

Prabuddha Bharata

OR

Awakened India



इतिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Katha Upa. I. iii. 4.

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प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

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AUGUST 1910

[No. 169

SAYINGS OF THE SWAMI VIVEKANANDA—IV

'HERE' and 'hereafter' are words to frighten children. It is all "here." To live and move in God, even here, even in this body; all self should go out; all superstition should be banished. The whole world is full of God and not of sin. Let us help each other, let us love each other.

Q.— What should be our highest ideal of character?

A.— Renunciation.

Let me die a true Sannyásin as my Master did, heedless of money, of women, and of fame! And of these the most insidious is the love of fame!

Q.— Is retrograde reincarnation from the human stage possible?

A.—Yes. Reincarnation depends on Karma. If a man accumulates Karma akin to the beastly nature, he will be drawn thereto.

It may be that I shall find it good to get outside of my body—to cast it off like a disused garment. But I shall not cease to work! I shall inspire men everywhere, until

the world shall know that it is one with God.

Q.— Does the *Kundalini* really exist in the physical body?

A.— Sri Ramakrishna used to say that the so-called lotuses of the Yogi do not really exist in the human body, but that they are created within oneself by Yoga powers.

Jnanam, Bhakti, Yoga and Karma—these are the four paths which lead to salvation. One must follow the path for which he is best suited; but in this age special stress should be laid on Karma Yoga.

Q.— Can a man attain Mukti by Idol-worship?

A.— Idol-worship cannot directly give Mukti; it may be an indirect cause, a help on the way. Idol-worship should not be condemned, for, with many, it prepares the mind for the realisation of the Advaita which alone makes man perfect.

Religion is not a thing of imagination but of direct perception. He who has seen a single spirit is greater than many a book-learned Pandit.

OCCASIONAL NOTES

THERE is a vast difference between the human being who lives his life like a mouse or a mole,—from moment to moment, and sensation to sensation—and the man who lives for an idea. Even a mistaken idea, is infinitely higher than the life of the senses. Even the poorest of those who strive to walk in the footsteps of the saints, is higher than the man, however grandiose his expression, however demoniac his energy, whose life is limited to self, with its interests and pleasures. We must never allow mere size to impose upon us. Discrimination is the glow of spirituality upon each of the virtues. Without discrimination, man is no better than an animal, whatever the form that his animal comforts may take.

Youth admires careless and lavish giving. It thinks the man who sometimes refuses a gift, for a reason he will not tell, neither so great nor so generous as he who empties his pockets at the first chance call. The Gita, on the contrary, tells us that ideal charity is rightly timed and placed, and offered only to the proper person. It is evident that the gift, given with discrimination, is higher than the mere largesse, which never looks at the recipient, or foresees any one of its own effects.

In the same way, it is the level of our general discrimination, between mind and flesh, idea and sense, that determines, on the large scale, our rank as human beings. We must not be misled, by the blazing energy and size of a Cecil Rhodes, into mistaking him for an idealist. The Bible tells how a certain king made a golden image of himself and set it up for all the world to worship. And that same monarch, a little later, under

the spell of mania, went out into the fields to eat grass with the cattle! The dazzling idealism of self covered the grossest animality. It was the same man who one day propounded a new religion, and the next crawled on all-fours! The poorest and lowest who is sincerely striving for unselfishness, for self-control, and to give love, is greater than this.

This is why the real helpers of mankind have been unable to preach anything less than this ultimate truth. The difference between man and man lies, not in possessions, or in the positions they have achieved, or in the power they wield, but in the degree of their self-control, and in that alone. The Avatars, with insight piercing to the ultimate of things, cannot stop short of this. Yet this does not mean that they disdain secular culture. It does not mean that they place no value on the life of intellectual ideas. The whole world is to them the school of the soul, but the question of how the child behaves in school is of the utmost importance to its spiritual destiny!

“By any means *catching hold of things*” said Sri Ramakrishna, “make your way out of the world.” Let us not forget this “*catching hold*.” No religious man ought to think his behaviour in the world a matter of no consequence. Religion is not confined to *Sadhanas*. *Tapasya* is not a matter of the *thakoor ghar* alone. The name of God is not only that of the Avatars. Every great idea that presents itself in the secular sphere is a form of God calling for our worship. Shall we range ourselves with it, or against it? The answer makes no difference to God, no difference to the truth, but it constitutes a judgment day of the soul. It makes all the difference in the world to us. Everyday,

every act, every question that arises, is a judgment day. Life is one long test. To each little act we bring the whole weight of our character. Each act leaves us either stronger or weaker. It adds to or takes from our ultimate worth. Spirituality does not arise by accident. Only in a temple long

and carefully builded of well-hewn blocks, can the image of universal and eternal truth be placed. Only where truth has been sought in all things, can the lamp of Truth be lighted in the soul. Discrimination in every act of life makes for that last discrimination that is eternal bliss.

ROUND ABOUT ROME WITH SWAMI VIVEKANANDA

(Continued from page 126).

WHEN driving to St. Peter's, we crossed the bridge of St. Angelo, on the west bank of the Tiber, at the north of which is the mausoleum (tomb) of Hadrian, which surpassed in splendour all the sepulchral monuments; now, stripped of its ornaments, it forms the fortress of modern Rome under the name of Castello Sant Angelo.

In the centre of the square in which St. Peter's stands, are an obelisk and two fountains; and a colonnade and the Palace of the Vatican occupy the right-hand side. The stones of the square are worn by the feet of pilgrims from all over the world.

St. Peter's, which is the largest church in the world, is built in the form of a Latin Cross. The height of the dome from the ground to the top of the Cross is 448 ft. The length of the Cathedral is 613 ft., and the circumference of the pillars which support the dome is 253 ft. As we moved inward to the vast interior, where in the far distance glowed mysteriously the twinkling tapers on an altar, we were not at once impressed with the immensity of its scale, but we felt dazzled by its strength and wealth. In the upper end of the nave is the chair of St. Peter, as also a bronze statue, the right foot of which is kissed by pilgrims.

Was there ever a more imposing scene than the High Mass at St. Peter's on Christmas Day! But it appealed to the senses more than to the understanding, for we found

nothing subtle or spiritual in it. It was said mainly to a congregation of curious visitors, and Leo XIII clad in gorgeous vestments and mitre, performed the sacred function in an expressionless way with a wearied air. The Swami whispered us, why all this pageantry and ostentatious show was being enacted! Could it be possible that the church that practises such display, pomp and gorgeous ceremonial is really the follower of the lowly Jesus, who "had not where to lay his head." When the splendid sumptuous ceremony was over, many peasants from the Campagna (country) quietly approached the bronze statue of St. Peter and devoutly kissed its foot, pressed their foreheads against it, and lifted up their children to do the same.

Religion does not seem mystical at Rome, perhaps because its church has its part in the world and all the world's hold on temporal happiness; full of incense and gold, you distinguish between what is emotional and what is ecclesiastical. Music, flowers, pictures and colour serve to enervate the too-impressionable nature.

Apropos of St. Peter's, here is M. Zola's impression of it, taken from "Rome," one of his books. "St. Peter's remained the monster, the colossus, larger than the largest of all others (buildings), an extravagant testimony of what the mad passion for the huge can achieve when human pride, by dint of spending millions, dreams of lodging the Divinity

in an over-vast, over-opulent palace of stone, wherein truth that prides itself, and not the Divinity, triumphs. And to think that after long centuries, that gala colossus had been the outcome of the fervour of primitive faith.....There is no real religion, but simply a childish idolatry. All hearts go forth to the Madonna and the Saints, who alone were entreated and regarded as having any existence of their own; it never occurred to anybody to think of God."

Another writer remarks—"The first cause of the Christian worship of images was partly the custom of erecting columns in honour of the Emperors, with their statues, partly by the attempt to preserve the memory of the bishops and martyrs by images. In the fourth century, still more in the fifth century, they were placed in the churches, yet without receiving any adoration, but in the sixth century people began to kiss the images in token of respect, to burn lights before them, to offer incense in honour of them, and to ascribe to them miraculous powers. In the Western Empire, images were at first retained only to preserve the memory of pious men, but the worship of them was forbidden, but in the eighth century, this opinion was gradually abandoned, and the decision of the popes which allowed the worship of images, finally prevailed." The writer continues—"We respect the saints' images, because they represent them, and their relics, because they belong to them; but we do not adore them, if by adoring is understood worshipping them like the Supreme."

The Swami remarked: "We must always remember that external practices have value only as helps to develop internal purity. If they have ceased to express life, crush them out without mercy." If we look, among the worshippers, for Christianity as it dwelt and operated in Christ, we shall find it pure in no nation, and in no religious party, though we may perceive its features in the conduct

of the enlightened and among all nations who love Christ, and are penetrated with His spirit.

To the faithful followers of the Roman church the Pope is the real vice-regent of Christ, speaking with the infallible authority of God on morals and religion.

The King Victor Emmanuel took possession of Rome in 1870, and since that time the Sovereign Pontiff has lived a self-imposed prisoner in the seclusion of the Vatican. It was about that time that the Papal infallibility was the subject of much controversy and the Council of the Vatican settled the matter definitely in declaring the Pope to be infallible. Such is the Pope, man or super-man, demi-god, or call him what you will!

The Vatican adjoins St. Peter's and comprises the old and the new palace of the popes, and is said to possess 11,000 rooms. Immense treasures are stored in them. Here are the celebrated collections of pictures, and the museums, in which all the periods of the arts are represented. Here are the Sistine and Pauline Chapels, the former with Michael Angelo's ceiling paintings, and The Last Judgment of the same artist on the altar wall, and admirable paintings of Botticelli, Perugino, and Signorelli. Here are also the painted loggie (arcades) of Raphael, the inspirational artist, and works of other celebrated painters. Here is the Vatican library containing priceless documents on papyrus (an Egyptian plant). The number of manuscripts is said to be about 25,000, and the printed books exceed 200,000 volumes, and include a great number of bibliographical rarities.

In the sculpture-galleries, no piece of statuary attracts so many visitors as the Laocoon, that famous group, representing a Greek priest who along with his two sons was killed by two enormous snakes; the different attitudes of struggling or fear and the mental

anguish of the father are strikingly depicted, and all connoisseurs declare this superbly chiselled group a perfect work of art. There are numerous masterpieces, but it is impossible to detail them all, without creating an article, the size of which would be unsuitable for my aim. I can do no more than mention two of the principal paintings: The Transfiguration of Christ, by Raphael, and The Communion of St. Jerome, by Domenichino.

The Capitol palace is approached by a flight of steps, at the foot of which two Egyptian lions, and at the summit two colossal statues of Castor and Pollux, standing beside their horses, are conspicuous. In the middle of the square is a bronze equestrian statue of Marcus Aurelius, the horse of which is so full of life that Michael Angelo, on seeing it, is said to have bid it walk. The "Meditations" of this Emperor, which were notes set down for his guidance and spiritual comfort at odd times, in camp or court, have helped and strengthened many of the best minds for 1700 years. In the museum of the Capitol is the interesting object of sculpture, and consummate work of art, the Dying Gladiator, together with many other works. A lover of pictures should not omit to visit the Barberini Palace, and note the celebrated portrait of Beatrice Cenci, by Guido Reni. On the ceiling of a Casino in the garden belonging to the Rospigliosi Palace, is the beautiful fresco of the Aurora of Guido. We made an interesting excursion to the Campagna, one of the delights of Rome, and a drive at sunset along the Appian Way, between the ruined tombs and fragments of villas of Romans, we found a most refreshing change from pictures and churches. Even for their dead the Romans showed the same passion for splendour, the same craving to eternalise the memory of Roman greatness, in marble. The Campagna (country) is almost deserted except for a few shepherds with their flocks here and there, clad in

undressed sheep-skins, who have come from the Apennines (mountains) for the winter and encamped upon the plain. The broken arches of the Roman aqueducts, the triumphs of a former civilisation, with the glow of the setting sun behind, stood out clear and picturesquely. We alighted on the Appian Way to visit a columbarium, which is a subterranean sepulchre having niches in the wall to receive the urns containing the ashes of the dead. When we descended to the Catacombs of Calixtus we felt for a while the breath of a faith of new humanity, of a faith which glorified the Catacombs where only silence and peaceful slumber were to be found.

Most of the monasteries and convents in and round Rome were abolished by royal decree in 1866. Since their abolition a great part of the property that belonged to them has been applied to educational purposes. But at the Tre Fontane, outside the walls, the Trappist Monastery is still existing. The Trappists (monks) pray eleven hours daily and pass the remainder of their time in hard work and silent meditation. Beyond the sacred hymns and prayers and their usual salutation, *Memento Mori*, (remember death), no word passes their lips, even their wants and wishes are indicated by signs. Their diet is very meagre. All their thoughts are directed to penance and death and every evening they dig their own graves.

There is no doubt that during the few days we stayed in Rome, our time was occupied in the most edifying and advantageous way.

In conclusion, I cannot but say, that I rise from the task of endeavouring to give, in the compass of a few short pages only, an adequate idea of our visit to the Eternal City, with a sense of having at all events got through, in little better than a perfunctory manner, a difficult undertaking.

C. E. S.

JNANA AND BHAKTI IN THE VEDIC AGE—I.

(Continued from page 130)

QUEN then, as now, it was suggested by some that the universe was created out of nothing.

“Before the birth of the Devas, Brahmanaspati made these like an artisan; the existent came out of non-existence.” “Before the time of the Devas, the existent was born of non-existence. Afterwards from that *tree*, the quarters came out.” (*Rik.* 10. 72. 2, 3).

But the Rishis could not rest satisfied with this solution of the question, as no thoughtful mind can. Again came the enquiry: “What is that forest, what is that tree, from which the earth and the heavens are made? Oh learned ones, think out in your own minds,—staying on what He rests the universe?” (*Rik.* 10. 81. 4.)

And soon came the answer that the first Cause cannot be conceived through any mental effort—He is unknowable.

न तं विदाथ य इमा जजानान्यद्युस्माकमंतरं बभुवा
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति॥

“You cannot know Him who has created all these; your mind has not the capacity to know. Men’s minds being enveloped in mist think differently; for their own satisfaction they eat and chant prayers and hymns.” (*Rik.* 10. 82. 7).

We might note here that the phrase **नीहारेण प्रावृता**: in the above quoted verse of the Vedic poet is very expressive, as signifying that state of human soul in which Truth lies hidden from view by the mist of ignorance of his own real nature, and out of this idea has been developed the *Máyá* theory of the Vedantist of later days,

Thus when the Rishis were viewing the question from the subjective side, they too, like Emerson, could perceive the double nature of the Soul in man, one aspect of which is finite and another infinite, One who is both soul and *Oversoul*. They too perhaps felt that “we live in succession, in division.....Meantime within man is the soul of the whole; the wise silence.....the eternal one”—for we find a good hint of the same in the following verse :

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्स-
नश्चन्नन्यो अभि चाकशीति ॥

“Two birds of beautiful plumage, inseparable companions, live on the same tree; one of the twain eats the sweet fruit; the other looks on without eating.” (*Rik.* 1. 164. 20).

And again: “The eternal and non-eternal live together; being within the body they move sometimes up and sometimes down. They always live together here and go together after death. Men know the one but cannot know the other.” (*Rik.* 1. 164. 38).

But the ancient savants could not find out as yet where these two parallel lines met: what was the relation between the finite and the infinite, the phenomenon and the noumenon. But with the quest continuously pursued there came moments to the calm introspective soul, as he tried to shut himself up in the closet of his own self from all buzz of the external nature, when the screen of darkness was drawn away and the walls of ignorance vanished

like a dream and he found himself as one with the Infinite, as a billow in the ocean of the Infinite. As Emerson has said: "With each divine impulse the mind rends the thin rinds of the visible and finite, comes out into eternity, and inspires and expires its air." So it happened with the Vedic seers and they were raised to the plane of super-consciousness. Thus after much groping and an endless struggle of many centuries they came at last face to face with the Absolute Unity, realising that the Purusha is all, pervading all, and filling all the quarters above and below, and it was then that we hear them sing—

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्त्वात्यतिष्ठद्दशांगुलं ॥
पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यं ।
उतामृतत्वस्येशानो यदग्नेनातिरोहति ॥

"A thousand heads has *Purusha*, a thousand eyes, and a thousand feet. Besides covering the whole earth, He has spread Himself beyond that which is denoted by the ten-fingers (i. e. all directions)."

"The Purusha is all this, and all that is past and everything that is to come in the future. He brings enjoyment to all; He is the Lord of Immortality." (*Rik*. 10. 90. 1, 2).

To answer the question which racks many a thoughtful brain even of the present day, viz., how this material perishable world can really be the transmuted expression of that one Absolute, the author of the above *Riks* suggested in a few words an explanation which formed the basis of the two famous hypotheses of the later philosophers, namely, the *Parinâma-vâda* and the *Vivarta-vâda*. The two *Riks* just quoted, try to explain provisionally the relation between the Spirit and the universe, as if this visible world is a transformation of a part of the Absolute. Purusha exists simultaneously in both the forms—the Absolute or Unconditioned state, and the relative or conditioned

state. Though He is the supreme Lord of Immortality, yet He sacrifices His immortal nature by projecting from Himself the visible universe, only to enable all living beings to reap the fruits of their past Karma. But in addition to this visible manifestation of Him, the Supreme Purusha exists in His own Immortal Absolute nature at the same time. Matter with its different modifications, the individual souls in their various stages of evolution, form component elements in the Purusha,—as waves of the same ocean, or rays of the same sun. Hinting thus the most difficult theory of the *Vivarta-vâda*, the Rishi puts it in an explicit way in the next *Rik*—

एतावानस्य महिमास्तो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥

"All these are His power or glory, but the Purusha Himself is much greater than these. A fourth part of Him is this whole universe, and the remaining three-fourths are the Immortal in the bright spheres." (*Rik*. 10. 90. 3).

It has been stated in the two *Riks* previously referred to, that the whole phenomenal world is nothing but a portion or projection of the Supreme Being. But in what way does it come to be a projection out of Him? This *Rik* answers the same thus: this visible nature supposed to be the transmuted state of Him, is certainly not of *His real essence*, but only a display of His great *Mahimâ*. The word 'Mahimâ' has been defined by Sâyaana as,— स्वकीयसामर्थ्यविशेषो न तु तस्य वास्तवं स्वरूपं—a special power of the Purusha and not His own real nature. This power, this glory of the Divine Dispenser has been called His *Mâyâ*, in later times, and it forms only a small fraction, a fourth part, as it were, of His whole nature, as has been expressed by the words of the text. But His major portion, His supreme glory, lies hidden in His own self-effulgent and immortal nature. Bhagavan Sri Krishna

expresses the same idea in the Gita,—

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।

“I exist supporting this whole universe by only a part of Mine.”

We know the world is a relative existence, and consists of a series of flying pictures in the mind; we may call it real in this sense, as even Sankara has called it real in the ordinary sense of the word or in the Vyavahārika state (lit., the state in which we deal with each other in our everyday life). It is also true that our mind is compassed completely by the condition of *nāma* and *rūpa*, (name and form, or time, space and causation) and cannot form any image of that which lies out of the circle of *nāma* and *rūpa*. But is it not true at the same time, that the very comprehension of this changing relativity rouses within us a positive suggestion, though faint, of something existent which is neither changeable, nor relative, or in other words, which is Absolute and Infinite? But it is like our catching a glimpse of the eternal infinite blue overhead through the chinks of a window, being shut in by the four walls of a room. Hence the aforesaid division of the Purusha to one-fourth and three-fourths in the quoted *Rik*, as in the one below, represents only that psychological fact of the human mind attempting to grapple the finite and the Infinite together.

The world in spite of its being a part of the Purusha has been called unreal, and evanescent because it is not eternal; it has a beginning and an end; it undergoes that change which has been called by the Vedic seers, birth and death. This has been explained in the next *Rik*,—

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।

ततो विष्वङ् व्यक्रामत् साशनानशने अग्नि ॥

“The three-fourths of the Purusha rest beyond the world; while the remaining one-fourth is manifested as the world. Then He

spreads the whole universe with things animate and inanimate.” (*Rik*. 10. 90. 4).

The latent ‘sakti’ or energy in the Supreme Purusha comes out of Him at the beginning of each *Kalpa* or cycle, and spreading a charm before Him as it were, creates this phantasmagoria of *samsāra* or the world, and makes Him see the distorted images of His own Self reflected in it, and this has been described as the *Māyā*. In the end of the *Kalpa*, this energy becomes latent in the Purusha once more and is withdrawn within Him like the limbs of a tortoise.

This universe, or conglomeration of changing pictures, therefore, is real in so far as its background, or the substance underlying it is concerned. It is true, because its substratum, the Purusha, is true. It is true, because it comes out of *Māyā* or energy which is of the Purusha, and an effect is nothing but a modified expression of the cause. Well has it been sung by Swami Vivekananda :

“Verily the Sun is He, His the ray ;

Nay, the Sun is He, and He is the ray.”

It is clear, therefore, that this most wonderful *sukta* (hymn) called the *Purusha-sukta* is really an epitome of the whole Vedantic doctrine, the whole truth contained in a nutshell. The rest of the *sukta* goes on to set forth the *modus operandi* of the creation in detail, explaining how all the diverse entities of the mundane existence came into being, through the hypothesis of *Parināma-vāda*. It is excellent as a working hypothesis and easier to understand than the other theory,—the *Vivarta-vāda*. The Vedantist takes the help of the former to lead into the latter through the process known as the *Arundhati-darsana-Nyaya*—i. e., the way of proceeding from the grosser to the subtler by implication and association. The author of the *Sukta* did the same in the rest of the *Riks*.

(To be continued.)

BRAHMACHARI TEJ NARAYAN.

CONVERSATIONS WITH THE SWAMI VIVEKANANDA—X.

THE OLD INSTITUTION OF LIVING WITH THE GURU—THE PRESENT UNIVERSITY SYSTEM—LACK OF SHRADDHA—WE HAVE A NATIONAL HISTORY—WESTERN SCIENCE COUPLED WITH VEDANTA—THE SO-CALLED HIGHER EDUCATION—THE NEED OF TECHNICAL EDUCATION AND EDUCATION ON NATIONAL LINES—THE STORY OF SATYAKAMA—THE MERE BOOK-LEARNING, AND EDUCATION UNDER TYAGIS—SEI RAMAKRISHNA AND THE PANDITS—ESTABLISHMENT OF MATHS WITH SADHUS IN CHARGE OF COLLEGES—HOW TEXT-BOOKS FOR BOYS TO BE COMPILED—STOP EARLY MARRIAGE—PLAN OF SENDING UNMARRIED GRADUATES TO JAPAN—THE SECRET OF JAPAN'S GREATNESS—ART, ASIATIC AND EUROPEAN—ART AND UTILITY—STYLES OF DRESS—THE FOOD QUESTION AND POVERTY.

[*Sri Priya Nath Sinha.*]

It was about two years after the new Math had been constructed and while all the Swamis were living there, that I came one morning to pay a visit to my Guru. Seeing me, Swamiji smiled and after inquiring of my welfare, etc., said, "You are going to stay to-day, are you not?"

"Certainly," I said, and after various inquiries I asked, "Well, Mahârâj, what is your idea of educating our boys?"

Swamiji:— गुरुगृहवासः—Living with the Guru.

Question:— How?

Swamiji:— In the same way as of old. But with this education has to be combined modern Western science. Both these are necessary.

Q.— Why, what is the defect in the present University System?

Swamiji:— It is almost wholly one of defects. Why, it is nothing but a perfect machine for turning out clerks. I would even thank my stars if that were all. But no! See how men are becoming destitute of Shraddhâ and faith. They would assert that the Gita was only an interpolation, and that the Vedas were but rustic songs! They would like to master every detail concerning things and nations outside of India, but, if you ask them, they do not know even the names of their own forefathers up to the seventh generation, not to speak of the fourteenth!

Q.— But what does that matter? What if they do not know the names of their forefathers?

Swamiji:— Don't think that. A nation that has no history of its own has nothing in this world. Do you believe that one who has such faith and pride as to feel, "I come of such noble descent,"

can ever turn out to be bad? How could that be? That faith in himself would curb his actions and feelings, so much so that he would rather die than commit wrong. So, a national history keeps a nation well-restrained, and does not allow it to sink so low. O! I know you will say, "But we have not such a history." No, there is not any, according to those who think like you. Neither is there any, according to your big University scholars; and so also think those who, having travelled in the West in one great rush, come back dressed in European style and assert, "We have nothing, we are barbarians." Of course we have no history exactly like that of other countries. Suppose, we take rice and the Englishmen do not. Would you for that reason imagine that they all die of starvation, and are going to be exterminated? They live quite well on what can easily be procured or produced in their own country and is suited to them. Similarly, we have our own history exactly as it ought to have been for us. Will that history be made extinct by shutting your eyes and crying, "Alas! we have no history!" Those who have eyes to see, find a luminous history there, and by the strength of that they know, the nation is still alive. But that history has to be rewritten. It should be restated to suit the understanding and ways of thinking, which our men have acquired in the present age, through Western education.

Q.— How has that to be done?

Swamiji:— That is too big a subject for a talk now. However, to bring that about, the old institution of 'living with the Guru,' and such like systems of imparting education are needed. What

we want are, Western science coupled with Vedanta, Brahmacharya as the guiding motto, and also Shraddhâ and faith in one's own self. Another thing that we want is the abolition of that system which aims at educating our boys, in the same manner as that of the man who battered his ass, being advised that it could thereby be turned into a horse.

Q.— What do you mean by that?

Swamiji:— You see, no one can teach anybody. The teacher spoils everything by thinking that he is teaching. Thus the Vedanta says, that within man is all knowledge—even in a boy it is so—and it requires only an awakening, and that much is the work of a teacher. We have to do only so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes, etc., and finally everything will become easy. But the root-thing is religion. Religion is as the rice, and everything else, like the curries. Taking only curries causes indigestion, and so is the case with taking rice alone. They are making parrots of our boys, and ruining their brains by cramming a lot of subjects into them. Looking from one standpoint, you should rather be grateful to the viceroy* for his proposal of reforming the University System, which means practically abolishing the Higher Education,—the country will, at least, feel some relief by having breathing time. Goodness gracious! what a fuss and fury about graduating, and after a few days all cooled down! And after all that, what is it they learn, but that what religion and customs we have are all bad, and what the Westerners have are all good? At last, they cannot keep the wolf from the door! What does it matter if this Higher Education remains or goes? It would be better if the people got a little Technical education so that they might find work and earn their bread, instead of dawdling about and crying for service.

Q.— Yes, the Marwaris are wiser as they do not accept service and most of them engage themselves in some trade.

Swamiji:— Nonsense! They are on the way

* Lord Curzon, who took steps to raise the standard of University education so high as to make it too expensive and almost inaccessible to boys of the middle classes.

to bring ruin to the country. They have little understanding of their own interests. You are much better, as you have more of an eye towards manufactures. If the money that they lay out in their business and with which they make only a small percentage of profit, were utilised in conducting a few factories and workshops, instead of filling the pockets of Europeans by letting them reap the benefit of most of the transactions, then, it will not only be conducive to the well-being of our country but will bring by far the greater amount of profit to them, as well. It is only the Cabulis who do not care for service—the spirit of independence is in their very bone and marrow. Propose to any one of them to take service, and you will see what follows!

Q.— Well, Mahârâj, in case the Higher Education is abolished, will not the men become as stupid as cows, as they were before?

Swamiji:— What nonsense! Can ever a lion become a jackal? What do you mean? Is it ever possible for the sons of the land that has nourished the whole world with knowledge from time immemorial, to turn as stupid as cows, because of the abolition of Higher Education by Lord Curzon?

Q.— But think, what our people were before the advent of the English, and what they are now.

Swamiji:— Does Higher Education mean mere study of material sciences and turning out things of everyday use by machinery? The use of Higher Education is to find out how to solve the problems of life, and this is what is engaging the profound thought of the modern civilised world, but which was solved in our country thousands of years ago.

Q.— But your Vedanta also was about to disappear.

Swamiji:— It might be so. In the efflux of time the light of Vedanta now and then seems as if about to be extinguished, and when that happens, the Lord has to incarnate Himself in this human body; He then infuses such life and strength into religion that it goes on again for some time with irresistible vigour. That life and strength have come into it again.

Q.— What proof is there, Mahârâj, that India has freely contributed her knowledge to the rest of the world?

Swamiji:— History itself bears testimony to the fact. All the soul-elevating ideas and the different branches of knowledge that exist in the world, are found out by proper investigation to have their roots in India.

Aglow with enthusiasm Swamiji dwelt at length on this topic. His health was very bad at the time, and moreover owing to the intense heat of summer he was feeling thirsty and drinking water too often. At last he said, "Dear Singhi, get a glass of iced water for me please, I shall explain everything to you clearly." After drinking the iced water he began afresh.

Swamiji:— What we need, you know, is to study, independent of foreign control, different branches of the knowledge that is our own, and with it the English language and Western science; we need technical education, and all else which may develop the industries, so that men, instead of seeking for service, may earn enough to provide for themselves, and save something against a rainy day.

Q.— What were you going to say the other day about the *Tól* (Sanskrit boarding school) system?

Swamiji:— Haven't you read the stories from the Upanishads? I shall tell you one. Satyakáma went to live the life of a Brahmacharin with his Guru. The Guru gave into his charge some cows and sent him away to the forest with them. Many months passed by, and when Satyakáma saw that the number of cows were doubled he thought of returning to his Guru. On his way back, one of the bulls, the fire, and some animals gave him instructions about the Highest Brahman. When the disciple came back, the Guru at once saw by a mere glance at his face that the disciple had gained the knowledge of the Supreme Brahman. Now, the moral this story is meant to teach is, that true education is gained by constant living in communion with Nature.

Knowledge should be acquired in that way, otherwise by educating yourself in the *Tól* of a Pandit you will be only a human ape all your life. One should live from his very boyhood with one whose character is like a blazing fire, and should have before him a living example of the highest teaching. Mere reading that 'it is a sin to tell a lie,' will be of no use. Every boy should be trained to practise

absolute Brahmacharya, and then, and then only, faith and *Shraddhá* will come. Otherwise, what will prevent one who has no *Shraddhá* and faith from speaking an untruth? In our country, the imparting of knowledge has always been through men of renunciation. Later, the Pandits, by monopolising all knowledge and restricting it to the *Tóls*, have only brought the country to the brink of ruin. India had all good prospects so long as *Tydgis* (men of renunciation) used to impart knowledge.

Q.— What do you mean, Mahârâj? There are no Sannyásins in other countries, but see how by dint of their knowledge India is laid prostrate under their feet!

Swamiji:— Don't talk nonsense, my dear, hear what I say. India will have to carry others' shoes for ever on her head if the charge of imparting knowledge to her sons does not again fall upon the shoulders of *Tydgis*. Don't you know how an illiterate boy possessed of renunciation, turned the heads of your great old Pandits? Once at the Dakshinesvar Temple the Brâhman who was in charge of the worship of Vishnu broke a leg of the image. Pandits were brought together at a meeting to give their opinions, and they after consulting old books and manuscripts declared, that the worship of this broken image could not be sanctioned according to the Shâstras and a new image would have to be consecrated. There was, consequently, a great stir. Sri Ramakrishna was called at last. He heard and asked, "Does a wife forsake her husband in case he becomes lame?" What followed? The Pandits were struck dumb, all their Shâstric commentaries and learned annotations could not withstand the force of this simple statement. If what you say were true, why should Sri Ramakrishna come down to this earth, and why should he discourage mere book-learning so much? That new life-force which he brought with him has to be instilled into learning and education, and then the real work will be done.

Q.— But that is easier said than done.

Swamiji:— Had it been easy, it would not have been necessary for him to come. What you have to do now is to establish a *Math* in every town and in every village. Can you do that? Do something at least. Start a big *Math* in the heart of Calcutta. A well-educated *Sádhu* should be at

the head of that centre and under him there should be departments for teaching practical science and arts, each in charge of a Sannyâsin specialist.

Q.— Where will you get such *Sâdhus*?

Swamiji:— We have to make and manufacture them. So I always say, that some young men with burning patriotism and renunciation are needed. None can master a thing perfectly in so short a time as the *Tyâgis* will.

(To be continued).

HAPPINESS

“I followed happiness to make her mine,
Past towering oak and swinging ivy vine,
She fled, I chased, o'er slanting hill and dale,
O'er fields and meadows, in the purpling vale,
Pursuing rapidly o'er dashing stream,
I scaled the dizzy cliffs where eagles scream;
I traversed swiftly every land and sea,
But always happiness eluded me.

“Exhausted, fainting, I pursued no more,
But sank to rest upon a barren shore.
One came and asked for food, and one for alms;
I placed the bread and gold in bony palms.
One came for sympathy, and one for rest;
I shared with every needy one my best;
When, lo! Sweet Happiness, with form divine,
Stood by me, whispering softly, ‘I am thine.’”

—Burleigh.

PILGRIMAGE TO GAYA

THE sacred spot of Gaya to which pilgrims repair is two miles distant from the Railway Station. A distant view of the town of Gaya is picturesque, but on a nearer approach to the old town, one finds that the streets and lanes are narrow, crooked and uneven. Half-an-hour's drive from the Station brings one to the sand beds of the holy Phalgu—a river of extremely feeble current. A Brâhman agent of the Gayali (priest) takes charge of the pilgrims and accompanies them through the whole course of Puja and Shrâddha ceremony. After a bath in the river the offerings of *pindâs*, or small balls of powdered

parched gram mixed with water, are made on its banks by the pilgrim for each of his departed ancestors, while the attendant Brâhman chants a *Mantram*. This is called the well-known Shrâddha ceremony, the main principle of which consists in sending helpful thoughts to the dead relations, as well as to all the occupants of the *Pitriloka* (a temporary abode immediately after death), the concrete offerings serving to make the thoughts more forcible, as it were. The poor are also fed to secure their good wishes. Thus we see that the *Mantrams* are not only fervent prayers of goodwill and salvation for one's own departed relatives, but for all others who died without progeny or for whose sake no offerings have been made; in fact, they include all who have died before, even the departed souls of animals.

After the above ceremony the pilgrim goes to the Pretasilâ, which is one thousand feet high above the sea-level. Four hundred stone steps are climbed before the temple on the top is reached. Here the offerings of *pindâs* are made on a piece of sacred stone. The pilgrim then descends to the Brahmakunda, situated at the foot of the hill, where is found a shrine containing an image of the Goddess Pârvati. After again making his offerings at this *kunda*, the pilgrim turns his steps to Ramsilâ. The shrine on this hill is also reached by stone steps and contains images of Mahâdeva and Pârvati. Offering his Puja here, the pilgrim comes down to the bottom where is found Ramkunda, which covers a large area. Offering his *pindâs* here, the pilgrim approaches the temple of Vishnupâd. The *nâtmandir*, or the portico in front of the temple, is a nice and finished piece of architecture, and when seen from a distance it looks exceedingly beautiful. Of the numerous temples in Gaya, the Vishnupâd temple is the only shrine that can boast of beauty and sublimity. Inside the *nâtmandir* is found hanging a bell which the pilgrims ring one after another. The constant ringing of the bell, the chanting of hymns by the priests, and the prayers of the pilgrims, all combine to produce a mystic religious feeling in the heart of the devotee. The *nâtmandir* leads to the shrine which is an octagonal stone building about one hundred feet high, with a golden flag on the top. There are many carvings of gods

and goddesses on the walls inside, and the threshold is protected by big massive folding doors coated over with silver sheets. Through a great crowd the pilgrim makes his way into the temple, and finds in the centre of the floor an octagonal open enclosure plated with silver, containing the Vishnupád, the stamp, on a stone, of Vishnu's foot which measures sixteen inches in length. After offerings of Puja and *pindas* are made, the pilgrim is led to the *Akshaya Vata*, a banyan tree supposed to be of hoary antiquity, the foot of which is crowded with images. Here also offerings are made. He is then taken to the different temples sacred to different gods and goddesses. Now the pilgrim has to come to the house of his Gayali to pay for all the services of a priest and guide received at his hands, and the Gayali dismisses him with the blessings of "*Gaya suphal*," i. e., may Gaya yield him good fruits for all his religious ceremonies performed there.

Gaya is, above all, the only holy spot which every Hindu is enjoined to visit at least once in his life-time, to free his deceased relations from a miserable existence in after-life and secure their admission to the abode of Vishnu. There are altogether forty-five holy spots in Gaya. But the majority of pilgrims visit only eight or nine chief spots where they offer *pindas*. Gaya has been a place of pilgrimage to the Hindus from the Pauranic ages. It derives its sanctity from the legend found in the *Gaya Mähätmyam*, which forms a part of the *Váyu Purana* written by Vyasa.

In the dim ages of the past there lived an Asura, named Gaya, of great strength. He was a devout Vaishnava. With his breath suspended, he practised Yoga and extreme devotion for many thousand years on the sacred hill of Koláhala, with the result that Vishnu granted his request and rendered Gaya's body even holier than His own, and thenceforth mortals who saw him or touched his body, entered into the abode of Vishnu, being purified of all sins. In the course of a few years, the realms of Yama, the god of death and the punisher of sinners, were left vacant. Thus having no souls to deal with, Yama with other gods repaired to Vishnu and sought His help for the overthrow of Gayásura who was the root of giving Mukti to all. Thereupon Vishnu fearing the dis-

solution of the world to be not far distant, went to Gaya and deluded him into prostration for a sacrifice to be held by Brahmá on his body, as no other pedestal holier than that could be found in the three worlds. On his lying flat, Vishnu placed a stone on his body to keep him there buried and motionless. Gaya, however, struggled so vigorously that force was of no avail, and it became necessary to induce him to be perfectly motionless. A promise was then made to the effect that as long as the sun and the moon should last, all the gods will abide in the stone concealing his body, and that the place where he lay prostrate would be named after him as *Gdyakshetra*, "the sacred field of Gaya," extending over an area of five square miles, wherein should lie, for the good of mankind, all the sacred reservoirs of water on earth, where persons by bathing and offering *pindas* would earn great merit for themselves, and secure for their deceased relations admission into the abode which knows neither birth nor death. The pious Gayásura, satisfied with the great promise held out to him, and seeing that he will, by the sacrifice of himself, be the means of salvation to untold generations of human beings, consented to lay himself motionless for ever, and the place has been held sacred ever since by Hindus of every sect and creed.

ANNADA PRASAD GHOSH.

SCIENCE AND RELIGION.

BY ELLA WHEELER WILCOX.

At first in fear, then anger, then surprise,
 We gazed on Science. When out from the night
 Of superstition shot the daring light
 Of her bold torch across the darkened skies.
 Some hateful fiend we deemed her, in disguise,
 A foe to all things dearest in our sight,
 This austere figure clad in coldest white,
 The whole face shrouded, save the brow and eyes.
 To sneer and taunt, to brutal blow and thrust,
 She made no answer, passing on her way,
 A purpose in her eyes that seemed divine.
 And now she drops her mantle in the dust,
 And standing radiant in the breaking day
 Behold Religion, beautiful, divine.

SELECTIONS FROM SANSKRIT

THE HIGHEST WORSHIP.

[In the whole domain of Worship, none approaches a higher altitude of realisation, and a greater depth of Divine wisdom than the one which is presented to our readers as this month's Sanskrit selection. Blessed is he who can perform this highest worship which begins, continues and ends in Oneness,—which knows no time, place or reason,—which knows no caste, creed or Mantram,—which needs no church, temple or priest,—which destroying all distinction of worshipper and Worshipped makes life itself a burning worship, makes of man a God.—Ed.]

परा पूजा ।

पूर्णास्यावाहनं कुत्र सर्वाधारस्य चासनम् ।
स्वच्छस्य पाद्यमर्घ्यं च शुद्धस्याचमनं कुतः ॥१॥

निर्मलस्य कुतः स्नानं वस्त्रं विश्वोदरस्य च ।
निरालंबस्योपवीतं पुष्पं निर्वासनस्य च ॥२॥

निर्लेपस्य कुतो गंधो रम्यस्याभरणं कुतः ।
नित्यतृप्तस्य नैवेद्यस्तांबूलं च कुतो विभोः ॥३॥

प्रदक्षिणा ह्यनंतस्य ह्यद्वयस्य कुतो नतिः ।
वेदवाक्यैरवेद्यस्य कुतः स्तोत्रं विधीयते ॥४॥

स्वयं प्रकाशमानस्य कुतो नीराजनं विभोः ।
अंतर्बहिश्च पूर्णास्य कथमुद्भासनं भवेत् ॥५॥

एवमेव परा पूजा सर्वावस्थासु सर्वदा ।
एकबुद्ध्या तु देवेशे विधेया ब्रह्मविद्यैः ॥६॥

TRANSLATION

1. What place is there in which to invoke the Infinite, or what can serve as a seat for Him Who

contains within Himself all existence? How can we offer *Padyam* (water for washing the feet), or *Arghyam* (oblation of *Dârvâ* grass, rice &c.), to One Who is pure Spirit, or *Achamanam* (water to wash the mouth) to One Who is eternally pure?

2. Of what use is the offering of ablution to One Who is ever clean, or clothing to One in Whose womb the universe is? What means (the imaging of) the holy thread on One Who is beyond compass, or the offering of flower to One Who is above desires?

3. How can the offering of perfume be made to One Who is ever untouched? Of what use are ornaments to One Who is Beauty itself? What means presenting eatables and betel to the All-pervader, Who is eternally satisfied in Himself?

4. How is the making of Pradakshinás possible to the Limitless, and obeisance to the One Who is, indeed, without a second? What hymn can be sung in praise of One whom even the Vedas cannot declare?

5. What is our waving lights before the All-pervader, Who is ever self-manifest? And how can the valedictory ceremony be performed to One Who fills the whole universe, in and out?

6. Thus, verily, the Highest Worship to the Supreme is to be performed, without distinction of time and circumstances, by the greatest knowers of Brahman,—solely through the idea of *Oneness*.

REVIEWS

Philosophy of the Bhagavad-Gita, An Exposition, by Chhaganlal G. Kaji, L. M. & S., F. T. S., Junagad. Vol. I. (Chapters I to VI). Size 9½" × 6½". pp. 271. Price, Cloth Rs. 3. Board Rs. 2-8-0.

Srimad-Bhagavad-Gita is, as the author of the Exposition under review rightly observes, "the quintessence of philosophy and religion, of ethics and morality, social and religious, temporal and spiritual," and as such there

cannot be too many expositions of its teachings. Nor are they so common as one would expect from a thoughtful race whose Bible it is universally accepted to be, for Gita is the last word on the wisdom of the Upanishads. It is for these reasons that we should welcome any work dealing with its philosophy in a simple philosophical way. But nowadays efforts are made, here and there, to explain away the 'dramatic setting' of the Gita as an allegory merely bearing an

historical garb, by finding in it a "deeper" meaning which can only be interpreted in an "esoteric sense." Thus the personages that figure in the Gita represent, it is asserted, mental faculties or abstractions, and so forth. The work before us is a fruit of one of these efforts. After adducing some plausible reasons for taking this view, the author says, ".....the first chapter bears some interpretation deeper than that which appears on the surface.....This deeper sense is to take the struggle between the cousins, the Kauravas and the Pandavas, in its esoteric or spiritual sense and not in its literal or military sense." And to make this view consistent, the author goes on to disclose the inner meaning of the names of the personages etc., of the Gita. Thus, "The blind king Dhritarashtra.....personifies the ignorant Jiva;" "Sanjaya.....represents the Buddhi"; "The various energies of the self coursing towards objectivity are the Kauravas;" "The energy which tends towards subjectivity away from the objectivity.....Pandu, and its developments on the various planes are the Pandavas." "The place where the subtlest objective 'I' rests centralised in Manas, where the Kauravas have taken their determined stand to meet the advancing Pandu forces, is the Dharmakshetra or Kurukshetra;" "Duryodhan represents Kâma (Desire);" "Drona, the personification of Samskara;" "Drupada's son represents concentration towards subjectivity;" "Karna as the differentiation of the energising Prakriti"; "Bhishma.....symbolises Dharma;" "Kripa.....the Tamas." "Arjuna.....an individualised being endowed with and accompanied by virtues, advances in search of happiness towards subjectivity." So, according to the author, the battle of Kurukshetra represents the conflict between the portion of the mind seeking the "objectivity," and the portion seeking the bliss of the Atman, or Brahman (which is defined by him as "the ultimate and supreme subjectivity").

This is not the place to enter into a discussion whether esoteric expositions of philosophy are conducive to greater good than the simple statements of philosophical truths in the line of our ancient commentators, taking the battle and the dialogue as facts. Only this much we must say that the former course,—which forms the main body of

exposition in the book under review, and which, though interesting and thoughtful in a way, is overdrawn in places,—would obviously require a large memory and a good deal of patience on the part of a general reader who does not revel in such elaborate metaphysical abstractions and esoteric secrets.

The Exposition is based mainly on the Sankhya and the Vedanta. Our space will not permit us to point out those places where Dr. Kaji's well-reasoned arguments lead to conclusions which are not strictly in compliance with the teachings of the Sankhya or the Vedanta. But if we are unable to agree with the pious author in everything that he says, we have no hesitation in admitting that the book is an important addition to the valuable literature on the Gita, and shows unmistakable evidence of the long study and contemplation of a religious mind, whose one aim in publishing the work seems to be a sincere desire to help his fellowmen in their study of Hindu religion and philosophy, and as such it deserves our thoughtful attention.

The Soul of Man. By the Swami Ramakrishnananda. The Ramakrishna Mission, Mylapore, Madras. 7½" × 5". pp. 155. Excellent get up. Price Re. one. To be had of the Manager, Prabuddha Bharata.

The book consists of four lectures delivered by the author, last Christmas. The first, entitled "Science Modern and Ancient," shows in the language of powerful logic, that the Vedas open to us the gate to Infinite life, while modern science is busy with the finite only. The second, on "Determination of Conscious Tendencies," very strikingly illustrates that "Renunciation is the natural tendency of all living beings," and that this, coupled with our constant longing to rise above ignorance and all finite wants, must ultimately lead us to God, Who is the Eternal Source of Life, Knowledge and Bliss. "Regions Higher and Lower," which is the subject-matter of the third chapter, proves in a convincing manner, that to ordinary people, the higher and lower regions (Lokas) have a real existence in the Macrocosm; but to a man of wisdom they are inside his own body, in the Microcosm, and he concentrates all his energies to rise above the lower regions

of misery to the higher ones of bliss, till he comes to realise his Infinite Self. "The Locus of the Soul" which forms the topic of the concluding chapter, shows by a process of keen scientific analysis, that "in the heart alone the Unmanifested Being of Infinite Power manifests Himself as Soul and 'Ego,' both of which never go out of it really," although we, in our ignorance, ascribe motion to them.

The above is but an imperfect sketch, and for the priceless gems of thought the book contains, we should ask the reader to study it for himself, and he will, we are confident, gain substantial spiritual help from it.

The Path to Perfection.* A lecture by the Swami Ramakrishnananda. Price 3 as.

This pamphlet of 19 pages is an exhortation to all to discard the material in favour of the spiritual. "The path which leads us to realise life eternal is not by the exercise of our out-going energies, but of our in-going energies." We must see God, and to do it we must work hard to overcome our old habits.

We feel our spirits roused up as we read its pages, and the words of the author carry conviction. We wish the book an extensive circulation.

The proceedings of the Convention of Religions in India, Vol. I. 1909.* Published by the Vivekananda Society of Calcutta. Size 8½" × 5½". pp. xiv + 215. Nicely bound in cloth. Price Rs. 2.

The first Parliament of Religions in India of the present day, as the Convention is called, was held in Calcutta during the Easter holidays of the last year. It was the outcome of the endeavours of a small band of workers belonging to the local Vivekananda Society, who approached some of the leading men of the city to hold such a Convention, with the object of helping to bring about the realisation of the two grand ideas for which the world is waiting, as was observed by the Swami Vivekananda, namely, universal toleration and the solidarity of the universe. How far the Convention has achieved the end in view cannot be judged so soon. We are assured by the best authorities that the work inaugurated will be continued by holding

similar conventions in other principal cities of India, from time to time.

The theses read at the above Convention have already appeared in extracts in the pages of this journal (from May 1909 to March 1910), and we have now only to congratulate the Vivekananda Society on its having collected and published in a book form the valuable utterances of the able representatives of all the principal religious sects of India. The volume under review begins with an Introduction containing a short account of the religious upheavals in India from the Vedic times, a like account of those outside India being promised in the second volume. Besides the Presidential and other introductory addresses, are included in this volume the three papers on Israelitism, two on Zoroastrianism, three on Buddhism, one on Brahmoism, three on Christianity, three on Islam, and one on Sikhism.

All lovers of Truth will find in this volume an inestimable help in their study of Comparative Religion, which if pursued with an unbiased mind, cannot fail to strengthen their bond of brotherhood with others professing different religions, by destroying any wrong notions regarding them and their creeds. As such we heartily recommend the book to the general public, hoping that the next volume will be forthcoming soon to complete the proceedings.

The Congress, Conferences and Conventions of '09.† pp. 316. Price as. 12.

It is a collection of 18 Presidential and Inaugural speeches at the different Conferences &c., held in 1909, containing also the resolutions passed therein. The portraits of nine presidents of the Conferences accompany the volume.

The Fifth Annual Report of the Ramakrishna Society Anath Bhandar for the year 1909.

The report shows how substantial is the work that is being done by this male orphanage which also gives outdoor help to destitute females. The subscriptions for the year amounted to Rs. 956-2 as., besides regular door-to-door weekly collections of rice. The total

*To be had of the Manager, Prabuddha Bharata.

† Published by Messrs. G. A. Natesan & Co., Madras.

expenditure was Rs. 1697-10 as. There were eight new admissions in the year under review, and of the eleven boys of the preceding year, "two took their discharge on being qualified to earn their living," and four were "withdrawn by their guardians evidently on securing from elsewhere some sort of means for their support," so that there were thirteen inmates at the end of the year. Besides these, 45 persons received outdoor help from the Society. The crying need of this Charitable Institution is a suitable building, contributions towards which will be thankfully received by the Hony. Secy., 12 Serpentine Lane, Calcutta.

The Ramakrishna Mission Flood Relief Report. Sept. to Dec. 1909.

The total help afforded was 139 mds. 32 srs. of rice, about 400 garments &c., old and new, 200 blankets, 4 bottles of Edward's Tonic, and Rs. 2625-11 as. for raising huts @ Rs. 4 to Rs. 10, and for repairing @ Re. 1 to Rs. 5, per family. The chief centres of distribution were in the districts of Ghatal, Midnapore and Hugli. The Ramakrishna Mission acknowledges with thanks local, Government, and public help to the amount of Rs. 4227-15-3, besides clothes, rice and medicines.

THE ANNUAL REPORT OF THE RAMAKRISHNA SEVASHRAMA, BRINDAVAN

(For 1908, and for 1909.)

The kind services which the above Sevashrama has been doing in its humble way, to the diseased and helpless for the last four years, cannot be too forcibly brought before the attention of the public. Such an organised humanitarian work is extremely needed in Brindavan,—which is, of all places of pilgrimage, the most frequented by the Vaishnavas,—for it is in Brindavan, as in Kashi, poor people as well as pilgrims who happen to fall seriously ill, or are suspected to be dying, are, we are sorry to note, subjected to the most heartless treatment by being "driven out of the quarters where they are kindly permitted to live *when well*, or where they live as tenants by paying paltry sums."

In the year 1908, the indoor patients numbered 93, against 26 of the previous year, and outdoor patients 2891, against

275 of the previous year. In 1909, the number of indoor patients rose to 147 and that of outdoor patients to 7134; of these the number of women relieved being 2669, against 806 of the previous year; thus it shows a remarkable increase in the work of the Home. The total income of 1908 was Rs. 1029-2-9, and the expenditure Rs. 764-8-3. The total income of 1909 was Rs. 1009-11-0, and expenditure Rs. 1102. The balance left in hand is Rs. 200-14-3 only. Thus it will be seen that the Sevashrama could not have continued its existence unless it had had some balance of previous years left in its hands. Also, it is a painful fact to notice that while the work increased about three times that of every preceding year, the amount of public support in money was less in 1909 than that of 1908.

We earnestly join the Sevashrama in its appeal to the generous public for funds, a suitable supply of which will greatly enhance the facilities of medical relief being afforded to a deserving section of suffering humanity. We conclude with the following words of the Report (1909) addressed to the reader: "Aye, if the saving of a temple from the hands of destruction be an act of religious merit, how much more so is it to help to save this living temple, the body of man, in which the living Deity ever resides,—for did He not say in His memorable Gita, सर्वस्य चाहं हृदि संनिविष्टः—"I reside in every heart"?"

Contributions will be thankfully acknowledged by the Secretary, The Ramakrishna Sevashrama, Kala Babu's Kunja, Brindavan.

RELIGION :

FACT, FEELING, AND FAITH

It is difficult at all times to clothe in language that which belongs to a plane of experience above the physical and mental. To attempt a full and complete definition of religion would be to attempt the impossible. One cannot do more than speak in parables concerning the truths lying behind such a stupendous subject: truths which, to be realised, must be felt. Words are inadequate to convey to the mind that which belongs to the soul. Stripped of cold superfluities and exoteric environments, religion can be known only by the *deeper self* through a deeper understanding, and a superior state of cognisance. These deep realities of the soul, the noblest feelings, aspira-

tions, holy intuitions and promptings, are incapable of verbal utterance, they form the substance of religion. The best one can hope to achieve in dealing with this great subject, is to supply the most suitable expressions and fitting words which may invite or call out harmonious thoughts and feelings in the reader, and suggest to him truths, which to be realised must be felt. All definitions are but symbols of reality.

Religion is spoken of by some as a system—'any system of faith and worship.' But surely it is more than this. It has been spoken of as, 'A habitual, all-pervading sense of dependence on, reverence for, and responsibility to a higher power; or a mode of thinking, feeling, and acting, which respects, trusts, and strives after the Divine, or God.'

Religion has been described by Max Muller as 'a mental faculty, which, independent of, nay, in spite of sense and reason, enables men to apprehend the Infinite under different names and under varying degrees.' It has been defined as the ethical power of humanity. As a force religion has been conceived in the same way as any other power in Nature: 'The energy of the human mind that lifts a man to thoughts higher than he is wont to contemplate; to feelings that aspire towards lofty ideals; to efforts that exalt and ennoble his moral nature.'

Cardinal Newman has said: 'By religion I mean the knowledge of God, of His will, and our duties towards Him.' James Martineau has put it thus: 'By religion I understand the belief and worship of Supreme Mind and Will, directing the universe and holding relations with human life.' Matthew Arnold has well written: 'Religion, if we follow the intention of human thought and human language in the use of words, is ethics heightened, enkindled, lit up by feeling; the passage from morality to religion is made when to morality is applied emotion.' Religion has been defined by Count Goblet d'Alviella as 'The mode in which man realises his relations with a superhuman and mysterious power on which he believes himself dependent.'

More recent exponents of religion have written upon this deep subject. The Rev. R. J. Campbell has worded the truth in a variety of ways, thus:—

All religion has its home in the soul. It is not

merely a speculative effort of the mind under the challenge from the external; it is a movement from within under the sway of needs, desires and aspirations native to humanity, though for long ages finding only crude expression. The belief in the dependence of man upon the superior powers is a necessary element in all religion.

Again, he says:—

Religion is the reaching forth of the individual soul towards conscious oneness with the mysterious background of being out of which it arises. . . . Religion is primarily dependent upon exalted states of feeling, and without these it dwindles and perishes; it is in such supernormal experiences that the soul transcends the ordinary limits of reason, and enters into living touch with that which is above reason. . . . Religion strikes deeper and rises higher than what we commonly understand either by intellect or conscience; it is primarily the emotional response of the whole man to the call of the supermundane.

The well-known and luminous writer 'J. B.' has said: 'Religion is the primal fact, while philosophy is the attempted explanation of the fact. Religion is something happening in the deepest spheres of feeling, a new mysterious incoming of life, a mystery which the intellect in turn wakes up to and seeks to penetrate.' 'Religion in its fulness,' says the Rev. T. Rhondda Williams, 'is the rich experience that we are actually living in communion with that Divine Spirit, who is in us and over us, and who, by His common life, makes us one. This experience lifts the whole consideration of our physical bodies and the material existence they represent, to a higher plane.'

All these expositions contain meanings incapable of being grasped by a mere logical process. Some may prefer one rendering or form of language expressing what is felt within the soul, and some another. It only remains for me to add that as time goes by new renderings may be given, perhaps in better and clearer language. Our conceptions of God and Creation are ever broadening, and true religion, keeping pace with other development and progress, becomes of greater and ever greater power in the evolution of the individual; in the process of expanding, refining and beautifying the soul.

CLARENCE J. GUNN, in "*Light*," London.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

AN aeroplane has been registered under the provisions of the Inventions and Designs Act by Babu Benoy Bhusan Raha of Calcutta.

CAPTAIN Chatterjee, A.-D.-C. to the Maharaja of Kapurthala, made a flight on an aeroplane with Mr. Graham White at Bournemouth. He is the first Indian who has flown.

MR. E. A. Woodhouse has joined the Central Hindu College as Honorary Professor of English. The C. H. C. has now three Europeans and fifteen Indians as its honorary workers.

COUNT Zeppelin in his seventh airship carried a crew of six and six passengers from Friedrichshafen to Düsseldorf, a distance of 300 miles in 9 hours, under circumstances of safety and luxury.

LUEDERS, a Berlin authority on Sanskrit, has succeeded in deciphering the Sanskrit manuscripts discovered at Turfan in Central Asia by Lecoq. They consist of scenes from plays, some being 2,500 years old.

A deputation of the Rishikul Brahmachari Ashram, Hardwar, with Pandit Anand Narain at its head, visited Calcutta. The Marwaris and the Mahajans collected subscriptions for the Ashram, which now amount to Rs. 1,20,000. It is hoped that the amount would come up to two lakhs.

A LADY—Sister Candide—is being tried in Paris for cheating to the tune of a million sterling. But she is the object of general sympathy because she devoted all her time and all her ill-gotten money to works of true charity! Not a few of those she swindled for her charitable purposes have declined to prosecute her.

A large and very lightly constructed wind-wheel, forty-eight feet in diameter, and mounted on a tower one hundred feet high, is now nearly finished, and will be erected on a farm near London, where it will generate electricity for 300 lights, motors for crushing oats, etc., and pumps for

supplying water for the farm and also for a large fire hydrant.

MADAME Curie and M. Debierre, according to a report made to the Academie des Sciences, have discovered, as a result of prolonged researches, that a substance named polonium has a much greater radio-active power than radium. If transmutations which these scientists hope to trace within a year or so are confirmed, it will constitute a revolution in chemical science.

FOR the spread of information about the educational facilities in America, Japan, and Europe, a Bureau has been established at 124-5-1 Manicktola Street, Calcutta. Enquiries in correspondence should be accompanied by stamped and addressed envelopes. Those desiring to see the catalogues and calendars of the several Universities and Colleges, should make an appointment by letter with Dr. J. N. Ghosal, in charge of the Bureau.

“David J. Rankin, of St. Louis, U. S. A.,” says a contemporary, “who has amassed a fortune of £ 600,000 in real estate and on the stock exchange, has given away all his money, except an annuity of £ 600, which he retains for his own want. The fortune has been made over to the Rankin School of Mechanical Trades, which Mr. Rankin has founded to provide poor boys with a trade education free of cost. Mr. Rankin is a bachelor, seventy-six years old.

THE electric pen, the invention of Dr. D. P. Ghadiali, “the Parsee Edison,” is described in the *World's Work* by Arthur Norton. The pen is attached by a flexible cord to an electric apparatus, and the resulting current of 10,000 volts rushes in intermittent discharges from the point of the pen through the paper to the aluminium plate on the desk. The characters are thus traced by lines of minute perforation. Eight sheets of paper can be thus written or perforated at once. A signature so made is indelible and incapable of being produced in facsimile.

MR. Thomas Raymond Phillips, a prominent Liverpool consulting engineer, has invented the torpedo of the air. Sitting at a transmitter in

London, he can send a dirigible balloon through the air at any height, and to almost any distance. By means of the wireless transmission of electric power, he can make it ascend or descend, turn to the right or left, and go forwards or backwards, fast or slow. He can make it stop dead over any selected spot—a town, a fortress, or a battleship—and, by simply touching a lever, can release the spring of a box carried on the frame, and drop explosives on whatever lies beneath. He claims that his principle can be applied with as much success to man-lifting airships and aeroplanes, as he applied it, on the 1st. May, to a large model of a dirigible balloon, when he gave a remarkable demonstration in the London Hippodrome before a small audience.

THE "Dawn" Magazine has been publishing a series of excellently written articles on the Maritime activities of the Hindus in ancient India. Even illiterate women and little children know by heart the stories of Srimanta Sadagar, Chand Sadagar and Lakhapati Sadagar and their wanderings by sea to ports on the Eastern coast of India and in Laccadives, Ceylon, Java, etc. These bear the amplest testimony to the capacity of Bengalis for a naval profession. The Moghals had their navy manned by the children of the soil for the protection of the coasts. And if this was the case before, the "Kerala Patrika" now states that a younger brother of Mr. Kunnath Jonardan Menon, Editor of "Sundarsanam," has written home from Trieste to the effect that he is now serving as an officer in the German Navy. This young man is said to have left home 8 or 9 years ago and was not heard of till recently when the above letter reached him. The career of Lieutenant Suresh Biswas is another illustration in point. Had he remained in India he would never have reached the military rank he attained. Do not these prove that, given opportunities, the Bengalis are bound to succeed in every career that they adopt?—*Indian Empire.*

A society entitled the India Society is just started in London with the object of promoting the study and appreciation of Indian culture in its æsthetic aspects in England, politics being absolutely excluded from its scope. In artistic circles

in London, there is a growing feeling that in Indian sculpture, architecture and painting, as well as in Indian literature and music, there is a vast unexplored field, the investigation of which will bring about a better understanding of Indian ideals and aspirations, both at home and in India. For many years past learned societies in France have received liberal aid from the Government in sending out expeditions to procure specimens of sculpture, painting and architectural work from the French possessions in the Far East; the Dutch museums are furnished with many splendid original specimens and reproductions of sculpture from Java; while the Prussian Government has lately sanctioned a scheme for a great Asiatic Art Museum in Berlin. The Society proposes to publish works showing the best examples of Indian architecture, sculpture and painting, both ancient and modern. The Society also hopes to aid in keeping alive the traditional arts and handicrafts of India, and to develop Indian education in art matters along Indian and not European lines. The address of the Society is Ardeevin, Christ Church Road, Hampstead.

RAMAKRISHNA BOYS' HOME, MYLAPORE, MADRAS.

IN 1905 "The Ramakrishna Poor Students' Home" was started in Mylapore to help poor and deserving students and pupils with free board and lodging and to secure for them the supervision of their conduct and the regulation of their life by elderly men. It has now been arranged with the approval of Swami Ramakrishnananda, President of the Ramakrishna Poor Students' Home, Mylapore, to start a separate Home under his direct control for Boys studying in the High School and College Classes. The new Home was formally opened on 13th July last. The internal management and governance of the Home vest in a warden under the direct control of Swami Ramakrishnananda. The warden will be chosen as far as practicable from the Teachers or Professors of the Schools or Colleges and will reside in or near the Home. The Students will be given free religious instruction and also trained in the practical details of the management of the Home.

For further particulars write to Mr. C. Ramaswami Aiyangar, Secretary, Ramakrishna Mission, Ramakrishna Home, Brodies Road, Mylapore, Madras.