

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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SRI RAMAKRISHNA'S TEACHINGS

REASONING AND REALISATION

MASTER (to M.): I do see that Being as a Reality before my very eyes! Why then should I reason? I do actually see that it is the Absolute Who hath become all things about us; it is He Who appeareth as the finite soul and the phenomenal world! One must have an awakening of the spirit within to see this Reality. How long must one reason or discriminate, saying, 'Not this,' 'Not this'! Why, so long as one is unable to see Him as the Reality, of course it would not do for him merely to say, 'I have seen beyond the possibility of a doubt that it is He Who hath become all.' Mere *saying* is not enough. By the Lord's grace the spirit must be quickened. Spiritual awakening is followed by *Samadhi*. In this state one forgets that one has a body; one loses all attachment to things of the world—'Woman and Gold'; one likes no other words than those relating to God; one is sorely troubled if called upon to listen to worldly matters.

The spirit within being awakened, the

next step is the realisation of the Universal Spirit. It is the Spirit that can realise the Spirit.

How long may the noise last that is produced in a house where a feast is held, to which a large party is called? Why, so long as they have not commenced to eat. When dishes are served and the guests fall to, three-fourths of the noise is gone. Then the course of sweetmeats—the more they are dealt out, the more doth the noise subside; when the turn cometh for the curds (the last course) one only sound is heard, viz., 'Soop-soop.' The feast over, the next thing for the guests to do is to go to sleep!

The nearer thou comest to God the less art thou disposed to question and reason. When thou comest up to Him, when thou beholdest Him as the Reality,—then all noise—all disputations are at an end. Then it is the time for sleep, i. e., for enjoyment which cometh in *Samadhi*, in which one is in a state of communion with the Blessed Vision Divine.

OCCASIONAL NOTES

THERE comes a time in the evolution of the individual when he recognises a prevailing continuity underlying all series of experiences, making them common so far as the purpose of life goes. This is the education of the soul. So the fulness of life must be judged by the variety and fulness of experience. Experience is the teacher. Experience is life, and yet experience serves, ultimately, to teach the necessity of transcending all experience, because the soul can never be satisfied by experience. Experience is manifestation and the Within cannot be fully manifested. For this reason, religion and philosophy are efforts turning the soul from experience, from manifestation, and impelling it towards a search for, and a study of its own innermost-ness. It is only the soul, in its most subjective life, that can satisfy its Self. This constant yearning to become, must end in Being. The ceaseless struggle to express must end in the sensing of That beyond any expression. Becoming is a constant effort towards, but Being is the accomplishing of the end, the effort realised, the aspiration made visible, the objective yearning transformed into the subjective blending.

The steel must run to the magnet and with the soul that profundity of Being, called the Lord or Nature, is the Magnet. The objective steel of soul must become one with the Magnet, which is the Lord. The stream must broaden and broaden until it becomes the waters of the sea. And this form of transformation is growth, positiveness, life to its completeness, not the stupefaction, the death of life as so many hold merging the soul into God to be. Nirvâna is the realisation of the entire possibilities of soul, not the atrophy of possibilities. It is the manifestation of the soul beyond all lesser expression. It is the

complete synthesis of life, apart from any difference in part.

Now, more than ever, there is needed a full consciousness and understanding of religion. That must be perceived in a broader relation than hitherto. It must be extended beyond the theological interpretation. It must be seen to include all the possibilities of human realisation, so that religion may affect all forms of human endeavour. Sincerity of life and high purpose of will is the bottom rock of all religion. Whatever tends toward the evolution of Self, using the term relatively, is religion. Thus, the artisan is the priest and the slave, the poet and the philosopher, the artist and the musician. In this perspective religion is seen to be the proper way of living, the highest expression of those talents and faculties of mind and heart, that are embryonically portent of the omniscience, omnipotence and omni-existence of man.

If religion is anything, it is human. It is its humanity that imparts to it its divinity. That which is human must be sensed as divine. The ideals of humanity have dominated the religious concept. The activities of human life have builded themselves into the subject-matter of the philosopher. The human heart, idealised as the ideal itself, has mirrored itself everywhere, in art and literature, in history and philosophy, in poetry and in religion. Thus regarded, religion embraces all and the definition of religion is the art of living up to the highest level of expression possible to the soul.

The very fact that everything is human should be a spur to further effort. There is every fact in favour of man, because out of the heart and mind of man his own vision of God has come. No God ever descended from the heights to tell man He existed, but the reaching out of the soul of man itself has touched and realised these glorious truths.

VEDANTA AND THE WEST

(Continued from page 145.)

BUT all this preceding discussion is to make us realise that philosophy is quite a real thing. That it is not and could never be a vague thing, or an illusion. In other words, it is as natural to philosophise as it is to do any other natural thing. Let us brush aside the term philosophy and in its stead say, that man is always trying to explain himself, to know himself, and to nullify the influence of things external as compared with the realisation of his own existence. Briefly stated, philosophy is that mode of conscious activity which makes man place a larger degree of importance upon the Great Unseen Self; which makes it possible to perceive the psychical and physical universe, rather than the world of the mind and of the senses.

In the Orient, philosophy has been divested of its gray and undefined outlines and through the glowing desire on the part of man has touched the Thing concerning which the mind thought. In the Orient, philosophy is a passion and we must understand this phase before we can proceed any farther.

Anything which enters the domain of the physical or mental consciousness is a real, an undisputable fact. Consciousness is the supreme fact. The moods which consciousness employs are known distinctively as the physical and the psychical, as matter and mind, as thought and feeling on the one hand, and as the objects of thought and feeling on the other hand. Now the ancient Rishi of Aryâvarta perceived that to classify and continue to classify the separate phenomena, either of mind or matter, either of the physical or the psychical, was an endless task, for consciousness is ever coming into newer relations. The relations of consciousness are infinite in number and infinitely complex and will continue

to become more so in the future. The ancient Rishi knew that however informed he might become with regard to the phenomena of life, he could never explain life itself. It was life which he was trying to explain. It was the meaning of life which he was attempting to explore and eventually believed he did explore. He was concerned with consciousness, not with the phenomena with which consciousness is concerned. On the other hand, the Western philosopher has been concerned for the most part with the classification of external things, of physical and psychical phenomena rather than with the free consciousness manifesting in relation to these phenomena. In this distinction lies the first difference between the East and the West. The East is concerned with the Soul or the Ultimate Meaning of Man. The West is concerned with the details and with the phenomena of life. The Orient is the world of philosophy and the Occident is the world of Science.

If consciousness is the all-absorbing fact, then it is consciousness with which we should be most concerned. If the inner processes of life are the valuable and explanatory processes, then it is with the inner consciousness that we must deal.

But in the West philosophy has been more of a theoretical than a conscious fact. It has never been elevated to the dignity of a religion. In the West religion and philosophy, have rarely been identified. In the West philosophy, that is, strict, scientific philosophy, has been the constant death-knell of all religion. It is philosophy, say men even of our modern day, which shall give us the truth,—and by truth they mean an abstract formula of thought, not a system which shall be more to the heart than to the mind of man. We

must remember that unless ideas are able to awaken emotions they have only a relative value. Philosophy must give birth to religion; otherwise it has no ultimate value.

The psychical man is the real man. It is the psychical man of whom we are conscious. There can be no unreservedly real physical man. All that we know of life is its psychical aspect, so far, at least, as we ourselves are concerned. It is our sensations which spell matter and thought to us. Once casting aside the thought that there is neither thought nor matter dissociated from consciousness we shall have gone a long way towards the unravelling of the burdensome and ever recurring problems of philosophical inquiry.

Life is psychical. There are no physical senses. The senses are psychical potentialities manifesting according to the distinct character of the impetus which calls forth the expression of consciousness. In order, however, not to be too exclusive in the argument that life is psychical, or in other words, that life, as we understand it, exists only in and through our sensations, let us say that sensation, thought and matter are but modes through which the force, which we have inadequately called Life for lack of a more inclusive term, manifests itself. We do not know what matter is; we do not know what sensation is; nor do we understand the nature of thought. We do realise, however, that all these things are, ultimately considered, internal as compared with something objective or external. That is, that the inner psychical factors which constitute Life as we interpret it are of absolute relations and that their secondary relations, or whatever might affect their secondary relations, are, if of any import, quite inferior, as compared with them.

It is the internal or psychical moods with which we must acquaint ourselves. All else matters little. When we once understand just who and what is meant by the psychical

man the first premise in philosophy will have been established, and on it we can erect the highest emotional, ethical and religious culture.

Philosophy in the West has taken on an objective character. That is, it is comparatively physical, rather than metaphysical. This is due partially to the intensely objective life which the Western consciousness experiences and partially to the tendency of the Western mind to deal with the tangible, rather than the psychical, to know the external rather than the subjective and the internal. Our philosophies are shaped after our ordinary lives. Environment may somewhat affect them, but not necessarily so. It was once asked of the Swami Vivekananda as he delivered his address on the Vedanta at Harvard University, whether the high flights of the Vedanta and the extensive metaphysical character of the Indian consciousness were not due to the peculiarities of the climate of India, and he promptly replied that the climaxes of Indian idealism were thought out some several thousand feet above the level of the sea.

It requires no small adaptability on the part of the Western scholar to initiate himself into the very consciousness of those minds which dreamed the Vedanta. The trouble has been that we have attempted to scrutinise the Vedanta with the bias, the prepossessions and the lenses of our Western experience and thus have judged its outlines, influence and meaning unjustly and uncritically. Buddhism has suffered more than the Vedanta because the physicality of Western thought caused many European and American Buddhist critics to translate the Idealism of the great Gautama into the antithetical idealism of the West. In India and in all Indian thought the great watchword whether of life or thought is realisation; in other words, "practical experience" is the surest criterion of truth. The subjective side

or the thought side counts for but little; the very deep meaning is the conscious valuation of the subjective side; the practical side is the objective side.

Philosophy, in the very nature of things, should lose all value when it approaches the purely theoretical and metaphysical side. In Western logic metaphysical quantities have little definite, little concrete reality. Metaphysics has even been condemned by those physiologists who are responsible, it may be indirectly, for the great tide of destructive materialism. Philosophy in the West has been an outgrowth, particularly in the recent decades, of the scientific discovery. All the philosophers from Kant to the most modern thinker of our own day must base their hypotheses upon scientific dogmas or hypotheses, according to the view-point.

Instead of employing a metaphysical axiom, the philosophy of our day employs a physical axiom. But the truth is that the metaphysical axiom has quite the same value in logical evolution as the physical axiom. For it is all speculation even when it comes to many of our most fundamental theories.

Philosophy in the West has been objective, relatively considered. Philosophy in the East has been subjective, relatively considered. Philosophy in the Orient has quite practical relations; in the Occident it has had purely technical and academic values and, therefore, relations. In the East it was inseparably connected with the entire emotional consciousness of man; in the West it has had only an accidental and an inconsequential relation to consciousness in any of its intense activities.

F. J. ALEXANDER.



WESTERN ETIQUETTE IN RELATION TO EASTERN NEEDS—II

(*Continued from page 146*)

IN the West, just as in the East, the mother puts herself last. She gives food to all others first, and only when each has been served, she helps herself, and begins to eat. Quietly and unobtrusively, she thinks of the comfort and happiness of every guest, and, as if she did it for her own enjoyment, devotes herself to the least attractive, who is apt to be neglected. But there is this difference between East and West. In the West, there is a part laid out for the hostess to fill, in which the guest has the reciprocal duty of putting her first. It is with her first, and only afterwards or in a secondary sense with one's fellow-guests, that one shakes hands, on entering and departing. Persons of high breeding always single out their hostess for these attentions first and foremost. She stands aside, in a doorway, for the guest to

pass before her, and the guest's highest duty is immediate obedience. She lends her attention to such conversation as she can forward, whether she is really enjoying it or not. Or she uses her authority to secure private opportunities for such visitors as have something of importance to discuss *tête-à-tête*. She is the universal confidante, the kindly providence. It is true that in going in to dinner she reserves to herself the most important of the men-guests, while her husband takes in the principal woman. But this is an exercise of responsibility, the conferring of an honour. It is not to be understood as taking the best for herself. Infinite tact, unfailing sweetness, and a silent and hidden unselfishness are demanded of the hostess in Europe or America, as surely as of the mother, in India.

On the other hand, when she stands, no man must remain seated. Even when, at the end of dinner, with a look at the chief woman-guest, she rises and leads the way to the drawing-room, for the cosy moments of chat together, even then, all the men stand, and one or other goes to the door to open it, while she stands there, and waits for her guests to pass through it. Only when the women have left the room, may the men fall into attitudes of ease, over their dessert. In all this, we see the expression, in a different form, of ideas and feelings that are common to India and to France. The etiquette of Europe may be more stately, but that of India demands to the full as much refinement of the heart. On the other hand, it is probably necessary that our boys should learn always, in Western society, to treat woman as queen, rather than as mother, while it is for her, the queen, to treat them, if she will, as if they were her sons. It is hard for an Indian youth to realise that no matter how kind some older woman's treatment of him may be, he must never permit himself to lounge or slouch before her, but must hold himself, whether sitting or standing, with military smartness, concealed by that air of unconsciousness which he will observe in the older men of

breeding whom he may meet. It is difficult for an Indian boy to believe that when a woman rises, he must stand; that when she wants to pass through a doorway, he must open and hold it for her; that he must never smoke in the presence of a Western, any more than of an Eastern, woman; that he must restrain his language before women, using only words of refinement and reserve; and above all, that all this shows no lack of kindness or even intimacy, but is regarded as the self-respect that stamps the man himself. It is the manliness due to his own manhood.

In the West, the civic ideal dominates even the home. The words "She is my Mother! Why should I be polite?" are incomprehensible to the European mind. What? it replies. Do you desire to be *rude* to your mother? On the other hand, there is a sweetness in the East, and a closeness of intimacy, to which the West never attains. To this sweetness and closeness, words of formality seem a rupture. They hurt the souls that are at one, as if they made a distance between them. Between ideals so different, and both so true, who could be wise enough to choose? Perhaps our highest opportunity lies in apprehending both, and in passing from one to the other, without consciousness or thought.

OUR NATIONAL FESTIVALS

FROM an unknown past India has been the perennial fountain from which spiritual knowledge has been sucked by other nations. Of all countries India was the first to dispel the darkness of ignorance and superstition from other lands by carrying the torchlight of spirituality. Here lay the past glory of India and its future regeneration also lies solely in spirituality. But with the pursuit after materialism, it is gradually disappearing from our land. It should be clearly understood that if materialism should take

the place of spirituality, India can never hope for her regeneration, which is the cherished object of all her earnest and loyal children.

Every nation on earth has a particular ideal round which its social customs grow and which is the very keystone of the national edifice. In the West this ideal is political freedom, which every intelligent reader of European history finds out to be the motive force in all that the Western people devote themselves to. But that is not the vital point with regard to India. The heart-beats of this

ancient motherland of civilisation can be felt only in Religion, in spirituality. Whatever has been of abiding influence in moulding her national well-being, has been achieved through Religion. Stop her from living and moving and having her being in Religion, and she will be at her death-gasp.

This being the case, it is but natural that her ceremonies and festivals too will partake of this peculiar trait of the Indian soil, that they too will be more or less permeated and controlled by religious thoughts and ideals. And it is owing to this that to us our festivals and celebrations play so important a part in an all-round development of the nation. Those whose minds have been warped by inveterate materialism, may question the significance and usefulness of our festivals in which they see nothing but idle waste of time and money,—but they ought at least to consider what a lasting and natural bond of fellow-feeling and unity is created thereby among the people throughout the length and breadth of the country, drowning their petty worries in a tidal wave of serene and innocent hilarity that moves all souls alike. It is on these occasions that the rich can mix with the poor, the philosopher may shake hands with the simple rustic, on the common platform of feelings. Thus, besides making us forget the dull present, and fostering wide sympathies, our national festivals bear to us the message of universal brotherhood, in an unmistakable and forceful, though simple, way. And as for their far-reaching religious significance, it is beyond the narrow pale of the arithmetic of gain and loss. There are a thousand little national traits which, though escaping superficial observation, are revealed on these joyous occasions, when people rid themselves for a time of the many rigid restrictions and modes of customs and usages of their everyday life. Moreover, these are the occasions when people turn their thoughts to make their less fortunate

fellowmen feel happy, through service and love. Let us take up the Dussera or Navaratri festival as a type of these festivals.

It is with a gladdened heart that every Hindu thinks upon this festival—a festival that is held in great reverence and elicits greater warmth and enthusiasm than many others. It may justly be termed *the* national festival of the Hindus, as Christmas is of the Christians. It commemorates, originally, the victory of the Goddess Durga, the Mother of the Universe, over the Asura—Mahisha—the incarnation of Evil, the tyrant and oppressor of the whole world. It brings home the hope and consolation in every Hindu heart, that the Divine Mother is ever ready to destroy all evil and protect and bless Her children who take refuge in Her in woe and adversity. Naturally the festival gained popularity in the course of time, and it was Sri Ramachandra who celebrated this festival in the form of the Worship of Mother Durga, in commemoration of the victory achieved by him, through Her grace and blessing, over Ravana, the mighty Rakshasa King of Lanka. It is a festival which if observed with devotion will doubtless arouse in us, in more ways than one, the noblest ideals and the purest religious sentiments.

At the advent of the month of Ashvin (Sept.—Oct.), the time for its celebration, every Hindu home, whether of the rich or the poor, is made to put on a lively appearance, and even little boys and girls share the universal joy in their own way. The walls of houses, in many places, are covered with various kinds of artistic paintings mostly done by women. This furnishes a clear testimony to the artistic taste of the Hindu women, which shows itself equally at its best in the faultless and charming manner in which the offerings are presented before the Goddess. During our festivals, moreover, the bonds of rigorous social custom are loosened and Hindu women enjoy a freedom, in going

about to their friends' and neighbours' homes to see the Images, or help in the household works connected with the Puja and the feasts.

On the Sarasvati Puja day, the religious books in the family are placed on a consecrated spot and are worshipped with due respect. This is a true Hindu rite, for according to our conception, Sarasvati is the Goddess of learning and the books being the symbol of knowledge stand for the Goddess. As Sri Ramakrishna and other saints before him have said, "The Scripture, the Lover of God and the Lord are one."

In this way it can be shown that each of our festivals and Puja celebrations has a significance vitally connected with our national ideals, and is performed with the object of giving a lift to our mind and a breadth to our heart, and is thus a source of strengthening our faith in the loving providence of the Almighty. The details of worship and the lofty principles which underlie the ceremonies, are matters of deep interest to the devotee and the philosopher. And though the masses may not comprehend them in their subtle aspects, what right have we to overthrow their simple faith and spirit of devotion by our so-called superior wisdom, not to speak of depriving them of these opportunities of drowning their everyday cares and troubles in a few days' festivities? And is it not a fact that from among the masses have sprung from time to time the greatest saints and men of realisation? One special feature of Hinduism is that its systems are comprehensive and elastic enough to fit people of all denominations, and as such it is only meet that our festivals should occupy an important place in its wise economy. Hinduism, like a gentle mother, takes the child-soul by the hand, leads it up step by step so that the little may gradually lose itself in the great, the trivial in the majestic, the transient in the eternal. Our national festivals are some of these steps.

V. SESHAGIRI RAO.

FORWARD

"A thousand creeds and battle-cries,
A thousand warring social-schemes,
A thousand new moralities,
And twenty thousand thousand dreams ;

"Each on his own anarchic way
From the old order breaking free,—
Our ruined world desires," you say,
"Licence, once more, not Liberty."

But ah, beneath the wind-whipt foam
When storm and change are on the deep,
How quietly the tides come home,
And how the depths of sea-shine sleep !

And we that march towards a goal,
Destroying, only to fulfil
The law, the law of that great soul
Which moves beneath your alien will,

We that like foemen meet the past
Because we bring the future, know
We only fight to achieve at last
A great re-union with our foe ;

Re-union in the truths that stand
When all our wars are rolled away,
Re-union of the heart and hand
And of the prayers wherewith we pray ;

Re-union in the common needs,
The common strivings of mankind ;
Re-union of our warring creeds
In the one God that dwells behind.

Then—in that day—we shall not meet
Wrong with new wrong, but right with right ;
Our faith shall make your faith complete
When our battalions re-unite.

Forward!—what use in idle words?—
Forward, O warriors of the soul !
There will be breaking up of swords
When that new morning makes us whole.

—ALFRED NOYES,

in 'The Saturday Westminster Gazette.'

TEJABINDUPANISHAT

The Tejabindupanishat is the last of the five Bindu Upanishads forming part of the Atharva Veda. It conceives the Supreme Atman dwelling in the heart of man, as the most subtle centre of effulgence, revealed only to Yogis by super-sensuous meditation. After stating the disciplines which the Truth-seeker must undergo in order to master that most difficult, but only process of supreme Realisation, the Tejabindu sets forth, in the highest philosophical conceptions, the nature of That which is to be meditated upon, and realised in essence, that is to say, Brahman, the Absolute, and points out in conclusion some of the disqualifications which the student must shun if he desires to be "one of those who make the inaccessible accessible" and reach the Goal, the absolute freedom of the soul.

ॐ तेजविन्दुः परं ध्यानं विश्वातीतं हृदि स्थितम्॥
 अणुवं शंभवं शक्तं स्थूलं सूक्ष्मं परं च यत् ॥१॥

1. Ōm. (Now about) the Effulgent Point (a). It has its excellent meditation : Super-mundane (b), seated in the heart, (attainable by) the *ánava*, *sákta* and *sámbhava* (methods) (c); (the meditation is) gross, subtle as well as that which is transcendental (d).

1. (a) *The Effulgent Point*: The in-dwelling Atman is meant. *Effulgent*: Because of Its being the Light of lights, physical and spiritual, It illumines the whole Universe and dispels all darkness of the mind. *Point*—denoting Its extreme subtleness; hence It cannot be grasped by the mind which is not purified and concentrated.

(b) *Supermundane*: Beyond the phenomenal.

(c) *The ánava.....(methods)*: These are the three ways of initiation mentioned in the Scriptures. The first, the *ánava*, is the ordinary mode in which the Guru communicates to his disciple a *mantram* (a sacred formula, which the latter is called upon to regularly repeat and meditate upon), and instructs him in the ways of worship, posture and meditation. The second, the *sákta*, is much higher and is imparted by perfected souls who by their own power can instil the higher spiritual consciousness in the disciple without his having had to go through any external modes of worship to attain to it. But the third, the *sámbhava*, is the highest mode in which the greatest Teachers of humanity whose mercy knows no reason, raise the disciple at once to the highest stage of Realisation.

(d) *Gross.....transcendental*—corresponding respectively to the above three modes of initiation. *Transcendental*, i. e., so subtle in its working that it cannot be accounted for by human reasoning.

दुःसाध्यं च दुराराध्यं दुष्प्रेक्ष्यं च दुराश्रयम् ॥
 दुर्लभं दुस्तरं ध्यानं मुनीनां च मनीषिणाम् ॥२॥

जिताहारो जितक्रोधो जितसङ्गो जितेन्द्रियः ॥
 निर्द्वेषो निरहंकारो निराशीरपरिग्रहः ॥३॥

अगम्यगम्यकर्ता च गुरुमानार्थमानसः ॥

2. Even to the wise and the thoughtful this meditation is difficult to perform, and difficult to attain, difficult to be cognisable and difficult to abide in, difficult to define and difficult to be crossed (a).

3. (To attain that meditation one has to be) abstentious in food (a), a master over anger, attachment and his passions; (one has to be) free from the pairs of opposites (b), devoid of egoism, free from hope, and free from possession (c).

4. (He should be) one who makes that which is inaccessible accessible (a), one whose whole aim is to serve the Guru and his

2. (a) *Difficult to be crossed*: Whose end is difficult to be reached.

3. (a) (*To be*) *abstentious in food*—i. e., to be moderate in food, and take only such as is good for his body and conducive to mental purity.

(b) *Pairs of opposites*—viz., heat and cold, good and bad, pleasure and pain, success and failure.

(c) *Free from possession*—*Aparigraha*: or it may mean, one who does not receive gifts. This non-receiving is one of the several kinds of *yamas*, or mental restraints, mentioned in the Yoga-Shastra by Patanjali, for the acquirement of independence and purity of thought.

4. (a) (*He should be*) *one.....accessible*—i. e., he must be a person of indomitable energy and

मुखानि त्रीणि विन्दन्ति त्रिधामा हंस उच्यते॥४॥
परं गुह्यमिदं स्थानमव्यक्तं ब्रह्म निराश्रयम् ॥
व्योमरूपं कलासूक्ष्मं विष्णोस्तत्परमं पदम् ॥५॥
त्र्यम्बकं त्रिगुणं स्थानं त्रिधातु रूपवर्जितम् ॥

cause only (b). (Sages) reach the three gates (c) (to It). (Therefore) the Supreme Soul is said to have three resorts (d).

5. This (a) is supreme, hidden in mystery, the resting-place (of all), and imperceptible; it is Brahman, without support (b), of the nature of unlimited space, atomic (c) and subtle. That is the supreme abode (d) of Vishnu (e).

6. Pertaining to the Tryambaka (a), containing the three Gunas (b), support (of

perseverance, who undaunted by difficulties on the path, however great, will reach the Goal.

(b) One whose.....only—*Gurumânârthamâna-sah*—or it may be explained as,—one whose whole end and aim is the worship of the Supreme Spirit.

(c) Three gates—three means of attainment viz., *Vairâgyam*, dispassion (as implied in verse 3), and *Utsâhah*, zeal, and *Guru-bhakti*, devotion to the Guru (as stated in the preceding part of this Sloka).

(d) Three resorts—*Tridhâmâ*—Three accesses. Or, three states of waking, dreaming and dreamless sleep in which the soul resides.

5. (a) This &c.—This and the succeeding six Slokas set forth the nature of That which is to be meditated upon, viz., Brahman or Atman.

(b) Brahman, without support—Brahman being bigger than the biggest, cannot have anything to support It.

(c) Atomic: indivisible and incomprehensively minute.

(d) Abode—*Padam*: State.

(e) Vishnu: Derived from its root-meaning *Vish*, it means That which pervades or in-dwells all.

6. (a) Tryambaka: Lit., having three eyes. The Father of the three worlds, or the Revealer of the Vedas.

(b) The three Gunas—viz., Satva, Rajas and Tamas.

निश्चलं निर्विकल्पं च निराधारं निराश्रयम् ॥६॥
उपाधिरहितं स्थानं वाङ्मनोतीतगोचरम् ॥
स्वभावभावनाग्राह्यं संघातैकपदोज्जितम् ॥७॥
आनन्दं नन्दनातीतं दुष्प्रेक्ष्यमजमव्ययम् ॥
चित्तवृत्तिविनिर्मुक्तं शाश्वतं ध्रुवमच्युतम् ॥८॥
तद्ब्रह्माणं तदध्यात्मं तन्निष्ठा तत्परायणम् ॥
अचित्तचित्तमात्मानं तद्योम परमं स्थितम् ॥९॥

all); the three worlds (c) are its elementary or essential constituents; devoid of form, unchangeable, unconditioned, uncontainable, and without substratum.

7. It is the State free from all limitation, beyond the range of speech and mind, perceivable by thinking on one's own state (a), and abandoned by words denoting plurality as well as unity (b).

8. (It is) Bliss itself, beyond the causality of happiness (a), difficult to be seen, birthless, immutable, free from all functions of the mind-stuff, eternal, constant and imperishable.

9. It is That which is Brahman, it is That which is Adhyâtman (a), it is That which is the extreme limit (b), it is That which is the supreme refuge; it is knowledge independent of the mind-stuff (c), It is the Atman, It is of the nature of infinite space; established (in all actions) (d).

(c) The three worlds—viz., भूः, भुवः, and स्वः,—the universe, the etherial space, and the heaven.

7. (a) One's own state: One's own real nature free from all false identifications with the self.

(b) Abandoned by words etc.—because of their inability to express Its real nature.

Its original text may also be explained as,—Inaccessible to one who has made the body and the senses his all-in-all.

8. (a) Beyond.....happiness—Being Bliss itself, nothing external can impart bliss to Brahman.

9. (a) Adhyâtman: The Reality which makes up the innermost individual self.

(b) The extreme limit—the perfection—to which anything can reach.

(To be continued.)

GLEANINGS

(Collected by Mr. Nandalal Ghosal)

God is nigh unto thee, He is with thee, He is within thee. This I tell thee, Lucilius; a sacred spirit is resident in us, an observer and guardian both of what is good and what is evil in us: and in like manner as we use Him, so He useth us.

—Seneca.

* * *

Latent within us unknown forces sleep,
Potent within us unknown forces meet,
Perfect *we* are in immaturity
Complete we are in God and God complete
In poor yet perfecting humanity.

—Ernest S. Leigh.

* * *

The noblest workers of our world bequeath us nothing so great as the image of themselves.

—James Martineau.

* * *

If a man be truly seeking unity with the Supreme Being, all earthly pleasures and powers seem worthy only of the notice of low-minded men.

—Rev. Wartham.

* * *

The first utterance is—possess a good, a pure and enlightened heart, that thou mayest possess a continual, everlasting, eternal and immortal kingdom.—Baha Ullah.

* * *

Draw the curtain of night upon injuries; shut them up in the tower of oblivion and let them be as though they had not been.—Bacon.

* * *

When thy gaze

Turns on thine own soul, be most severe;
But when it falls upon a fellow-man
Let kindness control it; and refrain
From that belittling censure that springs forth
From common lips like weeds from marshy soil.

—Ella Wheeler Wilcox.

* * *

I do not ask the wounded person how he feels.
I myself become the wounded person.

—Walt Whitman.

* * *

Limit your wants; the *must* is hard and yet solely by this *must* can we show how it is with us in our inner man.—Goethe.

* * *

Half the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and serving others.

—Henry Drummond.

* * *

Those things which befall a man are the reflections of himself; that destiny which pursued him, which he was powerless to escape by effort or avert by prayer, was the relentless ghoul of his own wrong deeds, demanding and enforcing restitution; those blessings and curses which come to him unbidden are the reverberating echoes of the sounds which he himself sent forth.—James Allen.

* * *

No man is a failure who is upright and true. No cause is a failure which is in the right. There is but one failure and that is not to be true to the best that is in us.—O. S. Marden.

* * *

More is the treasure of Law than gems,
Sweeter than comb its sweetness. Its delights
Delightful past compare.

—Light of Asia.

* * *

Let us remember that salvation cometh from within; that the key to the kingdom of Heaven is within our own souls, and that it is incumbent on us to work out our own salvation.

—Madame Spontini.

* * *

I am anxiously waiting for the approach of those days when I shall be sitting in a meditative posture, somewhere on the Himalayan Range or the banks of the sacred Ganges, practising the process of Yoga or mental abstraction, fully absorbed in the immediate meditation of the Supreme Being and wholly entranced in ecstatic sleep, quite incognisant of what is passing around me, so that the old antelopes will be gently rubbing their itching horns against my senseless body without the least apprehension of my sentient state.—Bhartrihari.

THE MYSTICS OF MODERNITY

Where East Meets West

WESTERN commerce, and the symbol of that commerce, has fired the furnaces of Japan. India and Egypt know what the West means. But the East has paid for hard gold with the pearls of her own wisdom. In "Ancient Mysteries and Modern Revelations" (W. Rider & Sons. 3s. 6d. net) Mr. W. J. Colville has dealt with various phases of the silent revolution, which, according to the greatest German poet, is the most thorough in its effects, for Goethe had learned to "work from within." It is impossible to impose a culture, much less a religion, except by free will. Only where the soil is dry is there need of rain.

THE YOGI

The Sanskrit words, Karma Yoga, denote the idea of Divine Union "through unselfish performance of duty." And this is not at all in the spirit of taking an unpalatable medicine, but as one would drink wine. Now the aim of the Yogi is to attain to such a condition of physical and mental life that the desires run like spring water rather than as the imprisoned mud through leaden pipes. The Calvinist is right as regards the spiritual condition of man as he is. And St. Francis of Assisi saw that the soul must be free before the life may come into harmony with green and ecstatic kinship with nature. The Yogi believes that no conception of God is wrong altogether, and that the secret of life is to draw closer to that inmost rose of beauty whose petals are the body and whose fragrance is the soul. The first quality of the Hindu Yogi is purity of life. I have heard of one of them who attended a great religious conference. About three thousand people were assembled, and such was the subtle influence of the man that when he rose to speak the whole audience stood with him, rapt and silent. And I have met men who, from some inner power which one cannot explain, have a similar psychic influence. Though it is impossible to explain anything relating to the soul of man, it is significant that the first principle, that of Hatha Yoga, has a physical basis.

RHYTHMIC BREATHING

The novice begins by breathing exercises. First one inhales for some seconds, holds the breath,

and then relaxes slowly. In addition to the obvious results, this gives control over those organs and parts of the body which respond. To a Western it is dangerous, if not carefully practised, because the practice aims at ultimately bringing every nerve under control. And to such an extent is it carried by the adept that ultimately he can stop the heart, and thereby bring about his bodily death at will. The Yogis live in so simple a way, upon grains, fruits, and vegetables, that the nerves are more easily controlled, and a perfection of bodily discipline can be obtained. And having reached this stage, they turn to Raja Yoga, or the Internal Realisation of Truth. This is a mental counterpart of the breathing. "A pure mind in a pure body" is health. Prana, or pure breath, keeps the body in a perfect state, the ready instrument of the spirit. They believe the scientific fact that we breathe through our skins and even our bones. And when one remembers the nature of certain diseases, it is obvious that they arise from the fact that the affected parts are uncontrolled. To take a homely illustration: some men can move their ears at will, or do gymnastic feats with ease.

BHAKTI YOGA

The next stage is to bring the perfectly controlled body and mind into conscious union with Divinity, which strikes the Western intellect as a strange pursuit in these strenuous days of practical endeavour. And from this evolves the further stage of Jnana Yoga, the object of which is to achieve knowledge of the Divine Nature. Now this is opposed to Western science inasmuch as the whole idea is to fit the individual for knowledge, and to explore the realms of inner consciousness, whereas the scientist deals with exteriors, bringing his mind to bear upon what surrounds him rather than upon his own life. The author of this book tells us that in the Temples of Greece sick folk were cured by the restful contemplation of beauty, just as the best moments of a holiday often are those when one gazes seaward in the solitude of evening, waiting perhaps for some busy companion who is about to take you everywhere to see nothing. Once I read a book by a certain Swami, a young man, who had gone to the inner rose of the Yogi. And he believed, as did some of the Greeks, that the spinal column is the stem of the human body,

and by training it straightly, as a nourisher of the brain, fatigue would be as unknown as it is among the sunflowers, provided its face be not hidden from the sun, which is the source of its life.

THE NEED OF MYSTICISM

The practical application of these doctrines need not be pointed out. Given bodily control, the senses become strong and friendly, rather than fierce and troublesome. The mind is less susceptible to material worries and better able to direct the affairs of life. And when the soul is active one cannot be bored or despondent. Nor is this Eastern thought opposed to the mystical religions of the West. The mystic vision of the East is simply a wave of sunlight, finding kinship with all living faith, though the silent pursuer of those dark shapes which flit past us in the darkness. * * *—*T. P.'s Weekly*.

REVIEWS

True Hinduism. Part the First, First steps in the Yoga of Action. By Rama Prasad M. A., F. T. S. To be had of the Vasanta Press, Adyar, Madras. Size 7" × 5". Pp. 259. Price not mentioned.

True Hinduism, rightly observes the author, is the religion of universal brotherhood, that is, the religion which has for its central theme the principle of the One working in the many and the many in the One, and by Yoga is meant "the practice upon which depends the realisation of universal brotherhood and the ultimate attainment of Moksha," or "the state of entire independence and freedom, akin to divinity itself." The author's aim in these pages is to show how the ancient Aryan sages like Patanjali intended their teachings based on the above principles to be carried into our everyday life, so that the human soul may attain to an all-round perfection. The two great preliminary branches of the practice of Yoga, viz., the five-fold restraint of *Yama*, and that of *Niyama*, without which no civilisation is possible, are closely examined and elaborately dealt with in their

widest scopes and objects, and the learned author's attempt to make the subjects as clear as possible in the light of reason and modern science, is, we are glad to notice, a successful one.

Inspired Talks by Swami Vivekananda.

Recorded by a disciple during the seven weeks at Thousand Island Park. Second Edition. Published by the Ramakrishna Mission, Madras. Size 7½" × 5". Pp. viii+272. To be had of the Prabuddha Bharata Office. Cloth bound, Rs. Two.

This is the second edition of the book, which we had the pleasure of reviewing in the Feb.—March issue of Prabuddha Bharata, 1910, when it first appeared. It will suffice here if we reiterate what we observed before, that the book contains "the true gold of philosophy and there is often more of real thought and suggestiveness in a single page than would go to the making of many philosophical treatises." The addition of a few explanatory notes and a beautiful little preface from the able pen of Swami Ramakrishnananda will, we are sure, be appreciated by all. We congratulate the publishers on their ability to produce the second edition within this comparatively short time, and hope that the life-giving thoughts of Swamiji as recorded, in these pages, in all their pristine vigour, will quicken the hearts of all men and women, irrespective of their creed and nationality, to a better understanding of the higher truths of religion.

The Art of Translation.

A critical study. By R. Raghunath Rao, B. A., Headmaster, High School, Chitaldrug. Size 8½" × 5½". Pp. v+163. Paper bound, price Re. one.

The art of translation is a most difficult thing to master. The difficulty is enhanced when the languages are non-related or very distantly related, as English and Sanskrit or the Indian vernaculars are. And so it is that we not unoften meet with translations which

tempt one to exclaim, "Oh, thou art *translated* indeed," in the same sense as did Quince in the Midsummer Night's Dream. Translations of Indian Scriptures imperfectly done, not only miss the mark but bring ridicule on them, and thus do distinct injury to the whole nation and its higher thoughts and ideals. The subject being a very important and much neglected one, we are glad to see that an attempt is made in the book under review to suggest right methods of translation in order to help translators of Sanskrit or English into a Dravidian vernacular, Kannada to wit, and vice versa. The author rightly defines it as "an art by which the ideas of an author are transferred vividly from one language into another so as to affect the mind of the reader in the way in which the original itself affects him," and the test of correct translation is that "the matter, manner, and effect of the translation should be as the matter, manner and effect of the original." In order to bring this about, the translation must either be literal, close or free, according as the text and the context lend themselves to it. Besides giving valuable suggestions and advice as to the principles and proper methods to be followed, numerous passages from Kalidasa's Sakuntala are selected, together with Sir M. M. William's English translation and Mr. Vasavappa's Kannada version, for critical study and illustration of the main principles. The Appendix contains the Kannada version of the Royal Proclamation of 1858. We hope the labours of Mr. Raghunath Row, will be much appreciated by students, teachers and authors for whom the book is intended.

Advaita Deepika (In Sanskrit). By Kamakshi Amma, with an English translation by T. S. Natesa Sastriar. To be had of T. S. Natesa Sastriar & Co., Mayavaram. Size $7\frac{1}{2}'' \times 4\frac{3}{4}''$. Pp. 40+iv+36. Price 8 as.

The production of a treatise in Sanskrit on

the Advaita Philosophy by a South-Indian Brāhman lady will no doubt be hailed as a rare achievement in these days. Kamakshi Amma, the authoress, who lives on the banks of the Kaveri river in Mayavaram, we glean from the preface, comes of a well-known respectable family. Her early education was looked after by her mother. Losing her husband while she was in her teens, she devoted her time to the study of Sanskrit literature and philosophy. The present work shows how well she has mastered such a difficult language, and bespeaks her thoughtful penetration into a subtle philosophy as the Advaita is. The authoress has drawn largely from such standard works as the Advaitasiddhi. The way in which she has brought to bear the intricate principles of Hindu logic upon her arguments to prove the illusory nature of the universe, does the highest credit to her critical acumen. She lays stress on *Sabda* (Veda) and *Anumana* (right knowledge obtained by a process of inference) as the true means of proving her point and rejects *Pratyaksha* (sensuous perception), by means of theses and antitheses. The English translation being rather a dissertation in the form of questions and answers mostly, may be sufficient for a superficial reader to understand the subject, but will not help those who may desire to follow the text closely. The absence of an English translation of the last eight pages of the original diminishes the value of the book, and is sure to disappoint the readers. Those, however, who know Sanskrit will appreciate the book, and admire the talents of the lady-philosopher.

Bhakti Rahasya by Swami Vivekananda. Published by the Udbodhan Office, 12, 13, Gopal Ch. Neogi's Lane, Calcutta. Size $7'' \times 5''$. Pp. 210. Price 10 as. For the subscribers of the Udbodhan, 6 as.

The book is the Bengali translation of "Addresses on Bhakti Yoga" published in The Complete Works of the Swami Viveka-

nanda, M. M. Edition, Part IV. We must congratulate the translator on the very creditable way in which he has discharged his duty, and the publishers on making the work available to the Bengali-reading public in its excellently got-up form at so cheap a price. The book has a beautiful picture of Swamiji as its frontispiece.

Report of the Dayananda Anglo-Vedic College Society, Lahore, for 1909.

This booklet of 46 pages shows in detail the satisfactory progress made by the D.-A.-V. College with its three branch schools. The number of students on the rolls, of the College and its main school department were 533 and 1236 in the year under review, as against 477 and 1084 respectively of the previous year. The number of successful students in the various examinations point to the efficiency of the teaching imparted. The Managing Committee deserves the warmest thanks of the public for its inaugurating free education, though in part, among the primary class students. We wish the D.-A.-V. College Society all success.

CHRISTIANITY *versus* HINDUISM AND BUDDHISM

A correspondent of the *Hindu* proves in its columns, that Christianity *was* influenced by Hinduism and Buddhism in its earliest stages. Here are the authorities he quotes in support of his view:—

(1) "Asoka ventured to send his proselytizing agents far beyond the limits of India, into the dominions of Antiochos Theos, King of Syria and Western Asia (B. C. 261-246); Ptolemy Philadelphos, King of Egypt (B. C. 285-247); Magas, King of Cyrene in Northern Africa, half-brother of Ptolemy (about B. C. 285-258); Antigonos Gonates, King of Macedonia (B. C. 277-239); and Alexander, King of Epirus (B. C. 272)—(Mr. Vincent A. Smith's "Asoka"—Rulers of India Series).

(2) "Both here and in foreign countries," says Asoka in one of his edicts, "everywhere the people follow the doctrine of the religion of the Beloved of the Gods, wheresoever it reacheth."

(3) "Buddhist Missionaries preached in Syria two centuries before the teaching of Christ (which has so many moral points in common) was heard in Northern Palestine. So true is it that every great historical change has had its forerunner." (Mahaffy's Alexander's Empire.)

(4) "That a system of Hinduism pervaded the whole Babylonian and Assyrian Empires, Scripture furnished abundant proofs, in the mention of the various types of the sun-god Balnath, whose pillar adorned every mount and every grove; and to whose other representative, the brazen calf (nanda), the 15th. of each month was especially sacred." (Col. Todd's Annals of Rajasthan.)

(5) "It is true such eminent authorities as Jones, Colebrooke, Wilson, Bathelemy Saint-Hilaire, Leopold von Schroeder and others have tried to prove the dependence of the Pythagorean speculations upon Indian philosophy and cosmology." (Dr. Sathianadhan, M. A.)

(6) "Clement of Alexandria had no hesitation in calling Pythagoras a pupil of the Bráhmans; competent philologists have translated his name 'teacher of Buddhism,' and pointed for justification to the almost identity in teaching between the Pythagoreans and the Buddhists." (Mrs. Katherine Weller.)

(7) "Referring to the Indian sages, Col. Todd says in the Annals of Rajasthan: "Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece, to whose works Plato, Thales, and Pythagoras, were disciples?"

(8) "Dean Mansel admits that the philosophy and rites of the Therapeuts of Alexandria were borrowed from the Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. Philosophers like Schelling and Schopenhauer, and scholars like Lassen support this view. Dean Milman maintains that the Therapeuts sprang from the contemplative fraternities of India. The Essenes of Palestine were the same sect as the Therapeuts of Egypt." (Dutt's Ancient India.)

(9) "Europe has always been indebted to India for its spiritual inspirations. There is little, very little of high thought and aspiration in Christendom which cannot be traced to one or another of the successive influxes of Hindu ideas; either to the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Mazdeism of the Gnostics, to the Hinduised Judaism of the Kabalists, or to the Hinduised Mahomedanism of the Moorish philosophers; to say nothing of the Hinduised Occultism of the Theosophists, the Hinduised Socinianism of the New England Transcendentalists and the many other new streams of Orientalising influence which are fertilising the soil of contemporary Christendom." (Mr. Merwin Marie Snell, President of the Scientific Section of the Parliament of Religions, Chicago.)

(10) "The Bible is so manifest an abridgment of ancient sacred books which Moses may have seen at the Court of Pharaoh, that it constantly copies passages inexplicable in themselves, but found entire in those books of Manu and the Vedas, which it has forgotten to examine." (Justice Jaccoliot's "The Bible in India.")

(11) "A few writers like Budseen, Seydel, and Lilli go further and maintain that the Christian religion has sprung directly from Buddhism." (Dutt's Ancient India.)

(12) "Modern disquisitions on Ancient India point to the great fact that the civilisation of that oldest country was unmatched in its character. The Greeks derived much from the Indians and their religion was fundamentally based upon that of the great prehistoric nation. It is well-known that the Romans received inspiration from the Greeks and as Rome became the mistress of the then world, all the nations under her sway received from her the light of philosophy and religion which originally emanated from India." (Colebrooke.)

(13) "So, in returning to the fountainhead do we find in India all the poetic and religious traditions of ancient and modern peoples: the worship of Zoroaster, the symbols of Egypt, the mysteries of Eleusis and the priestesses of Vesta, the Genesis and prophecies of the Bible, the morals of the Sanian age and the sublime teaching of the philosopher of Bethlehem." (Abbe Dubois.)

(14) "I believe in Krishna, philosopher and moralist, I admire his lessons, so sublime and so

pure, that later the founder of Christianity in Europe perceived that he could not do better than imitate them." (Justice Jaccoliot's "The Bible in India.")

(15) "India is the world's cradle; thence it is that the common mother, in sending forth her children even to the utmost West, has in unfading testimony at our origin bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion. Manu inspired Egyptian, Hebrew, Greek and Roman legislation, and his spirit still permeates the whole economy of our European laws." (Abbe Dubois.)

(16) And lastly, the late Mr. Dutt, after proving the influence of Buddhism over Christianity, concludes, in his "Ancient India," as follows:—
"We are content to leave the matter here. We have proved that Buddhism was preached in Syria in the 3rd. Century B. C. We have proved that Buddhism was received in Palestine and Egypt, and that Buddhists under different names lived in those countries when Christ was born, and have been described in the impartial pages of Pliny. We have proved that Christ came in contact with their rites and teachings through John, as well as through various other channels probably. And, lastly, we have shown the remarkable resemblance between Christian moral precepts and Buddhist precepts in sentiment and in language, between Christian resignation of the world and Buddhist resignation, between Christian and Buddhist rites and legends and forms. Is this coincidence fortuitous? Let each reader form his own opinion on the subject."

THE HISSING SERPENT

ONE day there arose a great storm of discussion in the Court of Bali, King of the Danavas, on the subject of Spirit and Forbearance. The controversy was as to which of the two was preferable to the other; whether a man should always act with spirit, or show forbearance in all his dealings with the world; which was productive of the greatest good, and therefore the proper course to follow. Learned ministers expressed their opinions, and profound Pundits expounded the views of the Shastras; but as ministers disagreed and Shastras differed, the Rajah was not convinced and appealed to his erudite and devout grandfather,

the great Prahlad, for instruction on the subject. Prahlad thus appealed to delivered himself as follows :—

“O, my child! No good is achieved by always acting with spirit, nor can much benefit be gained by the constant practice of forbearance. He who always acts with forbearance becomes the cause of many evils. He is easily defeated by his enemies and cheated by his servants. He is obeyed by none and treated by everyone with scant courtesy. The servants of a forgiving master always commit all sorts of mischievous acts and try to rob him of his wealth and belongings and thwart him in all his undertakings. Disrespect, which is held to be worse than death, is the lot of the forbearing master. He is spoken to in uncivil language even by his own children and servants. If a man does not punish even lightly an evil-doer, that person gradually gathers boldness from immunity and eventually works out the ruin of the forgiving man. Therefore those who are experienced in the ways of the world have held the constant practice of forbearance as a most improper thing.

“Now hear me what I say about the non-forgiving man. If a man is irascible in temper and spirited in all his acts he becomes bereft of discrimination and is liable to inflict punishment on the guilty and innocent alike and thereby incur the displeasure of his friends. He falls into the habit of insulting everyone and thus forfeits the affection of his relations and other people about him. A non-forgiving man converts his friends into enemies and in the end becomes involved in misery and trouble. He who shows spirit towards a well-wisher as well as towards an evil-doer is feared by everyone like a snake in the house, and a man whose very appearance excites fear in others can never expect to attain to eminence and fortune. People will never fail to work him an injury whenever there is an opportunity. It is therefore equally improper to be always acting with spirit or to be always of a forgiving nature. The proper course is to exercise spirit as well as forbearance each in its proper time.

“The learned sages have given the following direction as to when forbearance is obligatory and must be exercised. If he who has done any good to you becomes guilty of an offence, he must be forgiven in recognition of his past goodness towards you. If anyone is charged with an offence committed by him through ignorance, he should, after due investigation, be excused.

“There are, however, scoundrels who having knowingly committed an offence try to absolve themselves under false pretences. There is no pardon for miscreants such as these. Adequate punishment must be meted out to them. First offenders may, after due consideration of the nature

of the offence and the circumstances under which it was committed, be forgiven. But the second offence, however slight, must render the offender liable to punishment. Moderation is the golden mean, and by the adoption of moderation, one may win over a fiery-tempered fiend as well as a well-natured man. You have always to take into consideration the time, place and circumstance in determining applicability or otherwise of spirit and forbearance, and it may sometimes so happen that having regard to public opinion the guilty will require to be pardoned.”

Thus spoke old Prahlad and after keeping quiet for a while exclaimed :—“This reminds me of a nice little story, which is alike instructive and interesting; I mean the story of the Hissing Serpent. Do you know it?”

Rajah Bali answered in the negative and begged Prahlad for the story. The story told by Prahlad was as follows :—

“In days of yore there lived in the great forest of Dandaka a most vicious and venomous serpent by the name of Naga Takshak. He was a most ruthless monster and was always bent on doing mischief though there was not the least cause or provocation. He would bite everyone that would come near his way without any rhyme or reason, and gradually carried his atrocities to such excesses that the people of the locality being unable to put up with them any longer approached Brahmâ, the Creator, to deliver them from the monster. Thereupon the great God got very angry with Takshak and spoke unto him thus :—‘Vile Naga! As thou hast abused thy powers, I ordain that henceforth thou shalt be deprived of thy venomous fangs and bite no more. Go thy way now. I have done with thee.’

“Naga Takshak thus shorn of his bite crawled back to his home in the gnarled trunk of a great tree in the centre of the forest and there hid himself from very shame and mortification at his powerlessness. He would now very seldom come out of his hole, because if he did, people aware of his present incapacity would throw stones at him and harass him in other ways. The terrible Naga, the terror of the woodland, thus pined away from day to day, and gradually became so reduced and emaciated from want of food that he could hardly move. One day he lay in his cavernous home moaning piteously and appealing to Brahma to have mercy on him. Thereupon Brahmâ, to whom no appeal was ever made in vain, showed Himself to Naga Takshak and asked him what he wanted. Takshak begged that the power of biting might be restored to him as otherwise, he said, it would be impossible for him to maintain his existence any longer. The great God answered him thus :—‘O, envious Naga! Thou art mistaken; it is not at all

necessary to bite people in order to maintain thy existence. But I did not forbid thee to hiss.'

"So saying Brahmá disappeared. Naga Takshak took the hint and began to hiss from that moment. The sound of his hissing, feeble at first, gradually gained in strength and volume, and escaping from the cavernous tree-trunk spread into the forest far and wide. People heard the hissing and became frightened: they thought that the dread monster had perhaps come by his lost powers by some means, and so they would never again go near his place or think of molesting him in any way. Naga Takshak thus hissed and lived and lived and hissed; his hissing did not hurt any one, but for his hissing no one dared to hurt him."

"Thus ends the story of the Hissing Serpent," added Prahlad, "The moral is obvious, and, I am sure, will commend itself to thee."—P.H. in *Journal*.

THE PASSING OF THE MOTHER OF SWAMI VIVEKANANDA

FOLLOWING a short illness, of a malarious nature, Bhubaneswari Dutta, mother of the Swami Vivekananda expired at Calcutta on the afternoon of Tuesday, July 25th., ten days after her return from a pilgrimage to Puri where she had completed a twelve years' vow of devotion to Annapurná. Several days later the mother was followed to "Freedom" by her own mother, who died by the Ganges side. As in life, so in death, the mother and grandmother of Vivekananda were inseparably related.

When the body was taken to the burning ghat a procession was formed of students, Sadhus and disciples of Vivekananda, Bhaktas of Sri Ramakrishna and frequenters and lovers of the Math at Belur, who walked from Simla District to the Nimitolla Ghat, along the riverside. As the "cremation cot" rested apart, while preparations were being made, a band of young devotees broke the silence of grief with the chanting of the Ram Nam and with ringing notes of praise and victory to the great son whose mother had arisen from the bonds of form to the peace and realisation of the soul.

As the flames ascended, with great whiteness of intensity, the consciousness came over the spectator: "There is no death," for that which lay behind, enwrapped in consuming flames, was not the soul. And at that time, for those, who had caught the spiritual message of the mother's son, the burning ghat became the place of illumination. There

came, vibrant in repetition, the truth: "The body is not the soul."

Mata Bhubaneswari represented the highest ideals of Hindu womanhood. For this, we have not alone the public testimony of her great son, but also that of his brother monks who knew and revered her uncommon virtues. This is also attested to by several public meetings in memory of the deceased when some of the most noted men in Bengal used the occasion to renew at these meetings their respect, their love and their consciousness of Indian womanhood and Indian motherhood, the greatness of which was so typically manifest in the character of Bhubaneswari Dutta.

Versed in the sacred lore of Indian traditions and unusually familiar with the epics of the Ramayana and Mahabharata, she had implanted their unexampled standards of thought and life in the minds of her children. It was the inspiration he received from this fund of thought that became one of the compelling factors towards the enfoldment of the spiritual consciousness in the life of her distinguished son and from the platforms and pulpits of America and England, he narrated those stories he had heard in his childhood, which, in their turn, are the descriptions of the Indian experience.

The Indian disciples of Vivekananda know full well of the Tapasya and prayer the mother offered up and of her pilgrimage to Benares and of her worship of Shiva Vireshwar, the "Lord of Heroes"—which preceded, by a long period, the birth of her child. The stories of her many charities are well-known and her son and his fellow-monks stood in reverence before the vigils and fasts of her widowhood. Verily, as the Indian widow she was the nun.

Those who were in the world of Swami Vivekananda's thought and that of his Master in India, feel most keenly a vacancy in their membership. In their love for him was ever understood and included their love of his mother. India, too, in her respect and reverence for the great teacher realises anew the depth of sweetness and spirituality of Indian motherhood—which has ever been the making of the Indian saint and sage whose inspiration, as in the case of Vivekananda, are the Vedas with their incomparable philosophy, and whose life is the love of God, the service of man and the upholding of Dharma.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THERE were 840 cremations in the United Kingdom last year, as against 855 the year before.

MESSRS. Palmers & Co., the great biscuit-makers, have made a gift of £200,000 for a University at Reading.

AT the sale of Hoe Library in New York, a Gutenberg Bible was bought by Mr. H. E. Huntington for £10,000.

THE military operations and manœuvres in connection with the Coronation Durbar at Delhi are estimated to cost about 43 lakhs of Rupees.

A "MINE OF RADIUM" is reported to have been discovered in the neighbourhood of Zwickau, in Saxony. According to the report it is the richest yet known.

AT the Crystal Palace, on May 24, the Indian wrestler, Ahmed Bux, defeated the Swiss wrestler, Riaz, for fifty pounds a side under catch-as-catch-can rules. There were 4,000 spectators.

AT Gerschof, near Vienna, the monster skeleton of a prehistoric Saurian has been unearthed in a condition of wonderful preservation. Some skin, it is alleged, is still clinging to the bones. The skeleton is twelve yards in length.

SALOONKEEPERS, bar-tenders and all others whose business is to sell liquor in Tennessee, where its sale is prohibited by law, were declared ineligible for citizenship in the United States, in a ruling announced by Federal Judge John E. McCall.

THERE were 2,736 presses in India in 1909—10. The number of newspapers and periodicals published was 726 and 829, respectively. Books published in English or other European languages numbered 2,112, while those in the Indian languages (vernacular and classical) or in more than one language were 9,934.

SOME researches in Turkestan, made by an expedition sent out by the Carnegie Institute, New

York, have uncovered fragments of settlements existing 20,000 years B. C. The general tendency of the evidence, says the *Daily Chronicle*, is to point to the highlands of Central Asia, and especially Eastern Turkestan, as the region from which many migrations drifted over the Europe-Asian continent in the earliest geological ages.

LORD Roberts, speaking recently at the prize-giving at Wellington College, said that he had been asked what was the bravest deed he had ever seen. He remembered that while he was on his way to Lucknow his force was stopped by a walled enclosure. A soldier, a Punjabi Mahomedan, seeing the difficulty, endeavoured to open the door which barred their way. When he tried to draw the bolt one of his hands was cut off by one of the enemy. He managed to unfasten the bolt with his other hand, which was subsequently nearly severed at the wrist.

A STORY of family devotion and self-sacrifice is reported from Beauchamp Roothing, Essex, where Mrs. Hawkey, a farmer's wife has been restored to complete health after months of suffering through a burning accident about the arms and back. After the doctors had expressed the opinion that skin to replace that which had been burnt was to be grafted on to the victim, relatives and friends, regardless of the pain involved, vied with each other in being the first to undergo the operation. These were the father, mother, husband, 4 brothers, 3 sisters, 4 uncles, sister-in-law, several cousins and friends. All displayed the utmost fortitude, especially, the ten-year-old brother who refused to take an anæsthetic when a deep incision was made in his arm. Thus altogether 200 pieces of skin were grafted on to her, and the operation continuing over a long period, was quite successful.

THE Indian sportsmen in England have greatly distinguished themselves lately. The Indian Polo players who have carried off the Coronation Cup are, says the 'Advocate of India,' "ahead of the English players both as regards the excellence of their mounts and the skill of their play. Indians are known all over the world as brilliant poloists and it requires a very proficient team to successfully oppose them." After a few failures elsewhere the