

Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS JNANA—II

JNANA-YOGA is exceedingly difficult in this Kali-Yuga.

In the first place, our life in this Yuga depends upon food (*Annagata Prana*).

Secondly, the term of human life in this age is much too short for this purpose.

Thirdly, it is almost impossible in this Yuga to get rid of *Dehabuddhi* (the conviction that the Self is the same as the body) which clings to us. Thus we know that the conclusion which the Jnani must come to is, "I am not the body, I am one with the Universal Soul, the Being absolute and unconditioned. Being not the body, I am not subject to the necessities of the body—e. g., hunger, thirst, birth, death, disease, etc."

One subject to these necessities of the body, and calling oneself a Jnani is like a person suffering from intense pain caused by a thorny plant scratching and tearing his hand and causing it to bleed, who nevertheless says, 'Why, my hand is not at all scratched or torn. It is all right.'

This kind of talk will not do. First of all the thorns have to be burnt into ashes by the fire of Jnana.

JNANA varies in degree and kind. There is first the Jnana or knowledge of the men of the world—ordinary mortals. This knowledge is not sufficiently powerful. It may be compared to the flame of a lamp which only illuminates the inside of a room. The Jnana of a *Bhakti* is a stronger light which may be compared to the light of the moon which causes things to be visible outside as well as inside of a room. But the Jnana of the Avatara (Incarnation of God) is still more powerful and may be compared to the sun. He is the sun of divine knowledge whose light dispels the accumulated ignorance of ages.

If you keep the newly churned butter in a new earthen pot, there is no chance of its getting bad; but if you put it in the pot in which whey is generally kept, then you may rightly be anxious about it. When paddy is fried, a few spring out of the pan as spotless as the *mallika* flower. What remain in the pan, are no doubt also good—but are not spotless. If the Sannyasin who has renounced the world attains to Jnana, he becomes spotless as the *mallika* flower; but if one remains in the pan of the world after the attainment of Jnana, one may get a little mark from it.

EPISTLES OF SWAMI VIVEKANANDA

VII

Extracts

BREEZY MEADOWS,
Metcalf, Mass.,
20th August, 1893

Dear——

Received your letter yesterday. Perhaps you have by this time got my letter from Japan. From Japan I reached Vancouver. The way was by the Northern Pacific. It was very cold and I suffered much for want of warm clothing. However I reached Vancouver anyhow and thence through Canada to Chicago. Remained about twelve days in Chicago. And almost every day I used to go to the fair. It is a tremendous affair. One must take at least 10 days to go through it. The lady to whom B——introduced me and her husband belong to the highest Chicago Society and they were so very kind to me. I took my departure from Chicago and came to Boston. Mr. L——was with me up to Boston. He was very kind to me.

The Americans are so rich that they spend money like water and by forced legislation they keep up the price of everything so high as no other nation on earth can approach it. Every common coolie earns 9 or 10 rupees a day and spends it. All those rosy ideas we had before starting have melted and I have now to fight against impossibilities. A hundred times I had a mind to go out

of the country and go back. But I am determined and I have a call from above. I see no way, but His eyes see. And I must stick to my guns, life or death.

Just now I am living as the guest of an old lady in a village near Boston. I accidentally made her acquaintance in the railway train and she invited me to come over and live with her. I have my advantage in living with her in saving for some time my expenditure of £1 per day and she has the advantage of inviting her friends over here and showing them a curio from India! And all this must be borne. Starvation, cold, hooting in the streets for my quaint dress, these are what I have to fight through. But my dear boy, no great things were ever done without great labour. I am here amongst the children of the son of Mary and Lord Jesus would help me. They like much the broad views of Hinduism and my love for the prophet of Nazareth. I tell them that I preach nothing against the great one of Gallili, only ask the Christians to take in the great ones of Ind along with Lord Jesus.

Winter is approaching and I would have to get all sorts of warm clothing and we require more warm clothing than natives. Look sharp my boy, take courage. We are destined by

the Lord to do great things in India. Have faith. We will do. We the poor and the despised who really feel and not those.....

Yesterday Mrs.—the lady superintendent of the women's prison was here (they don't call it prison but reformatory here). It is the grandest thing I have seen in America. How they are benevolently treated, how they are reformed and sent back as useful members of society, how grand, how beautiful you must see to believe. And, oh, how my heart ached to think of what we think of the poor, the low in India. They have no chance, no escape, no way to climb up. The poor, the low, the sinner in India have no friends, no help—they cannot rise, try however they may. They sink lower and lower every day, they feel the blows showering upon them and they do not know whence the blow comes. They have forgotten that they too are men. And the result is slavery. Thoughtful people within the last few years have seen it but unfortunately laid it at the door of the Hindu religion, and to them the only way of bettering is by crushing this grandest religion of the world. Hear me, my friend, I have discovered the secret through the grace of the Lord. Religion is not at fault. On the other hand, your religion teaches you that every being is only your own self multiplied. But it was the want of practical application, the want of sympathy—the want of heart. The Lord once more came to you as Buddha and taught you how to feel, how to sympathise with the poor, the miserable, the sinner, but you heard him not. Your priests invented the horrible story that the Lord was here

for deluding demons with false doctrines! True, indeed, but we are the demons, not those that believed. And just as the Jews denied Lord Jesus and are since that day wandering over the world as homeless beggars, tyrannised over by every body, so you are bond-slaves to any nation that thinks it worth while to rule over you. Ah! tyrants, you do not know that the obverse is tyranny and the reverse slavery.

B—and G—remember one evening at Pondichery we were discussing the matter of sea-voyage with a Pandit and I would always remember his brutal gestures and his *Kudâpi na* (never)! They do not know that India is a very small part of the world and the whole world looks down with contempt upon the three hundred millions of earth-worms crawling upon the fair soil of India and trying to oppress each other. This state of things must be removed, not by destroying religion but by following the great teachings of the Hindu faith and joining with it the wonderful sympathy of that logical development of Hinduism, Buddhism.

Hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the down-trodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising-up—the gospel of Equality.

No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism and no religion on earth treads upon the necks of the poor and

the low in such a fashion as Hinduism. The Lord has shown me that religion is not at fault but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of Paramarthic and Vyavaharic.

Despair not, remember the Lord says "to work you have the right but not to the result" in the Gita. Gird up your loins, boy. I am called by the Lord for this. I have been dragged through a whole life full of crosses and tortures, I have seen the nearest and dearest die almost of starvation—I have been ridiculed, distrusted, and have suffered for my sympathy for the very men who scoff and scorn. Well my boy, this is the school of misery which is also the school for great souls and prophets for the cultivation of sympathy, of patience and above all, of an indomitable iron will which quakes not even if the universe be pulverized at our feet. I pity them. It is not their fault. They are children, yea, veritable children, though they be great and high in society. Their eyes see nothing beyond their little horizon of a few yards—the routine work, eating, drinking, earning and begetting, following each other in mathematical precision. They know nothing beyond, happy little souls! Their sleep is never disturbed. Their nice little brown studies of lives never rudely shocked by the wail of woe, of misery, of degradation and poverty, that has filled the Indian atmosphere—the result of centuries of oppression. They little dream of the ages of tyranny, mental, moral and physical, that has reduced the image of God to a mere beast of burden, the emblem of the

divine mother a **slave to bear children** and life itself a **curse**. But there are others who see, feel, and shed tears of blood in their hearts, who think that there is a remedy for it and who are ready to apply this remedy at any cost, even to the giving up of life. And of such is the kingdom of heaven made.

The hope lies in you—in the meek, the lowly but the faithful. Have faith in the Lord; no policy, it is nothing. Feel for the miserable and look up for help—it *shall come*. I have travelled twelve years with this load in my heart and this idea in my head. I have gone from door to door of the so-called rich and great. With a bleeding heart I have crossed half the world to this strange land, seeking for help. The Lord is great. I know He will help me. I may perish in this land of cold or hunger, but I bequeath to you this sympathy, this struggle for the poor, the ignorant, the oppressed. Go now this minute to the temple of Pârthasârathi and before Him who was friend to the poor and lowly cow-herds of Gocool, who never shrank to embrace the pariah Guhak, who accepted the invitation of a prostitute in preference to that of the nobles and saved her in His incarnation as Buddha—yea, down on your faces before Him and make a great sacrifice, the sacrifice of a whole life for them, for whom He comes from time to time, whom He loves above all, the poor, the lowly, the oppressed. Vow then to devote your whole lives to the cause of the redemption of these three hundred millions, going down and down every day.

It is not the work of a day, and the path is full of the most deadly thorns.

But Pârthasârathi is ready to be our Sârathi, we know that, and in His name and with eternal faith in Him, set fire to the mountain of misery that has been heaped upon India for ages—and it shall be burned down. Come then, look it in the face, brethren, it is a grand task and we are so low. But we are the sons of Light and children of God. Glory unto the Lord, we will succeed. Hundreds will fall in the struggle—hundreds will be ready to take it up. I may die here unsuccessful, another will take up the task. You know the disease, you know the remedy, only have faith. Faith—sympathy, fiery faith and fiery sympathy. Life is nothing, death is nothing—hunger nothing, cold nothing. Glory unto the Lord—march on, the Lord is our General. Do not look back to see who falls—for-

ward—onward. Thus and thus we shall go on, brethren. One falls, and another takes up the work.

From this village I am going to Boston to-morrow. I am going to speak in a big Lady's club here who are helping Ramabai. I must go first and buy some clothing in Boston. If I am to live longer here, my quaint dress would not do. People gather by hundreds in the streets to see me. So what I want is to dress myself in a long black coat.

I must try to the end and even if I die of cold or disease or hunger here, you take up the task. First I will try in America and if I fail, try in England, if I fail, go back to India and wait for further commands from High.

Yours—

VIVEKANANDA

THE BIRTHDAY CELEBRATION AT MADRAS

SPEECH BY SIR S. SUBRAMANIA IYER

AT about 5-30 P. M., the public meeting commenced with Justice Sir S. Subramania Iyer in the chair. The pandal was packed with anxious hearers. After the report was read, the Chairman called upon Mr. Sundararama Iyer of the Kumbakonam College, to deliver his address on Sri Ramakrishna and his teachings. Mr. Sundararama Iyer briefly surveyed the history of Europe and of India and pointed out the aggressive and individualistic character of European civilisation and the evils it has wrought upon those who came under its influences. He said that with the hour comes the man, and that Ramakrishna incarnated

himself at a crisis in the so-called modern civilisation. The main lessons to be derived from his life were, according to the speaker, three, namely, realization of truth, harmony of all religions and the idea of the motherhood of God.

The Chairman, while complimenting the lecturer on his eloquent and instructive address, said that in many points he differed from him. To his mind there was no one particular country or race which seemed to be specially intended for civilisation. Coming to modern times—and in this he meant to refer to a period as far back as the days of the Mahabharata, he thought there had been

very little of such equal and just treatment as would bear comparison favourably with the present British Government. The Vedas were replete with truth; their sacred books would compare very favourably with those of others and were perhaps the best available to any modern nation. But, as he had said, Hindus were very much in the position of a man possessing a large hidden treasure, but who was not aware of it and could not use it. On the contrary, there were others who were not in possession of such valuables, but who worked every day with their mighty arm, fed themselves and tried to feed others. He referred to the European nations; especially to their own British nation. No man suffered unless by the result of his own actions. The difficulty that Hindus laboured under was this, their doctrines were perfect but their understanding of them was misconceived. No doubt humanity, according to Hindu teachings, consisted of divine entities planted into matter by the Supreme Being, who was guiding the course of evolution gradually to reach the summit of *Atmajnana*—realisation of the Self or union with the Self. It was very easy to talk of union with the Self. *Atmajnana* was a very good thing which could be reached only by pure life, life led in society. The present civilisation was not to be rejected but its faults must be pointed out. It was absurd to say that there was no civilisation equal to their own in the past. His own impression was that innumerable civilisations had gone before and innumerable civilisations were still to follow. The

view he took was that the Indian and the English races were brothers. One was young, helpless, playful and idle. The other was more energetic, trying to make money and occasionally ill-treating the one, but at the same time managing its affairs on the whole fairly and protecting it against any other Power. Let them take that view of things. They might ask what had politics to do with Ramakrishna? It had a relation. Ramakrishna's life had three lessons to teach. The first was tolerance. He had been able to see truth in everything. The second was that utter deviation from deep-rooted isolation—the feeling which dominated India, the land of castes and creeds. Every time a community separated itself, it became antagonistic to everybody else. Ramakrishna had tried to break that feeling of isolation by his teachings and life. He could not give a better example of how the feeling had been at work in the Ramakrishna Mission, than in the feeding which had been going on throughout the day, and in which Mahomedans, Hindus, Parsis, many low caste people and even a few poor Eurasians took part. That work of charity ought to impress them all. If they believed in the truths of the Vedanta, if it was true that in every human heart there was divinity, how could they treat other castes differently? The other point in which Ramakrishna's work appealed to him was the importance attached to the growth and progress of Hindu women. If India was to develop, the Indian women must be allowed to develop on their own lines. They must be educated on lines beneficial to Hindus.

Every Hindu woman no doubt possessed some of the qualities of Sita. There were other qualities in her which had to be developed. People often complained of a want of religious training to Hindu youths. But if the mothers were properly educated, there would be no room for that complaint. In olden times Indian women used to hear the Ramayana and Mahabharata read or recited to them and derived instruction, moral and spiritual. In these days that too had ceased in many homes. The women had no intellectual work to do, nothing to learn; they were simply mothers. In conclusion, he exhorted the audience to lay to heart the three lessons of tolerance, destruction of the spirit of isolation and the improvement of their women, which Ramakrishna's life taught them. He hoped and trusted that the work done by the Mission would appeal to them and would receive every support from them.

[We have not the full text of Prof. Sundararama Iyer's speech before us, but if we may judge from the very brief summary published in the *Indian Progress*, the points made by him are excellent. Justice Sir Subramania Iyer's pronouncement from which we cull the above was worthy of the occasion. It furnishes an index of the attitude towards Hindu national questions of the leading spirit of the orthodox Hindu community of Madras. As such its importance cannot be exaggerated. We are glad to note Justice Iyer knocked the theory of a perfect national ancient India on the head. It is no doubt tonic to dwell upon a glorious national past but the pity of it is that in

India so many illusions have been created thereby, that the end has frustrated itself. The contemplation of the past instead of inciting present action has in too many cases ended in exhausting the energy of our workers in creating cobwebs in which they stay enmeshed, so that it is really difficult to tell who do us more harm, those who love to talk of our glorious past or those who point out its imperfections.

Another significant remark of Sir Subramania was that Hindu doctrines were not at fault, but they were misunderstood. "If they believed in the truths of the Vedanta, if it was true that in every human heart there was divinity, how could they treat other castes differently?" Here Sir Subramania laid his finger on the plague spot in our social system. Castes might be necessary, but if the divinity of the human soul be true, where is room for inequality of rights among the different castes? Is not every social unit, a divine soul, entitled to every facility or right under the sun to express itself fully, unfold its highest? The truth is our religion has not yet been applied to our social practice. We are not prepared to practise our belief in the divinity of the soul. We do not believe in it sufficiently yet. And that is probably because as Sir Subramania puts it "the Hindus were very much in the position of a man possessing a large hidden treasure, but who was not aware of it and could not use it."

We beg to offer our thanks to Sir Subramania Iyer for his appreciative words in regard to the humble efforts of the Ramakrishna Mission to practicalize our noble religion.—Ed.]

GREAT MEN AND SOCIETY

THOUGHTS are the parents of our actions. Every movement of the muscles of an individual is a manifestation of energy originating in his thought. Some hold that the individual and his world are creations of his own thought. A man is man because he thinks himself so. Each thought has its antithesis and its actualization implies actualization of the antithesis. The thought 'I am man' is attended with its antithesis 'I am not not-man.' By actualization of the former man feels that he is man. By simultaneous actualization of the latter is created his world which answers to the element 'not-man' in it. Whether this creative potency of our thought is sufficient to explain the origin of ourselves and our works, thus relegating the conception of the Creator to the realm of superstitions, it is not easy to answer. Seeing that our actions are always preceded by thoughts, it may be safely put as a truism that no action is possible without a preceding thought corresponding to it and it may be asserted with some force that our actions are manifestations of our thought-power.

Before thoughts take a definite shape, when we can feel them, they pass through fine forms of which we are not conscious. Thoughts in their fine state are said to be in the subconscious part of the mind.

The thought-power of an individual works through a particular brain. As, in Physics, a resultant force is obtained by

the composition of two or more component forces and the actions of the component forces are regarded as those of the resultant, so the thought-power of a nation may be regarded as the resultant of the thought-powers of the individuals composing it, their brains as the different centres through which it works and their works as the works of the national thought-power.

When a national crisis happens, in which the interests of a nation, religious or secular, are at stake, or when betterment of the existing conditions of a nation is to be brought about by the process of national evolution, a wave of yearning for a new state of things rises in the national mind. At first, it works subconsciously. When it rises to the conscious part of the mind and grows intense, the whole nation as one opposes the progress of the evil with or without success or helps the advent of the better state.

Great men are the centres in which the thoughts of a nation take a definite shape, best suited to the fulfilment of its yearnings. It is believed by many that they are called forth into existence by a strong thought-power of the collective mind of the nation for which they work. That they are highly developed souls equipped with body and mind ready to imbibe the prevailing tendencies of the national mind, and strong enough to be the fittest mediums for the mighty

national thought-power to manifest its great activities through, is undeniable. Their actions are the products of the thoughts and aspirations of their times.

Though in the long run the actions of great men result in bettering the condition of the nation, not unoften do they appear unfriendly and injurious to its interests and many not possessed of the insight to see into the depth of things, look upon such great men as national enemies and form false and mistaken notions of their actions. Such has been the case with great men like Raja Rammohan Roy and Swami Dayananda Sarasvati and others. When before the onrush of Christianity with its powerful organization for proselytism and of Western materialism irreverently trying to shake the foundation of everything spiritual, the more forward sections of Indian society lost their balance and unable to grasp the meaning of their ancient religion, began to misunderstand and doubt its truths, their collective mind was shaken to the very bottom, and there rose in the national mind a wave of yearning for regaining the lost balance. The thought-power of the nation found in Raja Rammohan Ray and Swami Dayananda the mediums of its work. They worked; and all glory to them for it. Their methods of work seemed hostile to the religion of the land. But such methods were necessary, as best suited to meet the exigencies of their times. Was not their hostility but friendship in disguise? But for the Brahmo and the Arya Samajes, many would have embraced Christianity or become the worst agnostics. The Samajes have the

blood of Hinduism in them. They are the sons, only rebel sons of the mother religion. Such rebellion has been indispensable to defend the Mother against foreign attacks. The far-seeing Hindu far from being hostile to a Brahmo or an Arya, regards him with love and gratitude as his own brother who has been compelled by the national thought-power to leave the family home to meet their common Mother's enemy in the enemy's own camp.

Time has necessitated the adoption of such hostile methods by the national mind; time will record whether, when the need for them will be over, those movements will be absorbed like Buddhism back into the mother religion or continue to flourish as independent growths.

Our attitude towards great men should be one of absolute obedience. Theirs is to lead the way and ours "but to do and die." The national thought-power, heedless of the interests of an individual or a particular section of the community, tries to further the interests of the nation. Great men being the centres to which the best portion of the thought-power converges for manifestation, helping them means helping such manifestation and therefore, furtherance of the interests of the nation. The duty of him who has the good of his nation at heart, though he may fail to understand the workings of the thought-power through the great men, is to follow their plan and method of work, without stopping "to reason why," with readiness to sacrifice wealth, name, home comforts and affections, even life, if necessary.

INDIAN

SPENCERIANA

GLEANINGS FROM THE ENGLISH PRESS

I

FOR many years to come, whatever may be ultimately the estimation in which Herbert Spencer's philosophy is held, his opinions will be cited with respect. But still more enduring may be the influence of the example of his life. In the whole story of the searchers for truth, there is no instance of devotion to noble aims surpassing his—courage, baffling ill-health and proof against years of discouragement, unwearied patience, wise economy of powers, and confidence in the future recognition of the value of his work. Not Spinoza living in modest retired fashion at The Hague, or Descartes putting to himself, in that night, filled with strange dreams which he describes, the question *Quod vita sectabor iter?* and heroically abiding by his answer, may seem to posterity a nobler figure than he who, as a youth, resolved to make it his life's work to elaborate and expound a system of philosophy explanatory of the entire cosmos, and who faithfully kept his purpose. In days when quick returns and a rapid turn-over are expected, when few abstain from "dumping" intellectual products, and when simplicity of life becomes well-nigh impossible to any one who acquires wide fame, Herbert Spencer was a practical teacher of wisdom and restraint to not a few who had not read a line of his writings.

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Has his own country honoured Spencer we do not say in proportion to his merits, but merely in proportion to the appreciation he

has received from foreigners? In a way it may be claimed that Aristotle invented philosophy, Bacon revolutionised it, and Spencer codified it. On the works of the two latter any future system of philosophy must be built. Yet on the day that Spencer died the principal item on the broadsheets of the papers was a cricket match in Australia. The irony of the situation is irresistible. The Italian Parliament interrupted its sitting to condole with England on the loss of her greatest son, and Mr. Balfour was probably playing golf somewhere in Scotland. The obsequies of this man of genius, whose influence extends to the four quarters of the world, has shaken the throne of Confucius, and kept the students' lamp alive by the Ganges, were attended by a few personal friends, without a single official representative of the nation which he has done so much to glorify. And of all the company it was left for an Indian gentleman to offer £1,000 towards the establishment of a memorial to the philosopher! If there is any truth in what we have claimed for Spencer, surely these facts disgrace and dishonour us; and certainly posterity will condemn us as unworthy to have produced one of the foremost of men.

* *

We may almost sum his philosophy up in a sentence, thus: "Herbert Spencer got rid of metaphysics, and applied the doctrine of evolution to everything that goes on in the universe."

"When you hear a man talking about what he doesn't understand to another man who doesn't understand him, that is metaphysics." That is practically what Herbert Spencer said, though he said it in longer, and, on the whole, more appropriate words. He found philosophy consisting of a great deal of talk about Mind and Matter. "There is no evidence," said one philosopher, "that Matter exists at all. All that you can be sure of is your own existence." Other philosophers were not confident that you could even be sure of that. "The world, including yourself," they told you, "is only a thought in the mind of God." Talk of this kind, in Herbert Spencer's opinion, was merely talk and nothing more. It was not a solution of problems, but a restatement of them. The first duty of the philosopher, therefore, was to put certain things aside as "Unknowable," and to see what he could make of the knowable. He must try, by studying all the sciences, to find some general principle, which would equally explain the proceedings of the sea anemone in its ocean bed and the proceedings of mankind in civilised societies.

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Having taken that starting-point, Herbert Spencer proceeded to find the general principle that he was looking for in Evolution. He was an evolutionist before Darwin, and he was an evolutionist in a larger sense than Darwin. Darwin was dealing only with plant and animal life. He saw it beginning further back and going further on than Darwin did. It explained to him how a gas became a world, how the world became peopled, how the peoples became organised into societies, how religions arose, how moral ideas grew, and how men came to say to themselves, and to each other, that such a thing was right and that such another thing was wrong. That, in plain English, is the philosophy introduced by the famous defini-

tion of Evolution as "an integration of matter and concomitant dissipation of motion; during which the matter passes from a relatively indefinite, incoherent homogeneity to a relatively definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." It is not too much to say that Herbert Spencer swept metaphysics out of Germany, much as a parlourmaid sweeps, or ought to sweep, the cobwebs out of a dusty room.

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Will Mr. Herbert Spencer's Philosophy be permanent, or will it not, is a question now exercising many minds. May we point out to those who consider they are giving it the highest possible praise by asserting it will be permanent that such in fact is not the case? For every chapter, nay, one may say every page, of the Philosophy bears witness to the belief that evolution has taken place, is taking place, and will take place, in everything visible or invisible; in the far distant star-clusters, in the ground under our feet, in our bodies, minds, thoughts, and feelings, in societies, nations and Governments and, as every one can see at the present day, in such matters as the methods of traction on our roads, in telegraphing without material conductors, and in the hearing of voices many miles distant. Can the philosophy of our late very dear friend be the single exception to his all-pervading principle? Or, as he once said in a notable letter in the columns of the *Times*, are his thoughts to be the only things which do not evolve? No, Herbert Spencer himself would have been the first to deny that his thoughts and writings are final, and that no subsequent development was possible. His work has raised our conceptions to a higher plane. Let us be grateful for the effects wrought by so giant an intellect and rest assured that in his work alone the universality of evolution is not disproved.

THE GOSPEL OF SELF-HYPNOTISM

III

(Concluded from page 49)

THE TRUE POWER AND THE FALSE

THOSE who teach that habits of thought can be consciously acquired, and that their growth can be greatly stimulated by the purposed automatising of the will are preaching a doctrine which is both true and useful, but those who embroider that simple psychological fact with pretences of the kind already cited (to the effect that a man may think himself into certain opulence, for example) are leading to a lamentable waste of brain power, to say the least. Here is one such direction :

The five-pointed star is a good emblem of the mind. It should be drawn on cardboard about twelve inches square, and at the five points should be written the following words, one of the words being placed opposite each point: Virtue, Wisdom, Power, Riches, Glory.....The third principle is power. You should affirm mentally.....I am conscious of unlimited power. I have dominion over all thingsThe fourth principle is riches. Affirm mentally.....The treasures of the earth are my rightful possessions. Every demand I make shall compel response. —“New Thought,” Vol. XII, p. 77.

THE FRUITS OF RESEARCH

Now the mischief of it is that this brain-rotting nonsense is made to appear as if it were an essential part of a doctrine which we have seen to be

based upon a recognised law of the mind, and have found to be susceptible of very real and worthy uses. The silly and pestilent rubbish is decorated with an ignorant garniture of phrases about the personal aura, the odyllic force, and the telepathic current. That there is such a thing as the personal aura, and that it extends in rare individual cases far beyond the physical limits of its owner, I have long been assured. In his last presidential address to the Psychical Research Society, Sir Oliver Lodge claimed—as I personally believe, with complete reason—that voluntary telepathy may now be accepted as a fact scientifically proven and established. The involuntary and unconscious transmission of impressions from mind to mind has long been recognised, and it is more than probable that we are on the eve of strange discoveries in this enchanting region of science. Mesmer had more than a grain of the truth with regard to voluntary suggestion. Our own Braid, of Manchester, observed positive results in this difficult field of research, which later investigators have confirmed. James Esdaile did undoubtedly work apparent miracles by suggestion in his army practice as a surgeon in India. The Marquis de Puysegur carried on the work of investigation, and Liébault,

Charcot, and de Fleury, to say nothing of the modern crowd of investigators in Germany, America, and England have garnered for us whole granaries of truth and speculation. Mr. Podmore's survey of spiritualism, sceptical as it is, leads to the belief at least in the possibility of certain forms of self-projection. The recorded experiences of Dr. Milne Bramwell, who is now daily at work in London, are full of interest and suggestion to the student. But if these authorities may be held to have proved one thing more conclusively than another, that one thing is that the power voluntarily to convey an impression *without the previous establishment of a psychic rapport between transmitter and recipient* is one of the rarest in the whole range of spiritual phenomena, so far as spiritual phenomena may be said to have been as yet observed.

THE IMPREGNABLE WILL

It is very obvious that to gift every Tom, Dick, and Harry with these extraordinary powers is to transcend the bounds of plain reason. It is equally obvious that an actual contact with the person whom it is desired to influence will be without effect unless a dominant mind is acting on one less dominant. The successful man is what he is by virtue, amongst other qualities, of a faculty of passive resistance to the influences of the feebler wills by which he is surrounded. It is the rooted habit of his mind to disregard their impact. A man like Bismarck, for example, encounters a whole world of antagonistic mental suggestions; alike from those who have been brought into personal contact with him, and from those who

have never seen him. He does not even think of it. Innumerable Toms, Dicks, and Harries are bending the whole forces of their minds against him. A feeble man might conceivably be aware of that adverse telepathic current, that antagonism of the multiplied and re-multiplied human aura. A Bismarck is not seen to falter. His is not the will which is beaten down.

FALSE AFFIRMATIONS

I chose an extreme example to be sure, but what is true in excelsis, is true in degree. Will is certainly more a matter of inherent character than acquisition. The cultivation of self-confidence is possible. The cultivation of any moral property or adjunct of our own is possible. The doctrine that the average person can subdue all nature to his will by the mere repetition to himself of the belief that he is personally irresistible, is, of course, so much arrant nonsense. Between the athlete who trains and the athlete who does not train there is—*cæteris paribus*—but one choice; but the frog of the marsh will not come to the size of the ox of the meadow though he expand himself never so industriously. To the man who declares to himself under the five-pointed star, "I am conscious of unlimited power. I have dominion over all things," the only response Sanity can offer is, "You are a silly liar. No man ever had unlimited power or dominion over all things and you who can stomach such nonsense are even less likely to have them than another." And to the affirmation, "Every demand I make on the treasures of the earth I shall compel to a response," the only possible answer is, "You are a fool.

You affirm what you *know* to be contrary to all experience."

FRAUDULENT ADVERTISEMENT

It is inevitable that some amongst a people so eager to accept the cruder forms of truth as representing whole and finished schemes of thought should be willing to turn the nimble ninepence at the expense of the general credulity. The means by which the whole doctrine of hypnotism has been preached are frankly infamous. It happened a year and a half ago that I became the recipient of the confidences of some hundreds of people who had answered the advertisements which at that time were so thickly sown over the pages of English journals and magazines by the American adventurers. I had at one time a pile of mimeographed letters which stood quite a foot high, and every one of these pretended, in the most shameless and flagrant fashion, to be a private and confidential communication. Hundreds of them couched from beginning to end in identical terms began: "This is a purely personal communication. It is addressed to you alone, and we rely upon your honor to respect our confidence." The advertisements explicitly set forth the statement that a benevolent person had somewhere or other "donated" a sum of money to provide for the free issue of a work of incalculable value to mankind, which revealed "strange mental power," and promised assured "success in life." The letters ran to the effect that the gratis issue had been exhausted, and offered for twenty-five dollars a book which would have been dear at half a crown, even if it had not been the compound of

ignorance and chicane it really was. Everybody could practise hypnotism, so its gospel ran.

CONCLUSIONS

These were the lines on which the crusade in favour of a popular practice of hypnotism was inaugurated in England, and these are the lines on which the later idea of self-hypnotism is being run by some of the unscrupulous pretenders to science who are engaged in its exploitation. The same nauseating cant, which combines the will of God with your personal seizure of the dollar, is present in the one case as in the other. Some of the enthusiasts are real enough in their belief, and have the excuse that they mean well even in their flattest contradictions of fact and morality. The one truth they have at their disposal is easily to be sorted from their rubbish heap. It is that man has at his command a most powerful and easily accessible ally in the formation of character. The subliminal mind can be rapidly and consciously automatised by any earnest person. It can with comparative ease be trained to invaluable service in respect to mental habit. By its aid a dignified and lofty life is made possible, even to those whose will is not originally strong. Cheerfulness, patience, sobriety, energy, regularity, with all their concomitant advantages, are at the beck and call of all men. That is the beginning and the end of the true gospel of self-hypnotism, and anything which professes to go beyond it, is, in the language of the lunatic who made love to Mrs. Nickleby, "gas and gaiters."—*David Christie Murray* in *T. P.'s Weekly*.

REVIEWS

FROM COLOMBO TO ALMORA.
 Madras, 1904, 8½ × 5½, pp. 333.*

The Brahmavadin Press has laid the public under an obligation by bringing out the second edition of "From Colombo to Almora," being a record of Swami Vivekananda's memorable tour in Ceylon and India on his return for the first time from the West, containing reports of the addresses presented to him and of his lectures and replies to the addresses. The addition of two Lahore lectures of the Swami and the insertion of marginal notes enhance the value of this edition. We fully agree with our esteemed contemporary of the Mahratta, (February 21, 1904) when he says, "Any one who reads these lectures will find that the Swami's reputation and his success as a religious preacher do not depend only upon his extraordinary power of elocution, but they have a more abiding basis. These lectures are not fit only for the lecture room, but they have the same power of thrilling the heart of the reader as of the listener. The Swami was a Vedantist as every one knows well enough. But one has to read these lectures to realise that the Vedantism of the Swami was not a creed made up of vague philosophy and sophistical speculation, but it was a well reasoned system of progressive religious teaching that could enable those who learnt of him to regard that "life is real" and "life is ear-

nest," that there is a way to live it so as to make it a moral and religious success. There is a higher patriotism and a spirit of progressive national reform in almost every one of these lectures, and we wish that our readers will make it a point to have completed a perusal of these lectures once in each year by the time of the Swami's anniversary."

CONCERNING HUMAN CARNIVORISM. By the *Rev. Todd Ferrier*. The Order of the Golden Age, Paignton, England, 1903, 7½ × 5, pp. 116. Price one shilling net.

The Order of the Golden Age are doing yeoman's work in the cause of the dumb sub-human world. The blessings of the Spirit animating alike the human and the sub-human races be on the Order and their labours of love! The present work is a collection of six short papers, the aim of which is to impress the reader with the evils of flesh-eating, considered from historical, scientific, economical, physical, moral and religious stand-points.

The teachings of the early Christian Fathers such as Tertullian, Clement of Alexandria and John Chrysostom against flesh diet are quoted and instances are cited of men of giant intellects and divine souls, ancient and modern, who were abstainers from flesh food. Opinions are adduced of Anatomists, Chemists and Physicians of high repute to show that "the structure of the human frame is that of one fitted to a pure vegetable

* To be had of the Manager, Prabuddha Bharata.
 Price Rs. 2/8.

diet in every essential particular," that "the vegetarian can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force," that "not only are flesh-meats unnecessary ; they are physically injurious."

A baneful effect of meat-eating in England has been the conversion to pasturage of large tillable areas, turning out of employment many cultivators. "In a region given over to grazing, a small rustic population suffices to tend the cattle ; hence the rural areas are emptied of men, who are constantly driven out of the country into the town. This is a grave national evil."

The writer is rather too hard on his countrymen when he writes : "However sad and humiliating it may be, yet it is nevertheless true, that, as a nation, we are not to be named in the same breath with the Brahmins. For, though our civilisation (as we judge of it) may seem so much higher ; and though our religion in its spirit is the most positive and humane of all faiths ; and though it holds out to the whole creation—man and beast alike—the great hope of ultimate redemption ; yet in our habits and customs and the practice of our faith, we are, as a people, twenty-five centuries behind the Brahminical religion."

RANADE AND TELANG. Madras, —, 7 × 5, pp. 86. †

The watchful Messrs. G. A. Natesan & Co. have done well in issuing the two anniversary addresses on Ranade and Telang by Messrs. Gokhale and Wacha in book form.

† G. A. Natesan & Co., Esplanade, Madras. Price As. 8 ; to subscribers of the Indian Review, As. 4.

Mr. Ranade was a patriot, a reformer, a scholar, a teacher, a worker and a man of saint-like character. He worked in the diverse fields of national activity. "His one aspiration through life was that India should be roused from the lethargy of centuries." The anecdotes told by Mr. Gokhale are exceedingly interesting.

Mr. Wacha was a co-worker of Mr. Telang in the public life of Bombay. He has given us many interesting personal traits of his friend. Well has it been remarked by Mr. Wacha that "the memory of our illustrious dead, who have left footprints of their good work on the sands of time, should be cherished and recalled from season to season."

TALKS ON HEALTH FOR INDIAN HOUSEWIVES. By *Mrs. Brander*. Madras, 1903, 7 × 5, pp. 66. ‡

This nicely got up and illustrated book gives in simple words a general idea of the anatomy and physiology of the human body, hygiene, food &c. Indian housewives are, to a great extent, responsible for the ill health of their families. These practical lessons will undoubtedly be valuable to them. We wish the book a large sale.

SRI RAMAKRISHNA VIJAYAM. By *Mahesha Kumara Sharma*. Madras, 1904, 7 × 5, pp. 80. ¶

A *Tamil* book, consisting, the author writes us, of two parts, the first giving the life of the Master and the second comprising a portion of the Gospel of Sri Ramakrishna by *M.* The book is dedicated to Swami Brahmananda and contains a frontispiece portrait of Sri Ramakrishna.

‡ The Christian Literature Society for India, Madras. Price, paper As. 3 ; Cloth, As. 6.

¶ Madras Ripon Press. Price As. 6.

RAMAKRISHNA SEVASHRAMA KANKHAL

REPORT FOR 1903

Outdoor patients during the year:—

1352 Sadhus, and 1277 Grihasthas. Of the Sadhus, 1308 were cured, 38 left treatment and 6 died. Of the Grihasthas, 1230 were cured, 38 left treatment, 3 died and 6 were under treatment at the end of December.

Indoor patients during the year:—73 Sadhus, of whom 62 were cured, 6 left treatment, 4 died and 1 was under treatment at the end of December.

Receipts

	Rs.	As.	P.
Balance for 1902	276	0	1½
Received during the year and acknowledged from time to time in Prabuddha Bharata	543	11	6
Total ...	Rs. 819	11	7½

Expenditures

	Rs.	As.	P.
Food	220	4	3
Establishment	101	3	6
Medicine	86	10	0
Medical Book	8	12	0
Light	20	10	9
House-Rent	15	0	0
Clothing	18	8	6
Bedstead	3	7	6
Lanterns	8	1	0
Sign-board	4	1	0
Labour	1	3	0
Cart-hire	0	10	0
Postage and M. O. fee	18	10	6
Charity	1	8	0
Contingencies	0	1	3
Total ...	Rs. 508	11	3
Total Receipts ...	Rs. 819	11	7½
Total Expenditures...	Rs. 508	11	3
Balance in hand ...	Rs. 311	0	4½

Besides the above, 17 mds. 1 sr. 8 chs. of flour, 5 mds. of wheat, 16 mds. 7 srs. 4 chs. of rice, 7 mds. 8 chs. of dal, 14 srs. 14 chs. of salt, 9½ chs. of ghee and milk worth Rs. 70-5-9, supplied by generous friends, were consumed.

The Sevashrama is maintained entirely by casual donations. We express our best thanks to the generous public through whose charity it is doing what it can towards relieving the distress of the homeless custodians of our religion and of the poor people in the vicinity, and hope that they will continue to shew their practical sympathy towards it as they have been doing since its formation.

KALYANANANDA

Ramakrishna Sevashrama, Kankhal

NEWS AND NOTES

THE longest span of life is that of the elephant, which will survive two centuries.

THE fourth annual Anandotsava of Sri Ramakrishna Deva was celebrated on the 3rd April in the Ananda-Kanana, at Entally, Calcutta.

THE heart of the vegetarian beats on an average fifty-eight to the minute; of the meat-eater seventy-five. This represents a difference of 24,000 beats in twenty-four hours.

THE kestrel is possessed of such wonderful powers of sight that it is able to see a mouse when it is itself at such a height in the air that it is invisible to the naked human eye.

DOORS made entirely of paper are used in some of the modern dwellings in

French cities. They are finished to resemble any kind of wood, and there is no warping, shrinking, or cracking.

THE average life of a locomotive on the railways of England is twenty-six years and on those of France twenty-nine years. In the United States the life of an engine is but eighteen years.

MOST of the Japanese houses are of one general shape and two storeys high. They are put together by a curious method of mortising, at which these people are adepts, not one nail being used throughout the construction of the whole building.

WE are glad to note the progress of Vedanta Work in Madras under the care of Swami Ramakrishnananda. Eight classes of one hour and a half each are held every week in the different parts of the city, three on Bhagavat Gita, two on the Upanishads, two on Srimat Bhagavatam and one on Panchadashi.

CHINESE commanding officers of regiments have a privilege which they rather prize. Whereas all inferior ranks may be beaten with bamboo sticks, the commanding officer who offends may only be chastised by the hand or fist of his general. If he prefers to be beheaded, he is allowed to suffer this punishment.

LARGE numbers of visitors are attracted every summer to a submarine hotel near Perdim on the south coast of France. The building is of steel, on concrete foundations, and has been fitted with large plate glass windows, which enable

the guests to look upon the beauties of submarine life from a depth of six fathoms.

IT is hard to deny something very like reason to the ducks whose proceedings during the frost are chronicled. These intelligent birds, finding themselves prevented by the ice from enjoying a swim in their favorite pond, rose *en masse* in the air and came down plump in the middle of the pond, breaking the ice by the force of their united impact and securing for themselves open water in which to disport.

ON the Mangishlak peninsula on the Caspian Sea there are five small lakes. One of these is covered with salt crystals, strong enough to allow a man and horse to cross the lake on foot. Another is as round as any circle and of a lovely rose colour. Its banks of salt crystals form a setting as white as snow to the water, which not only shows all the colours from violet to rosy red, but from it also rises a perfume as of violets. Both the perfume and the colour are the result of the presence of seaweeds.

WE are asked by the Secretary, The Humanitarian League, (Prison Reform Committee), 53 Chancery Lane, London, to publish the following :

"With reference to the case of a Hindu prisoner, who is reported to have died from the effects of a severe flogging inflicted in Oomercary Jail, in the Bombay Presidency, I beg to say that we shall be glad to send some of our literature on the subject of flogging, free and post paid, to any of your readers who

are interested in this subject of humanitarian reform."

—

To a stranger a Chinese auction is a most curious spectacle. The auctioneer leans over a slightly elevated counter and exhibits his wares. He says nothing, neither does the bidder, who merely steps forward to the auctioneer and runs his fingers up his sleeve, making pressure on the salesman's arm, thus indicating how much he will pay for the article. Then another and another repeat the action until the one signifying the highest price receives the article without a word being exchanged on either side. Only the auctioneer and the successful bidder know the price offered and accepted.

—

A LAW passed in Norway in 1889 prohibits the sale of tobacco to any one under the age of fifteen years. In Prince Edward Island the sale of tobacco in any form to a minor under sixteen years is forbidden. Any minor under that age who has in his possession or smokes tobacco is liable to a fine of five dollars or seven days' imprisonment. Bermuda imposes a small penalty on persons selling tobacco, cigars, or cigarettes to children under sixteen years of age. In France numerous societies have been formed for the suppression of this growing habit, and the French Government have absolutely prohibited the use of tobacco in all their schools.

—

THE total length of railways in the world is stated to be about 454,000 miles. Some curious light is thrown on the relative civilization of the various

countries by a comparison of their mileage in railways. Russia comes out first numerically with about 34,000 miles, but dwindles greatly if the enormous extent of her territory is considered. Germany follows with 31,000 miles, and France is third with 29,000. England has 22,000 miles, which, if the size of the country be allowed for, places her at the head of the list. Italy and Spain have only from 13,000 to 16,000 miles respectively. In the whole of Europe only about 60,000 miles of line are subject to State management.

—

IT is curious to read of houses as articles of export. Yet the manufacture and shipment of houses form an important industry in Scandinavia. There are enormous timber mills near Stockholm at which wooden houses are made by the hundred for all parts of the world. They are constructed in sections for convenience of carriage, so that on their arrival at the places where they are to be erected the parts can be fitted together. They are not mere sheds or "shanties," but elegantly constructed residences suitable for the summer dwellings of the well-to-do. Hunting lodges, school-houses, public halls, and other structures are included amongst the products of the Swedish factories.

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THE NRISIMHAPRASAD HARIPRASAD BUCH METAPHYSICS PRIZE

1. "The Nrisimhaprasad Hariprasad Buch Metaphysics Prize" of the value of Rupees 200, shall be awarded annually for the best thesis by a University graduate in accordance with the subjoined conditions.

2. Competitors shall be graduates in Arts of any of the Universities of India (Calcutta, Bombay, Madras, Allahabad and Punjab) of not more than ten years standing from the date of their first receiving any degree, on the day prescribed for the sending in of the thesis.

3. Competition theses will be written in the English language on the subject appointed for the current year, and shall be sent in by the writers to the Principal of the Central Hindu College, Benares, on or before the 1st of January. Each thesis shall be sent in a sealed cover together with a declaration that it is bona-fide the writer's own composition, and also an affidavit countersigned by a local Judicial Officer, or by the Principal of the College or Colleges with which the competitor has been connected in the past, to the effect that the competitor is a strict teetotaler and vegetarian.

4. The subject of the Essay shall be selected, each year, from the Philosophies of the East and the West by the Managing Committee of the Central Hindu College and notified not less than 12 months before the day fixed for sending in the theses.

5. The Judges shall be two in number and shall be nominated by the Managing Committee referred to above. Their decision shall be announced on the last day of March, three months after receipt of the theses.

6. The Prize-money will be forwarded to the successful Competitor immediately after the announcement of the decision.

7. The Prize shall not be awarded unless the Judges pronounce an Essay worth of it.

8. Should a year pass without the Prize being awarded the interest of the endowment then remaining unexpended shall be spent as the Board of Trustees, Central Hindu College, shall think best fitted for furthering the object and purposes of the Endowment.

SUBJECT FOR 1904

(THE ESSAY TO BE SENT IN BY
JANUARY 1st, 1905)

"Indian Psychology; or the nature and functions of the Antahkarana. The relevant facts and the statements on the various sub-heads of the subjects, viz: Jnana (cognition, laws of association, Pramana, etc.), Ichchha (Desire, Emotions, Bhavas, etc.) and Kriya (Action, Prayatna, etc.) should be collected from the various works on the Darshanas, Tantras, Sahitya, etc., in which they are to be found scattered. These should be presented in a systematic form and their correspondences and differences in Western Psychology should be shown."

BENARES,	}	A. RICHARDSON, PH. D.
December 31st, 1903.		Principal, C. H. College, Benares.

NOTE—The subject fixed for 1904 is the same as that for 1903, no theses having been received thereon; and the Managing Committee have requested the Board of Trustees to sanction the award of a double prize, viz., Rs. 400 this year for the best Essay.

BHAGAVAN DAS,
Secretary, C. H. C.