

PRABODHA BHARATA

OR

Awakened India

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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

Katha. Upa. I. iii. 4

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SRI RAMAKRISHNA'S TEACHINGS

THE VIDYA EGO OR THE HIGHER SELF

WHEN the head of a goat is severed from its body, the trunk moves about for sometime, still showing the signs of life. Similarly, though the Ahamkara (egoism) is beheaded in the perfect man, yet sufficient of its vitality is left to make such a man carry on the functions of physical life; but it is not sufficient to bind him again to the world.

THE petals of the lotus, or the rinds of the nut drop off in time, but they leave scars behind. So when true knowledge comes, egoism goes off, but its traces remain. These, however, are not at all potent for mischief.

SOME great souls who have reached the seventh or the highest plane of Samadhi and have thus become merged in God-consciousness are pleased to come down from that spiritual height for the good of mankind. They keep the ego of knowledge (the *Aham* of *Vidya*) or in other words, the higher Self. But this ego is a mere appearance. It is like a line drawn across a sheet of water.

HANUMANA was blessed with the vision of God both Sàkàra and Niràkàra (with

form and without form). But he retained the ego of a servant of God. Such was also the case with Narada, Sanaka, Sananda, and Sanatkumara.

(Here the question was asked if Narada and others were Bhaktas only and not Jnanis too. The Bhagavan said:)

Narada and others had attained the highest knowledge (*Brahmajnana*). But still they went on like the murmuring waters of the rivulet talking and singing. This shows that they too kept this ego of knowledge,—a slight trace of individuality to mark their separate existence from the Deity,—for the purpose of teaching others the saving truths of Religion.

IT is a case of going back and coming forth. You go backwards to the Supreme Being and your personality becomes one with His Personality. This is Samadhi. You then retrace your steps. You get back your ego and come back to the point whence you started, only to see that the world and your ego are derived from the same Supreme Being and that God, Man and Nature are faces of the One Reality so that if you hold fast to one of them you realise them all.

OCCASIONAL THOUGHTS

IT is not enough to know. Knowledge has to be practised. Indeed, mere knowledge without practice makes very little difference in the character. Given two men, one of whom is exceedingly well-acquainted with moral precepts and spiritual ideals, and the other an ignoramus : if their practice is same, that is, if they both live, say, the same immoral life, the superior knowledge of the one is at least no good : if indeed that be all.

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There is very little stand-stillism in life. Some hold there is none : it is either a going up or down. The necessity of having an ideal in life and trying to work up to it is therefore paramount. It is ever so much better to have an ideal, though present conditions make it impossible to live up to it, than having none at all and let life drift as it may. The policy of drift is fatal. Things never take care of themselves. The inherent tendency of nature is toward levelling, dragging down the high to the level of the low, intermix indiscriminately and bring about a common type. Discriminate selection makes for specialisation and excellence.

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Have a well-defined ideal and reach out the mind to grow up to it. Let no amount of obstacles prevail against the determination of seeing it through. And strength flows in the wake of attempt. A man without a definite ideal in life is like a deserted hulk in a chopping sea.

Such life is sheer waste of vital energy.

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The ideals of all people are the product of their highest culture and their supremest experience. If that very much mixed mass called Indian culture be sifted and strained, one article of the greatest value is obtained. It is the highest product of Indian culture ; as such it should be the ideal of the greater part of the Indian people and should profoundly affect the whole body of Indian thought and aspiration.

* *
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We all know what mere physical 'self-reliance has done for the Anglo-Saxon race. The greatest thing ever found out in India, or for the matter of that, anywhere in the world is the 'Self'—the substratum of consciousness and thought. Whether with the Advaitin we take it as one only, without a second, or with the dualist as only one among many, this 'Self' by common concord possesses potentialities akin to omniscience and omnipotence. And if the law of association forms the fundamental principle of mental growth and power, why should we not associate more and more with this 'Self' ; fall back, rely and draw upon this 'Power Within,' yes, even in the thoughts and acts of our ordinary work-a-day life ? Our scriptures proclaim with one voice that the knowledge of this Self, the living up to this Self, results in the complete annihilation of misery. An unbroken record of testimony of sages and yogis,

from the hoary past, continuing down to the present times, bears out this claim of the scriptures. This is one side. On the other, we all know what reliance on the mere semblance of this 'Self,' the physical self, has done for the most prosperous people of the present age.

* * *

How better can we do than move closer and closer to this Self, associate with it and let it permeate our whole being through and through, so that it may be manifest even in the least of our expressions and deeds? How better can we strike the vein of the all-round-progress of our country, than by bringing the gospel of this Self to one and all, and teaching one and all how to rely and draw upon It in the performance of all action, great and small?

* * *

The might of Indra, Air and Fire is of this Self. It is the source of all knowledge and all power. The universe has for its vital substratum a spark of this Fire. Gods and men are so many reflexions of a ray of this Sun. They unconsciously use this power, calling it their own. The teaching of the scriptures, like the highest goal of evolution, is to consciously establish *rappor*t with it. To the same effect is the following legend from the Kena Upanishad :—

* * *

Brahman won a victory for the Devas, and in that victory of Brahman the Devas attained glory. They thought 'this victory is ours, and the glory is ours alone.'

Brahman knew this notion of the Devas and appeared before them in an unprecedentedly glorious and strange

form. What that Great Being was the Devas did not know, and were afraid.

Then addressing Fire, they said: "O Fire, thou art the strongest and brightest of us all. Go and find out who this mighty Being is and what is His purpose."

'Be it so,' said Fire and ran toward the great Being.

To him approaching near, asked the strange Being, 'Who art thou'?

'I am Agni, also known as Jataveda,' replied Fire, in self-complaisance at having two such high-sounding names.

"What power is lodged in thee, who ownest such well-known and significant names?"

"I could reduce to ashes all this universe."

The Great Being held out a straw before him and said: "Burn this."

With all the haste of over-weening confidence Agni approached the straw, but could not burn it. Covered with shame, he instantly returned to the Devas and said: "I could not learn who the Great Being was."

Then the Devas turned to Air and charged him with the task.

Air flew to the Great Being, who asked him about his identity.

"I am Air, well known also as Matarisva," replied he.

"What power is in thee, so highly named?"

"I can blow away all this universe."

The strange Being placed a straw before him and bade him blow it away. Air tried with his might and main but could not move it. Then he returned, crest-fallen, to the camp and told the Devas of his failure.

Afraid beyond measure at the discomfiture of mighty Air, the Deva host turned to their chief, the great Indra, as their last hope, and asked him to find out who the strange Being was. Indra approached the Being, but lo! It vanished. Indra stood on the spot as one rooted wondering at the phenomenon, when behold! Uma, the fairest of the fair, the Great Mother of all, the daughter of Himalaya

and the consort of Siva, the spirit of knowledge embodied, taking pity on the Devas, appeared before Indra and said:

"The Great Being that you saw, was Brahman. He came to teach you the falsity of your notion that the victory and glory were yours. It was His might that won the battle for you. He is the source of all power; all victory and glory therefore are His."

THE CHRISTIAN MISSIONARIES

[WE invite the attention of our readers to this paper contributed by an esteemed brother, a true Indian in instincts, though he happens to be a Christian. His other paper *The Christian Churches*, which appeared in our issue of May last, should also be read together with this. We would ask our Hindu readers again, if it is not their supreme duty to see that the work of ameliorating the condition of the backward classes—so long a monopoly in the hands of the Christian Missionaries—is taken up by their own people, and all those results—blighting of national and spiritual well-being, averted—results, which are the necessary out-come of their neglect of a most sacred duty? And again, as the first step in this direction, should not an earnest movement begin to take back into the mother-fold, sons of India, perverted from her ancient and incomparable religion?—Ed.]

WE have been told that when an Englishman leaves Suez and comes eastward, a transformation comes over him. He becomes a different man altogether, mentally and morally; but, unfortunately, in the wrong direction. However this may be, we have often wondered how it was that the average Anglo-Indian missionary never found it necessary to modify his ideas as to the

object of his coming out here. From the reports we read of missionary meetings in England, it is evident that the impression created in the minds of people there, by the missionaries, of their work in this country is an utterly false one. For they represent Hinduism as altogether a gross and unshapely superstition, and the people, as sunk in the densest darkness, mental, moral and spiritual. The whole vast population of this great and ancient country, from the intellectual Brahmin down to the very lowest class, are actually made out as living without hope and without God; and created, it would appear, for no other purpose than to serve as a field of ripened corn for the Christian missionary to cut down with his Biblical sickle and carry away in cart-loads to his Church, Chapel or Gospel Hall, according to the particular caste of the many sectioned creed he happens to belong to. The work of the omniscient and omnipotent Ruler of the Universe is then made out as dependent

on the people of England opening out their purse-strings, and allowing His work to be done for Him. In fact in the whole of this business there is no limit to the obligation of the Deity to the Anglo-Indian missionary. This is not intended for sarcasm ; it is a straightforward statement of facts as they appear to us in India.

We may well ask, Is the missionary never disillusioned after he has had some experience of the country ? It would appear not. Whatever his imagination may have pictured to him when listening to the extravagant presentation of things described above, and whatever ideas he may have formed of the nature of his work here, the missionary must surely find that on his arrival here he has no more heroic work to do than to take up his quarters in a comfortable bungalow ; to continue the same social life as in his own country ; to turn school-master and cram boys for Government Examinations ; or perhaps, to look after the moral and physical welfare of a few so-called Christians, composed of the lowest classes of the population. And yet generation after generation of missionaries have gone back to England and repeated the old fictions of the ripened corn-field and the paucity of the missionary labourer. It is only at rare intervals do we find some specially enlightened preacher of the Gospel trying to cast a little light into the minds of people in England as to the truth in regard to the religious condition of the people.

For several decades past the enlightened people of Europe have been familiar with the records of the ancient civilisation of this country. There are translations

in English of most of the philosophical and other writings of the ancient Hindus, and anybody of intelligence who comes out to India and acquires the least acquaintance with the people may easily find out for himself that the Hindus are not the unintelligent barbarians that missionaries make them out to be. Everybody has heard of the higher classes and the castes of the country ; and a glance at almost any individual member of these will be sufficient to show the signs of birth and breeding in them. The very look of the Brahmin is enough to mark him as a man with an intellectual descent ; and the Rajput's appearance shows him to be a hereditary soldier. The people in all their numerous sects and sub-divisions have their time-honored institutions, their long established customs, their religious rites and their elaborate temple worship, all redolent of culture and antiquity. One cannot talk to an ordinarily intelligent Hindu on religious questions without being plunged by him into metaphysical and philosophical problems far beyond the scope of the narrow and short-sighted materialism of the European. That any intelligent person therefore should come out to this country and, observing the evidences everywhere of culture and civilisation, should represent the people as sunk in "heathen darkness," appears to us nothing more than ignorance or a wilful perversion of facts—a shutting of the eyes to what is not wanted to be seen.

We will admit that there may be some work for the Christian missionary in India. He can do much good towards improving the moral and material condition

of the degraded classes, and we will also acknowledge that a considerable amount of such work has already been done by him. But he should be candid enough on his side to confess that this is the limit to the missionary's powers as a religious teacher in this religious country. Half the so-called missionaries who come out to this country are perforce confined to educational work. Why is this? Because there is no field for them as religious instructors, and it will not do for them to go back and to report the non-existence of the ripened fields of corn; the missionary bubble would be pricked; and there would be no funds forthcoming to keep up the huge delusion of the Biblical sickle and the weary labourers in comfortable bungalows.

Notwithstanding the facts so patent to all, of the utter failure of Christian missions in this country so far as regards the classes worth Christianising, there is still talk of what is called the "Evangelisation of India." Simple people in England are still made to believe that such a thing is within the range of possibility. In regard to the belief we may here remark that it is well known that the confidence of the Britisher in himself and his compatriots is such that he will believe anything to be within the range of their powers. We need not wonder therefore that the extravagant idea should prevail amongst the people who may frequent Exeter Hall and such centres of religious opinion in England, and that thousands of rupees should be thrown away on an empty dream. There is one reason, at any rate, why the supply of missionaries may continue to keep on although the

field for them may become smaller and smaller, and that is, unfortunately, that the missionary enterprise in England is largely a matter of business. In money-making England the Christian propaganda is a matter of money as much as it may be of religious sentiment. Possibly, at the first go-off, some really religious person or persons feel the need of organising a missionary agency. Soon however the possibilities of such an undertaking as a means of bread-winning is perceived by other less earnest and less spiritual-minded persons, and the agency falls into the hands of such persons, who have sons and brothers and cousins to provide for; and these sons and brothers and cousins are pitchforked amongst us as teachers of religion! This explains how it is that many Mission Agencies become family concerns. It also explains the too evident unfitness of the great majority of the men who come out ostensibly for a religious purpose. It further explains the difficulty experienced in letting in light on what we may speak of as the religious question as it concerns this country, among the masses in England.

That the Christian Missionary with his verbal creeds and book-made religion should be able to impart spiritual light to the Hindu nurtured on the Vedanta, is an incongruity of thought which no enlightened person would be guilty of. Probably the earlier missionaries knew little or nothing of the Vedanta. But between their day and ours much light has been thrown by European research on the Hindu religious philosophy. The study of comparative Religion, moreover,

has enabled educated people everywhere to gain an appreciation of the various oriental religions and has exploded the notion once held in Europe that the Christian creed was a new starting point in religion. Jesus himself had no new truth to teach. He but presented the eternal verities which appeal to every truth-seeking soul, and tried to revive in his degraded countrymen the light of spiritual truth which they had almost lost. But the Christian missionaries are not even teaching "the truth as it is in Jesus," as they would be less dogmatic and less bigotted if they did. Their Christianity is but the narrow dogmatism of the medieval churches, with its blind faith in authority and written documents, its miracles and vicarious atonement. That they have no idea of the essence of spiritual truth is evident. The fact that the best and highest thought of Europe is utterly estranged from the religion of

the Christian Churches is convincing proof that orthodox christianity is wanting in those essentials of philosophical truth which when grasped but receive fresh life with every advance of the mind of man. Orthodox Christianity as an intellectual system has no touch with science, and is unable to give a rational explanation of itself. Consequently the last resource of the philosophy of the padri is the intelligent formula, "Listen to what my Book says or retire to the nether regions." The fact is that orthodox Christianity is itself the crude survival of an ancient oriental philosophy which has filtered down through the hands of the ignorant, materialistic and persecuting priesthood of the European middle ages. Orthodox Christianity has therefore yet to rise to the level of its source before it can assume to even attempt to replace the Indian creeds.

A CHRISTIAN.

DISCIPLESHIP

(Adapted from the Mahabharata)

THE great sage Ayoda Dhaumya had three disciples, Aruni, Upamanyu, and Veda. One day the sage sent Aruni to dam a field. The disciple tried his very best to carry out his Guru's behest but could not succeed in checking the water from running out. At last finding no other alternative he laid himself across the passage of the water and thus stopped its course to some extent.

The Guru asked his disciples at home after Aruni. They said he had been

sent by himself to the fields. "Then," said the Guru, "we must go to the fields and see what he has done." So saying Dhaumya accompanied by his two disciples came to the fields. Not finding Aruni there he called out to him: "Aruni my dear child, where are you? Come to me." No sooner had Aruni heard these words than he started up and ran quickly to his Guru. Having offered him due obeisance he said: "Oh Bhagavan, here am I thy humble servant.

Being unable to stop the water by any other means, I laid myself across the opening. Hearing your voice, I left the place to present myself before you. I bow down to you, my holy father. Please tell me what I can do for you now."

The Guru being immensely pleased with Aruni's devotion poured blessings upon his head and said, "By thy devotion the highest good will come to you. The Vedas and Scriptures will reveal themselves in your illumined heart!" Aruni's discipleship ended and he was set free to go wherever he liked.

Next came Upamanyu's turn. After he had completed his studies the Guru directed him to look after his cows in the woods. He had to leave home early in the morning and come back in the evening. He did not have any time to eat his dinner. One day the Guru asked him how it was that he was not reduced in bulk in spite of going without food. The disciple humbly replied, "I get my food by alms after I bring the cows home in the evening." "But," said the Guru in quick response, "you should not take anything without first offering it to me." From that day forwards Upamanyu would bring before his master every evening all that he could get by begging. The Guru would take every thing that was thus offered to him and did not seem to care as to how Upamanyu should appease his hunger. Some time afterwards the Guru spoke to Upamanyu, "You look quite as plump and healthy as before. You get nothing to eat and have to work so hard all day long. How is it, then, that you do not grow lean and weak?" Upamanyu said:

"I do not starve, my Lord, but get my food by begging a second time in the evening." "Oh my boy," gravely replied the Guru, "such must not be the means of livelihood of one living in the family of one's Guru. It affects the interest of those who live purely upon alms. Moreover, that shows you are yet a prey to greed." "I must not do so again," was Upamanyu's soft reply. He accordingly gave up begging a second time but did not yet show signs of losing flesh. The Guru again asked him how he still managed to keep himself so sleek, now that all means of living were cut off from him. Upamanyu's prompt reply was, "I live upon the milk of the cows, revered sir." The Guru with a stern rebuke said, "But I never gave you permission to do so!" "I will never do it again" replied Upamanyu in his meek and submissive way.

Thus, without a day's remission Upamanyu tended his Guru's cattle rising up at day-break, and coming back in the evening when he would present himself before the Guru to make him obeisance. The Guru noticed with great wonder that Upamanyu was as far from being thin as he was ever before. Once more he asked him the same question as he did several times before, in reply to which Upamanyu said that he took the foam of milk from off the mouths of the calves after they had their fill. Again came out severe remonstrances from the lips of the master: "Have you no eyes to see that the gentle calves throw off foams on purpose to feed you—starving themselves for your sake? Have you no heart to feel for the poor creatures?" Upamanyu bitterly

felt the wrong he was doing and promised to the Guru never to do it again.

Upamanyu was thus reduced to utter starvation. One day while following the herd he felt very hungry and chewed a handful of *arka* leaves. The milk of the leaves got into his eyes and he became blind, and groping about he fell into a dry well.

When evening came and Upamanyu did not return, the Guru asked his other disciple why the young man was so late. He said, "I have forbidden Upamanyu to take food. Perhaps that has annoyed him and he has decided not to come to me any more. Let us go out in search of him." So saying they went out into the woods and the Guru repeatedly called aloud by the name of Upamanyu. Hearing his Guru's voice Upamanyu cried out, "I have fallen into a well, my revered sir."

"How did this happen?" enquired the Guru. On hearing the reason from Upamanyu the Guru asked him to pray to the Aswinikumars, the physicians of heaven, for the restoration of his eyesight. Upamanyu acted accordingly and his sight came back to him. The Guru next told him that he was now at perfect liberty to depart, as all wisdom would well up in his heart of itself. The third disciple was also tried in a similar way and when the Guru saw that he was firm as rock in his devotion to him he blessed him, and Veda found himself in possession of the highest wisdom that man can attain.

The effect of discipline and good company upon the character of individuals and upon the aggregate of individuals is now too widely known to require any

further elucidation. But the sort of obedience involved in the system of Guru-Seva, as illustrated in the above story (which is one among the almost numberless stories that can be met with not in the Purans alone, but also in the Srutis and which convey the same lesson *viz.*, the efficacy of Guru-Seva) is objected to by many on the ground that it is akin to servile dependence which instead of improving the character, kills out all self-reliance which is universally admitted to be essential for the building up of character. A close and careful study of the principles upon which the Guru-Seva system is based, at once cuts the ground from under the feet of this allegation and shows the infinite wisdom of the people who first instituted the system.

Development of character is indicated by its growing freedom from selfishness. The highest form of character is that from which the dross of self has been completely purged out. Religion which teaches the essential unity of all beings alone furnishes the *rationale* of this sort of character and helps its evolution more than anything else. Morality founded upon views other than religious does not believe in the complete giving up of the self. On the other hand, self is the corner-stone upon which it is based, for morality is encouraged by these schools only in so far as it is found to be a means of securing the greatest amount of happiness to all—including, of course the selves of those who conceive and propound these physico-ethical views of morality.

That man should completely forget his own self, that he should identify his

interest with the whole universe, that he should, in the words of Bhagavan Sri-krishna, consider the joys and sorrows of all beings as his own, is the demand which religion makes upon her votaries. And why? Because there is really no such thing as many (Katha Up. II. 1, 11). Because the truth is that "One alone exists" (Rigveda I. 164, 46). The more a man approaches towards this unity the less he sees diversity in nature—the less he feels the sense of separateness between himself and others, or in other words, the less egoistic he becomes. Or taking the process in the reverse order, the less a man is egoistic, the more he is spiritually advanced.

To the spiritual aspirant therefore, the question of supreme consequence is, "How to kill egoism?" The unique importance of Guru-Seva comes from its ability to solve this vital problem of religion most satisfactorily. We shall see later on how this is so.

A few words now about independence and self-reliance. We call a man independent who can do things according to his liking. But the character of this liking determines the moral nature of the independence a particular person enjoys. A man who is strong enough to satisfy his cravings for gold by plunder and can escape being arrested may be called independent in one sense but his liking being of a very low moral order—we do not call his independence right.

The disciple who places himself under the guidance of a Guru does so not under compulsion but out of his own free will. Anything done of one's own accord does not show any lack of self-reliance on the part of the doer. Moreover the *motive* which impels the disciple to choose a Guru, being of the very highest order,—the realisation of the

Infinite—the charge of want of self-independence cannot hold good in the case of the true disciple.

To have control over the senses, not to feel agitated by the gusts of passion, is the beginning of religion. But in order to fulfill itself it demands that the higher self-consciousness, which had to be carefully developed and strongly asserted in order to bring the animal nature under perfect control, should itself be destroyed. There comes a time in the life of an aspirant, when, what we call the loftiest morals, cannot satisfy him: when even the higher egoism—which was so very helpful in the beginning—seems to be a hindrance to perfect self-realisation. At this stage the *sadhak* feels as if he can see the Light but can not touch it owing to the intervention of a thin transparent veil. This thin veil must be rent asunder. To effect this grandest achievement he must give up his self-will completely. But how should he begin? Should he give up his independence to anybody and every body? No. Though a man who has risen to the high state of morality indicated above is in not much danger of falling off from the right path by being taken advantage of by men of sinister motives, yet he is not quite out of danger. So long as there is the least touch of egoism one cannot be quite safe. So he begins by giving up his will to one who has no self in him (for such is the true Guru) and who cannot therefore err and lead others to err. When by giving up his self the disciple becomes self-less, he *sees* his unity with all and loves all and serves all as his own dear self. He in his turn 'becomes like the spring bringing peace and blessings to all.' This is true wisdom—the revelation of the Vedas in the heart—the true self-reliance.

A SANNYASIN.

IN MEMORIAM: SWAMI VIVEKANANDA

THE following is the full text of the speech delivered by Mr. N. N. Ghose, at the Vivekananda Memorial meeting held in the Town Hall, Calcutta, the other day :—

Mr. Chairman, Ladies and Gentlemen, —It was in this very hall not many years ago that I had to move a resolution thanking Dr. Barrows of America and Swami Vivekananda of this country, the one for having given an opportunity, the other for having used that opportunity, to expound the Hindu religion at the Parliament of Religions at Chicago. Only a short time has elapsed since then, and it is sad to reflect that both have passed away. It is my melancholy duty to-day to move a resolution expressing gratitude not to Swami Vivekananda but to his memory. In doing so I hope I shall be pardoned if I utter sentiments which may appear unfashionable to any of you. The Swami is entitled to our veneration not so much as a scholar, as a thinker, as an orator, or even as a missionary of our religion, but as a sincere and intensely devout religious man. When I was requested by some gentlemen to speak at this meeting it was not without much hesitation that I consented. I told them that his co-workers at the Belur Math were the best persons. What right have I, what right have any of us, immersed in worldly pursuits, engaged in selfish ends,—either wealth or honour or fame or all combined,—what right have we to say

that we are sincere admirers of the saintly Vivekananda who not only preached Vedantism but lived it? Vedantism was in his hands not a mere philosophy, not a thing to be merely shouted out from a platform, not a militant weapon for destroying this or that creed, but as something constructive and healing. He cherished it not as a metaphysical doctrine but as a religion ; not as instrument of criticism and controversy, but as something teaching humility and reverence. He believed in and taught something higher even than the doctrine of the brotherhood of man, namely the absolute oneness of all that exists. If we mean really to admire a man we have to imitate him as far as possible, to follow his example and precepts. If Vivekananda was original in any thing, it was in the life he lived. A Hindu saint does not consider it his duty to preach. It is enough for him if he can see the light, live the ideal life and work out his own salvation. Vivekananda's life was a life as well of quietude as of exertion. In him were combined the two ideals, that of the Hindu saint, meditative and passionless, and that of the religious man of the West, who must preach what he knows, and work for the well-being of others. In him therefore there was the happy conflux of the East and West as regards the ideal of the religious life. He was in the world but not of it, working for his fellowmen with the utmost might, but with his interest

and affections and secret pieties of the heart fixed on the Divine. We who profess to be his admirers cannot all of us renounce the world but being in the world we can at any rate make an effort to put our mind in the proper attitude.

The resolution refers to the work of the Swami in England and America. There is something specially valuable in that work. An ordinary preacher of Hinduism before a non-Hindu audience can expect to be only scoffed at. Vivekananda by his exposition was not only not scoffed at, but he conquered. He inspired a respect for himself and for what was infinitely greater to him, his religion. His very first effort was a triumph, and the promise that he raised was fulfilled by his subsequent work. It is just as well that the light of our religion has been communicated, even in some very small measure, to some section of the West. The turn of events has been such in India, the tide of thought has been running so, that progress is held to lie in the direction of increasing materialism, and it is not impossible that at some time, however remote, Hinduism shall have disappeared from the land of its birth. I have so great confidence, however, in the ultimate triumph of what is true in thought and faith, that I am led to hope that Hinduism, if it perishes on Indian soil, will re-appear in other climes and under other suns. Sturdy sons of the West, full of earnestness, honesty and courage, and not demoralised by slavery, will know how to cherish a truth after once they have appreciated it, and will know also how to spread it far and wide. And if all that is essential in Hinduism finds a home and nursery

in the West, Vivekananda will deserve to be remembered as the first Hindu who helped in that consummation. I am aware of no English-educated Hindu who has done so much to interpret Hinduism, to show its deeper spiritual significance to Western minds and the westernised minds of our own country. He may have differed from some in regard to the social or ceremonial aspect of Hinduism, but it was his habit never to emphasize differences. He took it upon himself not to denounce but to interpret Hinduism, and in the attempt to explain it he never sought to explain it away. He remained a Hindu to the last, humble, reverential, tolerant, catholic, like his great master.

It is time, I should close. Here was a fine, emancipated soul. To the emancipated, death makes no difference. They are emancipated when alive, emancipated after death. Vivekananda has passed away, but while we fancy he is removed from us by worlds, it is possible he is here, in the very midst of us. We say we are met here to commemorate him, but if we are not even partially imbued, and do not seek to imbue ourselves, with the spirit of his teachings, and if with his penetrative insight he looks into our hearts *he* will not be thankful for our proceedings but will rather rebuke us for this mere mockery and pageant of grief. Ramakrishna Paramhansa left him as a disciple and successor. I cannot say if *he* leaves an heir. I cannot say if this movement for a memorial will have any greater success than other movements of similar kind. But whether his memory is preserved or not in bronze or marble, let us make an effort to preserve it in

ourselves. I have read his writings not only with pleasure but also with profit. From some of them, I have received instruction which has revolutionised some of my ideas. And I am sanguine enough to hope that a careful study of what he has left behind will produce similar effects on the mind of many of you. By an incorporation in ourselves, to the extent that is possible, of the lessons of his life and his lectures, let us seek to treasure up his memory and bear witness to his work. I shall now read the resolution which stands in my name.

* * *

A Crowded Meeting was held on the 26th September last, in the Gaiety Theatre (Bombay) under the presidency of the Hon. Sir Bhalchandra Krishna in memory of the late Swami Vivekananda.

The chairman, with a few introductory remarks regarding the life of the late Swami Vivekananda, asked Sister Nivedita to address the meeting. She rose in the midst of deafening cheers and addressed the meeting for nearly an hour and a half dwelling on the life and work of the late Swami and his *guru* the late Shri Ramkrishna Paramahansa. She said that she came there to speak as the disciple and daughter of the late Swami. She concluded her remarks hoping that the people will be true to themselves and true to the mighty treasure (of Hindu religion) that they hold;—they hold it not for their own benefit but for the benefit of the world, of the suffering humanity. The Hon. Mr. Daji Abaji Khare then moved the following proposition, which being seconded by Mr. N. V. Gokhale was passed with acclamations.

“That this meeting places on record its sense of the great loss the country has suffered by the premature demise of the late Swami Vivekananda and expresses its high appreciation of his great work and example.” Mr. Hiralal V. Shroff and Mr. Chafekar addressed the meeting in Gujarathi and Marathi respectively. Mr. Hardeoram Nanabhai, barrister-at-law, in supporting Mr. Khare’s proposition said as follows in English :—“I address you because Swami Vivekananda belonged to my community—the Kayastha community and because he was in England when I happened to be there, and I know what people and independent critics thought of his work. The people of England, Gentlemen, are utterly ignorant of things Indian, but I must say at the same time, to their credit that they are very anxious—extremely anxious—to know every thing ~~possible about India~~. The only source through which they can know anything about India are our benevolent friends, the Christian missionaries. I was once addressing a meeting in Derbyshire, and as soon as I opened my lips the first question put to me was ‘Do you believe in God? What is your religion?’ I was told ‘You Indians are savages.’ I asked them what they thought of Prince Ranjitsingji who scored such victories on the cricket field. They said ‘that does not matter; do not the Red Indians draw their bows and throw their arrows very far? (Laughter). Athleticism does not show any sign of spiritual salvation.’ ‘Well then,’ I asked, ‘what do you think of Dr. Bose?’ They said, ‘electricity does not bear any relation to spiritualism.’ Then I asked them about Mr. Dadabhoy Naoroji (Cheers). They

said 'that old gentleman has done something ; he has given us some idea of the Indians that they are very poor' (Laughter). 'We are also told that the Indians are always afraid of death among mosquitoes' (Laughter). 'They are afraid of death from snakes and tigers ; India is a horrible place and the Hindus do a horrible thing by throwing children before the Car of Juggunnath (Laughter) and by drowning their female children in the river (Laughter).' I stood quiet while they were thus speaking with me and then I said 'look here, consult your common sense a bit ; if every female child was drowned in the river how am I here ?' It was then only that they saw the absurdity of their information. When I began to speak to them about Hindu religion a cry came from them 'what are these missionaries going to convert you from ? (Laughter). Send us some of your missionaries.' Gentlemen, my object in telling you this story is to shew you the necessity of sending out there Hindu Missionaries like Swami Vivekananda (Cheers). They should teach them our religion—Vedanta which can lead to the salvation of mankind, and which is the

key to the so-called religions of the world. When our people teach them that religion they will begin to respect us. Swami Vivekananda did great work there ; I am not exaggerating anything ; I am telling you exactly what I heard from the people in England themselves. Once he preached in my own neighbourhood. I say that at that time he created quite a sensation in England (Cheers). If he had remained there a few months more he would have done still better and had he remained there for ten years he would have created quite a revolution (Cheers). In conclusion, I say that Swami Vivekananda has done in England in the realm of religion what Mr. Dadabhoy Naoroji has done in the realm of politics" (Cheers). —*Mahratta*.

[Yes, it is true that the need of sending Hindu Missionaries like Swami Vivekananda to England and to other Western countries is great. It should not however, be forgotten that it requires the most capable, the most patriotic, and the most spiritual of young Indians to make anything like Swami Vivekananda of. How many of them are alive to this their national want ?—Ed.]

CORRESPONDENCE

A REJOINDER

To the Editor, Prabuddha Bharata,
Sir,

In a recent number of your journal you have adversely criticized Mr. Kishori Lal Sarkar's book, "The Hindu System of Self-culture." From this criticism it appears that your views regarding certain topics of the Patanjala Yoga Shastra are entirely different from those of Mr.

Sarkar and you have concluded that Mr. Sarkar has made mistakes in the interpretation of the Yoga Shastra. But your criticism seems to me to be on false issues and perhaps based on misunderstanding. As you have requested me to utilize a very limited space in your journal, I shall take up only one point of your criticism—what you have considered

the fundamental mistaking of Mr. Sarkar which has given rise to other mistakes—*viz.* the order of the three parinamas.

You quote from the commentary of Bhoja Raja a passage regarding the *nirodha* state of the mind to prove that the idea of *nirodha* is used in the most comprehensive manner as going the whole way of Yoga covering all the three parinamas,—*nirodha* parinama, *samadhi* parinama and *ekagrata* parinama. No body denies that the word is sometimes used in this general sense. Mr. Kishori Lal Sarkar in his book expressly mentions this. But Rishi Patanjali invests this word as well as the word *samadhi* with a specific meaning, in connexion with the subject of parinamas. Other instances of the same word not being used exactly in the same sense, in different places, can be found in the Patanjala. For example, the word *bitarka* is defined in sutra 34 book II in a special, moral sense. While *sabitarka* *samadhi* is defined in sutra 42 book I. by no means in that special sense. Similarly Patanjali explains how to attain *nirodha* in a general sense in sutras 12 to 16 book I. While he explains how to attain *nirodha* parinama in a specific sense in sutra 9 book III. What has been said regarding the *nirodha* and *nirodha*-parinama can be affirmed regarding the *samadhi* and the *samadhi*-parinama.

In your view of *nirodha*, “while in the *nirodha* state all impulses and images melt away, the mind does not exist as such &c.,” you have altogether ignored the *samprajnata* *samadhi* while the commentator Maharshi Vyasa in his commentary sutra 2 book I. points out that if yoga were meant purely to be something tran-

scendental, the words in the definition would have been *nirodha* of all *chitta* *vrittis*. But says he, as in fact, yoga is meant to include what is *samprajnata* or worldly *samadhi*, the omission of all (*sarva*) before the word *chitta* *vritti* is intentional. In fact, most of the Patanjala sutras relate to this worldly or *samprajnata* *samadhi*. So you will see that Mr. Sarkar is not stretching things to make yoga applicable to worldly matters, seeing that yoga itself is allowed by Patanjali himself to be worldly as well as unworldly.

Taking an extreme view of *nirodha* you have come to the conclusion that *nirodha* and *samadhi* are the same. Leaving the extreme view of *nirodha* out of consideration I think that there is not much difficulty in understanding that *nirodha* leads to *samadhi* just as *nirodha* parinama leads to *samadhi* parinama.

The real difficulty with you is whether *ekagrata* parinama is to be regarded to be the head or the heel of the three parinamas.

Both Vachaspati Misra and Bijnan Vikshu insert the words *Tatah punah* at the beginning of the text of the sutra 12 book 3. So the text of the sutra in accordance with them runs thus :—

*Tatah punah shāntoditau tulyapratya-
you chittasyaikāgrata parināmah.*

Tatah punah evidently means after the *samadhi* parinama has ended as Bijnana Vikshu explains it.

*Tatah sarvārthatāyah nihsheshatah
kshaye sati &c.*

Maharshi Vyasa says in his commentary of the sutra, *samāhitachittasya pur-
vapratyayah shāntah, uttarastatsadrisha
uditah.* Commenting on this Bijnan Vikshu points out, *Samāhiteti : Sama-*

dhyarudhasya, chittasyetyarthah. Anena purvasutroktā chittatvyavachhedah kritah. Tatra . samādhiyamana-chittasyaiva parinamasyoktatvaditi punastathetyanena dhārāvahika ekagrata santana uktah, i. e., by the expression Samāhita Chitta, the state of chitta described in the preceding sutra is marked off, from this. There the state of chitta going through the stage of samadhi is described. Then again in this state there is continuous ekagrata.

Though Bhoja Raja's text of the same sutra does not contain the words Tatah punah, but in his commentary he clearly establishes that samadhi parinama ends where ekagrata begins, and ekagrata parinama is the settled state of ekagrata.

So you will see that your quarrel is not with Mr. Sarkar, but with the learned commentators of yoga shastra whom you take to be authorities.

Now if you look to the meaning of the sutras you will find that the mention by Rishi Patanjali of the three parinamas one after the other, is not a matter of accident, but intentional and they are logically connected with each other. But I refrain from entering into a discussion on this point as this will be an encroachment on your valuable space.

Even a casual student of yoga knows that much sophistic verbosity has gathered round the beautiful and scientific system of Patanjali. So one should ponder on passages like the following which I quote below from your criticism.

"Taking ekagrata as the unit, twelve-fold ekagrata makes a dharana. In the same manner &c....."

I shall request you to be so good as to explain kindly what you mean by your

"Freedom or getting beyond the need of action." Is the Geeta principle of nishkama karma or self-surrender, something lower and different from that? And do you insist upon a doctrine that development of power and readiness to utilize that power in response to sattvic call, are not involved in the ideal what the yoga shastra inculcates? †

To be consistent with your idea of "Freedom" you have interpreted sutra 3 book I. making purusha devoid of any power even of superintendence. But he is all power in the shape of chit by the conclusion of the yoga shastra as shown by the last sutra of the whole book, svarupa pratistha va chiti shaktiriti.

In connexion with this sutra Bhoja Raja refutes the views of other darsanas

[†Saving this question and the statement that according to Bhoja Raja the adhishthātrivam of Atman means karttrivam, nothing in the above rejoinder calls for comment, since all the points raised in it, have, more or less, been dealt with in our review. There is no gain therefore in lengthening this discussion. We shall briefly answer our correspondent.

We hold that the goal of the Gita and the Yoga Shastra like that of all the other Upanishads and Darshanas, is Moksha, not Sātvic or any other action. Nishkāma Karma, Sātvic action, Self-surrender, all these concern the man who wants to rise to Yoga—not him who has risen on the top. Let our correspondent read Gita VI. 3., with Sankara's commentary.

We fail to find that Bhoja Raja has explained ādhishthātrivam to mean karttrivam in his commentary on the Yoga-Sutras III. 50, as stated by our correspondent. On the other hand Bhoja Raja says karttrivābhimānashithili bhāvarupa in reference to it.—Ed.]

and comes to the conclusion,

Ittham sarveshveva darshanesva-
dhisthàtritvam vihaya nanyadatmano-
rupamupapadyate.

"So it will be seen that there is no other alternative for the darsanas but to acknowledge the adhisthàtritvam of àtman." Now the meaning of the word adhisthatritvam is explained by Bhoja Raja in connexion with sutra 50 book III. as meaning kartritvam (superintendence).

I may take up some of the minor points raised by you in a future issue of your journal.

SARASI LAL SARKAR.

REPLY TO 'A SEEKER AFTER TRUTH'.

To the Editor, Prabuddha Bharata.

Dear Sir,

What can a mirror or a picture convey to our mind? If the mirror or picture be very good it could but give us the forms and colors, say of a person, and that would be all. It would be impossible for the mirror or picture to give us the true nature of the person, its acts, deeds, thoughts, life and soul.

Words are mirrors; even the best explanations, the most intellectual analysis of the true nature of our Soul will, at the best, bring but a dead image before our mind-mirror: a mirror's picture in a mirror. All that most of us can gain through books and teachings on the Soul is but the reflex of a picture.

But this is much, very much indeed. Do we wish to see life, Soul in this picture, do we earnestly desire so and struggle for it? Do we wish to recover, to discover our true Self? If so, we will be able to see it a hundred times more real than we see

our bodies and surroundings, nay, these will disappear entirely and the whole Universe will show us but the Soul, the One Soul, our true Self, which was never born or reborn, always stainless and perfect; playing with Itself. This must be and can be realized.

Thoughts and words, Science and Philosophies are conscious or unconscious efforts, to express religion; they are the roads leading to the basin of the Soul. Through these we can gain a look at its shore; if we wish to taste its water we must do so ourselves, we must realize it ourselves.

But words and thoughts go far towards this realization. We think of the Soul as absolute Existence, Knowledge, Bliss: there is no such thing as "impossible" for the Soul. If we admit this—and here is a point that will remove a thousand doubts—*why could not our Soul clothe itself with temporary ignorance and the power to work itself back to Its true nature?*

This idea has been a wonderful aid to the writer's mind on his way to the understanding of Advaitism; perhaps it may prove a first help to 'A Seeker after Truth.'

Yours sincerely,

H. C. MAASS.

WE have received with thanks a copy of "The Report of the Indian Universities Commission" published by Messrs G. A. Natesan & Co., of Madras as supplement to the Indian Review. Considering the great issues involved in it and the stir it has created throughout India, the publication of the Report in a form within easy reach of all is opportune. It can be had of the publishers at eight annas.

NEWS AND NOTES

THE last section of the new Pacific Cable has been laid. The length is 3,455 miles.

IT is believed that a Transvaal Loan of thirty to thirty-five millions will be announced early in the session.

A RUSSO-JAPANESE Society has been established at Moscow to promote Russo-Japanese commerce. It establishes a mill at Minsk for weaving Japanese raw silk.

A RECENT cure for consumption advocated by an Irish physician, Dr. W. C. Uinchin, is the inhalation of the vapour of garlic juice. The doctor claims that by this method he has effected some remarkable cures.

A WEAVING Company, with a large number of fly-shuttle looms, has been formed by a number of Bengali capitalists in the town of Cuttack. They have satisfied themselves that their enterprise has every chance of success.

ORDERS have been received for the despatch to South Africa of Boer prisoners from India in batches of 1,000 each in the hired transports *Ionian*, *Ortona*, *Aurania* and *Montrose*, sailing between the 22nd October and 10th December.

IN a speech at Rotterdam, Botha stated that 20,000 Boer women and children were dead on account of the South African war, that 4,000 men were killed

in battle, and of 16,000 wounded the majority were incapable of working for subsistence.

RAO Jogendra Narain Rai, Zemindar of Lalgola, in the district of Murshidabad, wishes to make a grant of one lakh of rupees to the Government with the object of relieving the scarcity of good drinking water in the Lower Provinces.

IN the Muotathal, near Shewyn, Switzerland, there is probably the largest cave in Europe. This summer, three separate parties explored it. The distance traversed amounts altogether to no less than 8000 yards, and the end of the cavern has not yet been reached.

THE Californians have a "mammoth" combined harvester which reaps a swathe 35ft. wide and immediately thrashes and winnows the grain from the straw, delivering it in sacks on the spot. The machine harvests from seventy to a hundred acres a day, yielding from 1,000 to 1,500 sacks of grain.

DESPATCHES from Tokio give particulars of an appalling catastrophe which occurred at Odawara, 34 miles west of Yokahama. A typhoon swept the district and wrought vast damage followed by a tidal wave which covered the lower parts of the town. A large number of houses was overwhelmed and 500 people perished.

A MOVEMENT has been set on foot for the establishment of a crematorium for Europeans in Calcutta. The leader of the movement is Mr. John Davenport, an Anglo-Indian merchant, and a preliminary meeting of those who are in favour of the movement will be held shortly to discuss the question of ways and means.

LAST month, Swami Trigunatita of the Belur Math, left for America, to carry on the Vedanta Work in California U. S. A., in place of Swami Turiyananda who was in charge of the above work and is now come back to India. The Swami's centre of work is "Shanti Ashrama," which was founded in the life-time of our beloved Swamiji.

DR. J. C. Bose returned to Calcutta last month after a stay in Europe of more than two years. During these two years he was busy with a number of researches on biology. The result created a stir in the scientific world. These and the methods that produce them form the subject of a volume to be shortly published. The title is "Response in the Living and Non-Living."

IT is announced that the life of Dr. James Martineau which was being written by Revs. Dr. Drummond, and C. B. Upton at the request of Dr. Martineau's sons, daughters and friends will be published by Messrs. Nisbet & Co., in the course of this month. The book is to be in two large volumes with several portraits and illustrations, and will be issued at thirty shillings.

THE work of the Maharashtra Female Education Society is making steady

progress. Last year the number of the female students on the rolls of the High School was 75, that on the rolls of the Training College being 47. The practising and primary schools seem to be gaining in popularity for the attendance in these has increased from 143 to 177. The total funds of the Society amount to Rs. 1,27,801.

MR. J. N. Tata who has already obtained world-wide renown as a benefactor of humanity and a practical educationist, is now bringing himself in evidence as a regenerator of national industries. He is at present on a tour to England and the Continent in connection with his large scheme of working the rich mines in the Central Provinces and is also engaged in discussing the prospects of a steel industry in India.

THE following note has been issued by the Revenue Department:—The Government of India have received intimation of the prevalence in Java of a plant disease locally known as the "search disease," which attacks and destroys sugar-cane. It is considered desirable to warn the public against the importation into India of samples or consignments of Java cane, which might result in the introduction of the disease among Indian cane.

THE local mines in Kashmir territory, 40 miles from the Jammu Railway, are turning out very favourably. Seams ranging from 5 to 12 feet in thickness have been discovered. The coal is being used for pumping the water-supply of Jammu City, and is giving such satisfactory results that the North

Western Railway is arranging to take 10,000 tons as an experiment. The field is the property of the Kashmir State, which is likely to derive a handsome revenue from it.

THE Government of India have recently sanctioned a monthly allowance to three Bengalee authors of established reputation. They are Babu Kisory Mohun Ganguli whose claim rests on his English translation of the Mahabharata, published by the late P. C. Roy, Babu Hem Chunder Banerjee, one of the eminent living Bengali poets and Babu Dinesh Chunder Sen who has written a history of the Bengali language and literature which is a voluminous work of great merit. Ganguli gets Rs. 50 per month, and Banerjee and Sen. Rs. 25 per month, each.

THE University of Pennsylvania has recently received twenty-two cases of tablets from the library of the great temple of Bel, unearthed at Nippur, Babylonia. It is said that every tablet was written before the time of Abraham and it is anticipated that many of them will shed light upon the early chapters of Genesis. So far about 20,000 tablets have been recovered. It is believed that the entire library consists of 150,000 tablets, every one of which dates back at least three thousand years before Christ. Excavations will continue to be made. It is estimated that it will require about twenty years to copy and translate the records already obtained.

THE two Japanese trade commissioners, who recently visited India, have completed a four months' tour in South

Africa for the purpose of estimating the commercial possibilities of the new British Colonies, and have sailed for England. In an interview they said that they anticipated the establishment of a large trade in lacquered ware, light furniture, fancy goods, and silks. With regard to cottons, Korea and China take the bulk of the Japanese export under this head, the Japanese manufacturers being unable to compete with Manchester for the South African market. The principal obstacles to trade with Japan are the absence of direct shipping and the consequent delays which occur in local harbours. The commissioners, on the whole, report very favourably upon Japan's trade prospects in South Africa.

SERICULTURE is a subject that has been recently included in the curriculum of the Seebpore Engineering College. Twenty lectures are delivered on the subject in the course of a year. Students who attend these lectures are taken at Government cost to the several centres of silk work in the Lower Provinces, where they are given opportunities to acquire practical knowledge of cocoon rearing and silk-weaving. From the enthusiasm which some of the students have exhibited in mastering the subject it may be anticipated that in course of time considerable impetus will be given to the industry. It is stated that a number of natives engaged in the industry have lately learned the use of the microscope in their work, and it is possible that scientific methods of silkworm rearing and silk manufacture may be adopted with very beneficial effect.