

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वराशिबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

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UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA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

The three essentials of Hinduism are belief in God, in the Vedas as revelation, in the doctrine of Karma and transmigration.

If one studies the Vedas between the lines, one sees a Religion of Harmony.

One point of difference between Hinduism and other religions is that in Hinduism we pass from truth to truth—from a lower truth to a higher truth—and never from error to truth.

The Vedas should be studied through the spectacles of evolution. They contain the whole history of the progress of religious consciousness until religion has reached perfection in unity.

The Vedas are *anâdi*. The meaning of the statement is not as is erroneously supposed by some that the words of the Vedas are *anâdi* (without beginning) but that the spiritual laws inculcated by the Vedas are *anâdi* and eternal. These laws which are immutable and eternal have been discovered at various times by great men or Rishis.

When a number of people at various distances have a look at the sea, each man sees a portion of it according to his horizon.

Though each man may say that what he sees is the real sea, all of them speak the truth for all of them see portions of one wide expanse. So the religious scriptures, though they seem to contain varying and conflicting statements, speak the truth, for they are all descriptions of that one infinite Reality.

When one sees a mirage for the first time, he mistakes it for a reality and after vainly trying to quench his thirst in it, learns that it is a mirage. But whenever he sees such a phenomenon in future, in spite of the apparent reality, the idea that he sees a mirage always presents itself to him. So is the world of Maya to a Jivan-Mukta (the liberated in life).

Buddhism is the rebellion of newly-formed Kshatriyas against Vedic priestcraft.

Hinduism threw away Buddhism after taking its sap. The attempt of all the Southern Acharyas was to effect a reconciliation between the two. Sankaracharya's teaching shows the influence of Buddhism. His disciples perverted his teaching and carried it to such an extreme point that some of the later reformers were right in calling the Acharyas followers "crypto-Buddhists."

OCCASIONAL NOTES.

THE question very often comes up for discussion as to the truth about Divine grace and self-exertion,—as to how are they related to each other? Some people have the strongest doubts about the self-sufficiency of human exertion in working out their own spiritual regeneration, while others maintain that God helps those only who help themselves and that it is no good relying upon Divine grace, for such reliance only lulls our energies to sleep while they require to be strongly exerted. Both these views imply no harmful attitude of mind, if they are the outcome of sincere and active aspirations after spiritual progress.

Whenever religious life is based on a belief in God holding intimate relations with man, reliance on Divine grace becomes a natural attitude of the mind. In the case of our earthly relations, do we not believe that the kindness of a parent or friend or a close relative may sometimes do for us what we cannot do for ourselves? If such reliance on our part is necessarily involved in our earthly relations, is it not natural that reliance on Divine grace would be a necessary part of our relation with God, if, of course, our belief in Him is not a mere passive notion, but an active principle in shaping our religious life? Thus it is best and most natural for those who worship a personal God to have some sort of reliance on Divine grace, but it is at the same time indispensable for them to see that their reliance may not degenerate into a sort of tacit plea for idleness to any extent. They should remember that sincere reliance on Divine grace, or sincere resignation to Divine will and providence, implies no small amount of self-exertion. In fact they constitute a form of self-exertion that seeks to supplant in every sphere of our activities the authority of our

little self by the authority of Divine will and providence. Thus real reliance on Divine grace and real resignation to Divine will should bring out all our Godward energies and impulses instead of making us idle in any way.

But unless reliance on God and His grace involves a constant reaching out of the soul towards Him, a constant brooding over His all-pervading love to which we make under all circumstances an undoubting self-surrender from moment to moment, it is apt to degenerate, as we have said, into a tacit plea for spiritual inactivity. It is then an indication of *Tamas* (spiritual inertness) and not an indication of *Sattwa* (spiritual enlightenment). For example, we sometimes find people opining that exert ourselves however we may, nothing can be achieved in religious life except by Divine grace. Now this opinion is absolutely of no value to him who forms it, if it remains all the time a mere opinion unattended with a ceaseless uplifting of the heart for receiving Divine grace. As a mere opinion, however profoundly or frequently proclaimed, it forms only a stop-gap, an excuse, for idleness. Sometimes this opinion is but the offspring of despondency, but here also if, instead of inspiring the subtler activity of constant self-surrender to Divine grace, it blunts the keenness of the spiritual impulses and tends to suppress all self-exertion, it is a veritable evil to be got rid of by all means. Sometimes again, the same opinion may be but a lesson of hard-won experience; for sometimes it may happen to one, during that seemingly passive lull of the drooping energies after moments of high tension in worship or meditation, that his soul quietly opens out to a new bliss of vision or to a new light of peace, and he ascribes this happy result not to his own exertion which apparent-

ly was failing him on the eve of his new experience, but to the inscrutable workings of Divine grace. Here also the value of that opinion is to be appraised according as it heightens or lowers the impulse for spiritual self-exertion in some form or other.

Thus we see there is no royal road to spiritual progress. *Purushakâr* or self-exertion must work to that end in some form or other. Reliance on God or resignation to Him may constitute to some people the most acceptable form of self-exertion. To others the attitude of depending wholly on their own exertions may appeal more strongly, as in the case of the spiritual discipline of orthodox Jainism or in that of non-dualistic Vedantism of the type described, for example, in *Yoga-Vâshishtha*. The doctrine of Divine grace forms no part of Jainism. In fact, all systems of spiritual discipline in which the doctrine of *Karma* forms the pivot, have a tendency to discourage resignation to Divine grace. They maintain that according to the law of *Karma* no extraneous factor can operate within man in the working out of his salvation. Every circumstance favourable or unfavourable is of his own making. It is therefore detrimental to his real welfare to indulge in the false belief that any circumstance can exist or work in favour of his progress without *his* creating it by his own exertions. Even God is but the personification of that law of causation by which appropriate results follow appropriate efforts—विधिर्वन्द्यः सोऽपि प्रतिनियत-कर्मैकफलदा,—“the Great Dispenser is to be worshipped you say? Ah, He also is always the giver of such results only as are acquired by our *Karma*.” Thus the ultimate logic of this doctrine of *Karma* which is regarded as one of the foundations of the Vedantic philosophy seems clearly to preclude the efficacy of reliance on God. In Jainism or Buddhism, for example, the utmost had been made of such logical implications.

But discussion on every principle of life when carried towards ultimate conclusions lands us on the higher truths of the non-dualistic Vedanta. Whoever feels himself called to that higher outlook on human life and its facts is of course welcome to regard reliance on himself and reliance on God as being the two sides of the same shield, and even to rise to that attitude of absolute self-reliance which is the truest and noblest for a truth-seeker. But what is best for one may not be best for another. One may find it most natural and proper for him to think and work within the province of dualism. One may find it most encouraging and appealing to the inmost depths of his self-conscious nature to be working on the basis of a sweet reliance on the love of God. To such the doctrine of Divine grace will come with all the convincing force, with all the edifying virtue, of the highest truth. To them, no doubt, Truth has to appear in that guise. To them, the power that works behind their spiritual progress belongs wholly to God unless it be given to them to participate in it in the form of what they call their own exertions. To these devotees also, the doctrine of Divine grace is sure to unfold some day its logical conclusion, namely, the unity of that source from which all our spiritual exertions emanate, whether we call that unity our God or our real self. But the question is : how would we reconcile this doctrine of Divine grace with the fundamental doctrine of *Karma*?

The theory of *Karma* is highly metaphysical in its highest developments. *Karma* in this sense is the Becoming as distinguished from the pure Being. Conceive of the whole cosmos of experience, within and without, as one existence, so that every event, however small, in this cosmos affects the whole and is bound up inseparably with the life of the whole. Now *Karma* in its highest sense is both the whole, the one Unfolding Life, and the part, that is, every fact in it. *Karma* is

not something produced by man, but rather man is something produced by Karma. We recognise this Karma as human only when it manifests itself as a fact, or event in the sequence of man's life with which, of course, the life of the whole universe has become unified. In this sense, Karma denotes each link in that chain of cause and effect which constitutes man's life regarded as part and parcel of the life of the universe. The law of Karma is therefore a law which comprehends the events of human life within its wider field of operation, with this difference only that in the case of man its operations are attended with the phenomenon of self-determination which remains undetected and untraced in the case of external nature. But this self-determination as a phenomenon, as an appearance, as a *becoming*, is only a perpetual suggestion of Self-determination as the Noumenon, the Reality, the *Being*. In Karma therefore there is no *real* freedom for man, though *real* freedom is the Truth of his being. But the doctrine of Karma lays down a spiritual discipline in which through the constant assumption and postulation of this Truth of freedom the mazy web of Karma is sought to be pierced through. The doctrine of Karma therefore declares that man is perfectly free to work out his own salvation and this freedom should have to be fully asserted through absolute self-reliance.

But there is another aspect of the same doctrine of Karma, as we have explained it above. Every Karma of man has its ultra-human consequences,—favourable or unfavourable; for every Karma has its proper adjustment in the economy of the limitless universe, and the web of Karma extends through all previous births towards an eternal past, whereas man finds his consciousness limited by his present life and by the group of objects presented to his senses and his mind. According to the same doctrine of Karma, therefore, the consciousness of man as we find it

does not cover all the ground which his Karma occupies. This ultra-human realm of Karma brooding over every step that man takes in life, every act that he performs, is completely shrouded in mystery. You do not know what its bearing towards you would be in every future moment of your life. Instead of allowing this mysterious not-self of Karma to weigh over itself like a nightmare, the human mind assumes and asserts in its place the ultimate Truth of all objectivity, of all non-selfhood, as in the case of the more orthodox advocates of the Karma theory, the ultimate Truth of all selfhood, namely, freedom, is assumed to take the place of that mystery of self-determination which is unreal. Now this Truth of all non-selfhood is Love which ultimately makes self of all that is not-self. The doctrine of reliance on a God of Love, therefore, is not as remote from the doctrine of Karma as it is generally considered to be. In fact, it is as much deducible from the theory of Karma as the other doctrine of self-reliance through perfect freedom.

Every system of spiritual discipline must be based on some fundamental assumption or other. Such an assumption is called a *Sambhādi Vrama* in Vedantic terminology,—an error which ultimately leads, however, to Truth, just as the glitter of a missing precious stone may lead a man to its rediscovery though by itself it is not that precious stone. Vedānta in this way imparts the strength of self-assurance to every system of spiritual discipline. Its dictum rings clear that the Goal lies already realised within every human soul and the inner process of revelation,—like the blowing away of mist by the fitful wind,—is essentially the same whether you call it the working of Divine grace or the self-exertion of the human will, for Divinity and Manhood are mutually implied terms as applied through intellectual differentiation to the same comprehensive entity manifested in Maya. There can be no absolute distinction between Divine

grace and human exertion, as either assumes the form of the other. This is the truth about the problem as Vedanta finds it out for us.

THE FOLD OF RELIGION.

ONE important truth which man in modern times has to understand and lay to heart is that no human being is excluded from religion. In creed there is exclusiveness, in religion there is none. The Christian creed created the term 'heathen,' the Islamic creed created the term 'kafir,' the Hindu social discipline created the term 'mlechchha.' But religion in modern times has appeared in full authority to abolish these terms of religious exclusion. The fold of religion lies marvelously universalised.

Universalisation is the keynote of the modern age. In the world of thought and culture, monopoly is fast becoming an impossible phenomenon, and access to truth lies open to every human being irrespective of his belonging to any sect, or cult, or order, or school. The simple fact of his humanity suffices to make him eligible to every truth in the custody of modern thought and culture. Culture is going to be wonderfully universalised, and religion proclaims today the same fact about itself. Its door is open to all. There is none so heretic or heathenish, none so atheistic or profane, none so depraved or fallen, but finds himself invited and allotted a place into the fold of religion.

Consciously or unconsciously, every man in this world is trying to find out and assert in life that real, permanent *substance* to which he applies the term 'I,' and religion is that which seeks to give to that universal human effort the conscious self-consistency of a well-regulated process. Religion therefore should be something naturally acceptable to every man without exception. Being founded on the very necessity which impels man to live the

life that is given him to live, its scope is as wide as human life itself, and no man should have any occasion to complain that religion is too high, or too narrow, or too dogmatic to suit his own life-problems.

But what alienates a man from religion is his own narrow idea about its real nature and function. Every man's idea of religion is generally derived either from the way he has been taught to practise it or from the way he finds people practising it. But religion in practice has everywhere to run into particular grooves of dogma and ritual. The larger truth about religion therefore becomes obscured by the particular form it has to assume in particular instances. Whenever usually we speak of religion, we mean by it either your religion or mine or anybody else's. But there is a broadness, a majesty, of religion irrespective of what form any sect or cult or creed gives it to suit the minds of its advocates. It is this religion *in itself* that we have got to preach to mankind today, for religion in this sense promises to bring to every human being its assurance and solace, its aid and edification, in some possible form acceptable to him. Religion in this sense has its fold wide enough for every type of human being.

This universal aspect of religion is a science which comprehends all the phenomena of life and its problems in order to give their interpretation and solution the ultimate spiritual direction,—a direction, namely, in which the possibility of a permanent self-realisation which they presuppose becomes a reality. This science takes up every man's problems on their own peculiar issues, taking note of all particulars of his belief and unbelief, the points of view his mind is capable of and possibilities that incubate within it for immediate development. Then it sets up a spiritual goal before him just as high as his ability to idealise and as much towards the drift and setting of his life as possible. This ideal shines full upon the inner meaning and value of all his problems and pursuits and

opens out to him a vista along which he has to work up his way. The ministrations of religion are brought in this way within the reach of every man, whatsoever be his calling, his temperament, his predilections and prejudices in life.

It is this science of religion that demonstrates its unity and universality. It is this science and not any particular "ism," which it is the mission of India to offer to mankind. If this science makes any demand on human faith, that demand is no more unreasonable or improper than what is implied in accepting scientific hypotheses. Therefore like the temple of science, the temple of religion offers universal access.

Now in view of this unlimited scope of religion, it may be deemed necessary to explain and reconcile certain statements ascribed to Divine Teachers of religion which seem to put a bar of unfitness against certain types or classes of men. An instance in point is afforded by that Biblical passage where it is described by Christ to be an easier feat for a camel to pass through the eye of a needle than it is for a rich man to enter heaven. A subscriber of this journal drew our attention, the other day, to a saying in record of Sri Ramakrishna Paramahansa in which men following certain professions are marked out as incapable of acquiring Bhakti or love of God. How are such statements to be reconciled to the fact that the fold of religion is all-inclusive?

When wealth or certain professions are said to imply such disqualification, what is meant evidently is that they tend to make the human mind ill-disposed towards higher religious efforts involving renunciation or non-attachment. Such evil disposition may of course exist in the human mind otherwise than as the outcome of particular professions or of opulence. So what these statements in question, made in the form of generalisations based on experience, seek to emphasize is not so much the absolute incompatibility of

certain professions to religion as their almost invariable *tendency* to produce the evil disposition referred to above. They are simply warnings and not absolute prohibitions, uttered in view of those who pledge themselves to unhampered progress in religion. They may even form higher injunctions to be guided by for those only who are ready to sacrifice every other interest and concern in life for the sake of religion. If they condemn certain professions, they do not condemn them from the standpoint of ordinary life as lived in the world. Religion has to minister to the needs of man in every stage of life, so its ministrations in respect of some stage may very well differ in point of completeness or rigour from those in respect of a lower one.

Many instances may be cited from Sri Ramakrishna's teachings where he is giving his instructions with a tacit reference in his mind to this distinction in stage of life. A great religious teacher may be found to draw a line of distinction as between some spiritual aspirants and others, but never will he be found to draw a line to exclude any man from all hopes of a religious life or reclamation.

So what these statements in question really imply is not a closed door against *all* religious efforts but a positive hindrance to *higher* religious efforts. The story of the butcher saint, Dharmavyada, related in the Mahabharata, goes to show the superior power of religion to triumph absolutely over all circumstances of hindrance to its progress. But every person may not prove himself to be a fit medium through whom this superior power of religion may be made triumphant. So it is desirable that the teachings of the Masters should include warnings against obstacles to higher realisations which certain pursuits in life generally offer to man.

But we should all remember at the same time that it is religion that provides the most effective remedy for that spiritual disease which certain professions may be said to induce in the human soul. It is religion, when prac-

tised with the sincerity one is capable of, that cures all hostile disposition of the human mind towards its own higher activities and gradually prepares and disposes it for that higher renunciation at the touch of which any pursuit of life may fall off from man if necessary. Not only is the fold of religion as wide as human life, but its power to save is as far-reaching as the depth of human complexity in worldly attachment and sin.

EPISTLES OF
SWAMI VIVEKANANDA.

XV.

54 W 33rd St., New York.
The 14th Feb., 1894.

Dear Mrs. B—

Accept my heartfelt gratitude for your motherly advice. * *

* * How can I express my gratitude to you for what you have already done for me and my work, and my eternal gratitude to you for your offering to do something more this year? But I sincerely believe that you ought to turn all your help to Miss Farmer's, Greenacre work this year. India can wait as she is waiting centuries, and an immediate work at hand should always have the preference.

Again, according to Manu, collecting funds even for a good work is not good for a Sannyasin, and I have begun to feel that the old sages were right. "Hope is the greatest misery, despair is the greatest happiness." I had these childish ideas of doing this and doing that. These appear like a hallucination to me now. I am getting out of them.

"Give up all desire and be at peace. Have neither friends nor foes and live alone. Thus shall we travel having neither friends nor foes, neither pleasure nor pain, neither desire nor jealousy, injuring no creatures, being the cause of injury to no creatures—from mountain to mountain, from village to village preaching the name of the Lord."

"Seek no help from high or low, from above or below. Desire nothing,—and look upon this vanishing panorama as a witness and let it pass."

Perhaps these mad desires were necessary to bring me over to this country. And I thank the Lord for the experience.

I am very happy now. Between Mr. L— and I, we cook some rice and lentils or barley and quietly eat it, and write something or read or receive visits from poor people who want to learn something, and thus I feel I am more a Sannyasin now than I ever was in America.

"In wealth is the fear of poverty, in knowledge the fear of ignorance, in beauty the fear of age, in fame the fear of backbiters, in success the fear of jealousy, even in body is the fear of death. Everything in this earth is fraught with fear. He alone is fearless who has given up everything."

I went to see Miss C— the other day and Miss Farmer and Miss Thursby were also there. We had a nice half-hour and she wants me to hold some classes in her home from next Sunday.

I am no more seeking for these things. If they come the Lord be blessed, if not, blessed more be He.

Again accept my eternal gratitude.

Your son,
Vivekananda.

XVI.

54 W. 33rd St., New York.
The 21st Marce, 1895.

Dear Mrs. B—

I am astonished to hear the scandals the R— circles are indulging in about me. Don't you see, Mrs. B—, that however a man may conduct himself there will always be persons who invent the blackest lies about him. At Chicago I had such things every day against me!

And these women are invariably the very Christian of Christians!.....I am going to have a series of paid lectures in my rooms

(down stairs), which will seat about a hundred persons, and that will cover the expenses.....Miss H has been very kind to me and does all she can to help me.

My master used to say that these names as, Hindu, Christian, etc., stand as great bars to all brotherly feelings between man and man. We must try to break them down first. They have lost all their good powers and now only stand as baneful influences under whose black-magic even the best of us behave like demons. Well, we will have to work hard and must succeed.

That is why I desire so much to have a centre. Organisation has its faults, no doubt, but without that nothing can be done. And here, I am afraid, I will have to differ from you—that no one ever succeed in keeping society in good humour and at the same time do great works. One must work as the dictate comes from within, and then if it is right and good, society is bound to veer round perhaps centuries after he is dead and gone. We must plunge in heart and soul and body into the work. And until we be ready to sacrifice everything else to one *Idea* and to *one* alone we *never, never* will see the Light.

Those that want to help mankind must take their own pleasure and pain, name and fame, and all sorts of interests, and make a bundle of them and throw them into the sea, and then come to the Lord. This is what all the masters said and *did*.

I went to Miss C—'s last Saturday and told her that I would not be able to come to hold classes any more. Was it ever in the history of the world that any great work was done by the rich? It is the heart and the brain that do it ever and ever and not the purse.

My *idea* and all my life with it,—and to *God* for help; to none else! This is the only secret of success. I am sure you are one with me here. * *

Ever yours in grateful affection,
Vivekananda,

IN THE HOLY LAND.

(Continued from page 133.)

THROUGH THE HOLY CITY.

From Jericho, where we spent the best part of two days, we returned to Jerusalem, no incident marking our journey which proceeded in leisurely fashion, except that one of our three horses fell lame and was allowed to run loose by the side of the carriage. The approach to Jerusalem from Jericho and Bethany is really grand, and no one can have cause for disappointment who sees it from the east. One bursts at once on the two great ravines which cut the city off from the surrounding tableland, and has a most lovely vision of the "Dome of the Rock." The other buildings of Jerusalem which appear in sight are few, and for the most part unattractive. The Armenian Convent, the Castle with Herod's Tower, the two domes which surmount the Holy Sepulchre and the Basilica of Constantine, and the dome of the Mosque of David: these are the only objects which break from various points the sloping or level lines of the city of the Crusaders and Saracens. But none of these is enough to elevate its character. What, however, these fail to effect, is in an instant effected by the "Mosque of Omar." From whatever point the beautiful dome of "The Noble Sanctuary" emerges to view, it at once dignifies the whole city. The Mosque raised on a square marble platform, the circumjacent enclosure diversified by lesser domes, fountains and trees, secluded as some cathedral garden, is a conspicuous and imposing spectacle.

Armed with a careful knowledge of the places we were about to visit, we devoted the next day to a general prospecting of the interior of the city and its immediate surroundings. Starting from the Jaffa Gate, we passed through the market-place, on the north side of which is an arcade of shops. Here are

exhibited for sale the usual farago of Eastern curiosities, scattered about in picturesque confusion. The main local industry of Jerusalem is the production of souvenirs and articles *de piété* in olive-wood and mother-of-pearl. Crucifixes, crowns-of-thorns, dried flowers, black stone from the Dead Sea, rosaries and beautifully carved mother-of-pearl shells, find a ready sale, and a very lucrative business is done in the winter months. For a few *piastres*, rosaries can be sanctified by being placed on the altar of the Holy Sepulchre.

On the west side stands the Tower of David, now the Citadel of the Turkish garrison. Facing the citadel is the English church, associated with the London Jews' Society, and known as Christ Church. Past the Turkish barracks, we come to a narrow lane which brings us to the residence of the Armenian Patriarch, College and extensive Monastery for the accommodation of the Armenian pilgrims. In the well-wooded garden which lies around, these buildings seem shut off as by a veil of quiet. The church is dedicated to St. James and built on the reputed site where the saint was beheaded. The church is adorned with valuable tiles, many of them with quaint Scriptural designs. An antique and beautiful chair of inland wood-work and ivory, in which the president of the First Council of Jerusalem is said to have sat, is shown, and the pictures, vestments and altar-vessels belonging to the church are very choice. Outside the entrance is a curious and old-fashioned gong for summoning the Brothers to worship. From the church, we ascend a gentle acclivity to Mount Zion and come across some important remains of the ancient city, including the rock scarps of an old citadel and some spacious rock-cisterns. Turning to the right we see an edifice, known as the House of Caiaphas, and near the Zion Gate a mass of buildings commonly called the Tomb of David and the Sepulchres of the Kings of Judah. An interesting tradition attaches to

the place, for here is shown the so-called Coenaculum, or upper chamber, where the Last Supper is supposed to have been held, and the descent of the Holy Ghost on the Day of Pentecost was also believed to have occurred here. The buildings were originally in the hands of the Franciscan monks, but they have been in possession of the Moslems for more than three hundred and fifty years. Before leaving this part we visited the new and handsome church that was being erected by the Roman Catholics of Germany, which has a lofty tower, and adjoining is a new monastery for Benedictine monks.

Continuing inside the wall and going down the valley we reach the *Bâb-el Moghâribeh* and to our right near an angle of the Temple Area we observe the spring of a huge arch projecting from the Western wall: this is "Robinson's Arch," so called from its discoverer, Dr. Robinson, who first identified it as belonging to the southernmost of the two viaducts, which in Herod's time connected the Temple with Mount Zion. Entering a narrow paved lane on the right, we arrive at

THE JEWS' WAILING-PLACE.

By a strange irony of fortune, the Jews who formerly excluded all Gentiles from the Temple Area, are now themselves debarred from entering the precincts of the "Noble Sanctuary," from the superstitious fear that they may inadvertently walk over the Sacred Ark, which they think is somewhere here hidden beneath the ground. Deep down in a quiet corner, a part of the wall of the old Temple built by Solomon, is still standing. Some of the stones are 25 feet in length and greatly weather-worn and cracked, but the Jews have worn them more by kissing them and placing their hands on them, for they are regarded with the greatest reverence. Most touching is the scene enacted day by day, more especially every Friday and Saturday, at this remnant of the Temple, where large numbers of Jews congregate to wail

and lament the loss of the Temple when Solomon in all his glory ruled over the land. They mourn to think that their Temple is now desolate, that their city is governed by strangers and that their people are still outcasts from their own land. The Lamentations of Jeremiah and the 79th and 102nd Psalms, chanted in Hebrew, form the foundation of their penitential outpourings and their sorrowful supplications to the Redeemer of Zion to gather again the children of Jerusalem, so that the Kingdom may return to the Holy Hill and solace may come to those who grieve over the city. I felt it profoundly moving to listen to these litanies of sorrow and agony which are ever rising from the lips of the Jews, and the sight of these emotions so sincerely expressed cannot but appeal to the common humanity within us.

I was roused from my contemplation of this affecting sight by Gabriel, who had been planning another expedition for the afternoon and now proposed that we should return to the hotel. To this I unhesitatingly agreed, for the morning had been an arduous one and I was beginning to wish for the gentle comfort of relaxation and the restorative of a simple repast. Lest it be thought for a moment that the abundance of sight-seeing ever became tedious, let me hasten to add, that after luncheon and an hour's rest I was quite ready to carry out the remainder of our programme.

OTHER PLACES OF INTEREST.

We walked through the City turning our steps in an easterly direction towards the "Gate of our Lady Mary," which is generally called St. Stephen's Gate. From hence we went westwards along the main street and came to the grounds on which stand the Monastery and Church of St. Anne. We pass through a gateway and the church faces us. It is dedicated to the mother of the Virgin Mary, who was supposed to have lived in a cave, still to be seen in the crypt. In the seventh century a church stood upon this site, but the present edifice

dates from the crusades and is of the twelfth century. The Greek Catholics, sometimes called Melchites, are now in possession of it. In the immediate neighbourhood is an area of ground which has been excavated, and here were found the ruins of two churches built over an underground reservoir reached by stone steps. The reservoir consists of twin pools, round which formerly ran arched porches or corridors, five in number. This is credited to be the site of the Pool of Bethesda. This was certainly the belief at the time the lower of these two churches was built, for near the place where the baptistery was, may be seen a faded fresco representing the "moving of the waters" by the angel.

As we leave the grounds of St. Anne, we approach the great Catholic Monastery and soon afterwards come to the Turkish barracks, on the site of the Castle of Antonia, a portion of which was the official residence of the Roman Governor, Pontius Pilate. A little further on we are attracted by the Ecce Homo Arch, spanning the street, and on our right is the Convent of the Sisters of Zion. My dragoman suggested that I should visit this Institution to inspect the architectural remains which are to be seen within the Convent. A bell was rung and almost at once the door was opened by a Sister who smiled welcomingly when she saw her visitors and bade us enter. She took us to the chapel and drew our attention to the continuation of the Ecce Homo Arch, with a smaller arch beside it, the latter being just behind the beautiful altar of the Chapel. Here, the upholders of ecclesiastical tradition tell us that we have the principal entrance into the great court or quadrangle that stood in front of the Governor's Palace. The Sister pointed out some interesting pieces of Roman pavement: on some of the stones are still distinctly to be seen the chequer lines cut in the pavement, where the Roman soldiers played their games of dice.

At the Castle of Antonia commences the

Via Dolorosa, or "Way of Sorrows," so called because our Lord is said to have borne His cross up this street when on His way to the place of crucifixion. Surely no Christian traveller can follow where His blessed feet have trod without a passing emotion! We are shown the various places in this locality which have been repeated again and again in pictures and in calvaries in France and Italy: the spot where Veronica is said to have received the sacred cloth, the threshold where is believed to have stood the Scala Sancta, now worn by the ceaseless toil of Roman pilgrims in front of St. John Lateran. The place where Simon of Cyrene met the procession and was compelled to bear the cross as far as Calvary, is within a short distance of the Via Dolorosa.

At the bottom of the hill we enter the lane which leads to the Damascus Gate. This gate is called in Arabic, *Bâbel-'Amîd*, or the "Gate of the Column" because in ancient times there was set up contiguous to the Gateway a column, which was apparently the *Milliarium Aureum* of Jerusalem. This was the centre from which the great roads to different parts of the country diverged (as indeed they do now), and the starting-point from which the Roman mile-stones began to be numbered. London also had its *Milliarium Aureum*, a fragment of which still remains, namely, the celebrated "London stone," which is affixed to the wall of St. Swithin's Church in Cannon Street. Rome had its own *Milliarium Aureum* a gilt pillar erected in the Forum.

Standing outside the Damascus Gate, we notice immediately confronting us, a remarkable hill shaped like a skull, and this some believe to be the True Calvary, and close by is the "Garden Tomb," neither of which, however, is authenticated. We visited the church of St. Stephen which belongs to the Roman Catholic Theological College of the Dominicans, one of whom very courteously showed us the church, the rock-cut tombs and other places of interest. Some underground caverns,

called Solomon's Quarries, where stones were hewn for the building of his Temple were inspected by us: also the Grotto of Jeremiah and adjacent to this, the traditional "Place of Stoning," where St. Stephen suffered martyrdom.

(To be continued).

C. E. S.

DR. J. C. BOSE IN LONDON.

(From the London Daily News and Leader of the 2nd July).

THE HUMAN PLANT.

IN these days it seems to be impossible to live for more than a few weeks at a time without receiving some more or less serious mental shock. Soon after you have recovered from seeing an aeroplane weighing half-a-ton leave the ground, you are called on to make a mental adjustment which will reconcile you to travelling in a train hanging in mid-air, and in another day or two you may find yourself face to face with the adventures of speaking to someone fifty miles away without the aid even of a wire. It is getting a little difficult to keep up with science.

LIKE HUMAN BEINGS.

Just now Professor J. C. Bose—a Hindu scientist who has been sent by the Government of India to lay the results of his discoveries before the Western scientific world—is giving people shocks in Maida Vale. If you watch his astonishing experiments with plants and flowers, you have to leave an old world behind and enter a new one. The world where plants are merely plants becomes mercilessly out of date, and you are forced abruptly into a world where plants are almost human beings. Professor Bose makes you take the leap when he demonstrates that plants have a nervous system quite comparable with that of men, and makes them write down their life-story. So you step into yet another world.

SUDDEN DEATH.

Perhaps the most amazing experiment is one showing the actual death of a plant. This does not sound very wonderful—but have you ever seen a plant die? You have seen it gradually fade and wither; but it actually died long before it faded.

Have you ever seen it die abruptly, as a man dies? Have you seen the death struggle of a plant? That is what Professor Bose shows you—and it is a disturbing thing to watch. It gives a plant a human quality.

The experiment is not easy to describe; but this is briefly what you see. In a darkened room you see a strip of light on the wall, and this light moves slowly to the left. Quite suddenly it hesitates and quivers and struggles, and then moves slowly to the right. It is when the light hesitates and quivers and struggles that you are watching the death of the plant.

WHAT KILLS IT.

One of the Professor's great difficulties was to know how to kill a plant suddenly enough. When you pick a rose you kill it, but not abruptly. There is still a little nourishment for it in the stem, and its collapse is gradual. Such a death does not lend itself to dramatic demonstration. But Prof. Bose found that water at a high temperature—say, 140 degrees Fahrenheit—would kill a plant suddenly, and he worked out a very ingenious way of showing this. First he cuts the stem of a plant so that it forms a spiral, and on the outside of the spiral he fixes a little piece of glass which will reflect light that is thrown on to it. Then he puts the stem in warm water. Under the congenial influence of the warmth the tendency is for the stem of the plant to expand. It enjoys the stimulant of the warmth, just as a man will enjoy the stimulant of a hot bath, and it shows its appreciation by expanding.

Being cut in the form of a spiral the stem is bound to turn slightly as it expands, and this movement is thrown by the little piece of glass through a lens on to the wall. As the temperature of the water is gradually increased, the movement, shown so dramatically by the strip of light on the wall, increases. But there comes a moment when the heat of the water is too much for the plant—when, in fact, it is in danger of being scalded to death, just as a man would be scalded if he were held in water which was gradually heated to boiling point. And the plant's nervous system collapses just as the man's system would collapse. The strip of light on the wall pauses and quivers for a second, and then returns along its path. It has died suddenly—scalded to death—and the backward movement of the light is but a dramatic reproduction of the con-

traction of its body—that contraction which immediately follows death.

THEIR SURPRISING FEELINGS.

Other experiments showing the feelings of plants are equally surprising. Prof. Bose employs a compulsive force which causes the plant to give an answering signal—a twitch in reply. These signals are automatically recorded on the delicate instruments the professor has invented and the records reveal the hidden feelings of the plant. Some idea of the delicacy of the instruments may be gained from the fact that they can record a time interval so short as the 1,000th part of the duration of a heart-beat.

The Professor connected a plant with the instrument, and then lightly struck one of the leaves. At once it was clear that the plant felt the blow just as a man would feel a blow. That is, its whole nervous system was affected, and its pulse, written down by the ingenious recorder, varied with the severity of the blow. The Professor gave the plant a little stimulant. At once the height of the pulse was increased. It was given a depressing drug and the effect was quickly seen in the feebler beating of the pulse.

MAKING IT DRINK.

There was something almost humiliating in this sensitiveness of a mere plant to the very same agents to which men and women respond. No one would object to a plant being refreshed by water; but what right has it to enjoy, as it were, a cup of tea? When Professor Bose gave the plant a dose of alcohol its response through the recorder was ludicrously unsteady. One had the humiliation of watching a drunken plant. The plant is, indeed, always too "brotherly." Too much food makes it lethargic and incapable of reply, but the removal of the excess removes the lethargy.

The resonant recorder indicates the time taken by the plant to perceive a shock, and here again there is considerable likeness to humanity, for a stoutish plant will give its response in a slow and lordly fashion, but a thin one attains the acme of its excitement in an incredibly short time—in the case of mimosa in the six hundredth part of a second. The perception part of the plant becomes very sluggish under fatigue. When excessively tired or bored it loses for the time all power of perception,

and requires a rest-cure of at least half an hour to restore its equanimity.

TOO SHELTERED LIFE NOT GOOD.

That the too sheltered life is no better for plants than for a man is suggested by another interesting experiment. A plant which was carefully protected under glass from outside blows looked most sleek and flourishing, but its conducting power was found atrophied or paralysed. Yet when a succession of blows were rained on this effete and bloated specimen, the stimulus canalized its own path of conduction, and the plant soon became more alert and responsive, and its nervous impulses were very much quickened.

It is impossible for a spectator of the Professor's experiments to make any attempt to separate himself from the rest of life. In the matter of automatic heart-beats the Indian plant *Desmodium Gyranis* shows remarkable activity, and Professor Bose, by obtaining records of these pulsations, shows that the throbbings in the plant are affected by external agents precisely the same way as the heart-beats of an animal. Thus, in plant, as in animal life, the pulse-frequency is increased under the action of warmth and lessened under cold. Under ether the throbbing of the plant is arrested, but revival is possible when the vapour is blown off. Chloroform is more fatal. There is, too, an extraordinary parallelism in the fact that those poisons which arrest the beat of the heart in a particular way arrest the plant pulsation in a corresponding manner. Also, taking advantage of the antagonistic reactions of specific poisons, Professor Bose has been able to revive a poisoned leaf by the application of another counteracting poison.

PLANTS AND LATE HOURS.

To find whether the plant varies in its state of responsiveness, Professor Bose has subjected *mimosa* (a plant especially sensitive and useful for this line of work) to uniform shocks repeated every hour of the day and night. And he was rewarded by the discovery that plants keep very late hours. Contrary to current views, the plant is awake till early in the morning, falling into deepest sleep between 6 and 9 a. m., when it becomes quite insensitive. It wakes gradually, and by noon is fully awake, becoming lethargic as the afternoon passes, to sleep again in the early morning.

The superiority of a man must, in fact, be established on a foundation more secure than sensibility. The most sensitive organ by which we can detect an electric current is our tongue. An average European can perceive a current as feeble 6.4 microamperes (a microampere is a millionth part of the unit of current). Possibly the tongue of a Celt may be more excitable. But the plant *mimosa* is ten times more sensitive than this, and it is not in the case of special plants that this sensitiveness is felt. Nothing could appear more stolid than the common radish. But under the persuasion of Professor Bose's instruments it responds vigorously to stimuli.

That the establishment of this similarity of responsive actions in the plant and animal will be found of the highest significance is evident from the enthusiastic reception of these discoveries at Oxford, Cambridge, London, and Continental scientific centres. By study of the vegetable organisms the more complex physiological reactions of the human being may be understood. Thus, as Professor Bose says, community throughout the great ocean of life is seen to outweigh apparent dissimilarity. Diversity is swallowed up in unity.

THE PARABLES OF SRI RAMAKRISHNA.

V

THE PARABLE OF NĀRADA'S LESSON.

While seated high in Vishnu's paradise
In presence of the Lord,—
Conceit just peeped into Nārada's heart
And touched its inmost chord.

"There's none like me in Lord's devotion great,"
The Sage Divine so thought,
The Lord omniscient read his heart at once
And thus a lesson taught :

Suggested He that in a certain place
There lived His Bhakta* great,

* i. e., a devotee.

Nârada sure would deem it pleasure high
If him as friend he met.

To earth went forth and seeking for the spot,
Reached it the heavenly bard;
But saw there none except a farmer poor
For living toiling hard.

The live-long day Nârada found the man
On fields to sweat and plod;
He found no time to even take the path
Which Bhaktas all have trod.

At dawn when rising from his bed he took
The name of God in haste;
Again he uttered it when spared to sleep,—
That was his piety best!

This rustic soul, care-worn with earthly toils,
A Bhakta how could be?
Of Bhakta's ways no trace the Sage could note,
So wondered greatly he!

With doubt perplexed the Sage returned from earth
And set forth in detail
How not one pious feature could he find
In farmer's life to dwell.

Lord Vishnu smiled and asked the Sage to go,
In hand a cup of oil,
All round the city and return to show
One drop unspilt on soil.

Some hours passed before Nârada came,
The brimful cup in hand;
"How often hast thou said my name in mind?"
So did the Lord demand.

"Not once of course throughout those hours long
The vessel carried I,
For full on saving it from running o'er
My mind had I to ply."

"Ah! ponder o'er the task," the Lord replied,
"The farmer has to do,—
The burden greater much in life to bear,—
The mind more busy too.

"With duties harder much to do, see, still
He utters twice my name,

"While with a cup to hold your mind you failed
But once to do the same!

"Admit, therefore, how great a Bhakta he,
The farmer whom you met;
In outward form so poor, Love strengthens more
In spirit when so great."

—P. S. I.

NATURE AND MAN.

[*An Unpublished Class-lecture by the Swami
Vivekananda.*]

THE modern idea of nature includes only that part of the universe that is manifested on the physical plane. That which is generally understood to be mind is not considered to be nature.

Philosophers endeavouring to prove the freedom of the will have excluded the mind from nature; for as nature is bound and governed by law, strict unbending law, mind, if considered to be in nature, would be bound by law also. Such a claim would destroy the doctrine of free will; for how can that be free which is bound by law?

The philosophers of India have taken the reverse stand. They hold all physical life manifest and unmanifest to be bound by law. The mind as well as external nature, they claim, is bound by law, and by one and the same law. If mind is not bound by law, if thoughts we think are not the necessary results of preceding thoughts, if one mental state is not followed by another which it produces, then mind is irrational, and who can claim free will and at the same time deny the operation of reason? And on the other hand, who can admit that the mind is governed by the law of causation and claim that the will is free?

Law itself is the operation of cause and effect. Certain things happen according to other certain things which have gone before. Every precedent has its consequent. Thus it is in nature. If this operation of law obtains in the mind, the mind is bound, and is therefore not free. No, the will is not free. How can it be? But we all know, we all

feel, that we are free. Life would have no meaning, it would not be worth living, if we were not free.

The Eastern philosophers accepted this doctrine, or rather propounded it, that the mind and will are within time, space and causation, the same as so-called matter; and that they are therefore bound by the law of causation. We think in time; our thoughts are bound by time; all that exists, exists in time and space. All is bound by the law of causation.

Now that which we call matter and mind are one and the same substance. The only difference is in the degree of vibration. Mind at a very low rate of vibration is what is known as matter. Matter at a high rate of vibration is what is known as mind. Both are the same substance; and therefore, as matter is bound by time and space and causation, mind which is matter at a high rate of vibration is bound by the same law.

Nature is homogeneous. Differentiation is in manifestation. The Sanskrit word for nature is Prakriti, and means literally differentiation. All is one substance but it is manifested variously.

Mind becomes matter, and matter in its turn becomes mind. It is simply a question of vibration.

Take a bar of steel and charge it with a force sufficient to cause it to vibrate and what would happen? If this were done in a dark room, the first thing you would be aware of would be a sound, a humming sound. Increase the force and the bar of steel would become luminous; increase it still more and the steel will disappear altogether. It would become mind.

Take another illustration: If I do not eat for ten days I cannot think. Only a few stray thoughts are in my mind. I am very weak and perhaps do not know my own name. Then I eat some bread, and in a little while I begin to think; my power of mind has returned. The bread has become mind. Similarly, the mind lessens its rate of vibration and manifests itself in the body, becomes matter.

As to which is first matter or mind, let me illustrate: A hen lays an egg; the egg brings out another hen; that hen lays another egg; that egg brings out another hen, and so on in an endless chain. Now which is first the egg or the hen? You cannot think of an egg that was not laid by a

hen, or a hen that was not hatched out of an egg. It makes no difference which is first. Nearly all our ideas run themselves into the hen and egg business.

The greatest truths have been forgotten because of their very simplicity. Great truths are simple because they are of universal application. Truth itself is always simple. Complexity is due to man's ignorance.

Man's free agency is not of the mind, for that is bound. There is no freedom there. Man is not mind, he is soul. The soul is ever free, boundless, and eternal. Herein is man's freedom, in the soul. The soul is always free, but the mind identifying itself with its own ephemeral waves, loses sight of the soul and becomes lost in the maze of time, space and causation,—Maya.

This is the cause of our bondage. We are always identifying ourselves with the mind, and the mind's phenomenal changes.

Man's free agency is established in the soul, and and the soul realising itself to be free, is always asserting the fact in spite of the mind's bondage: "I am free! I am that I am! I am that I am!" This is our freedom. The soul ever free, boundless, eternal, through æons and æons is manifesting itself more and more through its instrument, the mind.

What relation then does man bear to nature? From the lowest form of life to man, the soul is manifesting itself through nature. The highest manifestation of the soul is involved in the lowest form of manifest life, and is working itself outward through the process called evolution.

The whole process of evolution is the soul's struggle to manifest itself. It is a constant struggle against nature. It is a struggle against nature and not conformity to nature that makes man what he is. We hear a great deal about living in harmony with nature, of being in tune with nature. This is a mistake. This table, this pitcher, the minerals, a tree, are all in harmony with nature. Perfect harmony there, no discord. To be in harmony with nature means stagnation, death. How did man build this house? By being in harmony with nature? No. By fighting against nature. It is the constant struggle against nature that constitutes human progress, not conformity with it.



THE VAIRAGYA-SATAKAM
OR THE HUNDRED VERSES ON RENUNCIATION BY VAKTRIHARI.

वैराग्यशतकम् ।

(Continued from page 134).

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं
विपाकः पुण्यानां जनयति भयं मे विमृशतः ।
महद्भिः पुण्यौघैश्चिरपरिगृहीताश्च विषया
महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम् ॥११

11. I do not find the virtuous distinction produced (by ceremonial observances) through life after life to be conducive to well-being, for the sum of such virtuous merits when weighed in mind inspires fear in me. Enjoyments earned by great accession of merit multiply so greatly in the case of people attached to them only to bring them misery and peril.

विपाकः पुण्यानां etc.—The idea is to show the futility of good deeds performed in our earthly life with the object of enjoying happiness in the Heavens or the higher Lokas, for the heavenly enjoyments are transitory as being the result produced by our virtuous merits; when the force of these merits is spent out, the enjoyments must cease and the soul will again be drawn back to the cycle of births and deaths, until by Jnana or spiritual illumination, it has obtained Moksha or final release from the wheel of transmigration.

व्यसनमिव दातुं—It indicates that the enjoyment of pleasures in Heavens binds still more fetters on us by increasing our thirst and hence is the cause of an added volume of miseries.

अवश्यं यातारश्चिरतरमुपित्वापि विषया
वियोगे को भेदस्त्यजति न जनो यत्स्वयममून् ।
व्रजन्तः स्वातन्त्र्यादतुलपरिताषाय मनसः
स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥१२॥

12. The objects of enjoyment even after staying with us for a long time are sure to leave us sometime; then what difference their privation in this way makes to men,

that they do not of their own accord discard them? If the enjoyments leave us on their own initiative, i. e. if they tear themselves from us, they produce great affliction of the mind; but if men voluntarily renounce them they conduce to the eternal bliss of self-possession.

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं
यन्मुञ्चन्त्युपभोगभाङ्ग्यपि धनान्येकान्ततो निः-
स्पृहाः ।
संप्राप्ताश्च पुरा न संप्रति न च प्राप्तौ दृढप्रत्यया-
न्वाञ्छामात्रपरिग्रहानपि परं त्यक्तुं न शक्ता
वयम् ॥१३॥

13. Ah! it must be indeed a difficult feat which persons, with their minds purified by the discrimination arising from knowledge of Brahman, accomplish, in that, free from desire, they wholly discard that wealth which has been actually bringing them enjoyment; whereas we fail to renounce enjoyments which are reaped by us as mere longings and which we never did realise in the past, nor do we realise now, nor can we count upon as lasting when obtained (in future).

धन्यानां गिरिकन्दरेषु वसतां ज्योतिः परं ध्यायता-
मानन्दाश्रुकणान्पिबन्ति शकुना निःशङ्कमङ्केशयाः ।
अस्माकं तु मनोरथोपरचितप्रासादवापीतट-
क्रीडाकाननकेलिकौतुकजुषामायुः परं क्षीयते ॥१४॥

14. Blessed are those who live in mountain caves meditating on Brahman, the Supreme Light, while birds devoid of fear perch on their laps and drink the tear-drops of bliss (that they shed in meditation); while our life is fast ebbing away in the excitement of revelry to be pursued in palatial mansions or on the banks of refreshing pools or in pleasure-gardens, all created (and brooded over) merely by imagination!

शकुना निःशङ्कमङ्केशयाः—The birds have approached them fearlessly because they have reached the state of quietism and harmlessness, realising the oneness of all life.

(To be continued).

ON THE CONNING TOWER.

THE term fiasco has been used in certain quarters to signify the fate to which the project of a Hindu University in India, it seems, has so laboriously scrambled up. We would fain avoid using such a term indeed if it were possible, for the disastrous fate which has overtaken the project is too untoward and unfortunate for our hitherto cherished expectations to promptly accept as a fact. Everybody expected surely a better fate, for on the 9th August, 1912, the official assurance was explicitly declared that the University should elect its own chancellor. The hope that was deferred ever since did not however make the heart sick or suspicious, for there was not anywhere the slightest suggestion that it will be any way outraged in the end.

The whole career, however, which this project has been pursuing has never seemed to us to be very re-assuring, for neither was the idea of a University fit to represent Indian culture well-conceived at the outset, nor the first steps taken towards realising it well-judged. But still the project of a Hindu University was something to inspire fond expectations and we joined the general Hindu public in wishing it godspeed and success. But the boat seems to be going to capsize before any notice is received of perilous waters and dangers brew within sight, and the misfortune seems to be aggravated by the fact that the oarsmen seem determined to bide the worst that may befall rather than beat a retreat to the safety of the harbour, however heavily purchased.

But the gulf that yawns now below this long-cherished project is not the making of the Government. None can blame it for taking care to see that its own political interests may manage to triumph through this mighty cause of its Indian subjects. The initial blame lies on the head of the projectors themselves in that they thoughtlessly escorted the child of their dreams into the domain of political interests to be sponsored by the Government. Official recognition cannot be purchased without a price, and who is so silly as not to foresee which party in India controls such bargains?

And was there none among the projectors to point out at the outset that time is not ripe for a Hindu University to flourish in India so long as for credit in the bazaar of public life it has to go a-begging outside the pale of the Hindu society?

Surely it is the business of the Government to assure itself that no movement in India runs counter to its own political interests. But for the sake of this precious assurance to be amply given by a Hindu University to our political rulers, it cannot be *necessary* for that University to forfeit its fundamental character as an unofficial institution, conducted and controlled by leaders of Hindu culture with a view to impart that culture according to its own light and its ability. So far as the Government policy evidently goes, such complete self-forfeiture of an institution is never implied in the political assurance we owe it to the Government to give. So it is perfectly clear that no occasion for fastening the official harness on the Hindu University would have arisen at all, had not the promoters themselves made it at the outset go down on its knees to beg official recognition for its diplomas.

One reason why this project of a Hindu University was calculated to give some cause for anxiety on political grounds to the powers that be was the want of any clear, definite statement as to what sort of culture and training this University would have to impart to the young men of India. A clear definition of the aims and objects of a Hindu University presupposes a clear conception of what the ancient Hindu culture is and how it stands related to the modern Western culture, and this clearness of conception presupposes again a considerable practical application of that conception in life. The promoters of the Hindu University scheme tried to explain its objects and aims no doubt, but judging from the discussion that appeared in the press on this subject it was evident that their ideas lacked that organic completeness which is to leave no issue or point in their scheme obscure and vague. What is the governing end in the ancient Hindu culture, how is the knowledge of all modern sciences and arts to be made subservient to that supreme end, how is that supreme end to regulate and systematise all intellectual and

social activities of our modern life, how are all the aspirations of this modern life, both individual and collective, to be shaped and controlled by that supreme end?—questions like these were not satisfactorily tackled and solved by the promoters of the Hindu University scheme. Most of them, it must be admitted, represent rather a mechanical combination of the Hindu and Western cultures, and not a real synthesis and assimilation of the latter by the former by means of its superior governing end. This disadvantage operated as a cause to produce in the statement of the aims and objects of the University an element of obscurity and uncertainty that loomed full in the view of all parties interested in the scheme.

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This element of uncertainty could never have escaped the scrutiny of the Government. So when its turn came to propose a constitution for the University, the most practical and discreet course it could adopt was to divest the scheme of its feature of uncertainty and to supply in its place the only condition of certainty at its own disposal to offer, namely, its own control of the training. It was only when no unambiguous and satisfactory reply was found forthcoming to the question as to what sort of Indian citizens *politically* was the proposed University going to make of its numerous students, that the Government thought it best to cut the Gordian knot by enforcing a clear provision for its own control of the training. This question is of very great importance to the Government, much greater perhaps than what the promoters of the University scheme seem to imagine. So if they could satisfy the Government from the very beginning by a clear solution of the question and the doubts arising therefrom, and, over and above, content themselves with seeking the recognition of the Hindu public for the University diplomas instead of vying to invest them with the authority borrowed from those who were to have no authority in the University instruction, it is quite certain that their project would never have split on the rock of unnecessary official intrusion.

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But only the other day the founder of the Central Hindu College, Benares, which has been taken over by the Hindu University, has come forward with a definite reply to the question as to what sort

of Indian citizens *politically speaking* is the proposed University meant to bring up. This reply of course forms part of a plea for the promoters of the University scheme to proceed to carry it out independently of any official recognition. But if this reply be regarded as representing the political views of at least an important section of the projectors of the Hindu University, then the Government may be said to have some sort of justification for not conceding to the movement independent initiation and control, for we cannot expect the Government to be contemplating placidly—if they can avoid it altogether—the sure prospect of having the political situation in the country—characterised by them as ‘unrest’—aggravated indefinitely by the rise of a new generation fired with the ideals of colonial self-government. It ought to be commonsense, with the wise promoters of the Hindu University scheme to recognise from the very outset that British rule constituted as it is in India is bound to regard with disfavour any educational scheme under which patriotism of a type politically aggressive is likely to be fostered among the young men in India.

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The ancient spiritual culture of Hinduism which should be the guiding star and the motive inspiration of a Hindu University does not favour the growth of a patriotism which is politically aggressive by nature. The patriotism which it seeks to breathe into the hearts of its votaries is free from the vanity of political glory. It is a patriotism that worships India as the mother of religions with a spiritual mission to fulfil in the world through the organisation of a collective life based on that spiritual mission. So long as the material *necessities* of life are assured to the people by the political administration, as also the measure of protection that they seek at its hands in view of their organisation on the spiritual basis, it is immaterial to this patriotism whether the form of government established in the country be of the type of colonial self-government or of any other type. The Prabuddha Bharata has been trying its best month after month to hold up before our countrymen this higher ideal of patriotism, for it is an ideal to which her history and her life-mission have pledged India for ever. This journal has also discussed in June from its “Conning Tower” the problem of

a national university, with special reference to the sad plight in which the National Council of Education in Bengal finds itself at present.

The best course, on the whole, that still remains for the promoters of the Hindu University scheme to adopt is : first, to explain clearly the aims and objects of the proposed University indicating fully the lines on which the ancient Hindu culture and scheme of life should be reorganised by it in this modern age, with the Spiritual Ideal as the governing end and through the assimilation of all that is best in the Western culture ; secondly, to request the Government to allow themselves to work out their own scheme on their own independent responsibility and initiation, on this understanding being given of course that the University will always dissociate itself absolutely from all types of the Western political nationalism ; and lastly, to rely wholly on the merits of the training that the University is to impart for obtaining recognition at the hands of the cultured public of this country and elsewhere, trying to educate public opinion in this country meanwhile, as to the desirability and feasibility of having the education, imparted by official universities, both grounded upon and supplemented by the peculiar culture which the proposed university seeks to impart. This last function of the Hindu University should be explained as *one* of its aims and objects, so that no misconception may arise that it seeks to enter into competition with the existing universities. It is perfectly practicable so to provide that students reaping the benefits of the Hindu University training may also, if they choose, qualify themselves for the diplomas of the official universities.

The latest news about the Hindu University scheme received by us before going to press is somewhat assuring. A conference is going to be convened of donors for considering and discussing the Government proposals. We hope that the noble enthusiasm with which the donors all over India hailed the project of a Hindu University will be given its fullest scope and dignity. Let the project be launched out into the realm of practice on the fullest responsibility and initiation of the Hindu leaders of culture themselves. The Hindu University is not going to be a museum for a dead culture

and civilisation; it can never admit of being organised by those who are not born and bred up in that culture. It is Hindu culture that must rise to justify, explain and spread itself in the world, and the promoters of the University should never forget that it is better to have tried and failed than never to have tried at all.

NEWS AND MISCELLANIES.

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE report of the work of the Sri Ramkrishna Mission Sevashrama, Brindavan during the period from January to June 1914 shows a total number of 137 indoor patients, of which 124 were admitted new. As a result of medical treatment, 100 was discharged cured, 8 left treatment improved, and 10 still under treatment while 19 died. The number of outdoor patients came up to 16343, of which 3237 were new. The receipts during the period include :—

Subscriptions	Rs. 585—8—0
Donations	„ 669—7—0
Building Fund	„ 2815—0—0

Total Rs. 4009—15—0

THE Swami Trigunatita has been conducting the work of preaching the Vedanta in San Francisco, Calif. U. S. A. with great success. The Swami has been delivering a series of sermons every Sunday at the Hindu Temple Calif., which will be continued until the end of the year. The sermons for June cover the following subjects :—

June 7th : How to Overcome Sensitiveness. Is it Possible to Remain Unaffected in Trials of Life. Ecstasy.

June 14th : Unity in Diversity. Christianity vs. Churchianity. Auto-Suggestion.

June 21st : Is the Ideal of Universal Religion Practicable? Hints on Practical Spiritual Life. Rishihood or State of Perfection.

June 28th : The Search After the Beyond. Pantheism vs. Immanency of God. *Turiya* or the Fourth State of Realisation.

PROF. J. C. Bose has now returned to London after his successful visit to Vienna, where his work was greeted with enthusiasm. The Director of the Institute of Plant Physiology in Vienna, Prof.

Molish, writes that Prof. Bose's lectures and demonstration with the delicate apparatus have given the greatest pleasure to the Viennese scientific world, for with his apparatus he has shown it possible to probe deep into plant-life, and bring forth results of which we could not hitherto dream. He adds that electro-physiology being till now little known to botanists, the Viennese scientists therefore welcome with the greater joy Prof. Bose's success.

ALL India mourns the death of Lady Hardinge, our late Vicereine. This spectacle recalls the death of Her Majesty, the Queen Victoria and naturally raises the question in our minds as to how these noble ladies succeeded in impressing their personalities so strongly on the imagination and affections of the common people in India. The secret, no doubt, lies in the subtle but deep flavour of a real motherhood and a real wifehood that their lives carried to the instinctive insight of the Indian people. The ideal attitude of a wife which our late Vicereine bore during that sad occasion of the Delhi bomb outrage and the ideal motherly attitude with which she sought to be of some service to the diseased children in India, when that opportunity came to her, have touched a very deep chord in the hearts of the Indian people; and this real, heartfelt appreciation for the noble Vicereine imparts greater reality to the sense of condolence which they are expressing to their Viceroy. May the Lord bless him with the spiritual uplifting of grief in his bereavement!

IN Egypt the bird that helps to keep down the parasite is the buff-backed heron or paddy bird. This bird is the Egyptian cultivator's best ally, and the reports of the successive Consuls General repeatedly contain appeals to sportsmen to refrain from killing nature's preventive the paddy bird.

THE Hindu and the Mahomedan leaders of the Province of the Punjab, are now trying their best to establish friendly relations between the two communities. The Punjab Hindu Sabha has sent the names of its fifteen sub-committees to one of the sittings of the Moslem League on the 19th July last. The latter also elected the members of its fifteen sub-committees to hold a conference between the two sections during the coming Dushera vacation, as to the best means of promoting peace and

goodwill. This Conference will hold its sittings in the various cities of the Province.—“Jhang-Sial.”

MR. M. C. A. Crump, of Bombay, writes to the *Statesman*:—In the course of my tour through Bihar and Orissa for the purpose of making collections of mammals for the Bombay Natural History Society's mammal survey of India, Burma and Ceylon, I visited the Singar estate in the Gaya district, and was surprised to find that a commencement has already been made with mining for pitch-blende, which is the chief source of radium. Through the courtesy of the lessees, I visited the mine on the Abrakhi Pahar, a small hill situated about half a mile due east of the village of Bhanekhap, being worked just now. It is only 42 feet deep, as without aid of any mechanical contrivances progress is necessarily slow. In spite of these difficulties over 8 cwt. of pitch-blende has been won, and there is every prospect of finding further segregations at a greater depth yielding a richer supply of the precious mineral.

A Naini Tal correspondent reports the finding there in the jungle of a female “monkey” child, probably eight or nine years old. The report says when first brought in, it was in a very frightened state and would eat nothing but grass and raw potatoes but later on took bread and milk. It cried and whimpered but is unable to talk though it can undoubtedly hear. Its fear has now subsided to a great extent and it will take and eat “chapatties” and apples. That it was at one time a human child is proved by the fact that it carries vaccination marks on both arms but its exposure to the elements has caused a thick growth of hair down each side of its face and down its spine. On its head are two or three heavy scars. There are some small circular scars on its knees and a few in other places. There can be little doubt that it has always walked upright as its elbows, knees and hands show no signs of continual contact with earth. Its position when sitting is that of monkey and its actions and mode of looking at one also simulate those of an ape. Its hands are long, thin and bony and its nails thick, long and strong. This is undoubtedly the case of a child abandonment which is by no means uncommon during the periods of scarcity in India.