

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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

—Swami Vivekananda.

VOL. XVII.

JANUARY—DECEMBER, 1912.



Mayavati : Almora, (Himalayas).

Kuala Lumpur : SECY. THE VIVEKANANDA READING HALL.

Berlin : PROF. PAUL ZILLMANN, GROSS-LICHTERFELDE 3, RINGSTRASSE 47 a.

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

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

Indian annually :

Re. 1-8.

Single copy As. 3.

1912

Foreign annually

4s. or \$ 1.

Single copy 4d. or 8 cents.

Index to Prabuddha Bharata, Vol. XVII.

	PAGE.		PAGE.
Adwaita Sutra., An, (a poem), by Brahmachari Sankara Das	206	Hymn to Mahamaya., A. (a poem), by Brahmachari Durga Das	214
Aham Brahmasmi., (a poem), by the Monk Satyanarayan	105	Hymn to Sri Ramakrishna Paramahansa., A, by Mr. Anant D. Upponi	66
Appaya of Bhatkal., Saint, by A Seeker 93, 115,	131	Ideals of Vedanta in Society., The	146
Aspiration (a poem)	70	India's only Treasure., by Br. Chandrasegaran	3
Atma-Jnana—xxv—xxix., Sri Ramakrishna's Teachings.— 101, 121, 141, 161,	181	India., To, (a poem), by A Western Pilgrim...	166
Avatars—iv : Sri Ramakrishna's Teachings...	221	Indraprastha., (a poem), by A Western Pilgrim	208
Benares., (a poem), by A Pilgrim	88	Indwelling God., The, (a poem), From <i>The Christian Life</i>	90
Bhakti—xiii : Sri Ramakrishna's Teachings...	1	In Memoriam: His Holiness the Sankaracharya of Sringeri	99
Birthday Celebration of the Swami Vivekananda., The Semicentenary	46	In Memoriam: The Sister Nivedita.—(Extracts from our <i>Contemporaries</i>)	17
Birthday Festival., Sri Ramakrishna	75	Inspiration., (a poem), by H. D. Thoreau	172
Call of Shiva., The, (a poem), by Swami Bhairavananda	148	Invocation., (a poem), Sarojini Naidu in <i>The Indian Social Reformer</i>	174
Civic and National Ideals : A Review., The, ...	71	Island-Retreat., The, (a poem), by Yati	72
Conversations with the Swami Vivekananda, xvii	11	Life., (a poem), by Jnanavikshu...	147
Correspondence : A Strange Occurrence	11	Life in Denial, (a poem), Translated by A. C. W. from the German of Paul Gerok	114
Death., Vedanta Concerning	190	Life., The Urge of, (a poem), by A Dreamer	168
Discourses on the Vedanta., by Mr. F. J. Alexander 5, 26, 86		Master in Samadhi., The, by Mumukshu	129
Divine and the Human., The 6, 24		Master of Peace., The	65
Eclecticism of the Vedanta., The	203	Mayavati., (a poem), by T. N.	28
Education., Ideals in	104	Mayavati Charitable Dispensary, Himalayas., The Ninth Yearly Report of the,	238
Education in Ancient India., From a lecture by the Hon'ble. Mr. V. Krishnaswami Iyer	35	Meditation., In the Hours of 85, 106, 124, 152, 166, 188, 208, 227	
Epistles of Swami Vivekananda—I & II	33	Modernism and Swami Vivekananda., The Spirit of, by A Modernist	83
Faith : Sri Ramakrishna's Teachings 201, 221		News and Miscellanies 19, 59, 79, 99, 119, 139, 159, 179, 199, 219, 240	
Fragmentary Notes from a Lecture on the Ramayana by Swami Vivekananda	23	Occasional Notes 2, 22, 62, 82, 102, 122, 142, 162, 182, 202, 222	
Girish Chandra Ghose : In Memoriam	47	Oneness., The Sense of	223
Girish Chandra Ghose. (In Loving Memory), (a poem), by F. J. A.	58	Palace of Prithvi Raj., The, (a poem), by A Western Pilgrim	232
Gleanings 14, 177, 210		Parable of Prophets: Buddha and Vivekananda., A, by Mr. Harshad Roy Mehta	34
Gleanings., Collected by Mr. Nandlal Ghosal 107, 158		Patiently Waiting., (a poem), by Mr. John Burroughs	32
Glimpses 12, 174, 196		Peace., (a poem), by Mr. Eric Hammond	238
God in Everything., Seeing,—I & II : Sri Ramakrishna's Teachings 61, 81		Philosophy., Vision <i>versus</i>	173
God., The Throne of, by Brahmachari Suddha Chaitanya	150	Play is Done., My, (an unpublished poem), by the Swami Vivekananda	134
Guru and Disciple., by the Sister Nivedita	3	Purpose., (a poem), by Evan Keane	157
Hail, Land of Ind! (a poem), by A Western Pilgrim	192	Ramakrishna and Vivekananda for Modern India., The Significance of the Lives of Sri, A lecture by Prof. K. Sundararama Aiyar, M. A....	110, 136
Himalayas., The, (a poem), by A Hermit	133		
Hinduism and the Modern Transition., by the late Sister Nivedita	229		
Hinduism., A Westerner's Experience in, A Lecture by Mr. Francis John Alexander	42		

	PAGE		PAGE.
Ramakrishna, An Interpretation., Sri, by Mr. F. J. Alexander	69	Sister Nivedita.. To the Memory of the late, by Mr. George M. Doe	234
Ramakrishna Birthday Festival., Sri	75	Song of To-day., A, (a poem), by Eleanor Robinson Wilson in the <i>Nautilus</i>	4
Ramakrishna-Janma-Stotra-Malika., Sri, by Sri Ashutosh Sen Gupta	75	Song of the World-Gods., The, by Mr. F. J. Alexander	37
Ramakrishna Mission at Bangalore., A Work of Mercy by the	117	Spirit of Modernism and Swami Vivekananda., by A Modernist	83
Ramakrishna Mission Sevashrama, Kankhal., The Opening of the Phthisis Ward of the	118	Spiritual Consciousness—I—IV., The	153
Ramakrishna Paramahansa., A Hymn to Sri, by Mr. Anant D. Upponi	66	169, 184, 214, 232	
Ramakrishna's Teachings., Sri, :—		Srimad-Vivekananda-Panchakam., by Swami Ramakrishnananda	56
Bhakti—XIII	I	Swami Vivekananda :—	
Seeing God in Everything—I & II	61, 81	Conversations with the,—xvii	11
Atma-Jnana—xxv—xxix 101, 121, 141, 161, 181		Epistles of,—I & II	33
Faith	201, 221	Fragmentary Notes from a Lecture on Ramayana	23
Avataras	221	My Play is Done., (a poem)	134
Ramakrishna., Stray Songs to Sri., by Mr. Anant D. Upponi	73	On Sri Ramakrishna	67
Ramakrishna., Swami Vivekananda on Sri	67	Religion, Its Methods and Purpose 126, 144, 164	
Ramakrishna., The Divinity of Sri, (a poem), by a Disciple	69	Sayings of the,—VIII	21
Ramakrishna., The Nativity of Bhagavan Sri Rangadas., by Mr. C. Ramakrishna Rao	193	Unpublished Notes of Class Talks 63, 230	
216, 235		Swami Vivekananda and the Youth of Bengal., by Dr. J. Kanjilal	91
Reflection on Sadness., by Gopal Magadhi	90	Swami Vivekananda., In Loving Remembrance to, by Mr. Eric Hammond	123
Religion., by A European	230	Swami Vivekananda., Reflections on	176
Religion, Its Methods and Purpose., Unpublished Lecture by the Swami Vivekananda, From <i>The Message of the East</i> 126, 144, 164		Swami Vivekananda's Life and Work., Thoughts on, by Mr. Rabindra Nath Bandyopadhyaya	29
Religion—The Conquest of Personality., by George Jonathan Hale	207	Swami Vivekananda., <i>The Mysore Times</i>	56
Response in Plant Life., Summary of a Lecture by Dr. J. C. Bose, c. s. I.	156	Swami Vivekananda., To the, (a poem), by A Disciple	41
Reviews... ..	13, 71, 175, 197, 212	Swami Vivekananda., To the, (a poem), by Sanuyasin	128
Saint Appaya of Bhatkal., by A Seeker 93, 115, 131		Swami Vivekananda., To the, (a poem), by F. J. A.	25
Sanskrit Selection : Six Stanzas on Nirvana., by Sri Sankaracharya	135	Task before us., The	151
Sarnath., by A Pilgrim to India	109	Throne of God., The, by Brahmachari Sudha Chaitanya	150
Sarvopaniṣat	9, 89	Upward Tendency, An Idea., The, (a poem), by Blanche Eryl	125
Sayings of the Swami Vivekananda—VIII	21	Urge of Life., The, (a poem), by A Dreamer	168
Secret Inn., The, (a poem), by Alfred Noyes	71	Vasishtha and Visvamitra, or the Attainment of Brahmanhood, (a story)	16
Semcentennial of Swami Vivekananda's Birthday., (Feb.—March)	iii	Vedanta Ashrama : A Correspondence., by a Student	197
Sense of Oneness., The	223	Vedanta Concerning Death	190
Shiva., (a poem), by Nandi	187	Vedanta., Discourses on the, by Mr. F. J. Alexander	5, 26, 86
Shiva Shmashaneshwar., (a poem), by a Shiva Bhakta	108	Vedanta in Society., The Ideals of	146
Shiva., The Call of, (a poem), by Swami Bhairavananda	148	Vedanta., The Eclecticism of the	203
Sister Nivedita.—III., In Memoriam : The, (<i>Extracts from our Contemporaries</i>)	17	Vision <i>versus</i> Philosophy	173
Sister Nivedita Memorial Meeting at Calcutta	95	Voice of Vairagyam., The, (a poem), by Mr. F. J. Alexander	12
Sister Nivedita, The :—		World-Gods., The Song of the, by Mr. F. J. Alexander	37
Guru and Disciple	3		
Hinduism and the Modern Transition	229		

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

VOL. XVII]

JANUARY 1912

[No. 186

SRI RAMAKRISHNA'S TEACHINGS

BHAKTI—XIII

SRI Ramakrishna (to Keshav): The members of the Brahma Samaj—why do they dwell so much upon the glory of God's works? 'O Lord, Thou hast made the sun, the moon, and the stars!' Many are they that are charmed with the beauty of the garden—its glorious flowers and sweetest odours—few seek the Lord of the garden! Which is the greater of the two—the garden or its Lord? Verily the garden is unreal so long as Death stalks in our midst; but the Lord of the garden is the one Reality!

After having taken a few glasses at the bar of a tavern, who cares to inquire how many tons the liquors in the barrels that are there for sale weigh? A single bottle suffices for one.

At the sight of Narendra I am drunken with joy. Never have I asked him, 'Who is thy father?' or 'How many houses hath he got of his own?'

Men do value their own goods; they value money, houses, furniture; hence they think that the Lord will view His own works—the sun, moon, stars—in the same light! Men

think He would be glad if they spoke highly of His works.

CALL with Bhakti upon the Hallowed Name of the Lord and the mountain of your sins shall go out of sight; much as a mountain of cotton will burn up and vanish if it but catcheth one spark of fire.

THE worship from fear, e. g., of hell-fire is intended for the beginner. Some people look upon the sense of sin as the whole of religion. They forget that it marks only the earliest and a lower stage of spirituality. There is yet a higher ideal, a higher stage of spirituality, viz., the Love of God as our own Father or Mother.

HOW strong is the influence of Samskara!

In a certain place there were seated some Sannyasins, when a young woman chanced to pass by. All continued as before to meditate upon God, except one person, who looked on her with a glance of his eye. This man who was attracted by female beauty had been formerly a householder, and was the father of three children when he became a Sannyasin.

OCCASIONAL NOTES

THE New Year—may it bring newer, brighter illumination to those who seek the Truth beyond all dreams! May it prove a new beginning in strength for the weak, a continuance of realisation to the strong! May it be the surmounting of all obstacles for those who strive onward! May it bring new life to the depressed and new courage to those in distress! May it be the beginning of enlightenment for those who are still in the dark and in the night! Peace be unto all beings! Peace! Peace! Peace!

The New Year—may it bring the new vision, the new and irresistible purpose, the new confidence in self, the newer and refreshing consciousness of the glory of living in the knowledge and in the presence of truth! May it dispose of all sorrows by bringing into the mind, as a realisation, the peace of the knowledge that the Lord is! What shall sorrow be or death or fear when one has seen the Lord! May His Bliss be with us always. Peace be unto all beings! Peace! Peace! Peace!

The New Year—may it prove to be resurrection to those who having once seen the Light, have turned from it into the darkness! May it bring that spirit to all beings which is the destroyer of all desire! May it turn the mind from the weak and the small and the narrow into the glorious perspective where life is seen as the Vision of God! May His peace descend on all! Peace be unto all beings! Peace! Peace! Peace!

The Vedanta, in the realisation, is not philosophy but experience. It is religion, not metaphysics. It consists of a consciousness, not of a theory. It is the sensing and the seeing of the Real. It is the feeling of Reality beyond change. It is the vision of

the Deathless beyond both birth and death. It is not philosophy. It is the saint's life, the Rishi's, the sage's realisation.

The core of the Vedanta teaching describes the Consciousness of Brahman, the Subject of that Infinite Life, beyond the bondages and the necessity of form and thought. He is the God of Gods. The Incarnations are representations, manifestations, visualisations of Him. He is more real than ourselves. He is the One Individual, the Ocean of Individuality, into which the streams of personality must all eventually flow. He is the Reality. Only as man approaches Him does he become real. Here and now can he sense the Eternal and His Eternity in meditation upon Him. That moment in which we have seen Him, is the only real moment in the changes of time. That moment has become part of Eternity.

The Vedanta has no patience with fear. Whom to fear? Is it not all He? Even the venomous serpent or the tiger of the jungle is His messenger. It is all He. This is the realisation-side to the teaching of the Vedanta. This is not philosophy; it is not talk, but life. This was the New Spirit instilled into the old philosophy, transforming it from metaphysics into life. This New Spirit was incarnate as Ramakrishna—Vivekananda, Ramakrishna whose vision saw the glories and realisations of all the past, and Vivekananda whose vision saw all the glories and realisations of the future. And Ramakrishna—Vivekananda are One, as guru and disciple, as teacher and messenger of the new faith, the revived Hinduism, the synthetic religion in which sectarianism is unknown.

This is the era of broad-mindedness in all things. No longer can man have the provincial outlook. The broad vision in religion is that all faiths are methods of seeing Him and all men are brothers in the religious effort and in the effort to remove ignorance. One helps the other in the effort; one supports the other in his realisation. No longer shall there be persecution; no longer shall there be fanaticism. And the Prophets of these things were Ramakrishna and Vivekananda.

May the New Year bring this Light into the world in still greater illumination! May their Gospel reach the great masses of mankind! May the New Year be productive of this new vision.

And for the Motherland, may all be well with Her in this new flow of time—the New

Year! May there be plenty and peace in Her boundaries and joy and peace in Her households! May She awaken to new visions of "Manhood and Womanhood!" May She follow the Seers in their Seeing as She has of old!

And to all nations and to all peoples of the earth may the New Year bring a loftier vision of humanity through which peace shall shine as the sun in the clear sky!

For ourselves may the New Year bring a still greater earnestness to spread the message of those Seers of the Indian Future and the Indian Faith, the Swami Vivekananda and Bhagavan Sri Ramakrishna! And to all those who are the disciples and followers of this message and also to the readers of the *Prabuddha Bharata* we cordially wish

"A HAPPY NEW YEAR."

GURU AND DISCIPLE

BY THE SISTER NIVEDITA

ALL exchange of high things is, to the Indian mind, "mere shopkeeping." And indeed the man who gives himself, and, doing so, strikes a bargain, is, in all lands, held to be contemptible. This is why *Guru-bhakti* so rightly demands that we offer "all or nothing." Very properly 'nothing,' until we are absolutely convinced that here we owe all. Why should we offer anything, if in our heart we believe that the teacher is an enemy—that we must protect from him something of our highest life? To give anything at all, is the merest weakness, while there remains such a shadow in the mind. Only if 'all' appears to us as nothing to give, will it be strength to make the offering of discipleship. Only if 'all' seems far too little, have we the right to call a man our Guru. Only if he is absolutely identified in our eyes with the highest striving towards

the highest right, have we the call to offer him allegiance. But if he is so identified, how can we set a limit to our sacrifice, to our gift?

As the soldier follows his officer into the flaming breach, throwing his life away for the instinct of faithfulness, as the engine-driver stands by his engine, even in flood and fire, for the blind impulse of duty, so without a thought of any alternative should be the life once dedicated. "He that putteth his hand to the plough, and looketh back, is not fit for the Kingdom of God."

One of the greatest of Sri Ramakrishna's sayings was that about the amateur farmer. The gentleman-farmer will give up his farming, as soon as one bad season gives him a hint of disappointment. But the born peasant, the farmer by caste, will farm on, though year after year his crops fail. He has no

conception of any other course. His whole view of life is bound up in this vision of seed-time and harvest, and though hope die in him, the dog-like habit itself survives.

The love and devotion that we owe the *Guru* is greater far than our relation to our parents. With his father, a man may, as age advances, make a treaty. No man who is worth his salt, seeks to make a treaty with his leader! Can flame make treaty with flame, when—kindled with kindler—they rush to devour the forest between them? Can the idealist set bounds to the idea? 'Thus far shalt thou go, and no farther'? Ah no! in the life of the mind, the heart, the soul, 'all' is too little to give, once giving begins; 'nothing' too much to consider, where no giving is best.

On the other hand, the *Guru* makes no demands. The gift of discipleship is free. The *Guru* indicates the ideal. There is a vast difference between this, and the attempt to enslave. Nay, there is none who so strives to give the freedom in which ideals grow and

ripen, as does the *Guru*. The disciple's devotion is for ever out-stripping anything that could be asked of it. In his own time, the *Guru* ends personal service, and proclaims the impersonal mission. But this is of his doing, and not of his pupil's seeking.

The *Guru's* achievement is the disciple's strength. And this, though it be the common ideal that is followed by both. Better to be no man's son, than an original genius, without root or ancestry in the world of the spirit! Quickly, how quickly, shall such wither away! They wither, and the men who set limits to their own offering never strike root. Which of these two is the deeper condemnation?

If we learn nothing else, let us learn to *give*, let us learn to *serve*, let us learn to renounce. Let us root out the last remnant of 'shopkeeping' from our hearts. Let us offer ourselves and all that we are, not for the sake of self-culture, but for the ideal itself. Love for the sake of love. Work for the work's own sake. These are the highest terms of the Indian Aim.



A SONG OF TO-DAY

I've nothing to do with the old years,
 For the old years have gone on their way,
 And jubilantly I go forward
 My faith in the God of To-day :—
 And to the past hopes and the longings
 I have bidden their final good-byes,
 And faced me about to the future
 To find where the new treasure lies.
 For Time is no thief the years teach me,
 Saying, " Naught from the spirit I stole,
 From out the old errors and sadness
 Evolved greater strength for the soul,"—
 So over the foot-hills of morning

Beckons ever a pathway untrod,
 And each glowing day comes to greet me
 Enrobed in the beauty of God.

What matters if bright dreams have faded,
 And yesterday made me despair,
 The Future's hands are not empty
 And I know there is good waiting there,—
 I've nothing to do with the old years,
 For the old years have gone on their way,
 And jubilantly I go forward
 My faith in the God of To-day.

—ELEANOR ROBBINS WILSON

in the *Nautilus*.

DISCOURSES ON THE VEDANTA

(Continued from page 223, Dec. 1911)

PHILOSOPHY may take us a few steps along the way, but after all it cannot penetrate into the more sacred precincts. Only the heart can touch the Heart of Life. We may philosophise throughout the centuries and yet gain little. The whole theory centres itself about a presupposition,—namely, that there is Something vaster than man out of which man has come. We may state this theory in any number of multiple forms, but the ideal is to come immediately and intimately into relation with that Something which, in so far as man is concerned, however he may develop in the future, is the Supreme Being to which the term God has been given.

The world can be saved by an emotion, but never through the mere formulas of reasoning. We must all learn this sometime or other. It may take a shorter or a longer time, but the time must come when we will fling philosophy to the winds and yearn with a great heart for the explanation of life in Something to which we can relate ourselves emotionally.

A man who has reached that stage of spiritual evolution where he knows that learning is ever relative and that the practical forms of learning are superior to the theoretical, is worthy of the name teacher, and none other. All others are fools. Verily, it is true that, as the Christian Bible explains, the wisdom of man is foolishness with God. Why? Because the wisdom of man concerns itself with the ever relative, the eternally particular, and never touches or interprets anything superior to the relative. The wisdom of man is always conditioned. The heart of man is unconditioned.

It is greatly to be questioned whether, after all, it is not emotion which is at the bottom

of Life. Of course by the word emotion something is meant quite apart from the definition very frequently given to it. It has nothing to do with sentimentality or sickly and personal feeling. The idea is that behind the mind, causing it to think about Life, is a vast stratum of Impersonal Emotion which has been not alone the philosophical impetus, the impetus for the soul of man to explore and comprehend itself, but even the physical impetus, by and through which, the upbuilding of form is a spiritual process.

Form and name are always related. Ultimately they cannot be divided. If ideas evolve, then also must there be an evolution of the instruments both of form and expression; that is, with the instruction and discipline of mind there must come an instinctive relation on the part of the heart through which the mind is expressed.

Both mind and form are dual. They are phases ultimately related to the one and the same fact,—a fact which we have placed high in our spiritual estimation and have called the World-Soul or God. In Him all the dualities cease their relative existence, and become merged in the Singleness of His Nature.

The whole world is a psychosis. Its material, physical aspect is the result of the change made in the psychosis through the transformation of ideas into emotions and of emotions into states of being more concrete and tangible. The world is an idea, and as an idea is as distinct from the Being in us, as any separate minor idea in connection with any circumstantial detail of life.

The Supreme Aim is to transcend all ideas, to break the myth even of the World-Idea if that is possible, and to know the Unmodified Soul, the Soul as slave to no ideas, free in

itself and living a purely subjective existence.

The developments in life are purely moral. In other words, life is an education of the will. It is a transformation and a gradual extension of the range of man's ideas and his emotional relations thereto. The Supreme Purpose is the superimposition of the Greatest Idea and the transformation of that Greatest Idea into the Greatest Emotion. Once an idea is perceived as valuable, it should immediately be relegated to the heart.

Life is meaningless, unless the principle in life can relate itself to us in some material, objective form. By the word material is meant a tangibleness of relation. If the Heart of the Universe is absolutely unallied to the Heart of Man, then let philosophy come to an end, let us live for the glorification of the senses and let all our thought be directed towards the refinement of the means and modes through which we express physical existence.

Life is a central fact. It is the greatest fact of which we are aware. Life means to us the stream of urges and tendencies which is leading man from minor to constantly greater things, that is taking him step by step into

higher and more exalted phases of experience and whose purpose seems, in so far as we can understand, to realise the very heart of the mind in the very heart of the heart, to make the Man who dreams of God one with that God.

Theory is nothing. Practice is everything. Emotion is everything. The mind can only suggest great ideas. It is the heart which must do the work. It is the heart through which realisation is achieved, for once the mind is conscious theoretically and intellectually convinced of the existence of something beyond the senses and the sense-fed mind, then the heart through tremendous earnestness speeds to the goal. It is desire, as connected with the Highest Ideas, that will take the individual beyond all relative states of existence just as it has taken through lower evolutionary forms and from a non-conception of the Supreme to an exceedingly divine expression through the human form and given him an actual and sure insight into the Supremacy of Life which is God.

(To be continued).

F. J. ALEXANDER.

THE DIVINE AND THE HUMAN

WE often fail to see that there is a greater side to our human nature, that to be human is to be verily divine. The goal of our existence is to realise that we are beyond this body, to sense and know the greatness besides and beyond the largeness of things physical. The mission we must work out and realise in this world is the mission of sounding the bottom rock of things, the mission to fathom the secrets of our own souls and to strike the great chord of the divine in man. Man is the image of God, so we have been repeatedly told. He is the reflection of the Divine. The divine is the

sun and each single life from ant to man is a ray of that effulgent sun. Such is the teaching. Such teaching have all the scriptures of the world taught in one or another form.

It is often painful to reach out beyond the circumferences of the present. There is always pain in birth and there is always that dissociation from accustomed things in progress which makes even progress painful. Yet the secret of existence is progress. Progress,—but progress in what direction? In the direction of the infinitely attainable. That is the goal. The Infinite is our goal

and that Infinite is the only fact for which the soul of man is striving. It is not dust and vanities that really hold the thought and heart of man. It is the infinitely adorable, the secret of all finite adorableness, the Omega of things, the oceanic consciousness, bliss, knowledge and existence of the Supreme. Truly, man is not the creature of any impulse but the impulse of the divine. All his energies are directed towards the divine. All his greatness is an approach to the endless greatness of Him who stands at the centre and at the heart of things. We must realise that man is a soul, not a body. As a soul man is a psychical entity constantly progressing towards the greater and the better, constantly advancing on the chaos of things to redeem his position with regard to the chaos. The chaos is the unprincipled state of the mind. The senses are chaotic because they blind the vision of man to other and still better things. The secret of existence lies in knowing just who and what we are, in understanding just what our possibilities are, in comprehending the focus of our being and in penetrating to the inmost core of our being. Now it is evident that the elevated height is the height to which the soul is aspiring. However high man's present position, there are heights beyond the present. As previously mentioned there is the infinitely attainable,—there is the greatness and goodness and poetry of God. To that greatness and goodness and power and poetry and life man must aspire. Better is it by far to have one's eyes fixed on the moon and the stars than on the things that people the shadows and the darkness. The Sun is the goal for which we must strive,—the Sun and the sum of things; the divine Sun, the central spiritual Sun which has bequeathed the glory of Its rays to all visible and perceptible, to all objective and sentient things.

The human is great, but vaster and more precious to the contemplation of the soul, is

the greatness of the infinitely transcendent Human, the greatness of the Divine, the greatness of the Patriarch of the worlds.

Let us fix our gaze ever on that radiant Star which will ultimately give us the secrets of time and from which proceed all forms, the central Star which is God. Adoration to the Infinite out of which the human has proceeded! Is it not apparent that there is some greater destiny awaiting the life of man, the destiny of the infinitely greater, the destiny of the ultimately divine? We may well be glad and happy, we may gladly shout unto the stars and call the moon our sister and the sun our father, for we shall duly learn that these and all the other myriad glories of the cosmos are but faint refractions of the Giver of Light and Life with whom we are eternally one. "That One exists, One without a second." True, He is the secondless God of the cosmos and therefore He is also the secondless Self. There is but one Self, the Self of the infinite. Into that infinite must pass the Objective God of the world and all objectivity of souls, for there is the Secret, there the finale of the objective state of the world. There is the eternal Mahápralaya.

Both God and man, that is the objective, personal God and the objective humanity of these myriad souls, are but phases, phases of the Great Goal in which all relativity is contained. Even the four-faced Brahmâ dies. Even the four-faced Brahmâ passes into the Great Night, into the Mahápralaya. Therefore let us reach beyond all time and break down the barriers of space and find that Effulgent One sitting in the hollow heart of things, find that Great Ishvara who is the life and death, the light and shadow of forms, the breath that goes up and the breath that goes down. He is the One in whom these two repose. Hail to that One who ever was and is and shall be, ever the Great and Only Self of the world, the One and Only

Heart, the One and Only Intelligence! Salutation to that Radiant God! How can anyone exist without that Self, for He is the consciousness of all beings, however high or low? He is the Divine in the human, the Infinite in the finite and yet, though we may not comprehend the great truth, He is the finite, but infinitely so, the finite but unthinkably and inconceivably so. He is the finite but yet being the sum-total of all parts He is the Infinite as that sum-total. Oh, we may not penetrate to the inmost glory of the Sun! The light is too dazzling. Who can bear it? Who? And yet the Maharshis of old called unto that luminous Ghost of the world, called unto that Sun of God, called and said: "Oh Sun! Infinite Thou and Thou the Pure One. Do Thou open Thy golden disk and let me behold that which is within Thee. I have known the truth which is within Thee. I have known the real meaning of Thy rays and Thy glory and I now know that that which is within Thee is verily within me. I am in Thee. Thou art in me. This do I know. Thou art I. I am Thou."

(To be continued.)

INDIA'S ONLY TREASURE

TO whatever clime and country we may go, we find there in the hearts of people a natural desire for being familiar with spiritual knowledge, a striving to attain spiritual greatness. The idea of spirituality is innate in humanity everywhere, but to the Hindu, above all, spiritual development is a thing of first import. He fully understands the worth of spiritual greatness. All the Inspired Teachers who have taken birth from time to time in this blessed land of Bharata, and whom the Hindu reveres and adores as Incarnations of God, have declared in the words of the Bhagavad-Gita that, "Whenever virtue subsides and vice raises its head, I manifest Myself to restore the glory of Religion," and have well impressed in the mind of the Hindu the transit-

oriness of this phenomenal world, and the eternality of One Entity. So his aim of knowledge is to raise himself higher and higher spiritually and to become one with the All-pervading Soul. His religion is based on a scientific footing as a matter of Realisation, and thus it is intimately connected with the everyday life of the people. It is for this reason that India has become a reservoir, and a permanent and pleasant abode, of spirituality. The spiritual thirst of man cannot be quenched unless and until he resorts to the beautiful, perennial fountains of the Vedas and the Upanishads. India doles out to the seeker of Truth, according to his needs, the spiritual commodities out of the treasures hoarded by the ancient Aryan Rishis. India has never lost sight of spirituality even when flooded with the blood shed in civil and foreign wars. Is it not a most striking illustration of this fact that standing in the heart of the battle-field amidst the terrible din of war-drums, the peals of conchshells, and the neighing of restless horses, which were enough to arouse the most martial feeling in the hearts of cowardly soldiers,—Arjuna thought it the foremost duty to discuss some spiritual problems with Sri Krishna, and that the teachings received by him there form a priceless garland of gems under the name of Bhagavad-Gita, and shine with unrivalled lustre even to-day? The religious teachers of India with strips of cloth round their waists, with no thought of name and fame and following, proclaimed the existence of the ONE "that was, that is, that will be ever independent of all the kaleidoscopic changes of the phenomenal world, which appear and disappear in quick succession like the shifting scenes of Phantasmagoria,—the One eternal Existence, that is pure, undefiled, glorious, scintillating Its holy effulgence, sustaining and underlying all," and their teachings have now encircled the globe.

Who was it that gained, the other day, laurels for Hindu Religion in the grand Assembly of the Chicago Parliament of Religions?—a Hindu Sage, Swami Vivekananda, the great Interpreter of Vedic Wisdom to the modern world.

—Br. Chandrasegaram.

SARVOPANISHAT

(Continued from page 230, Dec. '11)

एतत्कोशचतुष्टयं स्वकारणज्ञाने वटकणिकायामिव गुप्तवटवृक्षो यदा वर्तते तदाऽऽनन्दमयकोश इत्युच्यते । सुखदुःखबुद्ध्याश्रयो देहान्तः कर्ता यदा तदेषुविषये बुद्धिः सुखबुद्धिरनिष्टविषये बुद्धिर्दुःखबुद्धिः शब्दस्पर्शरूपरसगन्धाः सुखदुःखहेतवः । पुण्यपापकर्मानुसारी भूत्वा प्राप्तशरीरसंधिर्योगमप्राप्तशरीरसंयोगमिव कुर्वाणो यदा दृश्यते तदोपहितत्वाज्जीव इत्युच्यते । मनआदिश्च प्राणादिश्च सत्त्वादिश्चेच्छादिश्च पुण्यादिश्चैते पञ्चवर्गा इत्येतेषां पञ्चवर्गाणां धर्मी भूतात्मज्ञानादृते न विनश्यति । आत्मसंनिधौ

When these four sheaths remain in their own cause which is Knowledge (Brahman), in the same way as the latent banyan tree remains in the banyan seed, then it is spoken of as the *Anandamaya-kosha*, causal frame of the Soul. When it dwells in the body (*f*), as the seat of the idea of pleasure and pain, then it is the *Karta*, agent. The idea of pleasure is that which pertains to wished-for objects, and the idea of pain is that which pertains to undesirable objects. Sound, touch, sight, taste and smell are the causes of pleasure and pain. When the soul, conforming itself to good and bad actions, has made a link of the present body (with its past body) (*g*), and is seen to be effecting a union, a connection as it were, with the body not yet received (*h*),—then it is called the *Jiva*, individual soul, on account of its being limited by *upadhis* (*i*). The five groups are those beginning with the mind (*j*), those beginning with the Prana (*k*), those beginning with the Satva (*l*), those beginning with the will (*m*), and those beginning with merit (*n*). The ego possessing the attributes of these five groups, does not die out without the knowledge of the ever-attained Self. That which, owing to its proximity to the Self, appears as imperishable and is attributed to Atman

(*e*) *Thereof*: Pertaining to the desire &c.

(*f*) *When.....pain*—That is to say, when the self feels that happiness may be mine and not pain, thinking, out of ignorance, the gross and the subtle body as its attribute.

(*g*) *Conforming.....(with its past body)*—That is to say, has taken up the present body on its giving up the last body, as a result of past good and bad Karma.

(*h*) *Is seen.....received*—That is, acts as if he will continue in another body on leaving this one.

The word इव (as it were), is to be connected with both the former and the latter part of the sentence, implying that all these ideas of its possessing and giving up a body, in the past, present, and future, are, from the absolute standpoint, untrue to the Atman.

(*i*) *Its being.....upadhis*—Its imagining that it has a body, and had and will get many bodies. This is the Atman's Upâdhi which makes him *Jiva*.

(*j*) *Those.....mind*—the mind group as enumerated in 1 (*k*).

(*k*) *Those.....the Prana*: The Prana group consisting of the five vital airs in the body.

(*l*) *Those.....Satva*: The Triguna group consisting of Satva, Rajas and Tamas.

(*m*) *Those.....will*—the *Ichchhâ* group consisting of will, desire, resolve, doubt, longing, unbelief, satisfaction, want of satisfaction, shyness, fear, and imagination.

(*n*) *Those.....merit*—the *Punya* group consisting of merit, demerit, knowledge, and Samskâras.

नित्यत्वेन प्रतीयमान आत्मोपाधिर्यस्तल्लिङ्गं शरीरं हृद्ग्रन्थिरित्युच्यते तत्र यत्प्रकाशते चैतन्यं स क्षेत्रज्ञ इत्युच्यते ॥२॥

ज्ञातृज्ञानज्ञेयानामाविर्भावतिरोभावज्ञाता स्वयमेवमाविर्भावतिरोभावहीनः स्वयं-ज्योतिः स साक्षीत्युच्यते ब्रह्मादिपिपीलिकापर्यन्तं सर्वप्राणिबुद्धिष्वविशिष्टतयोपलभ्यमानः सर्वप्राणिबुद्धिस्थो यदा तदा कूटस्थ इत्युच्यते । कूटस्थाद्युपहितभेदानां स्वरूप-लाभहेतुर्भूत्वा मणिगणसूत्रमिव सर्वक्षेत्रेष्वनुस्यूतत्वेन यदा प्रकाशत आत्मा तदाऽ-न्तर्यामीत्युच्यते सर्वोपाधिविनिर्मुक्तः सुवर्णावद्विज्ञानधनश्चिन्मात्रस्वरूप आत्मा स्व-तन्त्रो यदाऽवभासते तदा त्वंपदार्थः प्रत्यगात्मेत्युच्यते । सत्यं ज्ञानमनन्तमानन्दं ब्रह्म सत्यमविनाशि नामदेशकालवस्तुनिमित्तेषु विनश्यत्सु यन्न विनश्यत्यविनाशि तत्सत्य-मित्युच्यते । ज्ञानमित्युत्पत्तिविनाशरहितं चैतन्यं ज्ञानमित्यभिधीयते ॥३॥

(o), is called the Linga-sarira (subtle body), and the "heart's knot." The Consciousness which manifests itself therein is called the Kshetrajna, Knower of the Kshetra (p) (body).

3. He who is the cogniser of the manifestation (a) and disappearance (b) of the knower, knowledge and the knowable, but is himself devoid of such manifestation and disappearance, and is self-luminous (c), is called the *Sākshi*, Witness. When being perceived in an undifferentiated manner (d) in the intelligence of all beings, from Brahmā (the Creator) down to an ant, it resides in the intelligence of all beings, then it is called the *Kutastha* (e). When, standing as the means of realising the real nature of the *Kutastha* and others, which are differentiations by virtue of possessing limiting adjuncts (f), the Atman manifests itself as interwoven in all bodies, like the thread through a row of jewels, then it is called the *Antar-yāmin*, Internal Ruler. When the Atman shines forth,—absolutely free from all limiting adjuncts, brilliant, as a homogeneous mass of consciousness in its nature of pure Intelligence, independent,—then, it is spoken of as the Entity of 'Thou' (*Tvam*) (g), and as the *Pratyagātman*, Inner-Self. (That which is) *Satyam* (the Reality), *Jnanam* (Knowledge), *Anantam* (the Infinite), and *Anandam* (Bliss), is Brahman. The Reality is the indestructible; That which, name, space, time, substance and causation being destroyed, dies not (h), is the indestructible; and that is called *Satyam*, the Reality. And *Jnanam*—that essence of Intelligence which has no beginning and no end, is spoken of as *Jnanam*.

(o) *Is.....Atman*—Is thought of as Atman, by its superimposition on the Self.

(p) *Kshetra*: lit., field; the body defined as such is so called because of the fruits of action being produced and reaped in it as in a field.

3. (a) *Manifestation*—into name and form.

(b) *Disappearance*: Merging into the unmanifested state.

(c) *Self-luminous*: Because of his being unmodified by the above two states, and having nothing to obstruct his knowledge.

(d) *In.....manner*: As pure consciousness.

(e) *Kutastha*—Lit., that which resides in the unreal, such as the intelligence is.

(f) *Kutastha and.....adjuncts*: This implies that any idea of duality, however attenuated it may be as in the case of the *Kutastha*, is a form of superimposition on the Self.

(g) *The Entity of 'Thou'*—That is, the purified 'Thou.' Unpurified 'Thou' represents the individual soul, the *Jiva* with *Upadhis*.

(h) *Name.....dies not*: That is, remains absolutely changeless in the midst of every possible cause of change.

(To be continued)

CONVERSATIONS WITH THE SWAMI VIVEKANANDA—XVII

[*Sri Priya Nath Sinha*]

Arrangements were being made for Swamiji's leaving India for America for the second time (1899 A. D.), for he was much better in health. He had gone to Calcutta to see one of his friends, and on his way while returning stopped at Balaram Babu's house at Baghbazar. From here someone went to engage a boat to take him to the Math, and Swamiji took the opportunity of sending word to a friend to accompany him to the Math. The friend came, and the following conversation took place between him and Swamiji:—

Swamiji: A very funny thing happened to-day. I went to a friend's house. He has had a picture painted, the subject of which is 'Sri Krishna and Arjuna on the battlefield of Kurukshetra,'—Sri Krishna is standing in the chariot, holding the reins in His hand, and preaching the Gita to Arjuna. He showed me the picture and asked me how I liked it. 'Well, fairly well,' I said. But as he insisted on having my criticism passed upon it, I had to give my honest opinion by saying, 'There is nothing in it to commend itself to me; firstly because, the chariot of the time of Sri Krishna was not like the modern pagoda-shaped car, and also, there is no expression in the figure of Sri Krishna.

Was not the pagoda-chariot in use then?—the friend asked.

Swamiji: Don't you know that since the Buddhist era, there has been a great confusion in arts and everything else, in our country. The kings never fought from pagoda-chariots. There are chariots even to-day in Rajputana, that resemble to some extent the chariots of old. Have you seen the chariots in the pictures of Grecian mythology? They have two wheels, and the chariot is entered from behind; we had that sort of chariot. What good is it to paint a picture if the details are wrong? An historical picture comes up to a standard of excellence when, after making proper study and research, things are portrayed exactly as they were at that period. The truth has to be represented, otherwise the picture is good for nothing. In these days our young men who go in for painting, are generally those who

had a hopeless career at school, and who have been given up at home as good-for-nothing,—what work of art can you expect from them? To paint a really good picture requires as much talent as to produce a perfect drama.

Q.: How then should Sri Krishna be represented in the picture in question?

Swamiji: Sri Krishna ought to be painted, as He really was, the Gita personified; and the central idea of the Gita should stream out of His whole form as He was teaching the path of Dharma to Arjuna, who had been unmanned by un-Aryan cowardice and faint-heartedness in the performance of his highest duty.

So saying Swamiji posed himself in the way in which Sri Krishna should be portrayed, and continued,—

Swamiji: Look here, thus does he hold the bridle of the horses,—so tight that they are brought to their haunches, and with their forelegs fighting the air—and their mouths gaping. A tremendous play of action must therefore have been manifesting in the figure of Sri Krishna. His companion, the world-renowned hero, overwhelmed with despondency, casting aside his bow and arrows, has sunk down like a coward, on the floor of the chariot stationed in the midst of the two armies. And Sri Krishna, whip in one hand and tightening the reins with the other, has *thus* turned himself, and looking towards Arjuna with his child-like face beaming with unworldly love and sympathy—calm and sublime,—is delivering the message of the Gita to his best-beloved comrade. Now, tell me, what idea does this picture of the preacher of the Gita convey to you?

The friend: Activity combined with firmness and serenity.

Swamiji: Aye, that's it!—Intense action in the whole body, and withal a face mirroring a mind calm and serene like the blue sky! This is the central idea of the Gita,—to be calm and steadfast in all and every condition of life with one's whole heart and soul centred at His hallowed Feet!

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ (Gita, iv. 18.)

[He who sees inaction in action, and action in inaction, he is intelligent among men, he is a Yogi and doer of all action.]

He who even while doing action can keep his mind calm, and in whom even when not doing any outward action flows the current of activity in the form of the contemplation on Brahman, is the intelligent one among men, he indeed is the Yogi, he indeed is the perfect worker.

At this juncture, the man who had been sent for the boat returned, and said that it was ready; so Swamiji told his friend,—“Now let us go to the Math. You must have left word at home that you were going there with me?”

They continued their talk as they walked to the boat.

Swamiji: This idea must be preached to every one—work—work—endless work; without looking at results, and always keeping the whole mind and soul steadfast at the lotus Feet of the Lord!

Q.: But, Maharaj, is this not Karma-yoga?

Swamiji: Yes, this is Karma-yoga,—and without constant practice and devotion you will never be entitled even to this Karma-yoga. What is wanted is to practise the four different Yogas together, in harmony with one another,—otherwise how can you always keep your mind wholly on the Lord?

(To be continued).

THE VOICE OF VAIRAGYAM.

Have done with toys; now is the time for strength.
Manifest thy Self, O Soul. Too long the dream
Already has enslaved. Break the chains that bind.
From the mirage turn thy vision unto the True.
Hold on with surety,—then shall the vision come,
There shall arise from the present horizons of
thy life

A Light effulgent. It shall illumine the Path,
And thou shalt perceive the Inconceivable.
Compared with knowledge yet unfolded
The highest mortal wisdom is but ignorance.
Seek thou the secret and the Spirit of all wisdom
In thy Self, O Soul, for truly is the Self of thee
Sufficient to its Self, when once the power of
the Self

To thy struggling soul becomes revealed.
There is one path that leads towards the goal,
One path, and only one,—Renunciation.
Seek that path; in renouncing thou obtainest All.

F. J. Alexander.

GLIMPSES

Those who have no love for God's devotees, neither have any for Him; those who have no love for Him, have none for the countless lives in His world; such people, again, have no real love for themselves.—Arulnandi Sivacharya.



By no sword save her own falls Liberty.



In pride there is adversity, in sin there is suffering, in kindness there is stability, and in forgiveness there is God.—Kabir.



Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.

—Marcus Aurelius.



यथैमां वाचं कल्याणी मावदानि जनेभ्यः ब्रह्मराजन्याभ्यां
शूद्राय चार्याय च स्वाय चारणाय च, प्रियो देवानां दक्षिण
यै दातुरिह भूयासमयं मे कामः ससृध्यतामुपमादो नमतु ॥

“I (God) having given word, which is the word of salvation for all people, Brâhmans, Kshatriyas, Vaishyas, Shudras, and even ati-Shudras. Therefore regard no one as unequal among yourselves, but try to be loved by all wise people, distribute gifts among all, and always desire the well-being of all.”—2nd Mantram of 26th Adhyaya of Yajur Veda.



To want nothing is divine, to want as little as possible is the nearest possible approach to divine life.—Socrates.



By the attainment of perfect virtue, which is the chief good, you begin to be the companion of the Gods, and not their suppliant. The way is safe and pleasant, and one for which Nature has equipped you. If you but hold fast to what she has given you, you will rise equal to God.

—Seneca.



There are two things which I abhor, the learned in his infidelities, and the fool in his devotions.

—Mahommed.



Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—Tennyson.



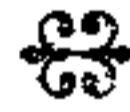
मांसलुब्धो यथा मत्स्यो लोहशंकुं न पश्यति ।
सुखलुब्धस्तथा देही यन्बन्धं न पश्यति ॥

As a fish in its desire to eat flesh does not see the hook that lies beneath, so man in his passionate desire to be happy does not see the noose of death.



तेजोऽसि तेजो मयि धेहि, वीर्यमसि वीर्यं मयि धेहि,
बलमसि बलं मयि धेहि, ओजोऽसि ओजो मयि धेहि, मन्युरसि
मन्युं मयि धेहि, सहोऽसि सहो मयि धेहि ॥

Lord! Thou art energy. Let my heart be filled with energy! Thou art virility. Arm me with virility. O Lord! Thou art strength! Inspire me with strength! O Lord! Thou art the source of bodily power! Make me powerful in body! Thou art courage! Do thou fill my heart with courage! Thou art fortitude! Do Thou steel me with fortitude! (Yajur Veda).



संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवाभागं यथापूर्वं संजानाना उपासते ॥

O Men! Do you walk together in the path of duty, do you discuss measures for your welfare harmoniously and peacefully in councils and public meetings, do you combine together to increase your knowledge, do you follow in the footsteps of learned men.—Rigveda.

समानी व आकूतिः समाना हृदयानि वः ।
समाममस्तु वो मनो यथा वः सुसहासति ॥

Let your energies be directed to the promotion of the good of all mankind. Let your relations with all fellowmen be characterised by love and harmony, and your hearts beat in unison with all human hearts. Do you promote the equal good of all.

—Ibid.



मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ॥

May I regard all creatures with the eye of a friend. May we all live knit in bonds of love and friendship.—Yajur Veda.

REVIEWS

The Gospel of Immortality. By Champat Rai Jain, Bar-at-law. Published by the Practical Medicine Office, Delhi. Size 6½" × 4½". Pp. 163. Cloth-bound.

Though the author reminds us in the preface, that "almost in every religion there is at least one Saint who has attained bodily immortality," we are sorry to note that he has failed in his attempt, as any one will do, to establish the possibility of this fact in the light of modern science. Besides, his arguments and reasonings are too inadequate and rambling to convince even a credulous reader. The book which may serve as a good manual on the economy of health, is a curious compounding of medical science with crude decoctions of philosophy and religion, flavoured with strong doses of undigested thoughts of the West. The remarks in many parts of the book betray a want of proper study and understanding of the accredited principles of philosophy, especially those, for instance, on the Vedanta. Many irrelevant topics introduced into the book leave the reader stranded on a pile of notes and comments, sometimes hardly consistent with one another, and uncertain as regards the final conclusion at which the book aims at arriving.

Glimpses of the Orient To-day. By Saint Nihal Sing. Published by G. A. Natesan & Co., Esplanade, Madras. Size 7½" × 5". Pp. 239. Price Re. one.

Mr. Saint Nihal Singh has earned a wide reputation as a Journalist and his contributions enrich many influential journals—American, English and Indian. The book under review is "a collection of impressions formed as the writer slowly journeyed from one land to another living amongst the people, as one of them," and as such, the author's views are striking in many places. The book will be of great interest and value

to students of political, social and industrial life of India, Persia, Japan, China and other Asiatic countries, and is calculated to inspire the Indian youth to work for the uplift of his motherland.

Essays in Bengali Vol. III, by Swami Dharmananda Mahabharati, with a portrait of the author. To be had of the Navyabharata Press, 210/5 Cornwallis St., Calcutta. Size $8\frac{1}{2}'' \times 5\frac{1}{4}''$. Pp. 217. Price one rupee.

Swami Dharmananda Mahabharati's name is well-known among the Bengali public as a writer who wields a facile pen, full of sparkling wit, and these delightful Essays, twenty-six in number, are a reprint from his contributions to various Bengali periodicals. The variety of subjects treated, including history, travel, biography, humorous sketches &c., testify to the remarkable versatility of the author, and we can assure readers of these pages both instruction and amusement.

Essays on Indian Art, Industry and Education.* By E. B. Havell, Late Principal of the Government School of Art, Calcutta. Size $7\frac{1}{2}'' \times 5''$. Pp. 196. Price Re 1-4 as.

Mr. Havell's name is well-known among the educated Indian public for his laudable efforts to improve the art and industries of India. The present volume is a reprint of some of his essays and lectures on the subject. The first essay entitled 'The Taj and its Designers' tries to prove the utter groundlessness of theories which attribute this superb Indian architecture to European artists, specially, one Verroneo. 'The Revival of Indian Handicraft,' which consists of three separate articles written at different times, is the most interesting portion in the whole

book. We invite attention of all well-wishers of the national industrialism to these illuminating pages. In the remaining four articles Mr. Havell tries to show that art is a paramount factor in the building up of the national character. The book is worth the perusal of all thoughtful Indians.

The Allahabad and Nagpur Congress, Conferences and Conventions.* This is a collection of the Presidential Addresses delivered at the 25th Indian National Congress, The Indian Industrial Conference, Indian National Social Conference, Common Script Conference, The Theosophical Convention, The Convention of Religions, All-India Temperance Conference, All-India Kshatriya Conference, The Theistic Conference, The U. P. Exhibition, The Hindu-Mahomedan Conference, The Indian Ladies' Conference, Mahomedan Educational Conference, and the All-India Muslim League held in 1910. Size $7\frac{1}{2}'' \times 5''$. Pp. 168 + 55. Price as. 12.

M. K. Gandhi and the South African Indian Problem, by Dr. P. J. Metha, Bar-at-law, Rangoon.* Size $6\frac{1}{2}'' \times 4''$. Price as. 4.

GLEANINGS

Whoever will be free must make himself free; freedom is no fairy's gift to fall into any man's lap.—Friedrich Nietzsche.

* * *
What matters a book that cannot transport us beyond all books?—Ibid.

* * *
Death is nothing; but to live defeated and ingloriously is to die every day.—Napoleon.

* * *
Now, the Big Things of Life belong to the realm of Spirit and Character. It is in the region of the soul that we find the pearl. The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine, artistic appre-

* Published by Messrs. G. A. Natesan & Co., Esplanade, Madras.

ciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not 'the things that are seen,' but 'the things that are unseen.' 'Seek peace and ensue it.' Seek the things that are above. 'Seek first the Kingdom of God and His righteousness.' Such are the goodly pearls.—Dr. Jowet in the "Christian World."

* * *

He who in every man wishes to meet a brother, will very rarely encounter an enemy.—Halcroft.

* * *

He who is guided by his genius, he who thinks for himself, who thinks spontaneously and exactly, possesses the only compass by which he can steer aright.—Schopenhauer.

* * *

Eternal source! perennial fount of grace
Of every flower that wakes or bird that sings!
Of every budding star evolved in space,
Or spherul bloom alive with angels' wings!
Of every bright ascent from every sod;
Love—Beauty—Wisdom—Truth—Eternal God!

Not as we once had deemed, nor face to face,
Thou dazzling Sun of contemplation's sky!
That through the Saviours of a sorrowed race
Art still incarnate with pure compassion's eye!—
But though we neither know, nor see, nor hear,
We feel Thee like the radiant atmosphere!

—E. M. Holden.

* * *

Find Him in the creative love of the world and in the wonderful order which keeps everything in its place, from the fibrous rootlet of a blade of grass to the tremendous energy of a sun. Find Him in the throb and thrill of human sympathy which is, in the social world, what gravitation is among the stars. Find Him in all the subtle and most sacredly binding relationships of life which are the secret springs of all life's interests and of all life's deepest joy. Find Him where you find yourself, and everywhere find this—that the cleansing stream is within, that forgiveness is under your own control. Love much and you will be free of the world. No one will bear a grudge against you; no one will want to harm you; no devil could touch you; no hell could hold you; no God need do anything

but help you; for Love is Life, and Forgiveness, Heaven.—Light, Sept. 30, 1911.

* * *

The late Dr. Miller, the well-known Presbyterian, writing, after his retirement, some three years ago, to the Hindu students of the Christian College of Madras which he founded, said: "Remember what the Hindu religion has given to the world; it has given the immanence of God and the solidarity of man."

* * *

Paradise is a central spot whither the souls of men proceed along different roads; every sect has a road of its own.—Napoleon.

* * *

When I thought I was learning to live, I was but learning to die.—Leonardo da Vinci.

* * *

There is no isolation for him who knows how to take his place in the universal harmony and to open his soul to all the impressions of this harmony.—Maurice de Guerin.

* * *

When the celebrated theologian, Ahmed Ibn Hanbal, was at the point of death, he was heard to murmur, "Not yet!". "What do you say, my father?" asked his son. "My son," he replied, "Angels are standing on my right and left, and Satan, standing in front of me, says, 'Now, Ahmed, you are safe from me at last!' and I answer him, 'Not yet!' While there is a breath left in my body, I must be watchful."—Fariduddin Attar.

* * *

Poverty is a bitter thing, but it is not as bitter as the existence of restless vacuity and physical, moral, and intellectual flabbiness to which those doom themselves who elect to spend all their years in that vainest of pursuits, the pursuit of mere pleasure, as a sufficient end in itself.—Theodore Roosevelt.

* * *

"True science and true Religion" says Professor Huxley "are twin-sisters and the separation of either from the other is sure to prove the death of both. Science prospers in proportion as it is religious and religion flourishes in exact proportion to the scientific depth and firmness of its basis."

VASISHTHA AND VISVAMITRA, OR THE ATTAINMENT OF BRAHMANHOOD

(A story)

IN the olden days, the Aryan Institution of *Chaturvarnyam* or division into the four castes, Brâhmana, Kshatriya, Vaishya and Sudra, was based more upon Gunas or qualities than upon the mere accident of birth. The three latter castes could, by dint of hard Tapasya and practical assimilation of the Brahmanya qualities, rise to Brâhmanhood. Similarly, the son of a Brâhmana would be regarded even as a Sudra, if he proved himself by his acts and behaviour no better than a Sudra. Thus Manu says: शूद्रो ब्राह्मणतामेति ब्राह्मणश्चेति शूद्रताम्। There was in the old system, consequently, a great prospect held open for other castes to aspire to, and rise to a higher status in society, as also a rigid restraint put upon the Brâhmana, which he could only disregard at the risk of 'losing his caste' and living a life of humiliation, despised of all. Various are the stories scattered in the Puranas in illustration of this truth, several among them making Vasishtha and Visvamitra as the centre of their theme, from which one is narrated here.

The sage Visvamitra was a Kshatriya by birth, and a king who ruled over large dominions. It is a long story to relate here what made him give up his kingdom and retire into the forest to lead the life of a Rishi, being determined to attain to Brâhmanhood, through sheer self-exertion and austerities, or die in the attempt; and how he had contracted a deep-rooted grudge against Vasishtha, the Brâhmana sage who was too rigid to recognise the claim of the other. We reserve that story for another occasion. However, Visvamitra practised extraordinary devotion for a long time in the forest, and when he became convinced that he had gained Brâhmanhood, his old spirit of revenge on Vasishtha was stirred up within him, and wishing to make a display of his triumph to his rival, he went to the sage and saluted him with joined palms. Now, the injunction of the Shastras about the custom of saluting is, that a Brâhmana should return the salute to his equal, but he, as a superior, should bless

the Kshatriyas and other castes, in accepting it from them. Vasishtha did not on this occasion return Visvamitra's salute but blessed him as he used to do before, thereby indicating that he did not recognise the latter yet as a Brâhmana. Visvamitra was mortified at this humiliation and returned with a wounded heart to his hermitage, revolving in his mind how to take revenge on the proud Brâhmana Rishi, or in other words, how to force him to acknowledge his title to Brâhmanhood. So he began his austerities anew with greater vigour than ever and in the course of time his Ishtam, the chosen Deity of his meditations, appeared before him in form and blessed him saying, "The time has come for thy purpose to be fulfilled. Go thou to Vasishtha once again, and if he doth not return thy salute, curse him and his head shall burst into a hundred pieces." Triumphantly went Visvamitra once more to the sage, carrying within him the idea of making use of the rare psychic power gained as the fruit of his lifelong devotions. Proud and conscious of his power, he saluted him as before, but he was again repulsed with a 'blessing'! The blood was up of the Kshatriya-born sage, quick as a lightning flash. Unable to contain himself, he was on the point of pronouncing the curse,—but lo! what a transformation! His eyes which were a moment before emitting fire as if to burn into ashes the whole creation, are beaming now with a serene radiance, showering love and benediction to all! All his pride and wrath have gone now! That Rajasic feeling which held him so long like a nightmare, has vanished before the dawn of Satva! That furious resolve of cursing and destroying the enemy with the new, hard-won weapon in his possession, has now faded away from his mind like a dream, yielding place to the benign spirit of Illumination, which proclaims:—

"Peace to all! From me no danger be
To aught that lives: In those that dwell on high,
In those that lowly creep, I am the Self in all!"

His lifelong austerities have found now their highest consummation. The light flashed within him,—“Do I aspire to be a Brâhmana defiling myself with the sin of cherishing such ill feelings as jealousy and enmity against him? Am I not making myself a Chandâla by carrying within me these abominations? What matters it if Vasishtha does not recognise me as a Brâhmana if I am really one? No, I must go to perform further meditations to purify my mind. What are Brâhmana and Sudra and all these false distinctions to me who see the One Self in all?” Full of these noblest sentiments which brought peace into his soul, he bowed low before Vasishtha in all humility, asked his blessing and departed. No sooner had he gone a few steps from the spot than he heard the sage calling him back in a kindly voice: “Turn, dear brother, turn, I salute thee as a Brâhmana!” The next moment both were wrapt in a loving embrace and Vasishtha addressed himself to Vishvamitra thus: “Thou hadst, my friend, still some small residuum of the in-born Kshatriya spirit left in thee when thou approached and accosted me, but now thy face reveals at a glance that those last embers of Rajas too have died out in thee just a few instants ago. Thou art a real Brâhmana now—the knower of Brahman—and my reverent salutations be to thee.” The words thrilled Vishvamitra’s heart with mute wonder, and lost themselves amidst the peace and harmony of that holy hermitage.

IN MEMORIAM:

THE SISTER NIVEDITA.—III

(*Extracts from our Contemporaries*)

To-day India and the whole world has been deprived of the shower of nectar that was being shed by the rays, shining yet soothing, of another bright luminary of the firmament of Sri Ramakrishna. Offered by Sri Swami Vivekananda at the blessed feet of the Divine Parents—Umâ and Shiva—Sister Nivedita has flawlessly fulfilled the Brahmacharini’s vow of doing good to the many, which she had embraced in the presence of her Gurudeva, and having to-day offered her own body and mind as an oblation, has gone to the Land of Fearless-

ness, to be privileged there to take up higher works. One day, while presenting to her a likeness of himself, the Guru had blessed her with saying, “Be thou the teacher and exemplar to India’s rising generation!” And Sister Nivedita too, after carrying out, for the last fourteen years, that mandate to the letter, by thought, word and deed, has, to-day, through the grace of God, attained to a radiant thought-body that not only is full of living fire but resuscitates the dead to life,—and is blessed with the privilege of living in the company of her revered Guru, in the hearts of India’s sons and daughters, illumining them in ways unthought of, and constantly directing them as a subtle guiding force in their path of well-being! It is the subtle that governs the gross, it is the mind that regulates matter—so, who shall say whether the operation of the mass of ideas that manifested itself in a woman-body as Nivedita, is begun or not in right earnest from this moment? The devotee gifted with supersensuous insight may throw his glance beyond the pale of birth and death, and realising this truth, may afford to be exultant even in this depth of affliction!—But we, who can look only on the surface of things, with our hearts weeping at the loss of Nivedita,—whom no thought of selfishness could touch—are overwhelmed and see no end to this deep night of mourning. * * *

Hari Om! Shantih! Shantih! Shantih!

—Udbodhan.

What India, the land of her adoption, owes to her intellect and achievements, it is indeed difficult to estimate when time has not yet thrown her personality far back in order to invest it with all its charm and greatness. But it needs no saying that her life of self-effacement and self-sacrifice has earned for her what is more lasting than monuments—a secure place in the grateful recollections of those to whom her words have been an inexhaustible source of solace and enlightenment. Surely never was one’s life devoted so long and so successfully to loving ministrations.

Though her intellectual endowments themselves would have certainly secured for her a comfortable place in her own land, she felt that there was a call for her in the East to which she should respond.

Her attachment to India strengthened with years so much so that in later life she was never known

to address her Indian sisters otherwise than as "our sisters" and her untiring work on their behalf showed how dear the interests of this land were to her heart. She admired the sanctity and sweetness of Hindu family life, though she could not help feeling that her sisters of the East, like those of the West, should refresh themselves at the fountain of social intercourse and intellectual greatness. To her India was a second motherland claiming selfless devotion; for, although she did not love England less, she loved India more.

She decidedly belongs to that illustrious band of active workers who have knit together the East and the West in closest bonds of sympathy and whose achievements are a standing refutation of the familiar epigram of Rudyard Kipling:—

"East is East, and West is West
And never the twain shall meet."

The keen intellect of Sister Nivedita had compass enough to discern the beauty and appreciate the worth of everything in the spheres of Art, Religion and Society.

Surely, far greater than her achievements, remarkable as they were, was her life full of kindness, love and sacrifice; and as long as she is recognised as a powerful moral and intellectual force, so long doubtless will she be remembered as a noble woman who, by dint of ability and learning, strove for the elevation of an ancient people whose religion, arts and philosophy had excited her admiration and enlisted her support. Hers was a life inured to suffering, and hers the satisfaction born of sacrifice. She is one of those whom human nature and circumstances can but rarely produce and whose achievements are like lights which guide the weary wayfarer on life's common road. Such lights can never be extinguished; they shine for eternity through the portals of the past.

Though herself no more, Sister Nivedita will ever live in the strength and immortality of her work; for,

"She is not dead whose noble life
Lifts thine on high;
To live in hearts we live behind
Is not to die."

S. Amraveswar

in "The Amrita Bazar Patrika," Nov. 11, '11.

She was one of those people gifted with magnetic personality and able to inspire truest respect, even warm affection, in those who did not see eye to eye with her on many questions. Her record of service and achievement in India is, no doubt, unique for a British woman. She won the heart of Indian womanhood by coming to them as a woman ready to sympathise and help, but more particularly ready to understand and also learn. It may well be said, with emphasis and truth, that Sister Nivedita stands as the revealer to the West of the highest ideals of Indian womanhood and the loving depicter of the lives of her Indian woman friends. She had great hopes for the progress of India on lines that were natural to her, and her work in the Ramakrishna school as well as her more conspicuous work by her pen, was dedicated to the true advancement of India and her people. Another point which Sister Nivedita did much to reveal to the West was the Hindu woman's idea of religion and the influence it exerts upon her life. I know that the tiny book, "Kali the Mother," has brought into many English households light on a subject which before it came was enshrouded with the darkness of prejudice and ignorance. The devoted lover of India has passed on to further work: we see her no longer, but her memory is truly an inspiration.

I witnessed yesterday afternoon a scene of impressive significance in remembrance of Sister Nivedita. It was at a meeting of the Oriental Circle of the Lyceum Club, and a large company had gathered to hear Mr. S. K. Ratcliffe give a lecture of keen historical interest on Delhi ancient and modern. Miss Rosanna Powell, Hon. Secretary of the Circle and a friend of India and Indians in this country of many years' standing—she knew Keshub Chunder Sen—paid a beautiful tribute to Sister Nivedita and her work and spoke of the lectures on India she had delivered to the Oriental Circle. Another member supported Miss Powell, and Mr. Ratcliffe also said a few simple words; then the whole audience rose and standing a moment or two in silence, expressed their sympathy with those who mourned her loss and their honour to the memory of a noble woman.—The London correspondent of the A. B. Patrika.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

New Year's Day is the one universal day in China, when the shops are closed for several days and the Government offices for a month.

ACCORDING to the Report of its director, Major W. F. Harvey, I. M. S., the Pasteur Institute, Kasauli, has treated, since August, 1900, the date of its inauguration, 11,305 cases with satisfactory results; there being only four failures in the treatment. In 1910 the number treated amounted to 2,073, against 1,937 for 1909.

DR. Sunder Singh of Lahore, India, is authority for the statement that there are now in British Columbia about 6,000 Hindus, 1,500 of whom reside in Vancouver and 600 in Victoria, the rest being scattered through the rural districts. Also he says they have invested in British Columbia about 5,000,000 Dollars, 2,000,000 of which is in Vancouver.

THE citizens of Toronto have expressed their interest in the young men of India by contributing Rs. 2,50,000 to the National Council for the erection of a National head-quarters building in Calcutta. This building is intended to house the National work, the Training School for General Secretaries and Physical Directors, and a reference library, and provide offices for the National Secretaries.

NEW YORK will shortly possess the largest hotel in the world, built at an outlay of nearly £3,000,000, the site alone costing £1,500,000. It is planned to have 1,600 rooms and 1,000 baths, and the structure, which will be erected in the central district, is to be 25 storeys high. The hotel will be a "commercial house," and have entrances on four leading thoroughfares. In the basement there will be a huge "rathskeller," and on the roof a garden and Turkish bath.

HERE is the translation of an extract from the Greek newspaper 'Neologos' of Patras dated the

29th. August last:—"It is telegraphed from Smyrna that the increase of cholera is terrible. After experimenting, some of the Smyrna doctors have discovered that a cure for cholera is Tincture of Iodine taken internally in drops. The percentage of recoveries is cent per cent."

THE Seventh Anniversary of the Kalpataru Festival of Bhagavan Sri Ramakrishna was celebrated on the 1st. of January 1912, at Babu K. C. Palit's rented house, Banka Bazar, Cuttack, by the followers of Sri Ramakrishna. Programme: 1. Bhajana and reading from Scriptures 8 a. m. to 10 a. m. 2. Feeding of the poor 11 a. m. to 3 p. m. 3. Lecture on "The Life of Sri Ramakrishna" by Prof. G. C. Ganguli, M.A., and Babu Ananta K. Das Gupta, M. A. B. L., 4 p. m. to 6. p. m. 4. Distribution of *Prasada* 8. p. m. to 11 p. m.

THE following telegram was sent by the President of Sri Ramakrishna Mission, Vaniyambady, to Their Imperial Majesties, King George V and Queen Mary, on their landing at Bombay:

"Pray accept our loyal welcome to India. May God shower on Your Majesties His choicest blessings and grant you long life for the benefit of India."

The gracious reply dated 3rd Dec. was:—

"The Private Secretary is commanded to convey Their Imperial Majesties' thanks to Mission members for their loyal message."

THE Vivekananda Sangam of Vaniyambadi commemorated the Imperial Coronation Day by celebrating it on a grand scale in its Math and its four branch societies. At 6 a. m. the portraits of Their Majesties the King and the Queen decorated with flowers, ferns &c., were placed in the most conspicuous place of each of the Maths, and the usual band was played. At 9 a. m. the feeding of the poor was begun. At 12 a. m. the proclamation of the King was read aloud. At 3 p. m. a treat to school children was given. At 7 p. m., the portraits of the King-Emperor and the Queen were taken through the streets with Mela Vadyam and fireworks. The Ramakrishna Bhajana Society attended the procession singing Bhajanas.

THE Coronation Durbar Day of Their Imperial Majesties was celebrated in the Murshidabad Ramakrishna Orphanage in a fitting manner. The whole Orphanage house was decorated with flags, foliage &c., and the two large portraits of Their Imperial Majesties were put on a pedestal and were adorned with flowers &c. Five mds. of rice and pices amounting to rupees 16 were given to about 400 poor people. The school boys and friends numbering about 400 were sumptuously fed on the occasion and there were also an Indian music and *jalra*, for entertainment of the public. At night the whole Ashrama was beautifully illuminated. The Royal Proclamation was read and about 50 Coronation medals were distributed amongst the boys of the Ashrama School.

THE CORONATION BOONS

HIS Excellency the Governor-General declared the following items of grants, concessions, reliefs and benefactions which His Imperial Majesty has been graciously pleased to bestow upon the memorable occasion of the Coronation Durbar at Delhi:—

I. Grant for Popular Education. To make education in India as accessible and wide as possible, the Govt. of India propose to devote at once fifty lakhs to the promotion of truly popular education and it is the firm intention of Government to add to the grant now announced further grants in future years on a generous scale.

II. Grant of Half Month's Pay to the Army, and to all employees of Military establishments, whose pay may not exceed the sum of rupees fifty monthly. Further Concessions are also awarded to the army.

III. Grant of Half Month's pay to Civil Employees of Government, whose pay may not exceed the sum of fifty rupees monthly.

IV. On all holders of certain titles, such as Dewan Bahadur &c., shall be conferred distinctive badges, and that on all holders present or to come of the venerable titles of Mahamahopadhyaya and Shams-ul-Ulma shall be conferred some annual pension for the good report of the ancient learning of India.

V. Grant of Land free of revenue for conspicuous Public Service in the North Western Frontier Province and in Baluchistan.

VI. From henceforth no Nazarana payments shall be made by Indian Princes upon succession to their States, and sundry debt owing to the Government by the non-jurisdictional States in Kathiawar and Gujerat and also by the Koomia Chiefs of Mewar will be cancelled and remitted in whole or in part.

VII. Certain supernumerary appointments in the Order of British India will be made in the ranks of the Imperial Service Troops.

VIII. Certain business men now suffering the penalty of the law for crimes and misdemeanours shall be released from imprisonment, and that all those civil debtors now in prison whose debts may be due not to fraud, but to real poverty, shall be discharged and that their debts shall be paid.

IX. At the end of the proceedings the King stood up and made the following brief announcement:—

“We are pleased to announce to our people that on the advice of our ministers and after consultation with our Governor-General in Council we have decided upon the transfer of the seat of the Government of India from Calcutta to the ancient capital of Delhi and simultaneously as a consequence of that transfer the creation at as early a date as possible of a Governorship for the Presidency of Bengal, of a new Lieutenant-Governorship in Council administering the areas of Behar, Chota Nagpur and Orissa and of a Chief Commissioner-ship of Assam with such administrative change and re-distribution of boundaries as our Governor-General in Council with the approval of our Secretary of State for India in Council may in due course determine. It is our earnest desire that those changes may conduce to the better administration of India and the greater prosperity and happiness of our beloved people.”

By an Imperial command Delhi is again the capital of India. The seat of Yudhisthira, Prithviraj, Akbar and the glorious retinue of Kings and Emperors is now the seat of Their Imperial Majesties, King-Emperor George the Fifth and Queen-Empress Mary. May God bless them and guide them so that their lives may be happiness to themselves and to all their peoples.

