

# Prabuddha Bharata

OR

## Awakened India



वसिष्ठत जाग्रत प्राप्य वरान्निबोधत।

*Katha Upa. I. iii. 4.*

Vol. XIX, No. 220, NOVEMBER, 1914.

### CONTENTS :

Unpublished Notes of Class Talks by the Swami Vivekananda.—( <i>In Madras 1892-1893—IV</i> )	...	...	...	...	...	201
Occasional Notes	...	...	...	...	...	202
Visions of Peace	...	...	...	...	...	205
Epistles of Swami Vivekananda.—XXIII to XXXI	...	...	...	...	...	207
In the Holy Land., <i>by C. E. S.</i>	...	...	...	...	...	209
Parables of Sri Ramakrishna.—VIII. (A poem), <i>by P. S. I.</i>	...	...	...	...	...	213
The Vairagya-Satakam or the Hundred Verses on Renunciation by Bhartrihari. (Translated into English)	...	...	...	...	...	214
From the Psalms of Tayumana Swami.—IX., <i>by A. K....</i>	...	...	...	...	...	215
On The Conning Tower	...	...	...	...	...	217
News and Miscellanies	...	...	...	...	...	219
Important Notice to Our Subscribers	...	...	...	...	...	ii
Mayavati Charitable Dispensary (Himalayas) : An Appeal	...	...	...	...	...	ii
The Thirteenth Annual Report of the R-k. Mission Sevashrama. Kankhal	...	...	...	...	...	vii

*Mayavati : Almora, (Himalayas).*

London: E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

New York: S. E. WALDO, 249 MONROE STREET, BROOKLYN.

Berlin: PROF. PAUL ZILLMANN, GROSS-LICHTENFELDE 3, RINGSTRASSE 47 a.

Kuala Lumpur: SECY. THE VIVEKANANDA READING HALL.

*Indian annually :*

Re. 1-8.

Single copy As. 3.

1914.

*Foreign annually*

4s. or \$ 1.

Single copy 4d. or 8 cents.

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4*

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

VOL. XIX ]

NOVEMBER 1914

[ No. 220

## UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA (*In Madras 1892—1893.—IV.*)

The whole universe is one chain of existence of which matter forms one pole and God the other;—the doctrine of Vishistadwaitism may be explained by some such ideas.

The Vedas are full of passages which prove the existence of a personal God. The Rishis who have through long devotion seen God have had a peep into the unknown and have thrown their challenge to the world. It is only presumptuous men who have not walked in the path described by the Rishis and who have not followed their teachings, that criticise them and oppose them. No man has yet come forward who would dare say that he has properly followed their directions and has not seen anything and that these men are liars. There are men who have been under trial at various times and have felt that they have not been forsaken by God. The world is such that if faith in God does not offer us any consolation, it is better to commit suicide.

A pious missionary went out on business. All of a sudden his three sons died of cholera. His wife covered the three dead bodies of her beloved children with a sheet and was awaiting her husband at the gate. When he returned she detained him at the gate and put him the question, "My dear husband, some

one entrusts something to you and in your absence suddenly takes it back. Will you feel sorry?" He replied, "Certainly I would not." Then she took him in, removed the sheet and showed the three corpses. He bore this calmly and buried the bodies. Such is the strength of mind of those who hold firm faith in the existence of an all-merciful God who disposes of everything in the universe.

John the Baptist was an Essene—a sect of Buddhists. The Christian cross is nothing but the Sivalingam converted into two across. Remnants of Buddhist worship are still to be found among the relics of ancient Rome.

The Absolute can never be thought of. We can have no idea of a thing unless it is finite. God the infinite can only be conceived and worshipped as the finite.

In the South, some of the *ragams* are sung and remembered as independent *ragams* whereas they are derivations of the six primary ones. In their music, there is very little of *Murchchhana* or oscillating touches of sound. Even the use of the perfect instrument of music is rare. The *Veena* of the South is not the real *Veena*. We have no martial music, no martial poetry either. *Bhavabhuti* is a little martial.

## OCCASIONAL NOTES.

**E**DUCATION in every country should follow the lead of its National Ideal. This is the very first principle for every educationist to lay by heart, and no scheme of education for any country can be prepared unless first its National Ideal is properly understood. Let our educationists, therefore, both official and non-official, ask themselves the initial question whether they have properly understood the National Ideal of India.

We have been explaining again and again in our columns that the National Ideal of India is not political as in European countries, but spiritual, consisting in the practice, preservation and diffusion of the synthetic spirituality which the history of India has evolved for us. It is this National Ideal which should form the foundation and the regulative principle in that scheme of life and education which India has to adopt for herself for all time to come. A nation with such an ideal may be unique in this world, but verily it is such a nation that we have got to deal with when we undertake to tackle the problems of India. There is no choice left in this matter; you cannot change the long-pursued course of this unique nation to bring it in a line with others. Such an attempt is not only bound to fail, but by upsetting the natural flow of its very life-principle it would spell death to this nation. Yet how few of us imbued with Western culture are alive to the fatal character of this attempt?

To recognise fully this National Ideal of India is to bring its problem of education half way towards its solution. Every child that is born into India and the inheritance thereof is as a hostage given to this National Ideal and in that light we have to bring up and educate the child. Let it receive all such instructions as would enable it in future to

understand the modern world, its ideas and its strivings, but whatever it would receive in life in the way of intellectual equipment constitutes only the resources which its life-mission has to manipulate in order to its own fulfilment. "And what is the mission with which every Hindu child is born? Have you not read the proud declaration of Manu regarding the Brahman where he says,—that the birth of the Brahman is—'for the protection of the treasury of religion'? I should say," declares Swami Vivekananda (Ramnad Lecture, Complete Works, Part III), "that *that is* the mission not only of the Brahman, but of every child, whether boy or girl, who is born in this blessed land,—'for the protection of treasure of religion.'" "The secret of a true Hindu's character," he goes on to say, "lies in the subordination of his knowledge of European sciences and learning, of his wealth, position and name, to that one principal theme which is inborn in every Hindu child—the spirituality and purity of the race."

This subordination of all knowledge acquired to the national spiritual ideal in India constitutes the most correct statement of the problem of education in our country, and we have to briefly discuss today how this problem, stated in that correct way, has to be solved by us, specially with regard to the education of Indian girls. During all that period of our modern history when we have been rather feeling our way to a proper system of education for ourselves, Indian women were not urged forward to cast in their lot with us in all our precarious experiments. The dangers of a wrong system of education that denationalise a people multiply hundredfold if their womenfolk are victimised by it as easily and hurriedly as themselves. The staying power of a society exposed to the forces of dissolution lies in its women, and if our

countrymen experimenting with the European system of education did not sufficiently bring forward their women to share with themselves the fruits of that system, they are to be congratulated on their hesitating attitude. But now the ground has been cleared of all doubts and surmises, the National Ideal has been re-discovered for us in all its glorious import, and we are in a position to solve the problem of education not only for our boys but also for our girls.

---

The most important point in this problem, as we have said, is the subordination of all the knowledge to be acquired to the spiritual purpose of our individual and collective life. Now this subordination would have been quite a normal phenomenon in our thought-life, had we already possessed a ready-made culture which involved that subordination as an accomplished fact and factor. But this is not the case; we have yet to create a new culture on the foundations of the old and behind the problem of education, we have a still greater problem to face—the problem of a national culture. So the pioneers of this new culture have themselves to become the pioneers of the new scheme of education. And where are these pioneers of the new culture to come from? Surely from the ranks of those self-devoted workers in whom the national spiritual ideal, or the spirituality of the race shines forth to bring into perfect subordination all that learning or knowledge which the modern world can impart. It is from life and not from verbal teaching that true education or culture is imbibed, and specially when it is a question of spiritualising a student's outlook on all that is to become his acquisition in knowledge, the necessity of the teacher himself illustrating constantly through his life and company the peculiar standpoint and elevation of character to be attained is quite indispensable.

---

Therefore the teacher who has to do pio-

neering work in diffusing true culture and education in our country must be a man of engrossing spirituality, radiating all around an atmosphere of selflessness and capable of lifting up the soul while giving food to the intellect. He must be more or less an embodiment of the National Ideal of India, his sole concern in life being its realisation in himself and its establishment in the life of others. If teachers of such single-minded devotion be not forthcoming to lay the foundations of the new culture, the new system of teaching, then never will the problem of education in India be solved. This fundamental truth was comprehended in all its significance by Swami Vivekananda, and he made it therefore one of the aims of the Order of Sannyasins he founded that they should take up with the co-operation of the public the problem of education in India. But the public mind in India is still struggling to have a clear grasp of the National Ideal and has not yet emerged from such educational experiments as are yet to teach it a bitter lesson of experience.

---

But to Swami Vivekananda and his movement, Sister Nivedita proved a valuable acquisition and with her self-sacrifice as an asset no less than the financial help received from a foreign land, the Swami set about to tackle a vital part of the problem of education in India. The result was the educational institution at Calcutta that now bears the name of the Sister. This institution has the two-fold object of training up lady teachers of the type we have indicated above and of spreading education and culture among women on the basis of "the spirituality of our race," so that they may bear their own part of the national life-mission, "the protection of the treasure of religion." The institution is of course still in its infancy, having but taken only the initial steps on the way of fulfilling its objects. The teachers trained up are very few in number and are equal to the task of imparting only

elementary education. But the value of right direction in such a movement is enormous, specially when there is so much groping in the dark everywhere in our country as to the proper way of serving the cause of Indian women. The short history of the institution is a record of noble struggles in which the spiritual strength and fortitude of the workers have been daily put to the test and have daily triumphed, and if there is one cause more than another to which this institution has owed its continued existence, it is the inherent vitality of correct methods and correct ideals.

In spreading education among our women, we have not only to make spirituality the governing principle in the system of teaching to be adopted, but also have to leave to women themselves the whole work of teaching. Swami Vivekananda's motto was that women must themselves work out their own problems. This implies that a women's movement, guided by ladies whose lives are fully consecrated to our national spiritual ideal, should take up, all by itself, the cause of Indian women. In some of his conversations, we find the Swami wonderfully developing this idea and giving the outlines of a new monasticism among Indian women. Sri Ramakrishna Paramahansa himself has left us ample provision for starting on independent spiritual resources an independent monastic order among women, and what is still required is only the rallying round the nucleus provided, of ladies with intellectual equipment. If this need is not supplied otherwise, Sister Nivedita's institution is sure to supply it by and by, for already its small band of teachers by their religious self-consecration suggest a beginning of the realisation of Swamiji's idea.

We have dealt with the question as to the precise type of teachers required in our country to do pioneering work in education. The further question as what are to be taught and how to teach them is not much difficult to

solve. If the National Ideal is known, the question of standpoint in the review of all the useful branches of learning is settled once for all. Then, education should always have the more practical object of enabling every student to properly adjust his life in future to his environments, domestic, social and economical. All these lines of thought are easy enough to follow, but what, really speaking, forms the crux of the educational problem in India is not the question as to what the teaching or curriculum should consist of, but rather the national type of character which the teaching should aim at and the proper agency and means to create it. We have had enough of experiments to prove that the mere study of text-books on ancient literature, philosophy or religion does not produce the national type of character and culture. We have seen Indian scholars ransacking the ancient annals and ancient literature without having gained a true insight into that National Ideal which created Indian history, or developed in themselves an irresistible impulse to devote their lives to the work of re-instating that Ideal. We have had enough of tinkering methods, trying to mechanically foist on modern science and thought the study of ancient scriptures or the discipline of traditional spirituality. These methods are bound to fail, for they have not behind them that intensely spiritual atmosphere which teachers alone of the type we have indicated can create around them. So unless we make room in our midst for such pioneers of education and culture as have no other concern in life but to embody in themselves the national ideal of spirituality and renunciation, having first thoroughly understood it, its workings and achievements in history, its power to restate and absorb whatever is acceptable in Western culture, no amount of money, name or fame, piled up together for the purpose, will avail us in solving the problem of our education and culture.

## VISIONS OF PEACE.

**H**UMAN mind naturally tries to fly from the present scene of a world at war to a future world of peace, and is already indulging itself in visions of peace.

Each of the opposed parties in the present struggle is loud to allege that it fights in the best interests of peace and civilisation. England with all her allies ceaselessly pleads that peace cannot spread its soft wings over humanity so long as Kaiserism, the mailed fist of ambitious Germany, stands raised to give it at any moment a knock on the head. It is not enough to bring Germany to its knees, we must cripple it and crush it for ever that peace may be assured to the world.

And Germany grumbles out its complaint that civilisation, like water, cannot be thwarted too long from finding its own level. Pent-up Germany is the gravest wrong committed on the civilisation and peace of the world and German ambition is nothing but the natural impulse of a genius for world-empire which finds itself robbed of its due scope and outlet owing to their monopoly by England as the merest accident of priority. Why should Germany submit to a forced disqualification from building up civilisation on an imperial scale, when England whom chance has brought that glory cannot prove her superior qualification in any of the civilised pursuits of man? Far better it is for Germany to die fighting for its rightful place in this world than to bear the stamp of this infamy on its forehead.

So each belligerent makes out a case for itself and judging their merits on the accepted standards of Western life and civilisation, you cannot fasten the blame on either of the parties. It is proper for England to fight to maintain her position in the political world and she cannot conscientiously blame Germany too for contesting that position. Let us have

a bit of plain-speaking from both when they are at mortal grips with each other. Every intelligent on-looker knows fully well why those in a country at war who stay behind and have time enough hanging heavy on their hands raise a snivelling cry for peace of the world shattered by their enemy, as if that peace has ever been their deepest concern, and not political power and position! That cry is but a sop to staggered humanity whose sympathies it is the interest of each country at war to seek.

The terms, therefore, which a belligerent country proposes in time of war for the lasting peace of the world may be dismissed as unworthy of serious notice. They are in fact nothing but a veiled justification of the war that it makes on the enemy, and do not at all promote the cause of peace in the world. Those who have the real good of humanity at heart and value it beyond any political motive would do well to stand aloof from all the factious denunciations which nations at war hurl upon one another.

But there is a growing party of pacifists in Europe whose voice has made itself specially attractive to us during this time of war. There are those who build their hopes on the increasing authority of Hague conventions,—on international arbitration as a substitute for war. But as the international arbiters of Hague have not the wherewithal to enforce their decisions on recalcitrant nations, the late Mr. W. T. Stead's scheme of the United States of Europe is obviously an improvement on the former. The essence of this scheme is a federation of European States with "a central parliament backed by an army which acts purely as an international police-force."

In an article headed "The Only Way Out," the *Review of Reviews* of September discusses Mr Stead's scheme and its chances of

success as affected by the present situation in Europe. While presenting his doctrine in his book *The United States of Europe*, Mr. Stead said :

Two elements are needed if the Federation of Europe is to be attained by the same road as that by which other federations had been brought about on a similar scale. The first and most necessary is the existence of some extraordinary force sufficiently powerful to necessitate the union of those whose existence it threatens.

The article referred to above points out that "the necessary shock to bring the Federation into being" has been given by the German Emperor who has bullied Europe into the present war :

Already the first shock of war has brought about the practical federation of the rest of Europe for war, and it is for us to see that this federation is not allowed to dissolve at the end of the war, but is carried on for the purposes of peace.

Now suppose England seizes this golden opportunity to bring about a federation of European nations, and humbled Germany is allotted a place therein, will that solve the problem of Germany? You cannot say that German ambition which has created the problem for her must have to be sacrificed in the interest of the larger problem of European peace, that being exactly what the present war is expected to accomplish. For if Germany is to have her say, she will reply: Well, it is all very good for England now to play the apostle of European peace, for she had the start of us all and has already hacked her way to a leading position in politics, and now turns round to humbug other nations into a federation for peace in order to keep off all rivalry for the world-empire she enjoys and wants to enjoy in perpetuity; ah! "perfidious Albion."

Authors like General Von Bernhardi and Henrich Von Treitschke who have frankly made the inmost sentiments of the German nation accessible to the outer world pooh-pooh the idea of peace as a superior motive

in European politics. They rightly maintain that competition is the very soul of European politics, and the new Germany which feels in all its limbs the impulse of a genius for world-empire declares with Bernhardi: "For us there are two alternatives and no third—world-dominion or ruin, *Weltmacht oder Niedergang*."

If Germany declares her ambition to be legitimate, European politics cannot help admitting it. Neither does it behove England who has realised that ambition herself to deny Germany the right of cherishing it. The argument sometimes put forward that the German system of internal government disqualifies her from an attempt to build up a world-empire is quite flimsy. It has yet to be proved that democracy is the highest form of government, and German culture and civilisation in peace are not inferior to any as yet reached by any European nation. Brutalities committed under the exceptional circumstances of war can hardly discredit them. So on what grounds will European politics sitting in impartial judgment on Germany condemn her political ambition?

The only ground for such condemnation, therefore, is the breach of universal peace which German ambition involves as a necessary condition of its pursuit. But peace was never the highest motive in European politics; rather competition involving war when necessary is its very essence, and to eliminate that spirit of competition from European politics is to transform it into something other than itself. Mr. Stead's scheme of the United States of Europe proposes to reform European politics to death. It ignores the deeper currents of political passion which mould the life-history of European nations. Would you have the very instinct of earth-hunger quenched that lies ingrained in every political body? Would you have the most natural impulse for expansion killed in every political nation? Expansion is the watchword of political life in Europe and if England proposes

today to others to have that spirit in them arrested for the sake of peace, the latter may well chuckle on the sly at what they would either call England's selfish craftiness or her satiety. But England is not really going to do anything of the like; she is fully aware of the stern realities of European political life, and is ready to grimly oppose today through bloodshed and steel the pretensions of any rival to dislodge her from her political position. She knows that by bravery in war she has gained what she has ever to keep to herself by bravery in war.

The present war therefore has neither been waged in the interests of peace, nor can it be made to serve those interests by setting up a European coalition to put down political rivalry. The real causes of this war are political, and the future historian will sift them out from all the archives of modern diplomacy that talk so abundantly of efforts for peace and righteousness of cause.

The unavoidable conclusion is that peace can never form a governing motive in European politics. The latter has its own standards of honour, of glory, of greatness, and none of these is going to be sacrificed for the sake of peace. It is only a half-truth serving well only purposes of abusive animosity to say that any political nation ambitious of self-expansion is a constant menace to the peace of the world. The real truth is that European politics by its very nature constitutes a perpetual menace to that peace. Visions of peace therefore are but the idlest dreams for these nations who have politics for the foundation of their life and greatness. By the very trend of its civilisation, Europe is debarred from finding proper means even to minimise the chances of war, and nothing short of a stupendous miracle is necessary to effectively modify that trend. And unless the very basis of European civilisation, namely the political type of nationalism, be replaced by that higher type of nationalism which it has been given to India to preach to modern mankind, Europe

is sure to drift from one war to another, till in the prophesied Armageddon one day all its mighty political ambitions meet with that inevitable crush towards which everything that is of the earth earthy moves with predestined steps.

---

## EPISTLES OF SWAMI VIVEKANANDA.

### XXIII.

C/o E. T Sturdy,  
High View, Coversham,  
Reading, Eng., 17th Sept. '95.

Dear—

Mr. S— and I want to get hold of a few of the best, say, strong and intelligent men in England to form a society and therefore we must proceed slowly. We must take care not to be run over with "fads" from the first. This you will know has been my policy in America too. Mr. S— has been in India living with our Sannyasins in their manner for sometime. He is an exceedingly energetic man, educated and well versed in Sanskrit. ....Purity, perseverance and energy— these three I want, and if I get only half a dozen here my work will go on. I have a great chance of such a few.

Yours with best wishes

Vivekananda.

### XXIV.

Reading, England,  
24th Sept. '95.

Dear—

I have been helping Mr. S— in studying Sanskrit..... Mr. S— wants me to bring over a monk from India from amongst my brethren to help him when I am away in America. I have written to India for one..... So far it is all right. I am waiting for the next wave. "Avoid not and seek not—wait for what the Lord sends," is my motto.....I am a slow writer but the heart is full of gratitude.

Yours with best wishes

Vivekananda.



## XXV.

Reading, England.  
Oct. 4th 1895.

Dear—

\* \* \* Life is a series of fights and disillusionments..... The secret of life is not enjoyment but education through experience. But, alas, we are called off the moment we begin really to learn. That seems to many a potent argument for a future existence..... Everywhere it is better to have a whirlwind come over the work. That clears the atmosphere and gives us a true insight into the nature of things. It is begun anew, but on adamant foundations. \* \*

Yours with best wishes

Vivekananda.

## XXVI.

Oct. 4th 1895.  
Reading, England.

Dear—

\* \* \* Purity, patience and perseverance overcome all obstacles. All great things must of necessity be slow. \* \*

Yours with love

Vivekananda.

## XXVII.

Reading,  
Oct. 6th 1895.

Dear—

\* \* \* I am translating a little book on Bhakti with Mr. Sturdy with copious commentaries, which is to be published soon. This month I am to give two lectures in London and one in Maidenhead. This will open up the way to some classes and parlour lectures. We do not wish to make any noise but to go quietly. \* \*

Yours with best wishes

Vivekananda.

## XXVIII.

London, 21st Nov. 1895.

Dear—

I sail by the *Brittania* on Wednesday the 27th. My work so far has been very satisfactory here and I am sure to do splendid work here next summer. \* \*

Yours with love

Vivekananda.

## XXIX.

228 West 39th Street, New York.  
8th Dec. '95.

Dear—

I arrived last Friday after ten days of a very tedious voyage. It was awfully rough and for the first time in my life I was very badly sea-sick..... I have left some strong friends in England who will work in my absence expecting my arrival next summer. My plans are not settled yet about the work here. I have an idea to run to Detroit and Chicago meanwhile, and then come back to New York. The public lecture plan I intend to give up entirely, as I find the best thing for me to do is to step entirely out of the money question—either in public lectures or private classes. In the long run it does harm and sets a bad example.

In England I worked on this principle and refused even the voluntary collections they made. Mr. Sturdy bore the major part of the expenses of lecturing in big halls—the rest I bore. It worked well..... If people want me they will get up lectures. I need not bother myself about these things. If you think after consultation with — and — that it would be practicable for me to come to Chicago for a course, write to me. Of course the money question should be left entirely out.

My idea is for autonomic, independent groups in different places. Let them work on their own account and do the best they can. As for myself, I do not want to entangle myself in any organisation. \* \*

Yours with blessings

Vivekananda.

## XXX.

Dec. 10 1895.  
228 W. 39th Street, New York.

Dear—

\* \* \* I have received the Secretary's letter and will be glad to lecture before the Harvard philosophical club as requested. The only difficulty in the way is: I have begun to write in earnest, as I want to finish some text-

books to be the basis of work when I am gone. I have to hurry through for little books before I go.

This month notices are out for the four Sunday lectures. The lectures for the first week of February in Brooklyn are being arranged by Dr. Jones and others.

Yours with best wishes  
Vivekananda.

XXXI.

29th Dec. 1895.  
New York.

Dear Sister,

In this universe where nothing is lost, where we live in the midst of death *in Life*, every thought that is thought, in public or in private, in crowded thoroughfare or in the deep recesses of primeval forests, lives. They are continuously trying to become self-embodied, and until they have embodied themselves, they will struggle to express themselves, and any amount of repression cannot kill them. Nothing can be destroyed—those thoughts that caused evil in the past are also seeking embodiment, to be filtered through repeated expression and, at last, transfigured into perfect good.

As such, there is a mass of thought which is at the present time struggling to get expression. This new thought is telling us to give up our dreams of dualism, of good and evil in essence, and the still wilder dream of suppression. It teaches us that higher direction and not destruction is the law. It teaches us that it is not a world of bad and good, but good and better—and still better. It stops short of nothing but acceptance. It teaches that no situation is hopeless, and as such accepts every form of mental, moral or spiritual thought where it already stands, and without a word of condemnation tells us that so far it has done good, now is the time to do better. What in old times was thought as the elimination of bad, it teaches as the transfiguration of evil and doing better. It above all teaches that the kingdom of heaven is

already in existence if we will have it, that perfection is already in man if he will see it.

The Greenacre meetings last summer were so wonderful simply because you opened yourself fully to that thought which has found in you so competent a medium of expression, and because you took your stand on the highest teaching of this thought that the kingdom of heaven already exists.

You have been consecrated and chosen by the Lord as a channel for converting this thought into life, and every one that helps you in this wonderful work is serving the Lord.

Our Gita teaches that he who serves the servants of the Lord is His highest worshipper. You are a servant of the Lord, and as a disciple of Krishna I will always consider it a privilege and worship to render you any service in the carrying out of your inspired mission wherever I be.

Ever your affectionate brother,  
Vivekananda.

---

## IN THE HOLY LAND.

(*Concluded from page 191.*)

### THE ENVIRONS OF BETHLEHEM.

One cannot but observe the contrast between the fertility of Bethlehem and its vicinage and the sterility of the district around. Perhaps it was this richness of natural soil which gave the name of Bethlehem, meaning the House of Bread. Olive-groves, vineyards, cornfields and figs are abundant. In the spring, the hills and valleys glow with wild flowers, especially red ones of many kinds, and a little white one called the Star of Bethlehem. The East furnishes such a combination of subjects for poetic imagery and allegory, and in the Psalms and the Parables of our Lord this is frequently present. Of course the whole land is invested with fanciful folklore, and here is a pretty old rose-story, anent the birth of the rose, which should be re-

membered when the roses are in bloom. It tells of the field Floribus at Bethlehem, wherein a fair maid having been unjustly accused, was doomed to be burnt. The fire was roaring, and the maid after a fervent prayer that God would establish her innocence, entered the flames. And immediately the fire was extinguished and the faggots that were burning became red rose-bushes, full of roses, and those that remained unkindled became white rose-bushes, and these were the first rose-trees and roses that ever man saw.

#### SOLOMON'S POOLS.

What are known as Solomon's Pools are situated about three miles from Bethlehem. He caused them to be constructed in order that a constant supply of water might be provided for the use of Jerusalem, and more particularly for the sacrificial requirements of the Temple. In their vicinity, on the summit of a conical hill, called the Frank mountain, are the ruins of Herodium, a castle erected by Herod the Great.

One is sorry to notice the influence of Western civilisation on the gradual extinction of national dress. What could have been more becoming and beautiful than the dress of a woman of Bethlehem! With the exception of the embroidered bodice, flowing head veil, and her curious head ornament of silver coins, she has adopted common Western fabrics of ugly design and clumsy European boots and shoes.

As we drove back to Jerusalem in the late afternoon, we passed various quaint figures, some trudging on foot, others somnolent on donkeys or drowsy on camel-back, making their patient way along the road, lending a variety to the scene which those in quest of the picturesque could not fail to appreciate. From afar came the faint sound of sheep-bells, the lowing of the cows and the voices of the herdsmen bringing their cattle home. As we re-entered Jerusalem, evening was closing in with a deep blue sky glittering with stars, ravishing to behold.

When preparations were made for my departure, I regretfully bade farewell to Palestine, for my visit from start to finish had been full of pleasing occurrences and novel situations. Whoever has had the privilege of visiting the Holy Land has added a precious flower to the wreath of his experiences, which leaves behind a fragrance and sweetness. I returned by train to Jaffa, and then it was once more a night passage back to Port Said from which port, I left three days later for Italy.

#### CONCLUDING REMARKS.

In conclusion, a few remarks about things in general will perhaps be admissible.

Much of the disenchantment which comes to the average traveller in Palestine, is due to the fact that he expects to find things and places as he has coloured them in his own mind, and he is naturally loth to have his delusions destroyed. What is rather disconcerting to him is the inability of arriving at accuracy of statement as regards sacred localities and places. But the doubts which envelope the lesser things do not extend to the greater: they attach to the "Holy Places," but not to "the Holy Land." Alike in Sacred Topography and in Sacred History, we have a free atmosphere of truth above, and a firm ground of reality beneath that cannot be affected or disturbed, and it is still an ineffable pleasure to see what was the ordinary aspect of the objects, the outlines of the hills, that met the eye of those of whom we read in the Old and New Testaments. It is not sufficient to be simply conversant with the historical associations and topographical interests of Jerusalem: the visitor's aim should be, not merely to find a city recognisable only by distinguishing landmarks,—his inner consciousness must have conceived the true spirit of the place and opened up a vista of scenes and incidents which, taken collectively and connectedly, blend themselves into unmistakable and inimitable individuality.

## EXPLORATION

None can visit Palestine without realising how great a debt is owed to the men who have patiently carried out their researches here under the auspices of the Palestine Exploration Fund. Incidentally, I may mention that as a young man, Lord Kitchener was Director of this Society, in the interest of which he did valuable surveying work in the Holy Land. After years of tireless exploration, research work has succeeded in reconstructing the ancient civilisation of Palestine. Many interesting discoveries have been made, and new facts brought to light, which will doubtless compel some archaeologists to modify their views on the remains, about which wide discrepancies have existed. Beneath the earth of the trespassing years, and below the stones and rubbish still lies buried the old Jerusalem. The amount of labour and research that Dr. George Adam Smith D. D., L. L. D. must have expended on the recent work, "Jerusalem. The Topography, Economics, and History from the earliest times to A. D. 70," brought out by him, would be difficult to estimate. Amongst other things it throws light upon the complicated question of the Royal revenues, with the estates, tribute, tithes and taxation from which they were drawn, and likewise upon the manifold revenues of the Temple. It seems startling at first to be told that the Temple enjoyed great importance as a bank and trading centre, and that the High Priest and his Counsellors were trustees and accountants on a large scale. But ample textual evidence is advanced for every statement and perpetual reference is made to the fact that in ancient Babylon, temples lent money, grain and other goods, and they were used as safe-deposits of money not only by kings but by private individuals too.

The earliest mention of Jerusalem is made in The Tell-el-Amarna Letters, about 1400 B. C., which show that long before this date Jerusalem (Uru-Salim, the City of Peace) was a fortified capital under hereditary rulers. In

1887 some three hundred clay tablets with cuneiform inscriptions were discovered at Tell-el-Amarna, a place on the Nile, which has ruins of a temple and palace founded by Amenophis IV. These tablets contained Egyptian correspondence with Babylonia, Assyria, and other Eastern nations. The illuminating way in which Dr. Smith incorporates the contents of these famous Letters in his description of primitive Jerusalem is excellent, and he employs every species of data—the Biblical writings, Talmudic literature, and Roman and Greek authors, as well as Semitic inscriptions—in the composition of his book.

## THE JEWS.

We may notice here two movements in regard to the colonisation of the Jews. The Zionists, or the advocates of the Jewish colonisation of Palestine, and the Jewish Territorial Organisation, of which Mr. Zangwill is the head. The former is conscious of possessing one very valuable asset—the strong Jewish instinct in favour of the Holy Land. It has already strengthened the Jewish position by economic and agricultural means, and is now taking steps for the establishment of a Jewish University in Jerusalem. In Palestine, Hebrew, which a few decades ago was almost a dead language, has now become the language of daily intercourse, and in the schools the language of Isaiah is used for scientific and technical purposes. This restoration of one of the classical languages of antiquity is a remarkable phenomenon in the general revival of the Jews in their historic home. A Technical College lately built at Haifa, at the foot of Mount Carmel, is to have Hebrew as its official language. The Jewish University in Jerusalem is to be the coping-stone of the edifice that is to house the new Jewish learning and art that have received their impulse from the Zionist Movement.

The other party looks towards the creation of a Jewish settlement, where also the overflow of Jewries of other countries can live its

life untrammelled by external influences, anywhere except in the Holy Land. During the few years of the existence of the Jewish Territorial Organisation, or the Ito, as it is termed, it has considered several parts of the world from the point of view of Jewish colonisation on autonomous lines. The United States, Canada, Australia and Mesopotamia have all come within its purview. Mr. Zangwill favours Angola, but his friends condemn the idea of a colony in Portuguese West Africa. To secure the success of such a project the people to be transplanted must be able to support themselves by agriculture and must moreover be willing to settle in and build up for themselves a new land in the wilderness. The Jewish is a non-agricultural race, for throughout Europe, until two or three generations ago, the Jews were rigidly excluded from all agricultural pursuits, and one cannot expect agriculture to be the industry of a race which has been shut up in walled towns for eighteen centuries.

Palestine has advantages over all other countries that have hitherto been suggested. Above all, it has already in its twenty Jewish agricultural colonies the nucleus of a Jewish State.

The Jews have four sacred places in Palestine, namely, Jerusalem, Hebron, Tiberius and Safed.

#### MATTERS RELIGIOUS.

The native populations of modern Palestine are divided by religion into three great classes, Mohammedans, Christians and Jews. The Mohammedans are divided into several sects: The *Sunnites*, or orthodox Moslems; the *Shiites*, who are chiefly members of the Eastern, or Persian, branch; the *Ansiriyeh*, another dissenting Mohammedan sect exclusively confined to Northern Syria; and the *Druses*, with Lebanon as their religious headquarters.

In Acre there lives, the exiled "*Bab*," the head of a religion with many adherents in Persia, and some American and English

followers. The *Bab* claims to be an incarnation of God.

Amongst the Christians, the Orthodox Greek Church look to "Holy Russia," for their protection and support. The Latin Church, as the Roman Catholic system is called in Palestine, is under the guaranteed protection of France.

The Vatican keeps up in Palestine, in Syria, Asia Minor and Turkey in Europe, a vast machinery of missions, religious houses and printing-presses, all destined to bring the claims of Rome before the Eastern Churches, and win them over to the view, that without submission to the infallible Pope, there is no hope of salvation. A few years ago, Ghalib Pasha, who accompanied the Ottoman mission to Rome on the accession of the present Sultan, was asked by the Pope whether the Sublime Porte would consider the question of selling the Holy Sepulchre, with a view to its being transferred from Jerusalem to Rome. Ghalib Pasha replied that he had no authority to treat on this subject. The Pope's desire to add the Sepulchre to the local treasures of the Roman Church is evidence that the old devotion is as great as ever.

The *Melchites*, or Greek Catholics are a compromise between the Greek and Latin systems of Christianity. Other Eastern Sects which acknowledge the Pope—are the Armenian Catholics, the Maronites, the Syrian Catholics and the United Nestorians. There are also the *Armenian Orthodox Church*, the *Copts*, the *Abyssinians*, the *Syrian Church*, and the *Nestorians*.

The Protestant community of Christians in Palestine is small in numbers, and the *Anglican Church* is making itself more practically felt than was formerly the case. The German Evangelical Church is very active in educational, medical and missionary work in the land.

THE END.

C. E. S.



PARABLES  
OF SRI RAMAKRISHNA.

## VIII

## THE PARABLE OF THE SEVEN JARS OF GOLD.

For man contentment is a treasure worth  
Collected all the treasures of the earth ;  
While lust of lucre blights to death at last  
Its victim's life in demon grip held fast.

A barber poor but happy, free of want,  
Once chanced to pass a Jaksha's lonely haunt,\*  
—A forest tree with boughs and branches high,—  
When up he heard a voice but none could spy.

He listen'd, keen but creepy in his blood,  
Transfixed he felt and heart-beat with a thud,—  
“ Oh, barber, barber,”—called was he and told,  
“ Well, would you have the seven jars of gold ? ”

His dormant greed was touched : he faltered out,  
“ If God on high of mercy great no doubt  
Takes pity thus on me a barber poor,  
Your offer how, oh sir, should I abjure ? ”

“ Then take the jars, at once your home they reach,”  
Thus closed the strange unseen receding speech.  
The barber hastened home, unlocked his room,  
And found the gold in jars in shining bloom !

His eyes he feasted on them one by one ;  
While like one silken thread of luck unspun,  
He found one jar half-filled ! Awhile downcast,  
With firm resolve his eyes full gleamed at last.

He started making gold of whatever  
He valuable had to fill the jar,  
Till wretched looked his house, of comforts drained,  
But still unfilled, alas, the jar remained.

With coarsest, cheapest food ill-served  
Himself and family he daily starved ;

His savings month by month in value gained,  
But still unfilled, alas, the jar remained.

As in the king's good graces he had lived,  
His savings grew with added pay received,  
For he of greater home demands complained :  
But still unfilled, alas, the jar remained.

He reckless stooped to abject begging then ;  
The habit grew on him, he teased all men—  
A wan and awry figure, all disdained !  
But still unfilled, alas, the jar remained.

In lucre's melting pot for gold at last  
All life's sustaining energies were cast,—  
A flame of lust, he moved to death ordained !  
But still unfilled, alas, the jar remained.

One day the king this life's wreck came across :  
“ Ah, what is this I see before me toss,  
A man or ghost ? Well, barber, what is this ?  
Is it why we this jester often miss ? ”

“ Why, when you earned but half your present pay  
You were more hale and hearty and more gay,  
On you now lies sure death's hand cold,  
Accepted you the seven jars of gold ? ”

Up startled he, the poor wretch, like a cat !  
“ Good joke, my lord, gold jars ! but what of that ? ”  
“ Ah, don't you know a Jaksha's wealth who takes  
A blighted thing of himself sure he makes ? ”

“ Your symptoms and your saddest plight show me  
A Jaksha's luckless victim you must be,  
You can't spend of that wealth a single pie,  
It makes you hoard for him till faked you die.”

The barber woke up as from worst nightmare ;  
To Jaksha's haunt he hastened to repair ;  
With folded hands, “ Oh, do thy gold take back,”  
He cried as one afflicted on the rack.

“ Agreed ” being heard, he ran home with a bound,  
The jar with all his savings gone he found,  
But peace he got from that day of all things,  
And all the joy and health contentment brings.

\* A Jaksha is a supernatural being generally associated with a great craving for riches and hoarding them for their own sake.

## THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 194).

## वैराग्यशतकम् ।

पुण्ये ग्रामे वने वा महति सितपटच्छन्नपालि  
 कपालि  
 ह्यादाय न्यायगर्भद्विजहुतहुतभुग्धूमधूम्रोपकण्ठे ।  
 द्वारं द्वारं प्रविष्टो वरमुदरदरीपूरणाय क्षुधातो  
 मानी प्राणैः सनाथो न पुनरनुदिनं तुल्यकुल्येषु  
 दीनः ॥२३॥

23. For the sake of filling the cavity of the stomach when hungry, a man of self-respect would wander from door to door with a broken pot (in hand) having its edge covered with white cloth, away in extensive woodlands or holy places of which the approaches are grey all over with the smoke of sacrificial fires tended by Brâhmanas versed in ritualistic niceties, and thus preserve the *pranas*, rather than live (like) a beggar from day to day among those who are socially one's equals.

[ It should be remembered that living on alms for a man of true renunciation is held in high esteem in India, for no social merit can be higher than giving up the world for the sake of the national ideal of spirituality. ]

गङ्गातरंगकणशीकरशितलानि  
 विद्याधराध्युषितचारुशिलातलानि  
 स्थानानि किं हिमवतः प्रलयं गतानि  
 यत्सावमानपरपिण्डरता मनुष्याः ॥२४॥

24. Ah! is it that those Himalayan solitudes, cooled by the liquid spray of Ganges waves and abounding in beautiful rocky flats such as are the haunts of Vidyâdharas, are all engulfed in destruction that man in disgrace hang on others for their maintenance?

[ The Vidyâdharas are unearthly beings with superhuman skill in arts, specially music. ]

किं कन्दाः कन्दरेभ्यः प्रलयमुपगता निर्भरा वा  
 गिरिभ्यः  
 प्रध्वस्ता वा तरुभ्यः सरसफलभृतो वल्कलि-  
 न्यश्च शाखाः ।

वीक्ष्यन्ते यन्मुखानि प्रसभमपगतप्रश्रयाणां  
 खलानां  
 दुःखात्स्वल्पचित्तस्मयपवनवशानर्तितभ्रूलतानि २५

25. Or is it that herbs and roots from grovy caves, and streams on hill-sides have all disappeared, or that branches of trees bearing luscious fruits and yielding barks are all destroyed, that the faces of wretches, perfectly devoid of good breeding, are found to have their eye-brows dancing like creepers in the wind of an arrogance which their scanty earning eked out with hardship engenders in them?

पुण्यैर्मूलफलैस्तथा प्रणयिनीं वृत्तिं कुरुष्वधुना  
 भूशय्यां नवपल्लवैरकृपणैरुत्तिष्ठ यावो वनम् !  
 क्षुद्राणामविवेकमूढमनसां यत्रेश्वराणां सदा  
 वित्तव्याधिविकारीवह्लगिरां नामापि न श्रयते ॥२६॥

26. Therefore, now, accepting fruits and roots, ordained as sacred, for the most enjoyable means of maintenance, and (so also) the earth (laid on) with verdant leafy twigs for your bed, oh, rise and repair to the forest, where even the name is not constantly heard of the ignoble rich whose minds are stultified by indiscretion and whose speech is delirious with the maladies of wealth.

फलं स्वेच्छालभ्यं प्रतिवनमखेदं क्षितिरुहां  
 पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम् ।  
 मृदुस्पर्शा शय्या सुललितलतापल्लवमयी  
 सहन्ते संतापं तदपि धनिनां द्वारि कुपणाः ॥२७॥

27. When there is the fruit of trees easily obtainable at will in every forest, when there is cool refreshing drink in holy streams from place to place and soft bed made of tender twigs and creepers, still (alas!) men aggrieved with lucre undergo sorrows at the doors of the rich.

ये वर्तन्ते धनपतिपुरः प्रार्थनादुःखभाजो  
 ये चाल्पत्वं दधति विषयाक्षेपपर्याप्तबुद्धेः ।  
 तेषामन्तःस्फुरितहसितं वासराणि स्मरेयं  
 ध्यानच्छेदे शिखरिकुहरग्रावशय्यानिषण्णः॥२८॥

28. Reposing on the bed of stone within the mountain cave, during intervals of meditation, (well) may I recollect with an inward smile the days of those afflicted through their suing before the rich, or of those grown mean through their minds being content with seeking enjoyments.

[ If this verse is read differently with वर्धन्ते for वर्तन्ते and वासराणां for वासराणि, the idea becomes, in the words of Mr. Telang, this: "The suppliant of the rich thinks the days too long as he has to suffer the trouble of constant entreaties often unsuccessful; the person engaged in the pursuit of worldly objects thinks time too short; he has never enough of it to compass all his numerous ends. On the other hand the philosopher laughs at both for their delusions." In this case ये in lines 1 and 2 refers to days, and for पर्याप्त in line 2 we have to read पर्यस्त too. ]

## FROM THE PSALMS OF TAYUMANA SWAMI,—IX.

O THOU THE ALL-PERVADING ESSENCE TRUE !

### I.

Without Him not an atom moves indeed !  
 Thus have the wise declared : If this be grasped  
 What then is knowledge ! What is ignorance !  
 Who knows and who knows not ! The silent ones  
 From those that blab like me, how can we tell ?  
 Whence comes illusive mind ! What then is Love !  
 And what's hard-heartedness ! Whence is this world !  
 And what is Duty ! Whence these diverse forms !  
 And truth and falsehood, help and hindrance too  
 And good and evil, envy, self-control—  
 What then are these ! Who then is great or small  
 Or friend or foe ! Is there aught but for Thee !  
 O Soul of souls on earth and other worlds !  
 O Thou the All-pervading Essence True !

### II.

Some faiths call Thee ' O Mother, Mother mine !'  
 Some cry aloud ' O Father, Father, hail !'  
 Some others still devoid of faith in aught

Beyond the grave do rant and rave in vain,  
 Holding to this and that. Some still hail Thee,  
 The Ineffable Light, the Boundless Space,  
 The Primal Word, the Goal and yet besides,  
 The Peerless Monad and the Triune Time.  
 Thou art all these and yet beyond them all,  
 Eternal Wisdom-Bliss in Gracious sport !  
 What wonder ! O ! who can Thy glory scan !  
 O Soul of souls on earth and other worlds !  
 O Thou the All-pervading Essence True !

### III.

The Vedas, Agamas, Puranas great,  
 So legends and the other diverse Lores,  
 Set forth at length the vast Advaita's creed  
 And Dvaita too : for Dvaita's truths well grasped  
 Do lead us on towards Advaita's light.  
 Here reason, facts and sacred texts agree,  
 And Dvaita and Advaita are at one.  
 Enough ! no more of discipline I want :  
 Whate'er I think, I that become indeed ;  
 So by the constant thought that Thou art I,  
 I can well tread Advaita's path indeed.  
 Whate'er I think of Thee, in That same form  
 Thou dost descend O Sire ! What need I more !  
 O Soul of souls on earth and other worlds !  
 O Thou the All-pervading Essence True !

### IV.

Just as a mother rocks a naughty child  
 And pinches it by turns, so does the mind  
 Impel to will and strive and then in time  
 Upsets it all : It dances in full swing  
 In all the seven planes of Karma's realm ;  
 It wanders far and free as doth the whore  
 That hath forsak'n her lord : It exhibits  
 More hardness than the iron or the flint :  
 It can display and show us things unseen,  
 It can reduce to speck the biggest thing,  
 Oh ! what is this phantasmagoric show !  
 This phantom mind achieving all it likes !  
 How shall my humble self subside it now !  
 O Soul of souls on earth and other worlds !  
 O Thou the All-pervading Essence True !

### V.

A cheat am I that never pined with love  
 With tearful eyes ; but often have I sung  
 And danced with joined palms and streaming eyes  
 As if from overflowing love and cried  
 O Sire ! O Light Supreme ! Thy slave am I !



The world knowest, dost thou not know it too?  
Deign me somewhat with gracious love to know  
Th' Eternal Freedom's Life and grant me too  
My true and pristine state that I may live,  
Mindful of nought but Thee, in Truth and Peace!  
O Soul of souls on earth and other worlds!  
O Thou the All-pervading Essence True!

## VI.

Though crows do throng in multitude untold  
A stone will do to scare them all away;  
So too th' unnumbered load of Karmas past  
Cannot afflict their mind that thirst for Thee  
And seek Thy Flood of Grace. So then it's clear  
Not ev'n a whit of thirst for Grace have I.  
So have my Karmas all conspired so strong  
To agonise me well: Nor have I got  
The Yoga's strength to banish all my woes;  
Far far away is Normal Ecstasy  
From me: O! when shall I be one with Thee!  
Will it not be achieved in days to come?  
O Soul of souls on earth and other worlds!  
O Thou the All-pervading Essence True!

## VII.

With singlemindedness if I do seek  
And rest with Thy Grace, all sorrows gone,  
Will this world grudge? Will Wondrous Maya cease  
Perchance for want of scope! Will Lovers Thine  
Thy Wisdom doubt or those Creation's Lords  
Who shape and rule the object-world in Thee?  
Or will Thy Boundless Grand Perfection fail!  
Or will the elemental spirits oppose!  
Or am I not yet ripe? Or will the throng  
Of dual Karmas old protest aloud!  
Or else what then! speak out the truth a bit!  
O Soul of souls on earth and other worlds!  
O Thou the All-pervading Essence True!

## VIII.

Well have I known this body mine must fall,—  
Thou Silent Teacher mine! Thou didst impart  
With love the means to keep this frame for long.  
Alas! if I do try to practise this  
The senseless mind rebels still unsubdued;  
So is the mind averse to live on alms  
Fain would I serve the mighty souls that tread  
The Yoga's path communing e'er with Thee  
And in that service, well would wisdom I  
Achieve and all my heart's desires in full.  
One prayer more have I to ask of Thee:

Deign me that I may never lack Thy Grace,  
O Soul of souls on earth and other worlds!  
O Thou the All-pervading Essence True!

## IX.

Half clad in bark and meeting hunger's claim  
With fallen leaves and grains that grow all wild  
O'er hill and dale and plunging for their baths  
In holy streams and toiling to arouse  
The Kundalini's coil to reach the head,  
Thy servants practised hard the Yoga's life  
And strove for Bliss of soul forgetting self.  
But we, alas! eat whatsoe'er we want  
With diverse tastes and dress too as we like  
And lodged in ease in stately mansion-homes  
Indulge in am'rous joys by night and day.  
Speak out, O Lord how then shall we be saved!  
O Soul of souls on earth and other worlds!  
O Thou the All-pervading Essence True!

## X.

With pearly teeth and gentle accents sweet  
Falling from coral lips, with face adorned  
With rosy paint, the necklace set with gems  
Dangling o'er glohlike bosoms twain displayed  
Transporting sense to am'rous ecstasy,  
The buxom damsels with their slender waists  
And captivating glance engulf us all  
Amid the sea of lust of Maya's sport.  
If even in the Golden Heaven sung,  
Where fed on Nectar sweet the eyes wink not,  
All these vain joys of sex accursed prevail  
Verily 't is a mighty war indeed!  
How endless pitfalls meet us on our way  
To realise on earth the Freedom's Bliss!  
Do we not know how Shuka lived on earth?  
O Soul of souls on earth and other worlds!  
O Thou the All-pervading Essence True!

## XI.

First comes the stage of seeming boastful talk:  
I am in truth and essence one with Thee;  
Then doth the Primal Nescience unperceived  
Vanish as darkness doth before the light:  
Then disappears the sea of joy and woe  
Ruffled with waves of Karmas good and bad,  
Then do the manifold of sense displayed  
By Maya—utter void—collapse in full:  
Then dawns the Universal Light Supreme!  
All hail for e'er the Gracious Form of Thine  
That thus restores me to my pristine state

Revealed as Perfect All-embracing Bliss,  
 Beyond all time, beyond the bounds of space !  
 O Soul of souls on earth and other worlds !  
 O Thou the All-pervading Essence True !

—A. K.

---

### ON THE CONNING TOWER.

**T**HE arrival of the brave Indian troops at the scene of war in Europe has been greeted in England with an outburst of self-congratulations, while in India it has fired the train of many fond expectations. Englishmen naturally feel proud that they have been able to make their administration in India a success to the extent of being able to bring over Indian troops and pit them against their European enemies. They rejoice in this proof positive of their ability as empire-builders. Educated Indians, on the other hand, whose highest dream of patriotism is to find a place for India in the comity of political nations, and who daily reconnoitre the way to their national goal through a broad future of political rights and privileges, contemplate the same event with a mind somewhat different, though not divergent. They expect that the sight of *their* India fighting England's battles in Europe may be the precursor of an appreciable lift which the latter should give to the political status of the former, and as a good fillip to this expectation they find some English friends declaring that there is good justification for it.

Alas that educated Indians should still find it more acceptable to cling to the role of a beggar in politics than to pursue the manlier course of building up from within the real national life of India ! The mistaken choice of a political basis for that life has not only robbed the national mind of its manly grace, but has kept it too long astray from the path of all real progress. And while we find the slightest opening for renewed efforts firing the beggar's imagination in us to rally anew round the political flag, the real task of organising our life and thought on the basis of the spiritual mission of India lies neglected for want of zealous workers. This lotus-eating game is going on from one decade to another, and there is no prospect yet of

the scales falling off from the eyes of our educated countrymen. It is sheer ignorance which makes them covetous of the political nationalism of Europe. They do not dive deep enough into the philosophy of life or into Indian history to see that for the upbuilding of a nation it is possible to adopt a higher type of collective life than what is implied in the political nationalism of Europe. And besides this ignorance, their intellect is still liable to a superstitious reliance on Western methods of thought. They cannot believe that it is possible for a country to organise its collective life on any basis other than that of politics, seeing that European civilisation and thought do not recognise any other. And lastly, there is almost a universal distrust among educated people in the capacity of religion to form the cementing principle in the national life of India.

This distrust in religion finds utterance now and then in periodical literature. It is argued that India is the most sect-ridden country in the world, swarming over with an endless congeries of religious faiths and creeds. It is therefore madness to accept religion as providing a basis of unity among Indians. On the other hand, the administrative unity established all over the country has been a tangible and potent force in uniting all Indians in the common bond of political interest. Our present political circumstances therefore furnish us with the best ready-made instrument for the unification of all the Indian races and creeds. This argument, so plausible on the face of it, is founded on a lamentable misunderstanding of India and her history. Unless you understand India properly, how can you expect to truly serve her ? Is it not the very first condition of true service to India to understand properly her real self, her real life and history ? Let the modern patriots of India therefore ask within themselves the question whether they have first fulfilled this condition or not.

*Paramārtha*—the name which India gives to her religion—defines her life, defines her real self. *Parama* is the supreme and *ārtha* the end : that is what religion is to her, and he who understands this of her religion, understands her and possesses the key to understand her history. Let us carry ourselves back to the earliest Vedic times. There

we find prevalent among the inhabitants of the then known world the worship of various deities. We find there the tendency of a separate nation, race or tribe growing up round the worship of a common deity. It is this tendency which underlies the birth of many of the ancient nations in central and western Asia. But with India it was quite a different case. Here the tendency to split up primitive peoples into small nations according to the deity each worshipped received a salutary check, and we find the worshippers of various deities welded together and disciplined into a nation of Vedic Aryans. What was that principle of which the operation brought this Indo-Aryan nation into being? The Vedas thus proclaim the answer to this question: **एकं सद्विप्रा बहुधा वदन्ति ।** It was from this synthetic wisdom that Vedic society and Vedic culture emanated, and it underlies the whole course of history in India as her very life-principle.

Time and again in her history, India had to encounter the same problem that had constituted the very travail of her birth, and time and again had she to voice forth through her spiritual heroes the harmonising life-principle of her civilisation to bring about a synthetic restatement of her religion. So if she is again confronted today, with the same problem of conflicting creeds and faiths, it would be disowning her whole life-history to fly away from that problem. Now therefore she has either to face and solve that problem, or die: there is no third alternative. In order to evade this riddle of the Sphinx, she cannot be dreaming today of political unity, for the real secret of unifying her various creeds and communities must have to be found out from within those inmost depths of their nature from which their life and history have proceeded. If religion be the formative, the determinative, the supreme principle in the life of a Hindu or a Mahomedan, no political sentiment can ever supply an adequate bond for their national unity. A nation can never exist or thrive simply as a coalition of men for serving secondary interests. So the only course open for India if she is to continue to live as a reborn nation in modern times lies through a unification of all her creeds and faiths.

Those who dream, therefore, of building up national life in India on the basis of a patched-up, superficial, political unity, do not understand India and her real problem. Being ignorant of those deepest forces which have guided and worked out her life-history, their hearts sink within them to see how their countrymen are split up today into a diversity of creeds and races. But fortunately enough, India did not count on them to solve her problem of religious diversities. Deep within the hidden recesses of her being, she had the solution of this problem preserved by her past in a potential form and it has become kinetic in the life of Sri Ramakrishna Paramahansa, for he demonstrated clearly through his individual life how this riddle of the Sphinx has to be solved in our collective life. And if there is any servant of India now who laments still over the insolubility of the problem of religious diversities in India, he must be a blind patriot who has failed in his foremost duty of studying the deeper suggestions and signs of his times. The problem in fact lies solved for us; but in our perversity we do not feel the necessity of accepting and applying that solution in the building up of our national life, for we are still manoeuvring most confidently to lay the foundation of the latter in politics.

Those who exert themselves to understand India before they go to make themselves useful in her service will be able to appreciate the axiomatic character of this truth, namely that neither national life nor national unity in India can have politics for its basis. Let them ponder deeply over the prophetic words of Swami Vivekananda uttered again and again on this subject: "Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other lines. With us, religion is the only ground along which we can move. \* \* For that is the theme, the rest are the variations in the national life-music. And that was in danger. It seemed that we were going to change this theme in our national life, that we were going to exchange the backbone of our existence, as it were, that we were trying to replace a spiritual by a political backbone. And if we could have succeeded, the result would have been annihilation. But it was not to be. So this power became manifest. I do

not care in what light you understand this great sage, it matters not how much respect you pay to him, but I challenge you face to face with the fact that here is a manifestation of the most marvellous power that has been for several centuries in India and it is your duty as Hindus to study this power, to find what has been done for the regeneration, for the good of India, and for the good of the whole human race through it."

Elsewhere Swamiji says: "In Europe, political ideas form the national unity. In Asia, religious ideas form the national unity. The unity in religion, therefore, is absolutely necessary as the first condition of the future of India. \* \* \* We see how in Asia, specially in India, race difficulties, linguistic difficulties, social difficulties, national difficulties, all melt away before this unifying power of religion. We know that to the Indian mind there is nothing higher than religious ideals, that this is the keynote of Indian life, and we can only work in the line of the least resistance. It is not only true that the ideal of religion is the highest ideal, in the case of India it is the only possible means of work; work in any other line, without first strengthening this would be disastrous. Therefore, the first plank in the making of a future India, the first step that is to be hewn out of the rock of ages, is this unification of religion." Let us discuss more fully next time how this unification of religion is to be brought about in India.

---

## NEWS AND MISCELLANIES.

THE 13th. Annual Meeting of the Ramkrishna Mission Home of Service, Benares was held on the 27th. October 1914, in the premises of the Home under the presidency of H. M. R. Hopkins Esq., I. C. S. Commissioner, Benares Division. Nearly 600 people assembled on the occasion. The proceedings commenced with the reading of the last Annual Report by Rai Rabinandan Prasad Bahadur, the Secretary of the Home. Then at the call from the chair, Pandit Iqbal Narain Gurtu, Secretary Theosophical Society rose and said that of the various functions in Benares the one they attended was most pleasing as they felt that they had not entirely neglected the poor and the desti-

tute of the place. In a place like Benares with pilgrims crowding all the year round, the aid the Home rendered was very important. After him Mr. Tarapurwala, Head Master Central Hindu Collegiate School said that an institution like this was a befitting memorial of a great sage. He commended the unselfish spirit in which service was rendered and the workers of the Home who without seeking any praise or reward went and searched out the poor and the needy and rendered aid to them. Several other speakers followed among whom were Babu Surendra Nath Ghosh, Solicitor, Calcutta, Babu Gouri Sankar Prasad Sahib, Vakil Benares and Mr. K. P. Chatterjee. The Chairman next rose and expressed his appreciation of the noble work carried on by the Home and concluded by asking the audience to help the institution materially by funds. With a vote of thanks to the chair proposed by Rao Baijnath Das Sahib the meeting dispersed.

Mr. H. O. A. Bartl, Secretary of the Pacific Vedanta Centre writes from San Francisco:—

On the 13th. of August a Vedanta Society was organised under the spiritual guidance of Swami Prakashananda. This organisation will henceforth be known as the Pacific Vedanta Centre.

The hall which forms the meeting-place of the Society is in a pretty part of the city (1362 Post Str.) centrally located and can with little trouble and small loss of time be reached from any part of the town. \* On Saturday, Sept. 5th. at 8 p. m. the Society was formally launched and the occasion was celebrated with music, recitations and speeches. Swami Prakashananda explained Vedanta elaborately in his lecture: Vedanta's Message to the Western World. At the close of the programme an offering in the form of cakes was passed around to the visitors. The hall was beautifully decorated for this occasion and the celebration well attended. This opening night promises a bright future for the Pacific Vedanta Centre.

THE R-k. Mission Sevashrama of Kankhal reports that its work during the three months, from June to August 1914, consisted mainly in relieving 57 indoor patients and 2720 outdoor patients. The total receipts during the period was Rs. 1049-10-9, which with the previous balance of Rs. 1706-13-1

added and total disbursements of Rs. 1092-14-3 deducted leaves a balance in hand of Rs. 1663-9-7. Besides the above receipts, the Sevashrama begs to acknowledge the following gifts in kind: (1) Sett Khatan Sing, Shikarpur, Sind, one iron bed worth Rs. 29-12, (2) Messrs. M. Bhattacharya & Co. Homœopathic medicines worth Rs. 4. (3) The Udbodhan Office, Calcutta, one copy of Raja-yoga. (4) H. H. Swami Brahmanandaji, Benares, 10 seers Palang-oil for burns. (5) Mr. Narayan Iyengar, Bangalore City, 36 mango grafts, including Ry. freight, worth Rs. 100.

THE following is the report of the Ramkrishna Mission Sevashrama, Brindaban for the months from January to September 1914: There were 209 indoor and 31,542 outdoor patients; of the latter 5812 were new patients and 25,730 their repeated numbers.

	Receipts	Rs.	As.	P.
To Subscriptions	... ..	800	4	3
„ Donations	... ..	1289	6	6
„ Building fund	... ..	2828	15	0
		<hr/>		
Total Receipts	Rs. ...	4918	9	9
„ Expenditure	„ ...	1738	11	3
		<hr/>		
Balance in hand including Building fund.	} Rs.	3179	14	6

DURING the month of September, 1914, there were 1686 cases relieved at the R-k. Mission Sevashrama of Allahabad and of this number, 902 were new cases and 766 their repeated numbers. The receipts during the month were Rs. 58-12 as. and the expenditure amounted to Rs. 48. Of other gifts from the public the Sevashrama acknowledges Re. 1-8 as. (as the cost of making almirah and clearing the compound) from Lala Sitaram, Dy. Collector and the printing free of charge of 200 post-cards from the Omker Press.

WE are glad to receive a copy of the Report of the valuable work done in the Ramkrishna Mission Orphanage Ashrama at Sargachi, Murshidabad, during a period of sixteen years from its establishment in 1898. A review of this report as well as the annual report of the Allahabad Sevashrama will be published next month in these columns.

ADVICES from Berlin received in Copenhagen describe the Germans as being depressed by their

defeat by Indian troops. They admit that it is impossible to meet the Indians in hand-to-hand fighting, owing to the Indian's greater strength and activity. It is reported that the British reserve the Indians in every battle till the moment for hand-to-hand combat arrives. It is believed in Berlin that two hundred thousand more Indians are coming, and it is hoped that one of them will be ordered to the Cape. Germany hoped that insurrection in the Transvaal would occur in August, in accordance with agreements with Beyers, so that Indians would be sent to the Cape, and not to Europe.

A war correspondent sends the following about the French love for their mothers:

The great affection Frenchmen bear their mothers has always impressed me. In the war it comes to the surface every now and then. A young soldier was wounded in his third engagement by a splinter of a shell, which crushed his right hand. The major spoke of amputating the hand. "Are you afraid?" he asked the wounded man; "No," was the answer, "but how shall I write to the mother?"

Another who evidently thought a lot of his mother was a sergeant in the 5th Army Corps. Writing from Dombasale, he says, "I have been mentioned for promotion for saving my wounded colonel and bringing him into safety. My sergeant-major had both his legs fractured by a shell. He was only five yards from me. The bullets whistled round me, and if I am still in the lands of the living it is because my time has not yet come. The good God wills that I should live to support 'ma pauvre petite maman.'

## IMPORTANT NOTICE.

### Bhagavan Sri Ramakrishna's Biography in English.

It was announced in the Prabuddha Bharata last month that the above biographical contributions from His Holiness Swami Saradananda will most probably begin to appear in our journal from this month, but in the interest of new subscribers it has been thought advisable to put off publishing the series during these closing months of the present year, so that the first installment may appear in the first month of the new year, 1915.—Ed. P. B.