

Prabuddha Bharata

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

—Swami Vivekananda

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IN MEMORIAM: SWAMI SWARUPANANDA

WE have received the following from a valued friend:—

It is with deep sorrow that I hear of the death of the Swami Swarupananda, head of the Mayavati Ashrama, and Editor of the *Prabuddha Bharata*. The loss is too recent and too irreparable to be summed up adequately in such a note as the present. The Swami was about 38 years of age, having taken *Sannyas* from the hands of the Swami Vivekananda early in the year 1898. Within a few months of this event he was placed in charge of the Himalayan centre, and made Editor of the *Prabuddha Bharata*, and he had continued faithfully to discharge the many duties connected with these responsibilities, and loyally to fulfil the various relations involved in them, ever since. To those who knew him best, he seemed to be full of ripe power, ready for great service in the spread of the philosophy to which his life was given. He was a Sanskrit scholar of no mean promise, and a devoted student of Sankaracharya. In the world, he had been a high-caste Brahman, and amongst other undertakings had been Editor of the *Dawn Magazine*. What the Swami Vivekananda thought of him is best seen in the fact that he judged it well to give him *Sannyas*, when he entered the Belur Math, without requiring him to pass through the usual preliminary stage of *Brahmacharya*. This estimate he fully justified, by the steady-

ness and stern devotion of the years that followed. To those who came to him to learn of meditation and *Yoga*, he was a most kind and patient teacher, with a wonderful ability to lift and aid. To those who leaned on him in the hour of trial, he gave unfaltering tenderness and protection. And to all alike his life made visible those ideals of purity and austerity which were ever the objects of his passionate quest. Nor were these things in him the expression of that cowardice which too often goes amongst us by the name of spirituality. He had a strong intellectual grasp of all the problems of the day, and was unflinching in his outlook upon their solution.

It is impossible for us who knew the Swami Swarupananda, and stand now contemplating his career, broken off thus suddenly in the height of its promise, to think of finality in death. The door has opened into a deeper silence, into a more perfect solitude, and the brave spirit, ever thirsting for intensity of self-abnegation, has hastened to enter in. But in that highest *Sannyas* of death the spiritual experience—ingathered here at so keen a cost of living!—can but germinate and come to its fulness of bursting vigour, ready for new effort and new giving, with still more abundant sympathy and knowledge, when the moment shall come for its return to the world of men and service, here on Earth.

N.

SWAMI SWARUPANANDA :

AN APPRECIATION

SITUATED in the very heart of the Himalayas is our Ashrama, a long low house with wide balcony above and verandah below. A garden lies around it. Rolling hills and the eternal snows stretch out as far as the eye can see, and in clear weather the stately Nanda Devi (25,661 ft.) is seen majestically rearing her snowy head high in the heavens. At her feet lies the sacred lake of Manasarovara, a place of pilgrimage much frequented by Sadhus. So peaceful and beautiful is this home of our monks, for the clamour of the world is shut out. But even here sorrow creeps in, and our hearts are sad at the premature loss of Swami Swarupananda, the late central figure of the monastery. After eight years of incessant and untiring work, which it is difficult for those who have not seen the place to understand, he has passed from hence, leaving us all the poorer for his absence.

In the Swami, we had one of the most attractive of human characters : the pure-souled idealist who was also a man of sense and practical ability. He was by nature, strong and self-reliant, of unruffled temper, suppressing and excluding self in his reckonings and actions. Always on the side of improvement and progress, he won the respect and esteem of all who appreciate disinterested work.

None who companied awhile with him, and he was sought after by many, will forget their converse, and the spiritual help he rendered them. Religion was the natural bent of his mind, and though essentially subjective, even his friends seemed to imbibe some of his calm spirit, "breathing of mountain-tops."

It may be that the simple and refined surroundings of his boyhood, allowed the powers of his mind to grow strong, before they were impressed with outward things, and when he emerged into the consecrated path of a Samyasin, his mind took in for life those ideals which were of lasting import. In his

well-balanced nature, the entrance into that life was almost entirely a gradual and nearly imperceptible evolution : not a sudden awakening.

* * * * *

It is not altogether unfitting, that we who have enjoyed the privileges which he brought to us, should remind ourselves, what was the task he undertook, and what the claims he has on our gratitude for the honest and whole-hearted way in which he discharged it. Swami Vivekananda when starting the Advaita Ashrama, desired to make it a place of work as well as of meditation, for he was persuaded that industry and knowledge are methods by which mankind could be raised. He felt that noble and faithful men were wanted, who would identify themselves with the toiling masses, and who would forego personal advantage for the sake of ministering to a needy humanity. He recognised the dignity of labour as a necessary factor in the uplifting of man. Swami Vivekananda was the honourable representative of a new type of Samyasins; a very promising type for the future; who demonstrated in his own person, the possibility of a reconciliation between religion and practicability and that they are not incompatible, as some would have us suppose. He taught, that Advaita, in its essence is a uniting force : a harmonising and consolidating power : a power which makes for mutual advantage and support. He formulated the following epigraph for our insignia : "In whom is the Universe, Who is in the Universe, Who is the universe : in Whom is Soul, Who is in the Soul, Who is the Soul of man ; knowing Him,—and therefore the Universe as our Self, alone extinguishes all fear, brings an end to misery and leads to Infinite Freedom. Wherever there has been expansion in love or progress in well-being, of individuals or numbers, it has been through the perception, realisation, and the practicalisation of the Eternal Truth—*The Oneness of all Beings.*"

Dependence is misery, Independence is Happiness. The Advaita is the only system which gives unto man complete possession of himself, takes off all dependence and its associated superstitions, thus making us brave to suffer, brave to do, and in the long run attain to Absolute Freedom." It is a prodigious conception, if one keeps in view from the beginning the threads of a most varied design which is yet intrinsically One.

It was no easy matter to strive to actualize such an ideal, and to start an institution on these lines.

With Swamiji it was no dream to be forgotten, but a vision to be realised. And he entrusted Swami Swarupananda with the venture. Setting aside the difficulties arising from the limitations to which the Sannyasin must often submit, the requirements for such an undertaking, were a peculiar sagacity, more than usual foresight, a conciliatory and at the same time a resolute temper, courage and tenacity. "As only a burning material can ignite other material, so also only the true faith and life of one man, being communicated to other men, can spread and confirm religious truth. And it is only the spreading and confirmation of religious truth, which improves the condition of man."

Swami Swarupananda caught this fire from his Guru, and went heart and soul into the enterprise, his quiet nature seeming to veer round and organize itself about new centres of interest and activity, willing to adjust himself to the new idea, eager to welcome fresh light.

Mayavati was considered a suitable locality for the purpose. A printing-press was bought and Swami Swarupananda became Editor of Prabuddha Bharata, which he conducted at a high level till the day of his death. The public gleaned from its pages a vivid idea of the qualities both spiritual and intellectual of the man himself.

Teachers of Vedanta were required for the West, and it was requisite to take measures to

produce them. Brahmacharins came to the Ashrama, and Swami set himself to train them in Vedanta and practical work. But teachers are rare under the best of circumstances, and it requires a long time and training to supply an adequate number of suitable men,—men who seek illumination not for their own sakes, but that they may become better qualified to serve and assist other souls who are dwelling in the shadow of pain and ignorance. For these, service and love are the real solvents. Suffering of all kinds faces us in the hills, and in the neighbouring villages many forms of disease are prevalent. The condition of the poor people aroused our Swami's sympathy, and he did not rest until he was in a position to start a charitable dispensary, under the management of a qualified Indian doctor, where advice was given and medicine freely distributed to all who cared to avail themselves of it. Instruction in Hindi and English was given to the servants and young men employed at Mayavati in the gardens and on the farm. It was in these various ways that the Swami illustrated in his life, the living principles of Vedanta. At times, he went apart to commune with his own soul, for he held the belief that periods of solitude and silence are indispensable to our highest development and that the higher self craves opportunities for reflection and meditation.

When his end came it was very peaceful. After a few day's illness, at Nainital on the morning of June 27th he ceased to notice any external objects, gently closed his eyes on this transient world, lapsed gradually into a state of deep tranquillity and so passed quietly away.

ओं तत् त्वमसि । (Thou art That.)

A Divine peace comes over us as we softly breathe these solemn words, and we realise as his spirit vanished from its earthly tenement, that—

"Death hath not touched it at all,
Dead though the house of it seems."

ADVAITIN.

SRI RAMAKRISHNA'S TEACHINGS

DEVOTEES—III

HE who thinks his spiritual guide a mere man, cannot make much progress in spiritual life.

THE railway engine easily drags along with it a train of heavily-laden carriages. So the loving children of God through the power of their firm faith and devotion to Him experience no trouble in passing through all the worries and anxieties of life, and at the same time leading many men along with them to God.

SO LONG as one does not become simple like a child, one does not get Divine illumination. Give up your vanities about all the worldly knowledge that you have acquired, and knowing it futile in the realm of the higher path, be as simple as a child, and then you will get the knowledge of the True.

THE new-born calf looks very lively, blithe, and merry. It jumps and runs friskily all day long, now and then stopping to suck the sweet milk from its dam. But no sooner is the rope tied around its neck than it begins to pine away gradually, and, far from being merry, wears a dejected and sorry look. So long as a boy has no concern with the affairs of the world he is as merry and full of high hopes as the day is long. But as soon as he takes up the responsibilities of a man of family, he is weighed down by their burden and feels himself incapacitated for the higher attainments of life.

AS DRY leaves are blown about hither and thither by the wind, without any choice of

their own, so those who depend upon God move in harmony with His will, and resign themselves in His hands with perfect non-resistance.

SHALLOW water in an open field dries up in time even if no one uses it. So a sinner is sometimes purified by simply resigning himself absolutely to the infinite mercy and grace of God.

ONE fine morning in June, a kid was playing near its mother, when with a merry frisk, it told her that it meant to make a feast of *Râsa* flowers (flowers used for the decoration on a *Râsa-lîlâ* scene). "Well, my darling," replied the dam, "it is not such an easy thing as you seem to think. You will have to pass through many crises before you can hope to feast on *Râsa* flowers. The interval between the coming September and October is not very auspicious for you; for some one may carry you off to be sacrificed to the Goddess Durga; then you will have to get through the time of *Kâli-pûjâ*, and if you are fortunate enough to survive that period, there comes the *Jagaddhâtri-pûjâ*, when almost all the remaining male members of our tribe are sacrificed. If your good luck leads you safe through all these crises, then you can hope to make a feast of *Râsa* flowers in the beginning of November." Like the dam in the fable, we should not hastily approve of all our youthful aspirations or let ourselves be carried away by them, taking into account the manifold crises which we shall have to pass through in the course of the higher realisations of our lives.

OCCASIONAL NOTES

HERE is an old story: A man walking by a certain road wanted to know the whereabouts of a certain village and found an old man sitting at his door. "How far is such and such a village," asked the traveller. The old man seemed as if he did not hear, and remained silent. The traveller repeated his question several times but there was no answer. In disgust, the traveller took to the road again. The old man then stood up and said, "The village you enquire for is only a mile hence." "What," said the traveller, "you did not speak a word when I asked you several times before." "True," said the old man, "but you were standing still when you asked me, and now you are walking; you had no right to the answer while you did not walk."

So it happens to many of us. We intend to do something but never begin. First, go to work and the ways and means will reveal themselves to you. From the start we think out elaborate ideas and make magnificent programmes and then spend all our energies in talk, without a grain of practice. Any small practical beginning is beneath our notice. "What good will it do," we say, "when the problem is so vast. What can a few men like us achieve, when it demands the co-operation of so many and their concentrated powers." The result is inevitable.

Let us begin something that we can do, and lay aside our big plans. If we studied the causes of our past failures, we should invariably find out among other things, that we tried to undertake too much in the beginning, which could not be accomplished. This had the effect of damping our spirits and weakening us to the

extent of feeling that no great thing could be achieved by us, and hence fresh attempt was useless. We lose all faith in ourselves, and unlimited possibilities of future development are barred to us. But we learn the lessons of life through failures. The highest achievements of manhood are but the culmination or crowning point of a series of failures. We have to try and try again, but with added experience. Let us pursue this time a simple course, however humble it may be.

A beginner in religion, for instance, desires in his enthusiasm, to practice meditation for several hours a day, and hopes to gain concentration of mind immediately. The reaction comes, he feels it is useless to try, and gives up the attempt. Now we would advise him to begin anew, but for ten minutes at a time only, and with absolute regularity fixing his mind on the highest thoughts of which he is capable. He will surely think, "Oh! that is nothing, anyone can do that." But let him do it and wait. Let him follow this course *without intermission* even for a few weeks and the result will speak for itself. When it is done you will, apart from other satisfaction, come to possess confidence in your own strength of purpose, which will go a great way to lend a healthy tone to your mind, and will act as an incentive to higher and greater aspirations. At any rate you run the least chance of failure, that deadly enemy of success.

The path is slow, very slow indeed; but upon ages of struggles a character is built. Infinite patience, unflinching perseverance and unbounded hope of success overcome difficulties however insurmountable they seem to be, and they come of humble but constant efforts. The original sources of mighty rivers

are merely feeble but constant tricklings of small drops of water.

FROM SMALL BEGINNINGS

Bright-hued soap-bubbles, blown from an ordinary tobacco-pipe, were observed by Dr. Young, and suggested to him his theory of "interferences," and eventually led to his discovery relating to the diffraction of light.

Cuvier, when but a boy, was one day sauntering along the sands near Fiquainville, in Normandy, when his attention was arrested by a cuttle-fish lying on the beach. He picked it up, took it home, dissected it, began the study of the mollusca, and in time became one of the most eminent naturalists of modern times.

Aloisio Galvani, an Italian physiologist, was one day struck by a remark of his wife's that the legs of some frogs that had been skinned for eating, and, by chance, placed near an electric machine, contracted every time a spark passed from the machine. The hint was sufficient. He at once began to make experiments, and finally discovered the electric phenomenon now called "galvanism," after him.

Sir Samuel Brown had been thoughtfully studying the construction of bridges, with the intention of constructing one across the Tweed, near where he lived. One morning, while walking in his garden, he observed a spider's net thrown across his path. Stopping, he examined it carefully, and the idea came to him that a bridge of iron ropes or chains might be fashioned after the spider's net and thrown across the Tweed. The final result was the invention of his suspension bridge.

While working as a quarryman Hugh Miller observed remarkable traces of extinct sea animals in the old red sandstone. He studied them, imbibed a taste for and a profound knowledge of geology, and became a distinguished geologist and author.

STEEP REGIONS

"You want another sort of step for the mountains."

"I should not attempt to dance up."

"They soon tame romantic notions of them."

"The mountains tame luxurious dreams, you mean. I see how they are conquered. I can plod. Anything to be high up!"

"Well, there you have the secret to good work: to plod on and still to keep the passion fresh."—("The Egoist," chap. 12.—G. Meredith.)

"Steep regions cannot be surmounted save by winding paths; on the plains straight roads conduct you from place to place."

(Edelle in "Wilhelm Meister's Apprenticeship.")—T. P.'s Weekly.

In an article on "The preaching of sermons" in the *Indian Review* of June last, Mr. A. P. Smith narrates the woes of the churchgoing Anglo-Indians. Ordinary men of the world go to their parsons for sermons, but "mostly also," remarks the writer, "to parsons as bare of imagination as any stone in the field." Of course, one cannot expect sermons on the Mount or St. Peter's epistles from every preacher, yet he can stir up the truest feelings of men by expatiating on the noble themes embodying them. "The Bible," says Mr. Smith, "is a very human document, as it is the history of a very earnest and energetic people, the story of whose struggles towards a national life and civilization is pathetic in its bare details, its appalling cruelty, its naive wickedness, its striving after God, and its sublime heroism and hope, and yet how meagre, how barren of ideas, how futile of results are the sermons preached on the lessons the Bible teaches."

The cause of evil surely lies in the fact that while congregations have moved forward the parsons have stood still. "They certainly," continues Mr. Smith, "give no indication that they are in touch with the modern thought, modern literature, and modern men and women. It was quite recently that I heard a

clergyman insisting on a trusting belief in miracles and he contended that the sun and moon certainly stood still when Joshua or Job or some such Old Testament Turk commanded them to do so, in order that a few barbarous Israelites should be enabled to annihilate a tribe as barbarous as themselves." He also remarks that a Doctor of Divinity told a congregation at Ootacamund, that Christ died of rupture of the heart!

Such and many others of like nature, no wonder, "raise a smile of contemptuous pity for the man who utters them so glibly," and the impatience of the audience effectively scotches, if not entirely kills him. "Perhaps he still survives, as an interesting survival of the Praise-God-Barebones style of parson of the Covenanter period in some little known wayside Bethel." "Be that as it may, the very great majority of sermons we are compelled to listen to week after week, year after year, act," the writer humourously observes, "as potent soporifics as if Mandragora and all the drowsy syrups of the East had in some subtle way got into their composition." But imagine their sufferings when mightily tempted as they must be under the circumstances, to go to their homes and immediately benefit by this new cure of sleeplessness, they are not allowed to leave, as it is against ecclesiastical etiquette! So the inevitable result of such restrictions in the Protestant churches is, that many honest people keep themselves away rather than undergoing "the infliction of a deadly dull or utterly vapid sermon."

Now the sensible writer makes some very wise suggestions which cannot but appeal to every right-thinking man, in the way of a healthy change from this state of tiresome monotony of placing before them the stale stories of Jewish saints and sinners in season and out of season, "as if there were no noble, good or great characters in secular

history, and in the sacred books of other religionists." Why not "vary the stereotyped round of Jewish kings who slept and did not sleep with their fathers, of Major and Minor prophets and the 'mighty men of valour,' and saints and Sadduces and all the rest of them, for Socrates or Marcus Aurelius, for St. Francis Xavier or Paramahansa?" * . . . "Why should the Devil have all the good men in ancient and modern secular history?"

He would go further and even ask, "Does fiction not furnish the skilful preacher with characterization which could be used with great effect. All fiction if true to life is a portrayal of life, and is true for ever. . . . Do not other religions give the preacher types of beauty and moral loftiness like Buddha and Mahommed and other great teachers? Does not Indian literature abound with moral aphorisms and religious teachings, which a broad-minded intelligent clergyman, without slighting his own Faith, could use with telling results?"

Even secular subjects such as science, politics and social questions could, according to the writer, be turned to advantage in the cause of religion and used as a means of educating the congregation to lead better lives and to live in charity,—with all men. For "is it any earthly use or Divine use," enquires he, "to dwell on a Special Creation when every schoolboy on the authority of the world's wisest teachers accepts Evolution as the keystone of the edifice of life in all its manifestations."

We can only hope with the thoughtful writer, that "preachers will awake to a higher and nobler conception of their obligations to people placed in their care."

* He evidently means Sri Ramakrishna Paramahansa.—Ed.

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THE MASTER AS I SAW HIM

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

V.

THE MASTER AS I SAW HIM.

HERE was one thing, however, deep in the Master's nature, that he himself never knew how to adjust. This was his love of his country and his resentment of her suffering. Throughout those years in which I saw him almost daily, the thought of India was to him like the air he breathed. True, he was a worker at foundations. He never used the word 'nationality,' nor thought of proclaiming an era of 'nation-making'; 'man-making', he said, was his own task. But he was born a lover, and the queen of his adoration was his Motherland. Like some delicately-poised bell, thrilled and vibrated by every sound that falls upon it, was his heart to all that concerned her. Not a sob was heard within her shores that did not find in him a responsive echo. There was no cry of fear, no tremor of weakness, no shrinking from mortification, that he had not known and understood. He was hard on her sins, unsparing of her want of worldly wisdom, but only because he felt these faults to be his own. And none, on the contrary, was ever so possessed by the vision of her greatness. To him, she appeared as the giver of English civilization. For what, he would ask, was the England of Elizabeth in comparison with the India of Akbar? Nay, what would the England of Victoria have been without the wealth of her, behind it? What would have been her refinement? What would have been her experience? His country's religion, history, geography, ethnology, poured from his lips in an inexhaustible stream. With equal delight he treated of details or of the whole, or so it would often seem to those who listened. Indeed there would sometimes come a point where none who wished to remember what had been said already, could afford to listen any longer. And still then, with mind detached, one

would note the unwearied stream of analysis of the laws regarding female inheritance, or the details of caste customs in different provinces, or some abstruse system of metaphysics or theology, proceeding on and on for a couple of hours longer.

In these talks of his, the heroism of the Rajput, the faith of the Sikh, the courage of the Mahratta, the devotion of the saints, and the purity and steadfastness of noble women, all lived again. Nor would he permit that the Mohammedan should be passed over. Humayoon, Sher Shah, Akbar, Shah Jehan, each of these and a hundred more found a day and a place in his bead-roll of glistening names. Now it was that coronation song of Akbar which is still sung about the streets of Delhi that he would give us, in the very tone and rhythm of Thanasena. Again he would explain how the widows of the Mogul House never remarried, and lived like Hindu women, absorbed in worship or in study, through the lonely years. At another time he would talk of the great national genius that decreed the birth of Indian sovereigns to be of a Moslem father and of a Hindu mother. And yet again he would hold us breathless, as we lived through with him the bright, but ill-starred reign of Sirajud-Daulah; as we heard the exclamation at Plassey of the Hindu general, listening to an order sent in treachery, "Then is the day lost," and saw him plunge with his horse into the Ganges; as, finally, we lingered with the faithful wife, clad in the white sari of the widowed amongst her own people, and tending through long years the lamp above the grave of her dead lord.

Sometimes the talk would be more playful. It would arise out of some commonplace incident. The offering of a sweetmeat, or the finding of a rare commodity like musk or saffron, or events simpler still, would be enough to start it. He told us how he had longed, when in

the West, to stand once more at dusk, some little way outside an Indian village, and hear again the evening calls,—the noise of children growing sleepy at their play, the evensong bells, the cries of the herdsmen, and the half-veiled sound of voices through the quickly-passing twilight. How homesick he had been for the sound of the July rains, as he had known them in his childhood in Bengal! How wonderful was always the sound of water, in rain, or waterfall, or sea!...The most beautiful thing he could remember was a mother whom he had seen passing from stepping-stone to stepping-stone across a mountain brook, and turning as she went, to play with and caress the baby on her back...The ideal death would be to lie on a ledge of rock in the midst of Himâlâyân forests, and hear the torrent beneath, as one passed out of the body, chanting eternally 'Hara! Hara! The Free! The Free!'

Like some great spiral of emotion, its lowest circles held fast in love of soil and love of nature; its next embracing every possible association of race, experience, history, and thought; and the whole converging and centring upon a single definite point, was thus the Swami's worship of his own land. And the point in which it was focussed was the conviction that India was not old and effete, as her critics had supposed, but young, ripe with potentialities, and standing, at the beginning of the twentieth century, on the threshold of even greater developments than she had known in the past. Only once, however, do I remember him to have given specific utterance to this thought. "I feel myself," he said, in a moment of great quiet, "to be the man born after many centuries. *I see that India is young.*" But in truth this vision was implied in every word he ever spoke. It throbbed in every story he told. And when he would lose himself, in splendid scorn of apology for anything Indian, in fiery repudiation of false charge or contemptuous criticism, or in laying down for others the elements of a faith and love that could never be more than a pale reflection of his own, how often did the habit of the monk seem to slip away from him, and the armour of the warrior stand revealed!

But it is not to be supposed that he was unaware of the temptation which all this implied. His

master had said of him, in the years of his first discipleship, "It is true that there is a film of ignorance upon his mind. My Mother has placed it there, that Her work may be done. And it is thin, as thin as a sheet of tissue paper. It might be rent at any moment!" And so, as one who has forsworn them will struggle against thoughts of home and family, he would endeavour, time and again, to restrain and suppress these thoughts of country and history, and to make of himself only that poor religious wanderer, to whom all countries and all races should be alike. He came back, in Kashmir, from one of the great experiences of his life, saying, with the simplicity of a child, "There must be no more of this anger. Mother said 'What, even if the unbeliever should enter My temples, and defile My images? What is that to you? Do YOU PROTECT ME? OR DO I PROTECT YOU?'"

His personal ideal was that sannyasin of the Mutiny, who was stabbed by an English soldier, and broke the silence of fifteen years to say to his murderer "—And thou also art He!"

He was always striving to be faithful to the banner of Ramakrishna, and the utterance of a message of his own seemed often to strike him as a lapse. Besides, he believed that force spent in mere emotion was dissipated, only force restrained being conserved for expression in work. Yet again the impulse to give all he had would overtake him, and before he knew it, he would once more be scattering those thoughts of hope and love for his race and for his country, which, apparently without his knowledge, fell in so many cases like seed upon soil prepared for it, and have sprung up already, in widely distant parts of India, into hearts and lives of devotion to the Motherland. Just as Sri Ramakrishna, in fact, without knowing any books, had been a living epitome of the Vedanta, so was Vivekananda of the national life. But of the theory of this, he was unconscious. In his own words, applied to his own Master, "He was contented simply to live that great life, and to leave it to others to find the explanation!"

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Beware when the great God lets loose a thinker on this planet. It is as when a conflagration has broken out in a great city, and no man knows where it will end.—EMERSON.

IN DEFENCE OF HINDUISM

MR. G. A. Grierson, C. I. E. P.H. D.D. Litt. discusses "The Influence of the West" in his 3rd contribution on "Hinduism and its Scriptures: Ancient and Modern" in *The Bible for the world*. We have not seen the first two papers in which he deals with it prior to 1000 A. D. After drawing attention to the fact that all religions are more or less syncretic, he says, "In Hinduism the process is marked by extreme thoroughness. It is a religion which can absorb any thing and everything. Hinduism has not set formulas—no creeds—on which the mind of the worshipper can be fixed as within a rigid frame." Then again: "Even at the present day new gods are being adopted and new religions are being practised by the most devout, the most orthodox Hindus. Allah, the God of the Musulmans—the God of the Jews and of ourselves—has Himself been admitted to the Hindu pantheon together with His prophet, and a new section of the never completed Hindu Bible, the Allah Upanishad, has been provided in His honour. Nay there is to-day a Hindu sect which proclaims the necessity of reading the Christian Bible, whose ensign is a cross, and which worships our dear Lord and Master."

Some portions of the above will, no doubt, come as a surprise to "the most devout, the most orthodox Hindus." But let them bear with us as there are far greater surprises in store for them. The above shows how the unique religious toleration and eclecticism of the Hindus are not unfrequently misinterpreted by even learned Western writers. We know not of any *new* god and *new* religion being worshipped, discovered, and practised by the orthodox Hindus of to-day, that have not the divine sanction and inspiration of the principles of the eternal Vedas. They are not *new* or indigenous, as the writer is misled into thinking, but are facts of the ever expanding evolution working out from within; and those which do not conform to this old law can never expect to find favour with, far less to be worshipped and practised by, the orthodox community.

In order to show how Hinduism must have been influenced by coming in contact with Christianity and Mohamedanism, almost from their very foundations, the writer takes infinite pains to cite historical evidences. "It was from India that some 3000 years ago, the navy of Tarshih brought algum, wood, ivory, apes, and peacocks to king Solomon, and for some centuries afterwards the wealth of India was the subject of fable in Western lands. The philosophy and geometry of the Greek sage Pythagoras were largely borrowed from India and it is probable that his travels included that country. Then we have Alexander the great. He founded the Egyptian city of Alexandria in B. C. 332 and then made a raid into India itself. From that time the way to India was an open road." Then he observes how some of the Christian missionaries came now and then and settled in Southern India in the early centuries of their era, and how they were hopelessly mixed up so late as the 14th century into a strange hotch-potch, partly Christian, partly Mohamedan and partly Hindu. The only consolation that he could derive was like that of the man who bit the rabid dog having been bitten by him. "But it had its redeeming side," the writer finds out, "*Christianity, it is true, became mixed with Hinduism, but also, and this is most important, at the same time Hinduism became mixed with Christianity.*" (The italics are his).

But the above facts, far from proving that Hinduism was influenced by Christianity, rather tend to demonstrate the other way. Hinduism, directly or indirectly, provided a fountainhead from which even the Christ, maybe, drew his inspirations. It is a historical fact that before and during the time of Jesus, missionaries of Buddhism, which is but a child of Hinduism, were very active and successful in their evangelistic propaganda in Syria and other surrounding countries, and their culture and civilization being much older, more enlightened and stronger than those of the semi-barbarous people around them, the chances were ninety-nine to one that they

influenced Christianity, to a considerable degree.

Here are some of his wonderful discoveries let loose upon us,—poor Hindus! They must be very wicked if they do not go down on their knees and accept them as Gospel truth. “In the former paper we saw how Hinduism had acquired for itself the virtue of charity but had not yet experienced faith or hope.” “There were two elemental doctrines of Christianity which were strange to Hinduism. There was, first, the Fatherhood of God. There were, it is true, ideas current in India of an All—Father, but he was an impersonal Abstraction from whom we were all derived, or else a Creator whose work was done, and whom it profited not to worship. But Christianity laid before India an altogether new idea, that of “Our Father which art in heaven.” Not the world’s Father, or the Father of the gods, but *our* father—that is to say, *my* Father as well as *your* Father—a real Father: not an impassive spectator, but one who acts as a father and loves as a father.”

“The other strange idea which Christianity presented to Hinduism was a new view of incarnation. The basic idea itself was not new” “but Christianity put the whole thing on a different plane. Hindu incarnations took place to relieve the world from tyranny or physical discomfort. The Christian incarnation took place to relieve the world from sin.” “Then again, according to the Hindu teaching, once an incarnate god had done his work, we heard no more of him; but the Christian Incarnate God is still a personality, though He has left the earth, and He is still watching us, guarding us, guiding us, saving us, interceding for us. All these points of Christianity were strange to Hinduism in its purity. While the lower Mohamedanism has imbibed much of the local Hinduism, Hinduism, ever syncretic, has adopted from it its great motive power—the insistence on the unity of God.” So here is the logical culmination,—“We may state that Christianity and Islam, though outwardly hostile, have worked together to produce all that is best in modern Hinduism.”

Indeed!

The absurdity of the above dogmatic assertions is so obvious that we think any comment on them is superfluous.

In his fourth paper on “Modern Hinduism,” Mr. Grierson continues his fulminations of Hinduism. They reveal either his glaring inability to fathom the depths of True Hinduism or a deliberate detraction of it, for it is difficult to believe that an intelligent gentleman of his rank and position can be so blind as to overlook its general fundamental principles.

But let us proceed.

While pointing out that the religion of the learned was Pantheism, of which he can remember to have met only one whole-hearted and devoted follower, during his Indian sojourn, he quotes the following from an “eminent Indian divine,” with much of which he heartily concurs. The above authority observes, “One of the greatest obstacles to the spread of Christianity among educated men of India is the fact that a false philosophy has gone far to undermine and destroy the presuppositions of natural religion which render the evidence for the truth of Christianity credible. When the idea of a personal God, who has created and rules the world and who cares for and loves the creatures whom He has made, has been obscured and lost, it is difficult to bring home to men the probability of a revelation or the reasonableness of the incarnation.” The writer remarks that though many well educated people accept the Pantheism (by which he means the Advaita Vedanta) in theory, they do not even make it a guide of life. Hence the statement just quoted would be, according to him, about as true as if a Mohammedan missionary in England were to find the “Higher criticism” an obstacle in the way of his converting educated Englishmen to his creed. For the real fact, he says, is that “while the majority of English Christians either know nothing of it or knowing a little about it, refuse to accept it.”

To compare the old Vedic non-dualism with the new-born “Higher criticism” is, to say the least, incongruous, for the latter, though based on broad reasoning and right and independent judgment is only a child of yesterday, and is looked upon with suspicion by Christianity itself; while the whole fabric of Hinduism is based on the Vedas, the heights of which comprise the Advaita. Even the other systems—dualistic or otherwise—which are termed by the writer as “the religion of the un-

learned," are nothing but this Advaita, concretised and popularised. How would the orthodox and devout Christians relish it if we were to say that Christianity founded on the Holy Bible is but the "Higher criticism" concretised and explained in a popular way?

Retreating from this hazardous den of higher Hindu thought, the writer finds it safer to mutilate the Shivaite and the Vaishnavite forms of worship with a valour worthy of a nobler cause. Want of space prevents us demonstrating the fallacies of his assertions here. Let the reader judge for himself from the following quotations:—

"I have pointed out that as a whole it (Shivaism) is a form of belief founded on terror. This characteristic has led to its incorporating bloody rites and cruel subordinate deities from aboriginal worship, and it is mainly the religion of the poorer classes in certain limited tracts of India.In the north of India, this (monotheistic tendency) led to the formation of sects, which combined a purified Hinduism with the strong monotheism of the Mohamedans; while in the South, under the Christian influence which we have described, there arose in the 17th century a remarkable Shivaite sect called the Sittars, which rejected everything in Shivaism inconsistent with pure theism."

"In giving the history of Hinduism I deliberately postponed all mention of a remarkable innovation which we first notice in the early centuries of the Christian era. This was the idea of what the Hindus call *Bhakti*. It was not a gradual growth but suddenly appears full blown in later Sanskrit literature. Whence it came or who discovered it, no Hindu can tell. The first book in which it is taught is one of the more modern additions to the famous epic, the Mahabharata, entitled the *Bhagavad Gita* or "Sacred Lay."In the midst of many other beautiful thoughts, which may or may not have been borrowed from Christianity, this idea of *Bhakti* is developed at some length."

"It has long been suspected that the doctrine was borrowed from Christianity, and further researches which I have myself made leave no doubt in my own mind on the point."

We must frankly confess that we are rather surprised at his amazing "researches." In the

interest of truth and righteousness, let them now rest in peace.

Now let us conclude by asking Mr. Grierson to ponder over the two following views of his own brothers, who are as good Christians as he himself, before he rushes to hurl his invectives on the head of other religions, for he should know that such methods as his, however sincere, are always futile.

Mr. Charles Richards writes, on "the arrogance of Christendom" in the *Indian Mirror*, as follows:—

"It (Christendom) has ceased, except in theory, to pity, anything unchristian; it jeers at and despises it. It has placed itself on a pedestal from which it claims its universal headship. It cries aloud from its surrounding luxury and pageantry and materialism its directorate over the whole world. It sees no light except that which it claims to shed. It recognises no darkness save that which prevails beyond its borders. It cries as arrogantly as did Christ's Pharisee. I thank God, I am not as other men are.....or even as this publican,—and then it goes on its way cloaking those who know no law save that of their own desires, who recognize no deed save their own, who sees no God save self, and regarding them as its chief members. Such is the arrogance of Christendom—an arrogance that will surely and quickly hurl it from the place it occupies among the peoples of the world."

Mr. Cavalier James Smith's pregnant remarks are more to the point:—

"To the people of Asia, I hold that the Christian Missionary offers an insult, by his very presence. Anyone possessing the most superficial acquaintance with the Scriptures of India and its sacred literature, must know that these are the deep wells out of which have been drawn the living waters which flow through the sacred writings venerated by Jews and Christians; that there is every reason to believe that Jesus himself, as Pythagoras had done before him journeyed to India, and there acquired many of the beautiful ideas which he afterwards promulgated, including that of reincarnation, which the modern Christian altogether repudiates; and that if there is anything more than another, which every true lover of his species should pray for, it is that Eastern mind may never be contaminated and depraved by the gross materialism of the West, where religion has become a matter of merchandise."

SELECTION FROM SANSKRIT

BONDAGE AND FREEDOM

[The following is taken from the *Srimad Bhāgavata*, being the words of Sri Krishna to his devoted disciple, Uddhava, on the conditions and perceptions of the soul, due to the Gunas which have their roots in Maya. Freedom comes when one knows their real nature. The characteristics of the liberated soul are then pointed out.—Ed.]

वद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः ।
गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम् ॥

शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया ।
स्वप्नो यथात्मनः ख्यातिः संसृतिर्न तु वास्तवी ॥

विद्याविद्ये मम तनू विध्युद्धव शरीरिणाम् ।
मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥

एकस्यैव ममांशस्य जीवस्यैव महामते ।
बन्धोऽस्याविद्ययाज्ञादिर्विद्यया च तथेतरः ॥

अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामिते ।
विरुद्धधर्मिणोस्तात स्थितयोरेकधर्मिणि ॥

सुपर्णावितौ सदृशौ सखायौ यदृच्छयैतौ कृतनीडौ
च वृक्षे ।
एकस्तयोः खादति पिप्पलान्नमन्थो निरन्नोऽपि
दलेन भूयान् ॥

आत्मानमन्यं च स वेद विद्वानपिप्लादो न तु
पिप्पलादः ।
योऽविद्यया युक्तः स तु नित्यबद्धो विद्वामयो यः
स तु नित्यमुक्तः ॥

देहस्योऽपि न देहस्यो विद्वान्स्वप्नाद्यथोत्थितः ।
अदेहस्योऽपि देहस्यः कुमतिः स्वप्नदृश्यथा ॥

इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च ।
गृह्यमाणेष्वहं कुर्यान्न विद्वान्यस्त्वविक्रियः ।
देवाधीने शरीरेऽस्मिन्गुणभाव्येन कर्मणा ।
वर्तमानोऽबुधस्तत्र कर्ताऽस्मीति निबध्यते ॥

TRANSLATION

The interpretation (of one's own condition) that 'I am free or in bondage,' comes from the Gunas (Sattva, Rajas and Tamas) and is not (absolutely) real; for the Gunas having their root in Maya or conditioned existence, I (the Self absolute) have neither bondage nor freedom.

Pleasure and pain, the intoxication (of an inordinate attachment) and the grief (caused by the loss of such) and the repeated creation of bodies come from Maya. These too are not absolutely real but come as in a dream.

Oh Uddhava! know that knowledge and ignorance are the two-fold manifestation of my (Iswara's) creative principle (Maya) bringing freedom or bondage to all embodied beings.

Oh thou of great intellect know too, that that part of mine which manifests itself as different souls (Jiva) but which is essentially indivisible and one by nature, is brought to bondage and freedom by ignorance and knowledge, which have no beginning in time.

Oh son! I will tell you now the difference of the liberated and the non-liberated souls, possessing apparently opposite attributes though essentially of the same nature.

They are like two birds of the same feather, the same bright-plumage, building their nests on the same tree and friendly to each other,—of which one is enjoying the fruits of the tree and the other though desisting from it, appears the more powerful and effulgent of the two.

To the wise one, not eating the fruits of the tree, come eternal freedom and the knowledge of the real nature of himself and of the other; while to the one that is enjoying the fruits thereof come ignorance and prolonged bondage.

The wise one rising from his dream, feels himself free from the body even though living in the body; while the one with the perverted intellect feels himself chained to the body though really free from it—as in a dream.

The wise one ever remains undisturbed and unruffled even though his senses perceive the objects of the senses and his mind consisting of Gunas (Sattva, Rajas and Tamas) takes in (for the moments) impressions of things made up of the same Gunas, feeling that He, the Self never does anything; while the ignorant one residing in this body which is entirely at the control of causes other than himself, on account of deeds done (in former incarnations) through (the good or bad) agency of the Gunas, feels himself the doer and gets enchained.

एवं धिरक्तः शयन आसनादनमज्जने ।
दर्शनस्पर्शनव्याणभोजनश्रवणादिषु ।
न तथा बध्यत विद्वांस्तत्र तत्रादयन्गुणान् ।
प्रकृतिस्थोऽप्यसंसक्तो यथा खं सवितानिलः ॥

वैशारद्येक्षयाऽसङ्गशितया छिन्नसंशयः ।
प्रतिबुद्ध इव स्वप्नान्नात्वाद्विनिवर्तते ॥

यस्य स्युर्वीतसंकल्पाः प्राणोन्द्रियमनोधियाम् ।
वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः ॥

यस्यात्मा हिंस्यते हिंस्रैरेन किञ्चिद्वच्छया ।
अचर्यते वा क्वचित्तत्र न व्यतिक्रियते बुधः ॥

न स्तुवीत न निन्देत कुर्वतः साध्वसाधु वा ।
वदतो गुणदोषाभ्यां वर्जितः समदृङ् मुनिः ॥

न कुर्यान्न वदेत्किञ्चिन्न ध्यायेत्साध्वसाधु वा ।
आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनि ॥

Thus the non-attached even though residing within the domains of Nature and enjoying what She has to give, in sleeping, sitting, roaming, bathing, seeing, touching, smelling, eating and hearing, never gets enchained,—in the same way as the other,—like the sun, the wind or the space.

Destroying all attachment by the power of knowledge and dispelling all doubts by his keen discerning power, he wakes up from this dream of diversity and never returns to it again.

He who exercises the functions of his intellect, mind, senses and vital powers without any selfish motive whatever, though living in the body, becomes free from the evils thereof.

He who remains unmoved while injured by the envious or worshipped by others, without any seeking on his own part, is indeed wise.

The man who is thinking intently on the Self, looks on all in the same light, and becomes free from all good and evil, never expressing his pleasure or hatred, when good or evil is done to him or when he is praised and blamed by others.

Thus the sage who draws all his comforts from the Self alone, wanders here below undisturbed and irresponsible to all outward things like an inanimate object and never thinks of, speaks or does things good or evil for his own sake.

SWAMI ABHEDANANDA'S REPLY TO THE COLOMBO ADDRESS OF WELCOME

Friends and gentlemen,

I thank you for your address, very heartily, and I feel very deeply, so deeply that I cannot express in words, the enthusiasm and the feeling and the devotion which you have shown to the great cause which was, and will continue to be, the great work of the worthy disciple of Ramakrishna Paramahansa. One thing I noticed in the address—you have mentioned the late lamented Swami Vivekananda, who is not dead, but is living. He is here with us, all. He is in you and in me. He is not in the body, the body physical in which we have seen him. He is spiritual and invisible before us. He is more powerful now, a thousand times, than when he was in this body. He used to tell me when he was in

his physical body: "This body is too small for me; it cannot hold me. The tabernacle of human flesh and human blood is too feeble for my spirit. I am Brahman, the Infinite, the Atman." He is still with us. It was he who first called me to come over to England ten years ago. . . . Swami Vivekananda gave me charge of his mission and his work in London, and for one year, one long year, I worked and lectured and taught this wonderful religion, this religion which is the salvation of the world, and which the world is longing for. It brought salvation in the past; and it has salvation for all future generations. This religion is universal and all-embracing as the heavens over our heads. It is broad enough to embrace all the sects and religions in the

world. That is the religion I preached in London. The English people listened to it and admired it. They followed it to the letter. The next year I was invited to New York. I went there and I worked for nine years continuously. Swami Vivekananda came to me in New York—that was his second visit to America—and he told me that that was the first time he found a home in New York. He had hard work in America. Nobody can appreciate what he had done for the good of the community. Nobody can tell how much he had done for the good of humanity. He has turned thought into a new course, a spiritual course, and I know that spiritual power is rushing through that channel stronger and stronger at every moment. With all my work I have gained experience, experience long enough to give you an idea of how much the world needs the religion which we have inherited from our forefathers. We worship Shiva, the Universal Being. No matter what names you give Him—Vishnu, Buddha, Brahmā. Let the name be what it may—He is the Being. We know that in the earliest writings of the Hindus—of the Vedic period—there is a passage with which you are all familiar—*“Akam sat viprā bahudhā vadanti”*—“that which exists is one; men call it by various names.” This was the truth long before civilisation broke on the horizon of many countries. Centuries and centuries before Jesus Christ and Buddha this was known. This truth is eternal. All the sciences and philosophies of the world acknowledge “unity in variety.” The name only varies. Shiva and Vishnu are one and the same, one Infinite Being, and we are bound to worship Him. He is not far away from us. He dwells within us. Through Him we exist, and without Him we can be nothing. You see these plants and animals, and human beings—all life-force comes from one Infinite Being, and Him we worship as Shiva, Him we worship as Vishnu, Him we worship as Buddha. Christians call Him Father in Heaven: Moham-

medans Allah. Who is Allah? The Infinite Being, the Eternal Being. Who dwells in our hearts. That vital force, that spiritual power—that we worship—that the world has learned from Hindus. He is the one being, but He can be worshipped under different heavens. There were no persecutions, no religious quarrels, no bloodshed in this religion which the world needs. People talk of peace and goodwill, but in various religions of the world except one, Buddhism, the first message was preached with fire and sword. Buddhism was the only proselytizing religion which escaped that and Buddhism was a child of our own Vedic religion. It preached peace and goodwill and blessing to men. Wherever its preachers went they founded hospitals for the poor, for men, women and children, nay, even for animals. There were very few nations who built hospitals for animals. They learned humanity from the soul of India. The humanity came from the religion of the civilised Asiatics and went from them to the uncivilised West. Look at Japan. Where lies its greatness? In its religion, that is Buddhism. We must not forget here that Buddhism is the child of our religion, Hinduism or Brāhmanism of the Vedānta. You know that Buddhism was introduced into Japan in 500 A. D., first into China in 65 A. D., and into Tibet in the sixth century after Christ. Now all these ancient preachers went from India and preached the truths which they had received, among other nations and civilised them. It is the same thing we read to-day. If we read the history of Europe, especially of Greece, we find that Hindu philosophers lived at the time of Aristotle, at Athens, Alexandria, Syria, and Sinai. The rest of the world was not civilised. It was barbarian. The civilised portion of the world was Asia, and of Europe as far as Greece. Now, teachers went on from here to different parts, built their temples and founded their communities.

Christianity existed before Christ was born,

—and I have shown that many a time in America. There is nothing new in Christianity. We have everything it has in Vedanta. I do not call our religion by any particular name. It is the nameless religion. It embraces all the religions of the world—Buddhism, Christianity, Mohammedanism, and every religion that will exist in future. We are the followers of the Universal Religion. It gives us the one great truth—that our individual soul is immortal, is divine, is a part of the Infinite Being, and we must realise that; we must know

that, we must have faith in our souls. Believe not in your bodies but in your souls. We are Atman; we are all Shiva. Let us honour, respect, adore, and worship Shiva, and go on worshipping. The time will come when we shall receive salvation, and that salvation means freedom. My friends, our time is limited, and it is getting very oppressive and hot. Again I thank you for the very hearty welcome you have given me to-day.

—*The Times of Ceylon.*

CORRESPONDENCE

A NATIONAL LANGUAGE FOR INDIA

To the Editor of the Prabuddha Bharata.

Sir,

I was surprised to read the article from the *Hindusthan Review* reproduced in your issue for March, with your editorial endorsement. The argument is good, nay excellent, up to the very tip of the last petal of the conclusion. There it shrivels. "Why not a similarly easy language, corresponding to Esperanto, for the whole of India?" I reply, *why not Esperanto itself?*

If what is good for Europe is good for India, then what is good for both separately is good for both together, and is good for the world. To take Esperanto as merely a Pan-European language is to minimise its import. I may say that the

Japanese are enthusiastic students of the new medium of universal intercommunication. I say universal, because if we ever get into conversation with the people of Mars or other planets, we will teach it to them.

Cannot our "Politico-Philological Dreamer" wake up and see that, with a general language peculiarly its own, India would be more than ever shut off from the rest of the world? It would certainly be more so than if English were adopted as the common language. We need a better understanding between the peoples of England and India, not a new artificial barrier by which India is kept apart in a linguistic "compound" of its own.

ESPERANTIST 9531.

NOTE—While fully appreciating the valuable remarks of our esteemed correspondent and recognising the vast possibilities of this "universal" and international language, we cannot resist the fascination of the dream of the "Politico-Philological Dreamer," for it has a special significance as a means of promoting a closer bond of unity among Indians. But so long as this dream is not realised we shall gladly welcome this new child and encourage and support its growth. Hence it gives

us great pleasure to know that an Esperanto Society has already been started in Calcutta, and warmly supported by the educated community,—both official and non-official. The Mysore Government also contemplates its introduction in its state. The Theosophical Society too has decided to adopt it as its official language. So our correspondent has every ground for satisfaction in the promise of such good results for India.—Ed.

SWAMI ABHEDANANDA IN SOUTHERN INDIA

Swami Abhedananda since his landing at Colombo has been receiving grand ovations throughout the line of his travel in Southern India. Torchlight processions, Sankirtan parties, boys unharnessing the horses of his carriage and drawing it themselves, deafening cheers, presentation of addresses of welcome, showering of flowers and enthusiastic cries of 'Bande Mataram' and 'Hari Hara' &c., the thronging together of people of whole localities and other expressions of Oriental spiritual enthusiasm are the order of the day. The depth and intensity of religious ardour displayed in these demonstrations of appreciation and honour to this gifted worker in the cause of Vedanta in the West, are probably surpassed only by those that were shown to Swami Vivekananda, when he first returned to India after his victorious campaign in the West. We hope only that the great rousing of the religious consciousness in the heart of the people by his noble presence will leave some permanent results. Want of space will not permit us to publish a full description of the Swami's receptions. We shall rest content with noticing his movements and publishing some of his important utterances.

From Colombo, the Swami Abhedananda accompanied by Swamis Ramakrishnananda and Paramananda, who had come from Madras to receive him, went to Candy and Anuradhapur. He was enthusiastically received in both these places and he charmed every one by his instructive lectures. He reached Jaffna on the 23rd of June and replied to the address of welcome in an impressive speech. 'Vedanta' was the subject of his discourse the next day.

On 29th June he landed at Tuticorin. Thousands were waiting on the shore and the air was rent with the shouts of "Hari Hara Mahadeo." He thanked them for their address of welcome and spoke on his American experiences.

The Swami reached Tinnevely on the next day and received a hearty welcome. The Swami proceeded on the first of July to Tenkasi *en route* to Courtallam, a sanatorium, where he stayed for nearly two days, and was very much pleased with the water-falls and beautiful scenery of the hills about

the place. In reply to the address of welcome at Tenkasi, he remarked that it was his earnest prayer that the people of India should acquire the spirit of co-operation and devotion to the cause of the country, which had characterised the Western nations and brought success to them in the great national competition. The West could boast of success in materialism and commercialism, whereas the East could be justly proud of her undying spiritual greatness. Spiritual regeneration, he said, leads to all political and social growth. To achieve this end, religious centres should be established all over the country. These centres should organise schools for imparting instruction in Vedanta and preaching missions for spreading Vedic truths and ideals.

The Swami reached Madura on the 4th of July. A large public meeting was convened to accord him a warm welcome. He spoke for about an hour and a half on the universality of the Vedanta religion and impressed upon the audience that the Vedanta, the Advaita aspect of it in particular, was becoming the universal religion of the world.

The next day he left for Rameshwaram to worship the celebrated image of Shiva.

His next place of halt was Trichinopoly. After the usual enthusiastic reception from the public, he lectured before a large open-air meeting in response to the address presented to him, and remarked that Hinduism was being popularised in America by the members of the Ramakrishna Mission and that it was making headway there because it was a religion of first principles and did not rest its foundation on dogmas, but appealed to all men whatever their professed religion might be, by its broad tolerance and its national and scientific basis. The word Hinduism was misleading and did not convey in the slightest degree the grandeur and sublimity of the religion of the Aryans. When that religion was presented in its essence and true significance, the Christian, the Musalman and the Jew would appreciate its catholicity and universality. Emphasising the need for unity and the power of organisation among the Hindus, the Swami observed that in England the forty millions of the

population acted as one mind, while in India the three hundred millions acted with as many minds. That, he said, accounted for the degradation of the people of India. He asked them to assimilate these virtues of their European friends, and give up imitating their vices.

A very warm reception awaited him on the 7th July at Srirangam. The lecture on 'Vedanta' was an admirable one. After the lecture there was a fine display of fireworks and a torchlight procession, the camels and elephants of the famous local temple leading the way, and the whole crowd with the Swami following. Notwithstanding his expostulations the carriage was unyoked, and dragged by the boys singing songs in praise of Krishna, Rama, Sankara, Vivekananda and other spiritual heroes of India. At a conversation meeting, the next morning, questions on religious subjects were put to him to which he readily replied.

His next move was to Pudukotah as a state guest. The Vedanta Society of the place made every arrangement for his cordial reception. The Swami spoke for more than an hour in reply to the welcome address. He advised the audience to practise when young, the breathing exercises enjoined in the Pranayama and Raja Yoga as a sovereign panacea for the cure of many ills that flesh is heir to. He said that he knew of skilled American medical practitioners who had studied Vedanta, prescribing breathing exercises for their patients. He dwelt at great length upon the catholicity of the Sanatan Dharma, and spoke against the custom of early marriage, as tying down young people to their homes and militating against their usefulness to society. He spoke of the good arising from the study of the Bhagavad Gita, and said that he knew many an American being helped in the pursuit of business by following the principles of Karma Yoga and carrying in their pocket a copy of the Bhagavad Gita.

Another address of welcome was presented to the Swami by the members of the Y. M. H. A. to which he responded in suitable terms.

A large gathering of the leading townsmen of Tanjore assembled at the railway station on July 11th, to welcome the distinguished visitor. A short address of welcome was presented to him, praying for his long life to carry on the noble

work which he had so successfully begun. In reply, he dwelt on the sublime truth contained in the Vedanta and the Jnanakanda of the Vedas. According to him, the commentaries of Sankaracharya, Ramanujacharya and Madhwacharya were all correct and not inconsistent with each other. The great merit of the Vedas and the Vedic religion is that it does not depend upon the personality of one great man or some great men. Even if the lives of Rama and Krishna were not found in the Vedic religion, it would remain as grand and as unassailable as without them; while Christianity, Zoroastrianism and Buddhism all stand centred in the personality of a single individual, without whom each of those religions would crumble to pieces. After demonstrating the fact of the appreciation of Vedanta in America by the existence of a number of societies started for the purpose of Vedantic study, he pointed out that almost all of the modern philosophical theories and truths were discussed many centuries ago in the Hindu Shastras. The teachings of Herbert Spencer and Darwin could not be new to the careful students of Vedanta. One has not to go to any other country to learn these modern philosophical discoveries. He emphatically brought home to the minds of the audience, the necessity for religious workers and sannyasins like himself, going to different continents, chiefly to America to preach the Vedic religion, and that India, which is the "Punya Bhumi," could easily conquer the whole world spiritually, should the sons of the soil be alive only to the greatness of their religion. He was sorry that up to the present time he had not been able to get a single worker who was willing and prepared to sacrifice himself and go out on this religious mission. He said that, political greatness would come to a nation which was spiritually great, and that a Sannyasin, having nothing to fear, can go all over the world quite contented and happy, to establish a brotherly relation between nations and humanity in general.

The Swami next visited Kumbakonam and delivered an address there. He was cordially received and entertained by the citizens. He arrived in Madras from Cuddalore on the 15th of July last, and the reception accorded to him was in every way suitable to that great city.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

MRS. George Law, of New York, entertained the Gaekwar of Baroda at a dinner in Philadelphia, which cost £10,000.

THE Government of Mysore has sanctioned an expenditure of Rs. 76,000 for the Mysore Industrial School for the year 1906-07.

THE Sri Ramakrishnotsava was celebrated as usual from 4th to 11th of August, at the Kankurgachi Yogodyana, near Calcutta.

THE faithful hounds of St. Bernard have saved two hundred and three snow-bound travellers from death during the past 12 months.

WE are grieved to announce the death of Mr. W. C. Bonnerjee on the 21st of July last at his London house. In him India has lost one of her foremost patriot sons and the legal profession one of its brightest ornaments.

AT an exhibition of newspapers in Frankfurt in June last, one interesting copy of a Chinese publication was shown, which appeared so long ago as 911 A. D., and which, it is thought, is one of the oldest journals in the world.

THE Training Scheme Committee of the Calcutta Women's College has selected Mrs. Saralabala Mitter and Miss Atia Fyzee to be sent to England to be trained as teachers. The candidates leave Bombay in the beginning of August.

AFTER the setting afloat of the All-India United Insurance Company, Bombay men, have made all arrangements complete for starting a huge Swadeshi Banking house with a capital of a crore, of which Rs. 25 lakhs have already been privately subscribed.

THE professors at the Cornell Medical

School are puzzled over the case of Warren B. Harris, of Ithaca, New York. Harris changes colour whenever there are changes in atmospheric conditions. His complexion varies from a light chalk grey through light blue and violet to a deep purple.

MR. Indu Bhimshau De, a scholar of the Calcutta Association for the advancement of scientific and industrial education of the Indians, has obtained Master's degree of the Cornell University of New York in agriculture, the highest academical distinction in agriculture in the most advanced College in the world.

THAT long-desired secret, how to photograph in colours, appears to have been solved at last by a Paris firm, Messrs. Lumiere. Experiments have given perfect results, and we are promised that very shortly prepared plates will be on the market for all interested in the art to secure photographs in the natural colours.

IN the course of a public lecture on the utility of Science, Father Lafont said that the Calcutta University was a huge sham. Anybody might get a diploma in any branch of learning if he had the dexterity of an intellectual parrot. The only true success lay not in cram but in earnest work and assiduous devotion to a particular study.

THE Bowbazar Ramakrishna Society in a Special Meeting assembled on the 9th July last records its deep feelings of grief at the sad demise of the late lamented Swami Swarupananda and respectfully offers its sincere condolence to Srimat Swami Brahmananda and to the other members of the Ramakrishna Mission in their present bereavement.

MR. David Yule, of the firm of Messrs. Andrew Yule and Co., has promised a subscription of Rs. 50 per month to the Association for the Advancement of Scientific and Industrial Education of Indians, and has, be-

sides, expressed his intention of giving employment to the scholars of the Association—on their return, at the end of their training in Europe, America and Japan—in the various factories and mills connected with his firm.

DR. Emil Fischer, winner of the Nobel Prize in 1902, and professor of Chemistry at Berlin University, has made the remarkable discovery that coal is good food. He has succeeded, says "Popular Science Siftings," in building up from the cells of coal a proteid, the most important form of food which supplies muscle and tissue to the body, and is absolutely necessary to the maintenance of life. The substance prepared by Dr. Fischer, it is asserted, contains "exactly the same elements as an egg or beefsteak or a bean."

A venerable lady disciple of Sri Ramakrishna, known as 'Gopaler Ma' breathed her last in Calcutta, on the 8th July at the age of 90 years. She loved and looked upon Sri Ramakrishna as her son. Having been a child-widow, this Brâhman lady devoted all her life in the austerities and devotions of a Samnyasini and attained to the higher state of spiritual realisation. Broken down in health for the last 3 years, she lived with Sister Nivedita, whose whole-hearted services and devoted and diligent attentions to her comforts are worthy of all praise. Sister Nivedita held a memorial ceremony in her honour at her home in Bosepara lane on the 18th July. About 200 ladies attended it and spent a solemn evening in hearing sweet religious *Kirtans*. They were entertained also with *Prasada* consisting of fruits and sweets.

THE National Council of Education, Bengal, starts its National School and college on August 1st under most auspicious and hopeful conditions. These two institutions will form the nucleus of the proposed University. Maharaja Brajendra Kishore Chaudhri of Gauripur and Raja Subodh Chandra Mullick of Calcutta have both executed their deeds of trust and

the income of their endowments of five lakhs and one lakh respectively have been placed absolutely at the disposal of the Council. These two endowments will bring a monthly income of two thousand rupees. Maharaja Surjakanta of Mymensingh has also made over, by a similar deed of trust, an income of one thousand rupees per mensem to the institution. Besides, Babus Byomkesh Chakravarti, Ashutosh Chaudhri and Hirendra Nath Datta, the real sponsors of the New Movement, have each offered a monthly contribution of two hundred and fifty rupees—Babu Byomkesh for life, Mr. Chaudhri as long as he is in practice, and Babu Hirendra Nath for ten years. Encouraging as these endowments are, many spontaneous offers of service are still more assuring. Many educationists of high qualifications have gladly thrown up their high appointments in Government or private service and taken up this noble work on mere subsistence allowance. Babu Aravinda Ghosh who is at present Vice-Principal of the Maharaja's College at Baroda, on a salary of Rs. 700 a month, has offered to join the National College on Rs. 150 only. Babu Prasanna Kumar Bose, Principal, Egerton College, Bahawalpur, who has occupied this high position for more than 20 years, has offered his services on Rs. 100 per mensem. Two Premchand Roychand Scholars have also joined the institution. Besides these gentlemen there are several distinguished graduates who have offered their services on Rs. 40 per mensem. The splendid laboratory and the library of the Indian Association for the cultivation of Science, valued at more than five lakhs of rupees, have been placed at the disposal of the National College. Arrangements have also been made for valuable research work in almost every department of learning by the professors of College who are all whole-time men. Under the able and distinguished guidance of Sir Gyrndas Banerjee and Dr. Rasbehari Ghosh we cannot but be entirely confident of the bright future which awaits the infant institution.