

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

Vol. XV, No. 170, SEPTEMBER 1910

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प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

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SAYINGS OF THE SWAMI VIVEKANANDA—V

Q.— Is Maya without beginning and end?

A.— Maya is eternal both ways, taken universally, as genus; but it is non-eternal individually.

Q.— Brahman and Maya cannot be cognised simultaneously. How could the absolute reality of either be proved as arising out of the one or the other?

A.— It could be proved only by realisation. When one realises Brahman, for him *Máyá* exists no longer, just as once the identity of the rope is found out, the illusion of the serpent comes no more.

Q.— What is Maya?

A.— There is only one thing, call it by any name—matter or spirit. It is difficult or rather impossible to think the one independent of the other. This is Maya or ignorance.

Q.— What is Mukti (liberation)?

A.— Mukti means entire freedom,—freedom from the bondages of good and evil. A

golden chain is as much a chain as an iron one. Sri Ramakrishna used to say that, to pick out one thorn which has stuck into the foot, another thorn is requisitioned, and when the thorn is taken out, both are thrown away. So the bad tendencies are to be counteracted by the good ones, but after that, the good tendencies have also to be conquered.

Q.— Can salvation (Mukti) be obtained without the grace of God?

A.— Salvation has nothing to do with God. Freedom already *is*.

Give the sense of taste (tongue) a free rein, and the other organs will also run on unbridled.

In the domain of true religion, book-learning has no right to enter.

The downfall of a religious sect begins from the day that the worship of the rich enters into it.

OCCASIONAL NOTES

THE power of obedience is what we, as a people, require. It is a mistake to imagine that obedience is a form of servility. True obedience is one of the noblest expressions of freedom. If the problem ended with the act of submitting the will to a higher authority, India would have enough, if not too much, of obedience. But in fact this is only the initial step. The whole question of how and when lies beyond this. The authority being chosen, obedience is free. Most of us exercise this privilege, when we select our work in life. With the task, we accept its conditions. Eminence is only attainable, at the price of steadiness and reliability in keeping them.

But before freedom, comes training. The child must be disciplined, that the man may be free. Discipline means, before all things, the mastery of how to obey. Obedience, to be of any value at all, must be immediate, instinctive, precise. It must not be merely impulsive, but must be as calculable as a rock. It must not depend upon a knowledge of reasons,—for in that case, it ceases to be obedience altogether,—but must be loyal, not to the man of approved judgment, not to the brain of greatest genius, but simply and solely to the man in charge, the constituted authority, the man at the helm, in that particular enterprise in which we have enlisted.

The supreme type of obedience is found in the ship. A moment of peril arises. Instinctively, every member of the crew springs to his place. Each man, we may suppose, is a trained seaman, but are his eyes fixed on the ocean, on the enemy, on the conditions of the moment? By no means. Such a state of affairs would spell ruin and defeat. Every man's eyes and ears are on the captain. He

alone surveys the scene. He alone can estimate the chances of success. He alone is responsible for the action of all. We may choose our authority freely. But once chosen, we must obey blindly. Even the crew of Christopher Columbus, threatening rebellion from hour to hour, did not attempt disorderly disobedience. As long as they had not deposed their captain, they obeyed him. Even in a mutiny, the new authorities are constituted, before the old are disposed of.

A trained and disciplined crew, in the hour of crisis, becomes one man, and that man the captain, the leader, the chief. He may not be the ablest man on board, by any means. But as long as he is in command, the ability of his subordinates must be expressed in carrying out his will. And this, even if his will lead to catastrophe. The man under orders has one duty, and one duty alone, to carry out orders. The fact that those commands may be foolish and headstrong, that they may carry him and his into the depths of the ocean, or lead them to the mouth of the roaring cannon, is none of his business. He is there to obey, and if need be, to obey blindly. When the charge is sounded at Balaclava, when the admiral signals to bring the vessel too near its companion-ship, then is the moment to remember the words of the Gita: "Better for a man is his own duty, however badly done, than the duty of another, though that be easy."

This duty of obedience can only be rightly balanced by the responsibility of the leader and commander. On him rests the overwhelming burden of wisdom and discretion, of the maintenance of his own authority and also of its rightful use. The subordinate who feels it in him to outshine his own officer,

may very possibly be right in his estimate of their relative ability, but for the present, and until he himself has reached the sovereign position, the responsibility of judging, directing, and determining, is not on him.

Let him think and contrast methods as he will, but let him in the meantime keep silence and obey. Criticism of the superior officer is disloyalty. Disobedience is mere chaos. The man who would gather power of government, must act, and think in silence as he acts.

On this twofold discipline,—the discipline of obedience and of responsibility—rests the power of humanity to fuse, to act in unison. This power, to be complete and perfect, must never be at the bidding of the emotions, nor even at that of the judgment. We must obey the superior, because he is the superior, not because we approve of him, or admire him, still less because we love him. Our power to obey must be entirely at the disposal of our will. We must obey because we are determined to obey. No shilly-shallying, no reasoning-out of premises. No re-trying of the case. Once we have accepted him, the chief is no longer on his trial before us. What is on trial is our own power. In the moment of acceptance or rejection of a given authority, in that instant of discrimination, lies the whole freedom or bondage of man.

Prompt, perfect, precise obedience. How is the child to be trained to this? Strange as it may sound, by a twofold experience. There must be a part of his life in which a responsiveness to command which is military in its instantaneousness, is required of him. But this must not be the whole. If *hookum-and-tamil* cover the whole of his life, he will grow up weak, servile, and incapable of sound judgment. The other

half of the child's life must consist of perfect freedom, freedom and self-government. This he finds in the absence of his masters, amongst his comrades and in the playing-field. In these intervals of spontaneity and self-direction, he has the opportunity of realising and practising the virtues learnt under the restraints of discipline. If all were control, the character would be ruined in one way: if all were indulgence, it would be warped in another. A slave and a vagabond, the creature of rules that he dare not break, and the spoilt darling, none of these is a *MAN*, and men are what we must make of our children. Amongst nations, there is no other test of efficiency. That people which has the greatest power of sustained and concerted action is the strongest: that which has least, the weakest. But the nature of the discipline that is to produce such power, is the concern of parents and schoolmasters, for the faculty has to be built up during the earliest years of childhood.

THINK.

When the clouds of gloom are blackest,
And when the skies are dark as ink,
Get away from things distracting,
Quit the sham, the useless acting,
Draw away from all the hustle,
All the turmoil and the bustle.

Go somewhere alone, and think.

When you're facing problems mighty,
And you stand upon the brink,
Steal an hour from the battle,
Leave its glamour, quit its rattle,
Draw away from all the hurry,
From the men and man-made worry,
And alone in silence, think.

Ah, the mighty men, who conquer,
And the men whose words we drink,
Are the men who quit the jangle,
Quit the turmoil and the wrangle
Of the world, and turn their faces
To secluded, silent places,
Where in solitude, they think.

—*Detroit Free Press*,

JNANA AND BHAKTI IN THE VEDIC AGE—I.

(Continued from page 148)

THIS climax in religion, this perceiving the Purusha both as the absolute and the relative, once reached, all the different views about cosmogony, individual soul etc., came in the wake. Among these, we cannot resist the temptation of quoting from two more *suktas* (hymns) which embody the most advanced thoughts of the age like the *Purusha-sukta*. The one is the famous *Násadiya-sukta*, and the other is a less known *Sukta* about *Mâyá* and *Jivátman*.

Creation according to the Vedantists has no beginning or end, for the Creative Energy is inseperate from the Absolute, only it remains sometimes in the manifested and sometimes in the unmanifested or causal state. The beginning and the end of the manifested state of Creation have been called by them as *Kalpárambha* and *Kalpakshaya*, and the intermediate state in which it remains before the beginning of another manifestation, has been called the *Pralayávasthá*. This latter is the state when the universe remains latent, or in causal form, in the First Principle. The *Násadiya-sukta* has sought to describe this state of the Creative Energy evolving from the *Pralayávasthá*. Its language is most poetic and the idea equally profound. It runs thus—

नासदासीन्नो सदासीत्तदानीं
 नासीद्रजो नो व्योमा परो यत् ।
 किमावरीवः कुह कस्य शर्म-
 न्नमः किमासीद्रहनं गभीरं ॥
 न मृत्युरासीदमृतं न तर्हि
 न रात्र्या अह्ना आसीत्प्रकेतः ।
 आनीदवातं स्वधया तदेकं
 तस्माद्दान्यन्न परः किं चनास ॥

“Then there was neither aught, nor naught, nor the earth, nor the sky that stretches

beyond! What covered all? Where did all rest? Did the dark abyss of the causal water exist then?

“Then death was not, nor deathlessness. Nor did exist the change from night to day. Then existed *That* alone in Its own nature in perfect serenity (*lit.* without vibration); other than and superior to *It* there was nothing.” (*Rik.* 10. 129. 1, 2).

The word *avátam* (unmoved) is very significant here; it signifies the complete cessation of the vibrations that caused the *parináma* or projection of the visible universe. In the preceding two *Riks* the author has tried to describe the absolute state negatively, and in the next one through positive assertions:

तम आसीत्तमसा गूढमत्रेऽ-
 प्रकेतं सलिलं सर्वमा इदं ।
 तुच्छेयनाश्वपिहितं यदासी-
 त्तपसस्तन्महिनाजायतैकं ॥

“At first existed the gloom hidden in gloom and all lay merged in the sea of causal water. That which existed remained wrapt in nothingness. Through *tapás* (will) came out the One.”

Can there be a more vivid picture of the primal state, in so far as it lies in the power of man to describe it through the vision of the Reality obtained in Realisation? After reading the above description, one feels as if one can form a mental picture of the same! Then the dense all-enveloping clouds of darkness vomited grim darkness around—darkness, for there was no energy manifested in the kinetic state; for all vibrations had becalmed and all motions had stopped and everything composed of matter and force (*Akâsha* and *Prâna*) had dissolved in the causal condition!

But there existed the eternal *One*, the primeval and final Principle, and That was enveloped in nothingness! Can human language approach nearer to that Absolute State than this? In the *Purusha* appeared that *Sakti* through will, or in other words, the will that was latent, become manifested first as the cosmic mind, and from this will proceeded the Creation. This has been explained in the next two *Riks*—

कामस्तदग्रे समवर्तताधि

मनसो रेतः प्रथमं यदासीत् ।

सतो बंधुमसति निरविंदन्-

हृदि प्रतीष्या कवयो मनीषा ॥

तिरश्चीनो विततो रश्मिरेषा-

मधः खिदासीदुपरि खिदासीत् ।

रेतोधा आसन्महिमान आसन्त्-

स्वधा अवस्तात्प्रयतिः परस्तात् ॥

“In the beginning desire came in the mind; of that was born the first seed of the universe. The seers having thought in their mind, found by wisdom the bond of the manifested in the unmanifested.

“Their rays spread in all quarters, above and below, and human beings were created, as well as the material world, the enjoyer became the lord over the enjoyable.” (*Rik.* 10. 129. 4, 5).

There the divine will of the *Purusha* manifests itself, taking the shape of the universe; as even in us we see our motor energy take the shape of actions. This idea of a will from which all creation has proceeded is very ancient in India and has been the cornerstone of the Vedantic systems of philosophy. Some philosophers of the present day hold the same view in the West. Schopenhauer calls it as the *primum mobile* of life. In comparing his doctrine with that of Kant he says, “What Kant opposed as *thing-in-itself* (*ding en sich*) to mere *phenomenon*—called more decidedly by me *representation*—and what he held to be absolutely unknow-

able, this *thing-in-itself*, this substratum of all phenomena, and therefore of the whole of Nature, is nothing but what we know directly and intimately and find within ourselves, as *the will*.....This *will*, being the one and only thing-in-itself, the sole truly real, primary, metaphysical thing in a world in which everything else is only phenomenon—i. e. mere representation—gives all things, whatever they may be, the power to exist and to act.”*

In attempting to describe that stupendous unimaginable final condition of beings and of the world, the Rishi's mind reached that state where every thought that lights up the intellect, and every feeling that overflows the heart, become too profound to be shaken by such fragile things as words of man: evidently his mind was traversing then the borderland of infinity. The sage felt it. Hence broke forth the feeling that was rising in his breast, in the next two concluding *Riks*, and it bespeaks man's utter incapability to grasp that state.

We find another bold conception in the ancient seers, about the *jivâtman* and *Mâyâ*; though couched in the vesture of poesy, yet, if we can trust our great commentator Sâyana, we must say, it is the most wonderful outburst of the philosophic activity of the age.

पतंगमक्तमसुरस्य मायया

हृदा पश्यन्ति मनसा विपश्चितः ।

समुद्रे अंतः कवयो वि चक्षते

मरीचीनां पदमिच्छन्ति वेधसः ॥

“The sages, with wisdom, perceive in themselves an insect, as it were, overpowered by the *Mâyâ* of the mighty *One*. The sages say that so it happens in the ocean of the Absolute and they want to attain to the region of the divine rays.” (*Rik.* 10. 177. 1).

Sâyana explains it thus: The insect here is the *jivâtman*, he is shrouded with *Mâyâ*,

* Schopenhauer's “The Will in Nature.”

This can be known by meditation. This *jivâtman* lives in the ocean of the *Parabrahman*. The region of the *Parabrahman* is effulgent. To reach that means freedom from *Mâyâ*.

अपश्यं गोपामनिपद्यमान-

मा च परा च पथिभिश्चरंतं ।

स सध्रीचीः स विषूचीर्वसान

आ वरीवर्ति भूवनेष्वंतः ॥

"I saw one cowherd, he has no fall; sometimes here, sometimes there, thus he travels through various paths. He puts on many garments, sometimes together, sometimes separately. Thus he comes and goes repeatedly in this world." (*Rik.* 10. 177. 3).

Sâyana explains this: The *jivâtman* has no death or destruction, he traverses through different planes of beings. Garments here represent the attributes; in some births, he adorns himself with many attributes; in others, few; because, as we see, in lower beings it (the *jivâtman*) has few qualities; and in the highly developed ones, many.

Here instead of *jivâtman* we may take

âtman in general; as the world *gopâm* in the text means also the protector of the universe; and the singular form of the word too in the text, means more in our opinion than the ordinary grammatical sense of a term in singular number.

From what has been said in the foregoing pages it is clear, that the illumined sages of the Vedic age scaled the pinnacle of human attainment, which was, as says Max Müller, "a giddy height to ascend." Some may call all that a dream, a vision; but blessed are they that can catch even a glimpse of such a vision. And how we wish that we all too would dream such nearing dreams. Such is the picture of the mental and spiritual evolution reached in India of old—some say 4000 years ago, and others 8000 years or so! In those dim, impenetrable ages of the past, when all other nations were sleeping in utter oblivion, India acquired the highest *Jnanam* and could see the unity in God, soul and nature, nay—they could go beyond all relativity even.

BRAHMACHARI TEJ NARAYAN.

CONVERSATIONS WITH THE SWAMI VIVEKANANDA—X.

(Continued from page 152).

After a short silence Swamiji said, "Singhi, there are so many things left to be done for our country that thousands like you and me are needed. What will mere talk do? See, to what a miserable condition the country is reduced; now do something! We haven't even got a single book well suited for the little boys.

Q.— Why, there are so many books of Ishvar Chandra Vidyasagar, for the boys?

No sooner had I said this than he laughed out and said: Yes, there you read, "*Ishvar nirâkâr chaitanya svarup*" (God is without form and of the essence of pure knowledge); "*Duval ati subodh bälak*" (Duval is a very good, intelligent boy), and so on,—that won't do. We must compile some books in Bengali as well as in English,

with short stories from the Ramayana, Mahabharata, and the Upanishads, etc., in very easy and simple language, and these are to be given to our little boys to read.

It was about eleven o'clock by this time. The sky became suddenly overcast and a cold wind began to blow. Swamiji was greatly delighted at the prospect of rain. He got up and said, "Let us, Singhi, have a stroll by the side of the Ganges." We did so and he recited many stanzas from the Meghaduta of Kalidas, but the one undercurrent of thought that was all the time running through his mind, was the good of India. He exclaimed, "Look here, Singhi, can you do one thing? Can you put a stop to the marriage of our boys for some time?"

I said, "Well, Mahârâj, how can we think of that, when the Babus are trying, on the other hand, all sorts of means to make marriage cheaper."

Swamiji:— Don't trouble your head on that score; who can stem the tide of time! All such agitations will end in empty sound, that is all. The dearer the marriages become, the better for the country. What a hurry-scurry of passing examinations and marrying right off! It seems as if no one is to be left a bachelor, but it is just the same thing again, next year!

After a short silence, Swamiji again said, "If I can get some unmarried graduates, I may try to send them over to Japan and make arrangements for their technical education there, so that when they come back, they may turn their knowledge to the best account for India. What a good thing will that be!"

Q.— Why, Mahârâj, is it better for us to go to Japan than to England?

Swamiji:— Certainly! In my opinion, if all our rich and educated men once go and see Japan, their eyes will be opened.

Q.— How?

Swamiji:— There, in Japan, you find a fine assimilation of knowledge, and not its indigestion as we have here. They have taken everything from the Europeans, but they remain Japanese all the same, and have not turned European; while in our country, the terrible mania of becoming Westernised has seized upon us like a plague.

I said, "Mahârâj! I have seen some Japanese paintings; one cannot but marvel at their art. Its inspiration seems to be something which is their own, and beyond imitation."

Swamiji:— Quite so. They are great as a nation because of their art. Don't you see they are Asiatics, as we are; and though we have lost almost everything, yet what we still have is wonderful. The very soul of the Asiatic is woven with art. The Asiatic never uses a thing unless there be art in it. Don't you know that art is, with us, a part of religion? How greatly is a lady admired among us, who can nicely paint the floors and walls, on auspicious occasions, with the paste of rice-powder! How great an artist was Sri Ramakrishna himself!

Q.— The English art is also good, is it not?

Swamiji:— What a stupid fool you are! But what is the use of blaming you, when that seems to be the prevailing way of thinking! Alas, to such a state is our country reduced! The people will look upon their own gold as brass, while the brass of the foreigner is gold to them! This is, indeed, the magic wrought by modern education! Know, that since the time Europeans have come into contact with Asia, they are trying to infuse art into their own life.

Myself:— If others hear you talk like this, Mahârâj, they will think that you take a pessimistic view of things.

Swamiji:— Naturally! What else can they think, who move in a rut! How I wish I could show you everything through my eyes. Look at their buildings, how commonplace, how meaningless, they are! Look at those big Government buildings; can you, just by seeing their outside, make out any meaning for which each of them stands? No, because they are all so unsymbolical. Take again their dress: their stiff coats and straight pants, fitting almost tightly to the body, are, in our estimation, hardly decent, is it not so? And, O, what beauty, indeed, in that! Now, go all over our motherland, and see if you cannot read aright from their very appearance, the meaning for which our buildings stand, and how much art there is in them! The glass is their drinking vessel, and ours is the metal *ghati* (pitcher-shaped); which of the two is artistic? Have you seen the farmers' homes in our villages?

Myself:— Yes, I have, of course.

Swamiji:— What have you seen of them?

I did not know what to say. However, I replied, "Mahârâj, they are faultlessly neat and clean, the yards and floors being daily well plastered over."

Swamiji:— Have you seen their granaries for keeping paddy? What an art is there in them! What a variety of paintings even on their mud walls! And then, if you go and see how the lower classes live in the West, you would at once mark the difference. The thing is, theirs is utility, ours, art. The Westerner looks for utility in everything, whereas with us art is everywhere. With the Western education, those beautiful *ghatis*

of ours have been discarded, and enamel tumblers have usurped their place in our homes! Thus, the idea of utility has been imbibed by us to such an extent as to make it look little short of the ridiculous. Now what we need is, the combination of art and utility. Japan has done that very quickly, and so she has advanced by giant strides. Now, in their turn, the Japanese are going to teach the Westerners.

Q.— Maháráj, which nation in the world dresses best?

Swamiji:— The Aryans do; even the Europeans admit that. How picturesquely their dresses hang in folds! The royal costumes of most nations are, to some extent, a sort of imitation of the Aryan's—the same attempt is made there to keep them in folds, and those costumes bear a marked difference to their national style.

By the bye, Singhi, leave off that wretched habit of wearing those European shirts.

Q.— Why, Maháráj?

Swamiji:— For the reason that they are used by the Westerners only as underwea's. They never like to see them worn outside. How mistaken of the Bengalees to do so! As if one should wear anything and everything, as if there is no unwritten law about dress, as if there is no ancestral style to follow! Our people are outcasted by taking the food touched by lower classes; it would have been very well if the same law applied to their wearing any irregular style of dress. Why can't you adapt your dress in some way to your own style? What sense is there for your going in for European shirts and coats?

It began to rain now, and the dinner-bell also rang. So we went in to partake of the *Prasádam* with others. During the meal Swamiji said, addressing me, "Concentrated food should be taken. To fill the stomach with a large quantity of rice is the root of laziness." A little while after he said again, "Look at the Japanese, they take rice with the soup of split-pulses, twice or thrice a day. But even the strongly-built take a little at a time, though the number of meals may be more. Those who are well-to-do among them take meat daily. Twice a day we stuff ourselves up to the throat, as it were, and the whole of our energy is exhausted in digesting such a quantity of rice!"

Q.— Is it feasible for us, Bengalees, poor as we are, to take meat?

Swamiji:— Why not? You can afford to have it in small quantities. Half a pound a day is quite enough. The real evil is idleness, which is the principal cause of our poverty. Suppose, the head of a firm gets displeased with someone and decreases his pay; or, out of three or four bread-winning sons in a family one suddenly dies; what do they do? Why, they at once curtail the quantity of milk for the children, or live on one meal a day, having a little popped-rice or some such thing at night!

Q.— But what else can they do, under the circumstances?

Swamiji:— Why, can they not exert themselves and earn more, to keep up their standard of food? But no! They must go to their local *áddás* (rendezvous) and idle hours away! O! if they did but know how they waste their time!

THE HINDU VIEW OF CHRIST, CHRISTIANITY AND ITS IDEAL

WELL has it been said by Swami Abhedananda that the "Hindus are naturally more moral, more temperate, more truthful, more God-fearing than any other nation in the world," and that, "Rolling in luxury and enjoyment of sense-pleasures is the ruling ideal of Western nations."

The ideal of Hinduism is perfect self-control, out of which comes Self-knowledge, or in the words of the Bible, "Righteousness, peace and joy in the

Holy Ghost." My purpose in this short paper is to endeavour to show mainly by quotations from the Bible that the ideal of Christianity must be the same as that of Hinduism.

Turn to the 32nd verse in the eighth chapter of the Gospel of St. John and you will read Jesus the Christ saying, "Ye shall know the truth, and the truth shall make you free." What is the "Truth"—the Satyam?—"I am the way, the *truth*, and the life," says the Christ (John xiv. 6). And

who was Jesus the Christ? He was a Jiva with this difference, not of quality but of degree, that He had realised Unity, He had known what He was in reality, for He was an Atma-jnani when He said, "*I and my Father are one*" (John x. 30). It is the One-ness of things on the spiritual plane which He means when He prays, "As thou, Father, art in me, and I in thee, that they also may be one in us" (John xvii. 21). These verses show unmistakably that Christ was an Advaitin. But He has no quarrel either with the Dvaitist or the Qualified-Monist. He embraces all the three and knows that they do not contradict but fulfil one another. He was a dualist when He said "Our Father which art in Heaven," and to the masses He preached in the dualistic language. Jesus of Nazareth was a man like any other man, who had realised His divine son-ship and thus become one with the Father in Heaven. He never says He is the Son of God in the sense that He is the only begotten son of God. "I ascend unto my Father, and *your* Father; and to my God, and *your* God" (John xx. 17). Thus we see that "Truth" means Brahman—the all-pervading Essence—the ultimate Reality of the universe.

After a prolonged argument Christ says elsewhere, "Be ye therefore perfect even as your Father which is in Heaven is perfect" (Matt. v. 48). Thus we see that the ideal according to Jesus is, knowing the Truth, becoming perfect and attaining Freedom. This is the ideal. This is salvation or Mukti. This is God-vision or Supra-consciousness. What is meant by knowing the Truth? It is the Realisation of the Self, not any argument or inference or faith, but *knowledge* supreme. This is exactly what Christ means when he says "Ye shall know the truth &c." Not all Christians know the significance of these pregnant words. When a man thus knows his real Self, he becomes perfect even in this life, here and now. He becomes all-knowing. All the questions that perplex our minds, such as the problems of life and death, reincarnation, unity in diversity, the Absolute and Its manifestation, and so on, will be solved by him once for all when the Truth is known. For him are no more doubts, no more delusions, which sense-perception inevitably leads to. Perfect in all, his evolution is complete. The "Wheel of

births and deaths" cannot drag him any more. He is fit for immortality. He firmly knows that he was never bound, that freedom was his by nature. He knows that men are divine in their nature, that they are "children of immortal bliss,"—only, they know it not.

What is meant by the word Freedom? We see that every living creature is struggling for freedom consciously or unconsciously. A man goes after money—to be free from the bondage of poverty; he studies books—to free himself from the bondage of ignorance; he takes care of his body—to be free from the bondage of disease. Man tries to realise the Self—he is but struggling to free himself from the bondage of births and deaths, and so with every good and bad action. Man foolishly thinks that he is free and happy when he has gained health and comforts, name and fame, education and high position, wealth and independence, and all the good things of the world. But is he really free? No. Has he not all the same a thousand and one ties by which he is bound? Is he not a slave to the passions and desires that sway his mind? Aye, to be truly free, the bonds of the *heart* must be broken. So long as there is any trace of selfishness in us, we are bound. So long as we have the least attachment to anything we call our own, so long as we hanker after transitory things of the world, or long for heaven, so long we are bound and not free. That is why Sri Krishna asks Arjuna to be unattached, and to work without an eye to the fruits of actions. "He should be known a constant Sannyasin, who neither likes nor dislikes; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage" (Gita v. 3). That is why Christ says, "Whosoever shall smite thee on thy right cheek turn to him the other also" (Matt. v. 39). This simply means that one who is free has no attachment for anything, has no feeling of 'Me' and 'Mine.' "Foxes have holes, birds of the air have their nests, but the son of Man hath not where to lay his head," says Christ.

Jesus of Nazareth was the Ideal man,—a man worthy to be followed and imitated. He was a strict Brahmachârin, with an unimpeachable character. He lived a life of perfect self-control and complete renunciation (Sannyâsa). He lived in the world,

but he was not of this world. He showed love to *all*, an all-embracing love, "love that seeketh not its own." This is an ideal to which we must all aspire. The Hindu tries hard to live the life that Jesus of Nazareth lived. The Christians are apt to think that we can never come to the Christ-stage by our own efforts and struggles, though Christ Himself has said, "Be ye therefore perfect even as your Father which is in Heaven is perfect." Surely Christ did not put an impossible ideal before His followers.

The Hindu looks upon Christ as an Avatâra, or Incarnation of God, who bodies Himself forth from time to time to fulfil certain divine missions for the proper adjustment of the world. But let us see what an Avatâra means, from the eloquent testimony of Mrs. Annie Besant on the point. "Fundamentally, He (an Avatâra) is the result of evolution. In far past Kalpas, in worlds other than this, nay in universes earlier than our own, those who were to be Avatâras climbed slowly, step by step, the vast ladder of evolution, climbing from mineral to plant, from plant to animal, from animal to man, from man to Jivanmukta, from Jivanmukta higher and higher yet up the mighty hierarchy that stretches beyond Those who have liberated Themselves from the bonds of humanity ; until at last thus climbing, They cast off not only all the limits of the separated Ego, not only burst asunder the limitations of the separated Self, but entered Isvara Himself and expanded into the All-consciousness of the Lord becoming one in Knowledge, as They have ever been in essence, with that Eternal Life from which originally They came forth, living in that Life, centres without circumferences, living centres, one with the Supreme." Such are the Prophets or Messengers of God, who, though born in a certain nationality, have a Message for all nations.

The Hindu asks if the Christians try to live up to the noble example of Christ, if they aspire to make self-control, renunciation and universal love, the guiding virtues of their daily life. The Hindu asks : Do the Christians take seriously the words of Christ : " Sell all thou hast, give it to the poor, and take up thy Cross and follow Me." The Hindu asks : Do the Missionaries disregard or fail to understand Christ's injunctions to them, " Provide

neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat." (Matt. x. 9, 10). In short, the Hindu finds in despair that most of the Christians in India do not *live* religion, and do not follow the teachings of the Bible, and it is doubtful whether they understand them in their true spirit. Moreover, the Missionaries who come to save the soul of the heathen in India, in their overweening pride of superior knowledge, hold Hinduism and the Shâstras up to ridicule, thus showing only their ignorance of the religion of the land. They ought to know that there are Hindus who preach the Bible more by their lives than all the Missionaries do merely by word of mouth. Let them confess the fact, let them learn their Bible at the feet of the Living Christs of India, and then let them come by millions to preach their religion to the masses, and Indians will all the more be ready to welcome them. "We want Missionaries of Christ. Let such come to India by hundreds and thousands. Let them bring Christ's life to us and let it permeate the very core of society. Let Him be preached in every village and corner of India," were the memorable words of the Swami Vivekananda when he spoke years ago before an American audience.

V. KUNHI KANNAN. F. T. S.

GIVING.

Hast thou plenty,
 Then rejoice.
 Rejoice and freely share.
 Hast thou scanty store,
 E'en then
 A little thou canst spare.
 And hast thou only bit or crumb?
 A donor yet thou mayst become,
 Since morsel from thy less or least
 For bird or insect maketh feast.
 Be the portion small or great,
 The loving generous heart
 Will always find it large enough
 To give away a part.

—Emilie Paulson.

GLEANINGS

The true rulers of men are the thinkers who advance knowledge; for just as it is through his superior knowledge, not through his superior strength, that man bears rule over the rest of the animal creation, so among men themselves it is knowledge which in the long run directs and controls the force of society. Thus the discoverers of new truths are the real though uncrowned and unsceptred kings of mankind; monarchs, statesmen, and law-givers are but their ministers, who sooner or later do their bidding by carrying out the ideas of these master-minds.

—*Dr. J. G. Frazer.*

* * *

A report was made to Frederick the Great that one of his subjects had committed three acts of blasphemy; one on His Majesty, one on the magistrate, and one on God. His sentence was: "For his libel on me I freely forgive him; for his libel on God, it is proof he does not know Him; but for his libel on the magistrate, I must have him confined in the castle of Spandau for half an hour."

* * *

The martyr cannot be dishonoured. Every lash inflicted is a tongue of fame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work vain. It is the whipper who is whipped, and the tyrant who is undone.

—*Emerson.*

* * *

Genius, said some one, is intensified common sense. Carlyle interpreted it as infinite capacity for work. Thomas Edison, himself a genius, gives the following definition:—"Genius is 2 per cent. inspiration and 98 per cent. perspiration."

* * *

"The East has ever been, and is, religious, not in part of its life, but in the whole of it.

"The fear of what is to come, is absent from the East. The West fears the night because it cannot

work then, and it knows nothing but work. The East loves the night because it can rest, and rest and dreams and thoughts are pleasant things."

—*H. Fielding Hall.*

* * *

I am perfectly sure no one has ever yet been worthy to enter heaven who would not be willing to go to the depths of hell, if necessary, to rescue a suffering soul. This is salvation. It is vision of Christ, and everything short of it is moral blindness.—*Mr. R. J. Campbell.*

* * *

A conceited young cleric once said to an American prelate: "Do you not think that I may well feel flattered that so great a crowd came to hear me preach?" "No," was the answer, "for twice as many would come to see you hanged."

* * *

All great men have been in conflict with their age. A great man's life is one continuous battle against mediocrity, which he outshines and which strives to obscure him.—*M. Georges Brandes.*

* * *

Love is as much a necessity of life as perception. Love is perception passed into feeling, and put into practice. When, as human beings, we cease to be *hearts*, and essay to live merely as *heads*, we will be ready, not for real life, but some icy age of nothingness.

"Let us beware," said Phillips Brooks, "of losing our enthusiasm." "Every great and commanding moment in the annals of the world," said Emerson, "is the triumph of some enthusiasm." And Bulwer, "Nothing is so contagious as enthusiasm. It is the real allegory of the fable of Orpheus; it moves stones and charms brutes. It is the genius of sincerity, and truth accomplishes no victories without it."—*Mary Russell Mills.*

* * *

To make life happy, take time; it is of no use to fume and fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes, and rattles it about the lock until both are broken and the door is still unopened. The chief secret of comfort lies in not suffering trifles to vex us and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like, let us like what we can get.

THE EIGHTH ANNUAL REPORT OF THE
RAMAKRISHNA SEVASHRAMA, KANKHAL

(January to December 1909).

It is with great pleasure that we draw the notice of our readers to the benevolent work done by the Kankhal Sevashrama during the year 1909, the ninth year of its existence. One cannot help wondering at the amount of real service to suffering humanity which the Home has been able to do since its establishment in June 1901, when one is told that no fewer than 720 indoor patients and 37,284 outdoor patients of all castes and creeds, were given medical aid by the Ashrama, which had all along to labour under the disadvantage of the insufficient fund at its disposal. The Report shows a rapid and striking progress of the work, the number of indoor and outdoor patients for the year 1909 being 120 and 10,270 respectively, against 88 and 7,914 of the preceding year. The success which attended the treatment and nursing of the indoor patients was highly satisfactory as 115 out of 120 were cured. In the list of diseases treated we find along with others 149 cases of pneumonia, 76 of cholera, 18 of phthisis, 18 of paralysis, 15 of leprosy, 11 of plague and 6 of carbuncle,—and all of these are not so very easy to treat.

Hardwar, on account of its time-honoured sanctity and for its present facility of visit, draws large crowds of pilgrims at all times of the year from every part of India, and an asylum of this kind where due regard is paid to their caste rules and religious prejudices, is their only refuge when they fall ill and lie helpless. In spite of its vast utility and the high appreciation of its beneficent work from the public, the Ashrama has got the sum of Rs. 102-8 as. only, as regular subscriptions for the year under review from 11 gentlemen, and had to depend for its support solely on chance donations which

amounted to Rs. 3146-3-6. Over and above these, however, the Sevashrama received food-stuffs and medicines worth Rs. 386 and Rs. 552-14 as. respectively, besides others, the mention of the estimated price of which in the Report would have been desirable.

The additions made to the buildings during the year were a general Ward to accommodate indoor patients, a kitchen for the use of both workers and patients, and a rest-house for the use of outdoor patients who come from long distances for treatment. The expenditure of Rs. 1832-8 as. for building the Ward was met from the Ashrama funds, that of Rs. 511-11-9 for the kitchen was donated by a Brahmachari, and that of Rs. 256-13-3 for the rest-house by Dr. Apurva K. Das in memory of his wife and daughter. But still the crying need of the Institution is a Consumptives' Ward and a Ward for infectious diseases; the former, of which a ground-plan is given in the Report, was built up to the plinth in 1908, but could not be finished, the money in hand for it being the paltry sum of Rs. 201-2-9.

The estimated cost of building these two Wards to meet the increasing ingress of such patients, is eight to nine thousand rupees, and we heartily join the Sevashrama in its earnest appeal to the generous public for funds to meet these demands. "Will the helpless cries of the diseased and miserable remain unheeded in a country whose sacred Scriptures have extolled charity as the only way to salvation in this Iron age—'दानमेकं कलौ युगे'?" Gentlemen intending to bear expenses for a whole Ward to perpetuate the cherished memory of any dear relative are directed to communicate with Swami Brahmananda, President, Belur Math, Howrah, or with Swami Kalyanananda.

Contributions in aid of the general work will be thankfully received by Swami Kalyanananda, Ramakrishna Sevashrama, Kankhal Dt, Saharanpur, U. P.

SELECTION FROM SANSKRIT

A PSALM OF SUPREME REALISATION

[The Ashtâvakra Gita is a rare treatise of the highest teachings of the Vedanta, in the form of a dialogue between King Janaka and Rishi Ashtâvakra. The dialogue is one of those which rank as unique in Sanskrit philosophic lore, as it is one of those supreme attempts to convey, through the imperfect vehicle of human language and human thought, some glimpse of the *Brahmabhuta* (Brahman-become) consciousness attained by a perfected soul. The following taken from the second chapter of the book depicts the disciple's disillusionment and consequent self-illumination, as if only a spark from the Teacher was needed to set up a conflagration in the disciple's heart.—Ed.]

अहो निरंजनः शांतो बोधोऽहं प्रकृतेः परः ॥

एतावंतमहं कालं मोहेनैव विडंबितः ॥१॥

यथा प्रकाशयाम्येको देहमेनं तथा जगत् ॥

अतो मम जगत्सर्वमथवा न च किंचन ॥२॥

सशरीरमहो विश्वं परित्यज्य मयाऽधुना ॥

कुतश्चित्कौशलादेव परमात्मा विलोक्यते ॥३॥

यथा न तोयतो भिन्नास्तरंगाः फेनबुद्बुदाः ॥

आत्मनो न तथा भिन्नं विश्वमात्मविनिर्गतम् ॥४॥

तंतुमात्रो भवेदेव पटो यद्वद्विचारितः ॥

आत्मतन्मात्रमेवेदं तद्वद्विश्वं विचारितम् ॥५॥

यथैवेश्वरसे क्लृप्ता तेन व्याप्तैव शर्करा ॥

तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरंतरम् ॥६॥

आत्माज्ञानाज्जगद्भाति आत्मज्ञानान्न भासते ॥

रज्ज्वज्ञानादहिर्भाति तज्ज्ञानान्भासते न हि ॥७॥

प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः ॥

यदा प्रकाशते विश्वं तदाहंभास एव हि ॥८॥

अहो विकल्पितं विश्वमज्ञानान्मयि भासते ॥

रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥९॥

मत्तो विनिर्गतं विश्वं मय्येव लयमेप्यति ॥

मृदि कुम्भो जले वीचिः कनके कटकं यथा ॥१०॥

अहो अहं नमो मह्यमेकोऽहं देहवानपि ॥

क्वचिन्न गंता नागंता व्याप्य विश्वमवस्थितः ॥११॥

TRANSLATION

1. Oh! I am the stainless One; I am becalmed; I am Pure Consciousness, transcending Prakriti. All this while I have been beguiled by sheer delusion (of the phenomenal).

2. Just as I alone illumine this body, even so do I illumine this universe also. The whole universe therefore is mine, or nothing belongs to me.

3. Oh! Having got rid of the body (-idea) together with the universe, through the attainment of some superior Wisdom the Paramâtman (Highest Self) is now seen by me.

4. Just as waves, foams and bubbles are not different from water, even so the universe which has come out of the Atman is not different from the Atman.

5. Just as a cloth when analysed is nothing else but threads, even so the universe when reflected upon is nothing but of the essence of the Atman.

6. Just as sugar made from the juice of the sugar-cane, is verily permeated by it (i. e., its sweetness), so the universe being fashioned in me, is permeated ever by me (i. e., by my essence of Bliss).

7. The universe appears to exist because of the ignorance of the true nature of the Atman, and disappears with the knowledge of the Self: The snake appears to exist because of the wrong notion of the rope (in the dark), and ceases to exist with the right knowledge of the rope.

8. To illumine is my own nature. No other than that am I. When the universe is illumined, I alone am that which illumines it.

9. Oh! The universe exists in me, being superimposed through nescience, as silver in the mother-of-pearl, as snake in the rope, as water in the reflection of the sun's rays (mirage).

10. From me has the universe evolved, and in me alone it resolves itself, as the earthen jar in the clay, as the wave in the ocean, as the gold bracelet in the gold.

11. Oh! Wonderful am I! I bow to my own Self. Though having a body, I am the One. How could there be coming and going anywhere for me, who pervade the universe?

द्वैतमूलमहो दुःखं नान्यत्तस्यास्ति भेषजम् ॥

दृश्यमेतन्मृषा सर्वे एकोऽहं चिद्रसोऽमलः ॥१२॥

न मे बंधोऽस्ति मोक्षो वा भ्रान्तिः शांता निराश्रया ॥

अहो मयि स्थितं विश्वं वस्तुतो न मयि स्थितम् ॥१३॥

शरीरं स्वर्गनरकौ बंधमोक्षौ भयं तथा ॥

कल्पनामात्रमेवैतत्किं मे कार्यं चिदात्मनः ॥१४॥

अहो जनसमूहेऽपि न द्वैतं पश्यतो मम ॥

अरण्यमिव संवृतं क्व रतिं करवाण्यहम् ॥१५॥

नाहं देहो न मे देहो जीवो नाहमहं हि चित् ॥

अयमेव हि मे बंध आसीद्या जीविते स्पृहा ॥१६॥

अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ॥

मय्यनंतमहांभोधौ चित्तवाते समुद्यते ॥१७॥

मय्यनंतमहांभोधौ चित्तवाते प्रशाम्यति ॥

अभाग्याजीववणिजो जगत्पोतो विनश्वरः ॥१८॥

मय्यनंतमहांभोधावाश्चर्यं जीववीचयः ॥

उद्यन्ति घ्नन्ति खलन्ति प्रविशन्ति स्वभावतः ॥१९॥

12. Oh! All the misery has its root in duality. No other cure for it is there than the consciousness that all this that is visible is unreal, and that I am One, I am of the essence of *Chit*, I am taintless.

13. For me there is neither bondage nor liberation. All delusion has subsided, being deprived of its support. Oh wonder! The universe exists in me, or in reality does not exist in me.

14. The body, heaven and hell, bondage and liberation, as well as fear,—all these are but imaginings of the mind. What work is there for me to do, whose form is *Chit* (Pure Consciousness)?

15. Oh! To what shall I attach myself, who see no duality even in the midst of a crowd,—to whom the world seems like a forest?

16. I am not the body, nor the body is mine; I am not the *Jiva* (embodied self), but am the *Chit* (Pure Consciousness). Verily, this was my bondage that I had the longing for life.

17. Oh! The wind of the *Chitta* (mind-stuff) rising in me, the great ocean of Infinity, forthwith spring up waves of a wondrous nature, in the form of innumerable worlds!

18. The wind of the *Chitta* ceasing to blow on me, the great ocean of Infinity, woe betide the frail bark of the phenomenal world in which the trader, the *Jiva*, sails!

19. In me, the great ocean of Infinity, how wonderfully do the waves of innumerable *Jivas* (embodied selves) rise and beat against one another, play and dissolve, by nature!

REVIEWS

Psychic Control through Self-Knowledge. By Walter Winston Kenilworth. Published by R. F. Fenno & Co., New York. Size 8½" × 5½". pp. 341. Cloth bound. Price \$ 2.

We have read this excellent production with great pleasure and enjoyed the rich treasure of thoughts it contains. The ennobling spirit and influence of the Vedanta is nowadays being felt by an ever-increasing number of thoughtful people all over the world. The discoveries of modern science, instead of pulling down the ancient edifice of Aryan Religion, are now corroborating its adamant foundations, and rating its time-honoured treasures at their proper worth.

The spirit of the age is seeking to possess higher sympathies, a deeper recognition of truth, a harmony of religions, and universality in thought and ideas. The present volume is a signal success in catching these ideas and voicing them forth through the medium of earnest, forceful and elegant language. In the 12 chapters of the book under review, the author urges the important truth that in the "Realisation of the Spirit within," lies our goal, and that "Morality is the medium through which the deepest psychic and spiritual consciousness is obtained."

Though belonging to the West by birth, the author gives ample evidence of his being an Indian in spirit, a disciple of the ancient

Indian philosophers. In the pithy sentences with which the book is replete, one catches, as it were, an echo of that ancient burden which resounded in the Himalayan solitudes from the lips of the hoary Aryan sages. The book will pay reading and re-reading. We congratulate the author on his turning out this masterly work, which will be a source of real strength to many a seeker after truth, and wish it a wide circulation, only we are afraid that the price of the book may be more than what many Indian readers can afford to pay.

Principles and Purpose of Vedanta. By the Swami Paramananda. pp. 37. To be had at the Ramakrishna Home, Mylapore, Madras. Price four annas.

The book is a lucid exposition of the salient points of the Vedantic doctrines. It is divided into fifteen subjects, under which are grouped together thoughts which will fairly suffice to initiate the beginner into the intricate problems of the Advaita Vedanta, without mystifying him. The book appositely ends with a collection of choice thoughts of several Western scholars on Vedanta.

Agricultural Industries in India.* By Seedick R. Sayani, with an introduction by Sir Vithaldas Thakersey. Price Re. 1.

This little book of 128 pages begins with an essay entitled, "Agricultural Problems in India," and concludes with "A plea for improved Agricultural methods." The chief difficulties that stand in the way of our agricultural improvements are, the author rightly observes, (1) scarcity of capital, (2) shyness or unenterprising character of Indian capital, (3) want of skilled labour, (4) absence of qualified foremen and overseers, and (5) ignorance of the Capitalist classes as regards the great potentialities of agriculture.

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

The book contains plenty of information on various departments of Indian industry, comprising no fewer than 27 subjects, and suggests valuable lines of improvement in each. It will be of great help to all who are, or ought to be, interested in this vital question of our country.

NEW INDIAN TALES.* Nineteen amusing and instructive tales. By C. Hayavadana Rao, B. A., B. L. pp. 40. Price four annas.

THE TONSURE OF HINDU WIDOWS.* An essay by M. Subramanyam, B. A., B. L. pp. 69. Price eight annas.

M. K. GANDHI.* A sketch of his life and work, pp. 48. Price four annas.

A BIRTHDAY GIFT to all lovers of Truth from the members of the Vivekananda Students' Hall, Seremban, on the occasion of the Anniversary celebration of Srimat Swami Vivekananda, 5th February, 1910.

SURRENDER

Not with the ambushed foe whom Chance
Hides to entrap our wandering feet,
Break we at last the desperate lance
That brings the ultimate retreat;
Not from the ancient enemy
Whom fighting we have never slain
(Though deep our many wounds may be),
Comes the unconquerable pain.

The brazen cuisses, helm and shield,
The coat of tried and tempered mail,
The spear and falchion thrice-annealed,
In one dark hour shall nought avail,
When failing arm and drooping steed
Urge us no more the test to dare,
And, weary with long wars, we heed
The coward counsels of Despair.

The flowing blood that blinds our sight,
The scars that through long years we feel,
Were they not gotten in good fight?
These Time (or Death) shall some day heal.
Holds earth, or heaven itself, such art
Can stanch the wounds that drip unseen?—
The dull pain of a hopeless heart,
The memory of what might have been.

—C. Fox Smith,

THE VEDANTA MOVEMENT IN AUSTRALIA

WE gladly welcome Sister Avabamia's paper, the "Star of the East," in its new garb of 16 pages, D. C. 8vo. (Vol. VI., No. I., July, 1910). Here is an extract from it of an interesting account, told by her, of how she came to Australia as the pioneer of the Vedanta movement in the English Colonies:—

One morning early in 1907, as she was meditating, "The face of the Divine Ramakrishna shone like the sun, while this command was given: 'Take the Message of messages, the truth of truths, and go to the children beyond the seas, preach freedom unto them, such freedom from worldliness as is had in the Oneness with God, and see I shall be with thee.'"

The vision, says the Sister, electrified her with divine energy. She communicated to Swami Abhedananda her intention of obeying the command by taking the message of Vedanta to Australia, and he promised to give to her mission all the help and guidance he could. So she left New York and in February 1908 landed in the City of Sydney, and began work at once by opening a meditation class, out of which grew the first Vedanta centre in Australia. No lecture had ever been given there before her on Vedanta, nor was there a book to be bought on its teachings. Naturally she was treated with suspicion, but with no purse even and depending upon the Lord, she continued the work for seven months till she was able to create interest enough for the "New Teaching," as the people called the Vedanta. After making suitable arrangements for the work to go on there, Sister Avabamia left for New Zealand and began work in the little city of Auckland. Here she was more fortunate as she had a good attendance, eager and waiting for the teaching.

She then left for Christchurch where there were many seekers, but whose spirits were

dampened by "teachers" who had been there three years ago, and who did not live by their lives the teachings they taught. After a hard work to combat many alien elements, such as the black magic and the like, which had been very predominant there, a Vedanta Club was formed, and its members have kept up the work splendidly there ever since.

The next place visited was Wellington, where the work succeeded beyond all expectation, and a centre was opened, which is doing faithful work, both for itself and others.

After a travel for eleven months in New Zealand, the Sister Avabamia returned to Sydney, where she found that the centre, in spite of the labours of a few faithful souls, was partially broken up in her absence. After five months' labour to build up again, the Club was reorganised and fitted up with club-rooms. The attendance of intellectual and earnest people in the classes was large and well-sustained, and the permanency of the centre is now established on a firm footing.

At the time of writing, the Sister was in Melbourne, and here a wonderful interest has been evinced in the Vedanta work; the classes were the largest she has had in the Colonies, and in Sunday lectures she had full houses. A new centre will be shortly organised there to keep up the work.

There is every indication to show that the Vedanta movement, styled the Ramakrishna Vedanta Mission, which came in quietude, "like the winged angel, in the stillness of the morning," is spreading rapidly throughout the Commonwealth. The purpose of issuing the "Star of the East" is to take the message of Vedanta to the doors of those who live too far away to join the classes in the cities, and we are confident that her disinterested venture will receive cordial response. Those who will contribute five shillings to the Ramakrishna Missionary Magazine Fund, will receive copies of the paper sent to them regularly. Address: Sister Avabamiya, Box 451, Melbourne, Australia.

INDIAN SADHUISM *versus* WESTERN INDUSTRIALISM.

MR. John Campbell Oman, formerly Professor of Natural Science in the Government College, Lahore, discusses the above subject in his well-known work, *The Mystics, Ascetics, and Saints of India* published by Mr. Fisher Unwin (1903). We give below in his own words a summary of his conclusions.

I. The Contrast of Ideals.

"In the United States of America which have no royal court and no hereditary nobility, which until recently had no foreign relations of any magnitude, where the feeling is intensely democratic, and where the best energies of the people are untiringly devoted to industrial pursuits, the prosperous businessman springing from the rank of the people, the clever accumulator of wealth, the plutocrat, the self-assertive millionaire is the *beau-ideal* of the nation and next after him the wide-awake pushing politician. Though Mammon worship prevails largely in England, the loftiest aspirations of the vast majority of Englishmen still tend towards aristocratic ideals, the objects of highest admiration among them (after royalty with its old-world glamour), being the hereditary nobleman or landed gentleman who takes a leading part in public life, the strenuous statesman, and the victorious general.

"Very different from the business-born ideals we have been considering is the hero-type, which for ages has drawn the admiring homage of India and the Far East. The covetous Westerners may have their eyes riveted with greedy appreciation upon the bejewelled Rajas of India and their barbaric pomp, but it is the ascetic profession that time out of mind has been of pre-eminent dignity in the eyes of the Indian people. That the only possible state of a religious (holy) life is one involving asceticism and renunciation of the world has been for ages deeply rooted in India.

II. The Attractions of the New Age

"But, without doubt, existing circumstances are tending in many ways to discredit and undermine the national ideal, for the thoughts of men in India are now being strongly attracted to more worldly ideals. British rule with its strong bias towards material improvements, its encouragement of trade and the facilities it affords of cheap locomotion and for emigration has opened up a variety of careers, official and other, to all castes alike, and also many new ways to the acquirement of riches, while its stability guarantees the safe possession of wealth by all races alike. The ever-present

proportion of wealth-seekers in the population has its opportunities now, and is reinforced by crowds allured away from their old ideals by the special attractions of the new age. As in the West, so in India to-day, the possessors of the world's goods, however their treasures may have been acquired, are objects of popular respect and receive marked consideration from the ruling powers, sharing with favoured officials to an appreciable extent the honours which the State has to bestow. Hence the desire for affluence and for the ostentatious parade of wealth has become very pronounced; and the more so, since outside the "Native States," most of the old hereditary dignities have ceased to be of much account under the new *regime*. Hindu caste distinctions necessarily receive little if any recognition under British rule, and the pride of the "twice-born" classes, no encouragement at all. *Sadhus* are not more fortunate, for whatever their merits or their claims may be, they are looked down upon with contemptuous indifference by the ruling-race, the new twice-borns of the Indian world, now in effect the predominant caste, exhibiting all the virtues and the vices of its peculiar position, privileges and pretensions. Another potent factor in determining the fate of *Sadhuism* is English education, which being indispensable for an official career is eagerly sought for by all the ambitious youths of the country. And the *alumni* of the Indian schools and universities inoculated with Western ideas and anxious to do credit to their training, generally affect, though they may not always feel, a supercilious unconcern about *Sadhus* and *Sadhuism*.

III. Are the Sadhus a Burden upon Indian Society?

"Many estimates have been made, and at different times, of the proportion which the number of religious mendicants in India bears to the entire population. Mr. Ward, the Serampore missionary, writing a century ago and with special reference to Bengal and Behar, says: "I have endeavoured to ascertain the probable number of Hindus who embrace a life of mendicity, and am informed that scarcely less than an eighth part of the whole population abandon their proper employments and live as religious mendicants by begging." Mr. Crookes in his *North-Western Provinces of India* (1898), puts the figure for that territory at two millions out of forty millions, or one-twentieth of the population.

"Naturally every one who believes that the chief end of man is to produce things of various kinds, grieves over the deplorable waste of productive energy represented by the *Sadhu* population of India. But, after all, is it of no importance that the country has been able to produce for a hundred

generations whole armies of men able to practise, with a religious purpose, that contempt of the world and earthly riches which is, at least theoretically, one of the most important of Christian virtues? No doubt, the philosophy and art, I might say the cult of chronic idleness, is thoroughly understood and acted upon in India; still, in estimating the extent to which its *Sadhu* population is a burden upon the country, several facts have to be borne in mind which the most superficial analysis of the composition of the religious mendicant class brings to light.

"In the first place, among *Sadhus* are included a very considerable percentage of what in other countries are merely the destitute paupers supported by the State out of the proceeds of taxation, but in India out of the alms of the people. Again, *Sadhus* are to no small extent religious teachers (*gurus*) of the masses, and this must be recognised in any estimate of their value or otherwise to the community. In the ranks of the *Sadhus*, too, there is honourable room for those men, present in every community, who as Bishop Creighton once said, "although as good as gold and fit for heaven, are of no earthly use." Further, the incorrigible idlers who in Europe become intolerable and dangerous vagrants, pursue a more reputable course in India. They simply adopt the religious habit of some sect or order and enter the ranks of the peregrinating *Sadhus*. There are other points, also, which in this connection deserve attention. For example, *Sadhus* are prominently in evidence on account of their peculiar dress and appearance, while their wandering habits taking them, often in huge parties, from place to place throughout the circling year, seem to multiply them many times over. Their necessary daily appeals for a dole of simple food to sustain life, also helps to keep them before the public eye, and to unpleasantly remind the world of their existence. But, whether or not *Sadhus* are too numerous for the industrial well-being of the country, it should not be forgotten that, though there are undoubtedly many worthless *Sadhus*, the converse is also not less true, and that to the multitude a majority of these religious mendicants are types and exemplars of a holy life, and, as such, help them to make for righteousness.

IV. The Present Struggle.

"By no means enamoured of Indian *Sadhuism*, I feel at the same time no particular admiration for the Industrialism of Europe and America, with its vulgar aggressiveness, its eternal competition, and its sordid, unscrupulous, unremitting and cruel struggle for wealth as the supreme object of human effort. This stirring mechanical age finds the disillusioned descendants of the Rishis roughly awakened out of their old dream-world. Bewildered, resentful, but unable to resist the new

stimulation from without, they are galvanised into feverish, unhealthy cravings for *material* things, not always harmless, into new expensive modes and standards of living. Some term this *progress*; but even so, the situation is not without a certain pathos; for after all, man's highest destiny is hardly realised by his being perpetually engaged in manufacturing things of various kinds, however useful in themselves, nor even in helping to distribute such productions, often with the aid of quick-firing guns over the face of the inhabited globe.

"But whatever may be the merits and demerits of the two systems, the Indian and the Western, they are essentially antagonistic since the economic ideal of life, being frankly worldly and severely practical, excludes imaginative emotionalism and dreamy sentimentalism, and consequently religion also, except of the philanthropical or pharisaical type. Hence a momentous if unobtrusive struggle is inevitable under the new conditions, between the forces which make for the renunciation of the world on the one hand and for the accumulation of wealth on the other. And there is no doubt that, as a consequence, the immemorial civilisation of the Hindus will undergo change, both in its spirit and its practice, under the stimulus of the potent foreign influences to which it is now exposed. Yet I cannot help hoping that the Indian people, physically and mentally disqualified for the strenuous (materialistic) life of the Western world, will retain long in their nature enough of the spirit of *Sadhuism* to enable them to hold steadfastly to the simple, frugal, unconventional leisured life of their forefathers, for which climatic conditions and their own past history has so well-fitted them, always bearing in mind the lesson taught by their sages that real wealth and true freedom depend not so much upon the possession of money or of a great store of goods, as upon the reasonable regulation and limitation of the desires."—*The Dawn and Dawn Society's Magazine* Aug. '10.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

CALDY Island, off the Pembrokeshire coast, which is inhabited by Benedictine monks, is exempt from all rates and taxes.

It has been proposed to hold the Second Convention of Religions at Allahabad, either in December or in January next.

SWAMI Paramananda conducted Service during

July and August last, on Sundays and Tuesdays, in the Vedanta Centre at Boston, Mass., U. S. A.

SRIMATI Basanta Kumari Dasi, a resident of Jagatpur in Chittagong, has creditably passed the Intermediate Examination for Sanskrit title in Vedanta.

MR. W. J. Bryan told a Bristol audience that Great Britain and the United States jointly contribute about six-sevenths of the total amount spent on foreign missions.

AMONGST the attractions at the U. P. Exhibition at Allahabad will be a demonstration in aviation. Two flying men from Europe have been engaged and they will give exhibitions from December 28th to January 3rd.

FOSSILISED remains of a hippopotamus have been found at Barrington, Cambridgeshire, where remains of the rhinoceros, bison, lion, hyena, and an older variety of elephants than the mammoth have recently been discovered.

THE Trustees of the estate of late Mr. Abdulla Haji Dawood offered the sum of two lakhs of rupees towards the general fund for the establishment of a home for stray Mahomedan girls. The amount already collected is over rupees 80,000, exclusive of furniture and other property.

THE twenty-fifth anniversary of Sri Sri Ramakrishna Deb was celebrated at the Sri Ramakrishna Samadhi Temple at Yogodyan, Kankurgachee, on the 27th of August, the day of "Janmastami." Numerous Sankirtan parties proceeded to the Temple-garden from Calcutta and hundreds of Bhaktas and poor people were given Prasadam.

THE Batticaloa Vivekananda Society, founded in Batticaloa through the religious devotion of a few eminent people of the place, has during the few months of its existence done much good in infusing into the minds of the local people the moral precepts of religion. The objects of the Society are laudable and deserve the worthy support of all right-thinking men.

THE death is announced of Miss Florence Nightingale in her 91st year. She was the founder of army nursing, and won enduring fame by her splendid work in the Crimean War. She subsequently devoted the £50,000 raised in recognition of her services in Russia, to the foundation of the Nightingale Home for the training of nurses. The remainder of her long life was devoted to the noble cause of nurses and nursing.

SEVEN students who have received scholarships of the National Council of Education, Bengal, to prosecute their studies in America, left Calcutta recently on board the steamer 'Matiana.' They have been awarded these scholarships, which will be adequate to cover their full tuition and living expenses for three years, on the agreement that they will serve educational institutions under the National Council for the minimum period of seven years at a salary not exceeding Rs. 100 per month.

A high-class Indian Restaurant, Cafe Orient, has been opened at 305 High Holborn, near Chancery Lane, London, under the direct supervision of an expert Indian chef, recommended by H. H. the Gaekwar of Baroda, Maharajah of Cooch Behar and other British and Indian noblemen. It is stated that the restaurant is personally patronised by H. H. the Holkar and the Maharani, and Anglo-Indian officials and merchants now residing in London. Besides mutton, prawn, fish and egg curries, Kabab, Korma, Polao, Parotha, Chapati, Poori, Bhujah, Halooah, Jilebee, and Indian sweets and vegetable dishes, Indian Sherbets and cold drinks in hot weather and mangoes and other Indian fruits in season are available.

MR. Daniel D. Jackson, the New York Municipal bacteriologist, has created a commotion in the capital of the United States by an article in the *American Review of Reviews* upon the house-fly. His researches have shown that among its chief specialities the most innocent is the transmission of intestinal diseases, typhoid and cholera, with an occasional touch of diarrhoea, punctuated at no remote intervals by tuberculosis, anthrax, diphtheria, ophthalmia, small-pox and swine fever! He has found one fly to carry from 250 to 6,600,000 bacteria. A walk over infected material

after being thoroughly cleaned has found it in possession of 100,000 fecal bacteria! Mr. Jackson regards the house-fly more dangerous than the tiger or the cobra, and feels no hesitation in calling it the most dangerous animal in the world!

EVERY Bengali should be proud of the heroic self-sacrifice of Mr. M. Ganguly, who was an Assistant Superintendent of Telegraphs on the Bengal Nagpur Railway. Heavy rain had broken the telegraph wires, and in attempting to restore communication which was essential for the safe working of trains, Ganguly was drowned while swimming across the river. He graduated from the Ripon College, Calcutta, with double honours in 1906. In 1909 he passed the examination at the Roorkee College with distinction. He was only twenty-five years of age at the time of his death. He leaves behind him a widow and a child and dependent relations utterly unprovided for. The "Bengalee" is raising subscriptions to keep the family of the deceased from want, and it is expected that Government will, in some way, mark their approval of Ganguly's heroic deed.

MR. C. V. Swaminath Aiyar writes to the "Hindu" protesting against the idea of "making investigation on the Hatha Yogi who is in Samadhi at Negapatam, in a small room in the Pillayar temple there, for several months now. The Yogi is a young man under 36 years of age. The Yogin's body bears big scars of scalding or branding with red-hot fire in his legs. In the early days of his Samadhi he was taken for a lunatic, and the street Arabs of the town have taken to pelting the prostrate figure with brickbats and stones, which have left bleeding marks on the head. Some one mercifully took the prostrate body to the civil hospital, where the hairs were cut and the wounds being dressed rapidly healed, and the patient remained in the hospital as any other patient. Some months after, a pious Chetti of the town erected an iron railing round where the Yogin lay, and set someone to watch him and see that none do touch or molest him.

what a gigantic task Hinduism essayed and accomplished, and what an exalted place it holds among the religions of the world. Its theory of God and the world is so serious, bold and far-reaching as to set the religion among the very greatest.....In Hinduism the reality of the Divine has been the centre of all great thinking. Nowhere else has the consciousness of God been so inevitable, "a presence which is not to be put by."...The nobility and sombre grandeur of this master-conception are apparent.....Hinduism proves its greatness in this that from the earliest times until to-day it has persuaded thousands of men, and women also, to such an utter abandonment of the world as has scarcely been seen elsewhere. Faith in the Hindu world-conception has been no dilettante toying with a pretty thought, but has worked itself out in heroic efforts to shake off the last fragment of the life of society and civilisation, and to crush out all the instincts that seek satisfaction therein...No one will ever be able to write a full history of Indian asceticism: for thousands of nameless men have lived the life and formed their own practice in the silence of the woods yet we know sufficient.... Yet, fullest acknowledgment being made of the gross hypocrisy, idleness, immorality and uselessness of vast numbers of Yogis, we are still face to face with the grandeur of the ideal, the simple honesty of multitudes of good men, and the heroic achievements of leaders such as Gautama the Buddha and Mahavira the Jain.....Nowhere in literature does the human spirit make a purer or nobler endeavour to fight its way through a jungle of crude religious usages and untutored thought-forms to the living God (than in the earliest Upanishads).....The most characteristic struggle of the Hindu spirit has been the attempt to reach a true monotheism....At an unknown date, two, three, or possibly more, centuries before the Christian era, there began a long succession of leaders each of whom set forward a proposal meant to win the people to the worship of one God.....Of all the later developments of the religion none is so significant as the emergence of the belief in Incarnations...It is from these Incarnations above all that the rich harvest of "Bhakti" has sprung, which has influenced so many forms of the faith."—Extracts from Mr. J. N. Farquhar's article on "The Greatness of Hinduism" in *The Contemporary Review*.

"FEW people realise how great Hinduism is....It is only when the whole history and development of the faith are envisaged that we begin to realise