

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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प्राप्य चरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

VOL. XX]

NOVEMBER 1915

[No. 232

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras, 1892—1893.—XV.*)

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, he 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 not from error to truth.

The Vedas should be studied through the eye-glass of evolution. They contain the whole history of the progress of religious evolution, until religion has reached perfection in unity.

Nowhere is it said in the Vedas that man is a born sinner. To say so is a great libel on human nature.

When a number of people from various angles and 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 the same wide expanse. So the Vedas, though

they seem to contain various and conflicting statements, speak the truth, for they are all descriptions of that one infinite Reality.

The Vedas are *anādi*, eternal. The meaning of the statement is not, as is erroneously supposed by some, that the words of the Vedas are *anādi*, but the laws of God inculcated by the Vedas are *anādi* or eternal. These laws of God which are immutable and eternal have been discovered at various times by great men, Rishis, though some of them are forgotten now while others are preserved.

Some of the Vedic secrets were known to certain families only, as certain powers naturally exist in some families. With the extinction of these families, those secrets have died away.

Vedic anatomy was more perfect than Vedic Ayurvedic. There were many names for many parts of the organs, because they had to cut up animals for sacrifice. The sea is described as full of ships. Sea-voyage was prohibited later on partly because there came the fear that people might thereby become Buddhists.

OCCASIONAL NOTES.

WHAT is man-making religion,—an expression often so forcefully used by the Swami Vivekananda? Is it making out a very high claim for a religion to say that it is man-making? Why, our world is full of so many “isms” which set forth wonderful schemes of salvation and promise future life in wonderful heavens, and what is this man-making claim by the side of these? Should not religion make man something greater than man,—should we not define religion rather as a force which enables man to transcend his human lot?

Ah, but the highest manifestation of religion has come from beings who lived among us as men. Nothing we are more sure of about them than that they were men. Nothing is more real to man than man himself, and therefore the highest ideal to which man aspires, even the God that he worships, is obliged when accepting that worship to come down to human personality, how much soever sought to be distinguished by superhuman proportions. In his sphere of worship, by constantly denying man, man never affirmed anything higher than man. His worship begins by seeking to transcend man with the affirmation of God and ends with predicating manhood of that God. Religion thus traces a circle from man to man, from ignorance about man to truth about man, from man as the blundering ego of body, mind and will to man as the Atman of Vedanta.

And religion is not a bondmaster set upon man, but rather the liveried retainer to sing praise to his glory. Religion is to serve man by leading him back to his forgotten inheritance. So the highest and the only real function of religion is man-making. History

has proved specially in India, that if this function of religion is not constantly kept in view in the practice of religion, religion is apt to become crusted over with degenerating, dehumanizing elements. No scheme of salvation, no picture of heaven, can supersede the reality of man as the Atman, the One Self in all, and every conception of religion which tends to divert the human mind from that reality, feeding it on pleasurable abstractions, ultimately disqualifies him for the stern and noble tasks of life, either through enervating sentimentalism or through blind fanaticism. Even when seeking the highest that is achievable outside of himself, man covers but himself with all the glory of the seeking, and the subjective unfoldment remains in the end the only Divinity so long projected outside by fancy.

Even we do not really extol, as we fancy we do, a Buddha, a Christ or a Sri Krishna in any the smallest measure by calling them God instead of men. Rather it seems that the word God is a kind of stopgap at the disposal of our intellectual comprehension; for any greatness it cannot reach up to it tends to describe by that handy appellation. Man by nature is a rebel against the well-comprehended scope of his being, and God is the term by which he expresses his perpetual denial of that limited scope. So when we call the God-men so many Divine Incarnations, what we really seek to do is to exalt their purity and spirituality beyond all intellectual measure. But if we agree to denote by the term ‘man’ not only actual achievements but latent possibilities, then this simpler term will express quite as much as any others like God-men or Divine Incarnations. What right have we then to send this

noble term 'man' crippled and limping into every field of literature? "In this world there is nothing greater than man," said the Scotch thinker; let us add,—nowhere in any conceivable realm of being and thought is there anything greater than man, for man is not only the apex of the whole creation, its self-conscious fulfilment and culmination, but he carries within himself the whole creative process and energy, able to transcend what is his and not he himself.

So religion can possibly have no nobler function than that of leading us back from the apparent man to the real man, and when the Swami Vivekananda wanted to teach a man-making religion to those that came to him, he laid, in the first place, a strong emphasis on the central reality of man in every correct conception of religion. In the second place, he emphasized also the self-sufficiency of man in creating his own environments, or in other words, his innate ability to evolve from within himself all those life-adjustments which have to express in the language of worldly experience the unspeakable glory of his Atman or self. Given a man living up to his reality, all sorts of wonderful organisations of men and things are the results flowing naturally out of him. Such a man is not the organiser of men and things, but rather involves such organisation as a potentiality of his nature. He *is* the organisation, and in living his life he is bound to grow out into a leader and organiser of men. Buddha said that he is the *sangha* or the Buddhist Church, and he would live as such down all the future ages. Man *himself* unfolds into organisations. He becomes the organic systems of men and things which, we say, he builds up. Unlike the apparent man, the real man never does but always becomes, just as the ocean always moves and never flows like the river.

This manifestation of man in his works,—this symbolisation of his inner being in and

through his doings and organisings,—points out to us the great truth that if in all our collective strivings we are sure of the right sort of man, we are sure of everything else. The right man is sure to set everything right and a-going. The problem of the right sort of man is the essential problem in every noble undertaking. All other conditions of success come forth and lie low before the feet of the right man as the stepping-stone to his self-manifestation. So long as he does not arrive, things remain muddled up and tend to present constantly to our intellect a frightening array of conditions to be tackled, but these conditions transform themselves into easy means of achievement, when the arrival of the right man is announced. This is why the Swami Vivekananda wanted to place at the very foundation of all his schemes for service to his country and to the world the practice of what he called a man-making religion.

RELIGION AS THE NATION-BUILDER.

IV.

(*Concluded.*)

So far we have defined the organisation which can be truly called the Indian Nation; now it remains for us to see how this organisation works.

To recapitulate, we have seen that every thinking man belonging to India has to recognise the unity of Religion, a unity which it has manifested and demonstrated for us in the most direct and indubitable way. As this supreme and real aspect of Religion, in which we find the key to the harmonisation of all faiths and creeds, it has ever been the fundamental purpose of Indian history to evolve

and maintain for all mankind, that aspect gives us the central mission for which a united national life has to be lived by us in India. Thus religion not only gives us our national unity, but also constitutes itself our supreme national cause. It provides us not only the ground *where* to unite as a nation, but also the reason *why* to unite. So Religion solves for us the problem of national unity, and thereby carries victory, as it were, to the very heart of the problem of Indian nation-building, for national unity is the *prāna* of a nation, which being once breathed into existence, the nation becomes born in this world.

We have already referred to the false notion of national unity which seems to have sunk deep into the minds of our educated countrymen. They think that we have to be one, because our politics, as being inhabitants of the same country, is one. Fancy a boy to argue that all the members of his family are one, because every day they dine together. Here the fact of dining together is merely an accident of the family unity, and not the essential attribute or characteristic such as gives that unity its true definition. So in the case of the Indian nation, as the legitimate product and culmination of the Indian historical evolution, the unity of political life would be an invariable accident of its national unity, but never its defining, essential, attribute or characteristic. Just as in the case of family unity, the fact of dining together does not give us the real principle of that unity, but we have to go deeper to that inner bond of mind and heart which welds the family members together and creates their history, so in the case of Indian unity, we have to go behind the external accidental circumstance of political unity to find out that real national bond, that real cementing principle, which will weld together the hearts of the Indian people and create their history in future as it has done in the past. And people whose constructive imagination

quails before the apparent religious diversity that is bound to exist in India for ever on the surface,—well, they miserably fail to recognise what a marvellous solution of that very difficulty their own history has worked out in the sphere of their religious life.

With the dawn of the modern age in India, what we stood in urgent need of was a national principle of unity transfused by a national type of patriotism. Indian history would have belied her own past and falsified the hope of a glorious future, had not religion, which has given that history the maincurrent of its long eventful course through all the past centuries, come forward to-day to fulfil that demand of the modern age. And if we in our crass perversity and detestable infatuation for the political ideal of the West ignore this noble achievement of our religion, the penalty we shall have to pay for it would be nothing short of annihilation, as the Swami Vivekananda warned us at the birth of the present century.

But it is our greatest misfortune that that warning is ringing for us still in vain above the stupendous mass of confusion which our political craze is creating around us to-day. The echo of that noble warning is being daily drowned by the confused cries of political aspiration and the droning lamentations over political failures. Every political leader is mad after shining in the borrowed light of political importance, while the Indian people they profess to lead are sinking more and more into the utter depths of disorganisation and misery. Journals and magazines and newspapers are shooting up every day into the firmament of Indian literature, like rockets on the Dewali day, with a noisy flourish of towering hopes and promises, but nowhere a single word is to be found in that literature written to ward off the Western political contagion from educated minds or to enlighten us as to where and how the real organisation work has to be commenced in

India. A tremendous rush of apparently full-fledged patriots is pouring from all sides into the arena of our public activities, while many are burrowing underground holes for their explosive tactics and are being brandied as anarchists, but ask any of them whether he knows that real Mother India whom he is fretting and chafing so much to serve and whether he knows the real nature of that service which she expects him to render, he will forthwith fire off an endless volley of Western political catchwords and half-digested principles of Western political history. In fact, deadliest disorganisation in the name of organisation runs rampant all over the country, and every call uttered forth on behalf of real organising work, such as is to give us that national life which our past history always foreshadowed, is like a voice in the wilderness.

To return to our subject, we have seen how religion provides us with the national principle of unity and the national type of patriotism. Thereby religion in all the glory of its real unity constitutes itself the supreme end of our national life, and around it as the centre has to revolve that whole system of collective ends which goes to make up that national life. This is, in a nutshell, the way in which national organisation in India has to work to fulfil all the needs of our collective life. The practical work of a national organisation can only be carried on through an external machinery of deliberative and executive functions and in the case of the Indian national life, this machinery has to reflect in all its parts what we have called in our theory the organic system of collective ends with religion as the supreme governing end in the centre. Thus the organisation of the collective ends of our national life has to reflect itself in an organisation of men representing all those ends. Men in whom religion, as the synthesis of all creeds and faiths and as the nation-builder in India regulating all the other ends, is realised will form the centre of

this organisation. The perpetual supply of such men will be provided by a central spiritual institution embodying the central mission and purpose of our national life and harmonising the spiritual culture and discipline of all creeds and faiths, capable, therefore, of drawing its recruits from all of them. This institution placed above the plane of social life in India and all its diversities and representing rather their only possible fusion by a higher spiritual purpose, has naturally to be monastic in character. Men from such an institution having realised religion as the nation-builder in India will be able to point out at every step how religion is to regulate and provide for the pursuit of every other end of our national life. With these men of wisdom, the representatives of all the other ends and spheres of our national life should deliberate on all questions of national importance and these deliberations they may carry out through an executive body of their own which is in constant touch with the present government on one side and the people of all communities and faiths on the other.

In fact if the essential principle of Indian nationalism, namely the peculiar organisation of all the collective ends of our national life, be properly grasped, it is not at all difficult, it will be found, to formulate a scheme for the successful pursuit of those ends by the nation. For instance, under the political scheme of collective life which we are at present striving to work out, we are confronted with serious but quite unnecessary difficulties in adjusting our relations with the present political government established in our country. They being naturally jealous of their own political power through which they have to maintain their political hold on this country, and we having chosen the wrong path of national reconstruction lying through a progressive participation of that power by ourselves, our advance towards the goal of nation-building has to be unnecessarily hazarded through a long doubtful history of

mutual frictions and mutual compromises. Under the spiritual scheme of collective life in which Indian nationalism has to embody itself, it is really immaterial as to who wields political authority in the country, provided only that that authority is not exercised to the prejudice of our collective spiritual end by creating either direct impediments to its pursuit or indirect impediments such as hinder the pursuit of any other collective end even within the sphere allotted to it by the governing spiritual end. This provision for making the exercise of political power in India unembarassing to her spiritual scheme of collective life does not *necessarily* imply the granting to us by England of Home Rule or political autonomy under any other name. It simply involves quite a moderate amount of participation, by our political representatives, in the political authority which England wields in India. This political programme will not only render it far easier to successfully adjust our relations with the political government established in the country, but will also release a vast proportion of our collective energies now monopolised by political dreams to be directed to the real organising work which Indian nationalism demands of us. Let us conclude by touching briefly upon the various aspects of this organising work.

A better name for what we mean by social reform is social organisation, for most of the real evils which prey upon, for instance, the Hindu society will disappear if a nationalistic spirit of organisation be infused into it. If once the true nationalism of India be allowed to leaven our social life, its efficiency and compactness will begin to grow of themselves. The distinction between the higher and lower in social scale is natural to every society, and it can never be artificially abolished. Only, in a healthy society the justice of such distinction makes itself patent to all and organisation grows and deepens in spite of such distinction. But when the very criterion for judging social worth is lost, social distinctions

appear to be tyrannical and society begins to disintegrate. For then social reform which seeks the glory of raising him that was low cannot define what it was to be high so long, and along with the levelling of distinctions, the very social scheme which was the life and soul of the society is crushed out of existence. In such a crisis of disorganisation, the remedy is to reinstate that scale of social values which embodied itself in past social distinctions,—to restate that scheme of social life in which the distinctions originated,—and then to invite the low to emulate the high along the real line of social worthiness; and it is impossible for any self-conscious society to withhold recognition from real social worth.

So let the real Indian nationalism come forward to define social worth. Let the scale of social distinctions be regraduated by reference to the degree of national importance to which every social unit rises. Let that life which serves best the national purpose of practising, preserving and preaching the Spiritual Ideal the whole nation stands for, the highest be in the social scale. Let the amount of self-sacrifice which a life undergoes for the sake of having this national purpose fulfilled through itself determine the degree of its social merit. Such a criterion of social worth created Brahminhood in ancient India, and if the enthusiasm of a nation united on the old spiritual basis proceeds to apply the same criterion again in determining and recognising social worth, social readjustments are bound to work themselves out without all that opposition and friction which the cry of social reform, having not the true nationalistic scheme of reconstruction to support it has raised now-a-days in India. When once the true national ideal is recognised by all and therefore becomes enthroned in our national life, wonderful illumination will come to every society in India, for it will clearly see that whatever is conducive to the national ideal is good for it, the opposite of that being

evil. Thus we shall find that religion which is lofty enough to become the nation-builder in India, is broad enough likewise to work out the progress of every society in our country, severally but on lines of mutual harmony.

And the same nationalism to which religion gives birth in India naturally evolves for us the truly national system of education. National culture and national education in every country follow the lead of the national ideal, and unless this national ideal reveals itself to our countrymen and becomes accepted by them all, the establishment of Hindu Universities, Moslem Universities and Christian Universities will only multiply factors of disruption. If the Hindu University, for example, fails to embody in itself the national harmonisation of all the cultures that have met in India from the standpoint of the synthetic spiritual ideal which gives us the true Indian nationalism, it is bound to degenerate into a power for the strongest denationalising factions. But if the fabric of every university which a special denomination of religionists raises, not for itself only but for all students from the nation, accepts for the foundation of all the training it seeks to impart the ideal of religion as the nation-builder in India, then each denominational university will become truly *nationalised*, constituting itself a blessing not only for its special founders but also for the whole Indian nation. The problem of education in India can never be solved unless every educational system in the country has its career piloted by religion as the nation-builder in India, and it is by this criterion of judgment that every educational step which our countrymen take to-day has to be judged.

Next, insanitation and poverty constitute the keenest problems in India. The root of the poverty problem in our country lies in the growing disorganisation of rural and commercial life. In the sphere of village life,

there is no organised intelligence to cope with the modern conditions of agricultural progress or to promote agricultural interests. Being perfectly disorganised, we have lost every bit of freedom either as the sellers of our land produce or as the customers of our daily necessities. If the tillers of the soil starve in India, that must be because they do not get the proper return for their toil both from the soil and from those that enjoy its produce. The remedy must lie therefore in organised intelligence coming to their help, and this organised intelligence can be projected into the sphere of Indian rural life only from a wider sphere of national organisation worked out by religion as the nation-builder. So if organised intelligence and activity come into our villages as the reflex of a national patriotism which those villages have been trained from times immemorial to understand and appreciate, the problem of rural insanitation and poverty will be on the way to solution. The poverty of our middle classes is essentially a penalty that they are paying for deserting their villages and with them all the well-established sources of their economic efficiency, through the blind impulse of wrong, disintegrating ideals of an alien education. They proved traitors to that scheme of village life to the protection of which they had been committed by the whole course of their past history, for it was their religious duty to stand by that scheme even unto death. If again they reassume this responsibility, they will supply the need of organised intelligence and activity so essential to the reconstruction of rural life in India, and this rural life, their mother of old, will provide ample means for their honourable livelihood so that a time will come when Indian cities will reflect the industry and the wealth of her villages instead of reflecting as they do now the glare and wealth of an alien commerce.

Here we conclude this lengthy consideration of the claims of religion to build up a

nation in India. Nobody can deny that they are strong enough at least to invite discussion by educated men all over India, and it is hoped that readers of the *Prabuddha Bharata* will do their best to start such discussion in every way they find practicable.

EPISTLES OF
SWAMI VIVEKANANDA.

XLXVII.

The Math,
19th August, 1897.

Dear—

* * * My health is indifferent and although I have some rest I do not think I will be able to regain my usual vigour till winter next. I had a letter from — saying that you are both coming to India. I, of course will be very glad to see you in India, only you ought to know from the first that India is the dirtiest and unhealthiest hole in the world, with scarcely any European comforts except in the big capitals.

I learn from England that S— is sending A— to New York. It seems that the English work is impossible without me. Only a magazine will be started and worked by S—. I had arranged to come to England this season, but I was foolishly prevented by the doctors. In India the work is going on.

I do not think any European or American will be of any service here just now, and it will be hard for any Western to bear the climate. — with her exceptional powers works only among the—and thus she submits to all the indignities of isolation which a *mlechchha* is made to undergo here. Even G— smarts now and then and has to be called to order. G— is doing good work as he is a man and can mix with the people. Women

have no place in men's society here and she can only do good among her own sex in India. The English friends that came over to India have not been of any help as yet and do not know whether they will be of any in the future. With all these, if anybody wants to try she is welcome.

If S— wants to come he may and I am sure he will be of very good service to me just now in organising the work, now that my health is broken. There is a young English woman Miss—very eager to come to India to learn the state of things, so that she may do some work when she is back home. I have written her to accompany you in case you come via London. The great difficulty is that you can never understand the situation here from a distance. The two types are so entirely different in all things that it is not possible to form any idea from America or England.

You ought to think that you are starting for the interior of Africa and if you meet anything better that will be unexpected.

* * * *

Ever yours etc.

Vivekananda.

XLXVIII.

Almora,
20th May, 1898.

Dear—

* * * *

Duty has no end and the world is extremely selfish.

Be of good cheer. "Never a worker of good came to grief."

* * * *

Ever yours etc.

Vivekananda.

"YOUR HAND IN MY HAND."

BY ERIC HAMMOND.

Iconoclasm is the easiest of games and, to the player, the least expensive. A small boy with mischievous intent may wreck a drawing-room in an hour or, in a few minutes, destroy priceless works of art cherished for centuries in some national gallery or museum. Ignorance as to the lamentable result of his doings may be claimed on the part of such a boy. He could not realise what fine conjunction of inspiration, technique and infinite industry had blended in the making of a picture, a statue, or a vase, whose form, proportion, colour-tone delighted and informed a wondering world. Unhappily there are image-breakers and image-breakers. Unhappily, too, there are despoilers of spiritual symbols whose weapons of offence are taken from an arsenal which they themselves would label "religious." Their onslaught, unlike the boy's, is premeditated, determined, and utilised in order to advance the prestige of their own creed by befouling another phase of faith.

Sometimes, indeed, this deliberate aim is employed under the broad-spread banner of a gospel that should be world-wide. Attempts are made, for instance, to extend the cult of Christ, the sweet reasonableness of the meek and lowly Jesus, by seeking out stains in the garment of some great Teacher apparently outside the Christian pale. The profound philosophy and saving grace embodied in the phrase "Forbid him not! He who is not against us is on our part" is, sometimes forgotten or intentionally ignored. Within the pale, too, a similar unhappy method, sometimes, exerts itself. Persons proclaiming themselves Orthodox, Roman, or Anglican do their best possible to mar the emblems of one another's worship. Discrepancies between profession and practice are seized upon with avidity and quoted as positive proofs that the creed professed is based upon error and built upon sand.

Each and every church the world has known, has had to undergo in some pillory or another this form of persecution. No mechanism of human invention is perfect. No assimilation of the in-

formation of the Spirit of God, no ritual embroidered around it, no design to "live the life" in accordance with it, can be fully attained and pursued by the majority of mankind. Assuredly, then, any creed instituted with the object of elevating humanity, of bringing manhood a step nearer the divine, should be judged—if judgment be wise or well—by the most coexistent and devout of its disciples. A sane man does not judge the sun by its apparent spots.

"Judgment!" One reflects reverently, apprehensively, upon the dictum, "What judgment ye mete, the same shall be meted unto you." One remembers also the words of that great poet whose tercentenary we are about to celebrate,

"Why all the souls that were, were forfeit once,
And He Who might the vantage best have took
Found out the remedy. How would you be
If He Who is the top of judgment should judge
you as you are?
O! think of that, and mercy then will breathe
within your lips."

Judgment, too often, is merely synonymous with condemnation. Too often it expresses the theory that "I am right" and, therefore, "you must be wrong."

How eloquent, how simply perfect in its eloquence, was Swami Vivekananda's utterance, "Our religion always presents different gradations of duty and holiness to different people."

Swamiji's one desire, one inalienable aim, was to lead the river of humanity back to the Sacred Sea. Whatever aided man on The Way, Vivekananda endorsed and blessed. "We want," he said, "to set before you many systems, many ideals, in order that you may find one that will suit you; if one does not, perhaps another may."

The clarity of his vision enabled him to see and to assert what he saw with a brilliant and enduring force.

"Nations and individuals typify one side or type and cannot understand more than that one. They get so built up into one ideal that they cannot see any other. The ideal is really that we should become many-sided. Indeed the cause of the misery of the world is that we are so one-sided that we cannot sympathise with each other. * * * We must be as broad as the skies, as deep as the

ocean. * * * We must become many-sided, so as not to tolerate but to do what is much more difficult, to sympathise, to enter into the other's path, and feel with him in his aspirations and seeking after God."

Nor does this gracious unity of feeling anywhere hinder any one aspirant in working out his own salvation in accordance with the Voice that calls to him. He knows that that Voice expresses itself in many notes and diverse tones, while the same soul-sound vibrates through all.

All who enjoyed the high privilege of acquaintance with Vivekananda and listened to his teaching, became aware of two things. They understood his unswerving allegiance to the faith which was in him, the faith of which he was the melodious mouth-piece, and they understood as well that depth and width of sympathy which enabled him to grasp the hand and the spirit of every seeker after God. He never failed to recognise the seeker whatever the road on which the latter journeyed towards the object of his desire. This universality of Swamiji's sympathy was as unique in fact as in expression.

He realised, possibly because of his sympathetic thoroughness, that though man must needs "love the highest when he sees it," the route towards that highest lies through a land of effort and of struggle. He held, with the poet Browning,

"When the fight begins within himself
A man's worth something."

The kingdom of Heaven within illumines the soul, enkindling that divine flame which compels a man to move "towards his star." For him, therefore, there is no peace until the rapture of realisation is reached.

Personally, racially, nationally, this experience has to be undergone. In the very midst of all the lamentable sorrow and suffering brought about by the cruel war which even now is making the whole heart of the world ache bitterly, there is perceptible a great out-pouring of spirituality.

The sense and the working of self-sacrifice has dawned upon thousands of formerly self-satisfied souls. The very essence of the Bhagavad-Gita has permeated the peoples of many lands. Renunciation of all that was dear and attractive, more

especially of the love of material things, has become a deep desire, a holy motive.

Class mingles with class, the noble with the peasant, the prince with the people, the priest with those to whom heretofore the church meant little.

Swamiji struck a chord of solemn music when he said, "Resist not evil done to yourself, but you may resist evil done to others." When Belgium, in her supreme agony cried aloud, the response to her cry showed itself in a magnanimous and magnificent resistance to the evil heel that trod her down and saturated her soil with her blood. Vivekananda said, too, "You should cultivate noble nature by doing your duty," and, in that saying, endorsed by many others from the same lips, he exhibited that salvation comes through selflessness, "noblesse oblige." Man saves himself by giving himself. The nation, the world, is only humanity on the grand scale and individually and collectively man-soul must share in the upward struggle. The person and the people alike must, sometimes "do well to be angry"; must, sometimes, prove by undaunted action that what is known and recognised as honour is of infinitely more value than "this little life." It is essential that each son and daughter of the Father of all should appraise "life" at its real worth, as a passing phase, as a garment to be discarded at His bidding and in the fulfilment, especially, of a duty that is induced by nobility.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 192).

वैराग्यशतकम् ।

चेतश्चिन्तय मा रमां सकृदिमामस्थायिनीमास्थया
भूपालभ्रुकुटीकुटीविहरणव्यापारपश्याङ्गनाम् ।
कन्याकञ्चुकिनः प्रविश्य भवनद्वाराणि वारणासी-
रथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥६५

65. Oh heart! never for a while earnestly think of the frail goddess of fortune, whose business is to sell herself away while moving in her haunt, namely the wrinkle of a king's brow, (i. e. the bargain is struck by the smile or the frown of kings). Let us clothe ourselves in ragged garments and entering the doors of houses in the streets of Benares wait for the alms to be placed in the receptacle of our hands.

अग्रे गीतं सरसकवयः पार्श्वयोर्दक्षिणात्याः
पश्चाल्लीलावलयरगितं चामरग्राहिणीनाम् ।
यद्यस्त्वेवं कुरु भवरसास्वादने लम्पटत्वं
नो चेत्चेतः प्रविश सहसा निर्विकल्पे समाधौ ॥६६॥

66. If there are songs (going on) before you, sweet (skilful) poets from the South by your side and the tinkling of the moving bracelets of female waiters with waving *chowries* in their hands, then lavishly attach thyself to the enjoyment of worldly happiness. If otherwise, oh my heart! plunge into the absolute type of meditation.

निर्विकल्प समाधि—The deepest concentration losing all separate consciousness of the knower the known and the knowing. चामर is the bushy tail of the yak used as a fan being an insignia of royalty.

[The argument in this Sloka is that if you can find only enjoyment everywhere you may enjoy, but really such enjoyment cannot be found in this world of misery. All worldly pleasures are transient and limited. For, in the next Sloka we find that the author is preaching the uselessness of the fulfilment of worldly desires.]

प्राप्ताः श्रियः सकलकामदुघास्ततः किं
न्यस्तं पदं शिरसि विद्विषतां ततः किम् ।
संपादिताः प्रणयिनो विभवैस्ततः किं
कल्पस्थितास्तनुभृतां तनवस्ततः किम् ॥६७॥

67. What then, though embodied beings obtain that prosperity from which all desires are milked? What if their feet be placed on the heads of their enemies? Or what if their

wealth brings friends, or if their bodies endure till the end of the creative cycle?

भक्तिर्भवे मरणजन्मभयं हृदिस्थं
स्नेहो न बन्धुषु न मन्मथजा विकाराः ।
संसर्गदोषरहिता विजना वनान्ता
वैराग्यमस्ति किमितः परमर्थनीयम् ॥६८॥

68. When there is devotion for Shiva, no fear of birth and death in the heart, no attachment for family, no excitement of sexual passions,—when there is the solitude of forest depths, unsullied by the company (of worldly men) and, aye, when there is renunciation, what more then is to be wished for?

तस्मादनन्तमजरं परमं विकासि
तद्ब्रह्म चिन्तय किमेभिरसद्विकल्पैः ।
यस्यानुषङ्गिण इमे भुवनाधिपत्य-
भोगादयः कृपणलोकमता भवन्ति ॥६९॥

69. What avails all this agitating over the unreal? Meditate, therefore, on that supreme, all-pervading, infinite, ageless, Brahman, in the light of Which all enjoyments like the sovereignty of the world appear as the desires of fools!

पातालमाविशसि यासि नभो विलङ्घ्य
दिङ्मण्डलं भ्रमसि मानस चापलेन ।
भ्रान्त्यापि जातु विमलं कथमात्मनीनं
न ब्रह्म संस्मरसि निर्वृतिमेषि येन ॥७०॥

70. Being thus agitated, oh mind, you (now) descend into the nether regions, (now) soar up beyond the skies, and wander all around the four quarters. Why, even by mistake, do you not once concentrate on that Brahman of the nature of self and bereft of all imperfections, whereby you may attain supreme bliss!

[आत्मनीनं means "belonging to self," as the real state of self is Brahman. The other reading आत्मलीनं would mean "submerged in self," being its substance or reality.]

(To be continued).

INTRODUCTION TO JNANA-YOGA.

[*Unpublished notes of a class-lesson given by the Swami Vivekananda.*]

This is the psychic and philosophic side of Yoga and very difficult, but I will take you slowly through it.

Yoga means the method of joining Man and God. When you understand this you can go on with your own definitions of Man and God, and you will find the term Yoga fits in with every definition. Remember always, there are different Yogas for different minds and that if one does not suit you another may. All religions are divided into theory and practice. The Western mind has given itself up to the theory and only sees the practical part of religion as good works. Yoga is the practical part of religion or shows that religion is a practical power apart from good works.

At the beginning of the nineteenth century man tried to find God through reason, and Deism was the result. What little was left of God by this process was destroyed by Darwinism and Millism. Men were then thrown back upon historical and comparative religion. They thought, religion was derived from element worship (see Max Muller on the Sun Myths &c.); others thought that religion was derived from ancestor worship (see Herbert Spencer). But taken as a whole these methods have proved a failure. Man cannot get at Truth by external methods.

"If I know one lump of clay, I know the whole mass of clay." The Universe is all built on the same plan. The individual is only a part, like the lump of clay. If we know the human soul which is one atom, its beginning and general history, we know the whole of Nature. Birth, growth, development, decay, death,—this is the sequence in all Nature and is the same in the plant and the man. The difference only is in time. The whole cycle may be completed in one case in a day, in the other in three score years and ten; the methods are the same. The only way to reach sure analysis of the Universe is by the analysis of our own minds. A proper psychology is essential to the understanding of religion. To reach Truth by

reason alone is impossible because imperfect reason cannot study its own fundamental basis. Therefore the only way to study the mind is to get at facts and then intellect will arrange them and deduce the principles. The intellect has to build the house but it cannot do so without bricks, and it cannot make bricks. Jnana Yoga is the surest way of arriving at facts.

First we have the physiology of Mind. We have organs of the senses which are divided into organs of action and organs of perception. By organs I do not mean the external sense-instrument. The ophthalmic centre in the brain is the organ of sight, not the eye alone. So with every organ, the function is internal. Only when the mind reacts is the object truly perceived. The sensory or motor nerves are necessary to perception.

Then there is the Mind itself. It is like a smooth lake which when struck, say, by a stone, vibrates. The vibrations gather together and react on the stone and all through the lake they will spread and be felt. The mind is like the lake; it is constantly being set in vibrations which leave an impression on the mind, and the idea of the Ego or personal self, the "I", is the result of these impressions. This "I" therefore is only the very rapid transmission of force and is in itself no reality.

The Mind-stuff is a very fine material instrument used for taking up the Prána. When the mind dies, the body dies; but a little bit of the mind, the seed, when all else is shattered is left and this is the seed of the new body called by St. Paul "the spiritual body." This theory of the material of the mind accords with all modern theories. The idiot is lacking in intelligence because his mind-stuff is injured. Intelligence cannot be in matter nor can it be produced by any combinations of matter. Where then is intelligence? It is behind matter, it is the Jiva, the real self, working through the instrument of matter. Transmission of force is not possible without matter, and as the Jiva cannot travel alone, so some part of mind is left as a transmitting medium, when all else is shattered by death.

How are perceptions made? The wall opposite sends an impression to me but I do not see the wall until my mind reacts, that is to say, the

mind cannot know the wall by mere sight. The reaction that enables the mind to get a perception of the wall is an intellectual process. In this way the whole universe is seen through our eyes plus mind (or perceptive faculty); it is necessarily coloured by our own individual tendency. The *real* wall, or the real Universe, is outside the mind, and is unknown and unknowable. Call this Universe *X*, and our statement is that the seen Universe is *X* plus mind.

What is true of the external must also apply to the internal world. Mind also wants to know itself, but this self can only be known through the medium of the mind and is, like the wall, unknown.* This self we may call *Y*, and the statement would then be, *Y* plus mind is the real inner self. Kant was the first to arrive at this analysis of mind, but it was long ago stated in the Vedas. We have thus, as it were, Mind standing between *X* and *Y* and reacting on both.

If *X* is unknown, then any qualities we give to it are only derived from our own mind. Time, space and causation are the three conditions through which mind perceives. Time is the condition for the transmission of Thought, and space for the vibration of grosser matter. Causation is the sequence in which vibrations come. Mind can only cognise through these. Anything, therefore, beyond mind must be beyond Time, Space, and Causation.

To the blind man the world is perceived by touch and sound. To us with five senses it is another world. If any of us developed an electric sense and the faculty of seeing electric waves, the world would appear different. Yet the world as the *X* to all of these is still the same. As each one brings his own mind, he sees his own world. There is *X* plus one sense; *X* plus two senses, up to five, as we know humanity. The result is constantly varied, yet *X* remains always unchanged. *Y* is also beyond our minds and beyond Time, Space and Causation.

But, you may ask, "How do we know there are two things (*X* and *Y*) beyond Time, Space and Causation?" Quite true. Time makes differentiation so that, as both are really beyond Time, they must be really one. When mind sees this "one," he calls it variously: *X*, when it is the outside world,

and *Y*, when it is the inside world. This Unit exists and is looked at through the lens of mind.

The Being of Perfect Nature, universally appearing to us, is God, is Absolute. The undifferentiated is the perfect condition; all others must be lower and not permanent.

What makes the undifferentiated appear differentiated to Mind? This is the same kind of question as: What is the origin of evil and free-will? The question itself is contradictory and impossible, because the question takes for granted Cause and Effect. There is no cause and effect in the undifferentiated; the question assumes that the undifferentiated is in the same condition as the differentiated. 'Whys' and 'wherefores' are in mind only. The Self is beyond Causation and it alone is free. Its light it is which percolates through every form of mind. With every action I assert I am free, and yet every action proves that I am bound. The real self is free, yet when mixed with mind and body it is not free. The Will is the first manifestation of the real self, the first limitation therefore of this real self is the Will. Will is a compound of Self and Mind. Now, no compound can be permanent, so that when we will to live, we must die. Immortal Life is a contradiction in terms, for Life being a compound, it cannot be immortal. True Being is undifferentiated and *eternal*. How does this Perfect Being become mixed up with Will, Mind, Thought—all defective things? It never has become mixed. You are the real you—(the *Y* of our former statement); you never were Will; you never have changed; you as a person never existed; it is illusion. Then on what, you will say, do the phenomena of illusion rest? This is a bad question. Illusion never rests on Truth, but only on illusion. Everything struggles to go back to what was before these illusions, to be free in fact. What then is the value of Life? It is to give us experience. Does this view do away with Evolution? On the contrary, it explains it. It is really the process of refinement of matter allowing the real self to manifest itself. It is as if a screen or a veil were between us and some other object. The object becomes clear as the screen is gradually withdrawn. The question is simply one of manifestation of the higher self.

A PAGE FROM THE LIFE OF SREE RAMANUJA.

(*By Brahmachari Bhaktichaitanya.*)

Ramanuja became a positive botheration to his teacher Jádava Prokash. He would argue with him and refute his philosophy in all points. Truly, the disciple excelled his master in his own art. This Jádava could not bear at all. He always wanted to avoid Ramanuja any how.

One day he held a conference with his favourite disciples; and asked their opinions as to how to get rid of the prig Ramanuja. At last it was concluded that Ramanuja must be killed. Jádava said, "Come, let us go on a pilgrimage to bathe in the Ganges and purify ourselves. You all do speak about our holy desire to Ramajuna and try your best to persuade him to accompany us. On our way, we shall secretly kill him and taking our bath in the Ganges we shall expiate our sin." The disciples became very glad at these clever words of their master and accordingly they tempted Ramanuja to go on a pilgrimage to the Ganges.

Ramanuja had a cousin named Govinda. He loved Ramanuja more than his life. He was also a student of Jádava Prokash and a class-mate of Ramanuja. When he heard that Ramanuja was going on a pilgrimage he eagerly wanted to follow him.

On an auspicious day, at the auspicious moment Jádava with all his disciples started on the pilgrimage towards *Arydvarta*. Though the separation from her son was unbearable, the virtuous mother of Ramanuja did not stand in the way of his going on a pilgrimage. A few days passed and Jádava with his disciples reached *Gondaranya* at the foot of the Vindhya. All over there it was a deep forest. Hardly any inhabitants were to be found. Here Jádava was trying to find an opportunity to carry out his horrible project. But Govinda came to know of it somehow, while simple Ramanuja could not have the slightest suspicion of the blow aimed at him. A pure man always thinks others to be pure. One day Ramanuja and Govinda went to wash their hands and feet in the water of a lake near by. Finding Rama-

nuja alone there, Govinda informed him of the danger and advised him to fly away. "These terrible creatures will immediately take your life in this lonely forest. So, try to hide yourself somewhere." Saying this Govinda left him and joined the band of disciples.

When Jádava Prokash sought for Ramanuja he came to know that he was not in their company. Then they all became anxious to find him out. But in that deep forest none could find any clue of him. Then they called him loudly but no reply came. They at last concluded that Ramanuja must have been already killed by some ferocious animal in the jungle and became pleased at heart. But they knew that Govinda was his relative, so they shed crocodile tears before him.

Obtaining that terrible information from Govinda, Ramanuja was lost in a maze for a short time. The whole world grew dark before him. That young boy of eighteen being destitute of friends or help-mates could not find out what to do in that lonely forest. But he soon regained his senses and a kind of super-natural power touched his heart, and he felt as if some one within him exclaimed "What is there to be afraid of? The Lord is always protecting you and He is with you." He forthwith left the place and entered into the southern part of the forest, travelling with great speed till midday. He then became very tired and sat under the cool shade of a tree to rest awhile; but he soon fell asleep.

When he awoke it was afternoon. After having washed his face, while he was thinking about the way to proceed, he found a fowler with his wife proceeding towards him. The wife of the fowler thus addressed him first; "Oh my child, why are you sitting here alone in this solitary forest? Have you lost your way? You seem to be a Brahmin lad. Where is your home?" Ramanuja said, "My home is far off from here—at Kanchipura in the southern side of India." Hearing this the fowler said, "How have you come here, such a long distance, in this solitary deep forest haunted by dacoits and ferocious animals? I know Kanchipura; we are also going towards that country. Finding you alone here we broke off from the way to know about you." Ramanuja asked, "Where is your native place and what for are you going towards Kanchipura?" The fowler replied,

“We were born in a village within this forest at the foot of Vindhyachala. The whole of our lives we have spent in the hunter’s cruel occupation, but remembering now that there is a world beyond, we are going on a pilgrimage to pass the rest of our days in good deeds. We have a mind to go to Rameswar via Kanchipura. Fortunate we are that we have got a good companion in you. You, I think, have lost your way. But don’t be anxious. Perchance that Lord, who gives shelter to all, has carried us hither to help you.” Ramanuja was first frightened to see the dark tall figure of the fowler with his red eyes. But finding in his face a kind of seriousness mixed with affection, and in the simple affectionate words of his wife something sweet and attractive, all doubts from his heart vanished and he was glad to follow them.

It was twilight then. Darkness was spreading its gloomy net behind the trees; and the fowler said, “Let us be in a hurry and cross this part of the forest and pass the night on the side of a river which is not far off from here.” They reached the bank of the river within an hour. There the fowler gathered some dry wood and lighted fire. They took rest for the night by its side. The wife of the fowler addressed her husband at dead of night and said, “I feel thirsty. Can you find water for me?” The fowler said, “Now it is not possible to search for clear drinking water here. There is a well little way off with nice steps to go down. Tomorrow morning you will satisfy your thirst with its pure water.” The wife of the fowler consented.

Next morning rising from their beds, they finished their morning duties and Ramanuja followed the fowler and his wife. After walking for about half an hour they reached the well. Ramanuja went down and washing his hands and face allayed his thirst. He then brought some water with the hands joined together for the wife of the fowler. In this way he fetched water thrice for her, but yet her thirst was not satisfied. So he had to go down to fetch water for the fourth time. But when he came up, to his great astonishment he could not find them there. He was at a loss to understand how and where they might have vanished from his sight within this short period of time. At last, he thought that they were not men; they must have been some higher beings. Lord Nārāyana and goddess Lakshmi in the forms of the

fowler and his wife must have been his guide and saviour.

Just then a little distance off, he found the pinnacle of a temple and many buildings too, and he concluded that that was a city. Finding a wayfarer near by he asked him “Sir, what is the name of this place?” At this, the traveller astonishingly looked at his face and remarked, “Well, are you coming from heaven, that you cannot recognise the famous city of Kanchi! It seems from your appearance that you belong to this part of the country, but you speak like a foreigner. Are you not a student of Jādava Prokash? I have seen you many times in this Kanchipura. Have you lost your senses?”

With these words the traveller went away. Ramanuja could not realise his surroundings. How could he come such a long distance so soon. Is he dreaming? No, it was not a dream. The Lord helped him; and with Him everything is possible. Next moment he remembered the fowler and his wife and his mental apathy was gone. He, without any doubt understood that the infinite mercy of the Lord was the cause of his miraculous safety and return. He, then, with his heart overflowing with love, and shedding tears from his eyes, worshipped the lotus feet of Nārāyana with these words :

ॐ नमो ब्रह्मण्यदेवाय गोब्राह्मणहृताय च ।

जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥

Om! Salutation to the God of Brahminhood, who is the protector of the cows and Brahmīns; many salutations to Lord Krishna, the cowherd, the benefactor of the whole universe.

ON THE CONNING TOWER.

The name of the Sevashrama or Home of Service at Brindaban, a branch institution of the Ram-

**The
Ramkrishna Mis-
sion Sevashrama
at Brindaban**

krishna Mission, is already well-known to all readers of the Prabuddha Bharata. It is one of those four institutions for the service of humanity which the Mission has started in the four holiest places of pilgrimage in Northern India,—Benares, Har-

dwar, Brindaban and Allahabad. In the choice of these holy places lies implied a lofty idea of national service as well; for the Spiritual Ideal which gives us our type of nationalism has made these holy cities the prominent centres of its culture. Each forms, as it were, a peculiar base for the great national army of spiritual aspirants, and it is, in a manner, the most significant kind of patriotic service to carry help and succour, as the Sevashramas do, to the great soldiers of our religion,—the pilgrims and Sadhus, who tend to crowd round these centres.

The Brindaban Sevashrama has the most gratifying record of such service to its credit, extending over almost a decade, but the most incongruous and regrettable circumstance under which it has been labouring all along is the want of a permanent habitation of its own. In the reports of its monthly work, sent for publication in these columns, the workers have frequently drawn the attention of the public to this distressing circumstance, and we are now glad to be able to announce that a plot of land, measuring 8.32 acres and situated on the bank of the Jumna, has been acquired for the purpose of constructing hospital wards, dispensary, and workers' quarters. It now remains for the generous public to come forward with contributions for the building fund. All over the country there must be many people in the Hindu community who have special spiritual attraction for the holy *Tirtha* of Brindaban. It is needless to point out that the Home of Service looks up to them for having the construction and upkeep of particular wards or parts thereof endowed by them. Such endowments will, no doubt, be regarded by themselves as acts of special religious merit or special spiritual satisfaction. Moreover, all people able to contribute even the smallest sum and interested in the work carried on by these Sevashramas are fervently appealed to in this great hour of need in the history of the Sevashrama of Brindaban, and the President of the Ramkrishna Mission, Belur, Howrah, as also the Secretary of the Sevashrama, Brindaban, Dt. Muttra, will be glad to receive and duly acknowledge all contributions to the building fund.

It is interesting to go through the Report of the Seva Sadan Home Classes Committee, Bombay, for every experiment made anywhere in India in the interest of the education of our women is bound to attract now-a-days the eager attention of the educated public. No thoughtful man can ignore the need of education for women, and every one is an advocate, in theory at least, of such education. But doubt and suspicion are found to arise whenever any scheme of education for women is sought to be carried into practice. Setting aside cases of purely blind and idle conservatism, the real grounds of such doubt and suspicion have not anywhere been clearly set forth. But it is an undeniable fact that within the atmosphere of our collective thought, there is almost always a reacting impulse of marked hesitation working on every large scheme of social and political advancement. In the light of this fact, it is quite justifiable to apply the term 'experiments' to all those efforts that are being made at present to spread education among our women-folk; but what is the psychology of this widespread hesitation?

When the vision of the Western organisation of life and thought began to be forced into our minds, our own collective life and thought were lying in utter depths of disorganisation. But although helplessly dismantled and disorganised, they had some sort of individuality deeply wrought by their past history into their very being, however much oblivious of it they might have been at that time. Deprived of every scope for self-assertion, this individuality still strives to preserve itself even when we do not suspect its existence, and when our tendency to imitate Western ideals and institutions, a tendency naturally developed by Western education, violates in any measure the latent individuality of our collective life and thought, we find the re-action of a hesitating attitude produced around us by every step in what we call our social or political advancement. This reaction is the voiceless protest of the past history of our collective life and thought, and it will continue to impart to all our efforts in the social or political field an essentially experimental character, so long as the

national scheme of our collective life and thought fails to inspire and govern everything that we seek to do for the good of our community and country.

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This inspiration of the real Indian nationalism is the crying need behind all our present educational activities. The real success of all those institutions for the spread of education which are steadily springing up all over the country depends on this inspiration coming into them as the very governing factor of their existence. These institutions, as for example the Seva Sadan Home Classes, start into being with all the external requisites of a successful career. They naturally invite great hopes to be centred round themselves. Even the noble enthusiasm of self-sacrifice transforms every day in their early history into a blessing. Indeed, the one year's record of an institution like the Seva Sadan Home Classes is something to feel proud of, and some of the other provinces also may show us something in the same line. But still these institutions are doomed to remain as mere experiments, so long as they are not informed and guided by that true spirit of nationalism which alone can produce the real type of Indian womanhood such as our country expects to utilise for a glorious future. So the essential question now is not how many educational institutions and agencies we succeed in starting or how many subjects of study and teaching we comprehend within their curriculum, but what is that ideal and scheme of life which we have to seek constantly to place before those whom we are so eager to educate. This is the crux of the whole educational problem in India. No other phase of the problem, however much successfully tackled, is going to give us any clue to the solution of the whole.

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And although the Hindu University has already emerged out of the hands of its legislative sponsors, our rejoicings have to be very much moderated by the anxious thought that the whole thing may yet prove a fiasco if it fails to tackle from the very outset the crux of our educational problem. All provisions for the study of our ancient classics and scriptures, all arrangements for imparting moral and religious instructions are bound to prove futile at no distant date,

if the labours of the founders of this University in organising its various functions are not constantly illumined and inspired by a clear vision of that organic scheme of life, both individual and collective, which truly defines our Indian nationalism. What education should aim at working out in the mind of a student is not merely a mechanical collocation of ideas and ideals culled from various systems of culture, old and new, but an organic co-ordination of ideas and ideals to constitute a particular type of character and thought such as would make the actual life of the student naturally subserve the higher purposes of a national mission. But what will compel all ideas and ideals taught in the university to fall into a definite mould and arrange themselves into a definite system, if behind the teaching imparted there is not the governing factor of a definite scheme of life perfectly thought out in theory and positively realised in practice? This constant inspiration of realised character as moulded by the real type of Indian nationalism is the fundamental condition of success which the Hindu University is called upon to fulfil, for without this inspiration no amount of skilful manipulation of our cultural resources and educational possibilities will be of any avail.

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The large scope left in the scheme for the exercise of Government control would never prejudicially affect the real interests of the University, if at every step no room for doubt is allowed as to the exact type of character which the teaching strives to produce on the basis of the true Indian nationalism. This very topic we fully discussed in August last year, and we pointed out then not only the motive which must needs actuate our Government to assure to itself an adequate scope for controlling the University at the slightest emergency, but also the best means at our own disposal for perpetually meeting the implied demands of that motive to the satisfaction of both parties. The whole question really arises from the uncertainty which attaches to the definition which the promoters of the scheme have been able as yet to give to the culture they seek to create and the way that culture is to be utilised in future in the interest of our country's problems. Our educated countrymen as well as the Government are waiting to see how this uncertainty happens to be remedied

by the promoters of the scheme, for with this remedy is bound up not only the prospect of its ultimate success as contemplated by the former, but also important political interests to be protected by the latter.

FAMINE RELIEF WORK OF THE RAMKRISHNA MISSION.

The Report of September, 21.

In our report dated Aug. 30 we referred to the outbreak of famine in Balasore and Bankura, over and above what is going in Tippera and Cachar. It is gratifying to state that since the beginning of September, Government has come forward to relieve the distress in the Brahmanbaria Subdivision with doles of rice, gratuitous aid and agricultural loan. We have therefore held back for the present our distribution in all the centres of this Subdivision (including the new ones at Ramrail and Kuti), to recommence if necessary. In Silchar our work continues as before. Here the situation has slightly improved. We have distributed 159 mds. 13 srs. of paddy seeds to 49 villages, and the cultivation has begun. The following is a summary of the distribution of rice in these two Subdivisions during the two weeks from 22nd Aug. to 5th Sept. The figures in the last column include those of temporary relief.

Names of Centres	No. of Villages	No. of Recipients	Quantity of Rice	
			Mds.	Srs.
Sultanpur	35	840	43	20
Do. (next week)	26	626	31	19
Bbolakot ...	14	224	14	29
Do. (next week)	18	294	14	38
Gokarna ...	13	145	7	11½
Do. (next week)	13	176	8	32
Ashtagram ...	16	360	22	10
Do. (next week)	1	486	26	0
Bitgbar ...	18	225	15	0
Brahmanbaria ...	32	441	22	32
Do. (next week)	33	467	29	30
Nasirnagar ...	21	533	28	20
Do. (next week)	20	473	27	0
Shuilpur ...	19	546	27	22
Do. (next week)	20	534	30	10
Ramrail ...	20	265	13	15
Kuti ...	8	133	7	10
Do. (next week)	23	417	25	30
Silchar ...	62	1381	71	1
Do. (next week)	74	1694	87	20

We have also tried to help distressed families belonging to the middle classes. Clothes also were distributed.

Meanwhile the luckless inhabitants of Sylhet are in the grip of a distress as severe as those in Brahmanbaria and other places. We have arranged to inspect the affected areas in this district and to open relief work as soon as possible.

In response to a piteous appeal from the President, Ramakrishna Sevashram, Kotalipara, Dt. Faridpur, we have sent Rs. 200 to be spent through him for relief of distress in that quarter, brought about by the floods. Out of this fund has been distributed 17½ mds. of rice among 226 very needy people.

In the district of Balasore there is distress almost everywhere, but the pinch of scarcity is keenest in Thanas Basudebpur, Bhadrak and Dhamnagor. In many parts transplantation is at a standstill owing to want of rain. In view of the widespread distress it is a problem how the people can be saved during the next two months. Government is working in Thana Basudebpur. We have fixed upon Bant, in Thana Bhadrak, as the seat of our first centre, and when this centre is well organised, another will be opened, if practicable, at Annapal, in the same Thana.

The situation in Bankura also is most critical. Crops for the last two years were most unsatisfactory owing to want of rain, and this year the misery is at its highest. We have already started centres at Bankura and Bishnupur, at both of which centres the first distribution has taken place. From the Bankura centre 41 mds. of rice has been distributed to 60 villages, making up a total of 699 recipients. The report of the Bishnupur centre will be published later on. The inspection is going on and we shall start new centres in other affected areas wherever the occasion will demand. People are migrating in large numbers to neighbouring districts in search of employment with obvious disappointment staring them in the face. Heads of families in many places have left their homes unable to behold their dear ones suffering from the pangs of hunger.

The outlook is very grave indeed. The carrying on of relief work in five or six districts at the same time means a heavy strain on the purse. Yet we cannot remain idle spectators of these scenes

of privation and misery. We earnestly appeal to all our countrymen to economise their means and reserve a share in aid of these woe-begone men, women and children. Let us all heartily join hands in this service of God in the poor, in the weak, in the miserable.

Contributions, of money and old and new clothes, will be thankfully received and acknowledged at either of the following addresses—(1) Swami Brahmananda President, Ramkrishna Mission, Belur P. O., Dist Howrah; (2) The Manager, 'Udbodhan' Office, 1, Mukherjee Lane, Baghbazar, Calcutta.

THE FOURTEENTH ANNUAL REPORT OF THE RAMKRISHNA MISSION HOME OF SERVICE, BENARES.

We have received the Fourteenth Annual Report of the Ramkrishna Mission Home of Service at Benares. It is a clear record of the continued progress which this noble institution is making in the philanthropic work undertaken on behalf of thousands of poor people stricken with disease and poverty in the great City of Shiva. The number of persons relieved in the year under review, namely 12,732, represents an increase of 15 per cent. as compared with last year. Of this number 761 obtained indoor hospital relief. In the register of persons relieved the entries represent almost all the provinces in India and almost all her creeds and communities. It is evident that this philanthropic institution has really become a national concern with all our countrymen, and it is in this light that an appeal has been made in the present Report to the public for immediate co-operation in solving the difficult problem of accommodation which confronts the noble workers to-day. The provision of separate infectious wards and of refuges for old invalids who in utter helplessness drift about in Shiva's City with the only hope left in their life of closing it there for ever, forms the most crying need of this institution. The only urgent remedy therefore is an extension of the present site and construction of new buildings. Timely help has come from the Government in the shape of the acquisition of 8.22 acres of adjoining land, on which construction work has already been commenced on a small scale, while the public are

being at the same time most fervently appealed to for funds to meet construction expenses under the extension scheme. This scheme which is fully explained in the Report, providing for 4 Dysentery wards, 2 for male and 2 for female patients, 2 Cholera wards for them respectively, 4 other segregation wards for Plague, Pox and Phthisis patients, 2 Asylums for old helpless invalids and quarters for workers and medical officers, estimates the cost of the whole extension at more than one and a half lakh of rupees. Besides donations from the generous public, the scheme counts upon endowments on the construction of special wards and on beds therein in memory or honour of friends or relatives of donors.

To our readers of all creeds and races we re-iterate the appeal made in the Report under review. This Benares institution is really, as the Report points out, a noble monument of our national spirit of organisation and charity. It is, to quote from it, "not merely a place where poor and sick people resort to receive help, but it is a temple where a whole nation performs the worship of God with a new inspiration. Here philanthropy is exalted into worship, charity into communion, and a whole nation participates in the blessing thereof." We gladly invite public charity therefore to contribute by an unstinted flow towards the upkeep and expansion of the noble work of this Benares Home of Service. All correspondence with reference to the building of memorial wards and the support of beds and so forth, as also all donations and contributions should be sent to the Assistant Secretary, Ramkrishna Mission Home of Service, Benares City.

NEWS AND MISCELLANIES.

THE 14th Annual Meeting of the Ramkrishna Mission Home of Service, Benares was held on the 2nd. October 1915 on the newly acquired land of the Home under the presidency of G. B. Lambert Esq., I. C. S., Magistrate and Collector, Benares. Nearly 500 people of all ranks and communities graced the meeting. The proceedings commenced with the reading of the 4th. Annual Report by Rai Ravinandan Prasad Bahadur, the Secretary of the Home which was much appre-

ciated by all. Then at the Chairman's call Dr. I. J. S. Taraporewala Head Master, Central Hindu Collegiate School rose and spoke how the usefulness of the Home is increasing year after year. The necessity of such an institution like the Home of Service in a place like Benares is beyond question and it is the duty of everyone to extend a helping hand to enable the Home to carry on the required extension. Four wards for patients requiring isolation from others have been taken in hand and he wished to see the whole project enumerated in the present Report carried out at no distant date. After him Prof. Shri Prakash Bar-at-law spoke in Hindi the importance and necessity of organised charity. The Ramkrishna Mission Home of Service is an organisation which deserves support from all, as service is rendered to all irrespective of caste and creed. Babu Amrita Lal Bose of Calcutta, the dramatist, made a stirring speech for help to the institution. Mr. K. P. Chatterjee followed him and spoke in Hindi. The chairman next rose and expressed his appreciation of the Home and hoped that help will be coming to an institution like this. The Secretary then moved a hearty vote of thanks to the Chairman on behalf of the Home of Service for the keen interest taken and sympathy shown. The meeting then dispersed.

WE are glad to record the recent activity of the Vivekananda Society, Calcutta, in propagating the religion of Vedanta. The Society has arranged for weekly lectures on Vedanta in the hall of the Metropolitan College. Some of the leading Pundits of the town are delivering lectures there, and we are glad to learn that the addresses are being printed and published in book-form and are being sold at a nominal price. We have received one copy of the introductory lecture on Vedanta by Pundit Pramatha Nath Tarkabhushan of the Sanskrit College. It is a very interesting lecture in chaste and simple Bengali dealing with the need of the realisation of *Advaita* and explaining how Swami Vivekananda tried to spread this aspect of religion among the masses and thereby how a new impulse has been produced in the mind of the younger generation to help and serve the poor, the ignorant and the down-trodden as brothers, nay, as their own selves. It has got a nice frontis-

piece with a picture of the Swami Vivekananda in a lecturing posture. We wish this noble scheme of the Society every success.

THE Ramkrishna Mission Sevashrama at Brindaban reports that during September, 1915, there were in its indoor department 22 old and 31 newly admitted cases, of which 28 were discharged cured, 4 died, 2 left treatment and 19 were still under treatment. In the outdoor department there were 3258 entries in the register, of which 2534 were repeated numbers of old cases and 724 new cases. During the month one person was treated in his quarters free of charge and supplied with medicines. The accounts of the month show Rs. 394 to be the total receipts of which Rs. 225 were contributions to the Building Fund, the total expenditure during the month being Rs. 249-7-3. One copy of the book "Deva-bani" was the only gift in kind received from the Udbodhana Office, Calcutta.

It is gratifying to record the success of the Ramkrishna Society, Rangoon, the fourth annual report of which (1915) lies on our table. Its library registers 242 books. The meetings of the society are frequent and lectures are given to its members. It is quite a non-sectarian society. Even there is a Mahomedan member in it and selected verses from the Quoran were recited during the year under review. It takes up philanthropic works also when called upon to do so,—such as the education of girls and of Depressed classes.

WE have been requested by the Honorary Secretary, Dacca Ramkrishna Mission to publish the following announcement:—To commemorate the memory of the late lamented Babu Ruplal Das, the renowned Banker and Zemindar of Dacca, his worthy grandsons Babus Romesh Chandra and Jogesh Chandra Das have promised to contribute Rs. 5,000 towards the construction of a building for the Ramkrishna Mission Branch Centre, Dacca.

IN our last issue of the month of October we have published the list of donors and donations to the Ramkrishna Mission Famine Relief Fund started in Almora by His Holiness the Swami Sivandaji. In addition to that the following list is sent for publication :

Dr. K. B. Karki Civil Asst. Surgeon,			
Almora	Rs. 2 0 0
Members of the Suddha Sahitya Samiti			Rs. 4 0 0
Paltan Bazar...	Rs. 2 0 0

Total Rs. 8 0 0