

# Prabuddha Bharata

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

—Swami Vivekananda

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## SRI RAMAKRISHNA'S TEACHINGS

### LOVE OF GOD

There are two characteristics of love. First, the world is forgotten. Such love to God as makes one unconscious of external things! Chaitanya Deva "on seeing the woods thought of Brindaban and on seeing the sea thought of Yamuna." The second sign is that there is no care even for one's own body though it is so dear; identity with the physical body goes away altogether. Love does not come without seeing God.

There are several signs of the attainment of God. There is no delay for him to attain unto God within whom the glories of affection are becoming manifest. What are the glories of affection? Discrimination, dispassion, tenderness to all life, service to the good, and love of their company, recounting of God's name and glory, truthfulness—all these.

Seeing all these marks of affection it can be stated with certainty that there is no delay in seeing God. If the master's visit to a servant's house be fixed upon, the fact can be correctly understood by seeing the state of the house. First the vegetation around is cut down, cobwebs and soots are cleaned and the rooms brushed. The master himself sends the carpet and furnitures. When people see these things arrive they can easily conclude that the master is coming.

A devotee:—Shall we control our senses by discrimination first?

Sri Ramakrishna:—That also is one of the ways, the path of discrimination. In the path of devotion also the control of the internal senses is spontaneously effected and easily too. The more a man loves God, the more insipid do sense pleasures become to him. The day when a child dies, can the minds of the parents, notwithstanding the grief, go after the pleasures of the body?

A devotee:—I don't see that I love Him!

Sri Ramakrishna:—All sins are destroyed by taking His Name. Sense-desire, anger,—all these flee away.

A devotee:—I don't see that I enjoy taking His Name!

Sri Ramakrishna:—Earnestly pray to Him that you may have a liking for His Name. He shall Himself fulfil your desire.

To become great one must be humble. The nest of the *Chatak* (a species of lark?) is on the earth below, but it soars high on the sky. High ground is not fit for cultivation; low ground is necessary, that water may accumulate in it.

One should taking some trouble live in the company of the good. At home the talk is only about worldly affairs. The disease there is constant. When a bird is in a cage it utters "Rama" "Rama." No sooner it flies back to the jungle than it gives out its own wild note.

## OCCASIONAL NOTES

**I**T is a gain to every department of thought to come occasionally under the scrutiny of another department. It is well that minds trained for work in a particular field, should, at intervals, turn to fields different from their own and see how these look to them. The advantage is mutual. The observers and critics learn the importance of subjects outside their professions, and the observed and criticised get their crotchets and corners brought to light. This is particularly true of religion and science. In the article 'The Divine Element in Christianity' by Sir Oliver Lodge in the *Hibbert Journal* for April, we have an excellent illustration of how Christianity looks under the powerful searchlight of a highly trained scientific mind.

Sir Oliver Lodge is not iconoclastic or unsympathetic, but in his "conception (as put by the *Review of Reviews*) of the Divinity of Christ it is essential that He should not have been miraculously conceived, that He should not have been miraculously raised from the dead, and that He should not have ascended up into heaven. Instead of being a man unique, exceptional, apart, the whole significance of the Incarnation lies in what Sir Oliver Lodge calls 'the un-uniqueness of His ordinary humanity.'"

Unaccustomed to special creations, this man of science further says: "The exceptional glorification of his body is a pious heresy—a heresy which misses the truth lying open to our eyes. His humanity is to be recognised as real and ordinary and thorough and complete; not in middle life alone, but at birth and at death and after death. Whatever happened to him may happen to any one of us,

provided we attain the appropriate altitude: an altitude which, whether within our individual reach or not, is assuredly within reach of humanity."

The warp and woof of Christianity according to Sir Oliver Lodge are the worship of God as a spirit and the service of man as a brother, but its essential element is the conception of a human God, not apart from the world but immanent in it. "Evolution is the emerging of God in and through matter. Man is the highest point reached and Jesus the loftiest peak of humanity. What He reached we may all hereafter attain."

The God revealed by Christ is the "incarnate spirit of humanity, or rather the incarnate spirit of humanity is recognised as a real intrinsic part of God." And further. "The Christian idea of God is not that of a being outside the universe, above its struggles and advances, looking on and taking no part in the process, *solely* exalted, beneficent, self-determined and complete; no, it is also that of a God who loves, who yearns, who suffers, who keenly laments the rebellious and misguided activity of the free agents brought into being by Himself as part of Himself, who enters into the storm and conflict, and is subject to conditions as the Soul of it all; conditions not artificial and transitory, but inherent in the process of producing free and conscious beings, and essential to the full self-development even of Deity. It is a marvellous and bewildering thought, but whatever its value, and whether it be an ultimate revelation or not, it is the revelation of Christ."

Sir Oliver Lodge's Christianity is no doubt

subversive of the accepted article, but it is a bold step towards the truth. Man is spirit or God in matter is the basic principle of Religion and Sir Oliver Lodge has firmly grasped it. We may however be permitted to take exception to the view that God "loves, yearns, suffers, keenly laments the rebellious and misguided activity of the free agents brought into being by Himself as part of Himself, enters into the storm and conflict and is subject to conditions as the Soul of it all." God certainly does all these when He is expressed in part, as an individual ego, or as we say, as a *Jiva*, but in His totality as God, He is beyond, and unaffected by, all these. The functions attributed by Sir Oliver Lodge need not necessarily belong to the God immanent in the universe.

We shall try to explain our meaning by the analogy of the phenomenon of dream. Being used to illustrate the case of God, Who is all light we shall suppose it to be a dream *perceived as such* while it occurs. In a dream one whole mind is broken up into so many units constituting the material, the *dramatis personæ* of the vision. Say the dream is of a terrible war. Every bit of the phenomenon is a part of the dreaming mind. There are all sorts of feelings in it, pain, pity, exultation, fear &c., felt by the different units. Are these feelings shared by or do they affect the individual whose mind spells out this dream? No, the dream is merely a series of mental images which taking their rise in the mind flit across the threshold of the mind and melt into the mind again, like a ripple on the bosom of a lake. The individual knowing it to be a dream simply stands by and witnesses its progress without participating in or being subject to it. Similarly God, Who is the totality of the units composing the universe, is a Witness only of this process of universal unfoldment, neither sharing in nor being affected by it. It is His parts (or He as a part) who love,

yearn, suffer and lament, but not He as the whole. The Vedas say of Him :

एको देवः सर्वभूतेषु गुढः सर्वव्यापी सर्वभूता-  
न्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता  
केवलो निर्गुणश्च ॥

"The one God, hidden in all beings, all-pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from attributes." (Sve. Up. VI. 11).

To the ever increasing number of powerful instruments of knowledge in the stock of science, that of blood-test is a late addition. Dr. Paul Uhlenhuth contributes an informing article on this subject in the April *Monthly Review* and furnishes an astonishing proof of the blood-relationship of man and apes. He and an English investigator found that rabbit serum treated with human blood, added to thirty-four kinds of human blood, always produces a strong sediment; and that the same serum mixed with eight kinds of anthropoid ape's blood (ourang-outang, gorilla, chimpanzee) produced in all the eight cases a sediment almost as strong as in human blood.

"As it is an established fact that the serum of a rabbit treated with human blood produces a sediment, not only in human blood, but also in ape's blood, but in no other kind of blood; whatever, this is for every scientifically-thinking investigator an absolutely sure proof of blood-relationship between man and apes."

"Although the conclusion is not to be drawn from these investigations that man is descended from the anthropoid apes with which we are to-day acquainted, a blood-relationship between man and the apes is certainly proved."

"The doctrine of evolution, as propounded and elaborated by such investigators as Lamarck, Darwin, and Haeckel, thus finds a firm and visible support in biological serum research."

The April number of the *Cornhill Magazine* has a discourse on 'Religion' in the delightful series of papers "From a College Window." Religion is thus defined: "By religion I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that in a word, uplifts men out of the dominion of material things, and sets their feet in a purer and simpler region.

We are now possessed, it seems to me, of *a criterion of all religions*. They are all products or characters or appanages of living creatures, living men. As she judges every other character of every living thing, Nature judges them according to their worth for her supreme purpose—fulness of life. Selfish asceticism, seeking the eternal salvation of its own paltry, because selfish, soul, will not enter into the religion of the future. It has scarcely any survival-value, and Nature will have none of it. The morality inculcated by the religion of the future is such as best serves Nature's unswerving desire—fulness of life.—Dr. Saleeby in the *Fortnightly Review*.

We do not object to Dr. Saleeby's criterion so long as his 'fulness of life' is not limited to *the life in the senses*. The seeking for pleasure and 'having a good time' being the coveted pursuit of modern society, and there being nothing easier than sliding into a fulness of sense-life, it is necessary to safeguard against the obvious meaning of the passage. There is a higher life in nature, and its fulness can be attained. This, however, requires the sacrifice of sense-life; the fulness of one being possible only at the cost of the fulness of the other. However much we may dislike

asceticism, a certain amount of it is absolutely necessary for the religious life.

As a fire without fuel goes to rest in its cause, thus do the thoughts, when their activity ceases, go to rest in their cause.

Even in a mind which loves the truth and has gone to rest in its cause, there arise, when it is deluded by the objects of sense, wrongs resulting from former acts.

For thoughts alone cause the round of births; let a man strive to purify his thoughts. What a man thinks, that he is: this is the old secret.

By the serenity of his thoughts a man blots out all actions, whether good or bad. Dwelling within his Self with serene thoughts, he obtains imperishable happiness.

If the thoughts of a man were so fixed on Brahman as they are on the things of this world, who would not then be freed from bondage?

The mind, it is said, is of two kinds, pure or impure; impure from the contact with lust, pure when free from lust.

When a man, having freed his mind from sloth, distraction, and vacillation, becomes as it were delivered from his mind, that is the highest point.

The mind must be restrained in the heart till it comes to an end;—that is knowledge, that is liberty: all the rest are extensions of the ties (which bind us to this life).

That 'happiness which belongs to a mind which by deep meditation has been washed clean from all impurity and has entered within the Self, cannot be described by words; it can be felt by the inner light only.

Water in water, fire in fire, ether in ether, no one can distinguish them; likewise a man whose mind has entered (till it cannot be distinguished from the Self), attains liberty.

Mind alone is the cause of bondage and liberty for men; if attached to the world, it becomes bound; if free from the world, that is liberty.—*Maitri Upanishad*, VI. 34.

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## THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

## III.

## THE SWAMI VIVEKANANDA IN LONDON.

—1896.

**R**EMEMBER how new to myself at that time was this Indian idea that it was character that made a truth tell, the love expressed that made aid successful, the degree of concentration behind a saying that gave it force and constituted its power. Thus the text 'consider the lilies, how they grow,' holds us, said the Swami, not by the spell of its beauty, but by the depth of renunciation that speaks in it.

Was this true? I felt that the question might be tested by experience, and after some time I came to the conclusion that it was. A quiet word, from a mind that put thought behind language, carried immediate weight, when the same utterance from the careless, would pass by unheeded. I do not know of a stronger instance of this fact than a certain saying that is recorded of the Caliph Ali. Many have heard, and none surely without emotion, the words of the Lion of Islam, "Thy place in life is seeking after thee, therefore be thou at rest from seeking after it!" But never, until we relate them to the speaker, four times passed over in the succession to the Caliphate, never until we know how the man's whole life throbs through them, are we able to explain the extraordinary power of these simple sentences.

I found also that an utterance consciously directed to the mind, instead of merely to the hearing, of the listener, evoked more response than the opposite. And having begun to make these psychological discoveries, I was led gradually to the perception that if indeed one's reason could, as one had long thought, make no final line of demarcation as between mind and matter, yet at least that aspect of the One-substance which we called Matter

was rather the result of that called Mind or Spirit, than the reverse. The body, not the will, must be regarded as a bye-product of the individuality. This in turn led to the conception of a consciousness held above the body, a life governing matter and free of it, so that it might conceivably disrobe and find new garments, or cast off the form known to us, as that form itself casts off a wounded skin. Till at last I found my own mind echoing the Swami's great pronouncement on immortality, "the body comes and goes." But this ripening of thought came gradually, and did not complete itself for many months.

In the meantime, as I look back upon that time, I feel that what we all really entered upon in the Swami's classes was not so much an intellectual exposition, as a life of new and lofty emotions,—or, as they would be called in India, 'realisations.'

We heard the exclamation, in describing the worship of God as a child, "do we *want* anything from Him?" We bowed to the teaching that "love is always a manifestation of bliss," and that any pang of pain or regret was therefore a mark of selfishness and physicality. We accepted the austere ruling that any, even the slightest, impulse of differentiation as between ourselves and others was 'hatred,' and that only the opposite of this was 'love.' Many who have ceased to believe in the creed of their childhood have felt that at least the good of others was still an end in itself, and that the possibility of service remained, to give a motive to life. It is strange, now that ten years have passed, to remember the sense of surprise with which holding this opinion, we listened to the decorous Eastern teaching, that highest of all gifts was spirituality, a degree lower, intellectual knowledge, and that all kinds of physical and material help came last. All our welling pity for sickness and for poverty classified in this fashion! It has

taken me years to find out, but I now know, that in train of the higher giving the lower must needs follow.

Similarly, to our Western fanaticism about pure air and hygienic surroundings, as if these were marks of saintliness, was opposed the stern teaching of indifference to the world. Here, indeed, we came up against a closed door, and had no key. When the Swami said, in bold consciousness of paradox, that the saints had lived on mountain-tops "to enjoy the scenery," and when he advised his hearers to keep flowers and incense in their worship-rooms, and to care much for the purity and cleansing of food and person, we did not understand enough to connect the two extremes. But in fact he was preaching our own doctrine of physical refinement, as it would be formulated in India. And is it not true that until we in the West have succeeded in cleansing the slums of our great cities, our fastidiousness is very like the self-worship of the privileged?

A like fate awaited our admiration for such saints as knew how to order their worldly affairs with conspicuous success and prudence. True spirituality was indifferent to, nay contemptuous and intolerant of, the things of this world. This message the Swami never mitigated. In giving it, he never faltered. The highest spirituality cannot tolerate the world.

We understood clearly enough that these were the ideals of sainthood only. We were learning chapter after chapter of a great language which was to make it easy for us to hold communion with the ends of the earth. We gathered no confusion as to those questions which concern the life of citizenship and domestic virtue, and form what may be regarded as the kindergarten of the soul. The idea that one country might best advance itself by learning to appreciate those ideals of order and responsibility which formed the glory of another, was in no wise discredited. At the same time we were given, as the eternal watchword of the Indian ideals, "Spirituality cannot tolerate the world." Did we, in contradiction, point to monastic orders, well-governed, highly organised, devoted to the public good, and contrast our long roll of abbots, bishops, and saintly lady-abbesses, with a few ragged and God-intoxicated beggars of the East? Yet

we had to admit that even in the West, when the flame of spirituality had blazed suddenly to its brightest, it had taken their form. For those who know the land of Meera Bae and Chaitanya, of Tukaram and Ramanuja, can hardly resist the impulse to clothe with the yellow garb the memory of S. Francis of Assisi also.

"There is a state," says S. Teresa, "in which we cannot imagine what is meant by talking of the impermanence of worldly joys. For we would there renounce them so much the more gladly, could they but be eternal." It may be that of this realisation, those who listened to the Swami Vivekananda in London, in the year 1896, caught some glimpse, by which they were led to understand a little of the real meaning of the Eastern longing to escape from incarnation.

But master of all these moods and dominating them, was one that had barely been hinted at in the words "If this is true, what other thing could matter? If this is not true, what do our lives matter?" For there was a power in this teacher to sum up all the truths he himself had come to teach, together with his own highest hope, and to treat the whole as a mean bribe, to be flung away fearlessly, if need were, for the good of others. Years after, this spoke more clearly in the indignant reply with which he turned on some remarks of my own, "Of course I would commit a crime, and go to hell for ever, if by that I could really help a human being!" It was the same impulse that spoke also, in his constant repetition to some few of us, as if it had a special bearing on the present age, the tale of that Bodhisattva, who held himself back from Nirvana till the last grain of dust in the universe should have gone in before him to salvation. Does it mean that the final mark of freedom lies in ceasing from the quest of freedom? I have found the same thing since, in many of the Indian stories; in Ramanuja, for instance breaking his vow, and proclaiming the sacred *mantram* to all the pariahs; in Buddha, keeping no secret, but spending his whole life in work; in Shishupal, choosing to be the enemy of God, that he might the sooner return to Him; and in innumerable legends of the saints fighting against the deities.

But the Swami was not always entirely im-

personal. Once after a lecture he came up to a small group of us, and said, *à propos* of some subject that had been opened up, "I have a superstition,—it is nothing, you know, but a personal superstition,—that the same soul who came once as Buddha came afterwards as Christ." And then, lingering on the point of departure, he drifted into talk of his "old Master," of whom we then heard for the first time, and of the girl who, wedded and forgotten, gave her husband his freedom, with tears. His voice had sunk lower, as he talked, till the tones had become dream-like. But finally, almost in soliloquy, he shook off the mood that had stolen upon him, saying, with a long breath. "Yes, yes! these things have been, and they will be again! Go in peace, my daughter, thy faith hath made thee whole!"

It was in the course of a conversation much more casual than this, that he turned to me and said "I have plans for the women of my own country in which you, I think, could be of great help to me," and I knew that I had heard a call which would change my life. What these plans were, I did not know, and the effort of abandoning the accustomed perspective was for the moment so great that I did not care to ask. But I had already gathered that there was much to learn, if one's conception of the world were to be made inclusive of the view-point of foreign peoples. "—And you have *blasted* other cities!" had once been the startling reply, when I had spoken of the necessity of making London fair. For to me the mystery and tragedy of London had long been the microcosm of the human problem, standing as the symbol of the whole world's call. "And you have *blasted* other cities, to make this city of yours beautiful!" I could elicit no more, but the words echoed in my ears for many days. In my eyes, our city was not beautiful. My question had been misunderstood. But through this misunderstanding, I had discovered that *there was another point of view*. "The English are born on an island, and they are always trying to live on it," said the Master once to me and certainly the remark seems true of myself, as I look back on this period of my life, and see how determinately insular even my ideals had hitherto been. I learnt no more of the Indian point of view, during my life

in England. The friend who afterwards called me to her side in India, chose a certain evening in London, when both the Swami and myself were her guests for an hour, to tell him of my willingness to help his work. He was evidently surprised, but said quietly, "For my own part I will be incarnated two hundred times, if that is necessary, to do this work amongst my people, that I have undertaken." And the words stand in my own mind beside those which he afterwards wrote to me on the eve of my departure, "*I will stand by you unto death*, whether you work for India or not, whether you give up Vedanta, or remain in it. The tusks of the elephant come out, but they never go back. Even so are the words of a man."

But these references to the Swami's own people were merely personal, and as such were strictly subordinate. In his classes, in his teachings, his one longing seemed to be for the salvation of men from ignorance. Such love, such pity, those who heard him never saw elsewhere. To him, his disciples were his disciples. There was no Indian or European there. And yet he was profoundly conscious of the historic significance of his own preaching. On the occasion of his last appearance in London, [at the Royal Society of Painters in Watercolours, on Sunday afternoon, December the 15th, 1896] he pointed out the fact that history repeats itself, and that Christianity had been rendered possible only by the Roman Peace. And it may well have been that the Buddha-like dignity and calm of bearing which so impressed us, were but the expression of his far outlook and serene conviction that there would yet be seen a great army of Indian preachers in the West, reaping the harvest that he had sown so well, and making ready in their turn new harvests, for the more distant reaping of the future.

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I watched a rose bush, blooming wild,  
 Till its secret of growth I guessed.  
 'Twas kissed of the dew while the sun but smiled,  
 Revealing a Rose's best.  
 And the breath of the dew dissolved the dust,  
 And the look of the sun never said "You must!"  
 But always "Be yourself; then trust  
 To Nature for the rest."

—Edward Earle Purinton.

## THE TWO PATHS

**I**N that most beautiful and poetical of the Upanishads, the Katha, we read that when Death could not dissuade the brave Nachiketas from choosing as his third boon the certain knowledge of the Hereafter, He told him that there were two paths by which men travelled in this world. One he termed श्रेयः i. e., that which led to the ultimate good and the other प्रेयः i. e., that which was pleasant, gratifying to the senses but leading to ultimate degradation. He said that the former path was chosen by the wise, while ignorant child-like men chose the latter.

The truth of this teaching is so obvious that it does not require the authority of scripture or prophet to press it home to us. Yet it is a noteworthy fact that with all our boasted civilization, with all our learning and culture, we are here on the same level as the most primitive man.

Many of us, perhaps, have intellectually grasped this truth, but in practice we are not advanced a single step farther than our most simple neighbour, who openly advocates and faithfully practises the principle 'eat, drink, and be merry, for to-morrow we die.'

Day by day we find the most desired-for of our happinesses eluding our grasp, yet we are always following the 'will o' the wisp' with an energy ever renewed as if we were never baffled in our pursuit.

Of course there are many who though dimly perceiving the truth in their inmost hearts, try to persuade themselves and others, that search of pleasure is the only object of life. They use various arguments to prove the true to be false; or failing, take the last device open to them, namely, of saying that though our present circumstances are not all right, yet the other way is so uncertain, so

unattainable, that we have no other alternative but to take the world as it is, with its joys and sorrows, with its smiles and tears and make the best of it. These are they who are described in our scriptures as 'Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.' (Katha, II, 5).

Wiser are those who observing the tendencies of their minds by self-study are conscious of their weakness and placing their faith on the realisations of the innumerable brave souls who preceded them or of those few contemporary with them, try their utmost to rise above this lower plane of existence. The faith mentioned above cannot be called mere 'blind faith' inasmuch as these aspirants feel in their inmost hearts, at times, though rarely, which the advanced ones feel at all times. The path may be steep and rugged and they may narrowly escape many a fall, but their progress is sure if they always remember the sacred *mantra* (injunction) 'Onward, onward.'

But are they always to struggle thus? Will their weary journey never end? Will they not be rewarded for their trouble and labour? Certainly they will be, say all the teachers and scriptures of the world.

The path by which we may obtain ultimate good, though open, may be called a hidden path. For so long as we are not convinced that all the means which we generally adopt in order to secure pleasure and avoid pain are all futile, we do not adopt it. The state of mind may be properly called a state of deep ignorance, in which we mistake the unreal as the real and fail to see the path.

Suppose, for instance, if we could always



keep in our mind the plainest fact of life—the certainty of death,—could our plan and routine of life be the same as at present? Could we be so mindful of the things which to-day are, and to-morrow are not, and neglect the one thing needful, viz., the elevation of our soul from its material surroundings? If we felt the spirit as the most important part of our lives, surely we would have subordinated all other interests to it.

Let us consider the different departments which engage our attention. On analysis we shall find that most of them are trying to solve the one engrossing problem of the world—the adding to pleasure and the diminishing of pain. This is the goal of almost all the sciences and arts and political and social activities. Has the goal been reached or approximated? The present-day civilization with its horrible wars and oppression is an answer to the question.

Even if those who possess the whole of the knowledge of material things hitherto gained in the world, actuated by altruistic motives diffuse it among their less enlightened brethren, will that be able to turn this earth into a heaven? No, for in proportion as it will add pleasure to the world it will bring pain. Moreover the supposition is preposterous, for the altruistic motive cannot be generated in the human heart by the mere knowledge of material things. It must come from a realization, consciously or unconsciously, of the spiritual unity of the universe.

The only wise course which emerge into view from the foregoing considerations is:—Let us try individually to follow the path which leads to the ultimate good, i. e., realise the one spirit in the universe, and when we have succeeded, try to help others to do the same, in short 'to be gods and then try to make others gods.'

But right here we are confronted with a serious question. Is all progress to be stopped? Are all efforts for material advance-

ment to be given up? To this question the only answer is:—that if all the world could be persuaded this moment that 'vanity of vanities, all is vanity' but the spirit, it would be a most desirable state and instead of progress being stopped, we might have true progress. But our planet is as yet unripe for such a consummation. Surely a man is not to slacken his efforts for material progress nor give up the search for pleasure, so long as he has not mastered the other path sufficiently. One is to find out by his own experience the right path and not from hearsay. The man who strives his utmost to secure the pleasures of life is mistaken indeed, but he must find out the mistake by his own experience and discrimination.

So long as every one is not convinced that this world is vain, the so-called progress and advancement must go on. Not only that, but these ought to be conducted with more energy and perseverance, for though they may not help us to reach our goal directly, they help indirectly. Though material progress will never secure for us our object, viz., perfect happiness for the individual and the race, yet by our struggles we shall rouse our souls to such an extent, that when we do find the true way, the energy and activity gained through the struggle will be of great service to attain the goal.

On the other hand, the inactive man, who never in his life struggles to attain even an unworthy object can never be fitted for that supreme path, which is reserved only for the active and the energetic. His is, if we may call it so, the third path, i. e., a mere vegetating existence.

We have, we think, made it plain that the path of renunciation advocated by Death in the Katha Upanishad is the highest path in which we can travel. But we must find it by our life's struggle. That path is above material activity and farther still from the passive state.

A TRAVELLER.

## SELECTION FROM SANSKRIT

## A MEDITATION OF PRAHLADA

[Hiranyakashipu, the king of Asuras, mad with rage at the failure of the means devised by him to destroy his son, next ordered him to be thrown to huge serpents, which coiled round him. Thus coiled, and weighted with stones Prahlada was thrown into the sea. Nothing daunted, the wonderful boy-sage and devotee meditated on God in the form of praise, given below. Starting from the dualistic

view-point the meditation merges into non-duality, into the perception that he and his God are one. When, says the account, the unity was established and he had forgotten his body and separate existence, the element of resistance and reaction having disappeared, the snakes and stones slipped from his body. The hymn is from the Vishnu Purana, Book I. Ch. 19.—Ed.]

नमस्तेपुंडरीकाक्षनमस्तेपुरुषोत्तम ।  
नमस्तेसर्वलोकात्मन्नमस्तेतिग्मचक्रिणे ॥

नमोब्रह्मण्यदेवायगोब्राह्मणहितायच ।  
जगद्धितायकृष्णायगोविंदायनमोनमः ॥

ब्रह्मत्वेसृजतेविश्वंस्थितौपालयतेनमः ।  
रुद्ररूपायकल्पांतेनमस्तुभ्यंत्रिमुर्तये ॥

देवायक्षासुराःसिद्धानागागंधर्वकिंनराः ।  
पिशाचाराक्षसाश्चैवमनुष्याःपशवश्चये ॥

पक्षिणाःस्थावराश्चैवपिपीलिकसरीसृपाः ।  
भूम्यापोग्निर्नभोवायुःशब्दःस्पर्शस्तथारसः ॥

रूपंगंधोमनोबुद्धिरात्माकालस्तथागुणाः ।  
एतेषांपरमार्थश्चसर्वमेतत्त्वमच्युत ॥

विद्याविद्येभवान्सत्यमसत्यंचविषामृते ।  
प्रवृत्तंचनिवृत्तंचकर्मवेदोदितंभवान् ॥

समस्तकर्मभोक्ताचकर्मोपकरणानिच ।  
त्वमेवविष्णोसर्वाणि सर्वकर्मफलंचयत् ॥

## TRANSLATION

Salutation to Thee, O Thou with eyes like the lotus ; salutation to Thee, Thou best of *Purushas* (souls). Salutation to Thee, Thou *ātma* (self) of all beings ; salutation to Thee, Thou with the sharp discus.

Salutation to the God of the knowers of Veda, to the Friend of the cow and the Brahmana, to the Friend of the Universe, to Krishna (the Supreme Spirit) to Govinda (the Knower of the Veda) salutations again and again.

Creator of the universe as Brahma, its supporter while existent (as Vishnu), of the form of Rudra (the destroyer) at the end of *Kalpa* (the period of universal manifestation), to Thee salutation. Salutation to Thee, Thou Three-formed one.

Devas, Yakshas, Asuras, Siddhas, Nagas, Gandharvas, Kimuaras, Pisachas, Rakshas, men, and beasts.

Birds, immovable objects, ants and reptiles ; earth, water, fire, ether and air ; sound, touch, and taste.

Sight, smell ; mind, intellect, ego, time and the *gunas* (the constituent elements of Nature, *Satva* *Rajas* and *Tamas*). Thou, O changeless one, art the underlying reality in them, and Thou art all this universe.

Wisdom and ignorance, truth and untruth, poison as well as nectar, art Thou. Thou art action leading to bondage and action leading to freedom taught by the Vedas.

The enjoyer, the means and the fruits of all actions, Thou, O Vishnu art all.

मख्यन्यत्रतथाशेषभूतेषुभुवनेषुच ।  
तवैवव्याप्तिरैश्वर्यगुणसंसूचिकाप्रभो ॥

स्थायोगिनश्चिन्तयंतित्वांयजंतेचयज्विनः ।  
दृश्यकव्यभुगेकस्त्वंपिदृदेवस्वरूपधृक् ॥

रूपंमहत्तस्थितमत्रविश्वंततश्चसूक्ष्मंजगदेतदीश ।  
रूपाणिसूक्ष्माणिचभूतभेदास्तेष्वंतरात्माख्यम-  
तीवसूक्ष्मम् ॥

तस्माच्चसूक्ष्मादिविशेषणानामगोचरेयत्परमार्थ-  
रूपम् ।

किमप्यचित्यंतवरूपमस्ति तस्मै नमस्तेपुरुषोत्तमाय ॥

सर्वभूतेषुसर्वात्मन्याशक्तिरपरातव ।  
गुणाश्रयानमस्तस्यैशाश्वतायैसुरेश्वर ॥

यातीतगोचरावाचांमनसांचाविशेषणा ।  
ज्ञानिज्ञानपरिच्छेद्यातांवंदेचेश्वरींपराम् ॥

ओंनमोवासुदेवायतस्मैभगवतेसदा ।  
व्यतिरिक्तंनयस्यास्तिव्यतिरिक्तोखिलस्ययः ॥

नमस्तस्मै नमस्तस्मै नमस्तस्मै महात्मने ।  
नामरूपंनयस्यैकोयोऽस्ति त्वेनोपलभ्यते ॥

यस्यावताररूपाणिसमर्चतिदिवौकसः ।  
अपश्यंतःपरंरूपंनमस्तस्मैपरात्मने ॥

योऽन्तस्तिष्ठत्यशेषस्यपश्यतीशःशुभाशुभम् ।  
तंसर्वसाक्षिणंविष्णुंनमस्तेपरमेश्वरम् ॥

नमोऽस्तुविष्णवेतस्मैयस्याभिन्नमिदंजगत् ।  
ध्येयःसजगतामाद्यःप्रसीदतुममाव्ययः ॥

यत्रोतमेतत्प्रोतंचविश्वमक्षयमव्ययम् ।  
आधारभूतःसर्वस्यप्रसीदतुसमेहरिः ॥

In me and elsewhere as well as in the innumerable beings and worlds there is Thy presence, O Lord, indicative of Thy power and attributes.

The Yogins meditate on Thee and to Thee the sacrificers sacrifice. It is Thou Who acceptest the the sacrificial oblations to gods and the food offered to ancestors, it is Thou who assumest the form of *Devas* (gods) and *Pitris* (ancestors).

The universe before us is Thy mighty form : a smaller form of Thine, O Lord, is this world of ours. Still smaller forms of Thine are the different kinds of beings, and what is called the inner self in them is an exceedingly fine form of Thine.

Still finer is Thy primordial real state, beyond the range of adjectives, indescribable and unthinkable. To that supremest of spirits, Thee, salutations !

In all beings, O Thou self of all, what Power of Thine resides,—lower, inasmuch as she is endowed with qualities—to her, the eternal one, my salutation, O Lord of the gods.

I salute her,—the higher, Divine power of Thine, she, that is beyond the reach of speech and mind and hence cannot be specified, but attainable by the wisdom of the wise.

Om, unceasing salutation to that Bhagavana (Almighty) Vishnu (all-pervading one), Whom none transcends but Who transcends all.

Salutation to that *Mahatma* (the great-souled one), Who has no name or form and Who by *being* alone is perceived.

Salutation to that Supreme self, Whose highest form the gods seeing worship His incarnations.

He who resides within all without exception, and witnesses good and evil, to that all-witnessing Vishnu, Thee, the highest Lord, salutations.

Salutations to that Vishnu from Whom this universe is not apart, and Who is to be contemplated as its origin. May that changeless One be gracious unto me.

In Whom the everlasting universe is spread as warp and woof, may that Hari (the destroyer of evil), the abode of all, be gracious unto me !

ॐ नमोऽस्तु विष्णवे तुभ्यं नमस्तस्मै पुनः पुनः ।  
यत्र सर्वयतः सर्वयः सर्वसर्वसंश्रयः ॥

सर्वगत्वादनंतस्य स एवाह नवस्थितः ।  
मत्तः सर्वमहं सर्वमयि सर्वसनातने ॥

अहमेवाक्षयोनित्यः परमात्मात्मसंश्रयः ।  
ब्रह्मसंज्ञोऽहमेवाग्नेतथांते च परः पुमान् ॥

Om, salutation to Thee, O Vishnu ! I salute that again and again in Whom is all, from Whom is all, Who is all and Who is the refuge of all.

The Infinite, being all-pervading, here I am He! All is from ME, I am all and all is in ME the eternal.

I am the undecaying, constant highest self, the refuge of the souls. I am the highest *Purusha* called Brahman in the beginning as well as in the end.

## EXISTENCE OF GOD

(A STUDY FROM SWAMI VIVEKANANDA.)

**E**N no question has there been a greater diversity of opinion than that of the existence of God. Ever since the human mind was born into this world this problem has been grappled with, and various and conflicting have been the results arrived at. Some hold that all is God; others that nothing is God; others again that God is an unknowable something which can both conveniently and advantageously be left severely alone. Many declare that God is one, others that Gods are infinite in number. Not a few say He has a form, others that He is formless. One calls Him Father, another Mother, while a third holds that He is sexless. And all these ideas have followers. Which is the Truth?

And yet this is the most vital of questions. It *must* be answered—it is impossible to evade it—and on the answer depends man's view-point of life, and consequently, his happiness.

The question is, "Is there a God?" and everybody asks it. But no one stops to explain what to him means that little, perplexing word 'God.' It is this serious, though unconscious, neglect on the part of the questioner to define the word 'God' and on the part of the answerer to demand a definition,

that is the cause of all the confusion existing in regard to this question of questions. Once the term 'God' clearly understood, the confusion will vanish and the question will stand answered one way or the other.

What then does the term 'God' signify? How came this little word into the vocabulary of man?

The idea of God was born with the mind of man. Surrounding nature, now beautiful and beneficent, now terrible and relentless, acted on the primitive man, and he saw outside himself great and fickle powers before which he was helpless; and in his desire to propitiate them, began the worship of the powers of nature. Every natural phenomenon was supposed to be presided over by a God, and the Gods of fire, rain, thunder, &c., were born. It was a religion of fear and the gods were therefore powers; the worshipper was a man of impulse, so were his gods, and the centre of his thought was himself. They then collected themselves into groups, the worshippers of one god forming one tribe, those of a different one, another tribe, and so on. When these tribal ideas began to grow, there came some slight idea of duty towards each other, a little social organization, and in their train came the necessity of restraint. A

glimpse of something higher, more ethical, dawned upon the intellect of mankind. The notion had arisen of enquiring into motives, and the gods had to come in for their share of inquiry. The old gods of power and impulse were tried and found wanting. Therefore men gave up these gods, collected together such of their actions and qualities as they could understand and harmonise, and manufactured out of them the one God of the universe. He was the most ethical being as well as the most almighty.

But all this patchwork would not do. As the explanation assumed greater proportions, the difficulty which it wanted to solve did the same. Difficulties and doubts arose which remain to the present day. "Why, under the reign of an almighty and all-merciful God of the universe, should such inconsistencies exist? Why so much more misery than happiness? Why more wickedness than good?" and the like. The Personal God that the human mind had evolved through ages of thinking was found at last to be inadequate. Had the search so carefully instituted and so eagerly pursued to be given up at last?

Yes, said the Atheist and the Agnostic. It was foolish to waste time over a God that did not exist, or existing, was unknowable. But there were others who understood that the search must go deeper, that the explanation of the universe, the *raison d'être* of life, lay hidden in the internal nature of man; and after patient and earnest struggle, the oneness of existence and the Impersonal Absolute God was revealed to them.

Thus the idea of God is the result of man's attempt to explain the incongruities that confronted him. At first, external nature with her wonderful workings set him thinking, and he framed a god for each natural phenomenon. As his mind developed, greater and greater incongruities were exposed to his view; he compounded his first gods of mere power into one almighty and all-merciful God

and when he found that even this God did not explain existing conditions, the search after an external God was given up, and a re-search was made into the internal nature of man, resulting in the discovery of the Absolute.

God may therefore be broadly defined as the explanation of the universe. That the universe needs explanation, every thinking man must admit. It is thus that the question, "Is there a God?" takes definite shape and assumes infinite importance. *Can* this universe be explained?

It is impossible, says the Agnostic; this world of mysteries must ever remain incomprehensible. Take it as it is and make the best of it. But the recognition of helplessness can never bring peace.

On the other hand, the Materialist and the Spiritualist say that the universe *can* be explained. Their arguments run in almost parallel lines; only, one holds that Matter and its transformations are the all-sufficient explanation, while the other finds it in Spirit and its manifestations.

Out of what has this universe been produced? Take a little plant. It comes out of a particular seed: it cannot come out of nothing, nor from any and every seed. The seed works for some time beneath the soil; it has a period of rest or rather a period of very fine unmanifested action. Then the plant comes out, lifts itself slowly from beneath the sod, grows, and grows, and develops, till it becomes perhaps a gigantic tree. Then it decays and dies, leaving seeds of future trees. Which is the beginning then, tree or the seed, and which the end? There is neither beginning nor end; the plant is eternally existing, now in one form, now in another. This is the history of plant-life; and as nature is uniform in all her works, as the same law that governs the smallest particle governs the whole universe, this is also the history of the universe.

The universe was therefore never created and will never be destroyed; that is, it was not produced out of zero nor will it go back to zero. It has come out of this very universe existing in a minute form. It has to work for a period in that minute form, and this unmanifested state of the universe is what is called chaos or the *beginning of creation*. When the universe emerges from this chaos and manifests itself as the cosmos, the universe is said to be *created*; and when it goes back to its cause, to chaos, it is said to be *destroyed*. Thus this universe is eternally existing and progressing in successive waves and hollows of creation and chaos.

But what is that of which the whole universe is a manifestation? What is the background of all this differentiation?

Matter and force are the two elements which compose everything in nature. Science resolves all matter into one primal form of matter and all forces into one primal force, and finds the unity by reducing matter itself into a state of vibration. The universe, it explains, is a mass of vibrations. But who is it that knows that the universe is such a mass? Does vibration know itself? Matter or force is not intelligent. It is intelligence that illumines all matter; without intelligence matter cannot exist, for who is to know its existence? As Huxley said, "There is another thing in the universe, to wit: consciousness, which I cannot see to be either matter or force, or any conceivable modification of either, however intimately the manifestation of the phenomena of consciousness may be connected with the phenomena known as matter and force."\*

Again, according to the evolutionist, from the protoplasm at one end to the perfect man at the other is one continuous evolutionary series. Therefore the protoplasm must be the involution of the highest intelligence;

that involved intelligence is what is uncoiling itself until it becomes manifested in the most perfect man. This can be perfectly mathematically demonstrated. If the law of conservation of energy is true, there cannot be added in the economy of this universe one particle of matter or foot-pound of force, nor can one particle of matter or foot-pound of force be taken out. If that be the case, what is this intelligence? If it was not present in the protoplasm, it must have come all of a sudden; something coming out of nothing, which is absurd. It therefore follows absolutely that the highest intelligence was involved in the protoplasm. And as the last in the order of creation, according to the evolutionist, intelligence must also be the beginning, the cause. The sum-total of the intelligence displayed in the universe must therefore be the involved universal intelligence unfolding itself. This universal cosmic Intelligence is God. The universe is born of Him, lives in Him, and returns unto Him.

But what is man's relation to the universe and God? What becomes of him when he dies? The pains, pleasures and pursuits which make up his life,—will these cling to him after death and how? If they do not, is human life but a huge, diabolical farce? Doubts such as these began to press on the human mind, and the inquiry was turned inward into the internal nature of man.

Man's knowledge of external things is obtained through the senses. The external instruments (eyes, ears, &c.,) carry sensation to the nerve centres in the brain; it is thence carried to the mind, and the mind forwards it to the intellect, which in turn presents it to the soul. From the soul flashes the light of knowledge and the man knows. The carriers must be there for the knowledge to be possible, and they must be sound and unimpaired for it to be complete; the function of these carriers or vehicles is to reflect the knowledge of the soul, and the more perfect the reflector, the

\* Page 203 of Prabuddha Bharata for November 1905.

more faithful the reflection. It appears then that all knowledge is in the soul already, and that the difference between the knowing and the ignorant man is all in the vehicles being well or ill developed. Yes. For knowledge which is self-illuminating cannot belong to dull and dead matter. Here is a red-hot bar of iron. The iron is in itself dull and cold, but it shines with the borrowed light and heat of the fire, and therefore, when it is removed from the fire, it relapses into its natural state. Whatever is borrowed must sooner or later pass away. But the fire is never cold or lightless, for heat and light are its very essence, what make it 'fire.' Knowledge is like the fire, self-illuminating and undecaying, and the vehicles of this knowledge, body, mind and intellect, are like the iron. If it were otherwise, a dead man should be as intelligent as a living man, and the mind and intellect should never change nor decay. There is therefore something in man which is knowledge, not *has* knowledge, for then knowledge would be borrowed not being its essence. This something is the Soul, the Real Man, self-illuminating, ever-existing, all-blissful. Man therefore is a soul and works a body; and death means change from one body to another. When the body dies, the soul goes forward with the resultant of all the works it has done and all the thought it has thought and on this resultant depends its environment of the future. Man's present is moulded by his past and fashions his future; he, and none else, is responsible for his fate.

One more step. If the soul is existence-knowledge-bliss, it must be one without a second; otherwise, it would be conditioned and everything conditioned must die. There is therefore only one Soul in the universe, and all the infinite variety of creation is but the expression of that One Soul. This Soul is the same Cosmic Intelligence that the study of external nature has discovered, and is God.

And what becomes of man when he realizes his real nature? He becomes God—rather recognizes that he is God, for he was that always. Ignorance vanishes and he stands free, the Lord of the Universe shining in His own Light.

Here there can be no question whether God is knowable or unknowable. For, for a thing to be known, it must be separate and distinct from the knower; and even then, man cannot know the thing as it is in itself, but knows it only as shaped by his mind. For example, the world that man sees around him is an unknowable something covered by his mind; it is neither purely an ideal nor wholly a reality, but a mixture of both—much less real and much more ideal than is generally supposed. The question, therefore, whether a man can know God or not is absurd, as absurd as to ask whether a man can know his brain or see his eyes.

Then must the belief in this God remain merely intellectual? Not in the least. Intellectual assent is but the alpha of Religion, the end is nothing short of realization of the divinity of man.

This, then, is the explanation of the universe: *Whatever is, is God.*

K.

## SRI RAMAKRISHNA

Rev. B. Heber Newton, in an address on the "Limits of Religious Fellowship" published in a recent number of *Unity*, spoke thus of the Master:—

THIS son of God was born of poor parents in a remote village of a great land far from us. He was early dedicated to religion. He became what in the Catholic church would be called an acolyte. It was his duty as a lad to serve the priests in their ministrations. In the sacred building wherein he ministered was a venerable image of the Divine Being. Gazing reverently upon this sacred image from time to time one idea came to possess his mind: "Is there anything behind this

image? Is it true that there is a Divine Being who loves and guides this universe, or is it all a dream? Is there any reality in religion?" This thought gained in strength every day until he could think of nothing else. He would forget his duties in the ministry of worship. At last it became impossible for him to fulfill those duties. He retreated to a forest and lived there. Of this period in his life he said long after that he could not tell how the sun rose and set or how he lived. He forgot to eat—forgot everything but the thought possessing him. During this period he was lovingly watched over by a relative, who put into his mouth the food which he mechanically swallowed. As the evening would draw on and the peals of the bells in the near-by temples reached him in the forest, the music of the chimes and the voices of the worshipping people would make the boy very sad, leading him to cry out: 'One day is gone in vain and thou dost not come; one day of this short life is gone and I have not known the truth!' In the agony of his soul he would sometimes press his face against the earth and weep.

A divine madness seized the boy. Days, weeks, months passed in this struggle of his soul. He began to see visions. The secrets of his nature dawned upon him. Veil after veil fell from the infinite mystery. A holy woman heard of him and sought him out that she might help him. Recognizing his trouble, she said to him: 'My son, blessed is the man upon whom such madness comes. The whole of this universe is mad; some for wealth, some for pleasure, some for fame. Blessed is the man who is mad after God.' A saintly and philosophic monk heard of him, and he, too, sought out the boy that he might help him. He taught the lad the philosophy underlying his sacred books, but soon found that the pupil was in some respects wiser than the master. He spent several months with the boy, at the end of which he initiated him

into his monastic order and took his departure.

The lad's relatives thought that his madness would be cured if they could get him married. He had been betrothed at the age of eighteen. In her far-off home, the girl had heard that her betrothed had become a religious enthusiast and that he was even considered insane. She set out to find him and to learn the truth for herself. A pure and noble soul, she was able to understand his longings and to sympathize with them. She renounced her claim upon him and bade him continue in the life to which he had given himself, only asking for herself that she might remain near him to learn of him. She became one of his most devoted disciples, revering him as a divine being.

The love of money was also exorcised in his experience. Hosts of his devotees longed to bestow gifts upon him, but he received from no one aught more than that which sufficed for the simplest necessities of life. The sight of money filled him with strange dread. He long practised a curious self-discipline. He would take in one hand a piece of gold and in the other a lump of earth. He would call the gold earth and the earth gold, and then, changing the contents of one hand into the other, he would keep up the process until he lost all sense of difference between the gold and the earth. Thus, in these two experiences, he embodied the principle which is the heart of all religion, as taught alike by Buddha, and Marcus Aurelius, and Saint Francis, as lived supremely in the Christ of God—the principle of Renunciation.

His was no mere cloistered saintliness. In his latter years he ministered as a teacher devotedly and consumingly. But he did not begin to teach until he himself had learned the truth. The principle of his life was, first form character, and then results will come of themselves. His favorite illustration was:



When the lotus opens, the bees come of their own accord to seek the honey ; so let the lotus of your character be full blown and the results will follow.'

That he won the loftiest character his revering disciples testify. One writes of him : ' I found that man could be perfect even in this body. Those lips never cursed any one, never criticised any one. Those eyes were beyond the possibility of seeing evil. That mind had lost the power of thinking evil. He saw nothing but good.' This same disciple writes of him that, though unlettered, the wise men from the great university in the town near which he dwelt would throng out to listen to him.

No wonder that to one who could thus say, ' We speak that which we do know and testify that which we have seen,' men flocked in crowds to still the hunger of the soul. To them he would talk twenty hours out of the twenty-four, and that not for one day but for weeks and months. He would not refuse to help the humblest of the thousands seeking his aid. A throat trouble developed. He could not be persuaded to refrain from teaching. ' While I can speak I must teach them.' So he wasted towards the end. As the news of his failing strength spread far and wide, the multitudes increased, intent on hearing him before he passed away. At last the end came. One morning he told his disciples that he would lay down the body that day ; and, repeating the most sacred words of the sacred book of the land, he entered into unconsciousness, and so passed away.

One whom we knew in this land well and honored deeply said of this saint : ' In the midst of his emaciation his face retains its fullness and childlike tenderness, a profound humbleness and unspeakable sweetness of expression, and a smile that I have seen on no other face that I can remember.' This saint of God was known in his land as Paramahansa Srimat Ramakrishna. He is

regarded by thousands of his fellow countrymen in India to-day as a divine incarnation. Even in our Western world he is recognized as perhaps the greatest saint of God in the modern world. (He was born the 20th of February, 1835). The men whose testimony I have quoted are no less eminent than Swami Vivekananda and Protap Chunder Mozoomdar.

Did this Hindu saint not embody ' pure religion and undefiled ' ? Was not his religion the one essential, pure, vital religion ?..... If we draw the limits of religious fellowship short of this Hindu saint, then those limits shut out religion itself.

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### MOTHER EARTH

Ah, mother dear ! broad-bosomed Mother Earth—

Mother of all our joy, grief, madness, mirth !  
Mother of flower and fruit, of stream and sea !  
We are thy children, and must cling to thee.

I lay my head upon thy breast and hear—  
Small, small, and faint, yet strangely sweet  
and clear—

The hum and clash of little worlds below,  
Each on its own path moving, swift or slow.

And, listening, ever with intenter ear,  
Through din of wars invisible I hear  
A Homer—genius is not gauged by mass—  
Singing his Illiad on a blade of grass.

And nations hearken ; his great song resounds  
Unto the tussock's very utmost bounds.  
States rise and fall each blade grass upon,  
But still his song from blade to blade rolls on  
Through all the tussock world.....

VICTOR DALEY.

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## MIND AND MATTER

"When Bishop Berkely said, 'there was no matter'  
And proved it—'twas no matter what he said."—BYRON.

"What is mind? no matter! what is matter? never  
mind!"—NEAVES.

Stuart Mill, on mind and matter,  
All our old beliefs would scatter;  
Stuart Mill exerts his skill  
To make an end of mind and matter.

The self-same tale I've surely heard  
Employed before our faith to batter:  
Has David Hume again appeared  
To run amuck at mind and matter?

Now mind, now matter, to destroy,  
Was oft proposed, at least the latter:  
But David was the daring boy  
Who fairly floored both mind and matter.

We think we see the things that be;  
But truth is coy, we can't get at her:  
For what we spy is all my eye,  
And isn't really mind or matter.

Against a stone you strike your toe;  
You feel 'tis sore, it makes a clatter;  
But what you feel is all you know  
Of toe, or stone, or mind, or matter.

We meet and mix with other men;  
With women, too, who sweetly chatter;  
But mayn't we here be duped again,  
And take our thoughts for mind and matter?

But had I skill, like Stuart Mill,  
His own position I could shatter;  
The weight of Mill I count as Nil—  
If Mill has neither mind nor matter.

If there's neither mind nor matter,  
Mill's existence, too, we shatter;  
If you still believe in Mill,  
Believe as well in mind and matter.

NEAVES.

## NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE "Pilgrims," Calcutta, celebrated the Emerson Centenary at St. Andrew's Church on Friday evening May 25.

IT is a matter of great satisfaction that the people of Orissa take special interest in educating their girls. In 1904-5 there were 7,462 girls under instruction while their number was only 2,005 during the previous year.

Two medical students studying in Edinburgh, Messrs. Krishnasamy and Karve passed the 2nd year's Examination in M. B. and C. M., and stood 2nd and 7th respectively out of a total strength of about two hundred students.

THE Mysore Government have issued revised rules regulating the grant of scholarships to Hindoo widows, tenable to State schools in Mysore. These scholarships are irrespective of those granted in the Maharane's College and elsewhere.

Surendranath Banerjee, a clerk in the E. I. Railway Engineering Department, Katni, has designed automatic Railway wagon-couplings and has obtained permission of the Railway authorities to apply to the Government of India for patenting his invention under the Invention Designs Act.

ENQUIRIES have often been made about the cost of living of an average student in Japan and Europe. From the experience of the Chinese Government on this point, the *Indian Trade Journal* informs us, that it may cost anything between Rs. 1,800 to Rs. 6,000 a year in Europe, and Rs. 270 to Rs. 600 in Japan.

THE heat is very great over Central and North West India and at Jacobabad on Monday, May 14, a maximum of 121 degrees is reported. This reading is about nine degrees above the average but equally high readings have been recorded in May in previous years at this station, and on one occasion the thermometer reached 123 degrees.

THE Scheme of Examination in Technical Courses with printed forms of application for permission to appear in the National Council of Education examination, may be obtained on application with a half anna postage stamp from the Secretaries, National Council of Education, Bengal, 5, Hasting's Street, Calcutta, or from Babu Satis Chandra Mukerjee, 22, Sankar Ghose's Lane, Calcutta.

WE are glad to learn that one of the students of the Association for the Advancement of Scientific and Industrial Education of Indians, Mr. K. C. Nandi, B. A. B. E., has been elected an A. M. I. Mech. E. of the Glasgow University, and Mr. Gopal Chandra Sen has stood first-class first in Tinctoreal Chemistry and dyeing in the University of Leeds, beating many B. Scs. of the English Universities.

PRESIDENT Roosevelt in a message to Congress says that investigation has shown that the Standard Oil Company has benefited enormously by secret and unlawful methods and that the Sugar Trust and other great Corporations are guilty of the same practices. The question of prosecutions is now being considered, but he urges Congress to strengthen the powers of the Inter State Commerce Commission.

THIS is an age of bargains. A Gainsborough has been sold for £6,000; for a Nelson "Memorandum" £3,000 has been asked of and refused by the British Museum—very

properly, too, as it originally was given away to a busdriver in London; £1,300 was paid for an orchid the other day; and £2,000 was recently squandered by an American on an expedition to secure a certain rare butterfly in Sierra Leone.

REFERRING to the Shivaji 'Memorial' movement the *Indian Spectator* writes:—"It is the death, rather than the birth, of a great man, as Frederic Harrison once wrote, that posterity has to commemorate, for it is only at death that the great man's work is completed. When the British took the fort of Raigad, they discovered, and we fancy appropriated a 'treasure of £50,000 in coin.' A portion of that treasure may well be devoted to the purpose for which Mr. Khare pleads."

THE premier Native State of Baroda is on the high road to progress under the wholesome influence of its enlightened ruler. It is proposed to make primary education free and compulsory in Baroda. Limri in Kathiawar also proposes to follow suit. The British Government may well take a leaf out of the book of its progressive feudatories in this respect. We are gratified to see that the Indian Princes are waking up to their responsibilities in relation to the subject-people.

AN interesting feature of the new number of the *Journal of the Moslem Institute* is a facsimile of the letter sent by Mahomet to the King of Egypt, in which the Prophet exhorted that monarch to embrace Islam. Maulvi M. Hedayat Hossain, an Oriental Research Scholar, who describes the document, cites the opinion of the learned Dr. P. Badger to the effect that the document, which was discovered in 1858 at a convent in Upper Egypt, and is now preserved at Constantinople, is genuine.

SCHOLARS and antiquarians, and more

particularly those interested in old manuscripts, should know that there exists in chemistry a substance, dear to book collectors, and known as hydro-sulphuret of ammonia. It is made available as a liquid, and with a camel-hair brush and a careful hand you moisten delicately the place on the vellum where writing has been scratched out, and then, as by magic, the erased writing reappears. The 'recipe' must prove of great value to detectives and others in the investigation of forgeries.

WE have received the interesting information that "India House," 65, Cromwell Avenue, Highgate, London, N., is now under the management of Mr. and Mrs. J. C. Mukerji. Mr. Mukerji who has been resident in England for nearly twenty years is the Secretary of Indian Home Rule Society, and Mrs. Mukerji, an English lady, is an educationist of about thirty year's experience. Residents at "India House" have therefore all the advantages of an English home and also of the counsel and guidance of a man like Mr. Mukerji whose long experience of India and England eminently fits him for this purpose.

THE last religious sect rejoices in the name of the Millennial Dawnists. The Millennial Age will begin in 1915 and continue for a thousand years. During this period all who are not already M. D.'s may become so :

"Guides will be provided to direct them along the paths of holiness, and the Devil will be chained up in order that they may be saved from temptation. If at the end of 1,000 years they succeed in reaching the original state of the spotless Adam they will be endowed with life everlasting, but will not be admitted to the Church, this privilege having been forfeited by not joining the true church before the dawn of the millennium. The Millennial Dawnists will be the first to rise at the Resurrection, and will be known as first-fruits.

The next will be those who ultimately win salvation and are admitted to life eternal."

The only comment we can permit ourselves is to express our great satisfaction at the forging of a chain which will tie the Devil up for a thousand years. It is not for nothing that we live in an era of engineering marvels. —*Saturday Westminster Gazette.*

THE world seems to be suffering from a remarkable epidemic of seismic convulsion at the present time. The following list, though by no means complete, shows how widespread these disturbances have been since the beginning of 1906 :—

January 24.—Severe earthquake shock in Japan.

January 31 to February 6.—Earthquakes on the coast of Colombia and Equador, accompanied by tidal wave. Over 300 persons perished.

February 7.—An immense wave, due probably to a submarine earthquake, devastate the island of Tahiti.

February 20.—Slight shocks felt at Baku, near Tiflis.

February 22.—Mont Pelee and La Soufriere reported active, and earthquakes recorded in many West Indian Islands,

March 17.—Great earthquake in Formosa. Over 3,000 persons killed and injured, and 5,500 houses destroyed.

March 29.—Repeated earthquakes in the island of Ustica, off north coast of Sicily, obliging the inhabitants to leave.

April 3-13.—Eruption of Vesuvius, preceded by earthquakes.

April 6.—A 'sea-quake' at Hongkong.

April 14.—Another earthquake in Formosa.

April 18.—San Francisco destroyed by earthquake.

April 19.—Earthquake at Honolulu.

May 11.—Do. at Sibsagar.

May 18.—Do. at Kangra.

May 21.—Do. at Simla.