

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

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SAYINGS OF THE SWAMI VIVEKANANDA—VI

Q.— WHAT is the proof of the self in us not being the product of the body, &c.?

A.— The “ego” like its correlative, “non-ego,” is the product of the body, mind &c. The only proof of the existence of the real Self is Realisation.

—
If you want to do anything evil, do it before the eyes of your superiors.

—
By the grace of the Guru, a disciple becomes a Pandit (scholar) even without reading books.

—
The true Jnanin is he who has the deepest love within his heart, and at the same time is a practical seer of Advaita in his outward relations. And the true Bhakta (Lover) is he who realising his own soul as identified with the universal Soul, and thus possessed of the true Jnana within, feels for and loves everyone. Of Jnana and Bhakti, he who advocates one and denounces the other, cannot be either a Jnanin or a Bhakta, but he is a thief and a cheat.

Q.— Why should a man serve Ishvara?

A.— If you once admit that there is such a thing as Ishvara (God), you have numberless occasions to serve Him. Service of the Lord means, according to all scriptural authorities, remembrance (*Smarana*). If you believe in the existence of God, you will be reminded of Him at every step of your life.

—
There is no sin or virtue: there is only ignorance. By realisation of non-duality this ignorance is dispelled.

Q.— Is Mayavada different from Advaitavada?

A.— No. They are identical. There is absolutely no other explanation of Advaitavada except Mayavada.

—
Religious movements come in groups. Each one of them tries to rear itself above the rest. But as a rule only one of them really grows in strength, and this, in the long run, swallows up all the contemporary movements.

OCCASIONAL NOTES

WE cannot too strongly condemn the reckless nonsense that is sometimes talked amongst our countrymen, to the effect that countries are rendered effete by their religion, that by reason of her religion, India has fallen upon a period of decline, and that because she has no religion, Japan is a success.

The difficulty in dealing with this tangle of untruths, is to know where to begin. Shall we first attack our friends' notion of what is religion? Or would it be wiser first to notice their idea of what constitutes the decline and success of countries? Some of us would indignantly reject the assumption that Japan is a success, preferring to maintain that precisely because she has no religion, in half a century she will be outstripped and forgotten.

Again, some of us would decline to admit that India is in a state of decay, being prepared to hold against all comers the contrary opinion that she stands on the threshold of a great future, and feels coursing within her veins the blood of youth.

But these are matters in which our personal temperament and experience will largely determine our view. Hence, argument is more or less useless, about them. The only demonstration that can be really successful, will be that of the new heaven and the new earth, rising up about us, and the evidence of our senses themselves as to the truth. That argument will *not* be created by those who despair and talk of senile exhaustion!

The main point to be considered is what our friends are pleased to mean by religion. Perhaps, when this is well defined, we shall see that if India is not dead to-day, she owes

her survival to the fact of her religion. Religion in this sense is not superstition, it is not fear, or mythology, or the practice of penances. It is living thought and belief, with their reaction in *character*.

Hinduism is not in this sense an idolatry of the fugitive. Success is as fleeting in the lives of nations as is defeat. Hinduism is no gospel of success. It does not even profess to hold out any short cut there. To do this, is the domain of magic. Our religion is something better than a series of magical formulæ! If Hinduism were the gospel of success, it would belong only to one half of experience.

When we are true to the faith that is in us, we become the witness, looking on at the spectacle of victory and of defeat. Seeking for triumph to the utmost of our power, we are not therefore enslaved by it. Striving with all our might to reverse our defeat, we are nevertheless not bowed down by it. In conquering as in being conquered, we stand serene, in the power of religion, conscious of a sovereign self-restraint within, that yields to none of the circumstances of life, whether these be good or ill.

Are we indeed jealous of those whose whole good is in the world about them? Do we not know that in the pairs of opposites there is oscillation, that good is followed by ill, fame by ignominy, brilliant success by blackness of disaster?

Religion is the permanent element, the accumulation of human thought and character in the midst of the ebb and flow of circumstance. This building up of the corporate

personality is closely associated with the maintenance of native religious ideas. Who shall restore ancient Egypt, or Mesopotamia? Chaldæa or Assyria? None, for the things that made them individuals have disappeared for ever. Even a language can only persist round some central expression of a people's genius. We must not be misled by the brilliance of a moment. Where is Rome? Where is Portugal? Where is Spain? A few centuries are to the spirit of history only as an hour in the life of an ordinary man. Nations are not made or unmade by the flight of time, but by the steadiness and patience with which they hold, or do not hold, to the

trust that it is theirs to carry through the ages. A moment of brilliant commercial exploitation does not constitute historic success, unless there are forces at work to maintain intact the personality of the victor. Nor can that commercial success itself endure, apart from character and integrity, in those who have achieved it. Our religion teaches us that this world is not real. It is impossible for one who sincerely holds this, to barter the life of mind and conscience for external ease and comfort. Yet this preference of conscience above the interest of the moment is the master-quality in attaining the inheritance, even of the earth itself.

JNANA AND BHAKTI IN THE VEDIC AGE—II.

(Continued from page 186)

WE shall quote here a few passages from the Vedas to show this great intensity of feeling in the old seers :

यस्येमे हिमवन्तो महित्वा
यस्य समुद्रं रससा सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू * * ॥

“Whose glory the snowy mountains proclaim, as also the oceans with all the waters; and whose arms are all the quarters.”..... (Rik. x. 121. 4).

The Rishis felt that without the presence of their Adored, the entire world would break down in a moment through incohesion; for He was the unifying principle in the universe!

येन द्यौरग्रा पृथिवी च दृडा
येन स्वः स्तभितं येन नाकः ।

“He by whom the high firmament and the earth have been kept steady in their proper places; it is through Him that the heavens are firm-fixed—even the highest heaven!” (Rik. x. 121. 5).

They felt that all life, all force was but His breath! In Him alone lay immortal bliss;

and death—the ‘sleep that knows not awakening’—even stalked through His powers!

य आत्मदा बलदा यस्य विश्व
उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः * * ॥

“He from whom is the embodied existence; who has given strength; whose command the Devas obey with respect; He whose shadow is Immortality, and so also is death.”.....(Rik. x. 121. 2).

And when all the turmoils and noise of the world lay hushed in sleep in the darkness of night, they felt that He was there standing sleepless to protect it, as during the busy day! “He who by His glory is the One Ruler of the world, both in its sleeping and waking states....”

They felt that His mighty searching eye was piercing through every veil; and that things though quite shrouded to others, were familiar to those all-seeing eyes of His!

Aye, even the trace that birds would leave behind while flying through the air, would He see for all eternity with His winkless eyes!

वेदा यो धीनां पदमंतरिक्षेण पततां ।
वेद नावः समुद्रियः ॥

“He knows the paths of birds flying through the sky and of ships sailing on the ocean as well.” (*Rik.* i. 25. 7). Elsewhere, “Mitra looks at us with winkless eyes.” (*Rik.* iii. 59. 1).

The infinite power and greatness of the Lord was thus felt by them!

The appreciation of this infinite power and glory of the Creator made the ancient seers feel that the great Lord of the universe could not be grasped by the limited powers of the human mind, nor be praised adequately by human speech. न विधे अस्य सुष्टुतिः । “I do not know how to praise Him by hymns fully.” (*Rik.* i. 7. 7).

Thus they learned to call Him by various names according to His different manifestations, and the different Devas or bright Beings in whom they had at first believed, appeared gradually to be but manifestations of His different powers. They began now to look on each one of them, and extol each, as the one Lord of the universe. And yet they felt that this One Lord of the universe, though unknowable to human reason, revealed Himself through His infinite grace to the devotee who had a real spark of devotion at heart!

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततं ॥

तद्विष्णोः विपन्यवो जागृवांसः समिधते ।
विष्णोर्यत् परमं पदं ॥

“As eyes rolling over the sky survey the limitless expanse, so the sages always look at that supreme state of the Omnipresent Vishnu. The sages, ever-awake, illumine by (the fire of) their prayers, the supreme abode (essence) of Vishnu.” (*Rik.* i. 22. 20, 21).

Again, the seers felt the Lord to be the soul in all. And so the floral profusion of Nature, the crimson-robed dawn, the silvery wink of the reposeful moon-lit night, the ceaseless music of the meandering river, and the entranced solemnity of the snowy mounts,

—all shared the living glory of the presence of the Beloved, and became in turn the themes for their ever-ascending prayers. Everything was astir with life; even the dull dead stones which pressed out their Soma juice, seemed to them to have raised themselves up and got tongues to sing His praise! No wonder they surrendered their whole self to the benign will of Him, whom they looked upon as the only One that existed to fulfil the wants and aspirations of their hearts and bring peace and joy to them, in their everyday life. They besought His benediction in everything in life and in every moment, whether deeply engaged in action or enjoying rest after their labours. So they prayed that their work and rest may both be consecrated and may bring happiness to them. The sole end of life seemed to them to lie in loving Him and in being favoured with His grace. They fully knew that men, weak as they are, would err a hundred times, a hundred times would they go astray from the path of Truth, but they had full faith that the Lord with His all-forgiving love would bring the stragglers as many times back to His fold! For He was the protector of the universe, and the one great teacher. Thus they learned to look up to Him with more than filial affection and love, as teacher, friend, lover and the nearest and dearest relation in life.

स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥

“As father is easy of access to his son, so Thou be to us, O Agni! Do Thou live with us for our good.” (*Rik.* i. 1. 9).

आ हि ष्मा सूनवे पितापिर्यजत्यापये ।
सखा सख्ये वरेण्यः ॥

“O adorable Agni! As father is to son, as friend is to friend, and lover is to the beloved, so be Thou to me for my good.” (*Rik.* I. 26. 3).

And glowing outbursts of devotion such as these, were not merely empty words, but welled up from the very bottom of their hearts,

and gave their prayers a life and directness that are never to be found anywhere else! "As birds fly to their nests," so, says a *Rik*, their thoughts and prayers soared to their object of worship. Again—

परा मे यंति धीतयो गावो न गव्यूतीरनु ।

"As cows go for the pasture, so my thoughts unobstructed by anything, continually flow to the Lord." (*Rik*. i. 25. 16).

Can we not feel with what simplicity and fervour that prayer is voiced forth! No wonder, the devotee felt that his prayers had been accepted and answered!

दर्शं नु विश्वदर्शतं . . . । एता जुषत मे गिरः ॥

"I have seen Him who is worthy of being seen by everyone in the universe; He has accepted these my prayers." (*Rik*. i. 25. 18).

Such were these ancient lovers of God. Their mind found no rest in things worldly and ephemeral, but sought peace only in the grace of the great Lord, who was the one object of their thought.

यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन ।
स धीनां योगमिन्वति ॥

"Without whose grace even the actions of the men of wisdom cannot bring fruition, He exists covering the entire field of our thoughts and actions." (*Rik*. i. 18. 7). No wonder that when with their intense devotion they performed the Vedic rites, there came an actual communion and transcendent joy. And no wonder that they came out of it, in the end, illumined and enlightened with divine knowledge! "O Mitrávaruna! The mere performance of Yajna is not true Yajna, but that by which coming in actual touch with You I receive Your strength and glory. For true it is that when a devout *Hotá* (sacrificer) calls on You by the performance of a Yajna he gets great peace and joy!" (*Rik*. i. 153. 2). Thus they became fearless by seeing His loving hand everywhere, even in the midst of death! And this made them sure that a still finer and better world where eternal peace reigns,

awaited them hereafter, the entrance into which required a cessation of all mundane desires and impurities.

सं गच्छस्व पितृभिः सं यमेने-

ष्टापूत्तेन परमे व्योमन् ।

हित्वायावद्यं पुनरस्तमेहि

सं गच्छस्व तन्वा सुवर्चाः ॥

"Go to that supreme heaven and meet the manes there; go to Yama, and enjoy all your actions great and good; go, throwing off all imperfections, again to thy home; and get a body of light." (*Rik*. x. 14. 8).

To the seers of old, separation from the Beloved was the greatest misfortune; it was unbearable. Hence whenever the light of His presence appeared dim before their eyes, their intense agony of heart found expression in their prayers. In these they struggled to find what could bring them again to His tender embrace.

किमाग आस वहणा ज्येष्ठं

यत्स्तोतारं जिघांससि सखायं ।

प्र तन्मे वोचो दूलभ स्वधावोऽव

त्वानेना नमसा तुर इयां ॥

"O Varuna! What have I done, that You desire to destroy your befriended devotee? O Thou Mighty One! Tell me the way so that I may reach the quicker to You and fall at your feet." (*Rik*. vii. 86. 4).

यदेमि प्रस्फुरन्निव हतिर्न ध्मातो अद्रिवः ।

मृला सुत्तत्र मृलय ॥

क्रत्षः समह दीनता प्रतीपं जगमा शुचे ।

मृला सुत्तत्र मृलय ॥

"O mighty-armed Varuna! I shift hither and thither with trembling body like clouds carried by the wind. Have mercy, O Almighty, have mercy!

"O pure and glorious Varuna! Owing to incapacity I have run into the most adverse fortune. Have mercy, O Almighty, have mercy." (*Rik*. vii. 89. 2, 3).

अरं दासो न मीड्हुषे कराण्यहं

देवाय भूर्यशेऽनागाः ।

अचेतयदचितो देवो अर्यो
गृत्सं राये कवितरो जुनाति ॥

“With sinless heart I shall serve like an humble servant the great God (Varuna). We are devoid of knowledge, may the Great God grant us knowledge. May the most Wise One lead us to fortune.” (*Rik.* vii. 86. 7).

But even in these sad and despondent moments of life, there lived a sweet remembrance in the heart of the devotee, to cheer him up and to lead him on; and before his mental vision would appear, one by one, those blessed hours of the past spent with the Beloved, and the Bhakta would sometimes actually lose himself in that felicity! Mark how in a spell of intense feeling roused by the sweet memory of the past, it would appear to the entranced vision of such a lover that he and his Beloved had actually been at one time rowing on the tossing waves of this river of life together! Can anything be more simple, direct and appealing than the following?—

आ यद्गुहाव वरुणाश्च नावं
प्र यत्समुद्रमीरयाव मर्ध्यं ।
अधि यदपां स्नुभिश्चराव
प्र प्रेख ईखयावहै शुभे कं ॥

“When I and Varuna were in the same boat, both rowing together far away into the ocean; there we were gliding merrily on the top of the waves, as if in a swing.” (*Rik.* vii. 88. 3).

Can we not almost see here that the heart of this lover broke down at this instant with the depth of his sorrow, and found vent in a flood of tears as he recounted: “Where is gone that old friendship of ours?” Can any one doubt after this, the maddening intensity of the love of these Rishis of ancient India for the Lord who was the goal of all their *Karma*, the consummation of all their *Jnanam*. And can any one doubt anymore that their earnest prayers to illumine their hearts from the beginning, in that renowned epigram the *Gáyatri*—

तत् सवितुर्दरेण्यं भर्गो देवस्य भीमहिं ।
धियो यो नः प्रचोदयात् ॥

“Let us meditate on the supreme power of that Deity, who illumines all, for enlightening our understanding!”—were really fulfilled in this intense passion for God, and that the absolute purity of heart and the blissful company of their Beloved did actually fall to their blessed lot? Verily,

उरुक्रमस्य स हि बंधुरित्या
विष्णोः पदे परमे मध्व उत्सः ॥

“Fountain of nectar springs from under the divine feet of Vishnu. He is indeed the beloved friend of all!” (*Rik.* i. 154. 5).

May we be blessed with the same fire of *Jnanam* which these ancient sages had; and may we receive a spark of that burning love which they had for the Lord of the universe!

BRAHMACHARI TEJ NARAYAN:

OPPORTUNITY.

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendours that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never blind a moment yet to come.

Tho' deep in mire, wring not your hands and weep;
I lend my arm to all who say “I can!”
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morn'ing gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

—WALTER MALONE,

In “Sunset Magazine,” San Francisco.

CONVERSATIONS WITH THE SWAMI VIVEKANANDA

XII.—(Continued from page 189).

HOW SECTARIANISM ORIGINATES—BRING IN SHRADDHA AND THE WORSHIP OF SAKTI AND AVATARAS—THE IDEAL OF THE HERO WE WANT NOW, NOT THE MADIHURA-BHAVA—SRI RAMAKRISHNA—AVATARAS.

Disciple :— Why then is so much sectarianism prevalent in India? And why is there so much controversy between the scriptures on Bhakti and Jñānam?

Swamiji :— The thing is, all this waging of war and controversy is concerning the preliminary ideals, i. e., those ideals which men take up to attain the real Jñānam or real Bhakti. But which do you think is the higher,—the end or the means? Surely the means can never be higher than the end. Because the means to realise the same end must be numerous, as they vary according to the temperament or mental capacities of individual followers. The counting of beads, meditation, worship, offering oblations in the sacred fire,—all these and such other things are the limbs of religion: they are but the means; and to attain to supreme devotion (*Pard-Bhakti*) or to the highest realisation of Brahman, is the pre-eminent end. If you look a little deeper you will understand what they are fighting about. One says, "If you pray to God facing the east, then you will reach Him." "No," says another, "you will have to sit facing the west, and then only you will see Him." Perhaps someone realised God in meditation, ages ago, by sitting with his face to the east, and his disciples at once began to preach this attitude, asserting that none can ever see God unless he assumes this position. Another party comes forward and inquires,—"How is that? Such and such a person realised God while facing the west, and we have seen this ourselves." In this way all these sects have originated. Someone might have attained supreme devotion by repeating the name of the Lord as Hari, and at once it entered into the composition of the Shāstra as :—

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

The name of the Lord Hari, the name of the Lord Hari, the name of the Lord Hari alone.

Verily, there is no other, no other, no other path than this, in the age of Kali."

Someone, again, suppose, might have attained perfection with the name of Allah, and immediately another creed originated by him began to spread, and so on. But we have to see, what is the end to which all these worships and other religious practices are intended to lead. The end is the *Shraddha*. We have not any synonym in our Bengali language to express the Sanskrit word *Shraddhā*. The Upanishad says, that *Shraddha* entered into the heart of Nachiketā. Even with the word *Ekagrata* (one-pointedness) we cannot express the whole significance of the word *Shraddha*. The word *Ekāgra-nishthā* (one-pointed devotion) conveys, to a certain extent, the meaning of the word *Shraddhā*. If you meditate on any truth with steadfast devotion and concentration, you will see that the mind is more and more tending onwards to Oneness, i. e., taking you towards the realisation of the Absolute Existence-Knowledge-Bliss. The scriptures on Bhakti or Jñānam give special advice to men to take up in life the one or other of such a *Nishthā* and make it their own. With the lapse of ages, these great truths become distorted and gradually transform themselves into *Deshā-chāras*, or the prevailing customs of a country. It has happened not only in India, but in every nation and every society in the world. And the common people, lacking in discrimination, make these the bone of contention, and fight among themselves. They have lost sight of the end, and hence sectarianism, quarrels and fights continue.

Disciple :— What then is the saving means, Swamiji?

Swamiji :— That true *Shraddha*, as of old, has to be brought back again. The weeds have to be taken up by the roots. In every faith and in every path, there are, no doubt, truths which transcend time and space, but a good deal of rubbish has

accumulated over them. This has to be cleared away and the true eternal principles have to be held before the people; and then only, our religion and our country will be really benefited.

Disciple:— How will that be effected?

Swamiji:— Why? First of all, we have to introduce the worship of the great saints. Those great-souled ones who have realised the eternal truths, are to be presented before the people as the ideals to be followed; as in the case of India,— Sri Ramachandra, Sri Krishna, Mahavira and Sri Ramakrishna, among others. Can you bring in the worship of Sri Ramachandra and Mahavira in this country? Keep aside for the present the Brindavan aspect of Sri Krishna, and spread far and wide the worship of Sri Krishna roaring the Gita out, with the voice of a lion. And bring into daily use the worship of Sakti,—the Divine Mother, the source of all power.

Disciple:— Is the divine play of Sri Krishna with the Gopis of Brindavan not good, then?

Swamiji:— Under the present circumstances, that worship is of no good to you. Playing on the flute and so on, will not regenerate the country. We now mostly need the ideal of a hero with the tremendous spirit of *Rajas* thrilling through his veins from head to foot,—the hero who will dare and die to know the Truth,—the hero whose armour is renunciation, whose sword is wisdom. We want now the spirit of the brave warrior in the battlefield of life, and not of the wooing lover who looks upon life as a pleasure-garden!

Disciple:— Is then the path of Love, as depicted in the ideal of the Gopis, false?

Swamiji:— Who says so? Not I! That is a very superior form of worship (*Sādhanā*). In this age of tremendous attachment to sense-pleasure and wealth, very few would be able even to comprehend those higher ideals.

Disciple:— Then are not those who are worshipping God as husband or lover (मधुर), following the proper path?

Swamiji:— I daresay, not. There may be a few honourable exceptions among them, but know, that the greater part of them are possessed of dark *Tāmasic* nature. Most of them are full of morbidity and affected with exceptional weakness! The

country must be raised! The worship of Mahavira must be introduced; the *Saktipujā* must form a part of our daily practice; Sri Ramachandra must be worshipped in every home. Therein lies your welfare, therein lies the good of the country, there is no other way.

Disciple:— But I have heard that Bhagavan Sri Ramakrishna used to sing the name of God very much?

Swamiji:— Quite so, but his was a different case. What comparison can there be between him and ordinary men? He practised in his life all the different ideals of religion to show that each of them leads but to the One Truth. Will you or I ever be able to do all that he has done? None of us has understood him fully. So, I do not venture to speak about him anywhere and everywhere. He only knows what he himself really was; his frame only was a human one, but everything else about him was entirely different from that of others.

Disciple:— Do you, may I ask, believe him to be an *Avatāra* (Incarnation of God)?

Swamiji:— Tell me first—what do you mean by an *Avatāra*?

Disciple:— Why, I mean one like Sri Ramachandra, Sri Krishna, Sri Gauranga, Buddha or Jesus, etc.

Swamiji:— I know the Bhagavan Sri Ramakrishna to be even greater than those you have just named. What to speak of 'believing,' which is a petty thing,—I *know*!

Let us however drop the subject now; more of it another time.

After a pause Swamiji continued:— To re-establish the Dharma there come *Mahāpurushas* (great teachers of humanity), suited to the needs of the times and society. Call them what you will, either *Mahāpurushas* or *Avatāras*, it matters little. They reveal, each in his life, the Ideal. Then, by and by, shapes are moulded in their matrices—MEN are made! Gradually, sects arise and spread. As time goes on, these sects degenerate, and similar reformers come again,—this has been the law, flowing in uninterrupted succession, like a current, down the ages.

Disciple:— Why do you not preach Sri Ramakrishna as an *Avatāra*? You have, indeed, power, eloquence and everything else needed to do it.

Swamiji :— Truly, I tell you, I have understood him very little. He appears to me to have been so great that, whenever I have to speak anything of him, I am afraid lest I ignore or explain away the truth, lest my little power does not suffice, lest in trying to extol him I present his picture by painting him according to my lights and belittle him thereby!

Disciple :— But many are now preaching him as an *Avatára*.

Swamiji :— Let them do so if they like. They are doing it in the light in which they have understood him. You too can go and do the same if you have understood him.

Disciple :— I cannot even grasp you, what to say of Sri Ramakrishna! I should consider myself blessed in this life, if I get a little of your grace.

XIII.

BRAHMAN AND DIFFERENTIATION—PERSONAL REALISATION OF ONENESS—SUPREME BLISS IS THE GOAL OF ALL—THINK ALWAYS, I AM BRAHMAN—DISCRIMINATION AND RENUNCIATION ARE THE MEANS—BE FEARLESS

(From the diary of a disciple*)

Disciple :— Pray, Swamiji, if the One Brahman is the only Reality, why then exists all this differentiation in the world?

Swamiji :— Are you not considering this question from the point of view of the phenomenal existence? Looking from the phenomenal side of existence, one can, through reasoning and discrimination, gradually arrive at the very root of Unity. But if you were firmly established in that Unity, how from that standpoint, tell me, could you see this differentiation?

Disciple :— True, if I had existed in the Unity, how should I be able to raise this question of 'why'? As I put this question, it is already taken for granted that I do so by seeing this diversity.

Swamiji :— Very well. To enquire the root of Oneness through the diversity of phenomenal existence, is said to be in the *Shástra* as *Vyatireki*

reasoning, or the process by which a proposition is considered in a converted way, that is, first taking for granted something that is non-existent or unreal as existing or real, and then showing through the course of reasoning, that that is not a substance existing or real. You are talking of the process of arriving at the truth through the means of assuming that which is not-true as true,—are you not?

Disciple :— To my mind, the state of the existing or the seen seems to be self-evident, and hence true, and that which is opposite to it seems, on the other hand, to be unreal.

Swamiji :— But the Veda says, "One only without a second." And if in reality there is the One only that exists—the Brahman,—then, your differentiation is false. You believe in the Vedas, I suppose?

Disciple :— Oh yes, for myself I hold the Veda as the highest authority; but if, in argument, one does not accept it to be so, he must, in that case, have to be refuted by other means.

Swamiji :— That also can be done. Look here, a time comes when what you call differentiation vanishes and we cannot perceive it at all. I have experienced that state in my own life.

Disciple :— When have you done so?

Swamiji :— One day in the temple-garden at Dakshinesvar Sri Ramakrishna touched me at the heart, and first of all I began to see that the houses,—rooms, doors, windows, verandahs,—the trees, the sun, the moon,—all were flying off,—shattering to pieces as it were,—reduced into atoms and molecules.—and ultimately became merged in the *Akasha*. Gradually again, the *Akasha* also vanished, and after that, my consciousness of the ego with it; what happened next I did not recollect. I was at first frightened. Coming back from that state, again I began to see the houses, doors, windows, verandahs and other things. On another occasion, I had exactly the same realisation by the side of a lake in America.

The disciple was listening to this with amazement; after a while he enquired: Might not this state as well be brought about by derangement of the brain? And I do not understand what happiness there can be in realising such a state!

Swamiji :— A derangement of the brain! How can you call it so, when it comes neither as the

* Sri Sarat Chandra Chakravarti, B. A.

result of delirium from any disease, nor of intoxication from drinking, nor as an illusion produced by various sorts of queer breathing exercises,—but when it comes to a normal man in full possession of his health and wits? Then again, this experience is in perfect harmony with the Vedas. It also coincides with the words of realisation of the inspired *Rishis* and *Acharyas* of old. “Do you take me, at last,” said Swamiji with a smile, “to be a crack-brained man?”

Disciple:— Oh no, I did not mean that of course. When there are to be found hundreds of illustrations about such realisation of Oneness in the Shâstras, and when you say that it can be as directly realised as a fruit in the palm of one's hand, and when it has been your own personal experience in life, perfectly coinciding with the words of the Vedas and other Shâstras,—how dare I say that it is false? Sri Sankaracharya also realising that state has said:—“Where is the universe vanished,” and so on.

(To be continued).

BENARES

(Continued from page 192)

Vârânashi is, above all, the city of temples, the total number of which is more than two thousand. The following are some of those which are largely visited. The foremost of all is the temple of Visvanatha. Close to the temple may be bought flowers and *bilva* leaves sacred to Shiva. The temple is enclosed in a courtyard and is crowned by two spires and a gilded dome. In the belfry are suspended massive bells which are constantly being rung by pilgrims and devotees. A few steps to the right bring one to the Lingam of Visvanatha, the sight of which inspires a mingled feeling of awe and devotion. Hundreds of pilgrims,—men, women and children,—are praying fervently, some pouring water, milk and sandal-paste on the Deity, while others offering beautiful garlands &c. Outside, some perhaps are ringing bells, while others are making the *pradakshina* round the temple. The temple with its dome is 51 ft. high and was erected by Rani Ahalya Bai of Indore, and the dome was covered with solid gold sheets by

the late Maharajah Ranjit Singh of Lahore. To the north-east of the present temple are the ruins of the old temple of Visvanatha demolished by Aurangzeb in the 17th century. The ruins now form a portion of the western wall of a mosque built upon its site. Between the mosque and the temple is the holy well, Gnâna Vâpi, within which, it is believed, resides the God Visvanatha, to whom offerings of rice, water and flowers are made. The well is encircled by a fine colonnade of 50 stone pillars erected by Baiza Bai of Gwalior in 1828.

Close to the temple of Visvanatha is the temple of Annapurnâ. In the courtyard of the sacred enclosure are found big bulls. The temple is rich in carvings and possesses a tower and a dome. It was erected about 200 years ago by a Raja of Poona. The Mother Annapurnâ is the giver of food to all beings. There are images of Surya, Gauri, Sankara, and Hanumân, within the enclosure of the temple. Near by are the temples of Sâkshi Vinâyaka Ganesha and Sukresvara. After threading one's way through a network of alleys and lanes, one comes to the famous temple of Kâla Bhairava, one mile to the north of the temple of Visvanatha. Kâla Bhairava is represented as a four-armed and silver-faced god, who is the Kotwal of the holy city, protecting it against the trespass of evil spirits and persons. Within the enclosure is the “Kâla-kupa” (well of Death), encircled by a trellis-work with a small square hole through which, at noon, sun's rays fall on the surface of the water below. The person who at that hour fails to see his own image in the water, is believed to die within the next six months. Close to the temple of Bhairava is the temple of Dandapâni, which contains the staff of Bhairava, a stone shaft $4\frac{1}{2}$ ft. high.

In the north-western part of the city is the holy ‘Nâgakupa’ Tirtha, where there are three images of snakes, an old well and six Shivalingams. Not far from the Kupa (well) is the temple of Bâgisvari Devi, whose image is blended of eight different metals.

In the western part of the city is the Pisacha Mochana tank, the banks of which bear the ruins of old ghats and temples. At the top of the Pancha Gangâ Ghat are the temples of Beni Mâdhava and Mangal Gauri. According to the Kashi Khanda (a scripture speaking of the greatness of

the Kashi Tirtha) a visit to the God and Goddess makes one sinless.

Towering high over the Manikarnikâ Ghat is the fine temple of Durgâ built by the Raja of Ahmety in Oudh. On the top of the Kedar Ghat is the temple of Kedarnath, at the four corners of which are four shrines of Shiva with cupolas, and at the entrance door are images of two four-armed Dwarpalas (gate-keepers). Within are numberless Shiva *lingams*, and images of Annapurnâ, Lakshmi, Nârâyana, Ganesha and others. Not far from the Mansarovar is the temple of Tilabhândesvar, in which the *lingam* is $4\frac{1}{2}$ ft. in height and $15\frac{1}{4}$ ft. in periphery and is believed to increase in bulk daily to the size of a mustard seed. At a little distance from the Asi Ghat is the temple of Durgâ commonly known as "Durgâ Bârhi," or the "Monkey Temple" as the Westerners call it, owing to its being infested by monkeys. Rich in carvings, the temple is said to have been erected by the pious Rani Bhowani whose name is immortalised by her untold works for public good. The temple is in a quadrangle surrounded by high walls, and the *ndt-mandir* rests on twelve delicately carved pillars. In front of the shrine is an image of a lion dedicated to the Devi. There is a fine tank outside, known as Durgâ Kunda, with stone steps on the four sides, said to have been built by a Mahratta queen.

One mile to the south-east of Durgâ Bârhi, far off from the bustle of the city, is the temple of Sankata Mochana where are worshipped images of Sri Ramachandra, Sita, Lakshmana and Hanumân. It is a spot where Nature's beauty sets off the prevailing calmness and sanctity. Here tall banyan and pipal trees soothe the weary pilgrims with their friendly shade. It is a spot fit for Divine meditation. On the river bank close to the confluence of the Varuna and the Ganges is situated amidst beautiful surroundings the fine old temple of Adi Kesava. In Kamakhya, close to the Central Hindu College, are the temples of Vatuka Bhairava, Kâmâkhyâ Devi and Vaidyanâtha. The site is also one of peaceful rural beauty.

Besides visiting these temples and holy spots, pilgrims make it a point to bathe at the *panchathirthas* (five holy spots) before mentioned. But the most meritorious act consists in *parikrama* or going round the old boundary of the sacred field of

Kashi. To do this pilgrims start from the Manikarnikâ Ghat and proceed along the ghats to the Asi Sangama; thence they take a path which is 50 miles in length, called the *panchakoshi* road, because of its distance of a radius of five Krosas (ten miles) from the Manikarnikâ Well, the starting point. Through green fields and pastures the path goes on and widens into a beautiful avenue shaded by rows of mango trees on either side. Wayworn, the pilgrims halt at Khanwa where there is a rest-house for pilgrims, and an excellent tank, with the fine adjoining temple of Shiva mirrored in its deep water. From Khanwa the pilgrims come to Dhupchandi, the next resting place. The other halting stations are Ramesvar, Shivapura, and Kapiladhârá where oblations are offered to the manes; from Kapiladhârá the pilgrims come to Varuna Sangama, and thence back to Manikarnikâ, where they bathe and make gifts to Brâhmanas, and then proceed to the temple of Sakshi Vinâyaka, where the fact of their making the *parikrama* is attested by a *pândit* (priest) before the Deity.

(To be continued).

ANNADA PRASAD GHOSH.

GLEANINGS

"To die for the good of the human race is the sublimest thing a man can do, the most exalting act that history can record, the divinest passport that a soul can bear to God.

"A martyr is one who consciously lays down his life for humanity. Martyrdom is an act, not an accident. It is the final attestation of a soul to the truth of an ideal, the glorious and convincing proof of a superb unselfishness. If Socrates had met his death at the hands of an assassin, he would not have been a martyr; his death is bright with victory because he might have burked it, because, consciously and resolutely, he chose it."—*Mr. Harold Begbie in the "Daily Chronicle."*

The ideals of humanity are no longer moral and spiritual. Millennium is to be reached on a monorail or in a monoplane, and the prophet's vision of happiness has shrunk to eighty miles an hour.

Our God is speed, our religion a machine. And so hot is our quest of speed that we have no time quietly to sit down and enumerate the benefits it will bring or to reflect upon the questions its achievement will still leave unanswered.

"The attitude of Ruskin towards the railway may have been a wrong one, but more wrong, infinitely more wrong, is that attitude towards life which leaves entirely out of count the spiritual nature of man, and sees in the perfecting of mechanism the end of existence. Life is greater than its contrivances. * * * For the advance of mankind is not towards mastery of mechanism and the elements, but towards self-mastery. The field of inquiry is consciousness, the destiny of the race is spiritual, and the only happiness possible to the sons of men is a happiness of the heart."—*Ibid.*

* * *

I believe in God, the First Cause (H. Spencer), "the Eternal not ourselves that makes for righteousness" (M. Arnold), whose body is the universe (F. W. Robertson), whose habits are the laws of nature (H. Martineau), and whose rule is the reign of law (R. Browning). I believe that "through the ages one increasing purpose runs" (Tennyson), that Evolution is God in action (Carruth), that the Revelation of God is found in the world's Bibles (Russell Lowell), or literatures, and "in Nature's infinite book of secrecy" (Shakespeare), where I may find "tongues in trees, books in the running brooks, sermons in stones, and good in everything." I believe in Salvation through enlightenment and effort, in moral amelioration within reach of the lowest, in "the steady gain of man" (Whittier), and the ultimate triumph of right over wrong. And I believe in human brotherhood, in the supremacy of the law of love and in the Immortality of worthy deeds (Holland) and noble lives.—*Charles S. Lobingier, in "Open Court."*

* * *

In the pocket book of the Hon. Stephen Allen, who was drowned when the "Herry Clay" was burned on the Hudson several years since, was found a printed slip, of which the following is a copy:—

"Make few promises. Always speak the truth. Never speak evil of any one. Keep good company & none. Live up to your engagement. Never play a

game of chance. Drink no kind of intoxicating liquors. Good character is above all things else. Keep your own secrets if you have any. Never borrow if you possibly can help it. Do not marry until you are able to support a wife. Keep yourself innocent if you would be happy. When you speak to a person, look him in the face. Make no haste to be rich; if you would prosper, ever live (misfortune excepted) within your income. Save when you are young, to spend when you are old. Avoid temptation, through fear that you may not withstand it. Never run into debt unless you see a way to get out again. Small and steady gains give competency, with a tranquil mind. Good company and good conversation are the sinews of virtue. Your character cannot be essentially injured, except by your own acts. If any one speak evil of you, let your life be such that no one will believe him. When you retire to your bed, think over what you have been doing during the day. Never be idle; if your hands cannot be employed usefully, attend to the cultivation of your mind. Read over the above maxims carefully and thoughtfully at least once a week."

* * *

ONE reads in a newspaper that a number of people have lately been experimenting in the art of breathing and have advanced the theory that by abnormal control of the breathing, the breath being held for a long time, a person may "ascend to the astral realm" and commune with things higher up.

There will be work for the doctors and for the keepers of lunatic asylums if this craze becomes popular; for nothing is more dangerous to health and sanity than such physiological experiments. The craze has a certain amount of support from the fact that it is supposed to be taught in certain Hindu books. But such teachings apply only to persons who have attained a certain stage of self-control and self-knowledge that is far beyond the reach of most people, and probably of all Occidentals. To experiment in them is to court disease, insanity, and death. One would likely bring on lung and heart complaints or intensify infirmities and desires so as to bring about a moral breakdown.—*H. T. E. in the "Century Path."*

* * *

“When I want a man to help me, I do not ask in the first place what class he got or what his intellect is, still less do I ask whether he was a great cricketer. The question I ask is, Can I trust him? That is a short sentence, but it comprises a great deal. Can I trust him to obey my orders? A man you cannot trust to obey is a nuisance, to be eliminated at the first opportunity. Can I trust him to command? The man who cannot command is a broken reed. Can I trust him to rely upon himself and not to come to other people for support or advice in an emergency? The man who cannot rely upon himself, will never be fit for anything but an inferior position. Can I trust him to give me the whole of his strength in the work entrusted to him? If not, he

is playing me false. Can I trust him not to think of himself? There is no greater nuisance in the world than the man who is always asking himself, ‘How does this affect me?’ or ‘Have I been sufficiently considered?’ He is a creature who has lost all perspective, and he never sees things in their true proportion, because his own miserable self is always dwarfing the landscape. Can I trust him to be straight? There is no use in the best intellect or the best education if a man is an intriguer or if you cannot rely upon his word. Now if I find that a man answers to these tests, then I go on to inquire about his intellect and his education and his physical qualifications.”—*Lord Selborne in his speech at the Winchester College.*

SELECTION FROM SANSKRIT

UNITY IN DIVERSITY

[Of all the sacred books of the Hindus, none approaches the Mahabharata in its happy combination of lofty sentiments with an inexhaustible store of illustrations and a unique simplicity of style, which makes it *The Book* for people of all stages and denominations. We take the following chapter from its *Anugita Parva*, in which, after the great battle of Kurukshetra, the Bhagavan Sri Krishna meets Arjuna's request for a fresh recital of the Gita. In this “sequel,” for such it is, the noble teachings of the Gita are treated in a novel and even more accessible way, viz., through an old history illustrated by pithy stories, of which the allegory is explained by Sri Krishna that He, the Soul, is the preceptor and mind, the pupil. The central idea of the present extract is the higher Vedantic conception of what is one and that One Essence is manifesting Itself as the many.—the one Soul within appearing to follow, according to the stage of evolution of the individual, diverse different dispositions.—Ed.]

एकः शास्ता न द्वितीयोऽस्ति शास्ता
यो हृच्छयस्तमहमनुब्रवीमि ।
नैव मुक्तः प्रवणादिवोदकं
यथा नियुक्तोऽस्मि तथा वहामि ॥१॥

एको गुरुर्नास्ति ततो द्वितीयो
यो हृच्छयस्तमहमनुब्रवीमि ।
तेनानुशिष्टा गुरुणा सदैव
लोके द्विष्टाः पन्नगाः सर्व एव ॥२॥

एको बन्धुर्नास्ति ततो द्वितीयो
यो हृच्छयस्तमहमनुब्रवीमि ।
तेनानुशिष्टा बान्धवा बन्धुमन्तः
सप्तर्षयः पार्थ दिवि प्रभान्ति ॥३॥

एकः श्रोता नास्ति ततो द्वितीयो
यो हृच्छयस्तमहमनुब्रवीमि ।
तस्मिन् गुरौ गुरुवासं निरुष्य
शको गतः सर्वलोकामरत्वम् ॥४॥

TRANSLATION

1. There is one Ruler. There is no other Ruler who is second to Him; and He resides in the heart. Of Him I shall now speak. I am not indeed free, but like water that flows along a slope, move and act as I am directed by Him.

2. There is one Teacher. There is no other Teacher who is second to Him; and He resides in the heart. Of Him I shall now speak. Directed by that Teacher, all snakes in the world are ever endued with feelings of malignity (to beings).

3. There is one Friend. There is no other Friend who is second to Him; and He lives in the heart. I shall now speak of Him. Being guided by Him, friends make friends, and the Seven-Rishis (Pleiades) shine in the sky, O son of Prithā.

4. There is one Preceptor. There is no other Preceptor who is second to Him; and He lives in the heart. Of Him I shall now speak. Having lived with that Guru according to the prescribed mode of living with the Guru, Indra gained his position as the head of the immortals in all the worlds.

एको द्वेषा नास्ति ततो द्वितीयो
 यो हृच्छयस्तमहमनुब्रवीमि ।
 तेनानुशिष्टा गुरुणा सदैव
 लोके द्विष्टाः पन्नगाः सर्व एव ॥५॥

अत्राप्युदाहरन्तीमितिद्वासं पुरातनम् ।
 प्रजापतौ पन्नगानां देवर्षाणाञ्च संविदम् ॥६॥
 देवर्षयश्च नागाश्चाप्सुराश्च प्रजापतिम् ।
 पर्यपृच्छन्नुपासीनाः श्रेयो नः प्रोच्यतामिति ॥७॥

तेषां प्रोवाच भगवान् श्रेयः समनुपृच्छताम् ।
 ओमित्येकाक्षरं ब्रह्म ते श्रुत्वा प्राद्रवन् दिशः ॥८॥

तेषां प्रद्रवमाणानामुपदेशार्थमात्मनः ।
 सर्पाणां दंशने भावः प्रवृत्तः पूर्वमेव तु ॥९॥

असुराणां प्रवृत्तस्तु दम्भभावः स्वभावजः ।
 दानं देवा व्यवसिता दममेव महर्षयः ॥१०॥

एकं शास्तरमासाद्य शब्देनैकेन संस्कृताः ।
 नानाव्यवसिताः सर्वे सर्पदेवर्षिदानवाः ॥११॥

शृणोत्ययं प्रोच्यमानं गृह्णाति च यथातथम् ।
 पृच्छतस्तदतो भूयो गुरुरन्यो न विद्यते ॥१२॥

तस्य चानुमते कर्म ततः पश्चात् प्रवर्त्तते ।
 गुरुर्बोद्धा च श्रोता च द्वेषा च हृदि निःसृतः ॥१३॥

पापेन विचरंल्लोके पापचारी भवत्ययम् ।
 शुभेन विचरंल्लोके शुभचारी भवत्युत ॥१४॥

कामचारी तु कामेन य इन्द्रियसुखे रतः ।
 ब्रह्मचारी सदैवैष य इन्द्रियजये रतः ॥१५॥

अपेतव्रतकर्मा तु केवलं ब्रह्मणि स्थितः ।
 ब्रह्मभूतश्चरंल्लोके ब्रह्मचारी भवत्ययम् ॥१६॥

ब्रह्मैव समिधस्तस्य ब्रह्माग्निर्ब्रह्मसम्भवः ।
 आपो ब्रह्म गुरुर्ब्रह्म स ब्रह्मणि समाहितः ॥१७॥

एतदेवेदं सूक्ष्मं ब्रह्मचर्यं विदुर्बुधाः ।
 विदित्वा चान्वपद्यन्त क्षेत्रज्ञेनानुदर्शिताः ॥१८॥

5. There is one Enemy. There is no second beside Him; and He resides in the heart. I shall now speak of Him. Directed by that Teacher, all the snakes in the world always pursue their instincts of animosity (to beings).

6. In this connection is quoted the old story of the conversation of the Nāgas (snakes), Devas and Rishis, with Brahmā (the Creator).

7. The Devas, Rishis, Nāgas and Asuras, seated before the Creator, asked Him thus, "Condescend speak what is of highest good to us."

8. To them that asked about their highest good, the Lord declared, "The single syllable 'Om,' that is Brahman." Hearing this, they hurried away in different directions.

9. Among those that thus ran away from desire of Self-instruction, propensity to biting arose from the very beginning in the snakes.

10. In the Asuras too arose their innate tendency to overbearing pride; the Devas exerted themselves for charity, and the great Rishis for self-control.

11. Having repaired to the same teacher, and having been initiated by the same word, the snakes, Devas, Rishis and Asuras all betook themselves to various different dispositions (each according to his innate nature).

12. He it is that hears himself (from within), and he it is that takes up the teaching fully (as required for Realisation). It is again heard from him when he speaks; there is no other Guru than he. (i. e., It is He who resides within that is the Guru and the disciple.)

13. It is only in obedience to His direction that action follows. The preceptor, the apprehender, the hearer, and the enemy, all issue (from their abode) in the heart.

14. It is He who by associating with evil in the world, becomes a doer of evil deeds; and again it is He who by following always what is good, becomes a doer of good deeds in the world.

15. He it is who, governed by desire, becomes a person of unrestrained habits by being addicted to the pleasures of the senses. It is he also who is a lifelong Brahmacharin devoted to the control of the senses.

16. It is He, again, who having renounced vows and actions rests solely in Brahman; and being identified with Brahman, moves in the world as a Brahmacharin.

17. Indeed, Brahman is his fuel, Brahman is his fire, Brahman is his origin; his water is Brahman, his Guru is Brahman, and he is fully absorbed in Brahman.

18. This is the Brahmacharyyam, even so subtle, as the wise understood it. And having known this, they followed it, as instructed by the Kshetrajna (Seer of Truth).

ARUNI AND UPAMANYU—THE IDEAL STUDENTS OF OLD.

(A story.)

THERE was in the olden days, a certain Rishi, Ayoda-Dhoumya by name, who had Aruni and Upamanyu among his disciples. According to the ancient custom, the Guru (teacher of sacred knowledge) and the Sishyas (disciples) lived together in a forest retreat, and the latter had to pass a long period of severe discipline by which their character was moulded. The Guru would engage his disciples in all sorts of domestic work, such as cultivating the fields, grazing the cattle, &c. It was also held that the calling did not make a man higher or lower in the estimation of others, but the manner in which it was performed. The tests into which the students were put, determined the disciples' real yearning for knowledge and spiritual culture, of which an implicit obedience to the spiritual guide and a dauntless, cheerful devotion to the performance of the duty entrusted to one's charge, were the guiding principles.

One day, Ayoda-Dhoumya called Aruni to his side and ordered him to bank with earth the ridge of one of his fields. So Aruni went to do the work, but when he was unsuccessful in checking the water from flowing out of the field, he laid himself down in the gap. After a long time the teacher enquired where Aruni was, and the pupils said that he had not as yet returned from the fields. The Rishi accompanied by all his disciples went to the field above mentioned, but not seeing Aruni there, called out, "O my dear Aruni, where are you?" Hearing him Aruni got up, after extricating himself with difficulty from the mud in which he was firmly stuck, and came before the Guru and replied in humility, "Salutation to thee, Sir! The water which was coming out of the field was uncontrollable; so I have been stopping it with my body laid prostrate against the outlet. But hearing you I unclogged myself from the mud and ran up here." Pleased with his disciple the teacher blessed him saying, "Dear son, may the Lord bless you! As thou hast burst thyself out of the flooded field, thou wilt henceforth be known as *Uddalaka*. As thou hast carried out my behest so heroically, thou wilt surely attain all thy desires."

On another occasion the Rishi called the other disciple, Upamanyu, and commissioned him to graze the cattle and look after them with all love and care. Accordingly Upamanyu used to take them out in the fields every morning and returned with them only in the evening. Thus many days passed away. Once, when he stood before his Guru, after shutting the cows in the fold, the latter enquired of him, "How is it, my son Upamanyu, that you look so stout and well-fed? With what do you maintain yourself so well?" "Holy Sire," replied the young man, "I get my meals by begging from the neighbouring villages."

On this the Rishi said, "Surely you must know, my son, that it was not proper for you to go about begging without my knowledge. Henceforth you should bring whatever you may procure as alms to me."

Accordingly the young Upamanyu used to bring whatever were offered to him by the villagers and laid them before his Guru, who accepted the whole of the alms and did not give him anything. This went on for some time, when the Rishi again asked him, "Well, my dear, I take all your alms from you, but still you look quite stout and plump! What's the matter now?"

"My lord!" meekly submitted the disciple, "I offer thee all I procure by my first begging. Then I go out again and manage only to keep my body and soul together with a few of the handfuls of rice begged for the second time."

"I never expected such an unrighteous mode of action from you," said the preceptor. "It is not proper for a Bráhmāna to go out begging for a second time during the day, for it would be depriving others of their shares; and moreover it might lead you gradually to covetousness."

So Upamanyu gave up begging more than once, but the Guru finding him in no way reduced enquired, "How is it, Upamanyu, that now you obey my former orders and still you look all the more improved in your appearance!"

"I now drink the milk of the cows, Sir," the disciple blurted out.

"That is very wrong indeed," said the Rishi, "when you are not told to do so."

Since then Upamanyu desisted from so doing, but finding no change in his physique, his Guru

was surprised and again enquired of him what his means of maintenance might be.

"I take the foam from the mouth of the calves after they have sucked themselves to the full," Upamanyu explained.

"The poor innocent calves!" the teacher remarked. "Out of pity to you they may have given out too much of the foam. Thus you surely deprive them of their full meal. That's wrong too, and you mustn't do that any more."

Thus ordered, the disciple refrained from having recourse to all his past modes of subsistence and went on grazing the cattle all the same in the forests. Burning with hunger one day, he ate the leaves of the poisonous mudar plant, which affected his eyesight so much as to make him totally blind. Trying to grope his way out of the forest in this plight he unfortunately fell into a well.

In the evening, the Rishi Ayoda-Dhoumya finding Upamanyu not yet come back as usual, with the cattle, thought that the boy might have been angry with him for his being severely taken to task, again and again, in the matter of food. So he gathered his disciples and went out with them in search of him.

Entering into the thick of the forest he called out many a time, "Upamanyu, my dear Upamanyu, where are you? Come to me." Gradually they drew near that same well, and Upamanyu hearing his Guru calling him, cried out, "O Sir! I have fallen into this well." The teacher coming to know his whole history took pity on the boy and advising him to pray to the divine physicians, the twin Ashvīnikumâras, to restore to him his eyesight, returned to his retreat.

Being invoked and pleased by the devout prayers of a soul full of faith, the twin Ashvīnikumâras appeared before Upamanyu, offered him a cake, and asked him to eat it at once. But Upamanyu said, "O Blessed Ones, I cannot partake of this cake without offering it first to my Guru."

"You need not do so," the healers of the celestial spheres advised. "Once, long ago, your preceptor prayed to us and we being satisfied with him gave him a cake to eat. But he ate that up without offering it to his Guru. So you can, without any scruple, do likewise."

"I pray you, O kind Devas," spoke Upamanyu,

with folded hands, "not to insist me to do a thing which I can't."

Being highly pleased with the behaviour of the young Brahmacharin, the Ashvīnikumâras thus addressed him: Blessed art thou of righteous resolve! We are delighted with thy wonderful faith and devotion to the Guru. We grant thee boons that thou mayst have this moment thy former eyesight, and that all glory and prosperity be thine. Moreover thy teacher's teeth shall be of iron, while thine be golden."

The profound moral of this story of the Rishi and his two disciples narrated in the Mahabharata should be laid to heart by every aspirant after Truth. The discipline which moulds character and purifies the soul is always rigorous, but it is the duty of the disciple to make it pleasant by calmly and cheerfully obeying it, knowing that there is no other royal road for him. The duty of the student, like that of the soldier, is not to question why, but to do and be ready to die if need be, to know that nothing is impossible for him, for self-effacement is the means and the goal. When Aruni was entrusted with his work and found it impossible he did not run to his master to say that it was beyond his powers to do, but with Buddhi-yoga (presence of mind) and faith in himself he laid himself down in the gap, and successfully carried out his mission. When the Guru stopped all the bare means of subsistence to Upamanyu, he did not for once question him how he was to live by starvation and continue the arduous work of tending his cattle. Again, when he was tested by the celestial healers who asked him to eat the cake at once, showing him the precedent of his own Guru, the blind, hunger-stricken Upamanyu, though sorely tempted, did not, even at the risk of incurring the displeasure of his prospective sight-restorers, follow the example of his own Guru but was unswerving in his resolve to even excel him in Guru-bhakti. Thus the Ashvīnikumâras marked their high appreciation of his wonderful devotion by making the teeth of one as golden and of the other, of iron.

Verily, unflinching Brahmacharyam, implicit obedience and selfless devotion to the Master are the stepping-stones to the higher Realisations of Truth.

REVIEWS
AND ACKNOWLEDGMENTS

Sankhya-Yoga—Karma-Yoga, or The Philosophy and Science of Religion. By Swami Atmananda, Aryan Philosopher. Edited with an Introduction by Swami Bhaskarananda. Size 7" x 5", pp. xxviii + 92. Price one rupee.

The book consists of 'abstracts and notes' translated from the author's three lectures in Hindi, on "Aryan Philosophy," "Reformatory or Purificatory Laws in Theology" and "Disinterestedness." It begins with the enumeration of the principal "Laws of Nature," or "First Principles," 77 in number, which are said to be of a "Self-evident character." Many of these are decidedly so, and show the deep insight and remarkable thinking powers of the learned author. The second section gives the different conclusions that can be arrived at on the commonly disputed topics of Jiva, Ishvara, Prakriti, Maya, Bandha (Bondage), Moksha and the Means of Salvation—by testing the alternatives that can be predicated of each of the above topics, in the light of the "laws" laid down in Lecture I. In spite of the logical method employed, the validity of these conclusions will obviously depend ultimately on that of the "natural laws" mentioned above. The author hopes that by accepting these definite conclusions people will find peace of mind by keeping clear of controversies. But we expected a more charitable outlook on the lower forms of truth regarding worship, mythology and 'religious sentiments,' from a liberal thinker like the Swami, who might well have spared or softened his rigorous remarks on matters which equally confer peace of mind to a vast majority of his fellowmen. The author is in favour of a logical universal religion being 'started,' and offers some valuable suggestions towards this end, but he seems to

ignore the fact that feeling and faith play not an unimportant part in the evolution of the soul, and that a Universal Religion will defeat its purpose if it be based solely on logic and the higher principles of philosophy,—for then it will at the best be an intellectual form for the delectation of the learned, leaving practical spirituality in the lurch. A universal religion must recognise all religions with their higher and lower forms of Truth as true and helpful, must take each man where he stands and lovingly give him a lift higher and higher up by gradual steps, and must be evolved out of the deepest Realisations of the Seer of Truth who has lived in his one life the whole of the past, the present and the future, otherwise it will be as "imaginary" as the author holds certain religions to be. Diversity of religions is a necessity and not an evil, so long as due consideration is paid to the faiths of others, as being so many paths to lead to the ultimate Reality,—and it is one of those "laws of Nature" which may be profitably added to the list of "First Principles" set forth in the book.

In the last lecture, on unselfish work, we fail to see why, to be an ideal worker, one *must* "know the good or bad *results*, and the points of agreement and discord of different religions and sectarian doctrines," though we admit that such knowledge stands him in good stead if he studies them with an unbiassed mind. The divergences between Theosophy and Hinduism are dealt at length and the conclusion drawn is,—“In other words Theosophy does not *even* know the *main principles* of Hinduism.”

Leaving these considerations apart, we must say that the book, as a thoughtful and critical analysis of the philosophical and rationalistic aspects of religion, is a valuable production well deserving of a careful study by our countrymen, who will find it both interesting and illuminating.

Elevation of the Masses and the Depressed Classes, by Sitamath Tattvabhushan. Published by the Brahma Mission Press, Calcutta.

This pamphlet of 16 pages, which is a Supplement to the *Darshan* Magazine, eloquently sets forth a splendid record of the practical work done single-handed in this direction at Baranagore near Calcutta, for over nearly half a century by that veteran Brahma humanitarian, Babu Sasipada Bannerjee.

Sir William Wedderburn. A sketch of his life and his services to India. Published by Messrs. G. A. Natesan, Madras, pp. 32+12. Price 4 as.

The Eighth Annual Report of the Vivekananda Society, Colombo (July 1909 to June 1910).

We can well congratulate the Society on its keeping vivid the memory of the great Swami whose name it bears, and on its helping the cause of the Sanatana Dharma, with the humble means at its disposal, by holding classes, regular weekly meetings and arranging for lectures &c. The Library and the Reading Room have also been largely used by the members and the financial condition too has improved considerably. We heartily wish that the work may be continued with unabated zeal and ardour as heretofore.

The Kushtea Vivekananda Ashrama,
Dt. Nadia, Bengal.

The Report of the four years of the existence of the Home has been submitted to us for review and we are glad to notice that its objects are, (1) to help the needy and the homeless and to nurse the diseased, the blind, the lame, and otherwise disabled persons, and (2) to disseminate among the masses the teachings of Sri Ramakrishna and Swami Vivekananda. The Ashrama to which a small library has been added, is maintained by collection of alms, and donations. The diseased and the poor numbering 882, were helped

in various ways with medicines, food, money and clothing &c. The rice collected by alms was 65 mds. 4 srs. and donations amounted to Rs. 138, all of which was spent in the work, except Rs. 14, left as balance for the current year. This humble institution deserves support, esp., from the local gentry.

Report of the Ramakrishna Students' Home, Mylapore, Madras, for 1909.

The Home was started in 1905 to help poor and deserving students with free boarding and lodging, and its progress has all along been steady and satisfactory. The total receipts amounted to Rs. 1551-10 as. including the previous year's balance of Rs. 403-15-8, and the expenditure was Rs. 1110-6-2 leaving a balance of Rs. 441-3-10 for the present year. 16 boys were lodged in the Home, and they made good progress in their study. As in previous years, a special religious teacher taught them the Upanishads and Stotrams, and they also attended the special religious lectures of Swami Ramakrishnananda, the President of the Home. We heartily wish this most useful institution an ever-increasing prosperity.

FOR TO-DAY.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour
And forth to the fight have gone.
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing
In the face of the stern To-day.
Rise from your dreams of the Future
Of gaining some hard-fought field,
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory—
Of honour (God grant it may!)
But your arm will never be stronger,
Or the need so great as To-day.

—A. A. PROCTOR.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

A new system of telegraphy, invented by Mr. Hans Knudsen, was privately demonstrated at the Hotel Metropole, and it was claimed that by its use a message could be sent over existing cable and wireless systems at four times the speed and a quarter of the cost of the present method.

THERE is a crisis in the horseflesh trade in Paris at the present moment. More than 200,000 horses are slaughtered in France annually for human consumption; in Paris alone the figure is about 80,000. The consumption of horseflesh has increased remarkably in recent years; five years ago only 50,000 horses were eaten.

A plea for enthusiasm was made by Sir Gilbert Parker, M. P., at the University College School, Hampstead. "The saddest thing of this century," he said, "is the decline of enthusiasm. Without passion the mind can do little except accumulate information, and information is only of value as long as it can be used in daily life."

THE inauguration of the Chinese Imperial Assembly takes place on October 3. The throne will appoint ninety-four members, representing colonial princes, nobles, clansmen, and scholars. The edict announcing the date of the inauguration frankly refers to the assembly as preparation for a Parliament, leading gradually to the granting of a Constitution.

IN the course of a conversation with an Indian Sannyasin, who had been to America and was a fellow-passenger of Mr. Taft, the President of the United States, expressed his opinion—that Indians should concentrate their attention and energies, for the present, on making their community internationally solid and strong by agricultural improvement, industrial revival, social reform, and, above

WE wish to draw the attention of our readers to the "Important Notice to our Subscribers" and to the details of "The Complete Works of the Swami Vivekananda, Part V.," (just ready), published in the advertisement pages of this issue.

all by preserving and developing the spiritual genius of the race.

THE brilliant celebration at Bridgeport, Connecticut, of the golden wedding of Mr. and Mrs. Darius Miller, was marked the other day by a unique reunion of the millionaire brothers. Fifty years ago, Mr. Miller, a farmer of Connecticut, called his four sons together, gave to each £140, and told them to go into the world and make their own fortunes. All four are now millionaires and captains of industry and finance, enjoying a happy old age and blessed with good health. Their aggregate wealth when they met this year is estimated at £5,000,000.

COAL Mines in Europe are very deep. The deepest coal mines in Belgium are worked at a maximum depth of 3,937 feet, and many mines range from 2,700 to 3,000 feet. In England and Wales, the deepest coal mine attains a depth of 3,488 feet. This is the Pendleton colliery at Manchester, England. Two other mines reach a depth of 3,300 feet. The greatest depth of coal-mining in Scotland is 2,700 feet, while coal mines in Germany reach a depth of 3,117 feet. The deepest coal-mining in the United States is in the Appalachian region, about 2,200 feet below the surface.

MR. Barker adduces a long array of names of great men who began life with very little training for the lines of activity in which they subsequently attained success and eminence. Cromwell was a farmer, Clive a clerk, Sir William Herschel a musician, Faraday a book-binder, Arkwright a barber, Spinoza a glass-blower, Pasteur a chemist, and Edison a news-vendor. It was not schools and colleges that made these men: they were "autodidacts" or self-taught men. One President of the United States learnt at school only the three R's, another never learnt to spell correctly, while a third, who never visited a school, learnt reading only from his wife!

A six-decker aeroplane, the largest aeroplane in the world, is about to begin trials at Frankfort. It is seventy feet long, and has three seats at intervals of twelve feet, each for two persons. The "hexaplane" requires two pilots and carries four passengers. The uppermost plane, of 666 square feet, is spread over the whole apparatus, and acts at once

as a shelter and a parachute to retard a fall in the event of a motor breakdown. The remaining five planes are set step-ladderwise, one underneath the other, and bring the total plane area to 4,500 square feet. There are three vertical and four lateral rudders. The weight of the whole apparatus is just over 2,000 lb. It has three propellers worked by an engine of 100-h. p.

THE Bishop of Carlisle, preaching on sensationalism, said to Manitoban teachers who were on a visit to Cumberland, that he wondered how many of them would take a ticket to Blackpool to see a swallow fly; yet they would take a ticket to see a man, at any rate, try to fly in an aeroplane, although the flight of an aeroplane was neither so wonderful nor so beautiful as that of a swallow. One of the reasons why religion had so little hold on people was, that they had dramatised it too much and got away from the simplicities of the Gospel. Let teachers teach that showy sensational things were never things divine, and that men and women who could not do little things well would almost assuredly do great things badly.

DR. J. Takakasu, M. A., D. L., has discovered, after a laborious research in the Japanese official records, that so far back as 799 A. D., Indians frequented Japan. The Rev. Daito Shimaji, another Japanese *savant*, gives accounts of several Buddhist monks from India having visited Japan so early as the seventh century A. D. The most wonderful record extant is that of an Indian Bráhma named Bodhisena, who went to China, through Central Asia, and thence to Japan in 836 A. D. The Emperor conferred on him the title of "Sako" or Bishop. His tomb is said to be still in existence. Dr. Takakasu affirms that the "Gojun," or the Japanese alphabet was arranged in groups of five letters, by Bodhisena, after the Sanskrit model. From the ancient records it is obvious that though Indian Buddhists were not so greatly in evidence in Japan, they settled in considerable numbers in China.

A monster engine with thirty-two feet, capable of drawing eighteen or twenty tons behind it and able to reel and struggle at a walking pace over dikes 5 ft. wide and up precipitous hills with gradients of one foot in two, was recently manœuvring over the

Long Valley at Ablershot. Instead of running on wheels, this strange machine moves along on two huge, endless chains which pass over cog-wheels at each end of the apparatus. On the outside of these chains are the feet—blunt blocks metal-bound. By hitching a field gun weighing six tons to the tail of the machine, it planted down its many feet one before the other with a curious suggestion of cautious intelligence and walked across a ditch nearly five feet wide. Quite dexterously the tractor "walked" down a steep bank into a roadway. It moved with ease also over soft marshy soil. On level ground it ran along at a speed of twelve miles an hour.

ONE of the most remarkable events of contemporary history, says a writer in the "Modern Review," is the exodus of a great number of Chinese students to all important seats of learning in Europe and America, for studying engineering, natural sciences, commerce, law, diplomacy and politics. Another significant matter is that these students include members of the fair sex who also resort in hundreds to study domestic economy, medicine and the fine arts. As a class, the Chinese scholars by their sobriety, industry, faithful application to work and personal dignity, always command respect from their teachers and fellow-students. A Chinese student is the chief editor of a daily paper published by the students of the Columbia University. At the present day the much-talked-of reform in China has been largely shaped by them. They have sown seeds of reform and progress along all lines of the nation's activity, and in this the women scholars are doing their share of work. They are teaching in the girls' schools and women's colleges, doing medical work amongst women, editing newspapers for women, and doing other kinds of useful work. In Canton alone there are four daily papers for women, in Sanghai five or six, and the same proportionately in every large city in China. These papers are all run by Chinese women, and the women do all the work. When the younger generation of a nation is thus filled with a desire to raise and vitalise society in all possible ways, and when the women-folk enthusiastically join in it, surely the prospects before the nation are full of hope and promise.