

Prabuddha Bharata

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GLIMPSES

I KNOW, oh Jajali ! the one eternal religion with its inner import. It is the ancient (truth), what men know as sympathy and beneficence to all living beings.

—*Mahabharata.*

HE that does not do evil unto others attains without difficulty the fruition of what he thinks, does, or sets his mind upon.

—*Mann.*

No Ashrama can ever be the *cause* for the performance of virtue. Therefore, (in whatever Ashrama you happen to be) do not do to others what is not pleasant to yourself.

—*Yajnavalkya.*

ANGRISH is born of anger ; anger fastens one unto the wheel of rebirth ; anger destroys all virtue. Do thou, therefore, give up anger.

—*Brihannaradiya Purana.*

HE who thinks of sense objects becomes attached to them. But he who thinks of Me (the supersensuous) alone, gets his mind merged in Me.

—*Bhagavatam.*

GOD sleeps in the stone, breathes in the plant, moves in the animal, and wakes up to consciousness in man.

—*Schelling*

MAN, though based, to all seeming, on the small Visible, does nevertheless extend down into the infinite deeps of the Invisible, of which Invisible, indeed, his life is properly the bodying forth.

—*Sartor Resartus.*

THE best thing to give your enemy is forgiveness ; to an opponent, tolerance ; to yourself, respect ; and to all men, charity.

—*Mrs. Balfour.*

A CROWD of troubles passed him by,
As he with courage waited ;
He said, "Where do you troubles fly
When you are thus belated ?"

"We go" they said, "to those who mope,
Who look on life dejected,
Who weakly say good-by to hope ;
We go—where we're expected."

—*Life.*

SAIL outward on that inward sea
Of consciousness sublime ;
And far beyond the gates of time,
The weight of words or sense of rhyme,
Learn what it is to be.

—*Barnetta Brown.*

SRI RAMAKRISHNA'S TEACHINGS

ADVICE TO THE WORLDLY-MINDED—V

HE is a true hero who does all the duties of the world with his mind fixed on God, as none but a very strong man could, while carrying a load of two maunds on his head, stop to admire a bridal procession marching past him.

As the water bird shakes off the water from its wings with a little flutter, as the mud-fish lives in the mud but does not get soiled with it, so should a man live in the world without being affected by it.

If you have a mind to live unattached in the world, you should first practise devotion in solitude for some time,—say a year, or six months or a month, or at least twelve days. During the period of retirement you should meditate constantly upon God and pray to him for Divine Love; you should revolve in your mind the thought that there is nothing in the world that you may call your own,—those whom you think your own will pass away in no time. God is really your own, He is your All in All. How to obtain Him should be your only concern.

BE ye turned into gold by *once* touching the philosopher's stone, then if you are laid deep under the earth for a thousand years you will remain gold for ever and exhibit its properties when dug out.

IN the play of 'hide and seek' no one can make you a 'thief' if you once touch the 'Granny'; living in the world cannot taint the man who has entered it after seeing God.

ONE can enter into the world after the attainment of Bhakti. There is no fear of getting the hands sticky with the milky exudation of the jack fruit if one breaks it after wetting them with some oil.

THE world is like water and the mind of man like milk. Milk will get mixed with water if you keep the two together. Turn the milk into curd by letting it stand still in a pot, then churn it. You have butter. Now, if you keep *it* in water, it won't mix with water but float *unattached*.

ONCE some Brahma boys told me, that they followed Janaka's example; they lived in this world quite unattached to it. I said to them that it was easy *to say* that, but it was a different matter *to be* Janaka. It was so hard to move among worldly affairs without being contaminated. What terrible austerities did not Janaka practise at the outset! But I do not advise you to go through similar hardships, but what I do want you to do is to practise some devotion and to live alone for a time in some quiet place. Enter into the world after gaining Jnana and Bhakti for yourselves. The best curd is formed when milk is left alone to stand quite still. Shaking or changing pots spoils it. Janaka was unattached hence one of the epithets applied to him was Videha—(*literally*, body-less.) He led the life of a Jivanmukta—(*literally*, free though alive in the body); the annihilation of the body idea is exceedingly difficult to accomplish. Truly Janaka was a great hero. He handled with ease the two swords—the one of Jnana, and the other of Karma.

MISSIONARIES IN CONFERENCE

(Continued from page 138)

COMPARING the Christian religion with other religions to illustrate the weakness of those other religions, no less a personage than Dr. Barrows said :

"You remember the discourse said to have been spoken by Gautama himself, telling how a young mother, who was only a child, gave birth to her first born. When the boy was able to walk by himself he died. The young girl in her love carried the dead child clasped to her bosom and went about from house to house asking if any one could give her medicine for it. When the neighbours saw this they said, 'Is the young girl mad, that she carries about on her breast the dead body of her son?' But a wise man, thinking she did not understand the law of death, said to her, 'My good girl, I cannot myself give medicine for it, but Buddha can give medicine.'

She did homage to Buddha, and said, 'Lord and master, do you know any medicine that would be good for my boy?' The sage answered, 'I know of some; I want a handful of mustard seed; I require some mustard seed taken from a house where no son, husband, parent or slave has ever died.' The girl said, 'Very good', and went to ask at the different houses carrying the dead body of her son. The people said: 'Here is some mustard seed; take it.' And she asked: 'In my friend's house has there ever died a son, a husband, a parent or a slave?' They replied, 'Lady, the living are few, but the dead are many.' One said, 'I have lost a son'; another, 'I have lost a father,' another, 'I have lost my slave.'

And she began to think, 'This is a heavy task; I am not the only one whose son is dead', and thinking thus, she acquired the law of fear and putting her affection for her child away she summoned up resolution and left the body in the forest and went to Buddha and paid him homage. He said: 'Have you procured the handful of mustard seed?' 'I have not,' she answered: 'the people of the village told me the living are few, but the dead are many.' And Buddha said to her, 'You thought that you alone had lost a son. The law of death is that among all living creatures here is no permanence.' And this was all that he could do. Could anything more touchingly illustrate

the utter helplessness of Buddhism to comfort in the presence of death?"

Good God, in what light are teachings of one religion viewed by another! Man has coloured spectacles indeed, especially our missionary brethren!

At any rate the foreign missionaries are excusable if they make mistakes or misrepresent. But what should one think when an Indian, to wit, Miss Lilavati Singh is reported as responsible for the following:—

"She spoke of the terrible necessities of the Indian lower classes whose lives are almost those of animals. Among the high-caste Brahmins, she said, there was the same need of Christianity as among the lower. The Brahmins, she said, have a philosophy, but with them character is separate from creed, and they are sunk in as dark depths of heathenism as the lowest castes."

A second Rama Bai to the rescue!

Dr Oldham advised:

"Among the different grades of the same people there is necessity for very different presentation of the Christian teaching. The dreamily introspective, poetic-minded, hazily philosophic hearer of the Hindoo schools in India cannot and must not be approached as the poor, semi-starved, overborne people of the lower castes, nor as the assertive and somewhat blatant young men who pour out of the Government schools".

The missionaries themselves are in many cases too largely dominated by the belief that all that is necessary is "to preach the Gospel,

"without recognizing the exceeding skill necessary to rightly divide the word of truth. It is often forgotten that the Gospel is all-comprehensive, suited to all needs, but must be applied to the special wants of any given community.

"There is the well-furnished dispensary for the healing of all human ills, but the untrained hand, taking down the same medicine for all classes of patients, could scarcely be expected to effect much

good. There is, therefore, one initial duty incumbent upon the missionary societies to choose trained men, and further, to afford their candidates, when chosen, the opportunity to familiarize themselves with the religious thinking, the habits of mind, the traditions and the history of those to whom they go, and to provide for such oversight of the further diligence of the missionary along those lines, when on the field at work, as will insure intelligent and effective Gospel presentation."

"The crying need of the American missionary societies, at least, is this preliminary training of the missionary. As it is, the great proportion of the men and women are chosen without any reference to whether they are to go to the interior of Africa or to Japan, with the merest smattering of knowledge concerning the religion or the mental habits of the people to whom they go. * * Much money is wasted, many precious years rendered abortive, many earnest minds discouraged and eager hearts chilled by the manifest impotence arising from lack of thorough preparations."

And what is the consequence of this lesson not being taken to heart? Here is the testimony of a correspondent to the New York Herald:—

"Truly in your own words, 'these missionary imbroglios are becoming alarmingly frequent and troublesome.'

Unfortunately, this state of things cannot cause surprise, to those who have studied the missionary and his proselytizing propaganda on the spot. * *

I have come into personal contact with the missionary element in Macedonia, Constantinople itself, and, sporadically, with ministers throughout the length and breadth of Asiatic Turkey, from the Black Sea to the Mediterranean, and I challenge contradiction when I assert that the uniform result of missionary activity has been to create intensity of dissatisfaction with the conditions of life such as they are in the Turkish dominion. * *

This plain statement of an incontrovertible truth will, of course, be met with prompt denial, for who ever heard a missionary admit that he is a fanatic, that he is intolerant or that he aims at the destruction of those whose weakness or short-sighted generosity allows him to pursue his subversive activity?

* * * *

The missionary schools send out a class of people of both sexes imbued with ideas and filled with ambitions which cannot be gratified in an Eastern country. * *

Unfortunately, however, the pernicious activity of the missionary element in Turkey has a political undercurrent, which is kept in steady motion and carefully fostered by those who have an interest in sowing the storm in order that others may reap the whirlwind."

This is in Turkey, and who knows it is not so in China, where the present troubles are attributed by many to the same cause?

One session of the Ecumenical conference was devoted to deploring the introduction of intoxicants in "Heathen lands." Dr Theodore L. Cuyler of Brooklyn, the veteran temperance advocate and clergyman, thundered forth amidst storms of applause the following:—

"Brethren of the Conference," he called. "All hail! I know that you don't permit resolutions here, but if you did I'd offer one like this [laughter]: 'Whereas, one of the most serious obstacles to the spread of the Gospel is the exportation of alcohol into heathen countries by Christian nations.

'Resolved, That our Christianity, needs a little more Christianizing at the core.' [Applause and laughter.]

"I'm sure that if ex-President Harrison were here he'd second that motion. Even such advanced nations as England and America have gone out to the heathen nations holding a Bible in one hand and a bottle in the other, and the bottle has sent ten men to perdition for every one that the Bible has brought to Christ.

"Now, I've got something to say about our new responsibilities in the far East. I'm not going to handle the hot potato of Philippine politics in a political way, but whatever may be the future condition there, to-day we are before God responsible for the moral well-being of that people. They are under the flag. To-day that flag—our Old Glory we call it—floats in Manila over 400 drinking dens. [Cries of 'Shame!'] Yes, shame, shame! Oh, if it must hang above those hells, hang it at half-mast, the flag that we love better than anything except our Bibles!"

Bold words are these and sadly true.

In another session of the conference at the Carnegie Hall was discussed the present Indian famine in its various phases, and Bishop Potter urged that the remarkable

public interest in the Conference should crystallise into some material aid for the millions now starving in the far East, and we are informed that the make-up was announced of a famine relief committee. President Seth Low who presided at the meeting, in opening it said among other things :

"There are some forty dialects in India, and but few of us could ever learn them, but if we sent to the natives of India help in their time of distress we will speak a language that they understand, let their dialect be what it may".

About the many obstacles to the spread of Christianity set forth by the speakers of the conference, we quote the following.

Dr. John Henry Barrows said :

"Many things besides the wickedness of the human soul prevent pagan nations from coming rapidly into the ranks of Christendom. Memories of wrongs, rapacities, all the more brutal because perpetrated by strength upon weakness, liquor traffics, opium shames, rude and domineering ways, official discourtesies, mixed races rising up in the Oriental cities as proof of licentiousness, careers of vice and villainy, to say nothing of the divisions of Christendom—all these things have stood in the way. The non-Christian world sees principally the defects of Christendom. It is predisposed to look leniently upon its own shortcomings. It has not fallen in love with Christianity in some of its manifestations.

"The tide of infidel literature pours in upon the Orient so that educated young men of the East have come to believe that Christendom is abandoning Christianity. The result is that they are not looking with clear, unprejudiced eyes upon the gospel of Christ. It is sometimes badly interpreted to them. * * Before there can be an unprejudiced estimate of Christianity, Christendom must clear its skirts of many shams and iniquities. The earnest and self-denying missionaries of Asia are surrounded by a European population not wholly in sympathy with Christianity. Directly or indirectly these do a great deal to hinder the progress of the Gospel. Christendom is not fitted at present to make the very widest conquest in non-Christian lands."

"The clergy," Dr. Spalira asserted, "have opposed nearly every great reform movement of the last century, not even excepting the antislavery move-

ment. Even in our day, he said, there is a tendency on the part of the clergy to be on the side of the powerful, and this tendency is doing much to embitter the masses against the church. It is to be feared that the clergy, as a class, are not arrayed on the side of the humbler people.

"The clergy have lost community of thought and feeling with the common classes, and they have even come to violate the command of Christ and have taken the attitude of rulers over the people rather than the attitude which democracy and Christianity demand."

We reproduce the following from the American "Sun", of 25th April.

"The scepticism of Christendom is propagated even faster than its belief and is destroying faith not merely in Christianity but in all religion also.

"Meantime the missionaries encounter inevitable prejudice against outsiders, 'carpetbaggers,' who undertake to upset deeply rooted institutions in countries where they are strangers. Hostility to European civilization, justified frequently by high-handed political and military interference, is also against them. Their habits of life constitute another bar to their progress—for example, their flesh-eating in countries where such food is abhorred. Oftentimes, too, when, through the schools by which to a great extent they seek to propagate Christianity, they teach their pupils our language, they only open up to them the vast agnostic and sceptical literature of the Christendom of this time."

Dr. Chamberlain said,

"The high caste Brahmin is one of the worst obstacles that we have to combat in India. Caste must go in India, or Christ cannot come in. It is the chain that binds them down, but to them the chain is as a gold bangle, studded with gems. Yes, their system is very dear to their hearts." * * *

"In conclusion Dr. Chamberlain said that the great danger now was a growing tendency to agnosticism. The work of Christianity in India, he said, would have to go steadily on and at a very rapid rate if this new and appalling danger is to be successfully combated."

The attitude of the Hindu is well known. He bears no ill-will to any creed or religion which he regards as one more path to lead to the same goal. He has great reverence for Christ whom he looks upon as *one* of the incarnations of God who assumed human form to give a new impetus to a dying religion

and point out a path to salvation according to the needs of the times. He has yet to come across a moral teaching or a spiritual conception which was not known in the land of Bharata in the ancient times. So he naturally looks upon other systems of religion with the feeling which an elder brother has for his younger ones. Conscious of her own strength, India had never raised a barrier to the inflow of any system of teaching and life revered and accepted by any

people; and if any one indulges in the vain hope of driving out from India her own matchless ancient faith and establishing his own instead, let us tell him in plain words that India would ever remain the grape of Tantalus to him and his kind.

Turn we now to the proceedings of the Congress of Religions, which as we have already stated, was sitting at the same time as the Conference.

(To be continued).

GUARD YOUR THOUGHTS.

What thinkest thou, Simon?—Matthew, xvii., 25.

If thoughts are forces, then we must select them with great care.

Our thoughts are to our lives about what steam is to the engine. If the steam is under intelligent control the hum of the manufactory will be like agreeable music and the machinery will accomplish a definite and desirable purpose. On the contrary, if the steam is not properly harnessed there is sure to be disaster sooner or later.

The way a man thinks decides the way he lives. It is as impossible for pure thoughts to produce an impure life as for vinegar to resemble honey to the taste. A thief can't enjoy religion any more than an honest man can enjoy burglary.

In the long run a man will live as he thinks. Give me the thoughts which you cherish most kindly, and it is like giving me the minor and major premises of a proposition—the conclusion is logically inevitable. Those thoughts are as certain to make or unmake you before your sun goes down as an effect is certain to follow a cause.

Give me the power to sow what thoughts I

please in your mind, and you put into my hands your destiny here and hereafter. Examine yourself critically and you will discover that your moral altitude exactly accords with the kind of thoughts you entertain. This is an appalling fact of psychological science, and the action of the law is as inexorable as the law of gravitation. No man can think high and live low, or think low and live high.

A strong emotion—sudden fear, for example—will send the blood through the body like the water in a mill race. It controls the body as perfectly as a giant handles a child. Even the physical features take on a new expression, and the fact of inward terror is made visible in the face. The body is a mere puppet which the inner man governs at will, and it is more obedient than a slave.

If a man cherishes the vice of avarice, or dissipation, or unhealthy stimulus, or selfishness, to such extent that the habit becomes chronic, a chemical change takes place in his molecules, and the expression of

his countenance advertises what is going on within. In the galleries of Florence are two busts of Nero. The first is of a sweet child, and the face is beautiful. It bears the stamp of innocency. It is a pleasure to look at it. The second is that of a youth who has abandoned himself to his passions, and the lines which indicate it are as plain to the observer as the furrows in a ploughed field. The face is repulsive and you turn from it with something like disgust.

Health and happiness are founded on wholesome thoughts. The mind is master, not the body. Think toward God and you become godlike; think evil and every pore is a wide open door through which disease may enter. * * * You can never be your best self, therefore, until you put your thoughts on the altar and consecrate them to the service of God and man.

This rule applies also to our environment. You can be happy and useful under any circumstances if you fill them with heavenly purposes. Greed, and envy, and selfishness are the bane of our human life. We long for what we have not, and are thus unfitted to do the best with what we have. We live in a dream of what we hope to acquire, and are always restless, uncomfortable and dis-

contented. If we could persuade ourselves that we can be happy with what surrounds us, that our mission is to get as much out of life as is possible instead of worrying because others have more than we, and so finding fault with Providence and our ill luck and reaping the misery which such thoughts always bring, we should change the color of our environment and the quality of our character. You may be pretty sure that if you cannot be happy where you are you cannot be happy anywhere. Neither wealth nor fame can give you what you want, for you must find it in your soul or not find it at all.

This is Christianity rightly understood—to do all you can in whatever position you occupy and to make your little life great with great thoughts. God is the guest of poverty as well as of wealth, and poverty with God is better than wealth without Him. The spirit of Christ is the spirit of love and contentment, and though you have hardships and bereavements they melt away in the presence of the Divine Lord. You bear them with patience, and patience is another word for strength. Perfect peace will come at last to him who endures, and peace unlocks the doors of heaven.

GEORGE H. HEPWORTH.

LIFE AN EMPTY DREAM.

WE have never heard of or read in our hoary, sacred Sanskrit, a truer saying than this:—“Life (the apparent life) is but an empty dream.” Let us examine the metaphor. Generally speaking, as we think or work in the day-time so we dream. And some dreams foretell events which practically come to pass sooner or later;

and in this the Hindus believe, as also Westerners in a degree, for, an American journal says:—“Whether dreams foreshadow the future is a question often asked with eagerness. It does not convince any one to sneer at the possibility of such forecasting. As the sun by refraction of its rays appears still above the horizon and gives us light

after it has actually set in the west, so by similar refraction it is seen in the morning, and shines upon us even before it has risen. In like analogy our minds have reminiscences from the things that occurred, and it does not appear at all irrational to suppose that they are receptive of impression of events yet to occur. If in the Infinite Mind the future is present as well as the past, it does not seem impossible or incredible the finite minds may also have perception of coming events through a rapport with the Omniscient."

Thus, while we see more or less in our dream what we think (or do) when awake, we think or do more or less when awake what we see in our dream. Moreover, it is known that mathematicians and other scientists have solved problems in dream, as they do when awake. Further, just as dream comes to nothing at the end, so does our worldly life. Hence, both may be regarded as pretty much the same, that is unreal; only the one seems short, and the other long. It may be said therefore that our life is the awakened, long dream. So that the ignorant man is he who takes the worldly life for the real; for, hear Bharthrihari:—

तुङ्गं वेश्म सुताः सतान्मभिमताः सख्यातिगाः संपदः।
कल्याणो दायिता वयश्चनर्वात्मव्यञ्जानमूढोजनः॥ मत्वा
विश्वमनश्चरं निविशते संसारकाराग्रहे। सद्दृश्य
चक्षुभङ्गूरं तदखिलं धन्यस्तु संन्यस्यति॥

"My house is magnificent; my sons are esteemed by the good; my wealth is immense; my wife is a very fortunate woman; I am still in the bloom of youth—by these (and such like) thoughts people befool themselves and take the world to be real and get into the prison of worldly life. But, blessed is he who looks upon all those things as transient and becomes indifferent to them."

If we do not make the best of our life, doubtless it is but an empty dream. The

knowledge of the Real and the Apparent Life leads one to the practice of virtue, for knowledge consists in doing, since mere knowledge without deed is as bad, or, perhaps worse than, ignorance.* And virtue constitutes chiefly *Love* and *Renunciation* which bring on pure Self-knowledge, whereby one attains to the Highest Bliss.

Therefore, the thing that man ought to bring home to his heart is that he should have Virtue as his guide in the journey of his life.

"... .. He most lives
Who thinks most, feels the noblest, acts the best."

D. S. RAJA SARMA.

Shape your heart to front the hour, but
dream not that the hour will last.

—TENNYSON.

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of thought,
And rolls through all things.

Therefore am I still
A lover of the meadows and the woods
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and ear; both what they half create,
And what perceive; well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.

—WORDSWORTH

* Cf. Isa. Upa. 9.

THE SUNDIAL AND THE WEATHER VANE.

The most wonderful and strongest things in the world, you know, are just the things which no one can see.
—Charles Kingsley.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.—John, III. 8.

IN the midst of a delightfully secluded garden, stood a sundial, with gay flowers springing at its feet, and delicately-shaped ivy clinging round its base. On the ancient dial of that primitive old clock was engraved the motto, "I only count the hours of sunshine." This seemed a foregone conclusion on its part, for naturally its timeworn face was only associated with its patron, the friendly sun, to whose bright beams it was fully exposed. In close proximity to the sundial, perched on the top of a rustic summer-house, was set a gilded weather-vane of a fanciful form, which was continually swaying from point to point, and looking resplendent in the sunlight. An adjacent fountain, from which flowed a stream of pure water, derived its continuous supply from a babbling spring near by, and its refreshing sound, added to the tranquillity of the scene. In the basin surrounding the fountain, many gold fish glided noiselessly amongst the stately blooms and large floating leaves of the water-lily. Some small birds that were hopping about the broad garden walks, seeking for insects, presently remarked one to another—"What a stupid old thing that weather-vane is: it has no mind of its own, is unbalanced, and never pays any attention to our affairs." Now, the sundial, who overheard these observations, was a great admirer of the weather-cock, for after the familiar intercourse of many years standing, he recognised his lofty aims, and attributed much

knowledge and foresight to him. Thereupon, in a peremptory manner, he rebuked the volatile birds for their unseemly words. —Said he, "Beware of rashly judging the conduct of those above you: it behooves you to cherish kindly opinions, and examine your own behaviour, before you criticize that of others. You are utterly wrong regarding the weather-vane: the fact is, you entirely misunderstand his grand nature, for you flit here, there, and everywhere, without a serious thought. See now, his perfect poise, the absolute adjustment of his daily life, and the entire self-surrender to his Master the Wind." Nothing daunted the frivolous birds capered to and fro, never still for a moment, and appearing not to heed this reprimand: nevertheless, the opinion of the sundial weighed with them, for he exerted a strong influence on the direction of affairs in the garden, owing to his close alliance with the sun. Under these circumstances, they thought it wiser to take their departure to the neighbouring cornfield, where they could revel in its golden grain.

When all was quiet, the sundial addressed the weather-cock, and inquired if he did not occasionally feel dissatisfaction with his isolated position, and find time pass very slowly. The vane quietly revolved in the direction of his interrogator, drew in a long inspiration, and in a simple, straightforward manner, proceeded to explain the benefits accruing from his environment. "Nay,

dear friend, I get be-fogged sometimes, but the Wind comes, and blows away my troubles, and my mind is again made clear. I am quite contented—I live in the invisible, plainly perceiving the voice that is heard in the silence, remembering always that the Lord of the Universe, the Wind, the mighty, unseen force, is every thing, and nothing else exists for me. My Master, none can see, none handle: He has neither eyes nor ears, neither hands, nor feet: He is imperishable, infinitely diversified, everywhere present, wholly imperceptible. He causes the trees of the forest to vibrate at His will, sometimes soft and low, at other times, with vigorous vitality. The fairy butterfly floating in the air feels His presence: the tiny insect on the wing is affected by His action. His spirit is ever with me, and in conjunction with Him, I simply act as He impels me. His air, which is all-pervading is my breath, and I am its expression. What an overwhelming power is His—how sweet and purifying are His ways—past finding out. My function is to interpret His ways to mankind, for I preserve an almost uninterrupted communication with Him, being susceptible to His slightest wish.

“How then, may I ask, can I be dull or lonely, or find the days long? In truth, there is no such thing as time. With you,

the idea of time vanishes at sunset, and arises again at sunrise. You have to take two events, like night and day, one preceding and the other succeeding, and unite the two circumstances to get any notion of time.” The sundial hesitated at accepting this theory, as it made him a little uncomfortable, sweeping away his long-cherished views on the subject of time, for he allowed he was a time-server. “Again,” continued the weather-vane, “I am seemingly in space, but I do not know what space is: it has no existence independent of objects! The water gushing from our neighbour, the fountain, is the result of the spring, without which it would not exist. Everything we see around us in the world, is by turn a cause and effect, and is related to everything else. It is our finite conception of things, that associates and limits them to names and forms.”

After this interchange of thought and feeling, the sundial gained a fresh insight into the profound nature of the weather-vane, and marvelled at his beautiful faith, and the mysterious union between him and his Master, for his outer expression corresponded to his inner conception, and affected his whole life, denoting a perfect state of peace and trust.

ADVAITIN.

NOTES ON THOUGHT-CONTROL.

I

IT is a true story told of an Indian, who while playing a game of chess, was suddenly interrupted in his plans by a messenger from home breathless with running, with the news that his favourite and only child was bitten by a

cobra. The affectionate parent without removing his eyes from the board asked: Whose cobra it was?

The above is a very good example of the nature of the concentrated mind. When the mind is once fixed upon a

centre, is centralised, it is just as difficult to decentralise it, as to bring it together and fix it completely on a certain object.

This feature of the mind is very often lost sight of: which fact is responsible for a good many erroneous ideas and, hence troubles, disappointments and unhappiness.

The man who wants to free himself from the tyrannous rule of thought and rule his thoughts instead, should always strive to keep the following conclusion of the Indian sages about the mind before him: That the mind is not a free or so much as a self-conscious agent. It has no will of its own. It is merely a sense-organ as the ear or the nose. Like the other senses it only acts when under the direction of the Individual within, which only of all things in the universe possesses self-consciousness and will.

Just as a stone when rolled in one direction will go on rolling in that direction till the force imparted it is not exhausted or something else does not stop it, even so is the case with the activity of the mind. Like the stone it cannot alter its direction or mode of activity by itself.

But it is exactly the opposite that seems to be true. The mind does not go and keep to the direction it is sent. It jumps from one thing to another, never sticking to any one thing for any time, often landing itself on something quite foreign to the subject for which it started. And in all this what seems most certain is that it works not only independently but in direct defiance to the will of the Individual!

The reason of this apparent independence is not far to seek. The mind is like a sensitive plate. As a rule it is the store-house of numberless impressions. Whatever is attended to by the Individual leaves an impress on the mind. The stability of the impression of an object on the mind depends upon the degree of attention paid to it. The impression is vivid, strong and lasting if the attention paid was great, and the reverse, if otherwise. *Owing to there being constant activity in the mind-stuff*, these impressions always tend to rise on the surface, like bubbles or ripples on disturbed water. Now directly the mind is tried to be collected and fixed on a certain point, these impressions stand up one by one and entice attention away from the subject in hand. If the mind is practised to its thought—which at bottom means if the Individual is greatly interested in the object,—it successfully turns off these intruders, till at last it fastens itself on to it. But if it meets with impressions which have been more to the Individual's interest and which for that reason having been attended to with great concern before have struck firm root, it naturally stops at them by force of habit and dwells on them. An illustration will make this clearer. Taking the simile of rolling a stone, if the stone is rolled on a ground studded with pegs projecting above the surface, the course of the stone is liable to be hindered by each and every peg it comes in contact with, and it can only go forward either by keeping clear of the pegs, or breaking those down that are in its way. Now impressions are like these pegs. The stronger and

firmer are those that have been most dwelt upon. When it is rolled towards any object, it is most natural for the mind to get stopped by the impression—pegs and linger on them and like every thing else in the world to be drawn the way it is most used to—the line of least resistance—and this automatic action of the mind is mistaken for conscious and, hence independence, and even acting at variance with the will of the Individual is attributed to it! What really happens is that the prior thoughts of an individual influence his posterior thoughts for good or evil. If the individual wants to think of things in the present opposite to what he has been used to think of in the past he will find his mind resembling a house divided against itself. He will see his former self standing in opposition to his present self and only by determined, patient and long practice should he expect to see the ground clear for the smooth running of his present thoughts to their goal. On the other hand if the past and present thoughts are harmonious, the reaching of the goal is perfectly easy.

There can be no greater mistake than to suppose that the capability of controlling thoughts, *i. e.*, occupying the mind with a certain thought or expelling a thought from the mind at will, is something very extraordinary or requires some power not possessed by the generality of mankind. Every human being possesses this power. Every human being has a normal contents of thought—sets of wishes, ideas and objects which generally fill his mind. These, one has no difficulty to retain in one's mind—they seem to inhere there. On a little

reflexion it will be seen that the normal contents of thought of an individual are on a par with his mental development. Given the range and culture of a mind, it is easy to say what thoughts are congenial to it and what not.

The secret of thought-control is quite simple. Do you feel interested in a certain object? If you do, you can occupy your mind with its thought. Do you want to expel a thought from your mind? Lose all interest in that object. Upon interest hinges the whole power. The more interested you are in a thing the easier is it for you to occupy your mind with it and more difficult to expel it.

Perhaps as a rule we suffer more from our inability to expel thoughts than its contrary. So long as there is interest in an object, it is impossible to secure its banishment from the mind. How can we get rid of this interest? By going back to our Being—by considering what is True and what is False.

The dream-kingdom of night fails to absorb our interest in it when we awake. A chip of wood or a piece of flint then is far more successful to draw our attention and hold it. Why? Because the Individual within is constitutionally incapable to feel interested in a thing which it has known to be false, and the mind unable to retain its image.

Nothing is so uncongenial to the mind as a thing false, or no-thing. *But the falsity must be known.* That is the essential condition. For nothing is so cheated by appearances as the mind. It requires no exertion to expel a thought that has once been perceived to be

completely false. In fact the greatest exertion will fail to retain it in the mind. In the same manner it is just as difficult to oust a thought which is associated in the mind with even a tinge of truth.

Any phenomenon, any object of the senses, having a name and form will melt and assume its true state of formlessness and supersensuousness, if

brought into the furnace of Being. Being alone is true every other thing is transient and unsubstantial. A changeful, fleeting show of a thing cannot superpose itself and impose upon Being, which the Individual within is, if he only looks at it with his Being eyes. Its shadow cannot kill the tree.

WOMAN IN ANCIENT INDIA.*

INNUMERABLE are the instances of those fair and brilliant women who shone like stars of the first magnitude in the firmament of ancient India—in the days of the hoary sages, the days of the Vedas and the Purāṇas—women who excelled in every branch of knowledge and art and science, as can be illustrated from the *Srutis*, *Smritis*, *Itihāses*, and *Puranas*. Even the slightest acquaintance with their lives and characters show beyond contradiction that they were the products of an age which sanctioned and helped the education of women and afforded the same advantages for their enlightenment and growth as to the other sex. The senseless notion that woman is to serve man and look after the petty household affairs only and hence there is no need of educating her, has its roots nowhere but in selfishness and utter

ignorance on the part of the present-day Hindus, who are either unacquainted with their ancient scriptures which glow with the deeds and acquirements of their female ancestors; or who would blindly and weakly cling to what was the unhealthy growth of a custom of an age of degeneration and decrepitude. The student of history need not be told what share the repeated onslaughts of Muhammedan hordes upon Hindustan characterised by brutality towards the fair sex, and centuries of reign of terror and lawlessness had in making the status of women as we find it to-day. But happily those conditions which had a baneful effect upon the growth of woman no longer exist. We have now got only to fight the inertia that is the natural consequence of a fixed policy of stunting and suppression for so many years.

It is perhaps inevitable that in an age of general stagnation and degeneration, all sorts of foolish notions take possession of the popular mind about things which are then beyond reach of their enfeebled and decrepit condition to

*We acknowledge with great pleasure our indebtedness to the Sanskrit Journal for the many Shastraic references given in this paper.

remedy. This is we believe the true explanation of the popular notion that woman should not study the Veda—the storehouse of knowledge of the ancient Indians and should not generally engage in other things, which would lead to the elevation and development of their mental and intellectual condition. That this notion has no foundation in the scriptures one who runs may read.

Woman in ancient times had all the rights and privileges of studying and teaching the holy Scriptures that are made a monopoly of now-a-days by the other sex. She was regarded as half of man as the Rik Veda V. 61. 8 and Sayana's commentary thereon and the Taittiriya Brahman, III. 3. 3, and also the Brihadaranyaka Upanishad, I. 4. 3 will verify. In the Rik Veda I. 3rd Ashtaka, the equality of the father and the mother is shown.

The Brihadaranyaka Upanishad concludes with a genealogical account of the Rishi-mothers and their sons, beginning from the Creator. Sankara in his commentary of this section says: "Now is stated the complete genealogy. [In the previous accounts only the male portion was described. This is complete] because of the greater importance [given in it] to woman. The birth of sons of good parts is premised. Hence by enumerating the women principally which includes an enumeration of the sons, the succession of teachers is described."

"Having divided His own self into two parts, so that the one half would be man and the other half woman, the Lord created this universe." (Manu I. 32) This idea is illustrated also in the Bhaga-

vata and the Vishnu Purana; and thus the *equality* of man and woman is established by the authority of the scriptures. For, is it not fundamental to the law of equality that the equally-divided parts of a thing, e. g., a fruit, should possess the same attributes and qualities in equal proportion? The above considerations make out, a strong *prima facie* case in favour of the equal rights and privileges of both sexes, which shall be our duty in this and subsequent papers to prove in detail, on the authority of our sacred Shastras.

Of all the disputed rights, that of acquirement of knowledge by women being the chief, let us see what the Shastras have to say about it. Harita says: "Of the two classes of women—the *Brahmavadinis* and brides, the former have the right of wearing the sacred thread, the kindling of the sacrificial fire, the study of the Veda and the living apart upon alms in their own houses." Yama writes about it almost in the same strain. From the Yamasmriti it is evident that it sanctions the study of the whole Veda to women generally, otherwise injunctions such as 'Give the Veda to thy wife and explain it to her,' come to mean nothing. True there are prohibitions, such as in Srimat Bhagavatam I. iv. 25, but the prohibition is meant only for lesser women, for whom was prescribed the *Itihases* and the Puranas (through which they could attain virtue and knowledge of Brahman); while for the superior class of women,—the *Brahmavadinis*, they had full right to the study of the Veda as there are so many instances of their attaining the higher knowledge and life. The *Byomasanhita*

is as clear on this point as could be desired. It runs thus: "The women, the Sudras, and the degraded Brahmins have the right to the Tantras only. It is said also that the superior women have the right to study the Veda, as is known in the case of Urbashi, Yami, Shachi and others." From the Rik Veda IV. 17, we know that the mother was the first teacher of *vidya* to her sons. From the same Veda (IV. 10) we learn that a lady, by name, Mamatâ, was well versed in the chanting of the Veda. Again in the first Mandal, Sukta 38 we find a lady Ela mentioned as the teacher of religion. In the Brihadaranyaka the sage Yajnavalkya is seen to impart to his wife Maitreyi the knowledge of Brahman through the Veda.

Even though it is laid down in the Rik Veda that women should perform religious acts in conjunction with their husbands, we find in the case of Vishvavârâ (V. 28, et seq.) that she was herself the doer of the *Yajnas* (sacrifices) the giver of the *Ahutis* (oblations); the installer of the priests, and not only that but also their instructor of the conduct of details of the ceremony. Also from the same Veda we learn that the wives of the sages by name Ghoshâ, Apâlâ, Ghritâchi, &c., performed *Yajnas* independently, thus showing that woman was never begrudged any of her rights if she was capable and competent.

In the Rik Veda (I. 124) are described the right of possession of woman and that poor women earned their living by self exertion and also that the King found them work. In the same Veda (X. 108) is described how Saramâ sent by her husband in search of robbers

found them out and destroyed them. The King Namuchi sent his wife Sâiniki to conquer the enemy. (V. 30). So also was Bodhrimati (I. 39). Another woman Bishyala also fought to conquer the enemy. Will the modern Hindus, nay the Hindu women be ready to believe this now? The inspired revealer of the 126th Sukta, 1st Mandal, was Romashâ, so also was Lopâmudrâ of the 179th Sukta of the same Mandal. Aditi was another seer of *mantra* and knower of Brahman. She instructed Indra in the knowledge of Brahman (Rik Veda, IV Mandal, 8, 5, 6, 7; and X Mandal 72 Sukta). In short, the names of Vishvavârâ, Shâshvati, Apâlâ, Sraddhâ, Yami, Ghoshâ, Agastyashvasâ, Suryâ, Dakshinâ, Saramâ, Yuhû, Vâk &c., stand out conspicuous as the inspired revealers of the Veda, dutiful, religious, devout, knowers of Brahman, performers of religious ceremonies, well skilled in domestic affairs as also in warfare, singers of holy hymns, able to discern the subtle workings of their inner selves and holding discussions on the knowledge of the *Atman*,—these and various other instances are scattered all over the Rik Veda as the monuments of the height reached by the now-fallen-backward sex in the Vedic age.—(To be continued)

VIRAJANANDA.

The beauty of a woman lies in her delicacy—the beauty of a man in his valor; the grace of a woman lies in her sympathy—the grace of a man in his strength; the sweetness of a woman lies in her purity—the sweetness of a man in his tenderness; but the goodness of both lies alike in the soul, and the spiritual requirements of each are ever and always the same.—E. B.

NĀNĀ KATHĪĀ

UNDER the heading "Some Misrepresentations Corrected" that excellent metaphysical magazine, the *Ideal Review* of New York, in its editorial department, has the following appreciative notice of the Swami Abhedananda's work in America:—

"The Swami Abhedananda has summarily punctured some of the bubbles that floated around in our boyhood days. Our books on geography had pictures of a Hindu woman beside the river Ganges in the act of throwing her infant child to a crocodile; and there was another engraving of the car of Juggernat (Jagannatha) with fanatic worshippers casting themselves down to be crushed under the wheels. The Swami says that he has walked on foot along the Ganges for nearly fifteen hundred miles, mingling freely with Hindus of all classes and castes, but never heard of mothers feeding the crocodiles with their babes. Indeed it is now declared that crocodiles do not frequent the Ganges. In regard to the stories of the car of Juggernat which is drawn in procession every summer, the story that Hindus throw themselves under it to gain salvation by being crushed to death, the Swami declares to be utterly groundless and false. * * * The Swami is doing an excellent work in correcting cherished false impressions of his countrymen, while instructing his hearers in just views of the older Aryan religion and philosophy."

THE Swami Kalyanananda, we are glad to say, reports that the distress in Kishengurh is decreasing. The harvest season has found work for many. Swami Kalyanananda has been providing those who are still helpless with clothes and sickles wherewith to cut

grass by selling which they can make a living. There are now in the Orphanage, fiftyfour boys and nineteen girls.

In the relief centre at the railway station a loom has been set up by Swami Kalyanananda to provide work for some poor weaver caste people in which also the boys of the same caste from the Orphanage work. The Swami hopes that in a very short time the cloths required for the Orphanage will be manufactured by his own boys. At this center the Swami has also made arrangements to sell grain to working people at less than cost price. At present *Ahichri* is made of 3 mds. of stuff and about 300 people are fed.

WE are glad to announce that Swami Ramakrishnananda after a vacation of two months has reopened his classes from the 1st of August 1900. The programme for this half of the year will be as follows:—

1. Sunday,—
Gita, Morning 7 to 8-30 Purasawakam.
Gita, Afternoon 4-30 to 6 Egmore.
Bhagavatam, Night 7 to 8-30 Chintadripet.
2. Monday,—
Gita, Morning 7 to 8-30 Komaleeswaranpet.
Upanishad, Night 7 to 8-30 Castle, Triplicane.
3. Tuesday,—
Sankhya, Afternoon, 5-30 to 7 Y. M. H. A.
4. Wednesday,—
Gita, Morning, 7 to 8-30 Triplicane.
5. Thursday,—
Upanishad, Night, 7 to 8-30 Castle, Triplicane.
6. Friday,—
Upanishad, Night, 7 to 8-30 Castle, Triplicane.
7. Saturday,—
Upanishad, Morning, 7 to 8-30 Mylapore.
Gita, Night, 6-30 to 8 Saidapet.