

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4*

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

—Swami Vivekananda.

VOL. XVII ]

SEPTEMBER 1912

[ No. 194

## SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XXVIII

A FISHERMAN came to a garden at night and threw his net in the pond to catch fish. Hearing the noise the owner sent his men to capture him. The men came with torches in their hands to discover the thief. In the meantime the fisherman had dropped his net, covered his face with ashes, and sat under a tree, pretending to be a holy man absorbed in meditation. The men could not find the thief; they simply noticed that a holy man was meditating under a tree. So they returned to the owner and told him what they had seen. Everybody then brought flowers, fruits and sweets to the holy man and paid him great honour and respect. Next morning crowds of people came to see the Sadhu and offered to him money and various other things. The fisherman thought: "How strange it is! I am not a holy man, still people have so much respect for me, and I have received so many gifts. If I become a genuine Sadhu, how much more I shall get!

Undoubtedly I shall see God." If merely feigning to be a holy man could so far awaken him, what can be said of him who has practised all virtues in order to become a truly holy man! He will realise what is Real and what is unreal, that God is Truth and the world is unreal.

So long as God seems to be outside and far away, so long there is ignorance. But when God is realised within, that is true knowledge.

A man woke up at midnight and desired to smoke. He wanted a light, so he went to a neighbour's house and knocked at the door. Someone opened the door and asked him what he wanted. The man said: "I wish to smoke. Can you give me a light?" The neighbour replied: "Bah! What is the matter with you? You have taken so much trouble to come and awakened us at this hour, when in your hand you have a lighted lantern!" What a man wants is already within him; but he still wanders here and there in search of it.

## OCCASIONAL NOTES

**E**PPPOSITION is the stimulus to life. Friction is necessary so that the fiery qualities of the soul and its light and power be made manifest. Obstacles should be welcomed. They put one to the test. We do not need ease, we need work. Work itself is Sadhana. It is meditation. Work properly done, concentrates the mind, energises personality, invigorates the body and uplifts the soul. Therefore whatever the character of his duties and responsibilities let a man work, for to man salvation itself lies in work. One may work manually or intellectually—but let him work. And no kind of work is demeaning. What is demeaning is the slipshod manner with which most of us approach work.

The mind of the sage can alone have perfect illumination on all points of human experience. He has passed all the winding paths to the height. He has sensed all the phenomena that lead to the supreme inclusive perception where the relative quality is seen neither as evil nor as good, neither as pleasing nor as displeasing, but as phases of the one underlying, perfect reality. He has fully interpreted all the definitions with which he found himself confronted in life and has found the relations of life as united in a higher and synthetic unity—the Divine Life.

The mind of the sage represents the synthesis of all progressive experience. For this reason he feels the compassion of a Buddha or of a Christ for all, sympathising as did Saint Francis of Assisi with every form and phase of life. The sage is the perfect character, the potentialities of soul are in him fully and perfectly developed. He denies nothing; he fulfils all things.

In the history of Indian philosophy we find that man, after worshipping gods in nature and gods beyond nature, eventually came to

worship the Divinity within human nature, the Divinity of the Self. The Vedic ceremonial hymns are child's lispings in comparison with the utterances of the Bhagavad Gita and with the Nirvanashatkam. Yes—the mind of man is always growing. There are still other heights to be attained.

The philosophy of India is intelligible when one has found a deeper basis for it than accurate formulas of logic. It is the abstract utterance of the Indian racial experience. The philosophy has its roots in the character of the people. Philosophy must not be studied in and by itself only. He alone who knows the LIFE of a people comprehends its philosophy. And to understand the life of a people is not a matter of running through a university curriculum. It is not a matter of five months or even five years. It is a matter of a whole life. It demands earnestness, sincerity, persistence and unprejudicedness. It is to be gained not by reading books but by coming into intimate and sympathetic contact with the life of the masses. Herein one sees the relationship between the studies of sociology and philosophy.

It is the new inspiration that is sweeping. Emerson was the new Bible, for many were enlightened by his remarkable essays. We must respond to the newest, for oftentimes it is the best. It comes fresh as a discovery from the enquiring mind and as a living realisation from the heart. Because a thing is old it does not necessarily mean that it contains wisdom, for many persons are intellectual fossils and many old books are filled with rubbish. The book which gives the greatest amount of freedom, both intellectual and intuitive, and which embodies the living realisation, is the Veda. What we need are *original ideas*. Times change and consequently we ought to change



with them—if we desire to move on. If the ideas we think are worthless in this modern time we must either throw them overboard immediately or else perish. We do not want to be hide-bound to *anything*. Better to be always on the move, for motion is progress. There is no evil greater than stagnation, no danger worse than that of falling into a rut.

The great Avatara produces, unconscious perhaps to himself, great social changes and reformations through the force and worth of His realisations. Thus Christ shattered the Roman Empire, and gave birth to the romanticism and spirit of mediævalism and to the learning of to-day. In His name the Crusades were fought and the nations of modern Europe built up. Buddha dismembered, in His day, much of the influence and superstition of a tyrannical Brahmanism and introduced a democratic consciousness into Hinduism and prepared the way for the birth of the Asokan Empire. Mohammed did this more or less consciously.

But personally, in His realisation and in Himself, the Avatara is the Follower of the Path of the Mahabhinishkramanam or Great Renunciation, which is at one and the same time the Great Enlightenment, going beyond the world and becoming one with the Eternal Monk, the Shiva-Brahman.

We are the Object we analyse. The process of analysis is infinite because we, in the Self, are the One Infinite Subject. Therefore time itself is eternal and creation is infinite. Freedom can be attained only in the perception of the Oneness of both Subject and Object. Then analysis ceases, the gaining of experience ceases, objectification ceases, and the soul in the highest form of vision sees the unit truth. Even as we conquer the mountains and the stars through Knowledge, and become larger than these vast material masses, by Knowledge,—so when we have understood the Unit Whole, the Subject It-

self of Life, we become immeasurably larger than its largest expression. In short—we ourselves become Infinite. All sense of plurality dies out; all idea of time vanishes and that which is One is revealed.

Reorganisation is always valuable. Here ideas are wanted. New ideals are necessary. No institution is perfect. It should always be ready to assimilate new areas of effort and purpose. Absolute satisfaction with one's condition is absolute retrogression. If an institution would progress it must be full of plans and renovated ideas. And each member should bring to the task of plan-making and idea-forming, the freshness and the full vigour of his mind. Even as an individual progresses through a constant amelioration of ideas so an institution can progress only when it *thinks* and *feels* and makes an attempt to grow. Our Indian society is one of the vastest institutions in the world. If it would invigorate itself and expand it must become reorganised; it must find its strength in coherent unity and in oneness and definiteness of purpose. It must assimilate ideas that meet the modern requirement.

The life of ideas makes constant demands, and, indeed, it is right that man should think. For thought distinguishes him from the brute. The power of discrimination, the power of observation and classification, the power of control over the states of mind, the development of will, the full growth of personality—these characterise the life of ideas. Each moment is an opportunity for the living of this life. If we believe in character then we must believe in the intensification of each thought and each experience; we must hold fast to the worth of things. We must adopt those elements of reality which make for the demonstration of the spiritual over the physical consciousness.

The life of ideas demands sacrifice. It is no ordinary vocation. It requires power of will and unshakable zeal of soul. It postulates big realisations, and he is the MAN who can summon up the requisite moral courage to live the life of ideas.



## RELIGION, ITS METHODS AND PURPOSE

*Unpublished Lecture by Swami Vivekananda**(Concluded from page 146)*

**T**HAT is the one principle of Vedanta. Vedanta declares that religion is here and now, because the question of this life and that life, of life and death, this world and that world, is merely one of superstition and prejudice. There is no break in time beyond what we make. What difference is there between ten and twelve o'clock, except what we make by certain changes in nature? Time flows on the same. So what is meant by this life and that life? It is only a question of time, and what is lost in time may be made up by speed in work. So, says the Vedanta, religion is to be realised now. And for you to become religious means that you will start without any religion, work your way up and realise things, see things for yourself; and when you have done that, then, and then alone, you have religion. Before that you are no better than atheists, or worse, because the atheist is sincere; he stands up and says: "I do not know about these things," while those others do not know, but go about the world, saying: "We are very religious people." What religion they have no one knows, because they have swallowed some grandmother's story and priests have asked them to believe these things; if they do not, then let them take care. That is how it is going.

Realisation of religion is the only way. Each one of us will have to discover. Of what use are these books, then, these Bibles of the world? They are of great use, just as maps are of a country. I have seen maps of England all my life before I came here and they were great helps to me in forming some sort of conception of England. Yet, when I arrived in this country, what a difference between the maps and the country itself! So is the difference between realisation and the Scriptures. These books are only the maps, the experiences of past men, as a motive power to us to dare to make the same experiences and discover in the same way, if not better.

This is the first principle of the Vedanta, that realisation is religion, and he who realises is the religious man; and he who does not, is no better than he who says, "I do not know," if not worse, because the other says, "I do not know," and is sincere. In this realisation, again, we shall be helped very much by these books, not only as guides, but as giving instructions and exercises; for every science has its own particular method of investigation. You will find many persons in this world who will say, "I wanted to become religious, I wanted to realise these things, but I have not been able, so I do not believe anything." Even among the educated you will find these. Large numbers of people will tell you, "I have tried to be religious all my life, but there is nothing in it." At the same time you will find this phenomenon. Suppose a man is a chemist, a great scientific man. He comes and tells you this. If you say to him: "I do not believe anything about chemistry, because I have all my life tried to become a chemist, and do not find anything in it." He will ask, "When did you try?" "When I went to bed, I repeated, 'Oh, chemistry come to me,' and it never came." That is the very same thing. The chemist laughs at you and says: "Oh, that is not the way. Why did you not go to the laboratory and get all the acids and alkalis and burn your hands from time to time? That alone would have taught you." Do you take the same trouble with religion? Every science has its own method of learning and religion is to be learned the same way. It has its own methods, and here is something we can learn, and must learn, from all the ancient prophets of the world, every one who has found something, who has realised religion. They will give us the methods, the particular methods, through which alone we shall be able to realise the truths of religion. They struggled all their lives, discovered particular methods of mental culture, bringing the mind to a certain state, the finest per-



ception, and through that they perceived the truths of religion. To become religious, to perceive religion, feel it, to become a prophet, we have to take up these methods and practise them; and then if we find nothing, we shall have the right to say: "There is nothing in religion, for I have tried and failed."

This is the practical side of all religions. You will find it in every Bible in the world. Not only do they teach principles and doctrines, but, in the lives of the Saints you find practices; and when it is not expressly laid down as a rule of conduct, you will always find in the lives of these prophets that even they regulated their eating and drinking sometimes. Their whole living, their practice, their method, everything was different from the masses who surrounded them, and these were the causes that gave them the higher light, the vision of the Divine, and we, if we want to have this vision, must be ready to take up these methods. It is practice, work, that will bring us up to that. The plan of Vedanta, therefore, is: first, to lay down the principles, map out for us the goal, and then to teach us the method by which to arrive at the goal, to understand and realise religion.

Again, these methods must be various. Seeing that we are so various in our natures, the same method can scarcely be applied to any two of us in the same manner. We have idiosyncrasies in our minds, each one of us, so the method ought to be varied. Some, you will find, are very emotional in their nature, some very philosophical, rational; others cling to all sorts of ritualistic forms, want things which are concrete. You will find that one man does not care for any ceremony or form or anything of the sort; they are like death to him. And another man carries a load of amulets all over his body, he is so fond of these symbols. Another man who is emotional in his nature, wants to show acts of charity to everyone; he weeps, he loves, and so on. And all of these certainly cannot have the same method. If there were only one method to arrive at Truth, it would be death for everyone else who is not similarly constituted. Therefore the methods should be various. Vedanta understands that and wants to lay before the world different methods through which we can work. Take up any one you like, and if one does not suit you,

another may. From this standpoint we see how glorious it is that there are so many religions in the world, how good it is that there are so many teachers and prophets, instead of there being only one, as many persons would like to have it. The Mohammedans want to have the whole world Mohammedan; the Christians, Christian; and the Buddhists, Buddhist; but the Vedanta says: "Let each person in the world be separate, if you will; the one principle, the unity will be behind. The more prophets there are, the more books, the more seers, the more methods, so much the better for the world." Just as in social life the greater the number of occupations in every society, the better for that society, the more chance is there for everyone of that society to make a living; so in the world of thought and of religion. How much better it is to-day when we have so many divisions of science—how much more is it possible for everyone to have great mental culture, with this great variety before us. How much better it is, even on the physical plane, to have the opportunity of so many various things spread before us, so that we may choose any one we like, the one which suits us best. So it is with the world of religions. It is a most glorious dispensation of the Lord that there are so many religions in the world; and would to God that these would increase every day, until every man had a religion unto himself.

The Vedanta understands that and therefore preaches the one principle and admits various methods. It has nothing to say against anyone—whether you are a Christian or a Buddhist, or a Jew, or a Hindu, whatever mythology you believe, whether you owe allegiance to the prophet of Nazareth, or of Mecca, or of India, or of anywhere else, whether you yourself are a prophet, it has nothing to say. It only preaches the principle, which is the background of every religion and of which all the prophets and saints and seers are but illustrations and manifestations. Multiply your prophets if you like; it has no objection. It only preaches the principles, and the methods it leaves to you. Take any path you like; follow any prophet you like; but have only that method which suits your own nature, so that you will be sure to progress.

—From *The Message of the East*, May, 1912.

## TO INDIA

O India! Thy very name Inspired me  
 Long ere I erstwhile trod Thy distant shore.  
 Long did I ponder on Thy Sanctity :—  
 I came Thy Form and Spirit to adore.  
 And when the ship that brought me from afar  
 Sailed near and nearer to Thy Ports of Peace,  
 I saw the Sacred Eastern Star,  
 And knew my heart should find surcease,

From all the woes of life, within Thy Bounds.  
 And Thy Embodied Spirit which the sea surrounds  
 Called repeated times in Mother-like refrain,  
 "Thou art a wandering son come home again."  
 Like some blessed pilgrim on whose eyes  
 The minarets of far-famed shrines arise,—  
 So felt I when my journeying was done,  
 And I found Thee—Land of the Eternal One.  
 —A Western Pilgrim.

---

 IN THE HOURS OF MEDITATION

## VII.

The Soul, speaking further in the times of meditation sayeth unto itself,—

"True, the hour of trial cometh and human weakness is great; but then the very knowledge that sin is weakness will in time destroy it. For when once thou knowest poison, naturally thou wilt abhor it. When thou knowest thy weakness it shall be weakness. Thou hast laid bare the heart of thy trouble and that which is the Depth in thee will alter the currents of its movement. In time thou shalt conquer—so long as the heart is sincere. And pray steadfastly, for constant vigilance of soul is required in the spiritual struggle. Now and then moments will come when thou shalt have insight into thy real nature and thou shalt know weakness as weakness. In that time call upon the Lord and He, heeding thy prayer, shall give thee Grace.

"Theory is one thing and life another. Realise, that no matter how wonderful thy intellectual awareness of truth may be—man-making is the goal. Realisation is all in all. The beast in thee is strong; but it can be tamed down by sincere prayer. Prayer is the one thing. Only prayer can conquer lust,

Nothing is greater than the name of God. *Constant Vigilance* be thy motto and *Constant Prayer*. And they who are the Helpers, the Messengers of the Most High, shall come and thou shalt be free! Indeed, long is the way, but the end is sure! Prayer goes deep, it eats out the vitals of temptation. Pray, pray,—pray constantly, pray always. And be not discouraged in the evil hour; be not discouraged when thou dost fall. God is always near. He knows thy woe and thy sincerity, but never leave off calling upon Him! Even in thy sin be strong in prayer. From out the depth of prayer, all things come—love for God, spiritual vision and spiritual realisation. Take thy stand upon the thought that God is All-Powerful and that His nature is that of the good shepherd who guides his sheep *especially* when they go astray. Know that before God is Author of Justice, He is Love Itself. Do thou but ask and it shall be given unto thee; do thou but seek and thou shalt find; do thou but knock and it shall be opened unto thee. Make but the feeblest effort; even that shall build thee up into the kingdom of righteousness.

"Aye, every prayer which thou utterest, each rising of thy heart unto God shall be



added unto thee, giving thee strength. Thy prayers shall make thee whole. Depend on prayer! It is the means. However dark thy heart, prayer shall bring light therein, for prayer IS meditation; prayer in itself IS vision. Prayer is communion with the Almighty. It links thee with Omnipotence and Supreme Love. It lends wings to thy soul. Even if thou art in the mire, thou shalt rise. Even if mountain-loads of iniquity have fallen upon thee and have buried every vestige of thy spirituality, prayer will raise thee up. And from the depths God will hear thee and His Love and Power shall be made manifest unto thee, and thou shalt be lifted up as a testimony of the works of the Most High. And thou shalt sing a song, magnifying God Who is thy Saviour. And thine own heart shall testify to the greatness of the Mercy of the Lord; and all who have ever known thee shall say, "Lo! He hath become a saint!" Verily His Mercy is His Justice and His Mercy endureth forever and ever. Hold on to prayer! No matter how numerous the temptations that assail thee as enemies, by prayer thou shalt build a fortress about thy nature and it shall be impregnable. Aye, even the Gates of Hell shall not prevail against it! For God shall have bound thee unto Him by the strong cords of Love and Realisation that come of prayer!"

Hari Om Tat Sat!

### VIII.

The Voice of the Guru speaks in the inmost silence of the heart:—

"My son, the Flesh wars constantly against the Spirit! Therefore be constantly on the alert. How hollow is life! Trust not the senses. These are swayed by pleasure and by pain. Go thou beyond! Thou art the Soul! At any moment the body may go! Indeed, who knows the hour! Therefore, keep thy vision fixed unalterably on the Ideal. Saturate thy mind with ennobling thoughts. Not in the hour of death, but in the hours of life

keep thy mind free and pure. Then, if death overtake thee of a sudden, thou art prepared. Live thy life as though thou wert even now about to die. Then shalt thou truly live. Time is fleeting, but thou canst make eternity of time provided thou dost think eternal and immortal thoughts.

"When thy body goes down into death, certainly thou shalt repent IF thou hast not lived the life of thy ideals here on earth. Ah! IF—that fatal word which spells neglect and remorse. Thousands are the spirits who lament, saying, 'O IF I had only done so in the body, I would now be nearer to my God!' Therefore throw thy whole soul at this very moment with all the sincerity of thy being into the Ideal. Say, 'O God! MAKE me have the Vision of Thee! *Make* me sincere. *Make* me yearn for Thee!' Say to thyself every day that great prayer of all my devotees, 'Let me love Thee alone, O Lord.'

"The Spirit of Man is infinite. Infinite Power is at thy beck and call. Realise that thou art of the Soul of God. He breathes in thee; He lives in thee; He moves in thee; thou hast thy very being in Him. When this thou dost realise, all fear shall drop off from thee. Thou shalt attain to the state of fearlessness."

And the soul, in response to the Voice of the Guru says, "O Lord! Thou Author of all things, Thy nature is Infinite Love! Thou art everywhere. O grant that I be possessed of this consciousness intensely. In all the worlds there is no hope but in Thee! Terror and the forms of death are everywhere. Pain and illusion are on all sides. Such is the vision of mortal life. But do thou remove the illusion! Then where death stalks and where life is pain I shall behold Thee! O let me behold Thee in the Terrible. O Thou Destroyer of Illusion hear my prayer!"

And the Voice of the Guru makes answer, "My son, call upon the Lord! Call always upon the Lord, Think of Him, and Him

alone, and the Power that is Infinite shall surround thee, and the Love that is Infinite shall embrace thee, and He shall speak words of realisation to thy soul. True dependence upon God solves all difficulties. The process of true Man-making is in complete resignation to the Supreme Love; it is manifest in uninterrupted meditation. When life is seen as fraud, when death is present, when the heart is wrung with agony, and human woe attains its climax,—remember, make thou the effort to remember that these things are of the body and that thou art the Soul. Take hold of each day as if it were thy last. Make Japan of it every moment of thy life. Daily consecrate thy life to God. See the Wisdom of His Will. And then even in the mouth of a tiger, even in the presence of death, even on the threshold of hell, thou shalt find God.

“If this be thy life’s labour—to remember God, then a great joy and a serene peace shall abide with thee, and that which seems gruesome shall become beautiful, and that which seems terrible shall become all-loving. And with the saint, bitten by a cobra, thou shalt joyfully exclaim, “Behold! Behold! A Messenger has come from my Beloved,” or with the saint, in the tiger’s mouth, thou shalt call out “Shivoham! Shivoham!” And this is the Strength of the Soul. This is verily its manifestation. This is the Spirit of the Divine—because it is the Perception of the Divine.

“The warrior rushes to the cannon’s mouth in defence of the motherland. The mother rushes into fire and into water and into the tiger’s mouth to save her child. The friend dies for the sake of his friend. The Sannyásin bears all hardships for the sake of the Ideal. Do thou bear all trials, face all dangers, live the Life of Ideals and be brave and fearless IN THE NAME OF GOD. Thou art my son. In death or in life, in sin or in virtue, in pleasure or in pain, in good or in

evil, whithersoever thou goest, wheresoever thou art, I am with thee, I protect thee, I love thee. For I am bound to thee. My love for *God* makes me one with *thee*. I protect thee! I love thee! I am thy very Self. Child, thy heart is my abode!”

Hari Om Tat Sat!

---

## The Urge of Life.

### I.

Oh the breaking of waves, the mad dash and strife,  
The fearful, tumultuous, tempestuous seething!  
Oh the fuming and foaming of things we call life  
The life that is death; the phantasmical life!

### II.

Oh the rending of veils, the renewal of pain,  
The birth and the death and continuous re-birth  
Of the false, the dark and the endless inane,  
The mirage we call Life,—the recurrent inane!

### III.

Oh the lie and the woe in things as they seem,  
The illusion that tramps in the wake of desire!  
What is life but the sigh and hope of a dream,  
The dream that is endless,—the mythical dream!

### IV.

Oh the roar and the moan of life’s shoreless sea,  
The endless, thundering, watery wastes!  
Oh the power and struggle and storm to be free,  
The glory and might of the soul that is free!

### V.

Oh the sob and the sigh of Life’s restless surge,  
The woof and the warp and the wheel of desire!  
Oh the song and the shout of the impelling urge,  
The urge that is cosmic; the myth-breaking urge!

### VI.

Oh the power of God, the life beyond dream  
The victory that comes in the wake of defeat!  
Oh the light in the cosmic darkness that gleams;  
Aye within life it gleams, effulgent it gleams!

—A Dreamer,



## THE SPIRITUAL CONSCIOUSNESS

## II

**I**N the vast company of ideas that make the speculation of man concerning his own nature, there has been evolved, above the most superior of them, a striking consciousness of the Inward Reality, or as some speak of it,—the Soul. It has been this consciousness, more or less developed, which has given rise to those extensive visions of life which are called religions. It has been through religion that the spirit of humanity has passed and is passing and will ever pass on its way to the great realisation of the contents of its own nature. Every religion embodies a certain philosophical outlook under popular symbolism; it describes the attitude of man towards Reality. Every religious system, in this respect, has had its different good, both individual and collective, and every religion, in this light, has the same underlying unity of spiritual purpose, making for the spiritual consciousness. Each religious system is a vision; it embodies ideals for the improvement of human conduct and is the pathway to that truth, sought for in philosophy and expressed relatively in art and science and in all idealistic pursuits. Ultimately, however, religion is a life-process, involving the birth of of certain lofty emotions, which the Hindu speaks of as "realisations." All religious systems have as their contents a group of ideas, known as dogmas. To make these realistic is the object of religion; and it performs this task through ritual and prayer. By this method religious ideas become metamorphosed into religious emotions, the final attainment being the experiencing of that condition of personality known as ecstasy or insight or spiritual union.

All other ideas are, as it were, but side-growths to this main reality, this idea and consciousness of the soul, and must stand or fall with them. All other ideas are sequent to them in importance. All other truths are relative to them. For, first of all, as the primary object of all philosophical and religious enquiry there must be the realisation of the integrity of the spiritual nature of man. That realised, one may approach the study of each religious system with unbiassedness of mind, and

reverence of spirit. And in the study of any religious system one must endeavour to perceive its actual contents, apart from the social or historic features through which it has developed. One must never confuse a religious organisation with its spiritual ideas; nor must one dogmatise concerning the form, not taking into consideration the spirit. For all religious growth, in organisation, must give way before the rush of truth that the onwardness of time brings in its wake. The thought **and** the consciousness of the soul alone endure. It is these that have made the varied fabric and turned the alternating tides of religious growth and decay, for, when the structure through which the spiritual consciousness is made evident and manifest becomes demoralised by the intrusion of purely social forms and the aggressive ambitions of fanatic institutions, it falls by the burden of its own weight and the spiritual consciousness embodies itself anew in a more befitting medium. Religion never decays; it is organisations that totter and fall through the weakness and corruption that come with the slacking or the blurring of the consciousness which initiated their inception. Thus one finds that great religious communities rise to the prominence of world-institutions only to decay from those same inherent frailties and that lessening of the faculty for moral and spiritual intensity that bring about the destruction of empires. In itself, the consciousness of the soul is stationed superior to those organisations through which it is expressed. These become more social than religious with the progress of the centuries. Religious institutions can be called religious only so long as they make manifest man's vision of Truth.

In religion there is as much room for growth as in every other department of life; and final success in the attainment of religious consciousness is due to the same strenuousness of disposition and effort as is applied by seekers to other fields of human aspiration and endeavour. The meaning of religion is embodied in purity of purpose and in righteousness of conduct. In these days of the



widening vision of mankind and of the synthesising tendency, the pronouncement of parts, wherein lie fanaticism and prejudice, is being transplanted by the tendency to emphasise the whole. In these days there is being brought to bear an analysis of the spiritual worth of the entire human experience; and one learns that wherever there is righteousness and justice and the greatness of unselfishness, wherever there is purity of intent and purity of action—there is religion and there is the consciousness of the soul, whether specified or unspecified. Wherever there is a rigorous and constant search for truth, whatever be its description,—there, indeed, is the manifestation of the soul. There one glimpses revelations of reality. The definition of religion has grown beyond its accorded borders; beyond its acknowledged spheres it has soared into that far expanse of interpretation, above all dogma and doctrine, where spirituality and character are controvertible terms. For conduct is judged to be the practical aspect of the inward vision of which the soul is possessed.

The growing greatness of man, the extension of social sympathies, the translation of philosophy into the terms of social improvement, the mirrorising of moral truths in the enlightened social outlook—all these are the expansion of the religious consciousness, as well. One must be prepared to accept all forms of human development as phases of religious growth. For the horizon of truth does not widen only in one direction; it widens on all sides, and with the widening come the resurrection and rejuvenation of the religious mind, using that term in its most comprehensive meaning. From fanaticism of outlook and sectarianism of belief and from provincialism of religious thought, man has unfolded those larger humane and more truly religious sympathies that characterise all modern institutions and that lend the sustaining inspiration to all new impetuses which have the universality of brotherhood and the communal character of all human effort as their special aims. And is this not religion of the most august and divine type?

“All this is One,” must now be constantly asserted when one takes into consideration and analyses the ingredients of the religious life. For whatever be the currents of the river of life and knowledge, however diversified they may be, their

source is in the mountain-heights of the soul; and their destination is that they shall commingle in that ocean of Rest and Realisation to which each single soul, however limited or feeble in consciousness, aspires. The tokens of the religious experience are no longer only those of the description found in symbolism. They are also the sure and positive characteristics of all human virtue, whose parallels are charity, faith and hope, and whose lot is the bringing together of all discordant elements in human life and the perception of their ultimate integrity and worth. The means to the attainment of the religious life no longer relate only to the emotional richness or ritual, but to the ability of entering into the awareness of the principles composing the purity of social and personal life. That belt of external ritual and religious form within which the *saved* find their security and peace, must be abandoned for the surer zone of religious intention and perception and integrity. The *Church* with its grace cannot save; what redeems is the radiance of illumined consciousness that no longer clings to dogmas and ritual, that no longer depends on the shedding of the blood of a Redeemer, but stands firmly on the determination to shatter the network of blinding illusion of distorted thought and desire, that blocks the path to that Self-Knowledge which is the same as the beatific vision of God, or the actual sensing of Reality Itself. Salvation is of the mind which struggles to master that flux of sense-aggression of which it has been said that, “to conquer one’s self (lower self), is greater than the taking of cities by storm.”

The qualification, therefore, for a perfect understanding of religion is the extension of the faculty for intellectual and emotional sympathy to the fullest. Such sympathy is an enlightenment as to the sameness of all doctrines which embody truth. It is an awareness that man can transcend bondage, ultimately, and attain to freedom. Few the occasions in the past when such sympathy became the common property of a race; but there is no doubt as to its becoming so in the unfolding of the spiritual genius of this age. The growth of an eclectic vision has been made possible and practical by the great discoveries that now bind together the whole world, both by water and by land, and thus make the interchange



and communion between all races and creeds and forms of human experience, otherwise foreign to each other, a common event and single order of relation. This has been the spiritual aspiration of thousands of sages—and to-day it is fast becoming a fact. Toleration and broadness of view are the features of the modern enquiry after truth. The leading geniuses seek for the conformity of all truths in a deep and permanent consistency and concordance heretofore unrecognised. The human heart in its throbbings has become world-deep and all-soul-penetrating. This condition of the human mind and its passivity to the reception of all truth as coming from the heights of human vision, constitute the greatest milestone in the historic development of religious ideas. Now is possible the birth of the true religious spirit which is the very spirit of Life itself; now is possible the very incarnation of truth itself as embodied in the Master-impulse to perceive all the forms of truth, whatever the environment or mould of thought and emotion into which they are cast.

Waxing and waning, the religious consciousness has been constantly narrowed and the narrowing has woefully affected society. Wars and tribulation, the development of national policy, instead of the righteous enlightenment of mankind, have followed in the wake of the march of those religions that have been social, rather than truly ecclesiastical in type. Reviewing the pages of history one comes to understand the political significance religious organisations have exercised, and sees the moods of ignorance by which they have held the mind of man. But now the sun of truth has risen at the command of those who, seeking freedom in religion, have dispersed the clouds of intellectual and emotional darkness that have hitherto concealed the light of truth. The moulding of the religious consciousness is always an event associated with the experience of the human mind in its highest fruition. The entire racial expression and experience will have its weighty influence in determining the current of religious thought in the future. And to-day man is the inheritor, in the religious sense, of all the past ages of human aspiration and their spiritual findings. Thus, the building process continues, age after age bequeathing its contribution, small or great, to the assemblage of religious truth. Age

after age of human struggle, of victories and defeats in the urge of religious life have brought mankind to the present spiritual consciousness of those great ideals which, when fully realised, will transform the earth into the paradise of man, ultimately carrying him beyond the bounds of earth to God.

The progress of man along the highways of life is through a constantly enlarging and more comprehensive vista of realisation; each step takes the earnest enquirer into new and more joyous visions of life. With the increase in vision there is born the capacity to understand the bottom-rock realities of human life, and the goal to the most exalted spiritual consciousness is more intimately perceived. There is that in every human being which one might call the invariable tendency towards supreme rectitude of conduct. The development of this tendency is indissolubly conterminous with the development of inwardness and intensity of vision. The development of this tendency constitutes the ethics, proclaimed the world over under different formulæ. It is this tendency that has been the guiding element in the awakening of the moral greatness of human society. It has fostered the up-building of the religious organisations that have peopled and inspired the domain of man's spiritual life. It has been the underlying character of the moral structure of the laws and order by which society is made to progress and by which it is inseparably interrelated. It is necessary to realise, primarily, that there can be no intense and true religious consciousness without the moral consciousness as the forerunner and as the established undercurrent. The sage is necessarily the perfect character; it is he who expresses the capacities of the fully developed will. It goes without saying that there can be no biological experience without a substratum of sensuous stimulus and response; and equally so, there can be no sensing of the super-physical experience of the soul without that stimulus and response of the passion for truth as represented in its first requirement—a perfected character. On this, the light of the soul is refracted in colours of varied revelation. That which comes from the soul is the monotone truth, "Man, thou art That"; this truth is made manifest in those complex symphonies of soul which make up the worth and character of



human effort in any line. Primarily, truth is complex; but from diversity of view the human mind comes eventually to the vision of the one Eternal Truth.

One recognises nowadays that life itself is religion—experience itself is a constant method for the realisation of truth. Evolution itself is the gradual unfoldment of the inner possibilities of human nature, which are recognised to be ultimately spiritual. The width of religion is the width of life. And realisation enters into all departments of human endeavour. This is in keeping with the truth that all life is one and that in its ultimate expression it is purely spiritual. The quest of science is **one** with the quest for God. All righteous striving, whatever its field and end, is the striving after the contents of truth and reality in the terms of concrete knowledge and experience—and it is therefore religion. The quintessence of religion is the quintessence of human sincerity and effort. Anything that lends itself to the enlargement of man's vision is veritable scripture. Anything that tends to make more accurate the process towards perfection in knowledge, is religion. Science and music and poetry and philosophy may lead to the spiritual revelation. The day for limited vision is past. Now the search is for the synthetic understanding of all forms of life and to perceive these as related in one common evolutionary purpose,—heretofore determined in the province of local religious thought as God, in the province of the philosophies and sciences as Truth, and now, in the enlightened definition of the meaning of human aspiration and struggle for realisation, as the perfect revelation of the Self.

In all men the same Dreamer is dreaming more and more perfect dreams, but he is to be fully awakened to the goal. In every field of human striving, in every improvement in the direction of the freedom exercised by man over the limitations of the senses, there is made manifest the fuller expression of infinite potentialities. Man exceeds the experience of his own consciousness. He finds himself on the trail of the constant discovery of truth. That is the infallible test of the spiritual nature of man. No one is bound to the present contents of his personality. The thoughts and emotions which are his to-day may be cast off like worn-out instruments that no longer record

with faithfulness the measurements for which they were constructed, and a new outlook be developed. Personality is of the changing surge of thought and sense; the improvement lies in the constant overcoming of the bounds to which personality is conscious of being subject. Education and experience are the valuable channels through which the tides of personality ebb and flow to still greater enlightenment. Can one take life in the synthetic conception of the religious character of all experience? Then he can achieve by far the most exalted spiritual consciousness. Seen from the heights of the most complete human realisation, each department of life is perceived as a religious opportunity, and the spiritual consciousness is recognised to be, potentially, embodied everywhere.

---

## INSPIRATION

I hear beyond the range of sound,  
I see beyond the range of sight  
New earths, and skies and seas around  
And in my day the sun doth pale his light.

A clear and ancient harmony  
Pierces my soul, through all its din,  
As through its utmost melody  
Farther behind than they, farther within.

More swift its bolt than lightning is,  
Its voice than thunder is more loud,  
It doth expand my privacies  
To all, and leave me single in the crowd.

It speaks with such authority,  
With so serene and lofty tone,  
That idle Time runs gadding by,  
And leaves me with Eternity alone.

It comes in summer's broadest noon,  
By a grey wall or some chance place,  
Unseasoning Time, insulting June,  
And vexing day with its presuming face.

Such fragrance round my couch it makes  
More rich than are Arabian drugs,  
That my soul scents its life and wakes  
The body up beneath its perfumed rugs.

I will not doubt for evermore  
Nor falter from a steadfast faith,  
For though the system be turned o'er  
God takes not back the word which once He saith.

—H. D. Thoreau.



## VISION VERSUS PHILOSOPHY

**O** for that glorified Consciousness in which the soul loses all thought of finite things and touches, beyond mere thinking, the borderland of true vision of that which is beyond all finiteness! O for that which is the acme of all realisation, at once the spirit and the object of philosophy, and of which life and death are but faint reflections! O for the larger understanding that will make us realise that there are infinitely wider horizons both to life and to thought than we now know! Let us cease saying the final word concerning ultimate realities. Let us stop placing truth into any separate categories of logic. Let us cease "thinking" concerning the Infinite. Let us place ourselves in relation to the Reality that is, not through philosophy, but through devotion. If the idea of all-pervading divinity is real as a philosophical principle, it should be more real as a quest in personal and devotional realisation. We have made the Infinite the supreme Reality, above all finite relations. We have deified the Infinite above all personal facts, because personal facts are always being added to that which is constantly limited. There is always the larger experience through which personality must pass. There is no safety in this network of experience called the world, unless the Infinite which we have perceived intellectually can become a glowing perception in the heart of man.

Let us cut off all philosophy. Let us again weave the fabric of the spiritual emotions. For, the attenuation of philosophy or of science must lead back to the native state when man wonders at the glories of the world, and senses so much of the spiritual greatness and sublimity of life that he deifies beauty and goodness and reality and truth as far superior to personal existence, and calls this God. We need living, not merely intellectual truths; and living truths are realistic facts,

in the spiritual order, capable of visualisation to the saint and seer. O for the bursting of the bonds that bind the native, the child-like expression of the heart of man! We must return to the early days when life was real, when it was not an intellectual mode but something higher. We must *worship* rather than *think*. We must be devotees of the living principles of philosophy. The day of dry commentaries is over. Let us revere and worship. The poet understands more of the Infinite and the artist appreciates the divine in life more than the philosopher. If the divine exists, it is our business to discover and realise it personally and in very truth. O for the glowing consciousness of the saint and the sage to transport us beyond all finite definitions and beyond the mere thinking of thoughts! The worship and the perception of the heart endure throughout the ages. Philosophy is a variable quantity, for man is always improving in thought. Constantly does he make wide variations in the world of mind, always returning, however, to the same motto held by the agnostic Greeks of old: "We know nothing; no, not even that we know nothing."

The heart of man is always young in the spiritual perception. The intuitions of the purified heart are always accurate. The heart of man senses the vastness of Being, and it feels towards that vastness, as it feels when it stands before and contemplates the greatness of the mountain's height, the rolling of the illimitable plains, the surge of the sea or the wondrous light of the stars. Let us go back to the heart. It may reveal unto us facts and experiences whose spiritual reality, now undreamed of, will lead the soul of man back to its source, the divine nature. And this is the purpose for which religion and philosophy exist. It is also, and always, the unconscious longing of the soul. It is comprised of nature's evolutionary scheme. It is the urge to the highest in experience. It is the realisation of the Self of God, by and in the self of man,

## INVOCATION

Red gold to a merchant,  
And power to a king.  
To eagle and heron  
The pride of their wing,  
Her grace to the panther,  
Her voice to the dove.  
For me, O my Master,  
The rapture of love.

To the hand of a diver  
The gems of the tide,  
To the eyes of the bridegroom  
The face of his bride ;  
To the heart of a dreamer  
The dreams of his youth.  
For me, O my Master,  
The grandeur of Truth.

To priest and to prophet  
The joy of their creeds.  
To statesman and hero  
The splendour of deeds ;  
And rest to the weary,  
And hope to the strong.  
For me, O my Master,  
The glory of song.

Sarojini Naidu,

—*In the Indian Social Reformer.*

## GLIMPSES

अभयं नः करोत्यन्तरिक्षमभयं द्यावापृथिवीभेदने ॥  
अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु ॥  
अभयं नित्रादभयमनित्रादभयं ज्ञातादभयं परोक्षात् ।  
अभयं नक्तमभयं दिवानः सर्वा आशाममनित्रं भवन्तु ॥

अथर्व कां० १६ सू० १५ नं० ५ । ६ ॥

“ May I become absolutely fearless, may this Earth and firmament as well as the celestial globes combine to make me fearless. May I entertain no fear whatever, from above and from below ; from objects in my front and from those behind me. May I have no fear of injury from friends and foes,

from causes known to me, and from those which I cannot foresee. May I always be fearless by day and by night, and may all quarters befriend me.”

+—+

Every day Satan whispers in my ear, “ Where wilt thou obtain nourishment to-day ? ” I answer him, “ I will drink the cup of death.” “ And what wilt thou wear ? ” he asks. “ A shroud,” I reply. “ And where wilt thou lie down ? ” “ In the tomb.” “ What an unpleasant fellow thou art ! ” says Satan ; then he departs.—Hatim Assam.

+—+

Honour lies not in never falling, but in rising every time you fall.—Confucius.

+—+

Begin the morning by saying to thyself, I shall meet this day with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good, that it is beautiful, and of the bad, that it is ugly, can neither be injured by any of them,—for no one can fix on me what is ugly,—nor can I be angry with my neighbour, nor hate him. We are made for co-operation. To act against one another, then, is contrary to nature ; and it is acting against one another to be vexed and turn away.—Aurelius.

+—+

Some have narrowed their minds, and so fettered them with the charms of antiquity, that not only do they refuse to speak save as the ancients spake, but they refuse to think save as the ancients thought. God speaks to us, too ; the best thoughts are those now being vouchsafed to us. We will excel the ancients !—Savonarola.

+—+

What is it to die ? If we view it in itself, and stripped of those imaginary terrors in which our fears have dressed it, we shall find it to be nothing more than the mere work of Nature ; but it is a childish folly to be afraid of what is natural. Nay, it is not only the work of Nature, but is conducive to the good of the universe, which subsists by change. Do not despise death, but accept it willingly ; look upon it as part of the conduct of Nature, and one of those things which Providence has been pleased to order. For such as are youth



and age, growth and manhood, and all natural actions and incidents of life, so also is dying. He must look upon death as Nature's business, and wait her leisure, as he does for the progress and maturity of other things.—Marcus Aurelius.

+—+

Acquire knowledge, because he who acquires it performs an act of piety—he who speaks of it praises God—he who seeks it adores God—he who dispenses it performs an act of charity, and he who employs it performs an act of devotion.

Knowledge enables one to distinguish good from evil, it illuminates the road to heaven, it is our friend in the solitude, our companion when without friends.—Mahommed.

+—+

The ink of disciples is more holy than the blood of martyrs.—Ibid.

+—+

An hour of meditation on the works of God is better than seventy years of prayer.—Ibid.

+—+

Make my heart pure, my soul from error free,  
Make tears and sighs my daily lot to be,  
And lead me on Thy road away from self,  
That lost to self I may approach to Thee!

Set enmity between the world and me,  
Make me averse from worldly company,  
From other objects turn away my heart,  
So that it is engrossed with love to Thee.

My lust for this world and the next efface,  
Grant me the crown of poverty and grace  
To be partaker in Thy mysteries,  
From paths that lead not towards Thee turn my face.  
—Jami.

---

## REVIEWS

*Suggestions for Religious Education and other Reforms in Hindu Society.* With selections from the opinions of leading European and Indian thinkers on questions of religious and social Reform. By Rai Bahadur Lala Baijnath B. A. Published at the Office of the Vaishya Hitkari, Meerut. Size 8 by 4 $\frac{3}{4}$  in. Pp. v + 77. Price 8 as.

The title sufficiently indicates the scope of the book, and the author's views will help to stimulate

the readers' thoughts on the social and religious reform questions. The eminent author lays stress on the importance of training our youths in both Western and Eastern ways of life, i. e. in the new and the old ideal of life. In doing so, he shows a distinct leaning towards the former and a scanty regard for those who try to follow exclusively the latter in their own way. Thus he dismisses the present Brahmana community and the Sadhus, even the best and the most learned, as being, with few honourable exceptions, practically worthless to society. With all their faults they do not, we hold, merit the strong language the Lalaji uses in disparaging them. We have no hesitation in saying however, that the book contains much that should engage the serious attention of the Hindu public.

The directions of reform indicated in the book are :—( 1 ) More attention towards the daily duties, ( 2 ) better and more proper food, ( 3 ) promotion of Sanskrit education, ( 4 ) religious education, ( 5 ) reform of the marriage institution, ( 6 ) reform in charities and ( 7 ) re-admission of converts and those who return from foreign travel.

---

*Light on Life.* Five Spiritual Discourses. By Swami Baba Premanand Bharati. Published by Messrs. G. A. Natesan & Co., Madras. Size 7 by 5 in. Pp. 70. Price annas eight.

The book consists of five lectures which are entitled, The Real Real Life, Have you Loved, Do we live, Thought Force, and Sages, Saints and Sons of God. The general theme of these is selfless love, and concentrating our thoughts and activities on the Soul instead of the body. The Swami eloquently discourses, in words full of ardour and emotion, on how to make life sublime, pre-eminently through love of God and taking up Christ, Buddha or Krishna as one's ideal. Being a Vaishnava preacher, the Swami naturally holds Krishna as "a thousand times greater than all the other (Incarnation)s." If "Every Incarnation comes to fulfil a mission" and manifests only as much of Divine powers as are needed to carry out that mission, then surely we should not put up any standard to measure their comparative worth, but let the devotee choose one or other as his ideal according to his temperament. The

book on the whole is enjoyable and instructive reading.

*History and Literature of Jainism.* By U. D. Barodia B. A. Published by the Jain Graduates' Association, Bombay. Size  $6\frac{1}{4}$  by  $4\frac{3}{4}$  in. Pp. 138. Paper bound. Price Re. 1.

In the first chapter an attempt is made to show the antiquity of Jainism by quoting and referring to texts. His conclusion "that, at least, at the time of the composition of the Vedas and other Hindu Shastras, Jainism did flourish," and his contentions that Jainism did not borrow from Brahmanism, are points for our antiquarians to examine. In the second chapter a succinct account of the twenty-four Tirthankaras or Jain Sages finds place. The author also traces the history of Jainism from the *Nirvan* of the Lord Mahavira, the last Tirthankara, to the present time. The last two chapters describe the nature of the contents of the early Jain Scripture and Philosophy as well as the later and partly secular literature of reputed Jain authors. The choice of only the most salient features of Jainism in this treatment makes the book interesting to the general reader, and will dispel many commonly accepted erroneous views about this noble religion and philosophy.

*The Hindu Sea-voyage Problem—a Shastric Solution.* By A. Mahadeva Sastri B. A., M. R. A. S., Curator, Govt. Oriental Library, Mysore. Size  $7\frac{1}{4}$  by  $4\frac{3}{4}$  in. Pp. 43 + 5. Price 4 as.

Mr. Mahadeva Sastri puts the whole case very happily in trying to prove the sheer folly of excommunicating a worthy son of India, who after a sojourn in foreign countries, returns to his motherland enriched with the best treasures of Western thought and life, when the Vedas do not prohibit sea-voyages. Though it is true that the Purana, and Achara or established customs regard a sea-voyage as a social offence rather than as a spiritual sin, the learned author contends that the original purpose does not hold good in the present time, as the laws of sacramental life are not strictly followed, and their violation tacitly tolerated. Mr. Shastri quotes a passage from Baudhayana Dharmasutra and the book which brackets the

losing of caste by sea-voyages with such offences as, misappropriations of a Brahman's property, giving false evidence regarding land, trading, and serving Sudras, and exposes the glaring inconsistency of the orthodox society in not enforcing the same punishment for these offences as it does in the case of sea-voyages, though some of them constitute far graver social and moral sins. While crediting the Hindu society for its solicitation to prevent denationalism of its community, the author holds that a probable solution may be found in training our youth in the highest Vedic principles and sacraments, so that the educated Hindu may remain untainted in every way during his sojourn in foreign lands, and be ready to adjust his life after his return home, according to the Eternal Law laid down in our Scriptures. Such will thus be a tower of strength to Hindu society.

Mr. Mahadeva Sastri is to be congratulated on his well-balanced treatment of this much disputed social question.

---

## REFLECTIONS ON SWAMI VIVEKANANDA

FROM a thoughtful article by Mr. D. O. Gundappa in the *Hindusthan Review*, setting forth the respective mission and points of similarity between Ram Mohan Roy and Vivekananda, we cull the following paras bearing on the latter :—

\* \* \* \*

A hundred years later, about 1886 another "Calcutta boy," equally precocious and learned in the literature and sciences of the West as in his own Vedas and Shastras, sat at the feet of a half-clad, weird-eyed, radiant, cheerful-looking man, feasting his mind, all-absorbed, on the Master's teachings which seemed but as replies to the interrogations raised a hundred years ago and which the disciple was destined to proclaim to the world a few years later thereby announcing the effulgent sunrise of the newly born era.

The two were Raja Ram Mohan Roy and Swami Vivekananda. Between them developed an entire epoch, a whole world. Their history is the history of the new life with which the India of to-day is throbbing. Intensely patriotic, yet not blind to



the demands of the larger humanity; full of reverence for the past yet keenly alive to the changed circumstances of the present; lion-hearted yet generous, gifted with a genius at once versatile and prophetic, these two men were the discoverers of India's long-lost mission in the world.

\* \* \* \*

To give them (the people) an ideal, to point towards their Heaven-appointed goal on earth, and thus to complete the objective or external phase of nationalism, was the duty of the later prophet. Ram Mohan and Vivekananda are like the root and the flower of a plant; the first is the origin, the second is the fulfilment. The century that separated these two giants is a century of progress from a question to an answer,—from an anticipation to an affirmation.

\* \* \* \*

Swami Vivekananda's message to the world is said to be all contained in the brief term 'man-making.' True; but man-making is the aim of the Vedanta itself. As the eminent representative of the Vedanta and of its home, he delivered that sublime message and delivered it well. But, while great was his earnestness in preaching their inner divinity to his fellow-beings and in making men of them, his concern to make his own countrymen and co-religionists worthy apostles of that gospel was even greater. His ideal was an India glorious as the living teacher and demonstrator of the Vedanta to the world, and this holy ambition of his found eloquent expression on every page that he wrote and on every platform that he graced. What has this land of ours marked out from the rest of the globe by the finger, as it were, of an all-wise Creator, with the highest peak and the broadest ocean to guard it, with its three hundred millions of gentle, loving and pious people, with all the country of nature and all the wealth of tradition, with its ancient and unapproached grandeur in the domains of thought and speculation—what has this "paradise on earth," this home of the great to accomplish on earth? Has she no great purpose to serve, no victories to win? Are her children merely to exist and expire like so many beasts and birds, unknown, unhonoured, and even dishonoured? Have they nothing to contribute to the comfort of the other members of the race? Have they no notes to sing for the inspiration and

entertainment of humanity? Such were the questions that suggested themselves to Swami Vivekananda, and in ready response, he in clarion-voice urged his sleeping countrymen to awake, arise, and sing that soul-stirring song of "Om Tat Sat Om!"

He himself sang that bold song and a world listened to him wonderingly, admiringly, reverently. He knew that his countrymen, "fallen from their high estate," profaned by the servile imitation of the foreigner, contaminated with superstition on the one hand and materialism on the other, dismembered by internal religious strife, weak, helpless and heartless, were utterly incapable of producing that immortal music. To raise them from their degradation and render them capable of that music was the ruling idea and the towering passion of Vivekananda's life.

---

## GLEANINGS

Pierce we ever so far in our inward journey, we encounter the infinite. Solid forms melt at our touch, the material becomes immaterial, matter becomes energy, and, though atoms are formed, and 'live' a while and then 'die,' energy remains. The things which are seen are temporal, and the things which are not seen are eternal. Whether outwards or inwards, we encounter evidence of an "Infinite and Eternal Energy from which all things proceed"—the vesture and the deeds of what we can only call Deity.—Harmsworth's *Popular Science*, p. 137.

\* \* \*

"What helped you over the great obstacles of life?" was asked a successful man. "The other obstacles," he replied.

\* \* \*

Man flows at once to God when the channel of purity is open.—Thoreau.

\* \* \*

He who receives a good turn should never forget it: he who does one should never remember it.

—Charron.

\* \* \*

Pity and need make all flesh kin. There is no caste in blood.—Edwin Arnold.

\* \* \*

The only way to have a friend is to be one.  
—Emerson.

\* \* \*

Man does not live for himself alone. He lives for the good of others as well as of himself. Every one has his duties to perform—the richest as well as the poorest. To some life is pleasure, to others suffering. But the best do not live for self-enjoyment, or even for fame. Their strongest motive power is hopeful, useful work in every good cause.—Dr. Smiles.

\* \* \*

Hindusthan and the Dakshin, Northern and Southern India! The North is the intellect, the heart of the Continent. The North creates, the South judges and confirms. The South, in my mind's eye, appears as a colossal statue of stone, seated in majestic repose, looking with her deep inscrutable eyes from sea to sea, across the Continent. Vivekananda felt that his mission had become Indian only when he was accepted by Madras. So, too, in days afar off, Buddhism and Vaishnavism started from the North, and became national and enduring only after the South had tested them and set her seal on them.—Sister Nivedita.

\* \* \*

It is the fashion to accuse any one who utters uncomfortable truths, or ventures to stir up drowsy thought from its bed, and startle lazy habit out of its groove, of being a pessimist. In that case every inventor, every leader, every far-sighted man who, in art, or commerce, or politics, tries to substitute a better thing for a thing not so good, is a pessimist. But is it not really the other way about? "Forward!" is always an inspiring cry; but we must know where we are going, and if we happen to be on the wrong road, "Halt!" will be a more useful command. To see that things are wrong, and to say so, needs not only courage, but a firm faith in our ultimate destiny; but that is indeed a gloomy soul which looks about it and sees no horizon or avenue for improvement. Is not the real and fatal pessimist he who thinks nothing worth changing, who cries "Peace!" when there is no peace, and who prefers comfortable make-believe to uncomfortable fact? And is not he the true optimist who looks upon life wide-eyed, seeing the good and the bad, and yet thinks it always

worth while to fight for the best?—Filson Young in the "Pall Mall Gazette."

\* \* \*

The only people who escape boredom are those who are really independent. I do not mean those who are independent of work, for such people are the most dependent of all; they are the apotheosis of dependence, they are dependent upon everybody and everything every moment of their lives. The real independent people are those who are dependent only upon themselves, those who have the power of tasting all the stars and all the heavens in a crust of bread. Life for them is an endless play, but they are not spectators—they are players.

—Holbrook Jackson in "T. P.'s Weekly."

\* \* \*

The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.—Sesame and Lilies.

\* \* \*

Neither covetous men, nor the Grave, can inherit anything; they can but consume. Only contentment can possess.—Modern Painters.

\* \* \*

Men vitally active are living sunshine, having the roots of their souls set in sunlight, as the roots of a tree are in the earth.—Fors Clavigera.

\* \* \*

The world's life hangs on your right hand,  
Your strong right hand,  
Your skilled right hand,  
You hold the whole world in your hand—  
See to it what you do—  
Or dark or light,  
Or wrong or right,  
The world is made by you.

—Charlotte Perkins Stetson.

\* \* \*

Timely advis'd, the coming evil shun:  
Better not do the deed, than weep it done.

—Prior.

\* \* \*

Life is a leaf of paper white,  
Whereon each one of us may write  
His word or two, and then comes night.  
Greatly begin! Though thou have time  
But for a line, be that sublime,—  
Not failure, but low aim is crime.

—Lowell.



## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

COLOGNE is a fortress town of the first order. The cathedral has the distinction of being the loftiest in Europe, the towers being each 520 feet high. The interior is very impressive, and the crypt contains a number of relics, including a vast collection of bones, said to be those of virgins, to the incredible number of 10,000.

THE Mikado, to whose enlightened rule Japan owes much of her progress, died on July 29, at the age of sixty after a long illness. Mutsu Hito, who was Japan's 121st Emperor, ascended the throne in 1867, and it was during the intervening years that Japan shook off her thousand-year-old feudalism and exchanged it for modernity.

THE Woolworth building, which is still in process of erection at Park Place, Broadway, New York, will not only be famous by reason of its being the tallest building in the world but also from the fact that it is to have a landing stage on its roof for aeroplanes at a height of 375 ft., above the street. Above the roof will rise a tower to the elevation of 750 ft., on the apex of which is to be a huge electric light to act as a guide to belated air travellers.

AT the end of last year France had 349 aeroplanes belonging to the army, besides 400 privately owned. During the past year she built 550 for the foreign as well as the home market. Russia has 99 military, one naval and 50 private aeroplanes, Germany 46 military and 100 private, Great Britain 86 and 130 respectively. The United States, with only 3 military machines, is said to have 750 private ones. The number actually built last year in the States was 750. There are now some 500 military and 1,700 privately owned aeroplanes in existence in Europe and America.

DR. J. Edkins in his *Chinese Buddhism* (p. 99) states, "At the beginning of the sixth century A. D., the number of Indians in China was upwards of three thousand. Many of them resided at Lo-Yang, the modern Honan-fu. The prince of the Wei

kingdom exerted himself greatly to provide maintenance for them in monasteries erected on the most beautiful sites." In Mr. Kakasu Okakura's volume, *The Ideals of the East* (p. 113) we find a similar reference:—"There was at one time in Lo-Yang itself, to impress their national religion and art on Chinese soil, more than three thousand Indian monks and ten thousand Indian families."

A NEW instrument, "The Optophone" is stated to have been invented by Mr. Fournier d'Albe, a lecturer on chemistry at the Birmingham University, which makes light audible. His invention is based on selenium, possessing property of changing its resistance when illuminated. A sensitive indicator can be made to move by merely holding a lighted match over a selenium cell to which is attached an electric battery. This movement is in the optophone attached to a telephone arrangement and so made audible. It is claimed by the author that though the blind cannot actually see, yet by this means they will be able to locate light by the sound.

THE Maharaja Sir Chandra Shumshere Jung, Prime Minister of Nepal, has sent to the Oxford University a valuable and kind loan in the form of 7000 palm-leaf Sanskrit MSS. in order that they may be photographed. They are among the oldest MSS. of their kind in India, about half of them dating from between 700 and 1400 A. D. The most modern processes—photograph and collotype—will be used in their reproduction. The Max Muller Fund has made a grant to cover expenses. His Highness some time ago presented a very valuable collection to the Bodleian Library, Oxford. The manuscripts, two to four inches in width and from eight to twenty inches long, were handed over to Professor A. A. MacDonnell, Professor of Sanskrit at the University; they are practically priceless to Oriental scholars because of their rarity and palæographic value.

IN 1879-80 there were in India 751 printing presses, publishing 328 newspapers, 322 periodicals, 523 books in English, and 4,346 books in Indian languages. In 1910-11 there were 2,751 printing presses, publishing 658 newspapers, 1,942 periodicals, 1,578 books in English, and 10,068



in Indian languages. As compared with 1909-10 there was in 1910-11 a decrease of 9 per cent. in the number of newspapers published, but an increase of no less than 129 per cent. in the number of periodicals. The fertility of the Bengal presses as regards the production of books is very noticeable; the output is much larger than that of any other province. In the matter of newspapers, however, Bombay stands first with 141, the U. P. coming second with 108, Madras third with 104, the Punjab fourth with 98, and Bengal fifth with 96. Nearly twice as many books are published on religion as on any other subject, poetry and the drama coming second. More books are published in English than in any other language, though Bengali runs it close, the figures in 1910 being, English, 2,475 books, Bengali, 2,383.

THERE is a womanless republic on a peninsula south of Macedonia, in Greece, where 10,000 men live studying and praying constantly, and where policemen guard the coast to keep out women pilgrims and other persons who would make undesirable guests. The place is Mount Athos—the Mount of the Twenty Monasteries—and was used in ancient times as a signalling station to Asia Minor. It is a real republic. There are 10,000 monks there who govern themselves without interference from Turkey or any other country. There are however no government buildings, no president or other office-holders. The only police force is composed of men who patrol the coast to keep out women and men who have no permits to enter this most exclusive of countries. Only those who have a letter of permission from the Greek Patriarch in Constantinople are allowed to enter the holy place. The holder of the letter must present it in Karges, the village capital of the peninsula. Some reports have it that this republic was formed in the ninth century. It is said that the foot of woman has not touched the soil of the place for centuries. Probably one of the greatest of collections of Biblical manuscripts is in the monasteries of this republic.

PROFESSOR Malladra of the Vesuvius Observatory, who made a daring descent into the crater of Vesuvius, gives some new details of his exploit.

“My assistant and I, with our luggage,” he says—“a portmanteau in which to put specimens of

minerals, an aneroid barometer, a maximum thermometer (up to 360 deg. C.), a camera, fusible threads for testing the temperature of the fissures, a compass, an axe, a staff, and forty yards of rope—set out on May 26.

“Supporting ourselves by the rope, and placing our feet against the rocky sides of the crater, we began our descent. The first obstacle was an oblique wall formed by the debris of earlier eruptions and this was succeeded by an enormous crevasse, into which numerous smoking fissures opened. I measured the temperature of these fissures, and found it to be 86 deg. C.

“Continuing our way, we came to a nearly perpendicular wall of over fifty yards in height. Wherever we put our feet we opened new fissures belching out sulphuric acid; but we managed, nevertheless, to get down the wall.

“We now encountered another wall of nearly as difficult a character. All around us now was falling a literal hail of cinders and debris, which we had difficulty in avoiding. My hands and arms were severely burnt and bruised, whilst my assistant is still suffering from contusions of the head. We persevered in our descent, and encountered still another nearly perpendicular wall.

“After some searching we found a crevasse with some negotiable lava canals, and commenced to move on. But now we found we had not sufficient rope. We had a hundred yards more descent without a rope to help us.

“At last we found ourselves at the bottom. The bottom was about 400 yards in diameter, and we spent some time in taking photographs and making our observations. The heat meanwhile increased, and breathing became difficult.

“I was able to measure the depth of the crater, and found it to be 300 yards. The surface at the bottom was irregular, and showed deep depressions and mounds not to be seen from the top. The depths of this pit were lighted by a weird reddish light. The mountain was shaken by occasional shocks.

“Our ascent was arduous, long and difficult, but eventually we arrived at our starting place with hands torn, arms, elbows, and knees aching and bruised, but with an elated sense of success.”