

Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

BHAKTI—VI

ONCE pride entered the heart of Arjuna, the beloved friend of Sri Krishna. Arjuna thought that none equalled him in love and devotion to his Lord and friend. The omniscient Lord Sri Krishna, reading the heart of his friend, took him one day for a walk. They had not proceeded far when Arjuna saw a strange Brahmana who had a sword dangling by his side while he was eating dry grass. Arjuna at once knew him to be a pious follower of Vishnu, whose highest religious duty was not to injure any being. As even grass has life, he would not eat it green but maintained his life by eating the lifeless, dry grass. Yet he carried a sword. Arjuna wondering at the incongruity turned towards the Lord and said, "How is this? Here is a man who has renounced all idea of injuring any living being down to the meanest grass, yet carries with him the symbol of death and hatred?" The Lord said, "You had better ask the man himself." Arjuna then went up to the Brahmana and said, "Holy sir, you do not injure any living being, you live upon dry grass. Why do you then carry this sword?" The Brahmana said, "It is to punish four persons if I chance to meet them."

Arjuna :—Who are they ?

The Brahmana :—The first is the wretch Narada.

Arjuna :—Why, what has he done ?

The Brahmana :—Why, just think of his impudence. He is perpetually awakening my Lord with his songs. He has no consideration whatsoever for the comfort of the Lord. Day and night, in and out of season, he disturbs the peace of the Lord by his prayers and praises.

Arjuna :—Who is the second person ?

The Brahmana :—The imprudent Draupadi.

Arjuna :—What is her fault ?

Brahmana :—Consider her inconsiderateness. She called my beloved Lord just at the moment he was going to dine. He had to give up his dinner and go to the Kamyavana to save the Pandavas from the curse of Durvasa and her presumption was so great that she caused my beloved to eat the impure remnant of her food.

Arjuna :—Who is the third ?

Brahmana :—It is the heartless Prahlada. He was so cruel that he did not hesitate even for a moment to ask my Lord to get into the boiling caldron of oil and be trodden under the heavy feet of

elephants and come out of hard adamantine pillar.

Arjuna :—Who is the fourth ?

Brahmana :—The wretch Arjuna

Arjuna :—Why, what fault has he committed ?

Brahmana :—Look at his audacity. He made my beloved Lord act as his charioteer in the great war of Kurukshetra.

Arjuna was amazed at the depth of the Brahmana's devotion and from that mo-

ment his pride vanished and he gave up thinking that he was the best lover of the Lord.

WHAT is the good of visiting shrines if once you are able to cultivate Bhakti? Pilgrimage without Bhakti is of no use. With Bhakti in your heart, it is not necessary that you must visit the holy places. You are well where you are. Bhakti is the one thing needful.

LECTURES OF SWAMI VIVEKANANDA

II

STEPS OF HINDU PHILOSOPHIC THOUGHT

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THE first group of religious ideas that we see coming up—I mean recognised religious ideas, and not the very low ideas, which do not deserve the name of religion—all include the idea of inspiration, and revealed book and so forth. The first group of ideas is that these religions start with the idea of God. Here is this universe, and this universe is created by a certain being. Everything that is in this universe has been created by Him. Along with that, at a later stage, comes the idea that just as the universe is differentiated, as it were, so this soul came; there is this body, and something inside this body which is not the body. This is the most primitive idea of religion that we know. We can find a few followers of that in India, but it was given up very early. The Indian religions take a peculiar start. It is only by strict analysis, and much calculation and conjecture, that we can ever think that

that stage existed there. The tangible state in which we find Indian religions is the next step, not the first one. In the earliest step the idea of creation is very peculiar, and it is that the whole universe is created out of zero, at the will of God; that all this universe did not exist, and out of this nothingness all this has come. In the next stage we find this conclusion is questioned. How can existence be produced out of non-existence? The first step in Vedanta asks this question; if this universe is existent it must have come out of something, because it was very easy to see that there is nothing coming out of nothing anywhere. All work that is done by human hands requires materials. If a house is built the material was existing before, if a boat is made the material existed before, if any implements are made the materials were existing before. So the effect is produced. Naturally, therefore, the first idea

that this world was created out of nothing was rejected, and some material out of which this world was created was wanted. The whole history of religion, in fact, is this search of material. Out of what has all this been produced? Apart from the question of the efficient cause, or God, apart from the question that God created the universe, the great question of all questions is, out of what did He create it? All the philosophies are turning, as it were, on this question. One solution is that Nature, God and soul are eternal existences, as if three parallel lines are running eternally, of which Nature and soul comprise what they call the dependent and God the independent Being. Every soul like every particle of matter, is perfectly dependent on the will of God. Before going to the other steps we will take up the idea of soul, and then find that with all the Vedantic philosophers there is one tremendous departure from all Western philosophy. All of them have a common Psychology. Whatever their philosophy may have been, their psychology is the same in India, the old Sankhya psychology. According to this perception occurs by the transmission of the vibrations which first come to the external sense-organs, from the external to the internal organs, from the internal organs to the mind, from the mind to the *buddhi*, from the *buddhi* or intellect to something which is a unit, which they call the Atman. Coming to modern physiology we know that it has found centres for all the different sensations. First it finds the lower centres, and then a higher grade of centres, and these two centres exactly correspond with the internal organs and the mind, but not one centre

has been found which controls all the other centres. So physiology cannot tell what unifies all these centres. Where do the centres get united? The centres in the brain are all different, and there is not one centre which controls all the other centres; therefore, so far as it goes, the Indian psychology stands unchallenged upon this point. We must have this unification, something upon which the sensations will be reflected to form a complete whole. Until there is that something I cannot have any idea of you, or a picture, or anything else. If we had not that unifying something we would only see, then after a while, breathe, then hear, and so on, and while I heard a man talking I would not see him at all, because all the centres are different.

This body is made of particles which we call matter, and it is dull and insentient. So is what the Vedantists call the fine body. The fine body, according to them, is a material but pervasive body, made of very fine particles, so fine that no microscope can see them. What is the use of that? It is the receptacle of the fine forces. Just as this gross body is the receptacle of the gross forces, so the fine body is the receptacle of the fine forces, which we call thought, in its various modifications. First is the body, which is gross matter, with gross force. Force cannot exist without matter. It must require some matter to exist, so the grosser forces work in the body: and those very forces become finer; the very force which is working in a gross form works in a fine form, and becomes thought. There is no distinction between them, simply one is the gross and the other the fine manifestation of the same thing.

Neither is there any distinction between this fine body and the gross body. The fine body is also material, only very fine matter, and just as this gross body is the instrument that works the gross forces, so the fine body is the instrument that works the fine forces. From where do all these forces come? According to Vedanta philosophers there are two things in Nature, one of which they call *akasha*, which is the substance, infinitely fine, and the other they call *prana*, which is the force. Whatever you see, or feel, or hear, as air, earth, or anything, is material,—the product of *akasha*. It goes on and becomes finer and finer, or grosser and grosser, changing under the action of *prana*. Like *akasha*, *prana* is omnipresent, and interpenetrating everything. *Akasha* is like the water, and everything else in the universe is like blocks of ice, made out of that water, and floating in the water, and *prana* is the power that changes this *akasha* into all these various forms. The gross body is the instrument made out of *akasha* for the manifestation of *prana* in gross forms, as muscular motion, or walking, sitting, talking, and so forth, and that fine body is also made of *akasha*, a very fine form of *akasha*, for the manifestation of the same *prana* in the finer form of thought. So first there is this gross body. Beyond that is this fine body, and beyond that is the *jiva*, the real man. Just as these nails can be pared off a hundred times a year, and yet they are still part of our bodies, not different, so is our gross body related to the fine. It is not that a man has a fine and also a gross body; it is the one body, only the part which endures longer is the fine body, and that which dissolves soon is the gross.

Just as I can cut this nail a hundred times a year, so millions of times I can shed this gross body in an eon, but the fine body will remain. According to the dualists this *jiva*, or the real man, is very fine, minute. So far we see that man is a being who has first a gross body which dissolves very quickly, then a fine body which remains through eons, and then a *jiva*. This *jiva*, according to the Vedanta philosophy, is eternal, just as God is eternal. Nature is also eternal, but changeably eternal. The material of Nature, *prana* and *akasha*, is eternal, but it is changing into different forms eternally. For instance, let us suppose a book is made of *akasha* and *prana*. The book is not eternal, but the materials which make it are eternal. But the *jiva* is not manufactured, either of *akasha*, or force (*prana*); it is immaterial and therefore will remain for ever. It is not the result of any combination of *prana* and *akasha*, and whatever is not the result of combination, will never be destroyed, because destruction is going back to causes. That which is not a compound cannot be destroyed. Destruction is decomposition. The gross body is a compound of *akasha* and *prana* and therefore will be decomposed. The fine body will also be decomposed, after a long time, but the *jiva* is simple, and will never be destroyed. It was never born for the same reason. Nothing simple can be born. The same argument applies. That which is a compound only can be born. The whole of Nature comprising millions and millions of souls is under the will of God. God is all-pervading, omniscient, formless, everywhere, and He is working through Nature day and night. The whole of it is under

His control. He is the eternal Ruler. So say the dualists. Then the question comes, if God is the ruler of this universe, why did He create such a wicked universe, why must we suffer so much? They say it is not God's fault. It is our fault that we suffer. Whatever we sow we reap. He did not do anything to punish us. Man is born poor, or blind, or some other way. What is the reason? He did something before he was born that way. The *jiva* has been existing all time, was never created. It has been doing all sorts of things all the time. Whatever we do we suffer for. If we do good we shall have happiness, and if evil, unhappiness. So the *jiva* goes on suffering, and doing all sorts of things.

What comes after death? All these Vedanta philosophers admit that this *jiva* is by its own nature pure. But ignorance covers its real nature, they say. As by evil deeds it has covered itself with ignorance, so by good deeds it can become conscious of its own nature again. Just as it is eternal, so its nature is pure. The nature of every being is pure. When through good deeds all its sins and misdeeds have been washed away, then the *jiva* becomes pure again, and when it becomes pure it goes to what is called Devayana. Its organ of speech enters the mind. You cannot think without words. Wherever there are words, there must be thought. As words enter the mind, so the mind is resolved into the *prana*, and the *prana* into the *jiva*. Then the *jiva* gets quickly out of the body, and goes to the solar regions. This universe has sphere after sphere. This earth is the world sphere, in which are moons, suns, and stars. Beyond that there is the solar sphere, and

beyond that another which they call the lunar sphere. Beyond that there is the sphere which they call the sphere of lightning, the electric sphere, and when the *jiva* goes there, there comes another *jiva*, already perfect, to receive it, and takes it to another world, the highest heaven, called the Brahmaloaka, where the *jiva* lives eternally, no more to be born or to die. It enjoys through eternity, and gets all sorts of powers, except the power of creation. There is only one ruler of the universe, and that is God. No one can become God; the dualists maintain that if you say you are God it is a blasphemy. All powers except the creative come to the *jiva*, and if it likes to have bodies, and work in different parts of the world it can do so. If it orders all the gods to come before it, if it wants its forefathers to come, they all appear at its command. Such are its powers that it never feels any more pain, and if it wants, it can live in the Brahmaloaka through all eternity. This is the highest man. There are other men who are not so high, and these are they who have attained the love of God, who have become perfectly unselfish, perfectly purified, who have given up all desires, who do not want to do anything except worship and love God. There is the second class, who do good works, but want some reward. They say they will give so much to the poor, but want to go to heaven in return. When they die, what becomes of them? The speech enters the mind, the mind enters the *prana*, the *prana* enters the *jiva*, the *jiva* gets out, goes to the lunar sphere, where it has a very good time for a long period. There it enjoys happiness so long as the effect of its good

deeds lasts. When the same is exhausted, it descends and once again enters life on earth according to its deserts. In the lunar sphere, the *jīva* becomes what we call a god, or what the Christians, or Mahomedans call an angel. These gods are the names of certain positions; for instance, Indra, the king of the gods, is the name of a position; thousands of men get to that position. When a virtuous man who has performed the highest of Vedic rites dies, he becomes a king of the gods; by the time the old king has gone down again, and become man. Just as kings change here, so the gods, the Devas, also have to die. In heaven they will all die. The only deathless place is Brahmaloaka, where alone there is no birth and death. So the *jīvas* go to heaven, and have a very good time, except now and then when the demons give them chase. In our mythology it is said there are demons, who sometimes trouble the gods. In all mythologies you read how these demons and the gods fought, and the demons sometimes conquered the gods, although many times, it seems, the demons did not do so many wicked things as the gods. In all mythologies, for instance, you find the Devas fond of women. So after their reward is finished they fall down again, come through the clouds, through the rains, and thus get into some grain or plant and find their way into the human body when the grain or plant is eaten by men. The father gives them the material out of which to get a fitting body. If they do not get fit material they have to manufacture other bodies. Now there are the very wicked fellows, who do all sorts of diabolical things; they are born again into animals, and if they are very bad, they are born very bad animals, or become plants, or stones.

In the Deva form they make no karma at all; only men make karma. Karma means work which will produce effect. When a man dies and becomes a Deva, he has only a period of pleasure, and during that time, makes no fresh karma; it is simply a reward for his past good karma. When the good karma is worked out, then the other karma begins, and he comes down to earth. He becomes man again, and if he does very good works, and purifies himself, he will go to Brahmaloaka and come back no more.

The animal is a stage of sojourn of the *jīva* evolving from lower forms. In course of time the animal becomes man. It is a significant fact that as the human population is increasing, the animal population is decreasing. The animal souls are all becoming men. So many species of animals have become men already. Where else have they gone?

In the Vedas there is no mention of hell. But our Puranas, the later books of our Scriptures, thought that no religion could become complete without a proper attachment of hells, and so they invented all sorts of hells. In some of these, men are sawed in half, and continually tortured, but do not die. They are continually feeling intense pain, but the books are merciful enough to say that it is only for a period. Bad karma is worked out in that state and then they come back on earth, and get another chance. So this human form is the great chance. It is called the karma-body, in which we decide our fate. We are running in a huge circle, and this is the point in the circle which determines the future. So this is considered the most important form that there is; man is the greatest of all animals, greater than the gods.

So far with the dualists.

(*To be continued*)

THE RELIGIOUS TEACHER

GREAT spirits now on earth are sojourning,
 And other spirits there are, standing apart
 Upon the forehead of the age to come.
 These,—these—will give the world another Heart
 And other pulses. Hear ye not the hum
 Of mighty workings in the human mart !
 Listen a while, ye nations—and be dumb.”—J. KEATS.

“The power of awakening, enlightening, elevating our fellow creatures, may, with peculiar fitness, be called divine.”—CHANNING.

“Not thine to complete the work, yet neither art thou free to lay it down.”—TALMUD.

THE position of a religious teacher is undoubtedly a great one: great in its responsibilities, and great in its possibilities. The number of men fitted for it by character and attainment is comparatively small, for the glowing words of a man convinced of truth, whose heart is aflame with love, can alone penetrate and awaken the souls of others. Yet no class of men is more welcome in our midst, when coming thoroughly equipped in mind and body, seeing that in no country is the religious spirit stronger, than in that which has been nurtured in the tradition of the ancient Rishis. No one can question the value of that weighty influence which an experienced and sagacious teacher knows how to exercise at the right moment; the influence which a teacher can, and should exercise, especially in our great cities, inasmuch as among the younger men, whose ideas are still of recent growth, and whose experiences are necessarily circumscribed, there must be greater opportunities for wise counsels and tactful guidance. To avail himself of these opportunities, the teacher must possess peculiar qualities of temper and judgment, though these merely form the equipment with which he starts out on

his mission. To fulfil it, he must be a candid and unprejudiced observer of the men with whom he comes in contact, feeling the kinship of their spirits with all that is eternal, manifesting to them that purity of heart as a true reconciliation of the wants and powers of man with the life of God. Possessing the highest qualities of head and heart, he must have exceptional capacity for bringing into special use the higher faculties of the soul in other men, quickening the inextinguishable fire within. He must unfold to them the gospel of their own inner powers, to be developed through a knowledge of truth, and when this conviction comes to them—of **SELFHOOD**, that natural inheritance of man, which it is impossible to nullify, he must indicate to them how to build and effectually organize their spiritual life, how to evolve and enrich their inborn endowments by transcending their narrow environments. The cause of misery is ignorance—therefore the teacher should point out that ignorance minimizes the God within, knowledge expands it.

The wise teacher will always know that he cannot exercise fidelity to his higher Self, without answering his true relations as helper

to the whole world—careful distinction being drawn between cold appeals to pure reason and sober common sense, and the incontrovertible methods of Love and Truth,—always taking the well-being of all humanity under the sheltering wings of a tender and all-embracing compassion.

The true interpreter of religion must be eminently self-sacrificing, thinking only of his subject, never of himself. This will give a singular impressiveness to everything that he says, revealing that precious gift of seeing the permanent in the impermanent, of discerning the main current in the perplexing drift and whirl of human concerns as they pass. It is furthermore impossible to win the world to truth, if he conceives it to be immersed in error, or to persuade people of the wisdom of his philosophy, if he constantly holds them as not in the truth. Rare tact is required to uproot error successfully, and establish the truth in its place, and it is the teacher's privilege to point out that man has been living in constant consciousness of the effect, ignoring the cause, which is the fountain-head of eternal life within him—to show that religion must be woven into every fibre of man's heart, dealing with and controlling his daily life. The question now arises—should a teacher follow up the ideals of his predecessors, or take the initiative, and show that he is a leader, not a follower? We reply—he should not be satisfied with crystallized beliefs, but he should show clearly that he intends to be what he means, regardless of whether or not his speech or action may commend itself to others.

He will lay himself open, of course, to much criticism, but that he must not mind, for "the heterodoxy of one age becomes the orthodoxy of the next," and by his courage and independence, he may possibly bring thinking men round to his views. It is not really a question which way he should choose,

for a great teacher cannot help being individual, strive how he may, and his individuality will inevitably manifest itself in his teachings, in his principles, and more important still in the relation, which he holds towards the Divinity who is embodied in the principles, in the mighty volition grasping the belief in his own being—a part of his own character. He who stands on this vantage-ground of life, is fit to be a teacher, because he has found himself in this Divinity, and he therefore lives in Truth, which is the very keystone of religion. He must stand out for what he believes to be right, even in the face of tremendous opposition. All men admire a man who is a leader, a man who cherishes an unquestionable ideal, and towers above his fellows: for it is plainly evident that the majority of persons are to a great extent distrustful of themselves, being uncertain whether they rightly grasp particular problems and showing incertitude again as to what will be the consequence of their action—if they take action. Therefore, for this reason, they like brave thinkers in whom they can feel confidence, who incessantly hold before them a definite ideal, and whose dictum on this or that subject they can accept unhesitatingly. For there may come a time when some question will arise regarding which they cannot easily make up their mind that something must be done or, when having made up their mind, they are uncertain what to do. That is the situation India is in to-day, and its teachers will do incalculable service to their country, if they act with promptitude, and make their pronouncements fearlessly, and in a straightforward manner, for by addressing themselves to the reflective mood of their hearers, they will unavoidably tend to transcend the religious standard of a particular community, substituting the ideal standards of the wise and great. With such tutelary guides many will be ready to elimi-

nate all that they recognise to be out of date and unsuitable for the age in which we live. The trend of the times is towards liberality of interpretation—an increasing spirit of charity, a widening humanity, and a larger tolerance for those who do not agree with us. The salt and savour of religion is found to be in variety, growth, cumulative interest, not monotony and stagnation, in the search of the invisible, the true search after God, its discovery and appropriation, the real birth of the spirit.

Expanded intellect and purified understanding are such irresistible forces that they compel attention—they are the powers by which we are led to a new insight, to an enlarged self-hood—and the success of a teacher will be in a great measure due to his instinctively true utterances, for he must speak from knowledge, not hearsay.

In this vast Indian Empire containing millions of people, the need of teachers is clear and unmistakable and the openings and opportunities on all sides, more than can be imagined. There are crowds of human beings jostling each other in the streets and lanes of all our large towns, and in those crowds are ever to be found grief-laden, ignorant souls, hungering for help and never finding what they need. They are a great host, and their bitter cry reaches far. Surely if we are earnest about unifying the interests of our race, there is nothing more truly religious than the practical recognition of their wants, and teachers should strive not to miss any occasion of assisting, elevating, and rendering them service.

Among all the great teachers the gentle Buddha represented one of the highest type: there is no more touchingly impressive figure than his: he had the wonderful gift of merging his own existence into the life of the people, feeling the beating of the universal heart. Into him entered, as a true

possession, the thinking, hoping, and feeling of the everyday life of the people. The sight of a great soul, utterly self-devoted to the cause of his suffering and needy countrymen, fills us with a profound reverence.

In conclusion, let us quote the opinion of Swami Vivekananda, as to the qualifications requisite in a teacher:

“The only true teacher is he who can convert himself as it were, into a thousand persons at a moment’s notice. The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student’s soul, and see through the student’s eyes, and hear through his ears and understand through his mind. Such a teacher can really teach, and none else.”

ADVAITIN

THE LATE POPE

The great light which with undimmed lustre shone for 25 years as the representative of Divinity to the great Roman Catholic Church has left the world. Vincent Joachim, son of Count Ludovico Pecci was born in 1810. Highly educated, he distinguished himself as a scholar in science, mathematics and philosophy; and after ably filling many important posts in the Pontifical Government he was elected as Leo XIII to the chair of St. Peter in 1878. He was remarkable not only for his learning, blameless character, piety and munificence but also as a statesman of a high rank. In his will he left the whole of his princely property to the Church. The Lord says in the Gita: “Whatever being is glorious, prosperous or strong, know that to be the manifestation of a part of My Power.” We realize the profound emotion which moves the heart of the Roman Catholic world on this occasion and offer it our sincere condolence in deep reverence to the holy memory of the departed.

RELIGION IS REALIZATION

“ONE glimpse of that Infinite Reality which is beyond, one spark of that Infinite Fire that is the All, represents the present man, but that Infinite is his true nature.”—*Swami Vivekananda*

○FTEN we read in Puranas descriptions of fighting between Devas and Asuras. Sometimes the Devas get the better, sometimes the Asuras. They may rightly be taken to be the representatives of two opposite forces—spiritual and material. Since time immemorial fight has been going on between these two opposite forces in different planes of Nature. But this struggle is most marked in the human plane. In man sometimes spiritual forces rise supreme and sometimes the material. The first conquest of the spiritual over the material has always been the beginning of religion.

A moment comes in the life of individuals when Nature with her infinite charms loses all attraction, when life with its various enjoyments seems quite dull, man gets disgusted with the ordinary routine of work and asks himself, “Am I born to be Nature’s bond-slave, to be tossed hither and thither by her freaks, have I taken this human birth to lead the life of eternal eating, drinking and talking nonsense and do nothing higher?” Religion commences with such unrest of the mind, with such dissatisfaction about things all around and with a desire to rise higher and get beyond the limitation of the senses.

Perfect mastery of spirit over matter, complete freedom from the bondage of senses, in a word, perfection and nothing short of it is the goal of religion. The sages are at one as regards the highest aim of religious aspirants, they differ only as to the paths leading to it. Religion does not consist in filling the mind with unhealthy, weak, sensational ideas, or in committing to memory all the philosophies of the world, or in getting some supernatural power, but in bringing the real man out by manifesting the divinity potential in all. Religion holds aloft the noblest ideal before man, opens up before him a vision sublime and urges him not to remain satisfied with mere culture or good ideas, but to rise higher and higher until he reaches spiritual perfection. It claims to make a man God and nothing less.

The goal is one and the same, but the paths are different. The Indian sages, recognizing the variety of tendency in men, say that they ought to take to different paths according to their different tendency and temperament. A truly religious man should know this fact well and never speak uncharitably of any path. When a man has taken a path, he should stick to it with dogged pertinacity and follow it to the end.

As we cannot do without a practical teacher in any department of knowledge, so in religion we require a spiritual guide. The real spiritual teacher is he who has crossed this ocean of *samsara* and out

of love is ever ready to help others to do so. The way to be spiritual is to live with the spiritual. Well has it been said by Sankara in his *Mohamudgara*, "The contact alone with the good even for a moment becomes like a boat to cross the ocean of *Samsara*."

But it is very difficult to discern good, great and holy men. How many promising lives are lost only by coming in contact with deceitful men who want to pass for spiritual teachers? One cannot be too careful in this matter. We generally mistake fools and mystery mongers for great men. Oftentimes when we meet with a person having matted hair and the external appearance of a *sadhu*, or able to cure diseases or show some wonderful things, we at once take him to be a true Yogi and come under his influence. The real teacher must be pure, a knower of Truth and have no worldly motive.

Indian sages have classified men of different tendencies under four groups.

First, Jnani—he has a philosophical nature, he wants to analyse and go to the essence of all things. A true Jnani is never satisfied with intellectual twaddle, but seeks to realize. Jnanis are not mere Pandits who give learned discourses on philosophy but do not live the life.

Second, Bhakta—he is a person of emotional nature, he wants to realize God through love. Extreme devotion and unflinching faith are the treasures of a Bhakta. He wants nothing else in this world save God. A true Bhakta is a blessing to the world. One thing which one should be particularly careful about in this path is to keep reason as one's guide

at every step. There is a great danger of fanaticism replacing devotion if reason is given up completely.

Third, Raja-Yogi—he reaches perfection through mind-control. There is a peculiar tendency to associate all sorts of mysterious things with Yoga. It must be remembered, first of all, that Yoga has nothing to do with such things. Not unoften people are attracted to Astanga Yoga for gaining some *siddhi* or power to do wonderful things. Undoubtedly powers come to a Yogi, but he who becomes attached to them never reaches the goal. The true Yogi never heeds these powers, but resolutely practises on until he reaches perfection.

Fourth, Karmi—he wishes to attain freedom by working unselfishly and without attachment. The real worker regards work as a privilege and calmly and bravely works on in the face of difficulties without regard to success or failure. He is never depressed by failure or the censure of men nor is elated by success or praise.

These are the four paths pointed out by the Indian sages. If faithfully followed, they are sure to lead one to the highest destination. In any case the aspirant is not required to throw away his reason. He is never asked to take anything for granted. The method is given and he is to find out the truth for himself.

Lastly, we must never forget that to be religious is to become a real man, that is, a true Jnani and not a scholar, a true Bhakta and not a fanatic, a true Yogi and not a mystery monger or a lover of miracles, a true Karmi and not a mere talker.

MORE LIFE

IN the midst of the unrest and searching of this age of transition it is something if one can determine with certainty the direction in which peace and power lie. Many can discern the truth that no abiding satisfaction is to be found in *things*. And yet comparatively few, perhaps, are prepared to say with any definiteness what steps must first be taken to reach completer life.

At the outset let us say, boldly, that the means must be twofold : as touching things and as regarding the unseen. Without doubt the attitude toward material forms of one seeking interior freedom must be an attitude of detachment ; toward the unseen it must be one of undivided desire.

To make of our many desires one desire, and that focused on the unseen, is *concentration*. Such demand, persistently sustained, upon the universal source of power, cannot fail of eventual success. Only it must first be realized as utter certitude that in the unseen all power dwells—and all peace and light ; better still, if we can conceive that within the heart of man all these forever are, and that the problem of life is the awakening to conscious realization.

How shall we become porous to thought save by reversal of the polarity of our life ? How breathe the breath of Universal Mind ? Evidently by turning away from enslavement to forms, from things that illude, from manifold desires, to the place of power—whether we conceive it as being within the heart of man or within and upholding the Universe.

To this end nothing can be trivial that enables one to use that great implement of realization—the mind. Hence, health of body also must be cultivated as preliminary : by outward and inward cleanliness, by avoidance of foods that favor fermentation and decay, and by deep breathing. From the mind fear, worry, anger must be cast out, and cheerfulness, trust, harmony enthroned. Only an attitude of detachment toward externals can avail, and an attitude of attachment, of concentration toward the within, which is at once life and power, light and love. Earnest persistence, which ever conquers in the outward life, will also carry consciousness across the threshold of the real into the realm of power, where man finds himself one with his fellow-man, one with Nature, one with the eternal Power that in him wells up as consciousness. This is freedom, and it is attainable by concentration of desire ; it is life more abundant.

How much of human life is destroyed by anxiety about possessions and about one's relation to other men ! These are the rivulets of force that may be conserved in the quest of the Unseen, which enfolds us, which is even our true Self.

Faith in the Real, will to attain, love toward mankind ; these can never fail.

The old Zoroastrians were right in seeing in the Sun the mightiest symbol of creative power—the giver of life and light to man physical and to man spiritual. It is the light of the world, repeated by that point of Light in the heart of man which is the throne of universal Power.

The pictures thrown on the canvas by the magic lantern are visible only when

other and distracting lights are turned down. And so the light within can be seen only as the glare of externals is subdued—hence the philosophy of detachment, the necessity for harmony, for one-pointed desire. Nothing short of the whole life-tendency to this end can suffice. But, having attained power, Nature's boundless resources wait on Will.

Having become Master in Life, the freed soul enters upon its supreme vocation—servant of humanity.

—Hessay W. Graves in *Mind*.

REVIEWS

SHAKESPEARE'S OTHELLO AND THE CRASH OF CHARACTER. By *William Miller, C.I.E., D.D., LL.D., &c.* Madras, 1903.

It is a work of great literary merit. But its value is undoubtedly greater as a study of the principles which underlie a terrible tragedy, as a dènouement of the working of the forces which one of the greatest master artists of the world wove together in one of his best creations, and as an attempt to illumine, with the light emanating therefrom, the government of human conduct. We shall in this notice interest ourselves with the latter aspect of the work and study its philosophical basis.

What occupies the attention of the learned author, is made the subject of interpretation, is the principle of evil. Not that Dr. Miller says so in so many words but the impression is left on the mind after going through the book that he possibly used the expressions, "intru-

sive forces which seek to seize," "forces of the kingdom of evil," "within striking distance of the powers of evil" and so on, from a belief in the existence of an organised fraternity of evil powers. Indeed as in the study of Shakespeare's Othello certain morals suggest themselves, the study of Dr. Miller's monograph thereon suggests Beelzebub and his host with their net of evil covering the ways trod by man, in which tripping feet once caught escape is well nigh hopeless. The justification of this assumption will appear later on from the manner in which the power of evil has been sought to be illustrated by the reverend doctor.

There is no denying the power of evil. Evil of the size of a mustard-seed can grow, if cultivated, as does its correlative, into huge proportions; but not otherwise. It possesses no mysterious or supernatural power. While none will fail to see this, many will stop short at Dr. Miller's "kingdom of evil." That a lesser evil, if encouraged, may lead to a greater one, does not at all show that there is an organised kingdom of evil. Does a touch of cold, developing, due to carelessness, into consumption of the lungs, show the existence of a kingdom of beings engaged in manufacturing and spreading disease? There is no absolute connexion between one evil and another. An evil if allowed to grow will thrive and prosper like anything else, and if weeded out will die. Here we find ourselves in entire disagreement with Dr. Miller's theory, "that the catastrophe to which evil tends, when it has once got scope to work, is terrible in proportion to the goodness of the person on whom it has succeeded in taking hold.....When one goes astray

who already is weak, and mean, and selfish, the effect, however bad, is likely to be but small...On the other hand the self-same fault, if it be left unchecked, in one whose impulses are generous and the development of whose character has on the whole been hopeful, may set up a gangrene that is in danger of eating away all his moral life and at the same time of working deadly injury to those who are influenced by him or in any way connected with him."

In the first place, in a good person, evil is not left unchecked. The better a person is, the sooner he casts out an evil from himself. A disease germ cannot establish itself with the same ease in a healthy organism, as it does in an unhealthy one. Secondly the self-same evil in a good and a bad person has certainly less power to work in and through the former than the latter; for, while in the latter it will have nourishment and allies, it will be starved and suppressed by its enemy which is stronger in the former. So instead of being "terrible in proportion to the goodness of the person on whom it has succeeded in taking hold," it is the contrary. As to the learned and reverend doctor's analogies, we need hardly say they are not proofs, so we shall not produce counter illustrations.

Coming now to particulars, the evil that according to Dr. Miller brings about the tragedy is twofold: (a) Othello "violates the rules of family life" and (b) "he uses deceit in doing so."

(a) The violation of rules of family life consists in the elopement of Desdemona and Othello. Has the elopement any necessary relation with her murder? We venture to think not. Would the elope-

ment have been an evil if the tragedy did not occur? When an obdurate and prejudiced father will not consider the happiness of his daughter, is it wrong for a grown-up woman who understands what she is about, to elope and marry her lover? Would Dr. Miller consider the elopement of the Brownings wrong? We consider the fathers in both cases too selfish and regardless of their daughters' happiness and therefore unworthy of the obedience which was otherwise their due. But apart from the question whether the elopement was wrong or not, to make it contribute to the crowing act of the tragedy is expecting too much even of an evil. This undue stretching suggests the theory that the author has perhaps developed his idea of the tragedy under the belief that evil is the outcome of the direct workings of a tremendously knowing, wicked and powerful being? Who else but the Father of evil could make such a real mountain of crime of a mole-hill of weakness?

(b) Othello's deceit consists in what Dr. Miller thinks giving a false account in telling the story of his life, the fascination of which won him the affections of Desdemona, namely about "men whose heads do grow beneath their shoulders." Here too we are afraid we cannot agree with the reverend doctor in thinking that it was a deliberate lie on the part of Othello. He mentions these men under the head of his "travels' history." He does not say he saw them or had anything to do with them. What if in his travels he heard of these people as inhabiting a certain quarter of the globe, and sharing in common with others the gullibility of an unscientific age, he believed

in their existence? And while repeating his "travels' history" if he mentioned them *en passant* without personally vouching for them in any way, is it right to conclude that he was deliberately telling a lie? We think not. Then again it remains to be proved that a falsehood like this—a touch in a *traveller's tale*—can so far taint and degenerate a lofty and honourable character like Othello's as make the crime he committed easy of performance. We are afraid the learned doctor in his anxiety to illustrate the power of evil has magnified it out of all proportions. Or if he is right, evil is indeed a mystery and the handmaid of a mighty supernatural power. Who but his Omnipotent Majesty the Devil himself could work such a wonder?

It can be asked what then according to us accounts for Othello's crime? Our reply is "sense of possession"—the source of all crimes. Othello thought in common with nearly the whole of mankind that he was 'absolutely possessed and seized of' his wife, Desdemona. Iago came and poisoned his mind about the 'integrity' of his possession. Next came the circumstantial evidence of the handkerchief, which to an ardent nature like Othello's for a moment proved the guilt completely and then he acted as many others would have done under the same circumstances. From attachment comes sense of possession; when one feels dispossessed of a thing, one becomes mad in the same degree as one's sense of possession is strong about it, and the rest follows. One or even a few imperfections do not generally lead a comparatively strong character to a crime. With all

his imperfections Othello would not have murdered Desdemona if he had not had an absolute sense of possession over her.

We have already exceeded the limit of our space and therefore cannot touch on a few other minor points which we intended to do. Though we take a different view of the principle of evil from what we fancy is tacitly taught in the work under notice, we are not blind to the learned and reverend doctor's motive of wielding his powerful pen in warning against evil—even if it should appear insignificant at the beginning. We gladly acknowledge the great service he has been rendering to the Indian youth by his masterly studies from Shakespeare, as we admire and appreciate the rich store of learning, ability and knowledge of human nature revealed in his penetrative remarks, sagacious hints and counsels ripe with wisdom in which his studies abound. X.

BHAVANIDARSHIKA. By *Jagan-nath Prasad Varman*. Bombay, 1903.*

A pamphlet of thirty stanzas in Sanskrit written in memory of a saint Sri Janakibara Sharanji. It is indeed a pleasure to find such instances of appreciation of merit especially from our young men as the writer is. Attempts to compose Sanskrit verses are certainly commendable.

WE beg to acknowledge with thanks the following books:—

Five copies of UNIVERSAL PROBLEMS or Arya Sanathana Dharmas, vol. I. By *S. Virabhadra Sarma*. Printed at Sams-

* Nirayasagara Press, Bombay.

krita-Bhaskara Press, Trivandrum, 1903. Price Re. One.

LES MYSTIQUES devant la Science, ou essai sur le mysticisme universel. A book in French by *L. Revel*. Lucien Bodin, 5, rue Christine, Paris, 1903. Price 2 fr.

RAMAKRISHNA MISSION CALIFORNIA

LAST October, Swami Trigunatita left the Monastery on the Ganges to take care of the young offshoot of the Vedanta movement which has been growing by the Pacific. He is now conducting two Vedanta centres, one at Los Angeles and another at San Francisco. A visit from Swami Vivekananda during the winter of 1899 and 1900 was the inspiration which led to the organization of the Vedanta Society of Los Angeles. The object of this Society is to propagate the Hindu philosophy for the welfare of humanity with the view particularly to mould the practical lives of men and women. Its method of work is "By starting one or more centres, in this and other cities, where class lectures and public lectures on Hindu Philosophy and individual instruction for spiritual practices may be given, and question classes on the same thoughts may be held; by supporting a Hindu monk of the Ramakrishna Mission therein who may teach Hindu Philosophy both by life and intellect; by holding meditation classes and private interviews; by publishing, if necessary, pamphlets, books and magazines on Hindu thought; by corresponding with newspapers and other magazines about anything concerning our Society; by holding communication with the religious centres of

ours in India; by practising meditation ourselves regularly at home; by doing other good works in our everyday practical lives; by establishing, if possible, peace retreats, where living instances of practical Vedantin lives can be witnessed; and if practicable, from time to time by resorting to such peaceful places to live in company with the holy persons there, or to practise Yoga ourselves in our own lives." Swami Trigunatita delivered thirteen lectures during May, June and July at Los Angeles. A list of the subjects of the lectures to be delivered by him under the auspices of the San Francisco Vedanta Society has been forwarded to us, from which we learn he will deliver thirteen lectures there during August, September and October.

It is indeed most gratifying to note how the sublime Vedanta is fast finding its way to America and we express our best thanks to our sisters and brothers of the new world for the interest they are taking in helping its growth. America is the land of freedom; here Vedanta, with its inspiring message of the all round freedom of man, is sure to find a congenial home, if anywhere.

NEWS AND NOTES

OF the 16,000 islands scattered between Madagascar and India, only about 600 are at present inhabited.

THE Hebrew population of London has more than doubled during the last twenty years. It is now estimated at between 100,000 and 120,000.

TRAINED falcons, to carry despatches in time of war, have been tested in the

Russian army. Their speed is four times as rapid as that of carrier-pigeons.

THE eighteenth Ramakrishna Utsava was celebrated at the Yogodyan, Kan-kurgachhi, Calcutta, from the 8th to the 15th August.

AT Swedish weddings among the middle and lower classes the bridegroom carries a whip. This is an emblem of his authority in the domestic circle.

THE death-plant of Java has flowers which continually give off a perfume so powerful as to overcome, if inhaled for any length of time, a full-grown man, and which kills all forms of insect life that come under its influence.

WAGES in the United States, on the average, are more than twice those in Belgium, three times those of Denmark, France, Germany, Italy and Spain, and one and half those in England and Scotland.

IN 1871 Germany was a nation of 39,000,000 inhabitants, of whom 60 per cent. were engaged in agricultural pursuits. In 1900 it had increased to an empire of 58,000,000 inhabitants, of whom 35 per cent. were engaged in agriculture and 65 per cent.—nearly two-thirds—in industry and trade.

A WELL recently drilled in Canada produces sand instead of water. The sand comes up in a fine stream like a fountain. The force by which it is driven to the surface from a depth of 100 ft. has not yet been discovered. A miraculous well was discovered recently in New

Guinea at a depth of 600 ft. Anything made of iron or steel and dipped into the water at once became magnetic.

CARDINAL Sarto has been elected the new Pope. He has assumed the name of Pius X. The general opinion seems to be that the new Pope is a spiritual rather than a political personage. This is more of a gain than otherwise, as the Pontifical Government has ceased to be a temporal power. We offer our humble congratulations to His Holiness on his ascension to the chair of St. Peter.

“IN three months universities and colleges of the United States have, owing to the liberality of American citizens, benefited to the extent of more than one and a quarter million sterling.”—*Nature*, March 26th, 1903. This is true charity, far more than our ostentatious, indiscriminate feeding of the poor. In India we have one Mr. Tata, in the United States they have ten thousand.

UNDER the auspices of the Vedanta Society, Bangalore, the following lectures were delivered by Swami Ramakrishnanda on the 25th, 26th, 29th, and 31st July: The message of Sri Ramakrishna to the world; What is Yoga; Vedanta; and The common goal of all religions. The first lecture was presided over by Sir P. N. Krishna Murti, K.C.I.E., the Dewan, the second by Dewan Bahadur A. Ramachandra Iyer Esq., Chief Judge, the third by V. P. Madhava Rao Esq., C.I.E., Senior Councillor and the fourth by H. V. Nanjundayya Esq., M.A., M.L., Secretary (General and Revenue Depts.) to the Govt. of Mysore.

A DISCOVERY of which there are few details to hand is announced from France. A professor appears to have produced an apparatus by which he asserts the blind will see, and not only those who have lost their vision in middle life, but even those persons who were born blind, will be able to see under certain stated conditions. With this apparatus Dr. Caze says that he can go into a totally dark room and see every object as clearly as in daylight. It is described as being on the same scientific basis as the telephone and it transmits light to a certain part of the brain in the same way as a telephone transmits sound to the ear.

A VERY ingenious invention of Giuseppe Pino, an engineer of Milan, promises to be of great importance in the work of salvage. This is a hydroscope, by which objects at a great depth can be seen from the surface of the sea. An experiment made in the Mediterranean gave very excellent results. A volume of water of over sixteen thousand square yards of a surface at the bottom of the sea, with a perimeter of over sixteen hundred square yards, was so brilliantly illuminated that everything could be distinctly seen. As the instrument used was small and inexpensive, it is evident that still more wonderful results might be achieved. Not only will botany, geology, and zoology be greatly enriched, but the mineralogy of the ocean is henceforth open to scientists. The hydroscope may render the torpedo-boat useless, as should the captain of a cruiser see the projectile he could destroy it before any damage was done. In navigation the instrument would also be serviceable, as

rocks and sand-banks will be clearly seen, the cause and extent of many disasters ascertained, and sunken vessels examined; while the coral, the sponge, and the pearl-oyster will be more fully available.

WE have already had occasion to notice the invention of a ploughing machine by Professor Bose of 49, Tollygunj Road, Calcutta, which enables one to dispense with oxen altogether for purposes of cultivation. We have since had an opportunity to see the machine at work, and the result almost exceeds our most sanguine expectations. Not only does the machine enable one to dispense with oxen, but also to turn out much more work in less time. Indeed, two men, working the machine, turn out work which will take three cultivators, three ploughs and six oxen to get through within the same period of time. An ordinary plough of Professor Bose's is worth Rs. 40, and he has already sold some two hundred of them. The ploughs are much in request amongst all those who are interested in agriculture, and we can safely take it upon ourselves to say that any one giving the machine a trial is sure to receive every satisfaction. There is so little of inventive genius amongst us that we can never make too much of men like Professor Bose who help to redeem our national honour in this respect, and are entitled to all the encouragement that we can offer them. It would be well indeed if more of our countrymen employ their talent in this direction. Such men as Professor Bose are the true benefactors of the country, and we can never have too many of them.—*Indian Mirror*.