

PRABUDDHA BHARATA

OR

Awakened India

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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

Katha. Upa. I. iii. 4

No. 73, AUGUST 1902

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MAYAVATI:

Kumaon, (Himalayas).

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3, CARLSTR. 3.

New York : S. E. WALDO, 249 MONROE STREET, BROOKLYN.

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

Indian annually :

Foreign annually

Re. 1-8.

1902

4s. or \$ 1.

Single copy As. 3

Single copy 4d. or 10 cents

Prabuddha Bharata

VOL. VII]

AUGUST 1902.

[No. 73

SRI RAMAKRISHNA'S TEACHINGS

HOW TO CONQUER EGOISM—III

YOU put on the fire in a cooking-pot, water, rice, potato, and brinjal. Ere long the potato, brinjal and rice begin to move and leap within the pot, as if they were vieing with one another in their pride that each was moving and leaping of itself. If children see them they think that they are living things and hence are astir. But those who know better explain to them that the potato, brinjal and rice are not moving objects; it is owing to the agency of the fire underneath that they are agitated; if the fire is taken away they will cease to move. The egoism which makes the jiva think 'I am the doer' arises from ignorance. All is strengthened by the strength of God, —all is silent if the fire is removed. The puppet dances well in the hands of the magician but when it falls down from his hands, it does not move or stir.

SO LONG as one is not blest with the vision Divine, so long as the base metal is not turned into gold by touching the philosopher's stone, there will be the delusion of "I am the doer," and so long must there necessarily remain the idea of the distinction between "I have done this good work, and I have done that

bad work." This idea of duality or distinction is the Maya which is responsible for the continuance of the world current. By taking refuge in *Vidya maya* (the *maya* having preponderance of *satva*) which follows the adoption of the right path, one can reach Him. He alone crosses the ocean of this Maya, who comes face to face with God, who realises Him. He is truly free, living even in this body, who knows that God is the doer and he is non-doer.

THERE are three ideals, 'I', 'Thou,' 'Thou and I.' (1) Whatever is, was or will be is myself, or I was, I am, and I will be in all eternity; (2) Thou art and all is Thine; and (3) Thou art the Lord and I am Thy servant or son. In the perfection of any of these three ideals the realisation of God is attained.

Q. SIR, you are advising us to forsake the "naughty I" but saying that there is no harm in keeping the "servant I."

A. YES, the 'servant I', i. e., the conviction that 'I am the servant or I am His worshipper.' There is no harm in it, on the other hand it brings us to God.

THE CHRISTIAN MISSIONS :

THE NEW SITUATION.

[WE need make no apology for the length of this paper, written by an esteemed correspondent. We beg all of our Hindu readers to carefully peruse it, and ask themselves, if it is not time to bestir themselves in the cause of their religion. The last census has shown an increase of 638,861 souls in the Christian population of India, and a total number of 2,923,241. Famine and social oppression on the lower classes are the two friends of the Christian Missionary in India, which strengthen his hands and swell his fold. Are there not enough patriotic young Indians who can band themselves together and at least imitate the Christian Missionary work among the masses, remove the social disabilities of the lower classes and prevent, while there is yet hope, the devitalisation of their nation and the decay of their peerless religion? Our beloved Swamiji used to say that it was the Mission of India to make everybody a Brâhman. Today, when all India is mourning his loss, will it not be the most fitting memorial to him to form a band of workers, drawn from all parts of our motherland, who, renouncing everything, will engage themselves to better the condition of the masses, work systematically to check the progress of Christian Missionary aggression, and open a door in the dead wall of Hinduism for the return of her perverted children? That will indeed be the most genuine expression of admiration for, and the sincerest tribute that can be paid to, his blessed memory!—Ed.]

I was very glad to see from the May number of "Prabuddha Bharata" (page 82) that people are waking up to the fact that a purely defensive attitude is no longer sufficient. I was somewhat astonished not long ago to read in an Indian paper, an abstract of a speech delivered in London by the talented writer and traveller, Mrs. Bishop (Isabella Bird) exalting the Christian Missions, and vehemently attacking every non-

Christian creed. The favourable reception of this speech should not be a matter of surprise as the audience was gathered at Exeter Hall, but it is disconcerting to find a talented and well-informed person lending the prestige of her name to such aggressive fanaticism, and it is sad to think that at the dawn of the XXth century, in the heart of civilised Europe, there should still exist a powerful section of the public actuated by such narrow-minded and prejudiced ideas.

It would be difficult to answer Mrs. Bishop's speech point by point, as there are not many points in it. She boldly denounces every Eastern Religion and asserts with absolute confidence, but without supporting her assertions with any arguments, that the Eastern people are abjectly degraded, and their creeds abjectly degrading, and the only remedy is to enlighten them, with the Religion of the West. Indeed, in her bellicose ardour, she advocates nothing more nor less than a declaration of war, unmerciful war, against Buddhism, against Hinduism, against Mahomedanism, those corrupt, demoniacal, superstitious creeds. Poor battered China is more exposed than any other land to her terrible anathema, though she spares no other "heathen" country from Morocco up to Corea, India naturally receiving some share of her attentions. But in the case

of China she wants immediate, organised warfare! So far, says she, there has been only "desultory sharp-shooting", but now we should "enter upon the gigantic enterprise of the conversion of China, a gigantic enterprise which must be undertaken, if it is to be undertaken at all, just as we should undertake a great war, just as we should undertake any other great enterprise, carefully considering the cost, carefully training the best agents for the work....." She says further: "In China itself I believe that a great work is going to be accomplished, that every man and every woman you send to China is one who will bring to bear something upon the foundations of idolatry which will make those foundations totter."

It is but too true that it is high time for you no longer to keep to a purely defensive attitude.

To return once more to Mrs. Bishop's stupefying but clever speech, she lays great stress upon the importance of *medical* missions. The presence of the missionary by the sick-bed gives him great power over the soul of his patients, and when he cures their body with Christian medicines, it goes a long way towards shaking their faith in their Gods, or as Mrs. Bishop calls them, Demons. If the members of your mission can also go round curing the sick, though the drugs may be the same, they would not be administered by a Christian hand, and while giving relief to bodily suffering, their after-effects would not result in the far more pathetic misery of destroying the Faith in which the poor people were born, and which has supported them through the difficult

path of life.

If the Christian missionaries and their supporters were not so prejudiced, if they would only look a little beneath superficial appearances, surely the results achieved by the Christian Faith in the West are not of such a nature as to encourage them to confer a similar blessing on the East. Indeed, considering the appalling calamities that have befallen the East during the XIXth century it is a sign of wonderful vitality on its part that it should still be what it is. Asia is still the beautiful land that poets and artists seek for their inspiration, it is to her still unparalleled glories that from all parts of the world, intelligent and talented travellers resort to fill their souls with the highest of artistic enjoyments. By her numerous and daring travels in the East and the charming accounts she has written of her perilous explorations, Mrs. Bishop herself shows how keenly she has appreciated the fascination of those 'heathen' realms. It is a bit disappointing that she should have formed so low an estimate of Eastern society, for it is not want of knowledge and experience that has led her to such conclusions. If I might suggest an explanation of her attitude, it is perhaps that she knows the East too well. The only way for her to alter her opinion as to the respective merits of Christian and Pagan creeds, would be perhaps to explore a little of the West. Certainly there is room for much improvement in the modern East and it is to that very reason that your noble Ramakrishna Mission owes its existence. But what Mrs. Bishop says of the Eastern religions "that the whole

head is sick and the whole heart is faint", can be said with much more truth of the Western ones. Asia emaciated by starvation but still comely to behold, a dethroned queen barely clad in her tattered but picturesque rags, is yet full of health; she is weak from privation, but she has no constitutional ailment. One reads much newspaper twaddle about sick-men in the near-East, in the middle-East, and in the far-East. It is fat vulgar Europe that is the real sick-man. There indeed is the head sick and the heart faint, and the ill-fitting, gaudy trappings of boundless wealth serve but to conceal a diseased body. What there is of degradation in the East is painfully visible because there is nothing to hide it. Beneath the glossy veneer of material prosperity, there is a far more terrible state of inane degradation in the West. Mrs. Bishop seems to look upon all the Eastern divinities as demons. Even if that were so, the East would still be far in advance of the West. Better believe in demons than in nothing at all. According to Mrs. Bishop, exorcism is the only form of medical treatment practised in the East. "All sickness is regarded as the work of demons, as a demoniacal possession, and is treated as such, and the priest and the sorcerer are sent for when sickness enters a house, and by cruel measures and incantations the spirit is supposed to be driven out of the sick person. And here come in Medical Missions. I would not horrify this audience by narrating any of the cruelties which I have seen practised under the name of medicine by the sorcerers and priests not only in China, and in Thibet, and in Corea, and else-

where, but in our own possessions in India. Some of the worst barbarities which I have seen have been in Northern India." In Europe there may be no Demons, but there are no Gods either. A vision far more ghastly than the leer of demons, surrounds the death-bed of millions of men and women in Europe both in high and low circumstances; it is that awful sense of the absolute nothingness, of the yawning void ready to engulf the helpless moribund.

Instead of "bearing upon the foundations of idolatry and making them totter," as Mrs. Bishop puts it so eloquently, why not strengthen those foundations and build upon them a glorious superstructure? Sure, it is far easier to destroy than to build, but if any Western missionaries be so generous as to devote their life to that difficult and noble task of reconstruction, they will be welcomed everywhere in the East. If they are impelled by motives of true charity, if they really have no selfish aim, let them adopt the religion of the people whom they come to assist by the word of their mouth and the example of their lives. The missionary who goes to help the Mahomedans, let him be a Mahomedan so long as he remains amongst Mahomedan folk; the one who goes amongst the Hindus, let him, for the time being, become a Hindu. There is no need of any "apostasy." He may proclaim as loudly as he likes that he belongs to another Religion, and that although he is teaching Hindu or Mahomedan tenets as the case may be, this does not mean that he has abandoned his own faith. But if he is truly sincere, and is not actuated by pride or

self-interest, he should have for the Faith of others the same respect as he has for his own. If he would take the trouble of making a thorough study, not only of the language, but also of the religious books, of the people whom he intends helping, then, if he is a man of sound judgment, he would surely have the common sense to see that he can teach those people quite as lofty precepts by extracting them from their own Books for which they have deep reverence, as from transplanting a new creed amongst them, with all the havoc concomitant with a change of religion. Surely the Coran is at least as edifying as the Old Testament. Amongst the Hindu scriptures, to take only one example amongst a hundred, surely the Bhagavat Gita is every bit as good as the Gospel. Indeed some Christians will occasionally concede that the books of the heathen contain a few good precepts, but that their religions contain so many bad things besides, that it is as well to sweep away the whole fabric, good and bad together. So instead of looking out for the good points of alien religions, they only scrutinize the bad ones, in which task they afford an impressive illustration of the proverbial straining at a gnat and swallowing a camel. I have heard fanatically inclined Christians simply railing at the Hindu creed, because it might harbour a paltry million or so of minor divinities; quite unmindful that they themselves could dispose of a few millions of angels divided and subdivided into various categories, not to mention those less respectable but no less powerful legions whose realm extends over the more tropical regions of the next world.

When the Western missionary comes here intent on spiritual destruction, he may succeed but too well in shaking the belief of the natives in their own Gods. But, having laid waste their pantheon, he may not succeed so readily in peopling it again with the Christian myths. Come and nurse the sick in time of plague, come and feed the starving orphans in time of famine. But if you can show such charity in smoothing for them the ills of their earthly life, pray, have respect and mercy also for the things of a more lofty sphere. If you come to replenish their fields and gardens, do not devastate their Paradise.

Mrs. Bishop's warlike utterances reminded me of something that occurred nearly two years ago, and which at the time caused me great amusement, because it appeared to me so supremely comical, but I thought it so ridiculous and unimportant that it passed out of my memory. Mrs. Bishop's speech however in reminding me of it, also revealed to me that the matter was not to be treated so lightly. In 1900 I spent a few weeks in Europe. It was just then that the streets of Peking were running with blood and the United Christian armies were pillaging and massacring with holiest zeal. It is only fair to say that this evoked wide-spread indignation in Europe. Yet England was so engrossed with the difficulties in South Africa and a General Election at home, and France so busy with the Paris Exhibition, that the fate of China received from the two leading nations of Europe far less attention than it would have done under less abnormal conditions. The fanatical crew in Europe are but

a minority, unfortunately a very powerful minority, still the majority of the population are either entirely indifferent to the Christian faith or openly antagonistic to it. The general effect of the troubles in China in cultured and broad-minded circles was to raise a cry against Christian missionaries in general, as they were at the bottom of all the evil. The outcry against the mischief done by Christian missionaries had already existed for years past, as it continues to-day, but the Chinese troubles brought it into such prominence that the clergy began defending itself against the well-deserved accusations. On my way back from Europe, I landed at K—, and the day following my arrival happened to be Sunday. I, poor sinner, did not go to Church, but amongst the residents at the hotel, there were some followers of the Exeter Hall persuasion, and the “table-d’hôte” conversation kept me well informed of all that took place in Church. There was an Anglican Bishop at K— just then. I do not know whether they run their own Bishop at K—, or whether it was the bishop of L—, touring about. I have not studied the Anglican hierarchy in India, but though there can hardly be as many thousand Anglicans in India as there are millions in England, they seem to be provided with nearly as many high-salaried, palace-lodged, healthy bishops. Anyhow, this worthy bishop at K—, announced that he would preach on the subject of the Chinese troubles, which attracted a large crowd to his Church. He drew a vivid picture of the awful disasters taking place in the Chinese capital and provinces, the burnt houses, wholesale massacres, destruction

of art treasures, terrible expenditure of money and life, and he said that the hue and cry had been raised against the Christian missionaries as being the first and only cause of these calamities. You will probably think that he denied the charge. Not he, he admitted it! He admitted that the whole thing was truly the work of the missionaries. And he gloried in it and said, yes, the missionaries were the cause of all this trouble but was it not well worth while causing this trouble! Was it not well worth their while sacrificing thousands of lives and millions of pounds to bring the enlightenment of Christianity to countless heathens, and to save their souls from eternal damnation! And was it not every Christian’s duty to help each in his way in the holy warfare initiated by the Christian missionary martyrs! I do not know whether he appealed directly to his congregation for pecuniary help. In Italy where the mass of the population are cultured, but poor, they express their approbation of the preacher by means of reverent applause. It is not customary to applaud in English Churches and the only way that the congregation can relieve their feeling of admiration is by drawing generously from their purses. No doubt after this eloquent homily, the worthy Bishop reaped a very respectable “collection.” My pious informers may have understood the good bishop to have said even more than he intended to convey, but evidently it is the impression that his words carried and it is disquieting to think how his hearers responded to his sentiments, for they loudly expressed their sentiments of approbation for the

admirable discourse which it had been their good luck, by the Mercy of Almighty God to listen to. All this struck me at the time as very ludicrous, but I thought it was harmless. I see now that the missionaries are becoming bolder every day in their nefarious attacks, and the danger of their receiving powerful support is increasing every day. Every day the Christian faiths are losing their power in the West. To make up for it their votaries will tighten their grip on the East. It is time to resist them actively. From Constantinople to Mandalay, from Colombo to Peking and Yokohama, let all the "heathens" unite to resist, peacefully of course, but with indomitable energy, this unjust and deplorable aggression. Nay, they can do more, and that, they are doing already, it is to retaliate and send missions themselves to the West, and try to teach the "Christians" those principles of meekness and charity which they so completely ignore in the caricature which they have drawn of the teachings of their own Lord Jesus-Christ.

Later news from home has informed me that in cultured but non-fanatical circles, Mrs. Bishop's speech attracted a considerable amount of attention, and no small amount of hilarity. This sounds reassuring, but not so much so perhaps as one would like. Well-meaning evil-doers think very lightly of being ridiculed. Peter the Hermit persevered in his efforts undaunted by the ridicule that was showered upon him and he succeeded in starting that terrible enterprise which drew into its vortex kings, popes, and entire nations, and developed at last into the crusades,

one of the most gigantic and hideous crimes that redden the annals of history. Unspeakable devastation swept over the eastern countries of the Mediterranean, both Christian and Mohammedan. Those beautiful lands, once amongst the most prosperous in the world, have not yet recovered from that terrible calamity, perhaps they will never recover. It is an interesting historical parallel to compare the capture of Jerusalem, first by Omar, and a few centuries later by Godfrey of Bouillon, and to contrast the behaviour of the Calif and his host of infidels with that of the Christian hero and his God-elect legions.

During an exciting period of quite recent history, a celebrated author published a poem entitled "the White Man's burden", which obtained great notoriety, but was by no means received with universal approbation. It provoked several indignant answers, and to close my epistle, I shall quote a few lines from one of them :

"Bear we the Black Man's burden !
The stealing of our lands,
Driven backwards, always backwards,
E'en from our desert-sands ;
You bring us your own poison,
Fire liquor that you sell,
While your Missions and your Bibles
Threaten your White Man's hell."

If, foreign friends, you come with genuine sympathy to help and not to destroy, god-speed to you. But if by abuses incessantly hurled against the head of a prostrate race in season and out of season, you mean only the triumphant assertion of the moral superiority of your own nation, let me tell you plainly if such a comparison be instituted with any amount of justice, the Hindu will be found head and shoulders above all other nations in the world as a moral race.—*Vivekananda*.

MAN : HIS LITTLENESS AND GRANDEUR

FROM man the animal—man the inferior in many respects, of the creatures below him in the scale of zoology—man the slave of filthy appetites and murderous passions—man the exterminator,—man the oppressor and the robber of his brothers and sisters—man the worshipper of his ignoble self,—man the mole, who, burrowing in the darkness of Materialism, denies the very existence of the Sun of Righteousness—let us turn (and with what a feeling of immense relief!) to man the divine, man the spiritual, man who is only a little lower than the angels, man as undeveloped god.

For such he is, in virtue of the eternal principle within him—the treasure hidden in an earthen vessel—the pearl of great price lying almost unperceived in a field of clay. The spirit, being of and from God, never had a beginning, and can never have an ending. It existed countless ages before it was imprisoned in an earthly tabernacle; and it will continue to exist for millions of eons after every atom of this perishable frame of ours has been dissolved and has undergone innumerable transformations in the laboratory of Nature. Man's spirit, being immortal, is, during its incarnation, or successive incarnations, the occupant of a temporary halting place between an immeasurable past and an interminable future; just as time, by which we are conditioned, is a brief "parenthesis between the eternities"; or

both it and human life may be compared to a narrow isthmus, standing upon which, man sees, upon either hand, a boundless ocean stretching away into illimitable space.

But the grandeur of man, as a spirit, does not consist alone in the fact that he possesses the attribute of immortality. For matter, being indestructible, is, of necessity, immortal also. His true greatness resides in this tremendous, but obvious truth that, being of and from God, a particle of Himself, a spark of His divine nature, an emanation from His essence, man participates in all His faculties and qualities; and therefore is he an embryonic deity. This was perfectly well known to Jesus of Nazareth, and accordingly he was accustomed to speak of himself as the son of God; as every human being is likewise a son of God. But the ignorant Jews of that day, like the equally ignorant Trinitarians of our own, were quite incapable of understanding this sonship, and they took up stones to fling at him, and when he asked them which of his good works had provoked such a punishment, they made reply:—"For a good work we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God." Jesus answered them, "Is it not written in your law, 'I said ye are gods'? If He called them gods, unto whom the word of God came—and the Scripture cannot be broken—say ye of him, whom the Father

hath sanctified and sent into the world, 'Thou blasphemest ; because I say I am the son of God'?" The passage to which he referred occurs in the 82nd Psalm, and is to the following effect:—"I have said, 'Ye are gods; and all of you are children of the Most High.'" So that the benighted Jews actually hurled stones at the poor Nazarene for re-affirming the universal Fatherhood of God and son-ship of man, which had been explicitly affirmed in their own Scriptures!

"Ye are gods," said Asaph the seer. "Ye are gods," repeated the greatest of all mediums, or mediators, between the Seen and the Unseen. And if "gods," then participators, as I have said, in the divine attributes of "Him in whom we live, and move, and have our being." Those attributes comprehend Omnipotence, Omniscience and Omnipresence, Infinite Love, Absolute Justice, Infallible Wisdom, and Supreme Perfection. These I unhesitatingly assert to be latent in the spirit of every human being ; just as his own complex physical organisation is latent in a couple of microscopically minute germ cells and sperm cells ; and as the stupendous bulk of the whale is latent in its diminutive ovum ; and as the magnificent structure of a mighty oak-tree is latent in the acorn which you can hold betwixt your finger and your thumb.

So, beneath the dark skin of the Australian aborigine lies the potentiality of becoming an archangel. A million years may have elapsed since its first ancestor—the earliest human being to appear upon the globe—planted his feet upon it. Another million of years may

pass by before he is qualified to be incarnate upon this or on some other planet ; as a white man ; and other millions of years may have fallen into "the dark backward and abysm of time" ere we are fitted to approach that perfection which is the ultimate destiny of all men, because they are in very deed, sons of God ; but what are a hundred million of years, but a single throb of the pendulum, in comparison with the endless duration of our spiritual existence?

This, then, is the true grandeur of man, the spirit, as contrasted with man, the animal—man, the prisoner of a corporeal dungeon,—man the slave of ambition, the thrall of lust, the bondman of avarice, the ravager of the earth, the destroyer of his kind.

He is an undeveloped god ; and if he listens to the voice of the deity within him, and lives a spiritual life, he will have the angels for his companions, teachers, counsellors and friends. He will stand with his feet upon the earth and his head in the heavens. No knowledge that he is capable of receiving, digesting and assimilating, will be withheld from him. He will obtain access to stores of wisdom, such as will amaze him by their amplitude, and delight him by their novelty and their "infinite variety." Not of "the ignorant present" only, but of the past and of the future, he will be a spectator and a contemporary, because those who have lived in bygone ages, and those to whom the events which are to us, concealed in the womb of time, are as legible as an open volume, will converse with him, on the footing of familiar associates ;—will correct the

errors of history, and predict as far as they are permitted—the evolutionary progress of mankind.

Knowing, as every spiritualist does, or should do, the grandeur of man and the magnificence of his destiny, is it not strange that, with this knowledge in our possession, it should exercise so little influence upon our lives? Conscious, as we are, that the inner life is of such transcendent importance, and that our material life is so unspeakably trivial and futile, as compared with the other, might it not be legitimately expected that spiritualists would be conspicuous—above all men and women—for the purity, the elevation, the unworldliness, the self-effacement, the disinterestedness, and the untiring philanthropy of their daily conduct? Are we so? And, if we are not, of what practical value is all the knowledge we have acquired with respect to the grandeur of man, the immortal spirit, and the splendour and sublimity of the destiny which await him?

We have the indisputable evidence of what religionists of all denominations can only guess at, conjecture, hope for and believe in. To us, the other world, the continuity and perpetuity of our individual existences, and the fact that our happiness or misery hereafter will be the rigorously just result of our lives here, are absolute certainties. Men and women who have lived for themselves in this world, instead of for others, come back and describe to us in harrowing language, the mental agony and remorse which they are undergoing—an agony and remorse which sometimes endure for centuries—and entreat us not to do as they have done; but do their experience

and their pathetic solicitations influence us to practise self-denial, to dedicate our lives to the service of our fellow creatures?

Let each one answer for him or herself. I should be disloyal to the strongest and deepest convictions of my nature, if I refrained from showing you, however imperfectly, the miserable littleness of man, the animal, as compared with the indescribable grandeur and the inconceivably magnificent destiny of man, the spirit. (*Concluded*)—James Smith in the Harbinger of Light.

AS SOON as man, by an act of the highest Freedom, surrenders and lays aside his personal individual freedom and independence, he becomes a partaker of the only True Being, the Divine, and all the Blessedness that is contained therein.—*Fichte*.

WE make for ourselves our own spiritual world, our own monsters, chimeras, angels. All is marvellous for the poet, all is divine for the saint, all is great for the hero, all is wretched, miserable, ugly, and bad for the base and sordid soul. We are all visionaries, and what we see is our soul in things.

—*Amiel*.

NOT getting, but giving, is the source of true joy in one's life. "It is more blessed to give than to receive," and every child of man who has tested this truth has found that those words of Jesus are true words. "The secret of true living is not in possession, but in disbursement. Whether the accumulation are of mind, purse, or other possessions, man lives as he shares." It is better to love than to be loved; to give, than to get.—*Great Thoughts*.

THE HYMN OF CREATION.

RENDERED FROM A BENGALI SONG
COMPOSED BY SWAMI VIVEKANANDA.

One mass,
Devoid of form, name and colour,
Timeless, devoid of past and future,
Spaceless, devoid of all,
Where rests hushed
Even speech of negation,†
Voiceless.

From thence,
Floweth the river causal,
In the form of desire radiant,
Its waters angrily roaring
The constant roar,
"I am," "I am."

In that ocean,
Of desire limitless,
Appear waves, countless, infinite,
Of what forms diverse,
Of what power manifold,
Of what repose,
Of what movements varied,
Who can tell?

Million moons, million suns,
Springing from that ocean,
Rushing with din tumultuous,
Covered the firmament,
Drowning the points of heaven,
In light effulgent.

In it
Live what beings,
Dull and quick, unnumbered,
Pleasure and pain,
Disease, birth and death!
The sun He is,
His the ray,
(Nay) the sun is He,
And He the ray.

† "Neti, Neti," "not this not this," Brahman cannot be described in any other way.

IN MEMORIAM: SWAMI VIVEKANANDA

"Money can procure bread and butter only ; do not consider, therefore, as if it were thy sole end and aim."

"Gurus can be had by hundreds, but good chelas (disciples) are very rare."

"The moth once seeing the light never returns to darkness ; the ant dies in the sugar-heap but never retreats therefrom. Similarly a good devotee gladly sacrifices his life for his God by renunciation."

(Sayings of Sri Ramakrishna.)

THE above three sayings of Sri Ramakrishna Paramahansa were among those that struck us as characteristic of the sage when, some time ago, we read, for the first time, his biography written by the late Prof. Max Muller. And they may be said to epitomise the suggestions which the late Swami Vivekananda's life makes to the large and admiring world he last week left behind him. For it is surely the Swamiji's choice of the ideal of a spiritual as opposed to a material life, his successful attempt to wear Ramakrishna's mantle and to deserve it, and his great renunciation are the three key-notes of his short and sweet life. There is perhaps one more idea which has been carried out by Swami Vivekananda, though it does not appear to have formed the subject of any of his Guru's sayings ; and it is that a sage should use patriotism as a fulcrum for the operation of his spiritual power and *tapas*. It is this last, perhaps, which

made the difference between the practical aspects of the life of the great sage and his illustrious disciple; for whereas Sri Ramakrishna personally realised supreme bliss in a spiritual trance, Swami Vivekananda realised it in superinducing something like a trance of enchantment upon his fellow-countrymen, by the magic of eloquent preaching with a view to rouse them into patriotic action.

In Swami Vivekananda, therefore, we lose a patriot-sage who deserves the foremost rank among the national workers of the present age. Of the life-story of this extraordinary man the facts are as well known as they are few. His original name was Narendra Nath Dutt. He was born in a Kayastha family and like hundreds of other common *alumni* of the University, he was educated, English fashion, and graduated himself in the usual course of things. It was of course, predicted of him by an astrologer, even in his young age, that he would never enter the path of Grihasthashrama or worldly life. But such a prediction could not then mean anything perhaps except a vague sort of despair to his mother who probably, like most mothers, looked forward to his becoming a pleader or a clerk, earn a living and support a family. There is also no record to shew what idea the Swami himself had of his future. All that is known is that his acquaintance with Sri Ramakrishna Paramahansa discovered to them both a vast but latent fund of spiritual potentiality in boy Narendra, and the Guru's blessings and affection soon settled the course of the disciple's future. He resolved to renounce a worldly career, and to devote all his powers and energies to go forth

preaching the gospel of *practical Vedantism*.

He then seriously studied and practised Yoga; and as preliminary to a career of a preaching hermit, he travelled to all parts of India, and especially in the Himalyan regions, where he expected to meet with *Siddhas* or *Tapaswins* of ancient date. As he had occasion to incidentally relate later on in his lectures, Swami Vivekananda could, in these travels, learn to nerve his constitution for physical hardships. He described himself then as "a man who had met starvation face to face for fourteen years of life, had not known what to eat the next day and where to sleep, a man who dared to live, where the thermometer registered thirty degrees below zero, almost without clothes." It was during these travels that the Swami chanced to come to Poona, where he put up with Mr. Tilak, and proceeded to Mahableshwar, the fair weather visitors from where that year brought back interesting impressions about a highly educated Swami who "talked beautiful philosophy." In the course of these travels, he visited Madras where he was being induced to deliver his first public lecture but steadily refused to do so. But the *elite* of the Madras public was charmed by his conversations; and it was at Madras that the Swami's resolve to go to America to preach the Vedanta there assumed a definite shape and also received encouragement and support. The announcement of the gathering of the Parliament of the world's religions also coincided with the above events, and though, as the Swami himself told a Calcutta audience in 1897, "his mission

in America was not for the Parliament of religions, but that it was only something in the way, an opening, an opportunity," still the Parliament was his immediate objective when he sailed to America in 1892; and it was also at this Parliament that he first made himself famous.

It is now well-known how successful was the Swami's performance on the platform of the Parliament of the world's religions at Chicago. His appearance there was the bursting of the Vedantic bomb-shell among the mob of Christian sects and the charm of his personal magnetism proved so patent, that even his opponents could not help liking him. The *New York Critic* certified that "the most impressive figure of the Parliament was Swami Vivekananda. No one expressed so well the spirit of the Parliament as did the Hindu monk. He is an orator by divine right." The *Iowa State Register* had the following:—"During his stay in the city which was happily prolonged, Vivekananda met many of the best people in the city who found their time well spent in discussing religious and metaphysical questions with him. But woe to the man who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining intellectual lance. The working of his mind, so subtle and so brilliant, so well stored and so well trained, sometimes dazzled his hearers; but it was always a most interesting study. Vivekananda and his cause found a place in the hearts of all

true Christians."

Encouraged by his reception, Swami Vivekananda found it easy to carry out his plan of establishing a school for teaching Vedanta to the Americans, and the fruits of persistent teaching for two years were to be seen in the many converts to Hinduism that he made in the ranks of Christian ladies and gentlemen. In 1896 the Swami visited England, where he met and was entertained by Prof. Max Muller; and here we have the first-hand appreciation of the great European sage by the Indian sage. Writing to the *Brahmavadin* of Madras in June 1896, he thus paints Prof. Max Muller:—"That nice little house surrounded by a beautiful garden, the silver-headed sage with a face calm and benign, and a forehead smooth as a child's, in spite of seventy winters, and every line in that face speaking of a deep-seated mine of spirituality somewhere behind,—the trees, the flowers, the calmness of the clear sky,—all these sent me back in imagination to the glorious days of ancient India, the days of our Brahmacharins and our Rajarshis—the days of our Vanaprasthas, the days of our Arundhati and Vashistha." Max Muller had by this time published his article on Ramakrishna in the *Nineteenth Century* under the heading of "A Real Mahatma;" and the Professor, full of Ramakrishnaism for the moment, was naturally very pleased to enjoy Swami Vivekananda's company; for, as he expressed it himself, "it is not every day that one meets a disciple of Ramakrishna Paramahansa!"

As regards the Swami's creed, it is well known that he was a Vedantin. He

preached *advaita*; but he was not a bigoted *advaitin*; for he regarded that both the *dvaita* and the *advaita* schools had their own use. As he explained in an address on "The Vedanta in its application to Indian life" at Madras, "the *dualist* and the *advaitist* need not fight each other. Each has a place and a great place in the national life. The *dualist* must remain; he is as much part and parcel of the national religious life as the *advaitist*. One cannot exist without the other; one is the fulfilment of the other; one is the building, the other is the top; the one the root, the other the fruit." He regarded Vedanta from the practical point of view, and though himself a follower of Shankaracharya, he did not hesitate to prefer Ramanuja in certain respects. "Shankara with his great intellect," says he, "had not, I am afraid, as great a heart. Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people who absolutely required these; at the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah." He himself was for popularising religious knowledge and worship. In his address on "The Future of India," the Swami expressed his intentions as follows:—

"My idea is first of all to bring out these gems of spirituality that are, as it were, stored up in our books and in the possession of a few, hidden, as it were, in the monasteries and the forests; not only the knowledge from the hands where it

is hidden, but the still more inaccessible chest, the language in which it was preserved, the incrustations of the centuries of Sanskrit words."

He did not want, however, to degrade or depreciate Sanskrit, for Sanskrit was to him equivalent to 'Prestige.' His idea to bring spiritual knowledge in the forum also did not originate in his hate for the Brahmin. Far from it. He did not want to bring down the Brahmins, but to raise the non-Brahmins up. His solution of the caste problem was "to bring about the *levelling ideas* of caste by making the other castes appropriate the culture and education which is the strength of the highest caste." The ideal according to him at one end is the Brahmin, and the ideal at the other end is the Chandala, and the whole work is to raise the Chandala up to the Brahmin. Of course, the days of exclusive privileges and exclusive claims are gone, and it is the duty of the Brahmin, therefore, to work for the salvation of the rest of mankind in India, and to stick to his spiritual ideals.

As to the means of improving the condition of the people and creating a spirit of nationality in India, he held well-defined views; and spiritual enthusiast that he was, he looked at everything through religion. Thus in his lecture on "My Plan of Campaign," delivered at Madras, the Swami maintained that "in India, social reform has to be preached by showing how much more spiritual a life the new system will bring, and politics has to be preached by showing how much it will be the one thing the nation wants viz., its spirituality." On another occasion he said, "Not only is

it true that the ideal of religion is the highest ideal ; in the case of India it is the only possible ideal of work ; work in any other line, without first strengthening this, would be disastrous."

But he was not content with preaching the cause of spiritualism in India. It was his ambition to carry his mission to distant lands, and in this respect he excelled the greatest Bengalee reformer—we mean, Raja Ram Mohan Roy. He felt inspired by a noble ambition of retaliating upon those who had so long taken the aggressive and encroached upon the domain of Hinduism. He had a double purpose in view that could be, in his opinion, served by Indians going out to foreign countries. "We cannot do," he said, "without the world outside India. It was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery. All such foolish ideas that Indians must not go out of India, are childish. They must be knocked on the head ; the more you go out and travel among the nations of the world, the better for you and your country." Again :—

"The sign of life is expansion ; we must go out, expand, show life or degrade, fester and die ; there is no other alternative." But there was also another reason why we should go out. "Nations with their political lives have foreign policies. When they find too much quarreling at home they look for some body abroad to quarrel with and the quarrel at home stops." Our foreign policy, however, can be for the present only spiritual and not political. Our policy must be to go abroad and preach the truth of our Shastras to the nations

of the world. It is by carrying out this foreign policy that we could do our sacred duty of imparting spiritual knowledge to others as well as win their respect for ourselves. "We will not be students always but teachers also. There can not be friendship without equality and there cannot be equality when one party is always the teacher and the other party always sits at the feet. If you want to become equal with the Englishman or the American, you will have to teach as well as to learn ; and you have plenty yet to teach to the world for centuries to come."

The Indians are a conquered people, yet they have their own conquests to make. "The gift of India is the gift of religion and philosophy, and wisdom and spirituality, and religion does not want cohorts to march before its path and clear its way. Wisdom and philosophy do not want to be carried on torrents of blood. They do not march upon bloody human bodies, do not march with violence but come on the wings of peace and love. Like the gentle dew that falls unseen and unheard and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world.....I am an imaginative man and my idea is the conquest of the whole world by the Hindu race." He bitterly felt that India had completely degenerated ; and his idea of curing her was to make her recognise that in spiritualism lay her strength and what was wanted was only faith in herself. The difference between the Englishman and the Indian he explained by saying that the Englishman believed in himself, whereas the Indian did not. "He believes in his be-

ing an Englishman and he can do anything he likes. You have been told and taught that you can do nothing: and non-entities you are becoming every day." That his diagnosis of the disease was correct he amply proved by his own action and example. For it is due to him that the seeds of Vedantism have been sown in the American soil and the name of India is being respected in that distant land.

The few selections, that we have given above at random from his several speeches, will at once show the great breadth of the Swami's views and the intense spiritual patriotism that he felt. Can the death of such a man be regarded as anything less than a national calamity? We really doubt whether the last century produced another man within whom such true patriotism was combined with such religious fervour. Bengal produced Ram Mohun Roy and Keshub Chander Sen, who in their own way attempted to introduce the light of the East into the West. Ram Mohan Roy possessed the gift of genius in a better measure and Keshub was a far more cultured man than Swami Vivekananda. But none of them succeeded so well as the Swami in pushing the campaign of aggressive Vedantism into the hearts of the Europeans and the Americans. Possibly the Swami came on the scene when the ground was better prepared for him by rationalising scientists who have rudely shaken Christian belief, but possibly also the Swami possessed that dash and that intense love for Hinduism, which both Ram Mohun Roy and Keshub Chunder Sen lacked. The latter, it is notorious, leaned dangerously towards

Christianity and the strength of the former lay rather in exposing the defects of Hinduism. Naturally enough, therefore, none of them succeeded in getting a hold over the popular mind; and though they won admiration from Europeans, they could not make Hinduism as much respected as it is to-day owing to the efforts of Swami Vivekananda.

The Swami's career has been brief, and like a meteor of the first magnitude, he lighted up the face of his country and went down the horizon—all within ten short years. It is men like him that our country needs most at the present time; and though he is gone, the glory of his example will, we trust, remain long behind him.—*The Mahratta, Poona, July 13th.*

REVIEWS

VESPER-SPARROW, OR WHAT THE BIRDS SAY. By *Margaret Kern*. New York, 1902.

A delightful little book from America, full of passages of exquisite refinement of thought. Nothing could be more felicitous than the manner in which the writer describes the various episodes of bird-life into which she seems to possess a remarkable insight. Scarcely could the winged population have a more fascinating advocate to stand up for their right to live their little span of life unmolested. We reserve ourselves the pleasure of reproducing in a future issue one or two extracts from this beautiful work, which no lover of Nature should be without. We pray that "the Supreme,

J. S. Ogilvie pubg. Co., 57 Rose Street, New York. Price \$ 1.00.

who dwells in the hearts of all mankind, and in all things animate and inanimate," in whose name the author sends salutation and greeting may bless her with His spirit-touch and develop the powers of her head and heart more and more to serve the cause of CESSATION OF CRUELTY and LOVE TO ALL THAT LIVES!

THE GOLDEN RULES OF BUDDHISM. Compiled from the Bana Books. By *H. S. Olcott*, P.T.S., Third Edition, Madras 1902.

A tiny booklet of 22 pages of moral precepts of Buddhism. The fact that the veteran President-Founder of the Theosophical Society compiled the precepts speaks for their excellence. They are classified under the following heads: Merits and Demerits; Passions; Associates and Friends; Parents, Teachers and Children; Research Recommended;

The 'Theosophist' office, Adyar, Madras. Price annas 4 and pies 6.

The Moral Law Inexorable; Adeptship A Fact; and The True Buddhist Priest. We can strongly recommend it as a great friend to youth. It is a gem which everyone may wear, no matter what race or religion one may belong to, and become beautiful.

We have also received a pamphlet by Mr. Charan Dass purporting to present the views of Swami Dayananda, the revered Founder of the Arya Samaj, on the bringing up of children. The writer draws freely from Western works on the subject: the extracts which he puts as footnotes seem almost like commentaries to what he gives as free translation of the second chapter of the Swamiji's *Satyarth Prakasha*. Mr. Charan Dass is a disbeliever in Astrology and writes rather strongly against it.

The A. P. P. and Gl. Trading Co. Ltd., Lahore. Price anna 1 and pies 6.

NEWS AND NOTES

IT has been decided to establish a Medical College in Agra.

THE Hon'ble Mr. G. K. Gokhale has been elected the President of the Poona Municipality.

SOME Scientists assert that the purest air in cities is found about 25ft. above the street surface.

THE Sultan of Muscat is sending his son to represent him at the Delhi Coronation Durbar.

IN Madagascar silk is the only fabric used in the manufacture of clothing. It is cheaper than linen in Ireland.

A MEETING of the students of Zamorin's College, Calicut, was held to mourn the loss of Swami Vivekananda.

THE longest tree in the world lies broken and petrified at the end of a defile in North America. It is said to be 66ft. long.

MAHARAJAH Chander Shamsher Singh,

Prime Minister of Nepal, will be among the guests at the Delhi Coronation Durbar.

A BILLION of letters and post-cards and 400,000,000 newspapers are annually handled at the General Post Office, London.

WE deeply regret to record the untimely death of Bawa Arjun Sing, the talented young Editor of *Arya Patrika*.

A largely attended meeting of the Naresapatam public was held on the 13th July to express their heartfelt sorrow at the sudden death of Swami Vivekananda.

A WEALTHY lady of the Poona Brahmin community has given Rs. 80,000 to the Poona Gayan Samaj (Philharmonic Society) for the erection of a hall in Poona.

A SPECIAL grant of Rs. 10 will be made to every Mutiny veteran of the Indian Army invited to the Delhi Durbar for the purpose of purchasing suitable clothing for the occasion.

WE are glad to learn of the ordination of Mr. Allan Macgregor as a Buddhist Bhikshu at Akyab. The ceremony was performed on the 21st of May. His Bhikshu name is Ananda Maitriya.

IN June last our beloved Swamiji arranged to start a new centre of Vedanta work at Benares. It also has been named Advaita Ashrama. A suitable place was taken and work began on the 2nd July. Swami Sivananda is in charge.

MR. Damodar Gangadh Dani, B. Sc., a former student of the College of Science, Poona, who went to England three years ago to finish his Engineering course at Cooper's Hill College, has come out successful in the recent C. E. Examination.

THERE was one brave Parsi soldier who fought for the King on the veldts of South Africa, and fell fighting under the British flag. Sergeant Ghaswalla's death, which was first announced by the Military Secretary to the Viceroy, has cast a gloom over Poona, where the deceased was well known.

IN a meeting of the Madras Hindu Theistic Mission at the Unity Hall, at which Messrs. A. S. Mudaliar, Mahomed Abbas Hussain, C. W. Mackenzie and others took part, the following among other resolutions was proposed and adopted:—

That the Hindu Theistic Mission be known as the Vivekananda Mission.

THE Far East will be the seat of holding two Oriental Congresses this year. One is the Oriental Religious Congress the first session of which is proposed to be held in October next at Tokyo, Japan, under Japanese initiation; the other is the Oriental International Congress which has chosen this year Hanoi in Indo-China as its place of meeting in the December following.

AT this hour of bereavement and sorrow we have received letters of sympathy and condolence from kind friends, too many to be severally acknowledged.

We take this opportunity to express our heart-felt gratitude to them and earnestly hope and trust that their devotion to the Swamiji's cause will be stronger than ever now that the great hero-sage is no longer with us in the flesh.

IN a public meeting of the citizens of Conjeeveram held on the 14th July in the hall of Pachaiyappa's High School with Mr. S. V. Kallapiran Pillai B. A., Sub-Magistrate, in the chair, the following among other resolutions was passed :—

That steps be taken to perpetuate the memory of Swami Vivekananda by ordering for a good sized photo of his to be hung up in the hall of Pachaiyappa's High School and by founding a scholarship or medal to be awarded annually, to a student of that school who shows proficiency in religious essays.

IT is with deep regret that we have received the news of the passing away of the Rev. John Henry Barrows, D. D. When in the winter of 1896-97 he came out to India as the first lecturer in connexion with the Haskell Endowment, our beloved Swamiji writing to the Hindu public to give him a grateful and hospitable reception, said : "It was the great courage, untiring industry, unruffled patience, and never-failing courtesy of Dr. Barrows that made the Parliament of Religions (of which he was the President) a grand success." He was the Pastor of the first Presbyterian Church of Chicago and one of the most liberal and widely known clergymen of America. In his death the Christian Church has lost one of its most zealous workers.

ON July 25th a crowded meeting was held in the Pachaiyappa's Hall to mourn the untimely death of Swami Vivekananda and to take steps to perpetuate his memory by establishing a Math or College of Sannyasins for continuing the work of the Swami. The Hon'ble Mr. P. Ananda Charlu was voted to the chair. Among telegrams and letters read at the meeting, we notice one telegram from the Raja of Ramnad sympathising with the object of the meeting and one letter from the Private Secretary to H. H. the Gaekwar of Baroda regretting the Maharaja's inability to preside on the occasion, owing to ill-health. Among others, the chairman, Messrs. V. Krishnaswami, V. C. Shesha Chariar, A. C. Parthasarathi Naidu, P. R. Sundara Iyer, C. V. Kumaraswami Sastri and Swami Ramakrishnananda addressed the meeting. A Committee of the following gentlemen was formed to collect subscriptions and to take necessary steps to give effect to the second object of the meeting :

The Hon. Sir S. Subramania Iyer, the Hon. Mr. P. Ananda Charlu, Mr. P. Theagaraja Chetty, the Hon. Dewan Bahadur P. Rajaratha Mudaliar, Messrs. V. Krishnaswami Iyer, P. R. Sundara Iyer, T. V. Seshagiri Iyer, P. Ramachandra Iyer, M. A., Singarachariar, T. Venkatasubha Iyer, S. Gopalaswami Iyengar, V. C. Seshachariar, M. R. Ramakrishna Iyer, G. A. Natesan, C. V. Munuswami Iyer, B. Devarajulu Naidu, C. V. Kumaraswami Sastriar, P. Subramania Iyer, G. Venkatarangam, M. Alasinga Perumal Iyengar and Dr. Nanjunda Row.