

Prabuddha Bharata

No. 43—Vol. V—FEBRUARY

GLIMPSES

I ABHOR two principles in religion, and pity those who use them—the first is obedience on authority without conviction, the other is persecuting those who differ from us for God's sake. Such a religion is without judgment, though not without teeth. —*William Penn.*

THE body of all truth dies; and yet in all, I say, there is a soul which never dies, which in new and ever-nobler embodiment lives immortal as man himself. —*Carlyle.*

FOR modes of faith let graceless zealots
fight;
His can't be wrong whose life is in the
right.
—*Pope.*

TRUTH crushed to earth shall rise again :
The eternal years of God are hers.
—*W. C. Bryant.*

MAN cannot *know* either, unless he can *worship* in some way. His knowledge is a pedantry and dead thistle otherwise. —*Carlyle.*

REPEAT or hear the Scriptures over and over again, but you will have no peace unless you lose the knowledge of diversity.

—*Asthabakra.*

REPEAT the Scriptures or perform the works (enjoined therein), satisfy the gods by sacrifice or worship them (otherwise), liberation is not possible even in a century of Brahma's age without the knowledge of the unity of Self.

—*Sankara.*

IS virtue a thing remote?
I wish to be virtuous and,
Lo, virtue is at hand.

—*Confucius.*

DID you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them,—that it was a vain endeavor!

—*H. D. Thoreau.*

SRI RAMAKRISHNA'S TEACHINGS

ON THE INDIVIDUAL

(*The relation between Jiva and Brahman.*)

WHAT is the relation between the Jiva and the Paramatman, the individual and the Universal Self?

If you throw a piece of timber across the flowing Ganges, one side of it will appear as separated from the other. The idea of the ego makes the Jiva appear as different from the Paramatman. Essentially there is no difference between them.

THE Jivatman resides in the heart of man like the needle, and the Paramatman in the head like the magnet. The evil tendencies of lust, anger &c., have kept the point of the Jivatman-needle covered as with clay. Continually by pouring tears of Bhakti, if this clay of evil tendencies be washed away, immediately the Paramatman-magnet attracts the Jivatman-needle.

AS water and its bubble are one,—the bubble has its birth in water, floats on water and is ultimately resolved into water; so the Jivatman and the Paramatman are one and the same in their essence. The difference is this: the one is finite and small, the other is infinite; the one is dependent, the other independent.

There is the screen of *Maya* between the Jivatman and the Paramatman; as soon as it is removed the meeting of the two takes place. In one of the Hindu

sacred pictures, Rama is depicted as going first, Sita in the middle and Lakshman following them in the rear through their forest wanderings. Here Rama is the Paramatman, Lakshman the Jivatman and Sita is the screen of *Maya*. So long as she is in the middle Rama and Lakshman have no chance of meeting with each other; but when Sita stands out of the path Lakshman can have a look at Rama.

WHEN bound in fetters it is the Jiva, when released from them it is Shiva.

The Jivas are said to be of four different classes; (1) the bound, (2) those aspiring for freedom, (3) the freed, and (4) those who are eternally free. When fishes are caught in a net, some try to make good their escape. Those may be compared to the aspirants after Truth. Those that succeed in getting out of the net are the freed souls. Some of them are too careful to fall a victim to the tactics of the fisherman. These are the eternally free. But there are some which fall in the net but do not realise their fatal situation. They run away with the net and settle quietly down in the sediments at the bottom and think themselves quite safe. These are the worldly-minded men who, although immersed in the filthy mire of the world of dolls and dollars,

feel themselves very comfortable. To the liberated souls and the aspirants after Truth, the world seems like a (dingy) well.

—

There are three kinds of dolls, the first made of salt, the second made of cloth and the third made of stone. If these dolls be immersed in water, the first will dissolve and lose its form, the second will absorb a large quantity of water but will retain its form; while the

third will be quite impervious to it. The first doll represents the man who merges himself into the Universal and All-pervading Self and becomes one with it; this is the *Muktapurusha*. The second represents the true lover or *Bhakta* who is full of Divine bliss and knowledge; and the third is the worldly man who will not admit even the least drop of true knowledge within.

OUR SPIRITUAL RENAISSANCE

THE Universe may be likened to a vast orchestra, in which each atom or collection of atoms, from stick or stone or blade of grass to nearest planet, most distant star, or being, small or great, plays its own peculiar part. As we are able, from our position in the midst of the human players, to listen to the sounds produced, we can detect much discord, sometimes naught else; and we must be pardoned if we feel oftentimes that many, admitted to perform, are the merest amateurs, hardly belonging of right among musicians. Yet it is pleasant to believe that, to an ear at a distance, above and beyond it all, if that could be, the clashing of the instruments in the little corner of the orchestra, is lost in the grand sum total of the music of all the spheres; that the poor weak work of beginners is covered by the strong clear chords of master hands; that what inharmony there is, does not spoil this

cosmic symphony, because there is so much more true than false; but that in the places where they exist, discordant notes are even of use, as serving to attune growing ears to a greater sense of harmony by the contrast thus only to be produced, and demonstrating in time the delight which abides in the ability to vibrate harmoniously with the whole.

Many are the ways and means by which the performers in this orchestra are induced to tune up for better work. Hard life experiences will sometimes bring an individual into greater accord; a gleam of sunshine falling upon the head of one in the gloom, will cause his instrument to send out a truer note; while in a more general way, the spirit of the time, will have its influence upon many.

All times are times of growth, though slow, still sure; but, as in the past, the times of Buddha, of Confucius,

of Christ, the time of Luther and of the English Reformation, the time of aroused Italy—as all these times and others were times of special readjustment, times of quicker and greater growth, so our own To-Day stands out pre-eminently as a special time of tuning, leading, let us hope, to a diviner harmony.

At all these different periods, the different parts of our little earth, were drawn in different ways, a little more closely together. In this, our present period, the drawing is more universal, the knitting together more close and true. From far and near, there gather at congenial places, those who have the hope of a Universal Brotherhood at heart. Some are further on in one part of knowledge, some in another and the exchange is made with gain to both. Never in the history of man, has there been so much help, so freely offered to all; never so much light, so generously shed upon so many. If our time does not make a great advance in harmony over all other times, it will not be for lack of opportunity.

Since the beginning, there have been in this orchestra of which we have spoken, many instruments of the kind called Isms. At times, people have said, "Their strings are broken. Throw them away". And so it has been done; but sooner or later, a fresh supply would appear from new manufacturers. These would be used awhile, then, in turn, relegated to the fate of

"The harp that once through Tara's hall,
The soul of music shed."

Noticing this recurring appearance

of the Ism, it behooves us to regard it as of no little importance; and approaching its history with absolutely no prejudice or barrier of any kind in mind, we see, upon honest investigation, that in every Ism of every age, in every Ism of the Past, as in every Ism of To-Day, there lurks, tremulously sounding, some note of Truth. Patiently, we should listen till we catch it; gladly, we should make it our own; aspiringly, we should melt it into chords of sweetest harmony; thankfully, we should contribute all to the Universal Theme.

The World's Parliament of Religions was a grand comparison of many Isms, and its result a sweeping of the strings which served to demonstrate to tuneful ears that the Theme of all and the Key-note of all are identical. The Theme is Evolution, Progress, now almost generally recognised; the Key-note, sometimes faintly sounded, sometimes more boldly touched—Love. This means growth in the ages to come as surely as it meant growth in the ages past, and it means more beautiful growth. About the past, we have no manner of doubt, for progress is written upon the pages of history. About the future, all manner of doubt exists, because we have not seen and will not trust. We dwell in contemplation of the past, rather than in hope and faith in a larger and brighter and more wonderful future; but if we would fearlessly face the future in the light of days gone by, we could but acknowledge that greater things shall be than have ever yet been.

And what manner of things? Sweeter, fairer lies the future before us than we can dream. With discord growing fainter and still more faint; with love growing stronger and purer; with faces, beaming goodness and beauty; with kindness abounding and charity everywhere,—who can find words to describe what this our world shall become? Imagine a united earth, its divers peoples banded together in understanding unity, working on together, hand in hand, towards better, more peaceful, finer and higher ways of living. Imagine this journey onwards and upwards made with patient, loving toleration, with wise helpfulness—each individual for every other, each nation for every other, each race for every other. Surely we can see that in this wise, our “Sorrowful star” may yet be an Eden or a Heaven, if only all will conspire to make it so.

And not only to our own little spot in the Universe shall be confined the wonders of the coming age; but the Brotherhood may become Cosmic as well as Earthly; for our Spiritual Renaissance differs from all others in being distinctly an open recognition of soul growth, a quickened progress of our Higher Selves, and as this wonderful record of growth goes on completing itself, who shall dare to say that to greater souls, with greater vision, greater powers of comprehension, shall not be opened greater worlds peopled with grander beings?

Let us then hasten this happy day by all means in our power. When men gather to talk of peace instead

of war, let our influence of thought and comment, further every act in this direction. When Russia's monarch expresses desire for quiet in the world, whatever his motive, let ours be honest, as we coincide. When Awakened India stretches forth her hand for help to rise from her long ~~sleep~~ let us grasp it with cordiality and love, giving her of our strength and support until she walks alone. And think not that we will gain nothing in return; for, from her dreams, we gather what our Western Civilisation most needs,—a suggestion which leads to a quieting of the outside rush of life, a vivifying of the inner life through thought and meditation; a new realisation of the subtle soul life with all its marvelous possibilities.

And as this new era is ushered in upon our planet, as we recognise this and lend ourselves to it, there shall arise from our little corner of the Great Whole, to greet the Ear which is above all, yet in all, a sweeter and yet sweeter song; tones of harmony, yet unsounded here, shall reverberate through space, making still more harmonious the grand chorus of the Universe, and the Music of the Spheres shall be more true because we sing.

BARNETTA BROWN.

To-day is a time of paradox. Christianity is passing; but the anointed human life is appearing as the Christ of the future. [Religions are ceasing to command; but the life of the people is becoming a religion, and every soul a temple of the Most High. Night falls on the gods, while the multitudes are forsaking the temples, where the priests abide alone with their crumbling authority and the creeds of human serfdom and childhood; but the ages of the God-man, of the common life transfigured by its own ineffable divinity, are already within the human vision. The love of man for his kind is quickening within him the consciousness that human life is omnipotent; that the most daring assertions of faith have scarcely hinted at the power that lies in associated hands.—*G. D. Herron.*

PROBLEM UNIVERSAL*

WHAT is God then? We have seen how the Hindu Sages emphatically declare that the Absolute Essence of Existence can be realised by man when he transcends the limits of time, space and causation. But so long as he is under these limitations he cannot have a full view of It but gets only a fragmentary glimpse; and this partial vision of the Absolute is what is to be understood by God. Let us illustrate this by an example. We see the sun above. Science tells us that the sun is many million times larger than the earth we inhabit and yet we see the sun there as a bright little disc. Do we see the real sun or not? Well, the answer will be that we do and do not, at the same time. How is that possible? We see the real sun but not as it really is, in shape, size and nature. Now let us imagine that we are travelling by a railway train or a balloon towards the luminary. With every step in advance our vision of the sun becomes changed, we see it larger and brighter. The light and the heat go on increasing as we near it; then finally when we reach our destination we see the sun as it is. Therefore, what we saw from the earth was both true and untrue. It was the vision of the real sun, and it was not; that is, it was not the full view of the sun but a partial one. So is the case with the idea of God. In whatever physical and mental plane man might be placed, he can never lose sight entirely of the vision of the Self, the Witness within, in Whom he is living and moving and having his being. Just as we are seeing the

one real sun all the time, so we are feeling the existence of that Eternal, Unchangable Ocean of Knowledge and Bliss within us, however much the vision may be dimmed or distorted by our surrounding conditions. Wherever we may have been placed through the process of evolution, we have been trying to approach it all the time. As we evolve higher and higher our ideas of God too go on developing and becoming greater and greater and in this way it is that all the various ideas of God have come into existence in this world. Believe me, all these ideas of God are not false, neither are they all suited to one particular mind at the same time; but they will be found to suit different minds in their different stages of growth and development. Vedanta teaches the idea of a God immanent in nature and creation is but a partial manifestation of Him. This is Iswara, whose body is this wonderful universe and whose mind is the sum total of all minds. And do we not find the same idea in the world of thought to-day in the West? Can that idea be possibly grasped by an African savage? Certainly not. And so he has his own ideas and becomes a fetichist or animist or polytheist according to his own development. He worships his ancestors and through the constant push of the ever-flowing current of evolution, his religious instinct expands and he comes to recognise other gods presiding over the various functions of nature. Finally, as his mind develops and keener grows his perception, he comes to the ideas of monotheism and monism. Why does the Vedantist have not a single word of reproach or abuse for any

*Continued from page 173.

idea of God however crude it might be, though he himself worships the One Iswara immanent in nature? Because he is the greatest believer in God and knows that it will never do to force any one idea of the Deity on all, irrespective of individual development; and thus he wants to keep intact all the different ideas of God grown through different ages and suited to different states of the human mind. He will never say that the highest idea of God will never be approached by even the lowest man on earth. Every one is sure to come to it in time. Let him worship, therefore, according to his present beliefs. Let him have his and do you hold to your own. Let us all bear in mind that there is an ever-guiding hand in this universe, a beneficial power which is leading each one of us higher and higher, so that in the long run, no one will be kept back from the highest stage of development. All the higher ideas of God which have come to any one of us will be the property of all. They will all come out of their own real Self which is the Deity Itself. The one principal point which the Vedantist urges is that all knowledge is within us. It can never be outside of us. But there are barriers which prevent its coming out; and what does education mean but the removal of these barriers? How could you make a child grasp an idea? Only by removing the obstructions that are on its way and the idea will come out and manifest itself. This has been the basis of the modern educational system. Examine the kindergarten method and the different systems that have been discovered lately and you will find that this is the case. They are not trying to hammer into the child's brain any idea, but they are all the time teaching it the use of its own powers and the knowledge is coming out of itself. You can do nothing else but this. And, therefore, it is very true that all knowledge and power

are within and not without us. It only requires to build up our will to bring them out. It might come out by different means but constant longing alone must be the condition of all these means. It might come out by controlling the mind and the conservation of energy, which is the one principle common to all the systems of *Yoga*. We all know the law of hydrostatics, that if there are eight holes in a bladder and the bladder is full of water and if you stop seven of them, the water will come out through the remaining one with the combined force of eight, and *Yoga* in a few words is nothing else but the stoppage of the flow of the mental energy through more than one desired channel. Earnest and heartfelt prayers too will bring the powers of the soul out. For what can be stronger than the prayers of a devoted mind?

The one point which the Vedantist wishes to urge on us, is this that man struggles not from error to truth, but has been proceeding all the time from lower to higher truths and all these are as so many steps of the ladder of evolution by which he is rising up to the highest. The lower truths like the lower steps, might not be necessary for one who has risen a good way but they are unavoidably necessary for those that are still down below. And thus flows the course of evolution and man rises by catching hold of truth after truth and ideal after ideal till at last he reaches the end. We have no idea of absolute truth at present. Truth, as it appears to us, is relative and hence we find its gradations from lower to higher and from higher to the highest, and blessed is he who recognises this fact. His toleration and sympathy and active help to others know no bounds. India alone of all places recognised this truth from pre-historic times and it is also an historical fact that there has not been a single

religious persecution in this land of toleration. It is here that monism attained its highest stage; and from this land this sublime truth has been and still will be spread all around.

“He is the All and the Over-all. He is the relative and yet He far transcends the relative” The whole universe forms the body of God and the infinite mind is His mind and in His absolute nature He is the essence of the soul of all beings. He is the God immanent in nature working in and through all these physical and mental forces and yet He transcends all. This is, in brief, the idea of God as conceived by the Vedantist. Now comes the idea of man. If man is a part of that Highest Self, that Absolute Being that forms the basis of this universe, what difference is there between God and man? The difference is this: God is almighty—the sum total of all the minds forms His mind; whereas man has but a limited mind which forms, as it were, one single eddy in the infinite ocean of mind and hence he knows but little and his power is limited. But when he will recognise his real nature he will be one with the Infinite Deity. The essence of all beings and the essence of God is one and the same. The difference is in the degree of manifestation. The Creator transcends all the limits of time, space and causation which bind the little mind of man. But man will attain to that absolute state as soon as he will feel himself one with Him. This has been proved again and again in the lives of all the great teachers of the different religions. A beautiful illustration of man’s thus gaining the God-consciousness comes in one of the Upanishads of which I shall give you a free rendering. Two birds having beautiful plumage are sitting in this tree of life—the one above

sitting majestic in its own glory and not caring to taste the sweet and bitter fruits of the tree, while the other down below is always tasting the sweet and bitter fruits thereof. As the lower one gets the bitter taste of certain fruits, it gets disgusted and looks upon the bright vision above and proceeds towards it overpowered by its glorious light. But the alluring fruits entice it again before it has proceeded far on its journey and it goes on tasting the fruits as before. Again it gets the taste of a bitter fruit and in its disgust looks up and is charmed by the sweet vision above. Again it gives up and proceeds on its way. Disgusted and charmed, forgetting and remembering it thus draws nearer and nearer to the upper bird, and when it is close enough, lo! the whole vision changes and it finds itself one with the upper bird. It sees itself glorious and effulgent and the lower bird appears to be but its own shadow. Thus in the two verses the Upanishad shows the process of development of the finite individuality of man into the Infinite Self of God—the Oneness, as it has been termed, with God. *(To be continued)*

SARADANANDA.

The life principle, varying only in degree, is omnipresent. There is but one indivisible and absolute Omniscience and Intelligence, and this thrills through every atom of the Cosmos. The elixir of life lurks in every mineral, as well as in every flower and animal throughout the universe. It is the ultimate essence of everything on its way to higher evolution. The true explanation, then, is to be found only in the dynamics of spirit—that spirit which is not substance, but is the law of substance; not force, but the revealer of force; not life, but which makes life exist; not thought, but the consciousness of thought—the sole and single source of power.—*Dr. Bailey.*

CHICAGO NOTES

HERE I am at last, not only in the West, but in the very heart of America, in this great capital city of the Western States! How curiously different from India, that life of which one has been part, ever since the night we came in sight of Southern Italy and saw the lamp-light of cottage-homes across the water of the Mediterranean! That was Europe—the West, and this is but an extension of Europe. Here we think the same thoughts and face to some extent the same problems as on those far-off shores of Sicily and Greece—the problem of the Perfecting of Life, the External Freedom of Man. And so near to them stands Port Said, the gate-way of the East! Only separated from Europe by a few hundred miles of sea, but by what an infinitude of thought! On that side all that follows from the fact that liberty of social relations has never seemed the goal of evolution, that there man has valued life always for the Freedom of the Soul.

On this side, the red cap tossed into the air and the gay cry of hope and courage to the words "Liberty, Equality, Fraternity,"—the greatest political generalisation the world has ever heard: On that, the grave salutation with hands touching the head, the attitude of meditation, the whole world turned into a church carrying these kingdoms in its wake. Truly it was not ill-named, that Sea called the Middle of the Earth, since the destinies

of Humanity north and south of it seem directly opposed through all the past. Here in America we have Europe concentrated. It is the land of foreigners. I am at this moment staying in a house that stands on the frontiers of several contingent colonies. On one side stretches the Jewish Quarter—the Ghetto; in another direction are the Italians; yet again, Scandinavians cluster thickly. When one has been out and stops to enquire the way, on the road homeward, he may count himself lucky if the man he accosts chance to understand English! These people are not Americans,—poverty or persecution, emigration, escape are amongst the vivid experiences of life for them. Probably they will never breathe the air of freedom without that sense of relief and almost of surprise, mingled with regret for some old home-land, the longing to touch hands again with ancient friends. They are not, and never will be, Americans,—no, but their children are. There never was, probably, a national idea of such rapid assimilation. The second generation exactly, and it is realised! It is almost pathetic to see the man of Russian or Norwegian or German birth contend, in talk, for the glory of America. "But you are not American!" you remind him. "Why should you care?" "I am not American," he answers readily. "But my children are!" As to what the idea is, however, which has such absorbing power, I am by no means sure.

Liberty is a large part of it. So much is certain. Indeed this principle has long ago ceased to be a social conception only in this country. It has soaked down, now, into the national and individual consciousness, as an ethical, a spiritual truth. The motive of obligation seems to have almost disappeared from social life. Here, I am on a visit. Yet I come and go at my own hours. If I stay out to dinner, I am welcomed home again without a reproach, almost without expectation of an apology. And every member of a family is on the same terms, and beyond even this, friend makes no demand on friend. Whatever may be the natural expression of your nature seems to be accepted without a murmur, without a criticism, as it is intended. Are you silent and retiring? Some one admires your dignity and repose. Are you exaggerated and emphatic? Some one loves your enthusiasm. There is less of asking-for-change-in-personality-before-admiration-can-be-given than I could ever have imagined possible as a characteristic of society.

And though a great deal of this is instinctive no doubt, it is also conscious enough to be deepened in power. The worker who claims freedom of one sort or another as indispensable, at once is understood, and his claim is respected. And I have thought sometimes that the word "Liberty" is mentioned in a tone apart, as if it were enshrined in many a heart as the great symbol of Religion, the great passion of life.

As a ship enters New York Harbour it has to pass under a huge pedestal built on an island on which stands a bronze figure, the statue of Liberty,

presented to the people of the United States by France. It is indeed an offering worthy of two historic nations. From the tip of the toe that peeps out under her garment, to the crown of stars on the august brow, she is all beauty, strength and courage. And as one actually passes her, the strong right arm, with its torch uplifted seems to wave for a moment, in a great world-cheer. How many hopeless, fleeing from lands of sorrow, passing thus, almost within touch of the feet of the Virgin Goddess, have been heartened to the struggle, comforted by the thought of the vast new-land and the wide future that lay before them! There can be no doubt whatever that Liberty fails at some point, even in this country, but I, who am new to America, have not had time yet to see the boundary to her conception of the term, and I welcome with a mighty joy, that extension of meaning which I really perceive that she has given to the word.

But there is more than this in that impulse which has such compelling power in this land, to make a man one with its people. Is Equality, is Fraternity, part and parcel of the social consciousness? I do not know. Equality is not, of course, realised here, it is not, I take it, realised in any country in the world, as a country. It is one of those supreme truths which only a Free Soul here and there in the whole of Humanity has grasped. But it does mean something here. The lady's maid, doing her mistress' hair (for this in Europe, is a menial office!), the carpenter coming to hear your wishes, talk as those who have never thought themselves inferior. It has not occurred to them. They are a free folk, bent

on remunerative service freely. A livelihood must be earned, but there is no loss of self-respect in that fact. Some degree of Equality is evidently real. And for fraternity,—there was never, at least, a people so helpful! This is evident in little things as well as in big. A man landing on these shores as a stranger, and applying for some appointment that he saw advertised, received the following reply:—"I can-

not offer you the post, but I see from your letter that you are a stranger, without money. I was once the same. I enclose ten dollars to give you time to make a start. Don't trouble about my name. When you have succeeded, help some one else in the same way." And such an incident has its thousands of fellows. Is this a great people or not?

(To be continued).

NIVEDITA.

REVIEWS

HINDUISM: ANCIENT AND MODERN. By Rai Bahadur Lala Baij Nath, B. A., of the N. W. P. Judicial Service, and Fellow of the Allahabad University. Roy. 8vo. Meerut 1899.*

As its name implies, the book gives a succinct account of the whole Hindu System, its Social and Religious Institutions, its Philosophy, its Eschatology, what their combined effect had been upon the Hindus in the past, and how the best of them could be adapted to the present needs and environments.

We need scarcely observe that it is an exceedingly timely book. When at the present Hindu revival the sleeping forces deep-seated in the Hindu System are waking and coming into the closest conflict imaginable with the body of forces known as Western Civilisation and Culture, a sober review of the whole situation and a necessary comparison of ideals are by no means of the least importance. In a calm, dispassionate and judicious manner, wherein the depth of a thinker and the warmth of a patriot are not wanting, Lala Baij Nath presents to us the ancient Hindu

ideals with examples from life, and asks us to gaze at them—aye, through the glasses of our Western Culture—and tell him, whether a nobler and higher body of aspirations ever moved the individual and social heart. Our author is not satisfied with spreading before our admiring eyes the past glories of the Hindus, but he points out in no vague and uncertain way how the Hindus can raise themselves up to their ancient ideals by rejecting what have now become sources of weakness and degeneration in them, and above all by adapting the old to the new, the past to the present. His is the vein of the happy mean, moderation and growth, and his presidential speech at the Social Conference (forming the appendix of the present work) of the last National Congress held at Lucknow is a masterly embodiment of this principle. And in all this one seeks in vain for a sentiment or idea which goes against the Orthodox Sastras: in fact one hardly comes across any not backed up by quotations from them.

Of the many merits of the book may be mentioned its to-the-point-ness, its copious extracts from the Mahabharata—the main spring of Hindu wisdom, and

*See second page of the cover.

its able statement of the Advaita position. We accord it a hearty welcome and trust it will find its way to the hands of every son of India as well as of those who have got to do anything with him or his.

ALIF. A monthly journal in Urdu devoted to Vedanta. Edited by Pundit Tirth Ram Goswami, M. A., No. 1. January, 1900.* Roy. 8vo., Lahore.

We welcome this venture of Pundit Tirth Ram Goswami. It is an exceedingly needed and important move in the right direction. In a simple, chatty and amusing style, Pundit Tirth Ram brings home to the heart of his readers the blessed truths of Advaita Vedanta. The subject-matter of the first number is *Ananda*, and if the future issues of the publication are half as lucid and popular as the present, in spite of its containing a wealth of quotations from Metaphysical literature, Pundit Tirth Ram will earn the gratitude of all lovers of this noble philosophy.

The journal is lithographed. We have noted its clean execution with pleasure.

*Ananda Press, Sutermundi, Lahore. Re. 1, annually.

THE BRAHMACHARIN. A monthly magazine devoted to Hindu Social, Religious and Moral Reforms. Edited by Jadunath Mozumdar, M. A., B. L., Vakil and Editor, Hindu Patrika. Vol. I. No. 1, January, 1900. Demy 40. Jessore.†

THE HINDU HERITAGE. A monthly magazine devoted to Hindu Religion and Philosophy. Conducted by Bharati Krishna Sarma. Vol. I. No. 1. November, 1899. Demy 8vo., Madras.‡

This is an age of journalistic activity. And it is a healthy and welcome feature of the modern spiritual renaissance of India that capable persons should take the field to interpret and popularise its highest expression—the Vedanta.

Both papers are full of interesting and instructive things, and we shall watch their progress month after month with great interest. We have little doubt they will prove acceptable to many readers and wish that a long life of usefulness and prosperity may be granted to both.

†Manager, "Brahmacharin," Jessore. Re. 3, annually.

‡Manager, "Hindu Heritage," No. 1/23, Popham's Broadway, Madras, Re. 3, annually.

CORRESPONDENCE

VEDANTA WORK IN NEW YORK

Editor, Prabuddha Bharata.

Sir,

THE determined effort made last spring by the more interested students here, to provide the means for establishing a permanent Vedanta headquarters in New York this autumn, has been crowned with success. Our long cherished dream has become a reality, and last October saw the Vedanta Society comfortably settled in some large and pleasant rooms at 146 East 55th St. The rooms can seat over one hundred persons. Here are held various classes and meetings, and the nucleus of a library has been started. Quite a number of good philosophical and religious

books have been loaned, or donated by different friends and students, and we hope in time to have a fine collection that will be of great value to those students who are desirous of making deeper researches into these subjects. The headquarters are most homelike and attractive, the necessary furnishings having been largely contributed by various friends of the movement. The rooms are open every afternoon and evening, a daily meditation hour being established from four to five P. M. On the tables are to be found files of *Prabuddha Bharata* and the *Brahmavadin*,

as well as the current issues of the best magazines on lines in harmony with Vedanta work. One earnest Brahmacharini is devoting all her time to the charge of the work at these rooms, meeting the daily callers and enquirers, and caring for the many things requiring constant supervision in a work of this kind.

The first reunion for this season of the friends and students of Vedanta was held in our new headquarters on 15th Oct., when the office and library of the Vedanta Society were formally opened. Swami Abhedananda was present and was warmly welcomed by those assembled, who were glad to have him once more in New York after six months of absence. He had been kept busy all summer, lecturing and teaching in many different places, always meeting with most cordial appreciation. He has become so much at home in America, and has so successfully adapted himself to our ways, that he now seems like one of ourselves. His teachings never antagonize, but gradually establish themselves in the minds of his hearers.

On Sunday, 22nd Oct., Swami Abhedananda gave the first public lecture of this winter's course at Tuxedo Hall, the subject being "Philosophy and Religion." The Hall is well and conveniently located and the Swami has lectured there each Sunday afternoon since, other subjects being—"Cosmic Evolution and its Purpose," "The Relation of the Soul to God," "God our Eternal Mother," "The Philosophy of Good and Evil," "The Way to the Blessed Life," and "Does the Soul Exist after Death?". The subjects for the remaining Sundays of the year are "Heredity and Reincarnation," "The Attainment of God-Consciousness," and "Worship of Krishna and Christ". The audiences at these lectures are steadily increasing in numbers, three hundred and fifty being present at the last one, some of whom could find only standing room. It seems as if we should ere-long be forced to seek for a larger hall. It appears to be an

assured fact that Vedanta is now permanently established in New York, this pleasure-loving city where things material are vastly more attractive to the great majority, than are things spiritual.

On Tuesday evenings there are lectures at headquarters, on Wednesday afternoons, an hour is devoted by the Swami to meeting personal enquirers, on Thursday evenings there is class instruction followed by meditation, on Saturday mornings there are readings from the Upanishads with a running commentary by the Swami, and on Saturday afternoons a class for children is held. At all lectures and classes opportunity is afforded to ask the Swami questions, his answers throwing added light on the subject under discussion, besides being an additional means of impressing the truths taught.

On 8th November Swami Vivekananda came to New York from the country where he had been recuperating under the kind ministrations of friends. He was present at the regular meeting that Tuesday evening, being introduced by Swami Abhedananda to those who were not acquainted with him, as the founder of Vedanta work in New York, as well as the great apostle of Vedanta in America, where he sowed the first seeds of its teachings at the Chicago Parliament of Religions over six years ago. On Friday, 10th Nov., a public reception was given to Swami Vivekananda, where many of his former friends and students gathered to greet with delight their much loved Teacher. To have him once more present among us gave us unfeigned satisfaction, and he made it plain to us that his heart was overflowing with love and good will to his early friends in America. There were also present many who had long desired to meet him and who rejoiced in the privilege of greeting him. The time sped all too quickly, especially as his stay in New York was so very brief. In less than two weeks,

on 22nd Nov., Swami Vivekananda left for Chicago, the city that witnessed his triumph before the famous Religious Congress, and which holds many of his most devoted friends and admirers. They too must have mourned the brevity of his visit, for a week later he started for California, three thousand miles from New York. He had long desired to visit the Pacific coast, and will find there many who know his name through his writings and who will be glad to become personally acquainted with him. His health is now so far re-established that he is able to appear again on the lecture platform, and no doubt large audiences will be attracted by the magic of his name and held by the eloquence and grandeur of his teachings.

Swami Turiyananda has been staying in Montclair, New Jersey, about an hour's journey from New York, and the place of Swami Saradananda's successful labors in '96 and '97. The friends of Vedanta there were glad to meet a new member of the brotherhood, and Swami Turiyananda has been holding classes there and has already made himself much beloved by those who have met him. It is he who conducts the children's classes in New York, imparting simple, moral instruction through stories from the Hitopadesha and other Indian books. It is most interesting to see the children cluster around him, like bees around a fragrant flower, attracted by his gentle words and loving demeanor. Swami Turiyananda is at present in Cambridge, Massachusetts, where he went by invitation of Dr. Janes, the president of the Cambridge Conference, to deliver a lecture on Sankaracharya before the members. He took part last Sunday in the discussion of the lecture given that day. With three Swamis now in America, one on the Pacific coast and two on the Atlantic seaboard, it certainly would appear that the grand philosophy of the Vedanta is making steady headway in this country. The

good seed sown by Swami Vivekananda six years ago, which has since been carefully cultivated by his successors in the work, is beginning to bear good fruit. This is evidenced in many ways,—in growing interest in the lectures and teachings, in increased and more liberal support of the work, and in the continually growing demand for the literature of Vedanta. New lectures are being printed and find immediate sale, while others are in the hands of the printers. It must be that the blessing of Sri Râmâkrishna rests on the work, and in that case, it can never fail, but will prosper yet more abundantly. Salutation to His holy name!

Yours &c.

8th Dec. '99.

A NEW YORK FRIEND.

YOGA AND YOGIS

EDITOR, PRABUDDHA BHARATA.

Sir,

That an earnest desire to investigate and study the sacred science of Yoga among educated Indians has been growing *pari passu* with the spiritual renaissance of New India, even the most casual observer of the times cannot deny. There can be no two opinions that this laudable spirit of research should be given every facility to fulfil itself. But it is a patent fact that there is very little reliable information available to the interested public on the subject owing to its professors living in seclusion and privacy. Yoga is a pre-eminently practical science and book-learning is of very little help in its economy. In fact, the practice of Yoga with books as guide is pronounced harmful by those who are fit to offer their opinion on the subject. The question, therefore, is: How to get the teachers? We cannot expect Yogis to come out and advertise themselves. Many are of opinion that it is exactly what they should not do. The only way of getting over the difficulty which suggests itself to me is to institute a sort of bureau which may collect the names and addresses of real Yogis all over India and supply enquirers with the names and

addresses of those living nearest to them. A nucleus of this bureau could be at once started, if you would kindly ask your readers to send the names and addresses of true Yogis known to them, and put in a small advertisement in Prabuddha Bharata that you will undertake to inform enquirers of their names and addresses. Should you undertake this trouble I am sure you could collect the names and addresses of the greater part of living Yogis in a short time and thus pave the path for a greater diffusion of Yoga-knowledge and practice among our educated countrymen.

Yours &c.

INTERESTED.

[In compliance with the wishes of our valued correspondent, we are very happy to request our readers to send us the names and addresses of Yogis known to them. The necessity of exercising the greatest caution in the choice of the teachers cannot be too strongly impressed. Names of those only should be sent us who have been known by personal experience to be true professors. It is needless to observe that an intelligent and responsible co-operation of our readers with us in this project can alone contribute to its success.—Ed.]

FAMINE RELIEF WORK

IN RAJPUTANA

Editor, Prabuddha Bharata.

Sir,

The Ramakrishna Mission of Calcutta, through its representation, the Swami Kalyanananda has started an Orphanage in the Kishengurh State, Rajputana, with the kind permission and patronage of the Durbar. Helpless and destitute children, whether orphans or not are admitted into it and taken care of: in the case of the latter their own people being at perfect liberty to take them away whenever they please. It has

not yet been found possible to afford relief that may be considered adequate, as the terrible magnitude of the distress requires a fund much larger than is available at present. Swami Kalyanananda will be most happy to widen the scope of his work and open a general relief centre if he is supplied with sufficient means. As a commencement the Orphanage has been started, for the little ones are liable to suffer most in this season of dire want and cold. It is unnecessary to dwell at length upon the harrowing details of the distress which thousands of men, women and children of all ages and states of health and ill-health, driven out of their homes by hunger, exhausted by long and stray wanderings, with little or no food and sleeping in the open with a few rags on or none, have been suffering from these long dreary months. The future too looks gloomier than ever. The failure of winter crops for want of rain is patent. Already Government returns show four millions of people on Relief Works in the whole of India. Those who seem to know, say that the worst is yet to come. We earnestly hope that the readers of Prabuddha Bharata will not be slow in discharging the duty they owe to their suffering brothers and sisters by contributing to the Relief Fund of Swami Kalyanananda, each according to his means.

ACKNOWLEDGMENTS:—

A few Allahabad friends	...	7	8
Sakhi Samiti, Calcutta	...	15	0
A friend	...	5	0
			27 8

Yours &c.

A Sannyasin.

NĀNĀ KATHĀ

THE Vivekananda Society of Vaniyambadi, Madras, is, as its name implies, an organisation formed for the purpose of furthering the cause of India's progress. On the 20th of January the members of the Society dedicated a newly-erected hall to the Swami's cause under the presidency of Swami Ramakrishnananda who was invited to conduct the inauguration of it. The Swami delivered two lectures, one on the 20th and the other on the day following, before overcrowded audiences composed of Hindus, Musulmans as well as Christians, the subjects of his lectures being "What is Hinduism?" and "Unity of Religions". Intense enthusiasm prevailed and almost the whole city followed the Swami, on his departure, to the railway station to see him off.

The major portion of the cost of erecting the building was borne by Mr. Venkata Sami Naidu, the president of the Vivekananda Society.

On the 24th September last, some parts of the Bhagulpore district were inundated by a terrible flood. Whole villages were swept away, entire families perished, cattle were drowned by thousands and many people became quite destitute. Swami Akhandananda went to the stricken area and worked from the 15th October to the 20th December. With what money he could collect on the spot and other sums received from friends, he at once set about his work, visited 45 villages and distributed rice and small sums of money to those who had been suffering most. Besides, cholera broke out in several places and especially at Pakkisarai, where he had to nurse some helpless patients. Noticing that several destitute people, most of whom were women, had barely any clothes he represented the matter to Mr. Cumming, the District Magistrate and, at his suggestion, distributed, in 4 days, 527 tickets to those who badly wanted clothing. The tickets were honoured on the 17th December, at Ghoga, when 540 pieces of cloth were distributed to the poor sufferers. He also distributed *chura* and *gur*, the same day, to about 800 people. His receipts were Rs 512-2-6, of which the Collector, on behalf of the Relief Committee, gave

Rs 235, and the Maharaja of Kasimbazar, Rs 100. The Swami thanks the kind-hearted ladies and gentlemen who assisted him with funds and also the professors and students of the Bhagulpore College, who so readily assisted him in the distribution of the cloths.

The Swami Abhedananda's celebration of the Christmas at the Vedanta Society, New York, gave not only a passing joy to those present on the occasion but evidenced the Swami's belief that in whatever name or country a Christ might have been born, a devout and ardent recollection of his godly life, through the celebration of these festivals, cannot but take us a step nearer to the Ideal.

It is with a sense of deep sorrow that we have to announce the passing away of another saint from our midst which has cast a gloom over a wide area in East Bengal, which was roused to a spiritual awakening by the vivifying influence of his godly character. Living in the midst of the world all his life, he was a most brilliant example of unworldliness, humility and total effacement of the little self of man. He was a disciple of Sri Ramakrishna Deva and manifested in his own life much of the divine element of the Blessed Master. A short account of his life will be interesting to many and we expect to bring it out in the next issue of our journal.

His name was Durgacharan Nag, but he was known in the circle of his admirers by the more respectful designation of "Nag Mahashaya." The date of his demise was 27th December, 1899.

We beg to acknowledge with thanks receipt of Rs 100, being a kind contribution to the Prabuddha Bharata Fund by the Thakur Sahab of Kharawa State, Rajputana. The Prabuddha Bharata, with its surplus income going to the expenses of the Advaita Ashrama, the Famine Relief Work, &c., could extend its usefulness infinitely if others according to their means, directed their charity to this worthy cause after the noble example of the Chief of Kharwa.