

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—*Sri Swami Vivekananda.*

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SRI RAMAKRISHNA'S TEACHINGS

THE JNANI AND HIS BODILY ILLNESS—II.

It is not given to me to bless. It is for the Divine Mother to do so. All blessings come from Her. Let thy prayers be offered up to Her, of Bliss everlasting.

It is not given to me to say of a person, "Let him be healed." Of my Divine Mother I never asked such power. My constant prayer is, "O Mother, do Thou grant that I may have Bhakti—pure, sincere love for Thee, unmixed with any worldly desires, e. g., the weal of the body, pleasure, money, fame, &c." Never have I asked of Her the power of doing such miracles as the healing of diseases.

SRI Ramakrishna (lying very ill at the Cossipur garden): The sufferings are of the flesh; that is as it should be—for the body is made of the five elements,—yes, it comes from matter.

The Master turning to Girish, says:—What dost thou think I always see in this state? Well, it is the spiritual Form of the Lord. Many and various are those Forms! Amongst them do I behold that Form here (meaning his own form), in which, too, the Lord hath manifested Himself.

PANDIT Sasadhar Tarkachudamani to Sri Ramakrishna: Sir, I have read in the Shastras that saints like you can cure diseases of the body at will. You will be free from all your ailment, if only you concentrate your mind for a while on the affected spot, with the will that it be cured. Won't you try it once?

Sri Ramakrishna: Oh! How could you say such a thing, being a Pandit yourself? Can I ever be inclined to remove the mind that I have given up to Satchidananda from Him and turn it to this frail cage of flesh and bones?

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modern civilisation are mostly on the surface; beneath them and beyond them is the life of an ancient people, who live in a city full of old memories and of old ruins which tell of a past stretching back into centuries of time.

First and foremost we wished to see some of the ruins, so we wended our way to the Palace of the Cæsars, and later in the day to the Forum. On the way thither, passing through the Piazza di Spagna, our attention was arrested by the fine staircase by which it is adorned, leading to the Church of S. Trinita de Monte, conspicuously seated on an eminence above it, and celebrated for its painting, 'The Descent from the Cross.' Flower girls and artists' models are often to be seen idly lounging on the steps of the staircase. The College Propaganda, situated in this square, has acquired a world-wide celebrity as the Roman Catholic establishment where missionaries are trained to go forth for the conversion of foreign countries. Some of the squares are remarkable for the fountains they contain, the most magnificent of which is the Fontane di Trevi.

Palatine Hill was reached in due course where the remains of the wonderful palace of the Cæsars lie stratum above stratum. Augustus Cæsar was the first Emperor to occupy the palace, and succeeding Emperors extended and beautified it. Nero had two more palaces, the first of which was burnt down in the great fire when the city of Rome was destroyed. The second was burnt down when he died. What was left of the second palace was covered with precious stones, paintings and treasures of various kinds. It received the name of the House of the Golden Palace. Excavations have been made on the site of the ancient palace, and one of the most interesting discoveries made is the remains of a house with wall paintings.

We next proceeded to the Forum, a place once adorned with most imposing buildings. It is now covered with numerous relics of its former majesty. Here too, much has been done towards clearing the ancient Forum from the rubbish under which it has so long lain buried, and during the excavations many things have been brought to light. Swamiji closely examined Trajan's pillar, the most beautiful column in Rome. It stands 117 ft. in height and the bas-reliefs with which it is ornamented, represent the exploits of Trajan, and contain over 2,000 human figures. The triumphal Arch of Titus, which was erected in 81 A. D. to commemorate the conquest of Jerusalem is yet in good preservation. Swamiji was very quiet at first, but the more one watched him, the more convinced one became of the interest that lay behind the outward calm. He was thinking of the Rome of long ago that had mighty aspirations and embodied them in architectural efforts which were marvels for their size and beauty. Going from place to place, he began presently to speak, mingling with his observations on history and architecture a hundred details that threw a glamour round the ancient monuments, and his talk went flowing on as he traced the fortunes of the Imperial idea under the Roman Empire in the heyday of its power, when the world seemed to lie at its feet, conquered; its rise and fall; and how its decline commenced after the death of Augustus, when the people and their rulers were alike corrupt.

Not to be overlooked was the Temple of Vesta, one of the oldest, and most revered, in which were kept the sacred shield and sacred fire. Vesta was a Roman divinity, the goddess of the hearth, and she was represented by the sacred fire which was always kept burning in it by the Vestal virgins, her priestesses.

The public baths in Rome were very

numerous. Those belonging to the time of the Empire were spacious and grand structures, comprising not only places for bathing, but also places for sports and athletic games, halls, libraries, porticoes, etc. Some extensive remains of the baths of Titus and Caracalla may still be seen, and these we wandered among.

Spectacular as all Rome is, there is nothing more striking in its ruined greatness than the Colosseum, the finest amphitheatre which Roman magnificence ever erected. It is said to have been built in one year by the compelling labour of 12,000 Jews and Christians. The building could accommodate 110,000 spectators, of whom 90,000 were seated. Now these wonderful ruins are crumbling away: every trace of ornamentation is gone, and the work of disintegration goes on. Only a portion of the upper range is standing, but the lower part is comparatively entire.

One could not but recall the time when barbaric sports and gladiatorial shows held their own within these walls: when numbers of persons were engaged in life-and-death encounters with wild beasts. Of the triumphal arches one of the most celebrated is that of Constantine, the best preserved of all, situated in the space between the Colosseum and the north-eastern angle of the Palatine, the bas-reliefs that adorn it are in great part taken from an older arch of the time of Trajan. We returned in the clear, cool evening, to gaze at the Colosseum by moonlight. Above the vast arena spread the sky of dark blue, where the constellations gleamed and scintillated, and around us all was still as death—the grandeur was really marvellous!

The principal church in Rome, built by Constantine, is S. John Lateran, which furnishes one of what are considered the great sights of Rome, in the benediction of the people by the Pope on Ascension Day, from one of the balconies. Its great antiquity and

fine architecture, render it particularly worthy of observation among the many monumental relics in Rome. The Latin inscription over the principal door proclaims—"The Mother and head of all the churches of the City and the world." In the square stands the famous staircase, known as the Scala Santa, which is said to be the stairs of Pilate's House, up which Jesus passed on His way to judgment, and which are now climbed by the faithful on their knees. Almost as important in its way is S. Maria Maggiore, which is of very ancient date. Near by stands the church famous for the singular spectacle which it exhibits on the feast of S. Anthony, when animals of all kinds, including the mules of the peasantry and the horses of the Pope and Cardinals assemble at the church door to receive a blessing and be sprinkled with holy water, as a preservative against disease during the coming year.

Everybody knows that the church of S. Maria di Ara Coeli, on the Capitoline Hill, is noted for containing the figure of the infant Christ, called the Santissimo Bambino (holy baby), which is supposed to have miraculous effects in curing the sick, and in honour of which a festival is held annually. I was fortunate to visit it on Ascension Day, and to be admitted to the church, by the permission of the Pope's ambassador, the Cardinal. The Bambino is a small figure of the infant Christ, and is kept in a golden case, which is carried on a silver tray and is borne by a young girl, who is dressed in white, and who is surrounded by a crowd of happy and devout people. The church is very old, and is famous for its relics, which were once of great value. I saw many toys, trinkets and cakes, and also the Bambino. It is a very interesting sight, and it reminded me of the infant Jesus in the fact and description. We entered the church through the throne, and I saw the women selecting various articles and also in the

some cakes and sweets which we subsequently found were not very delectable.

That the churches are full of objects worth seeing goes without saying, and everyone who cares for sculpture will not miss the statue of Moses in the church of S. Pietro in Vincolo. It is a magnificent idealisation of man, and one of the grandest works of Michael Angelo. Interesting too is the church of S. Cecilia (the patron-saint of music) in which the white marble figure lies; adjoining, is the monastery where St. Francis of Assisi lived, and his portrait and a fragment of his clothing is still shown.

On several occasions we detached our attention from palaces, ruins and galleries, when they threatened to become a weariness, and drove to the Pincian Hill, which is laid out in walks and gardens. It commands extensive views of the City, and the dome of St. Peter's is a conspicuous object in the distance. On one afternoon the sunset was

exquisite, full of suggestion and mystery, while the last rays of beauty lingered like a heavenly memory of the day that is done. In the season when the drives of the Pincian are thronged with carriages and its walks with pedestrians, it presents a very animated appearance, and justifies its claim to be regarded as a delightful promenade. As we passed to and fro we caught glimpses of the beautiful Queen of Italy, in her carriage with the red liveries. But the Villa Borghese, nearly three miles in extent, is really the public park of Rome, and is the favourite resort of all classes. As we entered the Corso through the gateway of the Porta del Popolo, the incoming and outgoing carriages and persons surged and jostled. The Corso is one of the main thoroughfares, and so called from the horse-races which took place in it during the Carnival.

(To be continued.)

C. E. S.

JNANA AND BHAKTI IN THE VEDIC AGE

I.

Dr. Ramakrishna used to say that the cognisance of *unity* in and through all things and beings is true Jnanam (*science*); the absence of diversity is Ajnanam (*nescience*). The great indeed are those who can see this unity running through all the phenomena of the universe. It seems to be the culmination of the attempts of the human mind to penetrate and reach at the farthest in the thought-world by help of philosophy; and we find that the great religions of the world are converging towards this very point—namely, the attainment of the existence of one absolute and absolute Reality. From the time men get to the first feeble glimpse of the perception of that one absolute existence, religion and philosophy soar high up into the

regions of super-consciousness, leaving far below the shifting grounds of rituals and dogmas and of mere intellectual logomachy. Then alone they are said to attain to a condition where philosophy melts away into religion. Well has it been said by Hamilton, "Learned ignorance is the end of philosophy and the beginning of religion." Man is potentially infinite, and the more he develops that idea of infinity in himself the more he comes to the ultimate realisation of Reality. Man in everything that he does, naturally strives to unfold that infinity within himself. In it is contained the reason of the whole history of his evolution, and philosophy is nothing but a faithful record of the stages at which he arrives from time to time, until he reaches to this ultimate goal, at the

end of all his struggles. Therefore all philosophy is relative and when it reaches the threshold of that ultimate reality it stands still and does not go any further, the process of reasoning through sense-perceptions for guessing at the Truth having ended in the direct and full realisation of it, by a peep beyond the veil of all relativity. The closing of the sense organs on reaching this limit, has been beautifully recorded in one of the Upanishads: "He (man) having desired immortality, his organs (e.g. eyes, etc.) get closed." But what remains when the sense organs are thus closed? The scriptures say there comes to the assistance of the devotee, to carry him out of all limitation, the innate self-realising power of the soul, that can only be experienced by the negation of everything relative. That *unconditional condition* or state of consciousness in man is what we would like to call by the term 'Absolute Religion,' and that is what the Vedantist calls *Jnanam*.

Surely then, among the records of this holy but stern pilgrimage towards the Infinite Truth, which has hitherto been made by man, our Indian philosophies stand pre-eminent. No other philosophy of any race has recorded "the unfolding of the Infinity" in man so fully as have those of the sages of India. This idea of the absolute oneness of the Soul in man and the Over-Soul, can be seen through the entire fabric of the philosophical structure of Bharatvarsha, and is imbedded in the very heart of her religious systems. Whether we look to the Mimámsás or the Samkhya or the Nyáya or even to Buddhism and Jainism, we see this principle of supreme unity of the Self or Soul welling up from every corner of them. For instance, when we go to Kapila and hear him describing the absolutely free state of the Purusha as Kaivalyam (aloneness) in the Sutra or aphorism—**विमुक्तबोधान्न सृष्टिः प्रधानस्य लोकवत् । 6. 43.** "For him who becomes free, the Prakriti cannot produce the creation again. As in the world, men stop

after performing their duties, so Prakriti drops away after making Purusha free." Again in the aphorism 3. 69,*—where the disappearance of the Prakriti from such a Purusha has been compared to that of a bashful lady,—do we not see *Ipso facto* that this absolute or Kevala state of man is the end and aim of philosophy? To the free Purusha, then, the world is not, all its diversities are not, and in short, the whole of Prakriti, or the external and the internal universe, is not. Similarly when we go to Gautama or Kanáda preaching the *Nihisreyasa* or *Apavarga* of man, we hear the same story of an absolute state from which ignorance can no more drag the Atman or soul of man down into the mire of relativity and forge shackles of want and misery around it. The same again we hear from Sakya Muni or the Bodhi Sattva when he speaks about the Nirvána (lit. the cessation of all vibration, or the unvibrated condition) or the Shanya (negative) state of man as in the following verse—

शून्यमाध्यात्मिकं पश्य, पश्य शून्यं बहिर्गतम् ।
न विद्यते साँऽपि कश्चिद् यो भावयति शून्यताम् ॥
(Mádhyamika, Ch. 18.)

"See that Nothingness within, see that Nothingness without; he too does not exist who thinks upon that Nothingness." The same thought appears again in the following—

"ये च सूभूते शून्या अक्षया अपि ते"
(Prajnápáramitá Ch. 18).

"O Subhuti, those who attain to Nothingness, go beyond all decay too." We understand Buddha's Nirvána more fully when we read in the Udána—

"There is, O Bhikkhus, a state where there is neither earth, nor water, nor heat, nor air; neither infinity of space, nor infinity of

* दोषबोधेऽपि नोपसर्पणं प्रधानस्य कुलवधूवत् । 3. 69.
"Finding that the imperfections in herself have become known to the Purusha, she never appears again before him—like a bashful lady."

consciousness; nor nothingness; nor perception, nor non-perception; neither this world nor that world, nor the sun nor the moon."

"That I termed, O Bhikkhus, neither coming, nor going, nor standing; neither death nor birth. It is without stability, without procession, without a basis; That is the end of sorrow."*

Much the same idea is to be found in the teachings of the Arhatas.

Thus we see that the same absolute condition though vested with so many different verbal garments, and viewed from so many different standpoints, stands out clearly in all these teachings. They form as it were the burden of the same song sung by the Rishis of the Upanishads—सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। "In the beginning, my dear one, there was this *Sat* only, which is *One* without a second."

Going far away beyond where the Upanishads shed their benign lustre we reach that glorious age of India—the Samhita period—illuminated with the primordial halo of Vedic knowledge. The Samhitas, in fact, form the most wonderful historiette of the thought-life of man as has hitherto been found recorded. Retaining in a conspicuous manner the marks of a distant prehistoric age they present to us all the steps through which man's religious thoughts and feelings laboriously struggled—from the crude confusion of ideas of the primitive stages to the noblest and most elevated expressions of the absolute condition in the period of the Upanishads.

Rising at first as a crude form of polytheism, the natural creed of the primitive man, and passing through all the evolutionary stages of theocratic beliefs, the Vedic religion reached,—even in that early chapter of human history, which the age of the Samhitas represent,—to its great point of culmination in

* Quoted from D. M. Strong's translation of the *Udāna*, P. 112.

the highly abstract philosophy of monism. In fact the Vedic religion stood as the perennial fountain-head of all the mighty philosophic thought-currents that issued out of the minds of the Hindus in all later times, and remains so up to the present day.

Starting with the belief that all the mightier aspects of nature are imbued with supernal agencies, the Aryans of yore proceeded to acquire a better and higher knowledge of them. The poets and thinkers of the Vedic times began to perceive in the diurnal sun-rise and sun-set the mystery of all mysteries. The *Ushā* (dawn) seemed to bring to them glimpses of that unknown land from whose impenetrable mystery life ever newly flashed forth—

एषायुक्त परावतः सूर्यस्योदयनादधि ।

शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥

"She is driving; this glorious *Ushā* is coming to men with her thousand rays from far beyond, even from far above the rising place of the sun." (Rik. I. 48. 7). The dawn daily opened to the sun her golden gates, and whilst the gates thus stood ajar, the eyes and hearts of the Sages yearned and struggled to peer beyond the limits of the visible world—

उषो यदद्य भानुना वि द्वारावृणवो दिवः ।

"O *Ushā*, thou hast opened to-day with thy rays the gates of heaven." (Rik. I. 48. 15).

After the day's warmth, the sun-set daily brought down the dark veil of nocturnal gloom upon the universe. The world rested enveloped as in a shroud of mystery, and all expressions of life were lulled into a temporary death! But lo! again and again came dawn and with it the world full of warmth and life! And this recurrence of day and night shadowed, later on, to the illumined minds of the Vedic sages the involution and evolution of the universe. Thus the thought of something unending, undying, gradually awakened in the human heart, and gave rise to, philosophic inquisitiveness (जिज्ञासा) of things in his

mind. And now commenced the clarification of facts and theories, and a calmer and deeper survey of the universe occupied the thoughtful mind. Out of the former innumerable deities, a small group of greater divinities began to come forward with prominent luminosity. Nay, the Arya mind did not rest there, but proceeded further and further. They came by degrees now to perceive a harmony, and unity of purpose in all the phenomena of nature. They came to see the same one Fire which daily and hourly burned on their sacrificial altars, appear in the sky in the shape of the sun and the moon, and manifest itself on earth in various forms of heat, glow, and energy.—“He is the sun, he gives rain; he is the heat, he causes the harvest to grow; he is the animal heat, living in the body.” The fact of the day and night alternating each other without overlapping their respective functions, and thus running in concourse seemingly for all eternity became an added factor to convince them of the harmony in Creation. Thus gradually there appeared to reign an uniformity of purpose and harmony between the earth and the sky, the past and the present, nature and man, indeed through the entire phenomenal world. Time matured their convictions, and what was glimpse before assumed distinct forms; for surely the author of the Riks felt it as an actual fact when in their song in praise of the Visve Devah, the chorus at the end of each Rik ran—**सहस्रानामसुरसमं** (3. 55)—“Self-same is the great force that animates the various Devas.” Thus gradually the perception of a unity of purpose through nature cleared their vision, and thus polytheism or henotheism gave place at last to monotheism or the idea of a Supreme Ruler, and found its expression in Riks like the following:—

इन्द्रं मित्रं वरुणमग्निमहुर्यो दिव्यः स

सुपर्णो गरुत्मान्।

एकं सद्विप्रा बहुधा वदत्यग्निं यमं
मातरिष्वानमा ॥
 “They call Him Indra—Mitra—Varuna, Agni; and He is heavenly, noble-winged Garutman. That which exists is One; sages call it variously—as Agni, Yama, and Matarisvan.” (Rik. I. 164. 46.) And again in—

सुपर्णो विप्राः क्वयो बहुसिरेषु चतु
बुधा कल्पयन्तः।

“There is only One golden-winged (being), sages and poets describe Him variously by words, according to their conceptions (Rik. I. 14. 5);

This marked the epoch of a great change in the thought-current of India, for from this time came the enquiry about the Supreme Lord of the universe and the eternal connection between Him and the world.

“Who saw the being first to be born, when the bone-less one gave birth to the one with bones. Prana (vital energy) and blood came from earth, but whence has come the Atman? Who wants to know about this from him who knows?” (Rik. I. 164. 44.)

“I am ignorant and without knowledge, and hence am asking of learned sages—Is he who has kept steady the sky, some day the same one that is without birth?” (Rik. I. 164. 46.)

They gave him the new name of Visvakarman. He is the one Lord of the universe, omnipotent, and omnipresent. He creates the universe with His thought.

विश्वकर्मान्मन्त्रोऽयं
सुपर्णो गरुत्मान्
यो नृपः सृष्ट्वान्मन्त्रं
यो देवानां सृष्ट्वान्मन्त्रं
तस्य प्रथमं सृष्ट्वान्मन्त्रं

• i.e., when the world was produced from Prana or Maya of Sivan.

"That *One* Deva has His eyes, His face, His arms, His feet everywhere; He creates the whole earth and sky with His two hands fluttering like the wings of a bird. (Rik. 10.81.3).

He who is our father, progenitor, and director, and who is cognisant of all spheres in the universe; Who though one, assumes the names of all the Devas;—He is enquired after by the people of all the other worlds besides ours." (Rik. 10.82.3).

(This dawned the fact into the minds of the old seers that He is the efficient cause of the universe, the First Principle. Now came the question how should He be known, through His Creation, through this phenomenal

nature? They began to scrutinize it; they strove to go to its material cause:

"What is that forest, what is that tree, out of which the earth and the heavens are made; the old days and dawns have gone, but they remain connected with each other, never growing old and never dying. The earth and the heavens are not the final existence, beyond them even there is a separate *One*; He creates and supports the earth and the heavens. He is the lord of food. He created His sacred body when the horses of the sun did not begin to carry Him." (Rik. 10.31.7, 8).

(To be continued.)

BRAHMACHARI TEJ NARAYAN.

CONVERSATIONS WITH THE SWAMI VIVEKANANDA

VII.

REMINISCENCES—PRANAYAMA—

THOUGHT-READING—KNOWLEDGE OF PREVIOUS BIRTHS.

[*Sri Priya Nath Sinha.*]

As I was coming out of my house, one day intending to pay a visit to Swamiji, I met two of my friends who expressed a wish to accompany me for they wanted to ask Swamiji something about Pránáyama. As I had heard that one should not visit a temple or a Sannyásin without taking something as an offering, we took some fruits and sweets with us, and placed them before him. Swamiji took them in his hands, raised them to his lips, and bowed to us before even we had time to offer him. One of the friends said to me that he had been a fellow-student of late Swamiji and recognized him at once and asked about his death. Then he made us all do *namaste*. There were also many others there who had come to see and hear him. After reading to a few questions put by some of the gentlemen, Swamiji in the course of his conversation began to speak about Pránáyama. First of all he explained through modern science the

origin of matter from mind, and then went on to show what Pránáyama is. All three of us had carefully read beforehand his book called "Rája Yoga." But from what we heard from him that day about Pránáyama, it seemed to me that very little of the knowledge that was in him had been recorded in that book. I understood also that what he said was not mere book-learning, for who could explain so lucidly and elaborately all the intricate problems of religion, even with the help of science, without himself realising the Truth?

His conversation on Pránáyama went on from half past three o'clock till half past seven in the evening. When the meeting dissolved and we came away, my companions asked me, how Swamiji could have known the questions that were in their hearts, and whether I had communicated him their desire for asking those questions.

A few days after this occasion, I saw Swamiji in the house of the late Priya Nath Mukerjee, at Baghbazar. There were present, Swami Brahmananda, Swami Yogananda, Mr. G. C. Ghose, Atul Babu and one or two other friends. I said:— "Well, Swamiji, the two gentlemen who came to see you the other day, wanted to ask you some questions about Pránáyama, which had been raised in their minds by reading your book on Rája Yóga, sometime before you returned to this

country, and they had then told me of them. But that day, before they asked you anything about them you yourself raised those doubts that had occurred to them, and solved them! They were very much surprised, and inquired of me if I had let you know of their doubts beforehand." Swamiji replied: "Similar occurrences having come to pass many times in the West, people often used to ask me, 'How could you know the questions that were agitating my mind?' The knowledge does not come to me so often, but with Sri Ramakrishna it was almost always there."

In this connection Atul Babu asked him,—“You have said in ‘Raja Yoga,’ that one can come to know all about his previous births. Do you know them yourself?”

Swamiji:— Yes, I do.

Atul Babu:— What do you know, have you any objection to say?

Swamiji:— I can know them—I do know them—but I prefer not to say anything in detail.

VIII.

THE ART AND SCIENCE OF MUSIC, EASTERN AND WESTERN.

[Sri Priya Nath Sinha.]

It was an evening in July, 1898, at the Math, in Nilambar Mukerjee's garden-house, Belur. Swamiji with all his disciples had been meditating, and at its close came out and sat in one of the rooms. As it was raining hard and a cold wind blowing he shut the door, and began to sing to the accompaniment of *Tanpura*. The singing being over, a long conversation on music followed. Swami Sivananda asked him: "What is Western music like?"

Swamiji:— Oh, it is very good; there is in it a perfection of harmony, which we have not attained. Only, to our untrained ears it does not sound well, hence we do not like it, and we think that the singers howl like jackals. I also had the same sort of impression, but when I began to listen to their music with attention and study it minutely, I came more and more to understand it and I was lost in admiration. Such is the case with every art. In glancing at a highly finished

painting we cannot understand where its beauty lies. Moreover, unless the eye is, to a certain extent, trained, one cannot appreciate the subtle touches and blendings, the inner genius of a work of art. What real music we have, lies in *Kirtan* and *Dhrupad*, the rest has been spoiled by being modulated according to the Islamic methods. Do you think that singing the short and light airs of *Tappa* songs in a nasal voice, and flitting like lightning from one note to another by fits and starts, are the best things in the world of music? Not so. Unless each note is given full play in every scale, all the science in music is marred. In painting, by keeping in touch with Nature you can make it as artistic as you like; there is no harm in doing that, and the result will be nothing but good. Similarly, in music, you can display any amount of skill by keeping to science, and it will be pleasing to the ear. The Mahomedans took up the different *Rags* and *Rasnis* only after coming into India. But they put such a stamp of their own colouring on the art of *Tappa* songs, that all the science in music was destroyed.

Q.— Why *Manjeri*? Who has not a liking for music in *Tappa*?

Swamiji:— The chirping of crickets sounds very good to some. The singers think their music also to be the best of all, but it does not seem to understand what when one note comes on another in a quick succession, it robs music of all its beauty but on the other hand creates discordance. The science of modulation and combination of the notes, one or other of the different *Rags* and *Rasnis* known as *Raga* and *Rasni* and creating a new tune, and of the science of modulation, is called *Manjeri*. The science of modulation is very important. Is it intact? Again, the poetry of music is completely destroyed if there be only a succession of light and short notes, just to entertain the ear by keeping to the idea meant to be conveyed by a song, totally disregarding the country as *Tappa* came into vogue. Now days, it seems, it is reviving only in the theatres, but, on the other hand, *Manjeri* for *Rags* and *Rasnis* is being more and more flung to the winds.

Accordingly, to those who are past masters in the art of singing *Dhrupad*, it is painful to hear *Tappas*. But in our music, the cadence, or a duly regulated rise and fall of voice or sound, is very good. The French detected and appreciated this trait first, and tried to adapt and introduce it in their music. After their doing this, the whole of Europe has now thoroughly mastered it.

Q.— Maháráj; their music seems to be pre-eminently martial, whereas that element appears to be altogether absent in ours.

Swamiji:— Oh, no, we have it also. In martial tune, harmony is greatly needed. We sadly lack harmony, hence it does not show itself so much. Our music was improving well and steadily. But when the Mahomedans came, they took possession of it in such a way that the tree of music could grow no further. Their (Westerners') music is much advanced. They have the sentiment of pathos as well as of heroism in their music, which is what it should be. But our antique musical instrument, made with the gourd has been no further improved.

Q.— Which of the *Rágs* and *Ráginis* are martial in tune?

Swamiji:— Every *Rág* may be made martial, if it is set in harmony and the instruments tuned accordingly. Some of the *Ráginis* can be done

the conversation was then closed, as it was time for supper. After supper, Swamiji enquired as to the sleeping arrangements for the guests who had come from Calcutta to the Math to pass the night, and then retired to his bed-room.

THE DISCRIMINATION OF THE FOUR CASTES ACCORDING TO JATI AND GUNA— BRAHMAN AND KSHATRIYAS IN THE WEST— THE KULA-GURU SYSTEM IN BENGAL.

[Sri Priya Nath Sinha.]

Once I went to see Swamiji while he was staying in Calcutta at the house of the late Balaram Basu. After a long conversation about Japan and America,

I asked him, "Well, Swamiji, how many disciples have you in the West?"

Swamiji:— A good many.

Q.— Two or three thousand?

Swamiji:— More than that.

Q.— Are they all initiated by you with Mantrams?

Swamiji:— Yes.

Q.— Did you give them permission to utter *Pranava* (OM)?

Swamiji:— Yes.

Q.— How did you, Maháráj? They say that the Sudras have no right to *Pranava* and none have except the Bráhmans. Moreover, the Westerners are Mlechchhas, not even Sudras.

Swamiji:— How do you know, that those whom I have initiated are not Bráhmans?

Myself:— Where could you get Bráhmans outside India, in the lands of the Yavanas and Mlechchhas?

Swamiji:— My disciples are all Bráhmans! I quite admit the truth of the words, that none except the Bráhmans has the right to *Pranava*. But the son of a Bráhman is not necessarily always a Bráhman; though there is every possibility of his being one, he may not become so. Did you not hear that the nephew of Aghore Chakravarti of Baghbazar became a sweeper and actually used to do all the menial services of his adopted caste? Was he not the son of a Bráhman?

The Bráhman caste and the Bráhmanya qualities are two distinct things. In India, one is held to be a Bráhman by caste, but in the West, one should be known as such, by his Bráhmanya qualities. As there are three Gunas—Sattva, Rajas and Tamas,— so there are Gunas which show a man to be a Bráhman, Kshatriya, Vaisya or a Sudra. The qualities of being a Bráhman or a Kshatriya are dying out from the country, but in the West they have now attained to Kshatriyahood, from which the next step is Bráhmanhood, and many there are who have qualified themselves for that.

Q.— Then you call those Bráhmans, who are *Sattvic* by nature?

Swamiji:— Quite so. As there are Sattva, Rajas and Tamas,—one or other of these Gunas

more or less,—in every man, so the qualities which make a Brâhman, Kshatriya, Vaishya or a Sudra are inherent in every man, more or less. But at times one or other of these qualities predominates in him in varying degrees and is manifested accordingly. Take a man in his different pursuits, for example: when he is engaged in serving another for pay, he is in Sudrahood; when he is busy transacting some piece of business for profit, on his own account, he is a Vaishya; when he fights to right wrongs, then the qualities of a Kshatriya come out in him; and when he meditates on God or passes his time in conversation about Him, then he is a Brâhman. Naturally, it is quite possible for one to be changed from one caste into another. Otherwise, how did Vishvamitra become a Brâhman and Parashuram a Kshatriya?

Q.— What you say seems to be quite right, but why then do not our Paudits and family-Gurus teach us the same thing?

Swamiji:— That is one of the great evils of our country. But let the matter go now.

Swamiji here spoke highly of the Westerners' spirit of practicality, and how, when they take up religion, this spirit also shows itself.

Myself:— True, Maharaj, I have heard that their spiritual and psychic powers are very quickly developed when they practise religion. The other day Swami Saradananda showed me a letter written by one of his Western disciples, describing the spiritual powers highly developed in the writer through the *Sadhana* practised for only four months.

Swamiji:— So you see! Now you understand whether there are Brâhmins in the West or not. You have Brâhmins here also, but they are bringing the country down to the verge of ruin by their awful tyranny, and consequently what they have naturally, is vanishing away by degrees. The Guru initiates his disciple with a Mantram, but that has come to be a trade with him. And then, how wonderful is the relation nowadays between a Guru and his disciple! Perchance the Guru has nothing to eat at home, and his wife brings the matter to his notice and says, "Pray, go once again to your disciples, dear. Will your playing at dice all day long, save

us from hunger?" The Brâhman in reply, says, "Very well, remind me of it to-morrow morning. I have come to hear that my disciple is and so is having a run of luck, and moreover, I have not been to him for a long time." This is what your Kula-Guru system has come to, in Bengal! Priestcraft in the West is not so degenerated, as yet, it is on the whole better than yours!

MORAL SAYINGS

MIND.

1. It is a great blessing to have a sound mind uninfluenced by fanciful humours.
2. Restlessness of mind disqualifies us, both for the enjoyment of peace and the performance of our duty.
3. A well-poised mind makes a cheerful countenance.
4. Weak minds are ruffled by trifling things.
5. The truly great mind is not dismayed by poverty, afflictions or death.
6. All that make a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, the exploits of a warrior, the wit of the wits, the happiness and the sorrows which occasion the many bright and brilliant, but silent and unobserved scenes, which is hidden from every human eye.
7. The mind of man cannot long without some food to nourish the activity of its thoughts.
8. The pleasures of the understanding are preferable to those of the imagination, and of the senses.
9. To ingratiate ourselves with some people by traducing others, makes a base and despicable mind.
10. It is a great support of virtue, when we see a good mind maintain its patience and

tranquillity, under injuries and affliction, and cordially forgive its oppressors.

11. Conscious innocence gives firmness of mind.

12. How a seed grows up into a tree, and how the mind acts upon the body, are mysteries which we cannot explain.

13. If a man bring into the solitary retreat of age, a vacant and an unimproved mind, in which no knowledge dawns, no ideas rise, and which supplies him with nothing to feed upon within himself, many a heavy and comfortless day he must necessarily pass.

14. There can be no doubt that the pleasures of the mind excel those of sense,

A great mind is unwilling to give pain to either man or beast.

15. Beauty of form has often betrayed its possessor. The flower is easily blasted. It is not lived at the best; and trifling at any rate in comparison with the higher, and more lasting beauties of the mind.

16. The gentle mind is like the smooth stream which reflects every object in its proper proportion and in its fairest colours.

17. The rages which arise from a heart burning with violent passions, never fail to darken and trouble the understanding.

18. The ever active and restless power of the mind is not employed about what is good, until it is naturally and unavoidably engendered.

19. To give a preference to honour above gain, when they stand in competition, to desire every advantage which cannot be obtained without dishonest arts, to brook no meanings, and to stoop to no dissimulation, are the indications of a great mind—the pledges of future eminence and usefulness in the world.

20. Liberty of mind is the great mark of distinction between a really educated man and an uneducated one.

TO THE FOURTH OF JULY

(By Swami Vivekananda.)

[It is well known that the Swami Vivekananda's death (or resurrection, as some of us would prefer to call it!) took place on the 4th. of July 1902. On the 4th. of July 1898, he was travelling, with some American disciples, in Kashmir, and as part of a domestic conspiracy for the celebration of the day—the anniversary of the American Declaration of Independence—he prepared the following poem, to be read aloud at the early breakfast. The poem itself fell to the keeping of *Sthira Mātī*.]

Behold, the dark clouds melt away,
That gathered thick at night, and hung
So like a gloomy pall, above the earth!
Before thy magic touch, the world
Awakes. The birds in chorus sing.
The flowers raise their star-like crowns,
Dew-set, and wave thee welcome fair.
The lakes are opening wide in love,
Their hundred thousand lotus-eyes,
To welcome thee, with all their depth.
All hail to thee, Thou Lord of Light!
A welcome new to thee, to-day,
Oh Sun! To-day thou sheddest *Liberty*!
Bethink thee how the world did wait,
And search for thee, through time and clime.
Some gave up home and love of friends,
And went in quest of thee, self-banished,
Through dreary oceans, through primeval forests,
Each step a struggle for their life or death.
Then came the day when work bore fruit,
And worship, love, and sacrifice,
Fulfilled, accepted, and complete.
Then thou, propitious, rose to shed
The light of *Freedom* on mankind.
Move on, Oh Lord, in thy resistless path!
Till thy high noon o'erspreads the world,
Till every land reflect thy light.
Till men and women, with uplifted head,
Behold their shackles broken, and
Know, in springing joy, their life renewed!

SELECTIONS FROM SANSKRIT

MENTAL WORSHIP OF SIVA.

[It is stated in the Tantras, " External worship is the lowest form ; counting beads and chanting hymns are of the middle stage ; mental worship is much higher ; but the finest and highest of all worship is the consciousness of unity, that ' I am He.' " But the devotee has to pass through the three successive stages of duality mentioned above, in order to reach the finest stage of the Advaita, and he can observe the former (i. e., all the three forms) in the course of his worship, if he does not feel qualified yet to restrict himself to mental worship only. The following Stotra indicates one of those soul-elevating thought-currents which the devotee takes up in his meditation, and mentally offers all the paraphernalia of worship, with faith and devotion, and seeks to realise, as in this Stotra, that he is the living Temple of the Lord seated in the lotus of his heart, and whatever he does, daily, hourly, is His worship.—Ed.]

शिवमानसपूजा ।

रत्नैः कल्पितमासनं हिमजलैः स्नानं च दिव्यांबरं
नानारत्नविभूषितं मृगमदामोदांकितं चंदनम् ।
जातौचंपकबिल्वपत्ररचितं पुष्पं च घृतं तथा
दीपं देव दयानिधे पशुपते इत्कल्पितं गृह्यताम् ॥

सौवर्ग्यं नवरत्नखंडरचिते पात्रे घृतं पायसं
मक्ष्यं पंचविधं पयोदीभयुतं रसाफलं पानकम् ।
पाकानामयुतं जलं रुचिकरं कपूरसहस्रज्वलं
तांबूलं मनसा मया विरचितं भक्त्या प्रभो स्वीकुरु ॥

हस्तं चामरयोर्युगं व्यजनकं धारयकं निर्मलं
वीणाभिरुदयकाहलकवागीतं च नृत्यं तथा ।
साष्टांगं प्रणतिः स्वतिपादधिना शतस्समस्तं तथा
संकल्पेन समर्पितं तव विजयपूजापुष्पाद्यैः ॥

मात्मा त्वं गिरिजामतिक्रान्तं सारूपं प्रणम्य
पूजा ते विषयोऽसमायुक्तं शान्तिप्रदं सुखप्रदं
संचारः पदयोः प्रदक्षिणं विरचितं सोऽपारिः स्वयं च
यद्यत्कर्म करामि तत्सर्वं तव तव तव तव तव ॥

करचरणकृतं धारयकं प्रणम्य तव
श्रवणान्तयनजं वासुदेवं प्राश्नयामि ॥
विहितमविहितं पादौ चोत्सृज्य
जय जयं करुणाधे भो महेदव शोभा ॥

TRANSLATION

A seat decorated with precious stones, a bath in delightfully cool water, a splendid apparel bedecked with various gems, sandal-paste perfumed with musk, the jasmine and the *champakā* flowers arranged upon *bilva* leaves, and incense, and light also—O Lord, Thou ocean of mercy, do accept these offerings conceived in my mind, to Thee, O Pasupati. (1)

Clarified butter, an oblation of milk and sugar, the fivefold food, the plantain mixed with milk and curd, cooling drink, vegetable of innumerable variety, tasteful water, small pieces of camphor and betel—all these food-offerings placed in golden vessels which are set with rubies of nine precious jewels, have I conceived in my mind out of love and devotion. Do accept them, O Lord.

The *Chhatra* (umbrella), a conical parasol of a tiny size, and the *Chakra* (disc) of the life, the kettle, the *Chakra* (disc) of the singing, together with dancing, and the prostration of one's head to the feet of the hymns and mantras—these I have conceived in my mind. I have duty on me to perform these to them in my mind. Do accept them, O Almighty Lord.

Thou art my only support, my only refuge, my only friend, my only protector, my only saviour, my only deliverer, my only comforter, my only strength, my only power, my only glory, my only honour, my only fame, my only wealth, my only treasure, my only joy, my only bliss, my only happiness, my only peace, my only contentment, my only satisfaction, my only fulfilment, my only perfection, my only completion, my only consummation, my only consummation, my only consummation.

The *Chakra* and *Chakra* are symbols of sovereignty over the world. The eight limbs of the *Chakra* are the eightfold path of yoga, and the *Chakra* is a symbol of the human body. A reverential salute is offered to the Lord, and the devotee turns towards the object of adoration.

THE VALUE OF HINDUISM FOR HINDUS.

EXTRACT OF AN ADDRESS GIVEN BY MR. MYRON H. PHELPS OF NEW YORK, IN THE GROUNDS OF THE VIVEKANANDA READING HALL, KUALA LUMPUR, APRIL 16, 1910.

Brothers,

I always have great satisfaction in addressing Hindus and I find an added satisfaction in speaking at this spot, for I knew Vivekananda Swami first in Chicago in 1893, and afterwards in New York when he was for a time my guest. He was certainly one of the most learned, eloquent and engaging men I have ever met. I have for more than twenty-three years been an earnest student of your sacred books, and have imbibed from that deep sympathy and affection for India and Indians. It is to express those sentiments that I have adopted your dress while among you.

There are in particular three reasons of signal importance which should exalt Hinduism in your eyes above every other religion. The first of these is that it is in a unique sense a *living religion*—the very essence, and the basis, of religion is the teaching of the potentiality which is in man of reaching a stage of growth while still living in this body, the spiritual world open to him—when he becomes a knower of the deeper spiritual realities. He then becomes the true, the divine, Teacher, imparting to others the instructions which he alone can impart, namely, instructions regarding the path which he has successfully traversed. His teaching constitutes what is known as religion, and most of the religious systems of the world have been actually founded in precisely this way. The teachings of the Founder are recorded and form the principal literature of the new faith. To preserve the life and vigour of the religion, there must be a succession of divine teachers who, as Living Witnesses, keep in touch with spiritual realities and prevent the action of ingenious vagaries of the ordinary, unenlightened mind. Now, India has had in the past, she does to-day, possessed her Sages, but the religions of the West have not had them. Christ and Paul and John were among the great men, but they have not had a line of successors in the West. The original teachings of the Vedas are of the highest character. But the modern Christian Church, or rather the hundreds of churches or sects professing conflicting beliefs which call themselves by that name, have been for many centuries wandering in the dark, and are

divided on many of the most fundamental questions:—for instance, the question of punishment for sinners—for all who do not “believe” in Christ; the doctrine of atonement; the question whether Christ was the son of God, or simply a man. The teachings of the Church being divorced from truth, have ceased, in great measure, to be logical, reasonable or convincing. Examples of this are the doctrines of Eternal Punishment; Atonement, or the transfer of one's own faults to the shoulders of another; the doctrine of only one Christ or Redeemer for all mankind, including the countless millions both before and after him who never heard of him; Special Creation, which makes man eternal in only one direction—like “a stick with only one end”; original sin, which asserts that God created man with a tendency to sin. Now, such doctrines as these were not taught by Christ, but they are read into the Bible by perversion of its words. Thinking men cannot accept them as true. Religion in the West has quite lost its hold upon the people. The Church in the West to-day is little more than a social form, a social convention, without controlling power over the lives of men, through lack of illuminated Teachers. But Hinduism has not lost its way amidst vague and doubtful speculations; it has been held to facts by “Living Witnesses”; it is therefore a true and reliable guide, and as such should be cherished as your most precious possession.

The second reason which you have for valuing Hinduism is, that it is the original Religion of the world, the oldest Religion, the Religion from which other religions have sprung, and that it also is the most highly developed, the most scientific, the most practical of religions. Religions are adapted respectively to the characters of the various races of men and differ just as those characters differ. A religion perfectly adapted to the wants of a warlike and primitive people, such as the Arabs were some 1400 years ago, or of a people who are in no hurry to get to God, such as the Westerners are, may be a very poor religion for the Hindus, whose one desire for countless ages has been to come nearer to Him. All the principles of religion, the spiritual laws with which the life of man is concerned, are recorded in the Vedas. Everything needed is there and in this the Mother of Religions steps forth from the mist of pre-historic times as perfect in essentials as she is to-day. Her authority is dependent upon no man, nor is her teaching involved with the life of any man. It is your tradition that the Vedas are the eternal source of religion for the world: this claim makes a strong appeal to reason and common sense. All other religions rest upon the teachings of a single man; e.g., Buddhism, Christianity, Taoism, Mahomedanism, Zoroastrianism,

They are even more or less bound up with the *character* and *life* as well as the teaching of that man. That being so, suppose it should be proved that such a man as Jesus Christ never actually lived on earth. What would become of the Christian religion? The Church has in the course of its history been brought face to face with that possibility, and to avoid that serious situation, the History of the Jews by Josephus, which failed to mention Christ, was amended in the interest of the Church by the interpolation of a forged passage containing his name. How insecure, then, is every other religion when compared to the impregnable position of Hinduism,—its foundation on the Vedas will remain unshaken though the name of every man ever connected with it be swept away!

But besides this inexhaustible mine of *principles*, Hinduism has also its sages, and a thousand when other religions have but a few. There are the sixty-three great Tamil saints; there are Rama, Krishna, Sankaracharya, Chaitanya, Ramanuja, Ramakrishna and hundreds of others. Now every one of these wise men had sufficient spiritual wisdom to have founded a new religion, had he been so minded. But they gave their labours instead to enriching Hinduism. It resulted in your sacred books becoming a vast store of spiritual wisdom absolutely unapproached elsewhere in the world. In them every phase and aspect of life is treated,—the unseen powers and nature of man, the unseen powers of the universe, the nature of God, the manner in which the divine powers were projected and the universe created.

Then as to the ceremonial and ritualistic parts, they were all planned with a distinct purpose, and that purpose was to afford all men, of whatever position in life, occupation for their hands and minds, in connection with worship of the Lord, so that men might become established in the Lord by following the rules dictated therein. For a similar purpose was created the vast sacred literature of the *Itihasas*—the Puranas, the Ramayana, the Mahabharata. Religion is a very practical and very scientific thing. *Brahma-vidya*, knowledge of God, is most difficult of attainment, and the path to it is the most arduous of paths. Now the Agamas and the Shastras were worked out by generations of wise men to give us assistance on this path, and they are indeed most effective aids when understood.

Let me give you an illustration. According to Western psychology, besides the waking and the sleeping states it is not suspected that there is another state in which thought has ceased but consciousness is fully alive. But we learn from the Indian sages that the *manas* or thinker is not the same as the *Atman* or Spirit, the knower;

and that as a consequence there is a state of full consciousness possible to man in which there is no thought. And any earnest man may convince himself by introspection, if he goes about it in the right way, that the Eastern teaching is right.

The Blessed Bhagavan Sri Krishna teaches us in the Gita, the most practical and valuable of all books, as to the practical value of knowing that the spirit—the immortal and changeless—is distinct from the mind, which is mortal and subject to change; that the mind is capable, if pure, of being an immeasurably valuable assistant to the spirit on the path to the Lord and, if impure, a most dangerous obstructor of that path. Every wise man should guard the purity of his mind, for only the purified and disciplined mind can lift the veil which prevents the spirit from knowing itself and God. Suppose, in your youth your father gives you a servant, saying—this servant will be with you all your life, and will be the only first-rate servant you will ever have. Will you not carefully look to the training of that servant? Will you not watch him closely—keep him away from evil companions, keep him pure? Unquestionably you will; so you have just the same interest in training the mind—in keeping it pure. And how are you to purify the mind? The Shastras and Agamas tell you this; you are to *regulate your thoughts*—action will take care of itself if the thoughts are regulated—according to the rules laid down by holy men. You are to avoid sensuousness and vice, and cultivate love and generosity.

The third reason why you should attach the highest value to your religion is, that it is a part, and the chief part, of your national character which cannot be given up without leaving you emasculated and lifeless as a nation. Every nation has developed certain institutions peculiarly befitted to it, and these embrace its language, its customs such as social laws, caste, etc., and its religion. These are all knitted together—correlated to each other, and together they form the character of the nation or race. They cannot be given up by the nation any more than a man can give up his individuality. Let us trace the effect of abandoning or changing any of the features of the national character.

First, take the institution of Language. To give it up means that the youth is divorced from the literature of his fathers. He is unable to draw upon that immense store of lofty sentiments and inspiring ideals, which lie like a treasure of gold and jewels in the ancient books of his race, and which are to him a needed source of strength and inspiration at times of stress during his life. No foreign literature can take its place. But the youth who has lost the language of his fathers, has lost also his intellectual and spiritual inheritance. And then his religion is likely to go also. For

his religion is embedded in his language. Unless he studies his sacred books in the original, his religion will never be a living force for him. We can imagine an Englishman, a German, or a Frenchman abandoning his language without forgetting his religion, for the source of his religion is foreign to his language and his race. But with you it is otherwise. Your religion and your literature are almost synonymous. Your religion is an inherent part of your racial or national life.

Then there is the disastrous effect of the loss of touch between the masses and the educated classes. The masses cannot learn the new language, and therefore there exists no medium of communication between them and their natural leaders. The masses necessarily stagnate—they cannot rise or progress. They degenerate into superstition and ignorance, and corruption and decay of religion must follow in time. This process is taking place both in Jaffna and some parts of India to-day.

Let us next examine the effects which flow from a change of customs in deference to foreign influence. The general tendency of this influence has been to wholly disorganise your social fabric. You have let education drift into the hands of foreigners, and what sort of fitting for life do your children get? Consider your girls first. The associations of their life in the Mission boarding schools, the Western ideas which they imbibe there, both from their teachers and the books which they study, fill them with the desire to imitate Western life. They are no longer satisfied with simple Hindu habits of life. To avoid these evils many of your parents refuse to send their girls to Mission boarding schools, preferring to let them grow up in ignorance, without education, and by so doing they incur evils only less serious than those which would have followed from Missionary influence. Nothing is so important for a healthy society as sound training of its women, in the literature and traditions and customs of the people.

Then as to your boys. They too are unfitted for the duties of life. The building up and development of character ought to be the first aim of education, but this is not the case. The first aim of Mission schools is to *make converts* of your children, to convince them of the superiority to Hinduism of the religion of the Missions. The dignity of labour is not taught to your children, and your boys come out of schools afraid of work on the farm, just as your educated girls are afraid of work in the kitchen. Thus agriculture, which ought to be the delight of your best men, the pride and strength of your people, which is the noblest of all avocations, is left to shift for itself, while your young men flock to the offices of Government, to spend their lives as petty clerks.

If they remain long in Mission schools they must come out from them with their faith, if not destroyed, at least unsettled; so that it cannot have for them a controlling force in the conduct of life—the greatest misfortune which can happen to a human being.

Read what the Rev. Garrett says in the Wesleyan Report for 1902, (p. 9)—“Our English Colleges are preparing the way for Christ in Jaffna, not only by the direct evangelical teaching which they supply to the students, but also by the Christian influence *which works unseen* within them, teaching the young men to view life and its problems with Christian eyes, and to regard their ancestral superstitions and idolatry in the light which the Gospel radiates upon all who come within its reach.” Rev. Wilkes says in the same Report,—(p. 14) “Out of 19 Saivite boys in my top three classes, only one had ever read a Saivite book. The Vedas are scarcely known by name, and the term Upanishad was a new word to them. To win them for Christ is an aim worth the utmost devotion and skill.”

Then the other customs of your Society—they were all fashioned so as to further the purposes of religion. For your ancestors realised that life without religion had no meaning. Now the essence of religion is love, its end will be achieved when love—love for God and man,—is fully developed in the human heart. So love was cherished in the family and a great number of related persons were kept in association with each other in the same family, that love might develop between them. The bounds of the family were even extended to practically include the dependant classes. Families of servants and dependants dwelt in or near the family precincts of the master. They were paid, not in money, but in care. Service descended from generation to generation—a privilege prized and jealously guarded, in which they took pride. The care of the master was met by the devotion of the servant. Then, there were no jails in your ancient polity. The alleged offender was tried by the village elders, and if found guilty was not confined with criminals to the ruin of his character by evil associations, but committed to the custody of his father, to be dealt with by him on the principles of love. The rule of decision in those communities was unanimity. The custom of imposing by force the will of the majority upon the minority was unknown there.

The deadly competition of modern Western life was also unknown. Skilled labour was organised in various castes and its supply regulated by caste rules. Nor could private gain be sought in such a society at the cost of the suffering of the neighbour. These are a few of the features of the most beautiful and perfect social fabric the world has

seen, planned by the wisest men to lead the soul most quickly to God. Every change in it has been a disaster—every change in it has sapped the strength and effectiveness of your religion.

The remaining institution which I mentioned as going to make up the national character is religion. It is the chief of all, the heart of your institutions. If you drop that—if you adopt another religion in its place—you simply and at once commit suicide, as a race, as a nation. The chief reasons for preserving your language will no longer exist and it will perish. Your racial customs will fade from the memory of man, for they are the outward expression of your religion.

You will now see how the institutions which make up your national character are interdependent, and all suffer through injury to one; and how they are essential to your integrity as a race—to your effectiveness as a force in the world and to the continuance of your land as a place which furnishes a suitable environment for developing spiritually-minded men, and where aspiring men delight to dwell.

These then are the three reasons because of which you should prize and cherish your religion—the fact that it is a living religion in a unique sense, that it is scientific, carefully elaborated, and for you practically valuable, to an extent not approached by any other religion, and finally that it is a part of your racial character, knit up inseparably with it and with your language and customs, and on no account to be discarded.

In conclusion, the learned lecturer showed by facts and figures, how this religion is seriously threatened in Jaffna by letting the education of children drift into the hands of aliens who have not the faintest understanding of Hindu institutions and have no sympathy with them. But the matter was not hopeless and the situation would be saved if the Hindus would exert themselves to take education into their own hands, by opening primary and higher schools and support them with necessary funds. If they were ready to do so, the speaker said he was prepared to help the cause by his personal labours, as he had been doing for the past two months or so in Jaffna with satisfactory results.—From *The Hindu Organ*, Jaffna.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

FRAU von Rauditz recently passed an examination in Copenhagen that entitled her to act as ship's captain. Her paper was marked "excellent." She has now obtained a concession from the Danish Government to pilot mail steamers to Ise Fjord.

THE system of shorthand in Bengali, devised by Mr. D. N. Shinghaw, has been formally accepted by Government and has already been introduced into the Police Training College at Ranchi. The Bengal Government has given Mr. Shinghaw an honorarium of Rs. 1,000.

IN his presidential address at the annual conference at Leeds of the National Association of Headmasters, Mr. E. S. Mortimer said that in no other country were there so many unkempt, dirty, miserable women as in England, and that the future of the race depended largely on the better training of women in domestic and social duties.

THE Ramakrishna Advaita Ashrama, Benares, acknowledges with thanks the donation of Rs. 200 made by Lala Sambhunath, Govt. pleader, Sultanpur, U. P., out of Rs. 400 promised by him in aid of the much-needed repairs of the Ashrama building.

The Ashrama earnestly appeals to the generous public for funds to build also a suitable Temple within its precincts.

A well-known lady friend of the Salvation Army has offered to make General Booth a present of £5,000, on condition that he does a little less work and rests more. An Army official at Queen Victoria St. confirmed this and added that the General is in the middle of a strenuous campaign in Hammersmith, and has a number of other forward engagements. In spite of this he still has hopes of in some way gaining the proffered donation.

NEWS has reached the friends in America of Father Conrady that the aged missionary is dying of leprosy among the lepers near Canton, China. Father Conrady was born in Belgium sixty-nine years ago, was educated for the priesthood in Paris, and spent seven years as a missionary in India. More recently when sixty-six years of age, he started to alleviate the sufferings of the wretched Chinese lepers of Canton. He raised £6,000 in the United States, and bought an island near Canton. There he has housed 500 lepers, with whom he lives.

NEWS has been received of fighting in the Kagoro and Attakka districts of Northern Nigeria,

whither a British punitive patrol was despatched last December. The British casualties were one killed and five wounded, writes a correspondent at Legos, while three of the five Europeans were badly-stung by bees. Bees play an important part in warfare with these Nigerian tribes. The villagers on retiring before an enemy excite the bees and let them loose, and woe betide the man who is attacked by them in the labyrinths of cactus which surround the villages.

A TEST has been carried out which shows that it is possible for a doctor by the use of the telephone, to diagnose heart troubles in a patient 100 miles away. Professor Milne, of Shide, Isle of Wight, in a message received by "The Daily Mail" says: "At nine o'clock this evening in conjunction with four distinguished medical men of the Isle of Wight I was listening over the ordinary telephone to the beat of a lady's heart in London. The instrument employed in London was a stethoscope with a telephone relay invented by Mr. Sydney Brown by which minute sounds are magnified."

MR. Edwin Brown, a Denver millionaire, has been amusing himself by making a tour of the principal Pacific Coast cities, dressed as a tramp, in order to see, says the "Telegraph" New York correspondent, whether the "submerged tenth" ever received any human sympathy. He passed through Chicago, and was asked about his experiences. He replied: "I found a country of condensed human suffering, where the churches are as idle as a painted picture, and where charity associations seek to avoid giving wherever possible, rather than help." Mr. Brown was arrested many times as a vagrant.

"The Arya Gazette" of Lahore, dated 29th April, has the following remarkable account: One Babu Prasad Kaori Agarwalla of Nahar Seadat Khan died of 3 day's fever. His wife attended her husband with care and love during his illness, without success. After her lord's death she wept bitterly and asked earnestly her lord's permission to follow him as he had left her in nobody's care. Her real and genuine prayer, it appears, was accepted and it brought calmness on her face, and she seemed composed in her manners and looks. A little while after, she again was found praying

God to permit her to follow her lord in the Heaven and at the end of her prayer she became senseless and in spite of the efforts of her neighbours she never regained her consciousness and died. The husband and wife both were carried on the same bier in the morning, and burnt on the same pyre. Before going to the prayers and just before the death of her lord, she had decorated herself in the true Hindu Sati fashion.

HIS MAJESTY THE KING-EMPEROR OF INDIA has been pleased to send the following letter to the Princes and peoples of India:—

"To the Princes and Peoples of India."

"The lamented and unlooked for death of my dearly loved father calls me to ascend the Throne that comes to me as the heir of a great and ancient line. As King and Emperor I greet the Princes, the Ruling Chiefs and all the other dwellers in my Indian Dominions. I offer you my heartfelt thanks for the touching and abundant manifestation that this event has called forth from all the diverse races, classes and faiths in India of loyalty to the Sovereign Crown and personal attachment to its wearers. Queen Victoria of revered memory addressed her Indian subjects and the heads of Feudatory States when she assumed the direct government in 1858, and her august son, my father of honoured and beloved name, commemorated the same most notable event in his address to you fifty years later. These are the charters of the noble and benignant spirit of imperial rule, and by that spirit in all my time to come I will faithfully abide. By the wish of His late Majesty, and following his own example, I visited India five years ago, accompanied by my Royal Consort. We became personally acquainted with great kingdoms known to history, with monuments of a civilisation older than our own, with ancient customs and ways of life, with native rulers, with the peoples, the cities, towns, villages throughout those vast territories. Never can either the vivid impressions or the affectionate associations of that wonderful journey vanish or grow dim. Firmly I confide in your dutiful and active co-operation in the high and arduous tasks that lie before me, and I count upon your ready response to the earnest sympathy with the well-being of India that must ever be the inspiration of my rule."