

Prabuddha Bharata

OR

Awakened India



इतिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Katha Upa. I. iii. 4.

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CONTENTS:

Unpublished Notes of Class Talks by the Swami Vivekananda.—(<i>In Madras 1892-1893—VII</i>)	21
Occasional Notes	...	...	...	...	22
Swami Vivekananda and Mysticism	...	...	...	...	25
Epistles of Swami Vivekananda.—XLVII	...	...	...	...	28
Swami Vivekananda: A Reminiscence., by <i>A California Disciple</i>	...	...	...	...	30
Mind and Matter., by <i>Brahmachari Sitapati</i>	...	...	...	...	35
Creation as Explained in the Tantra., by <i>Mr. Justice J. G. Woodroffe</i>	...	...	...	...	37
An Initiation Ceremony at the Belur Math., by <i>A Western Disciple</i>	...	...	...	...	41
The Panama Canal: Its Opening Celebration	...	...	...	...	43
Sri Ramakrishna: The Great Master,—Introduction., II. by <i>Swami Saradananda</i>	...	...	...	...	45
On The Conning Tower	...	...	...	...	50
The Fifty-third Anniversary of the Swami Vivekananda	...	...	...	...	53
Few Extracts from Swami Vivekananda's Speeches and Writings	...	...	...	...	59
Reviews	...	...	...	...	59
The 13th Annual Report of the R-k. Mission Home of Service, Benares	59
News and Miscellanies	60
The Ganga Sagar Relief Work	vii

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प्राप्य वरान्निबोधत ।

Katka Upa. I. iii. 4

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

—Swami Vivekananda.

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[Nos. 223 & 224

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras, 1892—1893.—VII.*)

Keshab Chandra Sen compared society to an ellipse. God is the central sun. Society is sometimes in the aphelion and sometimes in the perihelion. An *Avatara* comes, and takes it to the perihelion. Then it goes back again. Why should it be so? I cannot say. What necessity for an *Avatara*? What necessity was there to create? Why did He not create us all perfect? It is *Lila*, we do not know.

Men can become Brahman but not God. If anybody becomes God, show me his creation. Vishwamitra's creation is his own imagination. It should have obeyed Vishwamitra's law. If anybody becomes a Creator, there would be an end of the world, on account of the conflict of laws. The balance is so nice that if you disturb the equilibrium of one atom, the whole world will come to an end.

There were great men—so great that no number and human arithmetic could state the difference between them and us. But compared with God, they were geometrical points. In comparison with Infinite everything is

nothing. Compared to God what is Vishwamitra but a human moth.

Patanjali is the father of the theory of evolution, spiritual and physical.

Generally the organism is weaker than the environment. It is struggling to adjust itself. Sometimes it over-adjusts itself. Then the whole body changes into another species. Nandi was a man whose holiness was so great that the human body could not contain it. So those molecules changed into God-body.

Tremendous engine of competition will destroy everything. If you are to live at all you must adjust yourself to the times. If we are to live at all we must be a scientific nation. Intellectual power is the force. You must learn the power of organisation of the Europeans. You must become educated and must educate your women. You must abolish child marriage.

All these ideas are floating over society, you all know it, yet dare not act. Who is to bell the cat? In the fullness of time a wonderful man will come. Then all the cats will be made bold.

Whenever a great man comes, the circumstances are ready under his feet. He is the last straw to break the camel's back. He is the spark of the cannon. There is something in the talking—we are preparing for him.

Was Krishna cunning? No, he was not cunning. He tried his best to prevent the war. Kunti forced the war. But when once in the thing you should not recede—that is the man of duty. Do not run away, it is cowardice. When in the thing, you must do it. You should not budge an inch—of course not for a wrong thing; this war was a righteous war.

Devil comes in many guises—anger in the form of justice—passion in the form of duty. When it first comes the man knows and then he forgets. Just as your pleader's conscience; at first they know it is all *badmashi*, then it is duty to their clients; at last they get hardened.

Yogis live on the banks of the Narmada—the best place for them, because the climate is very even. Bhaktas live in Brindavan.

Shipahis die soon—nature is full of defect

—the athletes die soon. The gentlemen class are the strongest while the poor are the hardest. Fruit diet may agree with a costive man. Civilised man needs rest for intellectual work. For food he has to take spices and condiments. The savage walks forty or fifty miles a day. He relishes the blandest foods.

Our fruits are all artificial and the natural mango is a poor affair. Wheat is artificial.

Save the spiritual store in your body by observing continence.

The rule for a Grihastha about the expenditure of his income is, one-fourth of his income for his family, one-fourth for charity, one-fourth to be saved, one-fourth for self.

Unity in variety is the plan of creation, individuality in universality.

Why deny the cause only? Deny the effect also. The cause must contain everything that is in the effect.

Christ's public life extended only over eighteen months and for this he had silently been preparing himself for thirty-two years. Mahommed was forty years old before he came out.



OCCASIONAL NOTES.

WHEN we celebrate the birthday of Swami Vivekananda, we all acknowledge his greatness, but do we pause to think how his greatness affects our everyday life? The snow-capped Himalayas are great indeed, and just when we have a sight of them, we exclaim. "Oh, how great!" But the next moment finds our minds plunging into other interests, and the greatness of the Himalayas disappears into the limbo of momentary sentiments. Do we not offer the same sort of treatment to the greatness of Swami Vivekananda? The sentiment that the Swami was great glows in our bosom when we

celebrate his birthday, but when we return home it is cast away into the lumber-room of our heart!

—

The question therefore is: what has this greatness of Swamiji to do with the life that we live from day to day? Unless modern India fully decides this question first, it will never be in a position to do its duty by the great Swami whose birthday it has just celebrated. Was the Swami Vivekananda great in this sense that his greatness only deserves to have one day of celebration allotted to it in the calendar? Or was he great

in the sense that through his greatness his country may find out the way to its own greatness? In Europe, saints, we find, have their own days in the calendar, but Europe as a whole, does not care to find in its daily life that inspiration to saintliness which their lives hold out for it. Can modern India afford to do the same with the life of Swami Vivekananda? Is the life that modern India has to live today attuned to other ideals and other aims than what we find embodied in the life of Swami Vivekananda? It is highly necessary that modern India should find a definite reply to this fundamental question.

If Swami Vivekananda stood for aims and ideals of life which are remote from those which India collectively seeks to realise, then it is but natural that the Vivekananda celebration would, like Christmas, but just come to us once a year, and we would hold on to the usual tenor of our individual and collective life during the rest of the year, as if no Vivekananda was ever born amongst us. But if we carefully study the life and teachings of the great Swami, we find that this was not the case. We find rather that all the great problems and strivings of modern India appeared throughout his life as its own individual problems and strivings. This highly significant fact requires to be strongly impressed on the minds of all educated people in India today. They have hardly any idea of what Swamiji did for his own countrymen through his life of the most strenuous *sadhana*, a life the most prominent feature of which was his complete self-identification with his mothercountry always calling forth in his mind the deepest impulse and the most earnest thoughts for her welfare. Can modern India afford to ignore the profound experiences and lessons reaped in a life of such single-minded devotion to the very problems that beset it today? Can we point our finger to another life lived in modern times in which

tremendous concentration of thought and energy has been brought to bear upon these problems? What immeasurable amount of service it is possible to render, when that service proceeds from a man of perfect renunciation!

How is it then that educated people are not sufficiently eager to understand those solutions of their problems which Swami Vivekananda worked out in his life? It cannot be expected that everybody will accept these solutions as correct; but are they properly or sufficiently studied and discussed by those who sincerely want to solve the problems of our country? They are not, so far as our experience goes in this matter. And the reason is not far to seek. It lies in the fact that the real nature of these problems of our country is not properly understood by most of those people who hasten now-a-days to work out their solutions. They think that the problems of India must be in all essential bearings quite similar to those of other countries, and therefore in solving these problems they must look up for light and leading to the same class of men here in India as lead and instruct people in other countries. Arguing like this perhaps in a tacit way, they fail to recognise the necessity of studying and discussing the teachings of the Swami Vivekananda. A Sannyasin, they would think, moves in too high an atmosphere of life to be able to appreciate, in all their keenness and reality, the economic, civic or social strivings and crises of his countrymen. So although they feel proud to recognise the greatness of Swami Vivekananda as a Vedantist world-teacher, they would doubt the wisdom of carrying to him for solution the secular problems of their collective life. In a word, the unconscious inspiration of their Western culture prompts these educated men to draw a line between their spiritual and secular interests, and they cannot feel quite sure of the safety of the

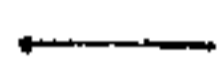
latter, if they have to place them in the hands of their spiritual teachers. They have secularised the ideals of their collective life and so they naturally keep its problems rather aloof from the guardians of their spiritual interests.

The evil, therefore, is the outcome of that spirit of Western nationalism which has slowly but steadily permeated the educated community in India. The whole outlook on our collective life and thought has been secularised by the initial error of recognising politics as the organising principle in that life and thought. By accepting politics as the fundamental factor in working out the future of India, educated people have perverted the whole trend of their collective aspirations and activities. By fondly counting upon our political interests to forge the ties and bonds of our collective life, we have relegated the spiritual interests of our life to a position of remote importance. What wonder then that the greatness of a Swami Vivekananda would appeal to most educated men today in the same way as the greatness of the Himalayas does to a busy, toiling man of the work-a-day world! It is only the frontiers of that life we have chosen to live today, that religion finds itself allotted a place to exist, and if the claims of any great man on our recognition and reverence be based purely on that religion, well, he will have necessarily to wait a whole year till on a certain fixed date in our calendar, we take a sort of holiday trip to those frontiers to celebrate his greatness! This exactly is being the case with Swami Vivekananda. We do not allow his influence and inspiration to work on our everyday life, because we do not feel any necessity thereof. That nationalistic scheme of life which leads the whole modern world captive before it has so hypnotised our minds already that we cannot feel sufficiently interested in what a *religious* preacher, even like Swami Vivekananda, had to say about our duties in modern times. Alas, we find our intellectual taste

even so much perverted by political nationalism that the very word religious uttered in connection with any concern is enough to arrest the flow of enthusiasm towards it.

But far worse than this attitude of neglect towards what Swami Vivekananda did and said in his life for the regeneration of the country is the other attitude of mind which many educated men betray who want to exploit sublime patriotism that glows beneath the Swami's utterances in the petty interest of their political nationalism. There are people who attracted by his great personality want to make some room for his fancied authority in their own schemes of thought and activity. They have quotations from his utterances ready at hand to show how great a lover of his country he was and with what an irresistible appeal he stimulates his countrymen to consecrate themselves to the service of their mothercountry. But they stop short of investigating with him into the precise nature of this service that they have to render to their country. They do not discuss the type of nationalism that he preached in the speeches that he made after his return from the West during his long tour from Colombo to Almora. They seek the inspiration of his patriotism while ignoring the scheme of work which that patriotism inspires. They want just to tag on to the political nationalism they have borrowed from the West the enthusiasm of *his* love of country. They do not pause to think how great an injustice they do to Swami Vivekananda by this treacherous eclecticism. And all this misrepresentation of his patriotism is swallowed unquestioningly by educated people in India simply because the Swami's view and teachings are not given that thorough study which they undoubtedly deserve at our hands. You cannot hope to escape trenchant criticism in India, if you misrepresent the views or teachings of a Wordsworth or a Kant; educated men in this unfortunate country will easily

distinguish in such cases a true presentation from a false. But look at the irony of the situation, we can with perfect immunity misrepresent the teachings of a great countryman of our own, just to fit them into the body of our own individual views and opinions. What greater testimony there can be of the lamentable indifference of educated people in India towards what Swami Vivekananda said in solving those very problems of their country which hold in stake today, like the riddles of the Sphinx, their existence as a race!



The evil, we have said, is an offspring of the spirit of political nationalism that has obsessed the educated community. So long as this obsession continues, the Vivekananda anniversaries will come and go once every year leaving us not a whit the stronger to cope with the problems of our everyday life. The utterances of Swami Vivekananda do not form a confused mass of valuable ideas and sentiments. They were the products of a wisdom which represented a systematised body of truths. The truths that he uttered were organically connected with one another, so that none can be wrenched off from its bearings to be foisted on another system of views without losing all its real significance and import. In this way, all the views that

the Swami expressed with regard to the true nature of the service that our country requires of us today can never be fully and properly understood unless his fundamental view of Indian nationalism be first thoroughly studied and understood. Indian nationalism, according to him, is a spiritual type of nationalism differing in its very essentials from that other type of nationalism which forms the governing factor in the political civilisation of the West. Religion is the very foundation, the leading motive and the goal of Indian nationalism. In its scheme of collective life, politics comes in for a place only as a subordinate concern subservient to the interests of the collective spiritual pursuit. Unless this higher type of nationalism be studied, discussed and appreciated by educated people in India, their obsession by political nationalism will never be worked off successfully. And if there is one noble resolve more than another which we ought to make during these celebrations of Swami Vivekananda's birthday, it is that of studying that noble type of nationalism which Swamiji sought to revive and preach to his countrymen and making ourselves fit, through renunciation and purity of character, to hold aloft among our countrymen, blind and groping in vain, the banner of that nationalism which for the salvation of his mothercountry Swamiji discovered and left in our possession.



SWAMI VIVEKANANDA AND MYSTICISM.

ROWHERE we may find a more perfect combination of mysticism and rationalism, than in the life of Swami Vivekananda. The first thing we meet with in studying his character as a thinker is a watchful and indefatigable rationalism that governs his view of facts and events. His reasoning faculty exercises its functions with all the unhesitating authoritativeness of an autocrat

with a world-dominion under his feet,—not the slightest shrinking, apprehension or compromise. This unrestricted sway and sweep of thought marked him out as extraordinary even from his boyhood. The majestic movements of his thought used to throw a sort of fascination on people coming in contact with him. Witticisms, raileries, and even playful scurrilities, when dignified by the flashing

gracefulness of the underlying thought would absolutely lose the sting of offence or the touch of grossness in them. This air of perfect freedom with which his thought moved bespoke an intellectual temperament of the most complete rationalism and Sister Nivedita describes this thoroughgoing rationalism of the Swami nicely in the following words in her *The Master as I Saw Him*: As a religious teacher, I saw that although he had a system of thought to offer, nothing in that system would claim him for a moment, if he found that truth led elsewhere.

This uncompromising sovereignty of his reasoning faculty he fully maintained during those blessed days he associated with a man who seems to us to have been perfectly miraculous in every inch of his life. His interviews with Sri Ramakrishna were full of events at which the most out-and-out rationalism of the current type must needs stagger, and yet his perseverance was tremendous. The Master recognised at a glance his intellectual temperament and along with it the promise that he carried within himself of towering greatness as a teacher of men in a rationalistic age like the present one. He, himself but an illiterate village Brahman, allowed this young man's intellect the fullest scope for all its reasonings and doubtings, proving to us by the way how the human intellect is wonderfully broadened and quickened by the acquisition of real, healthy spirituality. For it must have been a gigantic intellectual task for the Master to keep pace with all the dashing flights of his disciple's rationalistic intellect. Referring to these experiences he passed through and the reward they brought him, Swami Vivekananda once said to some disciples: "Let none regret that they were difficult to convince! I fought my Master for six long years, with the result that I know every inch of the way! Every inch of the way!"

Was it true then that this reward came purely through rationalism? Was it that the

Master made the most of his disciple's rationalism as the only factor in raising him to spiritual eminence? No. Sri Ramakrishna came not into this world to satisfy the intellect of men out of its own resources—if ever such satisfaction be at all possible. Human intellect cannot by itself dive deep enough into the mysteries of life to solve them beyond the possibility of doubt. So in the case of Swami Vivekananda, his Master while allowing the fullest play to his intellectual activities drew out of the depths of his mind another higher factor which was just awaiting unfoldment and which without superseding his intellect opened up before it the vistas of a glorious Beyond. This was the mystic factor in the development of the Swami's spirituality. He had disclosed to his Master how an effulgent orb of light used to hasten out of darkness towards his eyes when closed for sleep and how the fact of his mind being completely engulfed in that light used to be accepted by him as his usual sleep. By other indications as well, the Master had discovered how the highest possibilities of spiritual communion were latent in his disciple's mind, and now in the fulness of time, this profound mysticism of his nature was made to unfold itself and take up its role of ratifying, guiding and inspiring the activities of his intellect now united for ever to the source not only of its highest freedom but of its very existence.

Later in life, Swamiji used to teach a three-fold division of the instruments of knowledge,—instinct, reason and inspiration. Instinct moves in the region of the subconscious, reason in that of conscious, and inspiration, of super-conscious experiences. So mysticism is not something savouring purely of the miraculous; it is fully a legitimate expansion of human knowledge and functions thereof, and every man may by birthright claim and strive to develop it in himself. But it is at the same time most important to remember that real inspiration while leading us beyond the intellect never contradicts but always fulfils it. If

the stage of inspiration be attained through proper, scientific processes such as the system of Raja-yoga attempts to formulate, then a wonderful development of all the intellectual powers and functions is bound to follow. But if that stage is reached through the mere force of our untutored impulses or by the heightening of our emotional nature, our intellectual functions cannot follow the soaring flights of inspiration and mystic experiences express themselves to our mind in symbolic representations created out of sensuous impressions reflected or projected on our brains. These symbolic representations accepted as realities in the highest sense are apt to breed all sorts of superstitions leading men sometimes to the grossest fanaticism. So in his lectures on the Raja-yoga, the Swami says :

In a good many cases there is the danger of the brain being deranged, and, as a rule, you will find that all those men, however great they were, who had stumbled upon this superconscious state, without understanding it, groped in the dark, and generally had, along with their knowledge, some quaint superstition. * * * Whenever a prophet got into the superconscious state by heightening his emotional nature, he brought away from it not only some truths, but some fanaticism also, some superstition which injured the world as the greatness of the teaching helped. To get any reason out of the mass of incongruity we call human life, we have to transcend our reason, but we must do it scientifically, slowly, by regular practice, and we must cast off all superstition. We must take up the study of the superconscious state just as any other science ; on reason we must have to lay our foundation ; we must follow reason as far as it leads, and when reason fails reason itself will show us the way to the highest plane. When you hear a man say "I am inspired," and then talk irrationally, reject it. Why? Because these three states—instinct, reason, and superconsciousness, or the unconscious, conscious and superconscious states, belong to one and the same mind. There are not three minds in one man, but one state of it develops into the others.

In Swami Vivekananda, in this way,

rationalism and mysticism were not only combined in their fully developed forms, but they were also combined without the slightest detriment to either. They even served the interests of each other most wonderfully and their mutual conformity and support made him the greatest teacher of religion to the modern world. But while this mutual alliance of the twin factors in Swamiji's life was almost invariably brought into operation while teaching people about the things of the spirit, it need not be expected that while pronouncing upon secular subjects, his intellectual judgments also used to base their claim of validity on any exercise of mystical powers. He never underrated the value of intellectual culture nor forbore to swim with its currents, simply on the ground that he had the key of inspiration in his possession. He did not hold this key in his hand with any levity of spirit, so as to use it in the interest of saving intellectual labour or of making his intellectual opinions authoritative. He never held himself ready to get inspired directly you made out some sort of necessity for it. Inspiration is really a spiritual state too lofty, too solemn, too divine, to be made to subserve any but the highest interests of man, and naturally enough, the impulse which lifts men up, to whom real inspiration comes, to that altitude of knowledge is spiritual, and not intellectual. It is rather spontaneous than deliberate, only the mind has to open itself out initially to the influx of spiritual power stored in the heights of its being.

Swami Vivekananda's mysticism was perfectly free from all mystery-mongering. Though he had to influence people whom he wanted to teach, none ever found in him the slightest idea or desire of immoderately exciting their sense of the mysterious or of trying to exploit it in his own interest. The very cornerstone of all his teachings was to inspire in people whom he wanted to teach a firm faith in themselves, and he never allowed the sense of the mysterious to para-

lyse their self-exertion or self-reliance. He strongly deprecated any scheme of spiritual progress in which the scope and ability for serving man and society have to be gained by putting oneself in mysterious communication with mysterious agents hovering above in occult planes. He had no sympathy or patience for that occultism which encourages in people the habit of regarding the mysterious aid from mysterious agents as a good compensation for their own spiritual incompetence. He used to flout the idea of putting men and society in the leading-strings of unseen spirits by whom people have to seek to be obsessed. Such doctrines encourage people to try to become the mediums for the spirits of the great instead of trying to become great themselves, and already we find a

whole society of educated men cheeing on from behind a selected victim of such doctrines who has come forward to train himself up for fully surrendering the physical sheath of his existence for the expected occupation of a great spirit.

In brief, Swamij's mysticism implied a real development of character and spirituality. He never encouraged in any one the idea of there being a royal road to godliness, for it is not, as Ramaprosad sings, something "like a sweetmeat in the hand a child who may be coaxed into leaving hold of it." Here every inch of the ground has to be gained by hard toil and unwavering sincerity. Because the proverb says "Knowledge is power," you cannot by intellectual tricks blindfold God for a moment or delude humanity much long.



EPISTLES OF SWAMI VIVEKANANDA.

XLVII.

14 Greycost Gardens, Westminster,
London, England,
1st Nov., 1896.

"Gold and Silver" my dear Mary "have I none, but what I have I give to thee" freely, and that is the knowledge that the goldness of gold, the silverness of silver, the manhood of man, the womanhood of woman, the reality of everything is the Lord—and that this Lord we are trying to realise from time without beginning in the objective and in the attempt throwing up such "queer" creatures of our fancy as man, woman, child, body, mind, the earth, sun, moon, stars, the world, love, hate, property, wealth etc.; also ghosts, devils, angels and gods, God etc.

The fact being that the Lord is in us, we are He, the eternal subject, the real ego, never to be objectified, and that all this objectifying process is mere waste of time and talent. When the soul becomes aware of this

it gives up objectifying and falls back more and more upon the subjective. This is the evolution less and less in the body and more and more in the mind—*man* the highest form, meaning in Sanskrit *manas*, thought—the animal that thinks and not the animal that "senses" only. This is what in theology is called "Renunciation"; the formation of society, the institution of marriage, the love for children, our good works, morality and ethics are all different forms of renunciation. All our lives in every society are the subjection of the will, the thirst, the desire. This surrender of the will or the fictitious self—or the desire to jump out of ourselves as it were—the struggle to objectify the subject—is the one phenomenon in this world of which all societies and social forms are various modes and stages. Love is the easiest and smoothest way towards the self-surrender or subjection of the "will" and hatred the opposite.

People have been cajoled through various

stories or superstitions of heavens and hells and Rulers above the sky, towards this one end of self-surrender. The philosopher does the same knowingly without superstition by giving up "desires."

An objective heaven or millenium therefore has existence only in the fancy—but a subjective one is already in existence. The musk-deer after vain search for the cause of the scent of the musk, at last will have to find it in himself.

Objective society will always be a mixture of good and evil—objective life will always be followed by its shadow death and the longer the life the longer will also be the shadow. It is only when the sun is on our own head that *there is no shadow*. When God and good and everything else is in us, there is no evil. In objective life, however, every bullet has its billet—evil goes with every good as its shadow. Every improvement is coupled with an equal degradation. The reason being that good and evil are not two things but one, the difference being only in manifestation,—one of degree, not kind.

Our very lives depend upon the death of others—plants or animals or bacilli! The other great mistake we often make is that good is taken as an ever increasing item, whilst evil is a fixed quantity. From this it is argued that evil being diminished every day there will come a time when good alone will remain. The fallacy lies in the assumption of a false premise. If good is increasing so is evil. My desires have been much more than the desires of the masses among my race. My joys have been much greater than theirs—but my miseries million times more intense. The same constitution that makes you feel the least touch of good makes you feel the least of evil too. The same nerves that carry sensations of pleasure carry the sensations of pain too—and the same mind feels both. The progress of the world means more enjoyment and more misery too. This

mixture of life and death, good and evil, knowledge and ignorance is what is called Maya—or the universal phenomenon. You may go on for eternity inside this net seeking for happiness—you find much and much evil too. To have good and no evil is childish nonsense. Two ways are left open—one by giving up all hope to take up the world as it is and bear the pangs and pains in the hope of a crumb of happiness now and then. The other to give up the search for pleasure, knowing it to be pain in another form and seek for *truth*—and those that dare try for truth succeed in finding that truth as ever present,—present in themselves. Then we also discover how that the same truth is manifesting itself both in our relative error and knowledge—we find also that the same truth is bliss which again is manifesting itself as good and evil and with it also we find real existence which is manifesting itself as both death and life.

Thus we realise that all these phenomena are but the reflexions bi-furcated or manifolded of the One existence. Truth-bliss-unity—my real self and the reality of everything else. Then and then only is it possible to do good without evil, for such a soul has known and got the control of the material of which both good and evil are manufactured, and He alone can manifest one or the other as he likes, and we know he manifests only good. This is the *Jivan-mukta*—the living free—the goal of the Vedanta as of all other philosophies.

Yours in Lord,

Vivekananda.

The question is one of Permanence and Impermanence. Maya is impermanence. कथम् सतोऽसत् जायेत्?—"How did non-existence come out of Existence?" The idea of law is the first grasp of the idea of Permanence in Impermanence.—Vivekananda.

SWAMI VIVEKANANDA : A REMINISCENCE.

IT is now more than ten years since the Swami Vivekananda lectured to California audiences; it seems but yesterday. It was here as elsewhere: the audiences were his from the outset, and remained his to the end. They were swept along on the current of his thought without resistance. Many there were who did not want to resist: whose pleasure and novelty it was to have light shown into the hidden recesses of their minds by the proximity of a luminous personality. There were a few who would have resisted if they could, but whose powers of resistance were neutralised by the irresistible logic, acumen and child-like simplicity of the Great Teacher. Indeed, there were a few who arose to demur, but who resumed their seats either in smiling acquiescence or in bewildered impotency.

The Swami's personality impressed itself on the mind with visual intensity. The speaking eyes, the wealth of facial expression and gesticulation; the wonderful Sanskrit chanting, sonorous, melodious, impressing one with the sense of mystic potency; the translations following in smiling confidence. All this set off by the spectacular apparel of the Hindu Sannyasin!—who can forget them?

As a lecturer he was unique: never referring to notes, as most lecturers do; and though he repeated many discourses on request, they were never mere repetitions. He seemed to be giving something of himself, to be speaking from a super-experience. The most abstruse points of the Vedanta were retrieved from the domain of mere speculation by a vital something which seemed to emanate from his presence. It was his practice to look deliberately and leisurely over his audience before beginning a discourse. Then beginning in a conversational tone and manner, his voice would run the gamut of impassioned modulation and impressive periods. That style of speaking was very effective for those within easy range of his voice, but it must have been an exasperation to those in the back of the hall, for cries of "louder!" were common from that quarter. His utterances were dynamic and constructive: arousing thought

and directing it into synthetic processes. Thus, he was not only a lecturer, but a teacher of the highest order as well.

Encouraging questions at the conclusion of each lecture, he would go to any length to make his questioners understand. On one occasion after persistent queries by a number of persons, it occurred to someone that they were plying the Swami too insistently with questions, and he remarked to that effect. "Ask all the questions you like—the more the better," was the Swami's good-natured reply. "That is what I am here for, and I won't leave you till you understand." The applause was so prolonged that he was obliged to wait till it subsided before he could continue. At times he literally startled people into belief by his answers. To the question, after a lecture on Re-incarnation, "Swami, do you remember your past life?"

"Yes, clearly, even when I was a little boy," he answered quickly and seriously.

Quick and, when necessary, sharp at repartee he met all opposition with the utmost goodnature and even enjoyment. His business was to make his hearers understand and he succeeded as, perhaps, no other lecturer on abstruse subjects ever did. To popularise abstractions, to place them within the mental grasp of even very ordinary intellects was his achievement. He reached them all. "In India," he said, "they tell me that I ought not to teach Advaita Vedanta to the people at large. But I say that I can make even a child understand it. You cannot begin too early to teach the highest spiritual truths.

Once at the conclusion of a lecture he thus announced his next lecture: "To-morrow night I shall lecture on *The Mind: Its Powers and Possibilities*. Come to here me. I have something to say to you. I shall do a little bomb-throwing." Here he glanced smilingly over the audience, and then with a waive of his hand added, "Come on! It will do you good." The next night there was barely standing room. He kept his word. Bombs were thrown, and he, of all people, knew how to throw them with telling effect. In this lecture he

devoted considerable time to the subject of chastity as a means of strengthening the mind. As a practice to develop purity, he expounded the theory of looking upon every woman as one's mother. When he had presented the idea, he paused and, as though in response to inarticulate questionings from the audience, said, "O yes, this is a theory. I stand up here to tell you about this beautiful theory; but when I think of my own mother I know that she is different to me than any other woman. There is a difference. We cannot deny it. But we see this difference because we think of ourselves as bodies. This theory is to be fully realised in meditation. These truths are first to be heard, then to be meditated upon."

He held purity to be for the householder as well as for the monk, and laid great stress on that point. "The other day a young Hindu came to see me. He had been living in this country for about two years, and had been suffering from ill-health for some time. In course of our talk, he said that the theory of chastity must be all wrong because the doctors in this country had advised him against it. They told him that it was against the law of nature. I told him to go back to India, where he belonged, and to listen to the teachings of his ancestors, who had practised chastity for thousands of years." Then turning a face puckered into an expression of unutterable disgust, he thundered, "You doctors in this country who hold that chastity is against the law of nature don't know what you are talking about. You don't know the meaning of the word purity. You are beasts! beasts! I say, with the morals of a tom-cat, if that is the best you have to say on that subject!" Here he glanced defiantly over the audience, challenging opposition by his very glance. No voice was raised, notwithstanding there were several physicians present.

Bombs were thrown in all of his lectures. Audiences were jolted out of hereditary ruts, and New Thought students, so called, were subjected to scathing though constructive criticisms without mercy. Smilingly, he would announce the most stupendous Vedantic conceptions so opposed to Christian theologic dogma; then pause an instant, —how many, many times, and with such winsome effect!—with his teeth pressed over his lower lip,

as though with bated breath, observing the result. Imagine, if you can, greater violence done to the traditional teachings of Christendom than by his fiery injunction, "Don't repent! Don't repent!—Spit, if you must, but go on! Don't hold yourselves down by repenting! Throw off the load of sin, if there is such a thing, by knowing your true selves,—The Pure! The Ever Free!.....That man alone is blasphemous who tells you that you are sinners.....And again, "This world is a superstition. We are hypnotised into believing it real. The process of salvation is the process of de-hypnotisation.....This universe is just the play of the Lord—that is all. It is all just for fun. There can be no reason for His doing anything. Know the Lord if you would understand His play. Be His playfellow and He will tell you all.....And to you, who are philosophers, I say that to ask for a reason for the existence of the universe is illogical because it implies limitation in God, which you do not admit." Then he entered into one of his wonderful expositions of the salient features of the Advaita Vedanta.

In the questions which usually followed a talk on this subject, there was almost sure to be the question, "But Swami, what will become of one's individuality when he realises his oneness with God?" He would laugh at this question, and playfully ridicule it. He would say:

"You people in this country are so afraid of losing your in-di-vid-u-al-i-ties," drawling out the word in laughing mockery. "Why, you are not individuals yet. When you know God you will be. When you realise your whole nature, you will attain your true individualities, not before. In knowing God you cannot lose anything worth having.....There is another thing I am constantly hearing in this country, and that is, that we should 'live in harmony with nature!' Har-mo-ny with nature," he ridiculed. "Why, don't you know that all the progress ever made in the world was made by fighting nature, by conquering nature? There never has been an exception. Trees live in harmony with nature. Perfect harmony there; no opposition there,—and no progress. We are to resist nature at every point if we are to make any progress. Something funny happens and nature says, 'laugh,' and we laugh.

Someone we love dies, and nature says, 'cry,' and we cry—"

"But," interposed an old lady in the audience, "it would be very hard not to mourn for those we love, and I think we would be very hard-hearted if we did not mourn."

"O yes, madam," he replied, "it is hard, no doubt, But what of that? All great accomplishments are hard. Nothing worth while comes easy. But don't lower the ideal because it is difficult to attain. Hold the banner of freedom aloft! You do not weep, madam, because you want to, but because nature forces you. When nature says 'Weep!', say 'No! I shall not weep!' Strength! Strength! Strength!—say that to yourself day and night. You are 'The Strong! The Pure! The Free! No weakness in you; no sin; no misery!'"

Such statements, vitalised by his tremendous personality, placed him in the same class with the world's greatest spiritual teachers. During these lectures, one was suspended in a spiritual firmament by the proximity of a Soul to whom the world was really a joke, and to whom Consciousness, supercosmic, was the One and only Reality.

The Swami was blessed with an irrepressible sense of humour, which enlivened his lectures and classes, and at times relieved the tense element from embarrassing situations. Observe his parry to the question incredulously hurled at him at the close of a lecture which culminated in an impassioned outburst on the glory of God-Consciousness:

"Swami have you seen God?"

"What!" he returned, his face lighting up with a happy smile, "do I look like it,—a big fat man like me?"

On another occasion while expounding Advaita, an old man, sitting in the front row, arose deliberately, and with a look which said as plainly as words, "Let me get out of here in a hurry," hobbled down the aisle and out of the hall, pounding the floor with his cane at every step. The Swami apparently enjoyed the situation, for amusement overspread his features as he paused to watch him. The attention of the audience was divided between the Swami, smiling, fun-loving, and the disgusted old man who had had enough of him.

The whimsical, playful side of the Swami's character would break out at any moment. Certain Theosophic and New Thought students were interested primarily in occult phenomena. One such asked,

"Swami, did you ever see an elemental?"

"O yes. We have them in India for breakfast," was the quick reply. Nor did he hesitate to joke about his own personality. At one time when looking at some works of art the Swami, surveying a painting of some corpulent monks, remarked, "Spiritual men are fat. See how fat I am?" Again, speaking about the power of prophecy in the saints he said, "Once when I was a little boy playing in the streets a sage, passing by, put his hand on my head and said, 'My boy, you will be a great man some day.' And now see where I am." At this little conceit his face fairly beamed with fun. There was nothing egotistical in such statements. His simple fun-loving nature carried his hearers along with him in the spirit of his joke. At another time: "The Christian idea of hell is not at all terrifying to me. I have read Dante's Inferno three times, but I must say that I find nothing terrible in it. There are many kinds of Hindu hells. When a glutton dies, for instance, he is surrounded by great quantities of the very best kinds of foods. He has a stomach a thousand miles long, and a mouth as small as a pinhead! Think of that!" During this lecture he got very warm owing to the poorly ventilated hall. On leaving the hall after the lecture, he was met by a chill blast of north wind. Gathering his coat tightly about him he said vehemently, "Well, if *this* isn't hell, I don't know what is."

Dilating on the life of the Sannyasin as compared to that of the householder he said, "Someone asked me if I was ever married." Here he paused to glance smilingly over the audience. A multitudinous titter was the response. Then the smile giving place to a look of horror, he continued, "Why, I wouldn't be married for anything. It is the devil's own game." Here he paused as though to give his words effect. Then raising his hand to check the audible appreciation that had begun, he went on with a quite serious expression overspreading his features, "There is one thing, however, that I have against the monastic system, and

that is,— ‘(another pause)’—that it takes the best men away from the community.” He did not attempt to stem the outburst that followed. He had his little joke and enjoyed it. On another occasion while speaking seriously he suddenly broke out in merriment, “As soon as a man gets a little sense he dies. He begins by having a big stomach which sticks out farther than his head. When he gains wisdom his stomach disappears and his head becomes prominent. Then he dies.”

The Swami’s assimilation of the world’s maturest religious thought and his consummate power in expounding it, contrasted curiously with his youthful appearance, and much conjecture was rife as to his age. He must have known this, for he availed himself of an opportunity to have a little fun on this point at the expense of the audience. Alluding to his own age, which was *a propos* of the subject, he said, “I am only—” (breathless pause, anticipation) “—of a few years,” he added mischievously. A sigh of disappointment ran over the audience. The Swami looked on waiting for the applause, which he knew was ready to break out. He enjoyed his own jokes as much as did the audience. Once he laughed outright at some particularly pointed joke which he had just told. The house was in an uproar at once. The joke is irretrievably lost. What a pity!

During his series of lectures on *The Ideals of India*, the fact was disclosed that he was a wonderful story-teller. Here, perhaps, he was at his best. He gave life to the ancient tales by telling them in his inimitable fashion, the subject giving full play to his unsurpassed power of interpretation, and to that wealth of facial expression, which was his greatest personal charm. “I love to tell these stories,” he said. “They are the life of India. I have heard them since babyhood. I never get tired telling them.”

The Swami commanded reverence when he revealed himself to his audience in one of those wonderful waves of transcendental feeling which at times he did not try to check. As when he said, “All faces are dear to me.....As it is possible to ‘see Helen in an Ethiop’s face,’ so we must learn to see the Lord in all. All, even the very worst, are Mother’s children. The universe, good and bad, is but the play of the Lord.”

In private interviews he was the ideal host, entering into conversation, argument or story-telling, not only without restraint, but with apparent enjoyment. His personal appearance on my first interview was a pleasurable shock from which I have never fully recovered. He had on a long grey dressing gown, and was sitting cross-legged on a chair, smoking a pipe, his long hair falling in wild disarray over his features. As I advanced he extended a cordial hand and bade me be seated. Memory delivers but fragments of those interviews. What remains vivid is the contact with the great Sannyasin—the impressions and impetus received—which refuses to be less than the greatest experience in life.

Speaking of spiritual training for the mind he said, “The less you read the better. What are books but the vomitings of other men’s minds? Why fill your mind with a load of stuff you will have to get rid of? Read the Gita and other good works on Vedanta. That is all you need.” Then again: “The present system of education is all wrong. The mind is crammed with facts before it knows how to think. Control of the mind should be taught first. If I had my education to get over again, and had any voice in the matter, I would learn to master my mind first, and then gather facts, if I wanted them. It takes people a long time to learn things because they can’t concentrate their minds at will.....It took three readings for me to memorise Macaulay’s History of England, while my Mother memorised it in only one reading.....People are always suffering because they can’t control their minds. To give an illustration though a rather crude one: A man has trouble with his wife. She leaves him and goes with other men. She’s a terror! But, poor fellow, he can’t take his mind away from her, and so he suffer.”

I asked him to explain why the practice of begging, common among religious mendicants, was not opposed to renunciation. He replied, “It is a question of the mind. If the mind anticipates, and is affected by the results—that is bad, no doubt. The giving and receiving of alms should be free; otherwise it is not renunciation. If you should put a hundred dollars on that table for me, and should expect me to thank you for it you could take it away again. I would not touch it. My

living was provided for before I came here, before I was born. I have no concern about it. Whatever belongs to a man he will get. It was ready for him before he was born."

To the question, "What do you think about the Immaculate Conception of Jesus?" he replied, "That is an old claim. There have been many in India who have claimed that. I don't know anything about it. But for my part, I am glad that I had a natural father and mother." "But isn't such a theory opposed to the law of nature?" I ventured. "What is nature to the Lord? It is all His play," he replied as he knocked the ash from his pipe against the heel of his slipper, regardless of the carpeted floor. Then blowing through the stem to clear it, he continued, "We are slaves of nature. The Lord is Master of nature. He can do as He pleases. He can take one or a dozen bodies at a time, if He chooses, and in any way He chooses. How can we limit Him?"

After answering at length various questions about Raja Yoga, he concluded with a friendly smile, "But why bother about Raja Yoga? There are other ways."

This interview was continued fifteen minutes beyond the time set for a class in Raja Yoga to be held in the front room of the house. We were interrupted by the lady, in charge of affairs, rushing into the room and exclaiming, "Why Swami! you have forgotten all about the Yoga class. It is fifteen minutes past time now, and the room is full of people." The Swami arose hastily to his feet, exclaiming to me, "O, excuse me! We will go to the front room." I walked through the hall to the front room. He went through his bed room, which was between the room we had been sitting in and the front room. Before I was seated he emerged from his room with his hair, (which I have said was in a state of wild disorder) neatly combed, and attired in his Sannyasin robe! Not more than one minute had elapsed from the time he started for his room with dishevelled hair and in lounging attire, till he came leisurely out into the front room ready to lecture. Speed and precision of action were evidently at his command. It was difficult at times, however, to persuade him to stir beyond the pace he had set for himself. When late for a lecture, for instance, it was sometimes

impossible to induce him to hurry for the street car. In response to entreaties to hurry, he would drawl, "Why do you hurry me? If we don't catch that car, we will catch the next."

At these Yoga classes one came closer to the man and teacher than was possible in the lecture hall. The contact was more personal and the influence more direct. The embodiment of holiness, simplicity and wisdom, he seemed; speaking with incisive power, and drawing one's mind more to God and renunciation than to proficiency in Raja Yoga practices.

After delivering a short lecture, he would seat himself cross-legged on the divan and direct in meditation such of the audience as remained for that purpose. His talk was on Raja Yoga, and the practical instruction on simple breathing exercises. He said in part, "You must learn to sit correctly; then to breathe correctly. This develops concentration; then comes meditation.....When practising breathing, think of your body as luminous.....Try to look down the spinal cord from the base of the brain to the base of the spine. Imagine that you are looking through the hollow Shushumna to the Kundalini. Then imagine that you see this Kundalini rising upward to the brain... Have patience. Great patience is necessary."

Such as voiced doubts and fears, he reassured by his, "I am with you now. Try to have a little faith in me." One was moved by his persuasive power when he said, "We learn to meditate that we may be able to think of the Lord. Raja Yoga is only a means to that end. The great Patanjali, author of Raja Yoga, never missed an opportunity to impress that idea upon his students. Now is the time for you who are young. Don't wait till you are old before you think of the Lord, for then you will not be able to think of Him. The power to think of the Lord is developed when you are young."

Seated cross-legged on the divan, clothed in his Sannyasin garb, with hands held one within the other on his lap, and with his eyes apparently closed, he might have been a statue in bronze, so immovable was he. A Yogi, indeed! Awake only to transcendental thought. He was the Ideal, compelling veneration, love, devotion.

A CALIFORNIA DISCIPLE.

MIND AND MATTER.

THE initial difficulty which a seeker after Truth experiences who wants to discover a higher region and live a higher life than the life of abject gratification of sense-pleasures, is the almost impenetrable barrier which the world of matter presents to his view shutting out all prospect of regions where "an ampler ether, a more pellucid stream flows." Having accustomed ourselves to think too much of matter and material objects and holding up the enjoyment of the world to our material senses as the only juice to be wrung out of the orange of human life, we have lost all conception of the possibility of a higher order of existence and enjoyment, and hold tenaciously to our material and sensuous life as the only sure thing, although it brings in its train, misery, rancour, hatred and all other diabolisms with which an insensate running after the senses has peopled the world. By the force of habit, reared through a long course of lives, we have bound ourselves fast to matter. We think through material symbols, we dream of material objects, we yearn for material things; in a word, we have reduced ourselves to matter in a world which we have peopled with matter. We have all the time forgotten the inner man, who is Intelligence, who gives to matter all its fascination, all its strange power of attraction for us, even its undubitable reality to the senses. We have forgotten Him, whom none of our material symbols can express, whose beauty and sublimity, nothing of the sublime and beautiful in Nature can approach—the *सर्वं शिवं सुन्दरं*—Who shining, everything else shines in the world.

Two entities, separate and distinct, we are conscious of—Mind and Matter. These two appear distinct and as different to us as the two poles of existence, yet we find that they stand inter-related to each other in a peculiar manner. Mind and matter, subject and object, noumenon and phenomenon are inextricably interwoven with each other. The ordinary man thinks that in each different act of perception the mind comes into momentary contact with objects outside of itself, and when the cognition of the object has ceased, the two fall

away from each other and remain as distinct unrelated realities. But in reality a deeper analysis reveals the fact, that the phenomenal world is not standing as an external reality unrelated to the mind, coming in touch with the objective world in each distinct act of cognition and again dropping out of all relation with it. But all the while the phenomenal is contained within the noumenal, and standing related to it eternally, and in each fresh act of perception we only discover the relation as our consciousness moves from object to object. This idea of the interdependence of mind and matter and of the constant and unbroken relation in which each is standing to the other, is the first grasp of the mind towards the conception of a state of existence other than the mere physical or sensuous.

Having realised these two entities, separate and distinct and as opposed to each other as light and darkness, as Sankara says, the attempt has been made to resolve them into a higher synthesis. This attempt has split philosophical thought into two directions—that of materialism and idealism, the one trying to deduce mind from matter, the other matter from mind.

Now let us examine for a while the conception of matter. What is matter? John Stuart Mill says, "Matter is that which makes permanent sensation possible." Our sensations, then, cannot furnish us any information about what matter is *per se*. So what we see and perceive, is not matter itself, but matter transmuted into sensations. Scientists define matter as an unknown and unknowable something, which when translated into sensations furnishes us with the concrete from which the mind by the collocation and arrangement of sensations into thought-symbols builds up our subject-object world. So also when we try to grasp the subject back of our minds, we find we are limited by the same conditions. Every attempt to know the subject, is limited by our thought-moulds and so the subject *per se*, ever remains unknowable to all process of ratiocination. This conditioning of subject and object *per se* by our thoughts and sensations is exemplified by the process of pearl-

development of an oyster. When a grain of sand enters into the shell of an oyster it sets up an irritation within the shell, and the oyster throws a secretion over the grain of sand thus covering it up, and later the shell secretion with the grain of sand in it is developed into a beautiful pearl. So the unknown world inside, and the world outside, furnish us with the suggestion, the urge, or the irritation (as in the case of the oyster) which our mind and senses at once cover up with their veils and furnish us with the pearls which by arranging and correlating we build our world.

Thus we see that the presentment of the cases of materialism and of idealism, each states but half the truth. The materialist who says that *all* including thought is but the transformation of matter is contradicting himself. He says at first that matter requires for its existence the perception of sensations by thought, and then says quite illogically that matter is the cause of thought. At first he postulates that A requires for its existence the presence of B and then turns round and says that A is the cause of B, which is a vicious begging of the question. Moreover, the link of the process of transformation of matter into thought has not been demonstrated. No one has yet been able to state exactly, as to how thought is produced from matter. The statement of the psycho-physiologists that thought is a function of the brain establishes too much. For thought may be a function of the brain and yet not be a productive function to support the materialist's claim, but a transmissive function. The molecular and physiological changes in particular seats of the brain associated with a special class of thought, may form but a transmissive function furnishing so many channels for thoughts to act through the instrument of the cerebral organ.

The statement of the idealist's position is equally one-sided. The argument that *all* including matter has been produced by the externalising of thought, leaves out of consideration the fact that matter there first must be, to furnish the concrete which the mind must take and arrange into thought-forms. For what is thought but the arrangement and collocation and grouping of sensations, and unless matter there be first, between which and what grouping and relation is to be made for thought

to be built up. Sankara's philosophy has been termed idealistic by some, but he himself has protested against this extreme idealism while controverting the position of a certain Buddhist philosophy, the *Vigyanamatravada*, which says that all our perceptions are of the nature of perception in dreams, that everything else is unreal and empty, and that the admission of the existence of the external world is unnecessary. The Buddhists say that all we perceive is mere perception, without any perception of anything external, to which Sankara retorts that all we have is not mere perception but perception of something outside of us. The Buddhists say that the perception of something outside of us is illusive, for the external is always unknown to us and we only perceive the mental perceptions. Sankara asks what is that something to which, though unknown to us, all our perceptions are referred. The fact that all our perceptions conform to something outside, and to which they are referred, shows its admitted reality although to our mental perceptions it is unknown.

Thus we see the rigorous co-existence of matter and mind. Now the question arises, is there anything where these two will meet and merge in one? Yes, the Vedanta says, there is one universal substance where matter and mind find their ultimate synthesis, where the differentiation between matter and mind, subject and object vanishes, leaving the eternal subject alone, shining, resplendent, immersed in its own glory. This Universal substance is the Brahman of the Vedanta, and to reach this the mind is unable, nor speech able to express it, for it is the ultimate synthesis, where mind or speech *is not*—यतो वाचो निवर्तन्ते अग्राप्य मनसा सह ।

The Vedanta posits therefore these entities, mind, matter, and a third, the Brahman, which unites the other two. We have seen in our analysis before that the external world *per se* or the internal world *per se* is ever unknown to us. If we represent the reality behind matter by X and the subject back of our mind by Y, when we perceive material phenomena, we get the X plus the mind, and if we want to know the subject we get the Y plus mind. Both X and Y are unknown. What is mind? It is time, space, and causation. Caught within this mould X and Y are appearing different. If we take off the mind, then it is all one, X and Y

are the same. X and Y are unknown and we cannot attribute any quality to them. That which is qualityless, attributeless and absolute must be one.

Do there then exist three separate existences, matter, mind, and Brahman? No, says the Vedanta. Only One existence is appearing as many. Mind and matter are like two modes of the one eternal existence, which is the eternal witness behind both matter and mind. There is only one existence, the Brahman, the Self, and when this is perceived through the senses and sense-imageries It is called the body, and when it is perceived through thought It is called the mind, and when perceived in its own nature as Itself, It is the Atman the Only existence. The man who is thoroughly sense-bound, who does not know anything besides eating, drinking and procreating, everything is matter to him—simply the physical form, the touch,

the taste and vision. In the case of great thinkers and intellectual giants this utter materiality has melted a little, gross material phenomena have begun to yield their thought-contents, and physical facts group themselves into ideal laws. And in the perception of the great Seers of Truth, all the duality, the manifoldness of the universe have vanished, and only one Infinite Existence shines. In the present state of the vast majority of mankind, the subject-object inter-relation of their world has veiled the Ultimate Reality. Now they are seeing not “face to face, but through a glass darkly” but when the scales shall fall off, when the veil of mind and matter shall be rent, then will they begin to “see face to face.” Now we stand in a mystic twilight and thick veils intercept our view. We are walking in the midst of a dream, passing our lives in a haze.

BRAHMACHARI SITAPATI.

CREATION AS EXPLAINED IN THE TANTRA.*

BY MR. JUSTICE J. G. WOODROFFE.

A PSYCHOLOGICAL analysis of our worldly experience ordinarily gives us both the feeling of persistence and change. This personal experience expresses a cosmic truth. An examination of any doctrine of creation similarly reveals two fundamental concepts, those of Being and Becoming, Changelessness and Change, the One and the Many. In Sanskrit they are called the Kutastha and Bhava or Bhavana. The first is the Spirit or Purusha or Brahman who is true Being (Sat), pure consciousness (Chit) and pure transcendental feeling or Bliss (Ananda). According to Indian notions the Spirit as such is and never becomes. It is Nature which is the subject of change. We may understand Nature in a two-fold sense : first as the root principle or noumenal cause of the phenomenal world that is as principle of Becoming and secondly as such world. Nature in the former sense is Mulaprakriti which means that which exists as the root (Mula) substance of things before (Pra) creation (Kriti) and which in

association with Spirit (Chit) either truly or apparently creates, maintains and destroys the Universe. This Mulaprakriti, the Sharada Tilaka calls Mula-bhuta Avyakta and the Vedanta, (of Shangkara to which I alone refer) Maya.

Nature is the second sense, that is the phenomenal world which is a product of Mulaprakriti, is the compound of the evolutes from this root substance which are called Vikritis in the Sangkhya and Tantra, and name and form (Namarupa) by the Vedantins who attribute them to ignorance (Avidya). Mulaprakriti as the material and instrumental cause of things is that potentiality of natural power (natura naturans) which manifests as the Universe (natura naturata).

Touching these two Principles there are certain fundamental points of agreement in the three systems which I am examining, Sankhya, Vedanta and the Advaitavada of the Tantra. They are as follows. Spirit or Brahman or Purusha as Sat, Chit, Ananda is Eternal Conscious Being. It is changeless and has no activity (Karttrivva). It is not therefore in itself a cause whether instrumental or material : though in so far as its simple presence

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gives the appearance of consciousness to the activities of Prakriti. It may in such sense be designated an efficient cause. So according to Sankhya, Prakriti reflects Purusha and in Vedanta Avidya of the three Gunas takes the reflection of Chidananda. On the other hand the substance or factors of Mulaprakriti or Maya are the three Gunas or the three characteristics of the principle of Nature according to which it reveals (Sattva) or veils (Tamas) Spirit (Chit) and the activity or energy (Rajas) which urges Sattva and Tamas to operation.

It also is Eternal but is unconscious (Achit) Becoming. Though it is without consciousness (Chaitanya) it is essentially activity, (Karttrivta) motion, change. It is a true cause instrumental and material of the world. But notwithstanding all the things to which Mulaprakriti gives birth, its substance according to Sankhya and Tantra is in no wise diminished by the production of the Vikritis or Tattvas; the Gunas which constitute it ever remaining the same. The source of all becoming is never exhausted though the things which are therefrom produced appear and disappear.

Passing from the general points of agreement to those of difference we note firstly those between the Sangkhya and Vedanta. The Sangkhya which is commonly regarded as a dualistic system affirms that both Purusha and Prakriti are real, separate and, except for the purpose of creation, independent Principles. The Vedanta however says that there cannot be two Principles which are both absolutely real. It does not however altogether discard the dual principles of the Sangkhya but says Mulaprakriti which it calls Maya while real from one point of view that is empirically, is not truly real from another and transcendental standpoint. It affirms therefore that the only real (Sadvastu) is the attributeless (Nirguna) Brahma. All else is Maya and its products. Whilst then the Sangkhya Mulaprakriti is an Eternal Reality, it is according to transcendental method of Shangkara an eternal unreality (Mithya Bhuta Sanatani). The empirical reality which is really false is due to the Avidya which is inherent in the nature of the embodied spirit (Jiva), Maya is Avastu or no real thing. It is Nistattva. As Avidya is unreal, so is its cause or Maya. The world is then transcendently unreal. The kernel of the Vedantik argument on this point

is to be found in its interpretations of the Vaidik Mahavakya "That Thou art" (Tat tvam asi). Tat here is Ishvara that is Brahman with Maya as His body or Upadhi. Tvam is the Jiva with Avidya as its body. It is then shown that Jiva is only Ishvara when Maya is eliminated from the latter and Avidya from Jiva. Therefore only as Brahman is Tvam the Tat; therefore neither Maya nor Avidya really exists (they are Avastu) for otherwise the equality of Jiva and Ishvara could not be affirmed. This conclusion that Maya is Avastu has far-reaching consequences both religious and philosophical and so has the denial of it. It is on this question that there is a fundamental difference between Shangkara's Advaitavada and that of the Tantra which I am about to discuss.

Before however doing so I will first contrast the notions of creation in Sangkhya and Vedanta. It is common ground in all three systems that creation is the appearance produced by the action of Mulaprakriti or Principle of Nature (Achit) existing in association with the Spirit or Chit. According to both Sangkhya and Tantra in Mulaprakriti or the potential condition of the natural Principle the Gunas are in a state of equality (Samyavastha) that is, they are not affecting one another. But as Mulaprakriti is essentially movement, it is said that even when in this state of equality, the Gunas are yet continually changing into themselves (Sarupaparinama). This inherent subtle movement is the nature of the Guna itself and exists without effecting any objective result. Owing to the ripening of Adrishta or Karma creation takes place by the disturbance of this equality of the Gunas (Guna-kshobha) which then commence to oscillate and act upon one another. It is this initial creative motion which is known in the Tantra as Cosmic Sound (Parashabda). It is through the association of Purusha with Mulaprakriti in cosmic vibration (Spandana) that creation takes place. The whole universe arises from varied forms of this grand initial motion. So scientific "matter" is now currently held to be the varied appearance produced in our minds by vibration of and in the single substance called ether. This new western scientific doctrine of vibration is in India an ancient inheritance. "Hring the Supreme Hangsa dwells in the brilliant heaven." The word "Hangsa" comes, it is said, from the word Hanti which means

Gati or Motion. Sayana says that It is called Aditya because It is in perpetual motion. But Indian teaching carries the application of this doctrine beyond the scientific ether which is a physical substance (Mahabhuta). There is vibration in the causal body that is of the Gunas of Mulaprakriti as the result of Sadrishaparinama of Parashabdashruti; in the subtle body of mind (Antahkarana); and in the gross body compounded of the Bhutas which derive from the Tanmatras their immediate subtle source of origin. The Hiranyagarbha and Virat Sound is called Madhyama and Vaikhari. If this striking similarity between ancient Eastern wisdom and modern scientific research has not been recognised, it is due to the fact that the ordinary Western orientalist and those who take their cue from him in this country are prone to the somewhat contemptuous belief that Indian notions are of "historical" interest only and as such a welcome addition possibly for some intellectual museum, but are otherwise without value or actuality. The vibrating Mulaprakriti and its gunas ever remain the same though the predominance of now one and now another of them produces the various evolutes called Vikritis or Tattvas which constitute the world of mind and matter. These Tattvas constitute the elements of the created world. They are the well-known Buddhi, Ahankara, Manas (constituting the Antahkarana), the ten Indriyas, five Tanmatras and five Mahabhutas of "ether" "air" "fire" "water" and "earth" which of course must not be identified with the notions which the English term connotes. These Tattvas are names for the elements which we discover as a result of a psychological analysis of our worldly experience. That experience ordinarily gives us both the feeling of persistence and change. The former is due to the presence of the Atma or Chitshakti which exists in us in association with Mulaprakriti. This is the Chaitanya in all bodies. Change is caused by Mulaprakriti or Mayashakti and its elements may be divided into the subjective and objective Tattvas or what we call mind and matter. Analysing again the former we discover an individuality (Ahankara) sensing through the Indriyas a world which forms the material of its percepts and concepts (Manas and Buddhi). The objects of thought or "matter" are the varied compounds of the Vaikrita

creation which are made up of combinations of the gross elements (Mahabhuta) which themselves derive from the subtle elements or Tanmatra. Now according to Sangkhya all this is real, for all are Tattvas. Purusha and Prakriti are Tattvas and so are the Vikritis of the latter.

According to the Vedanta also creation takes place through the association of the Brahman then known as the Lord or Ishvara (Mayopadhika Chaitanyam Ishvara) with Maya. That is Chit is associated with, though unaffected by, Maya which operates by reason of such association to produce the universe. But really only the unchanging Sadvastu or Brahman exists. The ever-changing world is, when viewed by the spiritually wise (Jnani) nothing but an unreal phantasm imposed by the world-dreamer on the Changeless Sat. It is true that it has the quality of being in accordance with the greatest principle of order namely that of causality. It is the Sat however which gives to the world-dream the character of orderliness because it is on and in association with that pure Chit or Sat that the world-dream plays. It is true that behind all this unreal appearance there is the Real the Brahman. But the phenomenal world has no real substratum existing as its instrumental and material cause. The Brahman is no true cause and Maya is unreal (Avastu). The world has only the appearance of reality from the reflection which is cast by the real upon the unreal. Nor is Ishvara, the creative and ruling Lord, in a transcendental sense real. For, as it is the Brahman in association with the world-dream which Sangkara calls Ishvara, the latter, is nothing but the Brahman viewed through this World-dream. It follows that the universe is the illusory product of the association of the real and the unreal and when this dream ends in liberation (Mukti) the notion of Ishvara as its creator no longer exists. For, His body is Maya and this is Avastu. So long however as there is a world, that is so long as one is subject however slightly to the World-dream or is to any extent or in any degree embodied, so long do we recognise the existence of Ishvara. The Lord truly exists for every Jiva so long as he is such. But on attainment of bodiless liberation (Videha Mukti) the Jiva becomes himself Sachchidananda and as such Ishvara does not exist for him since Ishvara is but the Sat viewed through the World-dream of

which the Sat is free. "The Brahman is true, the world is false. The Jiva is Brahman (Paramatman) and nothing else."

The opponents of this system or Mayavada have charged it with being a covert form of Buddhistic nihilism (Mayavadam asachchhastrang prachchhan-nang baudham). It has however perhaps been more correctly said that Shri Shangkara adjusted his philosophy to meet the Mayavada of the Buddhists and so promulgated a new theory of Maya without abandoning the faith or practice of his Shaiva Dharma.

All systems obviously concede at least the empirical reality of the world. The question is whether it has a greater reality than that and if so in what way? Sangkhya affirms its reality, Shang-kara denies it in order to secure the complete unity of the Brahman. Each system has merits of its own. Sankhya by its dualism is able to preserve in all its integrity the specific character of Chit as Niranjana. This result on the other hand is effected at the cost of the unity for which our mind has a kind of metaphysical hunger. Shangkara by his Mayavada secures this unity, but this achievement is at the cost of a denial of the reality of the world whether considered as the product (Vikriti) of Mulaprakriti or as Mulaprakriti itself.

There is however another alternative and that is the great Tantric doctrine of Duality in Unity. There is, this Shastra says, a middle course in which the reality of the world is in one sense affirmed without compromising the truth of the unity of the Brahman for which Shangkara by such lofty speculation contends. I here shortly state what is developed more fully later. The Tantrik Advaitavada, in distinction from that of Shangkara, recognises the reality of Mulaprakriti, though it holds that Vikriti is, in a sense I state later, unreal. Here in a qualified way it follows the Sangkhya. On the other hand it differs from the Sangkhya, in holding that Mulaprakriti or Mayashakti is not a principle separate from the Brahman but exists in and as a principle of the one Brahman substance. The world therefore as mere appearance is not real in the Indian sense of that term but the ground principle of such appearance or Maya-shakti is real. There is thus a reality behind all appearance, a real natural substance behind its apparent transformations. And as Maya which is

the body of Ishvara is both eternal and real so is Ishvara. I pass now to the Advaitavada of the Tantra.

The Indian Tantra is not a formal system of philosophy (Darshana). It is in the broadest sense a generic term for the writings and various traditions which express the whole culture of a certain epoch in Indian History. The contents are therefore of an encyclopaedic character—religion, ritual, domestic rites, law, medicine, magic, and so forth. It has thus great historical value which appears to be the most fashionable form of recommendation for the Indian Scriptures now-a-days. The mere historian, I believe, derives encouragement from the fact that out of bad material may yet be made good history. I am not here concerned with this aspect of the matter. For my present purpose the Tantra is part of the Upasana kanda of the three departments of Shruti and is a system of physical, psychical and moral training, (Sadhana) worship, and Yoga. It is thus essentially practical. This is what it claims to be. To its critics it has appeared to be a system of immoral indiscipline. I am not here concerned with this charge but with the doctrine of creation to be found in this Shastra. Underlying however all this practice, whatsoever be the worth or otherwise which is attributed to it, there is a philosophy which must be abstracted as I have here done for the first time with some difficulty from the disquisitions on religion and the ritual and Yoga directions to be found in the various Tantras. The fundamental principles are as follows.

The equality (Samya) of the Gunas is Mula-prakriti which has activity (Karttrivva) but no consciousness (Chaitanya). Brahman is Sachchida-nanda who has Chaitanya and no Karttrivva. It is true therefore that considered in themselves and without reference to the other they are separate, distinguishable and differently characterised Principles. But this is so only if we endeavour so to think of them. As a matter of fact however the two admittedly ever and everywhere co-exist and cannot, except for the purpose of formal demonstration, be thought of without the other. The connection between the two is one of unseparateness (Avinabhava Sambandha). Brahman does not exist without Prakriti or Prakriti without the Brahman. Some call the Supreme Chaitanya with

Prakriti, others Prakriti with Chaitanya. Some worship it as Shiva; others as Shakti. Both are one and the same. Shiva is the One viewed from Its Chit aspect Shakti is One viewed from Its Maya aspect. They are the "male" and "female" aspects of the same unity which is neither male nor female. Akula is Shiva, Kula is Shakti. The same Supreme is worshipped by Sadhana of Brahman as by Sadhana of Adyashakti. The two cannot be separated; for Brahman without Prakriti is actionless and Prakriti without Brahman is unconscious. According to Sangkhya, Prakriti is eternal and so is the Maya of Shanghara, There is Nishkala Shiva or the transcendent attributeless (Nirguna) Brahman; and Sakala Shiva or the embodied immanent Brahman with attributes (Saguna). Kala corresponds with the Sangkhyan Mulaprakriti or Samyavastha of the three Gunas and the Vedantic Maya. But Kala which is Mula-prakriti and Maya eternally exists. Therefore when we speak of Nishkala Shiva it is not meant that there is then or at any time no Kala, for Kala ever exists, but that Brahman is meant which is thought of as being without the working Prakriti (Prakriteranya). Maya Shakti is then latent in It. As the Devi in the Kulachudamani says "Ahang Prakritirupa Chet Chidananda Parayana," Sakala Shiva is on the other hand Shiva considered as associated with Prakriti in operation and manifesting the world. In one case Kala is working or manifest; in the other it is not but exists in a potential state. In the same way the two Shivas are one and the same. There is one Shiva who is Nirguna and Saguna. The Tantrik Yoga Treatise Shatchakranirupana describes the Jivatma as the Paryaya of, that is another name for the Paramatma; adding that the root of wisdom (Mulavidya) is a knowledge of their identity. When the Brahman manifests it is called Shakti which is the magnificent concept round which Tantra is built. The term comes from the root "Shak" which means "to be able." It is the power whereby the Brahman manifests Itself and the Brahman Itself, for Shakti and possessor of Shakti (Shaktiman) are one and the same. As Shakti is Brahman it is also Nirguna and Saguna. The former is Chit-Shakti, that is Chit in association with the operating Prakriti as the efficient cause of the creation; and Maya Shakti which means Maya as a Shakti that is

in creative operation as the instrumental (Nimitta) and material (Upadana) cause of the universe. This is the Shakti which produces Avidya just as Mahamaya or Ishvari is the Great Liberatrix. These twin aspects of Shakti appear throughout creation. Thus in the body the Chit or Brahman aspect is conscious Atma or Spirit and the Maya aspect is the Antahkarana and its derivatives or the unconscious (Jada) mind and body. When however we speak here of Shakti without any qualifications what is meant is Chit-Shakti in association with Maya-Shakti, that is Ishvara or Devi or Mahamaya the Mother of all worlds. If we keep this in view we shall not fall into the error of supposing that the Shaktas (whose religion is one of the oldest in the world; how old indeed is as yet little known) worship material force gross matter. Ishvara or Ishvari is not Achit which as pure Sattvaguna is only His or Her Body. Mayashakti in the sense of Mulaprakriti is Achit.

(To be continued).

AN INITIATION CEREMONY AT THE BELUR MATH.

THE 8th day of the month of January of this year was a very holy occasion at the Belur Math, for it was the birthday anniversary of that great Saint the Swami Vivekananda. It was also one of the holiest days of the year for some of the young men at the Math, for on that day they joined the most holy order of Brahmacharins—the ancient order to which all the sages of India belonged.

The day was celebrated by worshipping the Lord as He manifested Himself on earth in different incarnations through all ages. The ceremonies and devotional practices lasted for 24 hours. And immediately after the worship the initiation ceremony took place.

When the last ritual was performed the young aspirants made their ablutions in the holy waters of the Ganges. This was at early dawn, at the time called Brahma Muhurta. After the bath, the young men, dressed in new clothes, given to them for the occasion and with new mats on which to perform their meditations entered into the temple accompanied by the Sannyasins and Brahmacharins of

the Math. Their hearts were joyful and their faces were calm and thoughtful for they were entering upon a new mode of life,—a life consecrated to the highest purpose. To enter into the order was a holy and solemn occasion, for it is very difficult to carry out successfully the promises connected with it.

The Homa Kunda, the vessel in which the offering is given, was placed before the picture of Sri Ramakrishna. This picture is worshipped every day at the Math. The Sannyasins took their seats by the side of the Kunda, facing towards the north and the young men took their seats at the other side of the Kunda facing towards the East.

The Swami Brahmananda, President of the Mission, took the leading part in the ceremony. The Swami Premananda was his assistant and the Swami Suddhananda was the Tantradharaka or the prompter of the Mantras that were to be recited by the neophytes.

The ceremony began, after taking the permission of the Swami Brahmananda. First the fire of Homa was lit. This fire symbolises the effulgence of the Lord to whom the offering is made. It is addressed as the all-powerful one, the bliss-embodied one, in whose presence the promises are made.

The moment was very solemn. The Swami Brahmananda seated in meditation dived deep into the ocean of spiritual blessedness. And from time to time, being inspired by holiness of the occasion uttered holy words and beautiful incantations from the Vedas. The Swami Premananda full of joy was conducting the offering to the fire. And the Swami Suddhananda with clear and sonorous voice prompted the Mantrams which were repeated in chorus by Brahmacharins. Then, the vows were taken while the Ahutis (different ingredients as butter, flowers etc.) were given into the fire.

The air resounded with the clear voices of those who performed the sacrifice, when with every vow they chanted in the form of beautiful Mantrams the prayer for success and advancement and the highest good. "To Thee who art the Light of the Universe and the Destroyer of all darkness, all-powerful and blissful One, we make offering with our promises. May we be successful, may the highest good come to us."

The surroundings were charming. The sun was just rising and touching with his first rays the

bosom of mother Ganges. The cows were loitering near by and a monk merged in meditation was seated under a Kadamba tree. It reminded one of the holy scenes pictured in Vedic literature of Ashramas and holy Rishis and Brahmacharins,—of a life close to nature and devoted to the search after divine Truth—as it has been beautifully described in Bhattikabya,

अथालुलोके हुतधुमकेतु शिखाञ्जनस्निग्धसृष्टशाखं
तपोवनं प्राध्ययनाभिभूतसमुच्चारुपतत्रिशिञ्जं ।
क्षुद्रात्र जलुर्हरिणात् वृषेन्द्रा विशखलेपलिगणैः समन्तान्
ननम्यमानाः फलदिव्स्वयेव चक्राशिरि तत्र लताविलोला ॥

"Now loomed in view the hermitage with the branches of trees turned glossy and rich by the smoke of the flames of sacrificial fire and the melodious chirping of the birds drowned in the chanting of the Vedas. There lions did never devour the poor deer, birds hopped about freely and pendant branches of the trees appeared bending and bending low as if to offer their fruits."

In those charming surroundings during that blissful hour the Brahmacharins took the following vows. They promised daily to rise before sunrise; to meditate after the morning ablutions; to consider themselves pure and holy and to avoid all bad thoughts and the repetition of sins committed; to perform the daily duties prescribed by the Math; to be mild, charitable and truthful and to use graceful language; to endeavor to make both friend and enemy happy by their behavior; to work without the desire of enjoying the fruit of their actions; to try their best to serve the poor and the sick; to avoid too much eating and to be temperate in every thing; not to take notice of the faults of others, but on the other hand to look to the good aspect of every one; to avoid self-praise and always to be respectful to others; to avoid back-biting; to avoid too much mental and physical labour; to love God more than wealth and women, parents and country; to obey the scriptures; to avoid useless speculations and to try to be practical and efficient in whatever they do; to live a life of celibacy and to regard every woman as their mother.

After the vows had been taken the new initiates bowed down before the Swamis to receive their blessings. The ceremony concluded, the Brahmacharins who had fasted for 24 hours, partook of a hearty meal which was served by the monks.

A WESTERN DISCIPLE.

THE PANAMA CANAL: ITS OPENING CELEBRATION.

THE Panama Pacific International Exposition is a big name for one of the biggest fairs to which the whole world was ever invited. Village fairs are very common in India, but from one such to the World's Fair we are going to speak about is a long, long jump,—as long perhaps as from the crawling insect to man in biology.

Swami Vivekananda made the name of the Chicago Parliament of Religions almost a household word in India. This parliament was held also in connection with a big World's Fair. The World's Columbian Exposition was its official name, and the event it celebrated was the discovery of America by Columbus in 1492. The year 1892 was the quadri-centenary of the event, but the Exposition was actually held from May to October, 1893. The event it celebrated was evidently of world-wide interest, only we in India might rewrite its name just a little differently and call it the re-discovery of America by Columbus in 1492.

This great fair of Chicago, Illinois, brought together within the compass of a few hundred acres not only the product and evidences of material progress made by men till the year 1893, but also the representative men of science and religion from almost all the countries of the world. The Parliament of Religions was thus a necessary feature of the Chicago Fair. But it seems very doubtful today whether the world is, for a long time to come, going to have another such opportunity to discuss and exchange, through a solemn conclave of its representative men, the highest ideas religion evolves for it. For no country would care to invite others to an exhibition of products in which the shine may be taken out of it by the latter, while another country which may lead in the loftiness of its religious ideas and ideals may just have no standing in the world of material progress to set up something like a World's Fair.

So we come to understand what Swami Vivekananda meant when mention being made to him of the projected Parliament of Religions at Chicago long before his departure for America was actually decided upon by friends in Madras, he prophesied pointing to his own body, "Well, all

that is just taking shape for the sake of this self." The Chicago Parliament will long remain a unique record in the history of mankind, for Providence fulfilled through it the unique purpose of placing Swami Vivekananda before the Western world as the prophet of the highest religion. But to its organisers it was to be an experiment made to serve quite another purpose, and it would be long before another country in the West would go to make another such embarrassing experiment.

So much for a prelude to what we were going to say about the coming World's Fair. It is no doubt a gigantic affair. The Exposition grounds cover 625 acres, almost identically the same in area as the site of the Chicago World's Fair. On one side, this area of land fronts the San Francisco Bay, providing site for naval pageants and other features of the fair. The bold, panoramic view of the Exhibit Palaces from the Bay is profoundly enjoyable, the boundary walls of the exposition with massive gates at intervals running along the water's edge for two miles and a half. On the other side the Exposition overlooks one of the best residential sections of San Francisco, the average depth from the Bay to this boundary being about half a mile. The land entrances to the Exposition on this and other two sides from the objectives for all descriptions of transportation serviceable to discharge any number of passengers throughout the day. Within the Exposition grounds, automobile chairs, bicycles, push chairs, and jinrickshaws are available for the use of the visitors.

The whole stage for Exposition falls into three divisions. The central division is devoted to the exhibit palaces, the one to the east of this centre is devoted to amusement features, public restaurants and recreation, and the western division is occupied by National State, and foreign buildings. The exhibit palaces are eleven in number, each representing and demonstrating one group of exhibits, which again are installed in logical and systematic order within the palace. The eleven groups of exhibits come respectively under: Fine Arts; Education; Social Economy; Liberal Arts; Manufactures and Varied Industries; Machinery;

Transportation; Agriculture; Live stock; Horticulture, and Mines and Metallurgy.

The amusement section of the Exposition has been named, "The Zone." Enterprising, wealthy business men of San Francisco have formed themselves into companies and have spent large sums, running into millions of dollars, for the enormous buildings and features established therein. The great shows will allow innumerable visitors, no doubt.

San Francisco has twenty-five hundred hotels, apartment and rooming houses, with eight hundred restaurants and cafes, and even within the gates of Exposition an immense hotel of 2000 rooms has been built for the accommodation of visitors. Of other eating places with the Exposition, there is a chain of lunch counters, cafes and cafeterias in the grounds where moderate prices prevail.

The Presidio (the place where soldiers are stationed) forms the western boundary of the Exposition grounds. In fact the western flank of the Exposition buildings lies entirely within the Presidio area, and even beyond it, lie the Live stock exhibit buildings and the Athletics, Race and Drill grounds. The American States and foreign nations have built their pavilions within this western division. The U. S. Government has also its palace for national exhibits.

The Exposition opens February 20th and closes December 4th, 1915. Besides the exhibit palaces, other big structures deserving mention are: The Exposition Auditorium, a four-story construction of steel and stone, the erection of which cost about one million dollars to the Exposition management and the site of which cost nearly a million dollars to the city and county of San Francisco; Festival Hall, which will be the scene of many of the great festivals and choral competitions entered into by the various singing organisations of the world; Main Tower or Tower of Jewels, rising to a height of 433 ft., and forming the dominating features of the Exposition, mainly as it affords, we suppose, a brilliant night illumination; The Court of the Universe, the central or court of honour of the Exposition; The Court of Abundance, dedicated to music, dancing, acting and pageantry; The Court of the Four Seasons, surrounded by a beautiful colonade, in the four corners of which will be statuary to represent the four seasons, and over

250 groups and hundreds of individual pieces of statuary.

This is just a brief outline of the form which the celebration is going to assume. Now what is that great event in celebration of which the whole world is invited to the festivities, amenities and lessons of this big World's Fair? We have not yet touched upon this important point.

About four hundred years ago, when Spain was dashing out far and wide into the globe a-grabbing for land and gold, Vasco Nunez de Balboa* with a band of adventurers crossed from the Atlantic side of the Isthmus of Panama, or Darien as it was then called, to the other side and discovered the Pacific Ocean. Since then who knows how often the idea must have occurred to adventurous minds of cutting a waterway across the narrow isthmus of about fifty miles? But it was actually in 1876 that some people in France organised themselves to make surveys and collect data for forming the plan of a canal to connect the great oceans. The land to be traversed by the canal lies in Colombia, South America. So the Colombian Government was negotiated with, and concessions were secured in 1878 for prosecuting the work. In 1872, to consider the same question, an international congress was held under the famous Ferdinand de Lesseps; for Spaniards, Portuguese, Germans, Hollanders, Englishmen, Frenchmen and Americans had all felt keenly interested in thinking of a possible ship route to bring the Pacific and the Atlantic within hail of each other. In 1880, the Panama Canal Company floated its shares successfully and for two years carried on some amount of preliminary work. In 1889 the

* Balboa, Vasco Nunez De, was born in Jerez de los Caballeros, in Spanish Extremadura, about 1475. He was a Castilian. He "was one of the first who visited the West Indies, where he gained immense riches. He settled in the coast of Darien, and built a town. In 1513, he crossed the isthmus, and returned next year with a prodigious quantity of wealth. He sent an account of his discovery to Spain, and the King appointed Pedrarias d' Avila, governor of Darien, who on his arrival was astonished to see Balboa in a cotton jacket, with sandals made of hemp on his feet, and dwelling in a thatched hut. The governor, notwithstanding that he had given Balboa his daughter in marriage, was jealous of his abilities, and caused him to be beheaded in 1517." Beeton's Dictionary of Universal Biography, P. 118.

company went into bankruptcy, and operations were suspended. In 1894, a new Panama canal company was formed and the work resumed with doubtful prospect of success, "dragged its slow length along" till the year 1904, when the United States got the ownership and control of the route,—the value of the rights, franchises, concessions, lands, unfinished work, plans and other property, including the railroad of the new Panama Canal Company, being appraised at forty millions of dollars. A treaty with the Republic of Panama, a constituent state of the Columbian Government, granted to the United States control of a ten-mile strip of land constituting the Canal Zone.

(To be continued).

SRI RAMAKRISHNA : THE GREAT MASTER.*

INTRODUCTION (II.)

Yugadharma and the Great Masters.

BEFORE proceeding to deal with the life of the Master it is necessary to tell the reader a few more words about *Yugadharma*, about its relation to the *Sanatana Dharma* and to those whom India has regarded as the great Masters or teachers in the field of religion. We have stated already that the forms of religion which a people is found to profess at different periods of its existence to meet the demands of higher stages of progress attained by it through the process of evolution have been designated in India from very early times as *Yugadharms*. It is clear therefore that such forms of religion can never remain the same, but must always be changing. They must change as the physical and mental capacities of the units composing a people, become gradually unfolded and leading them to attain higher stages of development bring forth different conditions in

social, moral and spiritual fields. For they become empowered then, as it were, to have glimpses of reality in relation to the present and the beyond from different and higher angles of vision and struggle to express and adjust everything in life in accordance with those, and thus new forms of religion are being evolved out of the old ones which they used to profess before.

Human consciousness exists always in a graded plane, said a great philosopher of the West, so that the visions of reality that we get from one portion of it, can never coincide with those that we receive from its other parts. The same may be told with equal accuracy of the consciousness of a people. For is it not made entirely of the sum-total of consciousness of the individuals comprising that people? Therefore whatsoever is found to be true of the former will equally be found to be true of the latter. Such being the case, the religious consciousness of a people is bound to move in the same way and to rise likewise through the process of evolution to higher and higher visions of the truth beyond; and its visions of one plane will never be exactly what they are in the other planes and the forms through which that consciousness will naturally come to express those higher visions of the truth during its upward journey, will be the *Yugadharms* and through many such will it progress to realise at least the absolute truth of the *Sanatana* or eternal religion. Therefore from the standpoint of the people or a collection of individuals, the *Yugadharms* can well be looked upon as stages through which the religious consciousness of a people rises to the attainment of the absolute truth resting in each of them for a while for gathering strength for another forward move and fresh climb towards the goal. And from the standpoint of the individual they can be described as the concrete aspects of religion which the human mind gets before reaching to the abstract and absolute aspect of the same. For here in the field of spirituality also the procedure of men's mind has always been along the same line as in other branches of human knowledge, namely, from the concrete to the abstract and from that ultimately to the beyond. The *Yugadharms* however must fulfil some more conditions according to Indian Scriptures as we shall see presently.

* When publishing the first instalment we had ourselves to choose a title for the whole series, but now the revered author has kindly changed that into the present form.—Ed.

The past history of the world gives ample evidence to the fact that the *Samskaras* or ideas that guided a people's thoughts and actions in old times had been changing all along until they have come up to what they are at present, and that even now they are going through the same process, that the laws that governed a people of yore had to be changed many a time on account of the changes that came from time to time with regard to that people's ideas in the social, the moral and the religious fields; and that what were regarded by that people as virtue in former times have come to be looked upon later in many instances as vices. The horse and bull-sacrifices of the Vedic times, the custom in old times in India of living with one's husband's brother until the birth of a child in case there had been no issue of the marriage, the custom in Europe in the past, of the newly wedded bride of a serf sharing the same bed with the liege lord of her husband for a day, before she could live with him, which used to go by the name of the law of *Marquoit*, and many other old customs of Asia and Europe may be cited as examples of the same. They go to show that different *Samskaras* or ideas have controlled and guided men's conduct in different ages, and the growth of the individual as well as of the people have always been seen to have followed the same path, howsoever slowly, they might have moved towards progress and enlightenment. And what is true of one people on the face of the earth is true of every other. For nature works uniformly through them all in spite of the differences that come to our notice when we go to compare them, one with the other. And the variety between them with respect to growth and development can clearly be accounted for by considering the fact that all of them have not yet reached the same plane through the process of evolution.

But in spite of such slow growth of the individual and the people as history gives evidence of, none can deny the fact that all the ethical codes that hold us spell-bound today, and all the great religions which the world has seen up to the present, had been given birth to by the peoples and societies of old. And that in spite of all imperfections in them, they produced teachers of spirituality who realised the highest truth in the field of religion, not only for themselves but discovered ways un-

traversed by men before, and led others to attain to the direct realisation of that truth—men, whose lives had been as beacon lights to guide the weary steps of their fellow beings in the dark and whose loving words have, and still have power to capture the hearts of the masses, though they had been first uttered ages and ages ago.

India had the good fortune of producing many such teachers from time immemorial, aye, even from the Vedic ages. Owing to that fact and guided by the influence of those great lives, she decided of old to build the life of her people on a spiritual basis. She was content at first to call them by the general designation of 'Rishi' or Seers of things transcending the senses. But as time rolled on and the appearance of such teachers became more frequent, she began to ponder over their lives and compare their super-sensuous experiences, and came to her own conclusions regarding them. It was then that she discovered the purpose which these teachers serve in the plan of the universe, their relation to their fellow-beings, the time when the world can surely expect their advent and many other facts relating to them. It was then that she could classify them into the various orders of the *Jivan-muktas* or those who had been in bondage before but have become free in this life by realising the highest truth for themselves,—the *Nitya-muktas* or those who had never been in bondage but have accepted the same willingly, for a short time to show others the way to realise the truth by following the paths prescribed in the Scriptures,—and the *Avataras* or great masters who on account of the great spiritual power that they manifest in life by discovering new ways to the realisation of the highest super-conscious truth and persuading masses of their fellow-beings to walk in them, are looked upon as direct incarnations of Isvara, the Ruler and Controller of the universe, in whom we live and move and have our being. It is interesting to note the development of the idea of the *Avatara* or God-incarnation through the whole range of the Hindu Scriptures. In the Vedas and the Upanishads we come across the idea of monotheism or of one God creating and ruling over the universe, the idea that He in His infinite Grace and mercy makes the pure among men to see things transcending the senses and the intellect of ordinary mortals and the idea more-

ever that the spiritual preceptor should be revered and worshipped as a special manifestation of the Deity in as much as the spiritual power in Him in its essence, could have come directly from the Deity alone.

But nowhere do we find in them the idea that the Creator immanent in the universe incarnates Himself in special human forms for the purpose of bringing enlightenment to the human kind. It stands to reason however that the fact of attaining the state of super-consciousness in which alone is possible all religious realisation, was established in India, even at that early period. And that that was really so can be gathered from the fact that the great philosopher of India, Kapila, who probably appeared at the end of the Vedic times really disbelieved and refuted the personal idea of the Deity, but could not do the same with regard to the existence of that higher state of consciousness. Thus it will be found that Kapila denied the existence of a personal God ruling over the universe at all times and attempted to establish the idea that some there are among men who when about to reach perfect liberation, feel a strong desire in them to do good to their fellow-beings; that, that hinders them from attaining to their real self-hood—the state of the unconditioned *Purusha*; and that getting identified with *Prakriti* or the creative principle, they come to feel themselves as all-powerful, and as rulers of the universe for some time. Hence men about to be liberated feeling themselves all powerful through the help of *Prakriti* to whom belongs all powers, rule and control the universe, according to the Sage Kapila. And that the nearest to liberation amongst them becomes thus the God of the universe for a *Kalpa* or cycle of time. He then gets perfectly liberated and the turn comes for another to take his place. Thus the idea of a personal controller of the universe has been admitted by Kapila, though he dispensed with the idea of a personal creator of it.

It is easy to see from what has been stated above that the Sage Kapila, in spite of his denying the idea of the existence of a personal Deity helped none the less to develop the idea of *Avatara* or God-incarnation. For while it was easy for an atheist to keep to the fine line of demarcation that he drew between the idea of the personal Deity and

the idea of Super-men ruling over the universe one after another, it was not so, for those who entertained in the least, the idea of the personal God. The chances were that such people would unite their ideas of the Deity with the idea of the Super-man-ruler of Kapila and that the idea of God-incarnation would follow next as the necessary conclusion.

After Kapila came the highest flight in the region of Indian philosophy in the Vedanta. With it was introduced a perfect reconciliation between the personal and the impersonal ideas of the Deity. For it taught people to look to the various personal aspects of God which they had been entertaining as limited views of His real nature which is impersonal, and that the highest personal view of Him that man can have is in conceiving Him as the sum-total of all individual souls and all nature sentient and insentient as expressed in the first Sutra of the Vedanta philosophy, **जन्माद्यस्य शतः** :—the One in and from whom are the birth, the stay and the dissolution of the universe.

The idea of the Super-man ruler of Kapila also was taken up by the Vedanta with a certain reservation. For while advocating the idea that all powers come to the liberated, it reserved the powers of creating and dissolving the universe to the Supreme Ruler the personal and impersonal Deity Whom it preached. And about the liberated, who through strong compassion in them felt deeply for the liberation of his fellow-beings, it stated that they willingly keep themselves engaged in that task for a few incarnations even after liberation. Such beings are designated by it as *ādhikārikas* or liberated men born of their own will with certain missions to carry out in their lives, for the good of the world.

Again going to solve the riddle of all ages, the Gordian Knot of philosophy in its attempt to explain the purpose of the Lord in creating the world, it came out with its famous answer that the universe is produced by the play of the Infinite with Himself—in the aphorisms : **लोकवस्तु लीलाकैवल्यम्**, and that the perfect and infinite Lord can have no other purpose in view in doing so. But from the human standpoint, it stated in unison with Kapila, the distinct purpose of creation to be the attainment of liberation or perfection by the human

individual through realisation of the highest super-conscious state.

Thus the Vedanta though it did not enter into the discussion of the details of it, supported the idea of God incarnation, leaving it to others to get it developed and settled in all its details later.

And it did not take long for those others to come to the task. For now came the age of the Smritis and the Puranas, and their authors took up the subject vigorously in their hands and developed the idea of *Avatara* or God-incarnation, as we find it to be in the present times. The age of the Puranas was an age of popularising the Vedantic doctrines of religion; and it was soon found out by the leaders of the age that nothing held captive the popular imagination better than the idea that the impersonal Lord, the One undivided and infinite ocean of Existence, Knowledge and Bliss Who manifests Himself as the universe, in His innate compassion for the human kind becomes not only the personal God, but is born again and again of His own will among them not through bondage of Karma but for the sole purpose of carrying liberation to their very doors. Thus the order of men who were known formerly as *Adhikarikas* and believed to be born with the mission of discovering new paths to super-consciousness, came to be looked upon henceforth as the direct incarnations of the Deity. The old Vedic idea of worshipping the spiritual preceptor, then supplying its own quota to this new development of thought, brought the idea of God-incarnation to its present stage of completion. Even Buddhism which flourished later had to take up this key-note, in order to popularise the laws laid down by its founder. For in the *Lalitabistara* we find, the Lord Buddha described as descending of His own will from the highest heaven, the Tushitapur, amongst the weary travellers of this waste of the world to bring comfort and consolation by showing them the way out of the same. And He did so, they said, on account of His unbounded compassion for them. And Sankara, the great and gifted preacher of the Vedanta doctrines, who appeared in the wake of the downfall of Buddhism and to whom is attributed justly the origin of the form of Vedic religion

current in India even up to the present day, defended the idea of *Avatar* or God incarnation in his commentary on the Bhagavad-Gita. He said therein that the Lord though impersonal in nature appears to us sometimes as if born of human parents and possessed of a human body and mind, as He did in the case of Sri Krishna, to formulate and establish new ways leading to super-consciousness; and He does so when He finds it necessary to fulfil a universal demand of the age.

Such in short, may be regarded as the history of the origin and development of the idea of *Avatara* or God-incarnation in the Hindu Scriptures. It is necessary for the present, to make the reader familiar with its details, so as to enable him to judge and decide for himself the question as to who should be regarded as such in the field of spirituality. And nowhere indeed, do we find the problem so ably handled as by Sri Krishna in the *Bhagavad-Gita* and by Vyasa in his Purana entitled the *Srimat-Bhagavatam*.*

A short summary therefore of the same will serve our purpose sufficiently here. But before entering upon the same, we want to impress upon the mind of the reader the most significant features by which a *Yugadharm*a should be distinguished; namely, first, that it should come to fulfil a persistent and universal spiritual demand of the age in which it is discovered and promulgated; and secondly that its power to make one realise the highest state of super-consciousness when followed with intense devotion and sincerity should be demonstrated before the people of that age by a master-mind who carries it out practically in his own life in such a way as to leave not the least shade of doubt regarding the same. There are the claims which a *Yugadharm*a must always fulfil along with those which we have mentioned ere long in the present discourse, before it can establish itself in the fold of religion and be accepted by the people as a way to perfect enlightenment.

* Though the present form of this Purana is ascribed by many to the genius of the great scholar Bopadeva, the famous author of the grammar *Mugdha-bodha*, yet the current belief is that he was not the author of it but simply produced it out of his memory when not a single volume of this Purana of Vyasa could be found in the country.

It is necessary to remember the above. Otherwise, any ill-conceived and impracticable theory advanced by any man in the field of religion will be mistaken for a *Yugadharmā*. Therefore *Yugadharmas* can be defined as ways discovered by master-minds in the field of religion from time to time to lead people with particular tendencies produced by different groups of *Samskaras* in them, to the highest stage of super-consciousness.

We proceed now to consider briefly the qualities which, according to the Hindu Scriptures, have always been found in the master-minds that gave birth to *Yugadharmas* in the past in the religious history of India. The first and foremost of these is that they are born free. The endless struggle and hardship which they undergo to discover the hitherto unknown path to super-consciousness are prompted to them always by their desire to enrich the lives of their fellow-beings and not from any selfish motive whatsoever. Indeed every action in their lives proceeds from such a motive.

Secondly, they are born endowed with perfect memory. This enables them to remember their former births and the deeds which they accomplished in them. It helps them besides to remember always the utterly transitory nature of human life and its enjoyments and makes them hasten to the goal as fast as possible. And by means of this power they are able moreover, to compare the present with the past and find out the direction along which the development of people's minds has proceeded hitherto and the remedies which would help them to grow to reach the goal quickly in future.

Thirdly, they are the discoverers of new paths in the field of religion.

Fourthly, they are able to transmit knowledge to their fellow-beings simply by touching them or even by their will-power.

Fifthly, they are able to perceive clearly the *Samskaras* or tendencies produced by past *Karmas* of their fellow-beings at the very first sight although they are never eager to make a show of that power to others, and that helps them to know instantly what would help each one of them to reach the highest stage of super-consciousness easily. Thus they are the born spiritual guides of the human kind.

And lastly, they are conscious of their mission all through their lives.

Such in brief are the elements which go to make the *Avatāras* or God-incarnations and they alone are looked upon in India as the Great masters in the field of religion. And when "religion goes down and irreligion prevails" on the face of the earth, when blinded by the false glamour of the vanities of the world people come to look upon the creature-comforts of this "two days," existence as the be-all and the end-all of human life, and when losing belief in God, the soul and the future existence they are led away from their real nature, the blissful state of the unconditioned Reality, to grope in the dark in endless misery by false teachers and prophets, then and then alone is the time to look out for the advent of such great masters. The religious history of the world bears testimony to the fact that it has really been so in the past—that a Krishna, a Buddha and a Jesus, were born in such times as the fulfilment of the demands of those ages. And the Scriptures of India make the bold proclamation before the world that it will ever be so in future. For such is the law that regulated the world of spirit that governs the mundane affairs of this material universe. The *Srimat-Bhagvatam* has given the account of more than a score of such great masters who were born in India at different ages; and has ended by saying that many such will be born again in future as necessity arises.

And has the life of the master of whom we are going to give an account here fulfilled those conditions?

Has He discovered a new path to the highest super-consciousness and demonstrated that in His own life in the afore-said way? Was He conscious of His mission all through His life and did he fulfil the universal demand of the present time?—Reader, listen, and decide then for yourself.

Swami Saradananda.

ON THE CONNING TOWER

THE Government in Bengal appointed some time ago, it appears, a special committee to investigate into the working of the administrative machinery in that province, to collect evidence in pursuance thereof and to embody the results and their valuable suggestions in a final report. We do not know much about this committee, neither did we feel much interested in watching their labours. But now the final report has seen the light of day and has been boldly running the gauntlet of public newspapers. The reception it has met with is invariably warm,—sometimes friendly, sometimes otherwise, but what seems to have enabled it to make a name for itself is its daring pronouncement on Swami Vivekananda and his influence as a factor in the rise of Bengalee anarchism.

“Daring” we have said. We do not know enough about the composition of the committee to be able to make out how much personal knowledge about what the Swami said and did in his life was turned to account in manipulating, sifting or working up the evidence collected about his influence in the country. We could not get hold of any copy of the report to see for ourselves the exact type or amount of wisdom brought to bear upon the burning questions of the day. But still the famous verdict of the committee on “the famous Vivekananda” has become popularised, we find, through an extract from the report which many papers have made. This historical extract we make a present of to our readers :

“He (Barindra Kumar Ghose) and his coadjutors proclaimed the doctrine of Indian independence, and were assisted by the influence of the famous Vivekananda, who before his death in 1905 had with his guru, Ram Krishna, originated a great revival of Hinduism. Numerous hostels and students’ messes afford evidence to confirm the assertions of reliable witnesses that Vivekananda’s books are extremely popular with the youth of Bengal. Their attraction lies in the fact that, as the Principal of a college has told us, ‘his preach-

ing gave rise to nationalism with a religious tendency.’ At the same time the Vivekananda Ramkrishna Mission has a purely philanthropic side, which often impels youthful enthusiasm to social service.”

This extract from the report leaves very little unsaid to make the underlying argument, or rather show of argument, intelligible. The mistake in giving the date of Swami Vivekananda’s death may mean much. It argues an extent of ignorance on the part of the members of the committee with regard to the life and teachings of the Swami such as justifies us in using the epithet ‘daring’ before their verdict against “the famous Vivekananda.” This ignorance again, it may be alleged, has proved useful in enabling them to make the Swami’s life contemporaneous for some years at least with the movement started by Barindra Ghose and his coadjutors. Whenever ignorance is reinforced by bias, it becomes a potent factor for spinning out wonderful long yarns! By far the better and saner course for the committee would have been to confess that they know very little about Vivekananda’s life or teachings, but from the evidence collected it appears that the summing up of ‘the Principal of a college’ is sound. Had this been the case, it would have been much easier for the Government to see for itself whether the committee’s conclusions about Swami Vivekananda’s influence are well-founded or not. For then the only premises that remained to be considered would have been, first, the evidence about the popularity of the famous Vivekananda’s books, and second, the summing-up of the not less famous Principal of a college.

Nobody is going to contradict the fact that Swami Vivekananda’s books are popular with the youth of India, only we would rather regret that the desirable degree of their popularity has not yet been reached. Now the important question is: what is the cause of this popularity? The Bengal Administration Committee’s logic actuates them to

argue from the effect to the cause, a dangerous mode of arguing in such cases. Swami Vivekananda's books are not old curiosities of literature that the only way of finding out the cause of their popularity is by summoning to the witness-box people, favoured of God, who happen to possess them. Nor are those books out of print and unavailable that the committee are obliged to observe how their contents inspire people to act in order to know what they contain. We are sure our Government has under service men who have studied Swamiji's books and are able therefore to account for their popularity in a more logical and conclusive way. The B. A. Committee could well have left it for these competent men to supply the final decision about the 'famous Vivekananda's' books, instead of having their own ignorance about them dressed up and sponsored into a theory by the great oracle of the Principal of some unnamed college.

The whole argument of the B. A. Committee is pivoted on the precious declaration of this academic oracle. It is evidently taken for granted at the outset that all young men in Bengal are inoculated with the idea of nationalism. So the question as to how Swami Vivekananda's books are popular even with people who are innocent of all nationalistic tendencies and sentiments need not disturb the easy flow of reasoning in which the committee have indulged. But then, even granting that nationalism is the universal cult among Bengalee young men, we do not find that all of them behave in the same way towards our Government and its established authority. So does the nationalism which Swami Vivekananda disseminated find the same kind of response from all young men or not? If you say yes, then you make that nationalism rather a harmless factor by giving it a too general or abstract character. If you say no,—different sections of young men were differently affected by Swami Vivekananda's nationalism—then you have to account for this difference by something other than nationalism itself. But the logic in the committee's report is conveniently simple enough. Students implicated in anarchical outrages come first; then comes the necessity of tracing the growth of their anarchism; then comes a number of books they like to read and

next their authors. Now the whole series is knitted together by "nationalism with a religious tendency." Did you enquire first as to whether at all, or in what way, or to what extent, the anarchists used to depend for inspiration on books? And then did you prove that Swami Vivekananda's books are popular *exclusively* with a section of young men whose hostels and messes were searched by the police?

Here, in the first place the committee committed a grave fallacy. Books might be found in the libraries of any particular section of students; simply because they are universally popular. Anarchists might even like to read books that do not preach anarchism or even nationalism in any sense, only perhaps for the reason that they seek inspiration from them just to strengthen their impulses for self-sacrifice. Such books may not recommend as noble or worthy the object for which they are going to sacrifice themselves, but all the same they may generally serve to stimulate the spirit of self-sacrifice. The history of India shows that even the most terrible dacoits and murderers used to seek religious inspiration. The Bible may be used to impart religious solemnity to vows taken by assassins. So the mere fact that many anarchists were found to possess Swami Vivekananda's books affords no ground for connecting the latter with the rise of anarchism. But wait, the committee did not draw their conclusions merely from *this* fact; they obtained evidence not only about the popularity of Swamiji's books, but also about the cause of this popularity. We are left in doubt as to whom the credit of devising this cause belongs to,—whether to the Principal of a college, or to the members themselves, or to both. The passage in the report is: Their attraction lies in the fact that, as the Principal of a college told us, his preaching gave rise to nationalism with a religious tendency." But as the committee do not explain how they draw this conclusion about the cause of attraction, except it be on the basis of the Principal's evidence, we are entitled to regard the latter as the corner-stone of the whole argument. Had this Principal of a college never appeared as a witness before the committee, the latter would perhaps have been left to argue purely from the effect to the cause, alleg-

ing that among other important causes Swami Vivekananda's books must have had something to do with the effect produced, namely anarchism. But fortunately enough they had cited this Principal of a college as a witness and who on earth could be a better Daniel to pronounce upon the teachings of Swami Vivekananda? So the verdict of nationalism with a religious tendency is delivered and forthwith the popularity of Vivekananda's books is fully accounted for.

We do not know who this Principal of a college is; but we defy him to say that he has understood Swami Vivekananda's teachings. Let him come forward if he honestly holds his views and we gladly offer him the hospitality of our columns for fully explaining himself. We are here laying down our lives for the purpose of interpreting Swami Vivekananda's teachings to our countrymen and month after month we are discussing as fully as possible in a journal the type of nationalism which Swamiji preached and all its various aspects. And while thus an organ of that very society of workers which Swami Vivekananda founded is doing its utmost to popularise his teachings,—fancy the mockery of the whole situation,—a committee who do not care to study those teachings are screwing out of a self-styled oracle who do not understand the same, the wisdom about the attraction which these teachings have for the youthful generation of the country! It is impossible to find out from history a more scandalous example of irresponsible criticism. You sit in judgment on Swami Vivekananda whose views are not the least inaccessible because they are sought to be popularised by a public organisation of his followers through preaching and publications, and for evidence you refer to men who can only speak of their vague impressions about Vivekananda's teachings! If this is the method to be followed by officials in passing their judgments on public movements and institutions, then the Government is bound to be led astray from all real contact with the life and thoughts of the people over which Providence has called it to rule.

Nationalism with a religious tendency can only mean an insidious kind of *political* nationalism of

which the path tends to lie through religion. We have already seen young men in India tempted away to sacrifice the best interests of their family, their community and their country by this hybrid type of nationalism which seeks to foist the enthusiasm and spirit of our ancient culture and religious heritage on the political ideal of collective life borrowed from the West. This nationalism is in fact nothing but the political nationalism of the West reasoned and made palatable for the people of a country where religion creates history and collective life. To say that Swami Vivekananda's preaching gave rise to this kind of nationalism is to do him the greatest injustice. He preached nationalism no doubt, but his was a type of nationalism which the West has never conceived of or practised in their collective life. Want of space does not allow us to enter upon an exposition of the Swami's nationalism here. The subject is vast, and it forms a constant theme in the pages of the Prabuddha Bharata. We need not make any apology to our readers therefore for not discussing it here. We believe likewise that the Government under which we live takes due note of what we have been writing about Swami Vivekananda's nationalism. So our earnest prayer is that our Government as the protector of the religious faiths of the people over which it rules will not be slow to do what lies in its power to remove or suppress the most mischievous misrepresentation to which Swami Vivekananda and the religious movement which he founded have been subjected by the Bengal Administration Committee in their report now awaiting final sanction and acceptance at its hands. In this connection we beg to draw its attention to what the Amrita Bazar Patrika of the 17th February last said about the mischievous effect of such misrepresentation: "The very fact that a number of responsible and highly placed Government officials in solemn conclave assembled thus damn with faint praises the influence and writings of Vivekananda may scare away many people from joining in the highly commendable and useful philanthropic movements originated by him and continued to this day by the mission started by him."

THE FIFTY-THIRD BIRTHDAY ANNIVERSARY OF THE SWAMI VIVEKANANDA

AT THE RAMAKRISHNA MATH, BELUR.

THE 53rd birthday anniversary of Acharya Swami Vivekananda was celebrated this year at the Belur Math with great enthusiasm. The Tithipuja day was observed on the 8th Jan. and the public celebration came off on the 10th which was a Sunday. During the Tithipuja day a whole night puja with Homa was performed and special offerings of food were given to Swamiji in his worship room.

The special feature of this year's Tithipuja was that on this day 14 young men took Brahmacharya initiation in the presence of His Holiness Swami Brahmanandaji and Swami Premanandaji. It was just before dawn when the eastern sky was tinged with red and purple that the Brahmacharins took their vows before the sacrificial fire.

From early morning on Sunday people from different parts of Calcutta and Mofussil began to pour in and great enthusiasm prevailed. The standing oil-coloured portrait of Swamiji was placed in grove festively decorated with boughs, flowers and ferns in the yard of the Math and thousands of people bowed down there to express their heartfelt reverence to the great teacher. At the other extremity of the Math grounds heaps upon heaps of sweetmeats, rice, dal and curry were stored for the feast of poor Narayans and a good number of cooks was seen always busy preparing the happy repast.

At about 8 in the morning the Kali Kirton party from the neighbourhood of Bali assembled and sang several songs in praise of Mother Kali for about 3 hours.

Thousands of men, women and children paid their respects at the worship room of the Math and the room of Swamiji and his Samadhi Temple where a life-size marble statue of Swamiji in meditation posture and his sacred ashes are kept. In the midday thousands of poor people assembled in the great lawn of the Math. A party of young students of Calcutta inspired with the teach-

ings of Swamiji worked hard and served the poor Narayans with the food prepared for them. It was no doubt a pleasing sight to see the enthusiasm of the young men in serving the poor. It seemed to one that these bands of disinterested people were availing themselves of the opportunity to pay their sincere love and admiration to their most beloved Swamiji by doing the work most near to his heart i. e., serving God in the poor, distressed and hungry. And the devoted visitor stopped for a while to see the memorable sight which reminded him of the gospel, "I do not believe in a religion or God which cannot wipe the widow's tears or bring a piece of bread to a hungry mouth. He who sees Shiva in the poor, in the weak and in the diseased really worships Shiva."

About 4000 poor people were sumptuously fed and a large number of Bhaktas also took prasad. At the front of the store room, the crowd was so large that it was with great difficulty that the Prasadam was distributed among them.

At the approach of dusk when the sky was being enveloped with darkness the Bhaktas with a heart full of vigour, hope, and new life bent their steps homeward remembering the teachings of the great Sage; as if one had the vision of Swamiji standing before this wide world and exclaiming in his sweet and loud voice—"What the world wants is character. The world is in need of those whose life is one burning love, selfless—, That love will make every word tell like a thunderbolt. The world is burning in misery. Arise, Awake, Great souls, can you sleep this time?"

AT RAMAKRISHNA ASHRAMA, BENARES.

The fifty-third birthday anniversary of the Swami Vivekananda was celebrated at the Sri Ramakrishna Advaita Ashrama, Benares, on the 10th January. The principal items in the programme were the feeding of the poor and a lecture on the Life and Teachings of the Swamiji delivered by Mr. F. J. Alexander, an American devotee of Sri Ramakrishna-Vivekananda. The portraits of Sri Ramakrishna Deva and of the Swami Vivekananda were placed in full view of the audience. In the course of the lecture he said:—

The Swami would be regarded as the "Acharya" of the twentieth century. Vivekananda had been the

reply that India had given to the Western materialism of his time ; and the historic significance of this was found in the fact that he had been the first promulgator of Vedanta in the West and the first great religious personality that had borne a message for the West since the time of Christ.

The lecturer then spoke of the Swamiji's intimate knowledge of Indian life and social customs which he had gained in his long wanderings after the passing away of Sri Ramakrishna Deva, and passed on to a narration of the career of the Swamiji in America and England describing the vast importance of the Swamiji's influence as a religious teacher and as an interpreter of Indian culture in the West. This spirituality should have practical applications in civic life, the worship of the One finding the highest manifestation in the service of the Many—the ignorant, the poor and the afflicted. The last point taken up by the lecturer was that religion was practical only when character was the result, and he said that it was man-making that was the chief element in the message of Swami Vivekananda.

Mr. Alexander's lecture was followed by a short address given by Babu Kali Prassanna Chatterjee in Hindi. Three other gentlemen spoke a few words of instruction in Bengali. The addresses were followed by Bhajan with music, vocal and instrumental and the proceedings closed with distribution of prasad.

AT SRI RAMAKRISHNA HOME, MADRAS.

The members of the Ramkrishna Mission in Madras celebrated the 53rd anniversary of the birth of Swami Vivekananda. There was an interesting programme of Bhajana in the morning ; in the forenoon three thousands of all communities were fed and in the afternoon a Harikatha performance was given. At 5-30 p. m. a public meeting was held in a spacious pandal erected on Brodie's Road, Mylapore, and it was presided over by Mr. N. Subramania Iyer, Senior dewan Peishkar of Travancore. The leading citizens of Madras and a few Europeans including Mr. J. C. Rollo was present.

Mr. K. S. Ramaswami Sastriar then delivered a lecture on the life and teachings of the Swami from which we glean the following :—

It has been well said that in Swami Vivekananda we have the synthesis of the higher Hinduism. His

personality had a great and irresistible charm. His massive face literally lit up by his flashing eyes gave an impression of strength and power. But his musical voice and tender smile won for him an even wider circle of ardent lovers and admirers than his genius by itself would have done. His deep and passionate patriotism was equalled only by his over-mastering desire to give to the world the means of attaining that spiritual rapture that had come into his life under the influence of Sri Ramakrishna Paramahansa. He hated shams and went straight into the heart of things. He had a supreme fearlessness and was ready to speak out the truth and practise what he preached. His versatility was remarkable ; he was an orator by Divine right, he was a master of many languages ; he commanded a style remarkable for its combination of clearness and strength ; he was a talented musician ; he was a great writer in his vernacular. As a conversationist he was seldom rivalled in his generation. His grasp of science and philosophy was deep and comprehensive, and above all he was able to convey by his words—nay even by his looks—an indelible impression of his spiritual greatness. Such was the great personality of Swami Vivekananda.

His religious teachings are of a great and unique value because he tried and tried successfully to make a new synthesis wherein the conclusions of Science and Philosophy in the West harmonised with the spiritual experience of Indian thinkers. His religious message was a call to rise into the radiance of the spirit.

The first great truth that Swami Vivekananda learned from his master and taught to all mankind is that religion is a matter of realisation. Another great truth that he taught is about the harmony of religions.

The Chairman made a long and interesting speech in the course of which he said :

“The national ideals of India,” said Swami Vivekananda, “are Renunciation and Service. Intensify her in this channel, and the rest will take care of itself.” The Mission of the Ramkrishna institution in this world has been, and is, to spread these ideals.

Renunciation, as a regulating force of righteous life, is not the renunciation of one's name, form, function or place in the society of which he is a

part. It is the recognition that he is only a part, and can, by his acts and omissions, not only affect the welfare of every other part, but must, in his turn, be affected by the actions and omissions of every other. It is the renunciation in the sense of separateness of interest, as between the unit and unit in this gigantic organism of the Universe. Applied to the family organism which is the root of the national tree, renunciation would be the dedication of human beings to each other in their respective functions. In the social organism, likewise, it would be service by a member of an occupational group, to other members of that group, and finally, in the world's organism of one nation to every other, through a system of exchange of labour such as that for which the respective peoples may possess special facilities. Thus then renunciation and service correspond to Jnana, or the knowledge of one's place in the Universe, or Karma, or the performance of the function belonging to it. * * *

To study the great changes the world is now passing through, to keep the finger with vigilance and without intermission on the public pulse which is now beating at a tremendous rate, to place before them the goal to be worked up to by society, either backwards or forwards, to warn against the tendencies that should be avoided, and to indicate the direction in which we should go, and to ascertain and explain how the correct course may be made smooth and easy, is the work that all great missions have to undertake. It would, I am sure, be the accepted function of the Sri Ramkrishna Mission in India to muster to its call all her forces, such as they are, and develop the organisational features of the society, by arranging for the propagation, through the Press and the platform, of the religious, social and universal ideals of life; of the rights, duties and concessions of the various members of the family, social and universal organisms, in fact, to be the Brahman organ, brought up to date for the Indian or, rather, the world's social organism.

To the members of the Ramkrishna Mission I would say: you have the right to command the services of every person who, by right of birth, calls himself a Brahman in the whole of Hindusthan. You have also the right to insist on its being recognised that every effort requires an output of

physical energy, which in turn presupposes an in-taking of food. Money, therefore, is the first equipment, and this you should be able to make by appeals to the public and by indenting on Math and temple finance. There is the Dharmaraksahna Sabha, which could be asked to associate itself with the Ramkrishna Mission in this work. * *

Before concluding, I would solicit permission to commend for the consideration of the Mission one special branch of social service—I mean, the reclamation of criminal tribes. This work is now largely carried on by philanthropic Christian agencies, and there is no reason why, within the scope of the activities of this world-wide Hindu Mission, this should not find a place.

The proceedings closed with the Aratic ceremony and distribution of Prasada.

AT SRI RAMAKRISHNA ASHRAMA,
BANGALORE.

The birthday anniversary of Swami Vivekananda was celebrated with great pomp and grandeur at the Sri Ramakrishna Ashrama, Basvangudi, by his many disciples and admirers. Cars mounted with the picture of Swami Vivekananda tastefully decorated with flowers and attended with processional music wended their ways from several parts of the town to the spacious compound of the Mutt where Shamianas had been erected for the occasion. In the noon nearly 2500 poor were fed at the Anjanaya Temple. In the afternoon a Harikatha recital on Dhruba-charitra was made. At the conclusion of the recital, a public meeting was held under the spacious Shamianas under the presidency of K. Chandy Esqr., Deputy Commissioner, Bangalore, and the audience listened to an interesting lecture on the life of Swami Vivekananda by Mr. Gundappa Editor of the *Karnataka* in Canarese. The President then made an interesting speech from which we quote the following:—

I believe that it is now generally recognised that Swami Vivekananda is the greatest Indian of our time who focussed in himself all that is best and vigorous in modern Indian life. Nearly every movement of progress among Indians, and also an appreciable portion of modern thinking among Westerners may be traced, either directly, or indirectly to the Swami's inspiration; and I hope to indicate that this inspiration is not exhausted even for future social adjustments.

There are two essential elements for progress, viz., first a realisation of imperfection in the present surroundings, and second, an attitude of self-reliance that we have it within us to conquer these imperfections and to go forward. Can you point to any other Indian thinker of modern times, whose speeches and talks are so full of both these aspects? Has any other lashed so severely and almost mercilessly our patent defects, such as the treatment of women and outcastes, the faults of the system, the want of nerve and initiative in bringing about improvements, and a host of other faults, and nevertheless, if we are asked to mention an individual who more than any other has restored to the Indian that self-respect and self-confidence that is the second essential for progress, it is the Swami Vivekananda whom we will naturally think of. There have been others, who tickle our vanities, suppress our defects and earn cheap applause at public platform but the Swami exposed with a sure hand both our good and bad points, and by restoring self-confidence, and at the same time pointing to imperfections has made the path of progress easier for us. The effect of his appearance at the Parliament of Religions, where he showed the West the abiding reasons for the self-reliance of the East, is still with us, and working for our benefit. Just one sentence of his, I shall quote by way of illustration. Speaking to some audience he said, "Miserable sinners! it is a sin to call you so." When I first read this I thought that the Swami was making light of sin but further acquaintance with his way of thinking showed me that he was fully aware of human imperfections, and the need for repentance, but in this speech, with the deliberate object of restoring self-confidence, he was pointing forcibly to the other aspect of human nature viz., the divine. He was I think doing what the Christian scientist does, when he tells a patient suffering from fever that he is well and has only to realise it; and it is necessary to say also that the Swami understood that mild and imaginative natures stood less in need of realising imperfection than of the knowledge that they are as precious ultimately as the most powerful and aggressive natures.

Another aspect of the Swami's teaching that has appealed to me powerfully is his clear exposition of the Hindu idea of the immanence of God in nature. The idea is, no doubt, rampant in Hindu

literature, and I have come across it over and over again in my vernacular text-books but it impressed itself on my mind personally only through the writings of the Swami, and of Dr. Miller, of the Christian College, and I have no doubt that the same will be found to be the experience of several others.

Let me say in passing that if the Swami had learned German as well as he learned English and preached in Germany for some years, it is just possible that the course of German thought that culminated in this great War that is now devastating mankind might have been deflected. For the Swami could have told the Germans—and let me say even aggressive persons of all races—that a course of culture to develop the super-man at the expense of the mere man, is not merely opposed to the teachings of Christ and of all religious leaders, but is opposed to the very basic laws of nature. "Am I my brother's keeper?" asked Cain of God at the beginning of History. The fruit of the tree of imperfect knowledge that his parents had eaten put that notion into his head, and the same imperfect knowledge makes Nietzsche imagine that it is possible to obtain culture and breed a superior race by killing out mercy towards the weak; but God's answer to Cain is true for all time that the voice of our slain brother's blood crieth unto him from the ground and curseth the slayer. The right arm may as well imagine that it can develop strength and beauty at the expense of the left, as one race at the expense of another; it may do so for a time but the paralysis of the system that will necessarily set in after a time must ultimately destroy both; and let us hope that the lesson of the War will not be lost on us also. Exclusive culture, religious, social or even official, may be necessary, and may succeed for a time but pursued deliberately at the expense of those less fortunately situated, the ultimate end is destruction.

Let me pass on to another and a more intimate truth that the Swami has impressed on us. This is what the Founder of my Religion has taught, and what Saints in all ages have felt, viz., that it is possible and necessary for men to approach God directly and intimately without an intermediary of any kind. I do not condemn other systems; they have done immense good, but this conviction which is one that any one may obtain for the seek-

ing enhances human values infinitely and is the foundation for incalculable good. Cognate with this is the conviction that is only now permeating the West, but has always been known in the East that Reason is only one door-way to the knowledge of reality and that throughout creative evolution, intuition or direct perception of reality has been another method. The Swami, as a Yogi, was probably an adept in this, and several of his inspired talks are probably the result of direct touch with reality; but unlike other Indian Yogis, who having felt the ecstasy of knowing God or resting on the bosom of the Infinite prefer to remain there. The Swami felt and preached that even that was inferior and that Saints that reject personal happiness for the sake of working for the uplifting of others are those to be followed. It is this connection of the Swami that we in India are perhaps most in need of. It does not seem to be difficult for us to get into a condition of passivity; or varied degrees of blessedness; but to feel the whole momentum of the past within us and with it to go forward through uncharted tracts of thought, activity and consequent development. This is really what human nature appears to be intended for but what men and even Saints equally find to be difficult. The Swami never rested on his oars, although what he knew and did was infinitely great, and the lesson of never-ceasing thought and work with the conviction of ultimate victory, for are we not children of God? is the chief lesson that the Swami's life is intended to teach. * * *

I have touched only the fringe of a vast subject, and I am deeply conscious of my inability to do justice to it. I pray that you will excuse all imperfections; let us take the Swami's life and teachings as an inspiration, not by blindly following him which is what he does not want, but drawing from the same wells that he drew from, let us go forward from strength to strength uplifting ourselves and our race day by day and always.

After him, Mr. F. W. Quinton Anderson read a long, learned and thoughtful paper on "Swami Vivekananda and the Life Victorious" and in which he described how in the "mystic trail of spirit" a young man of the West has been impressed by the genius and personality of the Swami. Mr. Cowsick, of the Electrical Department, Siwasamudram then announced that H. H. the

Yuvaraja regretted his inability to attend the celebration and he had contributed Rs. 100 towards the maintenance of the Ashrama. He thanked the President on behalf of the Swamis for his presiding over the meeting and the lecturers for their lectures. The function ended with *Mangal-arathi* and distribution of Prasad.

AT BANGALORE CANTONMENT.

On Sunday the 17th January 1915, the 53rd birthday anniversary of Srimat Swami Vivekananda was celebrated under the auspices of the Vedanta Society, Bangalore Cantonment, in the Hall of Chatur-vetha Siddhanta Sabha School.

The feeding of the poor was the principal feature of the day and it began at 11 a. m., and nearly a thousand poor Bhaktas were sumptuously fed. Amongst these 30 orphans of the St. Patrick's Orphanage, the same number of invalids of the Friend-in-deed Society, and 25 orphans of the Tirukulathar School were also fed. Thus ended the feeding of the poor at 3 p. m.

The assembled Bhaktas were entertained with music from 4 to 5 p. m. Then there was a short discourse from 5 to 6-30 p. m., on the Life and work of the Swamiji by Swami Somanandaji in Canarese and in English by Messrs. S. R. Narasimayah, B. A., and Singalachar, B. A., of St. Joseph College.

Then at about 6-30 p. m., Nagara Sankirtanam began with a photogravure presented by a Bhakta carried on a well-decorated Vimana, attended by Indian Brass Band music and Bhajana parties, passing through the main streets till 9-30 p. m. Then the Bhaktas were served with Prasad.

AT RANGOON.

The public celebration was made in the Bengal Club, Phayre Street, Rangoon, the hearty co-operation of whose members made the day's proceedings immensely interesting. The decoration was simple and tastefully done. Precisely at 8 a. m. commenced the Bhajana. The members of a Madras Bhajana Sabha and those of a Bengali party graced the occasion and filled the Hall with the sweet sound of divine music, which transported many a devotee present to 'That unutterable state where dies passion, and all our human sorrows cease.' This programme finished at 11 a. m., the feeding of the poor was attended to and was continued till about 1-30 p. m. The poor,

about 240, were sumptuously fed. This was followed by the lecture of Mr. T. R. Vriddhagiri Sarma, B. A. on the Mission of the Swami Vivekananda. It was short and touched on the chief aims and purpose of the Swamiji's Mission. The proceedings terminated after the distribution of the Prasad.

AT MURMAGOA.

A public celebration was held in the afternoon at 3-30 p. m. on Sunday the 10th January 1915 at the Advaita Coterie of Vasco-da-Gama, in commemoration of the 53rd anniversary birthday of Shrimat Swami Vivekananda. His Holiness Swami Subramanya Ananda Tirtha of Margoa presided. The programme opened with the chanting of God's hymn and a short speech by Mr. M. A. Lad explaining the object of the celebration. His Holiness Swami Subramanyananda Tirtha lectured at length in Mahrati on the Life and Mission of Shrimat Swami Vivekananda and particularly described the personal interviews His Holiness had for some days at Margoa with Swamiji. He chiefly dealt on these interviews. His Holiness having heard from Swamiji's own lips about the revelations of Vedanta and his mission for propagation of the same all over the world was in a very good position to reveal to the gathering matters that were not yet published. After the conclusion of His Holiness's lecture a paper on Swami Vivekananda's life and mission in English was read by Mr. N. B. Baljeker. Mr. Sulemankhan's paper on "Brotherhood" in English followed next. Swami Gnanananda Saraswati who had been at Vasco-da-Gama *enroute* and who had kindly attended the meeting rose and gave a lecture in Hindi language on the extent of work that is being carried on by the Ramkrishna Mission in America. He explained that in ancient times the Indians were constantly in communication with the outside world and how the Sanatana Dharma was preached all over the world. Subsequently His Holiness Swami Subramanyananda Tirtha summed up the proceedings of the meeting pointing out to the audience that although the ways of different religions vary in points of details their goal is after all same. The programme was concluded with prayers to God and the distribution of Prasad at 7-30 p. m.

AT TEPPAKULAM, TRICHINOPOLY.

The 53rd birthday anniversaay of Sri Swami Vivekananda was celebrated by the S. R. V. V. Society, Trichinopoly, on the 7th February 1915. With the collections made, about 400 poor Narayanas were fed in the morning between 9 a. m. and 12 noon. In the afternoon, after the recital of Syamaladandakam and some songs from Thayumavavar, M. R. Ry., A. V. Gopalacharya, Avl., M.A., B.L., High Court Vakil, Trichinopoly, gave a lecture in Tamil on the Isavasya Upanishad. With Mangala Arati and distribution of Prasad, the celebration came to a close.

AT RAIPUR, DEHRA DUN.

The anniversary celebration of Swami Vivekananda was performed by Swami Karunananda at Raipur. Nearly 600 people were fed and the Swami gave a lecture in Hindi on the life and teachings of Swami Vivekananda.

AT VANIAMBADI.

The celebration was held at Sri Ramakrishna Mutt. There was Pooja and Bhajana processions in the morning followed by feeding of the poor. Then followed a discourse on the life of the Swami closing with *Mangalarathi* and distribution of Prasad.

AT KOTTYAM, S. MALABAR.

Under the auspices of the Bhakta-jnana Sangham a special meeting and Bhajana was arranged under the patronship of Mr. Areal Krishna Pillay—a land-lord of Taluk. Mr. S. Acchutta Warnyar and Swami Ramakrishna spoke on the life of the great Swami.

AT SIVAGANGA.

On the 18th January, under the auspices of the Ramakrishna-Vivekananda Sangham the birthday anniversary of Swami Vivekananda was celebrated. In the morning there was Bhajana followed by Aradhanam at 2 p. m. with chanting of paroags from the scriptures. A public meeting was held at 4 p. m. under the presidency of M. Gopal Rao M. A., B. L., and a lecture on the life of the Swami delivered by P. S. Ramaswamy Iyer and S. Narainswamy Aiyar. In the evening there was a Harikatha recital.

Besides the above, celebrations were held at other places. We have summarised only a few.

FEW EXTRACTS FROM SWAMI VIVEKANANDA'S SPEECHES AND WRITINGS.

In view of the misrepresentations in certain quarters as regards the teachings of Swami Vivekananda we publish below a few extracts from his writings which we believe are a sufficient refutation :

"I don't believe in any politics. God and truth are the only politics in the world, everything else is trash."—

* * *

"I belong as much to the world, as to India, no humbug as to that. What country has any special claim on me? Am I any nation's slave?"

* * *

"Each race has, similarly, a peculiar bent, each race has a peculiar *raison d'être*, each race has a peculiar mission to fulfil in the life of the world and each race has to make its own result; to fulfil its own mission. Political greatness or military power is never the mission of our race; it never was, and, mark my words, it never will be. But there has been the other mission given to us, which is to conserve, to preserve, to accumulate, as it were, into a dynamo, all the spiritual energy of the race, and that concentrated energy is to pour forth in a deluge on the world, whenever circumstances are propitious. Let the Persian or the Greek, the Roman, the Arab, or the English march battalions, conquer the world, and bank the different nations together, and the philosophy and spirituality of India is ever ready to flow along the new-made channels into the veins of the nations of the world. The Hindu's calm brain must pour out its own quota to give to the sum-total of human progress. India's gift to the world, is the light spiritual."

REVIEWS

The Astavakra-Samhita, Translated from the original Sanskrit with an introduction by Sri Ananda Acharya, and published by Francis Guffiths, London. Pp. 60. Size 8½ by 5¼ inchs.

The *Sambhita* occurs in the form of a dialogue between Rishi Ashtavakra and King Janaka. The sentiments are those of the highest *Jnanam* where the soul established in his own transcendent Self as the Ever Pure and the Ever Free, looks on with philosophic calm and discrimination on the moving panorama of the world. The poetic garb in which the sentiments have been clothed retrieves them from the domain of mere metaphysical speculation and are enlivened with the glow and warmth of live-giving inspiration,

The work of translation has been well-executed, retaining in the translation much of ring of boldness, renunciation and strength of the original. The get-up of the book is excellent.

"*Words of the Master.*" Compiled by the Swami Brahmananda, is the name of a little *brochure* published from the Udbodhana Office, Bagbazar, Calcutta.

It is a collection of the sayings of Sri Ramakrishna and has a special and invaluable interest being compiled by one who was cherished so much by the Master for his high spiritual capacity and who was so near and dear to Him and lived constantly with Him. By this, the genuineness of these sayings and their correctness of form is also assured. It is nicely got-up and priced at As. Four.

The Sikh Review—

We have received a copy of *Sikh Review* edited by S. S. Caviessieur and published by Caviessieur & Co., Delhi. Price As 10 Nett. Post free.

The review is an excellent addition to the periodical literature in India, and the character and high quality of its articles mark it out as one of first order. Being an organ of the Sikh community it is invaluable for the bright glimpses it affords of the Sikhism and its scriptures—that grand development of Religion on the sacred soil of India.

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

A year has passed since we reviewed the last report of the institution and on our table lies the record of another year's work which bears evidence of much increased usefulness and considerable expansion of its activities. During the year under review from January 1913 to December 1913, indoor hospital relief was administered to 707 indoor patients suffering from various diseases. A large number of surgical operations was performed, though under disadvantages for want of a properly-fitted operation room, the patients expressing a special desire to be operated on in this hospital. Outdoor hospital relief was rendered to 10,136 patients. House to house relief of 248 cases, treated and nursed at their homes; relief of the aged and invalid, to the extent of 78 persons, who are extremely poor or otherwise invalidated by disease or old age from earning livelihood, and relieved by the Home by doles of rice or grant of small sums of money; relief of the starving, of 5 persons

found lying in the street from starvation; relief of 120 special cases of utter destitution; all these bring the year's work to a grand record of service and relief of suffering humanity.

Examining the work of relief of the Home for several years we find there has been a progressive increase till it has necessitated its outgrowing its present accommodation. Consequently the Home is launching on a scheme of expansion which is in contemplation on land newly bought by building additional wards, for contagious cases, quarters for workers and the resident physician; also a Refuge for invalids and helpless widows and orphans is contemplated. For all these, funds are called for, and as soon as the money will be forthcoming from the charitable public the buildings will be commenced. When we remember that the Institution represents the practicalisation of the grand ideal of Service of Humanity as Worship preached by the Swami Vivekananda, when we remember the spirit in which its selfless work is conceived and executed, the workers working for no pecuniary consideration, but doing a grand act of Selfless Worship of Humanity, we can but fondly hope that the charitably minded public will come forward with their quota for worship in this shrine and enable the band of unselfish workers to carry on this grand *Pajna* which is being carried on from day to day and whose record we find inscribed in the pages of its Reports from year to year.

All correspondence regarding the building of Wards or support of beds and all contributions and donations to the funds of the Home should be sent to the Assistant Secretary, Ramkrishna Home of Service, Benares City.

NEWS AND MISCELLANIES.

OUR next number will be, as our readers know, Sri Ramakrishna Number in commemoration of His birthday anniversary. Societies and Associations celebrating the birthday anniversary of Sri Ramakrishna are requested to send in their reports early for insertion in the P. B.

THE report for the year 1914 of the Ramakrishna Home, Madras. It is a home for Students, started with the object of helping poor students, reading in the colleges of Madras with board and lodging and also to bring the boarders under the influence of the Swamis of the Ramakrishna Mutt at Madras. The number of boarders on the roll was 23 and all did well in their examinations, some winning scholarships. The amount of popularity of this institution and its great need can be gauged from the fact that there

were 400 applications for 7 vacancies. Institution like this is a great desideratum all over India, and its Secretary Mr. Ramswami Iyengar B. A. is to be congratulated on his patriotic undertaking.

THE Ramakrishna Vivekananda Society, Trichinopoly shows in its fourth annual report, a good record of work. Started under the inspiration of Swami Ramakrishnananda and carried on by energetic young men it has been doing the propaganda work of the Swami's ideas in its humble way as best as it can.

THE Swami Paramananda has been conducting a series of Services and lectures at the Chapel of the Vedanta Centre, 1 Queensberry Street, America. The subjects of his lectures during the month of January were:

Raja-Yoga (Self-Control and Concentration). Karma-Yoga (Secret of Right Activity). Jnana-Yoga (Discrimination and Wisdom). Bhakti-Yoga (Realisation through Love). Yoga and Early Christian Mystics.

And also class lectures were held on:—

Bhagvad-Gita. Patanjali Yoga Aphorisms. Special Course on Practical Spiritual Living.

THE Swami Abhedananda has been delivering a comprehensive course of lectures at I. O. O. F. Hall, Broadway and American Avenue on subjects which include:—

January: Modern Science and Vedanta. Our Relation to the Absolute. Self-Mastery. The Way to the Blessed Life. Christian Science and Vedanta.

February: Work Is Worship. Divine Motherhood. Supreme Consciousness. Reincarnation.

THE death of the Hon'ble Mr. G. K. Gokhale has removed from the field of Indian public activity one of the most powerful personalities whose place it would be difficult to fill for a long time to come. His life-long dedication to the service of his country, his self-sacrifice, and unremitting zeal and labour in its cause will mark him out to be one of the monumental personalities that ever worked for the uplift of his fellow-being. It is to be hoped that his spirit of service which is enshrined in the order of the Servants of India which he founded will continue to work beneficently for a long time to come. May the spirit of this great "Servant of India" continue to inspire successive generations with his ideal of self-sacrifice and lofty patriotism.
