

Prabuddha Bharata

OR

Awakened India



वसिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4

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

—*Swami Vivekananda.*

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[Nos. 235, 236

CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

(RECORDED BY A DISCIPLE.)

(I.—Continued from page 3)

[Subjects:—*Conversation with the preacher of "cow-protection."—The first duty is to protect human beings.*]

When Narendra Babu had departed, an enthusiastic preacher belonging to the society for the protection of cows came for an interview with Swamiji. He was dressed almost like a Sannyasin, if not fully so,—with a *gerrua* turban tied on the head; he is merely seen to be known as an upcountry Indian. At the announcement of this preacher of cow-protection Swamiji came out to the parlour room. The preacher saluted Swamiji and presented him with a picture of the mother-cow. Swamiji took that in his hand and making it over to one of us standing by, commenced the following conversation with the preacher:—

Swamiji,— What is the object of your society?

Preacher,— We protect the mother-cows of our country from the hands of the butcher. Cow-infirmaries have been founded in some

places where the diseased, decrepit, mother-cows or those bought from the butchers are provided for.

Swamiji— That is very good indeed. What is the source of your income?

Preacher— The work of the society is carried on only by gifts kindly made by great men like you.

Swamiji— What amount of money have you now laid by?

Preacher— The Marwari traders' community is the special supporter of this work. They have given a big amount in this good cause.

Swamiji— A terrible famine has now broken out in Central India. The Indian government has published a death-roll of nine lakhs of starved people. Has your society done anything to render help in this time of famine?

Preacher— We do not help during famine or other distresses. This society has been established only for the protection of mother-cows.

Swamiji— During a famine when lakhs of people, your own brothers, have fallen into the jaws of death, you have not thought it your duty, though having the means, to help them in that terrible calamity with food?

Preacher— No. This famine broke out as a result of men's *Karma*, their sins. It is a case of 'like Karma, like fruit.'

Hearing the words of the preacher, sparks of fire, as it were, scintillated out of Swamiji's large eyes; his face became red. But he suppressed his feeling and said, "Those associations which do not feel sympathy for men, and even seeing their own brother dying from starvation do not give him a handful of rice to save his life, while giving away piles of food to save birds and beasts, I have not the least sympathy with them, and I do not believe that society derives any good from them. Men die for their Karma,— if you appeal to Karma in this way, then it becomes a settled fact that it is useless to try or struggle for anything in this world; and your work for the protection of animals is no exception. With regard to your cause also, it can be said—the mother-cows for their own Karma fall into the hands of the butchers and die, and we need not do anything in the matter."

The preacher appearing confounded a little said, "Yes, what you say is true, but the Shastras say that the cow is our mother."

Swamiji smilingly said, "Yes, that the cow is our mother, I understand, otherwise who else could give birth to *such* accomplished children?"

The upcountry preacher did not speak further on the subject; perhaps he could not understand the point of Swamiji's poignant ridicule. He told Swamiji that he was beg-

ging something of him for the objects of the society.

Swamiji— I am a Sannyasin, a fakir. Where shall I find money enough to help you? But if ever I get money in my possession, I shall first spend that in service of man. Man is first to be saved; he must have the gifts of food, learning and spirituality. If any money is left after doing all these, then only something would be given to your society.

At these words, the preacher went away after saluting Swamiji. Then Swamiji began to speak to us: "What words these, forsooth! Says he that men are dying by reason of their Karma, what avails doing any kindness to them! This is decisive proof that the country has gone to rack and ruin! Do you see where stands now abused the Karma theory of your Hinduism? A man, and yet for man no feeling in the heart, well, is such at all a man himself?" While speaking these words, Swamiji's whole body seemed to shiver in anguish and grief.

Then, while smoking, Swamiji said to the disciple, "See me again."

Disciple— Where will you be staying, Sir? Perhaps you might put up in some rich man's house. Will he allow me there?

Swamiji— At present, I shall be living either at the Alambazar Math or at the garden-house of Gopal Lal Seal at Kashipur. You may come to either place.

Disciple— Sir, I very much wish to speak with you in solitude.

Swamiji— Let that be. Come one night. We shall speak plenty of Vedanta.

Disciple— Sir, I have heard that some Europeans and Americans have come with you. Will they not get offended at my dress or my talk!

Swamiji— Why, they are also men, and moreover, they are devoted to the Vedanta

religion. They will be glad to converse with you.

Disciple— Sir, Vedanta speaks of some distinctive qualifications for its aspirants; how could these come out in your Western disciples? The Shastra says,—he who has studied the Vedas and the Vedanta, who has formally expiated his sins, who has performed all the daily and occasional duties enjoined through our rituals, who is self-restrained in his food and general conduct, and specially he who is accomplished in the four special *Sadhanas* (preliminary disciplines), he alone has a right to the practice of Vedanta. Your Western disciples are in the first place non-

Brahmins, and then they are lax in points of proper food and dress; how could they understand the system of Vedanta?

Swamiji— When you speak with them you will know at once whether they have understood Vedanta or not.

Swamiji, perhaps, could now see that the disciple was rigidly devoted to the external observances of orthodox Hinduism. Swamiji then, surrounded by some devotees of Sri Ramakrishna went over to the house of Srijut Balaram Basu at Baghbazar. The disciple bought the book "Vivekachuramani" at Bat-tola and went towards his own home at Darji-para.

OCCASIONAL NOTES.

ONE persistent thought which fills our mental atmosphere while we are celebrating the anniversary of Swami Vivekananda's birthday is the intimate and indissoluble bond which unites him with our life as a whole. It is not like any spiritual circuit, closed or broken, just as we carry out or fall off from his ideas and ideals. It is like a subtle but complete possession by his spirit of all those depths of our life whence have to come out determined all its nobler activities. This glorious soul-possession was that prospective achievement, as it were, in view of which Swamiji's earthly career of service to men formed a sort of prelude manifesto. We cling by nature to the physical plane and think that his physical presence in our midst was by itself a fact of the greatest significance. But as years roll by, it is realised that compared to the lasting glory of that soul-possession by which he still leads and inspires men, his earthly achievements are like the "oyez, oyez" which compels attention to the main event that follows.

The value of real spiritual greatness is being brought home to us to-day. Greatness reveals itself in the leading which it is sure to provide us, and when this leading comes to us in the subtle form of a perpetual urge from spirit to spirit, till generation after generation steadily moves on towards a wider and wider realisation of original purposes conceived on the physical plane, we have the leadership of real spiritual greatness. In the form of this divine urge remains potentialised for lasting operation all that manifestation of love, wisdom and power which we hailed as a great man on the physical plane. Divinity to which we look up for all the leading we require on earth is essentially one and remains a hypothetical belief so long as it is unmanifested; but its *modus operandi* in respect of collective human progress consists in gathering up its repeated physical manifestations from age to age into such operative forms of divine urge or soul-possession.

This subtle occupation by Swamiji of the spiritual background of our life seeks to

determine its trend in all important directions. But only those who consciously and successfully place themselves under his inspiration may perceive the process, while others do not. All individuals have common spiritual depths of being, and the tremendous power of doing good which Swamiji wielded works from those depths. He felt sure of this working even when he was in our midst, and that is why he used to say: I shall work much better, when this body dissolves. Now that the body has dropped off, differences of opinion on the part of many cannot ripen into a sustained attitude of opposition against the workings of Swamiji's subtle influence, and we find to-day many thoughtful people, who were opposed or indifferent towards the cause of Swamiji when he was in body, coursing or reeling on along chosen lines that lead to signposts, at least, fixed by Swamiji in the path of our future progress. In this way, through diversified experiences,—through errors and half-truths, through partial acceptance and denial, even through opposition and studied indifference,—the manifold waves of our collective thought and life are bound to move ultimately along the one underlying maincurrent which has set in, deep below their surface, out of the marvellous self-consecration of Swamiji to the good of our country and the world.

Yes, if we survey the whole field of our life and thought in India, we find the inner drift of possible advance in all directions makes for the goal set before us by Swamiji. On the surface, we do not see as yet a unity of growth in our collective life,—an advance in block. The whole surface is split up into separate spheres of interest,—religion, politics, education, economics, sanitation etc. The question of co-ordinated, organised, collective life has not yet really arisen in its full significance. The enthusiasm for collective life, or in one word, patriotism, still feels itself moving too much in the nursery of Western imitation to

undertake once for all the solution of the most essential question as to *where* and *how* it will stand by itself. This imitativeness gave us the many institutions of collective life, such as congresses and conferences, before even the well-defined idea of a collective life possessed our minds. As a result, these institutions do not work and live out of the fulness of any collective life that we live, but simply seek in vain to make up for the fundamental want of a collective life that we should live. So until and unless we set about organising ourselves into a real collective life under a definite scheme which co-ordinates all our collective concerns, no congresses or conferences would give us any index as to the measure of real progress we are achieving in any direction.

Before we start living as a nation, we cannot speak of a "national congress"; and before we know what national life precisely means for us, we cannot organise ourselves into the form of a nation. We find, therefore, the message of Swami Vivekananda to his own countrymen* to be wholly centred round this fundamental problem of nation-building. In his lectures, he returns again and again to the eternal mission of our country to humanity and the absolute necessity of organising all our collective concerns round that spiritual mission. He warns us again and again that obstinate attempts on our part to build up an Indian nation on the basis of a common political life will ultimately lead to our annihilation, for then the great historical purpose underlying the whole evolution in our country as our life-principle would be superseded by a political governing end and thus stifled to death. The self-complacent leaders of thought and activity in India have chosen to treat this warning with silent indifference, and the result is that the prospect of a real collective life established in India is

* Vide his "Lectures from Colombo to Almora."

as remote to-day as it was a quarter of a century ago. It has been found out that the loud agitation of many decades for political enfranchisement has not made us any the more fit for any form of political self-government. Is not self-possession something prior to self-government? And can we ever become *self-possessed* by any amount of organising through a collective political end?

Dissatisfaction is already rife in many quarters against the present political form of our activities. In fact, the whole field is now held partly by blind hope, partly by disappointment and partly by desperation. The party of blind hope, elated and intoxicated by dreams, interpret a kind word from the lips of the political gods as a promise of the happiest augury. The second party are disappointed at the lotus-eating habits of the first party and accuse them of want of vigour and real popular support, but they little foresee that the more vigorous methods proposed by them dangerously tend to make things insecure for the established political authority of the country, and even past experiences clearly prove that such vigorous political methods are foredoomed to failure. The party of desperation are almost a logical outcome of the political failures of the first two parties, and they can only be starved out of their insidious existence, which is a grave menace to the peace and healthy manhood indispensable for the regeneration of our country, by diverting the whole wave of our new-born patriotism towards that spiritual scheme of our national life and mission which only the as-yet-unsurpassed knowledge of India's real self and foresight of her glorious future that Swami Vivekananda acquired through his unparalleled *sadhana* and patriotism could propound for us.

Thus, it is only a bad sort of stalemate to which all our confused efforts for the regeneration of our country have at last led us,

and it is this stalemate looming clearly in our view that justifies our statement made above that all lines of possible advance in our country's progress now yield themselves up to that inspired leading which Swamiji still offers us from the depths of our collective consciousness. We appeal to all sincere servants of the mothercountry to turn away from all the confusion, which the inadequacy of a political programme is daily breeding in their minds, towards that inspired voice of Swami Vivekananda which is still ringing clear deeper within their own consciousness, for the voice of truth once uttered reverberates for ever. Again and again we have been interpreting that inspired voice in the pages of this journal in carefully worded detail, which no sincere intellect preoccupied with the problems of our country can afford to pass by in silent indifference. We have explained how the pursuit of politics in our country must have to be placed in its proper perspective,—how it has to be subordinated to the collective pursuit of the governing end of our national life. We do not deny that in the spiritual scheme of our collective life politics must have some place allotted to it. But in order that it may be pursued with inalienable success assured to it at every step, its pursuit must be governed by the necessities that *actually* arise from the larger collective pursuit of the spiritual end of our national life. We need be political as a nation precisely in so far as religion, the only nation-builder in India, requires us to be so, just to safeguard the larger interests of its own collective pursuit.

This spiritual type of nationalism is the form of life India is preordained to assume in order to fulfil its great mission in this modern age of nationalistic ideals. The undying inspiration of Swami Vivekananda, whose love of India, the holy land, can never suffer any death, is still working from the spiritual depths of our being to urge us on, even

through our errors and half-truths, towards this spiritual form of Indian nationalism. How this inspiration means actual soul-possession by Swamiji can only be patent to those who from the crest of the tossing waves of an alien nationalism have won back through its grace their blessed way to the real Indian nationalism that is destined to save the whole world one day. But this soul-possession is a power and a light unto us both when we look out of ourselves and look within. It pervades and illumines both the spheres of our collective and individual life, for it itself belongs to a Profundity which is beyond that distinction. Swamiji's tremendous power of beneficence has possessed the very nexus of all the aspects of our being; its light irradiates all our spheres of interest. We are assured of his guidance thereby not only through all the problems of our collective life, but also through all the intricacies and difficulties of individual life, be it lived from within the precincts of home or from any broader and higher plane of human duties. For it is a palpable error and confusion to think that the life of a Sannyasin is the negation of home-life.

But it is indeed a great misfortune for our present-day culture that many so-called leaders of thought now-a-days are interpreting the ideals of individual life in the false light of an antithesis between the householder and the Sannyasin. They are fussy over the fancied necessity of vindicating home-life, while they cannot shew how the call of renunciation which monasticism utters forth justifies any such necessity. The dangers of home-life as well as its higher possibilities, its evils as well as its merits, may be as much acknowledged and pointed out by a wary householder as by a Sannyasin. Renouncing the world therefore does not necessarily imply an absolute condemnation of the world, such as calls for all the impetuosity of retaliation displayed by the prophets of a fancied

antithesis. It is a question of personal temperament and predilection as to how and how far the spirit of renunciation affects the outward life of an individual, and even if a man renounces the world or family life which relatively to him proves an obstruction he certainly carries within himself all that was noble in the essential contents of that life while leaving behind him their sensuous symbols. The family man does not become dead or eschewed in the Sannyasin but transfigured or sublimated. So it is narrow-minded blustering to call the Sannyasin de-humanised or distraught.

Swamiji did not pit the Sannyasin's life against the householder's, as if they negate each other giving us divergent views of life. The utility of Sannyasa consists in the supreme opportunity it offers for the fruitful *concentration* of life on ideals which lie beyond the necessity of family life, but which may all the same utilise the lessons gained therein. So long as the soul of man would thirst after such concentration of life, so long as the divine call of self-sacrifice in the service of man and God may demand such concentration of life, so long as in India specially our spiritual heritage has to be held in protection as a divine trust, free from all the insecurity which a general engrossment in worldly life necessarily involves, it is impossible to overestimate the supreme value of an institution like Sannyasa, and consequently we find Swamiji fully recognising the traditionally supreme position allotted to it in the economy of our collective life. But if the difference between a householder and a Sannyasin essentially lies in the greater concentration on spiritual ideals which the latter's life *should* always imply and manifest, then Swamiji's life and achievements belong as much to one who lives in the world as to another who has renounced it, and it argues ignorance of spiritual psychology to say that he who seeks to bring his individual life

under Swamiji's inspiration is necessarily confronted with a conflict of spiritual ideals.

In Indian tradition, the Sannyasin and the householder had been knitted together in life by the happiest relations of religious intercourse, the former calmly giving away wherever possible the fruits of his larger spiritual opportunities, and the latter gratefully supplying the few material needs for which the Sannyasin begs at his door. The same happiest relations still subsist wherever culture has not been denationalised. Still the householder in India bred up in the atmosphere of our national ideals looks up to the Sannyasin for spiritual help, and Swamiji will yet inspire faith, hope and spiritual strength in the majority of our countrymen whose judgment has not been warped by the insidious secularism that protests against the

life of Sannyasa. In fact, if there is one service rendered by Swamiji to his country which is more solid and lasting in importance and value than another it is his foundation of a new institution of Sannyasins in India who seek to perpetuate all that is good in the older institution while readjusting its traditions according to the changed conditions of life and culture. This achievement has not yet become history in its fuller sense, but as years pass by, the full significance of this momentous service rendered to our country will become manifest along all the avenues of our individual and collective life, and to our minds this assurance come with all its indubitable force in the clear consciousness of that wonderful soul-possession through which Swamiji's work is still being continued amongst us.



SWAMI VIVEKANANDA AND MODERN THOUGHT.

IN the history of orthodox culture in India, philosophy always denotes an attempt of the intellect to interpret the universe in the light of religious experience. The term "Darshana" used in India for philosophy means correct insight, and in this insight into life and things, intellect plays the part of an instrument in the hands of religious experience. While generally, therefore, philosophy may be called an achievement of the intellect, in the West the intellect has a freedom of achievement which is denied to it in India. So the initial question is: whether the intellect when left quite free to apply itself to the problems of life gives us a truer philosophy than when subordinated to life in its highest forms of experience, namely to religion.

Philosophy which the intellect gives us when left perfectly to itself is called rationalism while that which the intellect gives us when subordinated to concrete facts of ex-

perience is called empiricism. Rationalism claims that intellect has the absolute right to impose its own law on concrete facts of experience, while empiricism denies this absolute right and claims that it is merely a derivative right created for the intellect by inherent modes in which facts have evolved. The empiricist critique of the intellect landed itself thus on evolutionism, and the rationalist argument pitched itself higher in its reply on a cosmic reason by which evolution itself has been rationalised.

This dispute between the older rationalism and empiricism has been practically settled for philosophy in modern times. The Kantian analysis of the intellect forms the starting-point of modern philosophical thought in the West. The modern rationalists have been trying to resolve the Kantian categories of the intellect into a simpler dialectic movement of pure reason, while their opponents, who seek to reform the traditions of the old

school of experience, have been trying to prove that intellectual categories constitute a mechanism forged by the larger reality of life to subserve its human purposes. The intuitionism of Prof. Bergson, the pragmatism of Prof. James, the humanism of Schiller, pitted, as it were, human life itself against human reason, demonstrating clearly how the intellect, or reason, fails to comprehend life in its fullness, serving merely as a forged instrument for superimposing a useful order among life's human experiences. The "vicious intellectualism" of the rationalists or of their modern representatives of the school of absolute idealism consists in using this inadequate instrument for comprehending and explaining life itself which naturally transcends or overflows the reality, function and range of this instrument. In fact, intellectualism which has been usurping in the name of rationalism all the authority in Western philosophy has really been crushed by the arguments of the latest thinkers like Bergson and James.

In India, the reform movement in religion based on a revolt against the supreme authority of the Vedas has been feeding itself on the inspiration of Western rationalism. The wind has been taken out of the sails of these reformers by the decisive defeat which Western rationalism has suffered at the hands of the modern school of experience, and it is now a necessity as much for the Western systems of theology as for their own to shift their basis from the authority of reason to some higher authority, for intellectual reason has been once for all proved to be an inadequate organon for the philosophy of life.

Indian philosophy in the orthodox sense never surrendered itself to intellectual reasoning as to the highest authority for philosophical truths. Therefore its fundamental doctrine of the Absolute is not open to all the criticisms which Prof. James for instance so vigorously brings forward in his "A Pluralistic Universe." But Prof. James unfortunate-

ly takes little note of the important fact that Hindu philosophy is perfectly secure against the defects of a "vicious intellectualism," simply because it claims for itself an instrument of knowledge which is higher than mere intellectual reasoning. The Vedanta, for example, may fully endorse all his criticism of the intellectual basis of the Western theory of the Absolute, without in any way admitting the weakness of its own doctrine of the Absolute.

This Vedantic doctrine of the Absolute preached by Swami Vivekananda in the West has been noticed by Prof. James in some of his own lectures, published in the book "Pragmatism," which has been now-a-days placed in the hands of many Indian students. In one place in this book, Prof. James says: " * * we may fairly suppose that the authority which absolute monism undoubtedly possesses, and probably always will possess over some persons, draws its strength far less from intellectual than from mystical grounds. * * Mystical states of mind in every degree are shown by history, usually though not always, to make for the monistic view. * * The paragon of all monistic systems is the Vedanta philosophy of Hindosthan, and the paragon of Vedantist missionaries was the late Swami Vivekananda who visited our land some years ago. The method of Vedantism is the mystical method. You do not reason, but after going through a certain discipline *you see*, and having seen, you report the truth."

Here of course Prof. James draws a line between the mystical method of Vedanta philosophy and the intellectual method of Western idealism, but though in the whole book, he takes such a successful offensive against the intellectual advocates of the monistic Absolute, in his last lecture we find his pragmatism "wrestling with the angel" even, for he claims to give us a type of religion which is superior in practical value to the mystic type which bases itself on the

monistic doctrine of the Absolute. Here he speaks of "the prodigal-son attitude" in religion, an attitude in which we "mistrust the chances of things" and "want a universe where we can just give up, fall on our father's neck, and be absorbed into the absolute life as a drop of water melts into the river or the sea." "The Hindu and the Buddhist," he concludes, "for this is essentially their attitude, are simply afraid, afraid of more experience, afraid of life."

In his "The Varieties of Religious Experience" Prof. James said that the mystical states might well be absolutely authoritative over the individuals to whom they come, but those who stand outside of them would only accept their revelations critically. Now pragmatism as interpreted in his later book of that name gives him the critical method which he applies in his examination of the Vedantic doctrine, for example, of Swami Vivekananda. Although, therefore, the Vedantic doctrine of the absolute is not affected, as we have said, by the real destructive portions of Prof. James's writings or lectures which are mainly directed against the intellectual reasonings and conclusions of modern rationalism, the constructive part of his philosophy introduced under the name of pragmatism weighs in its balance the Vedantic doctrine of the Absolute preached by Swami Vivekananda and explicitly pronounces it to be an inferior type of religious theory.

Now therefore in order to clearly understand where exactly Swami Vivekananda stands on the field of modern thought, we have to examine first its too latest tendencies which represent a definite advance,—namely those embodied in (1) the anti-intellectualist movement and (2) the pragmatic movement. We have already seen what the first movement implies. It seeks to prove that intellectual thought is unequal to the task of philosophy, for it is too much limited in its scope and function to comprehend and ex-

plain life which has evolved it as a mere limb for use in a specialised part of its own being. The credit for this important discovery in the West belongs specially to Bergson. But for Indian thought it is not a new discovery, and so this anti-intellectualist movement comes rather as a corroboration of the fundamental attitude of Swami Vivekananda's Vedantic doctrines. He also preached in the West that the Vedanta counts not on reason but on inspiration as the adequate instrument of knowledge in evolving its philosophy of life.

But while Bergson seeks to have the insufficiency of the intellect remedied by intuition in the sense of direct experience both in the sensuous and supersensuous planes, the pragmatic school as represented by Prof. James does not seem to appreciate much that constant appeal to a higher concentration of will or the higher intuition by means of which Bergson claims to evolve his metaphysics. In his "A Pluralistic Universe," Prof. James falls back upon Bergson's discovery of intellectual insufficiency with almost the thankfulness of a spiritual redemption. Bergson saves him from the utter despair of his life-long philosophical problems, but once out of these hopeless intricacies, he rather abruptly leaves his redeemer's leading and company by limiting the immediacy of experience (to which Bergson appeals as the remedy) to the sensational concreteness of life. In fact, to interpret Bergson's intuitionism as a call to return merely to this "ultra-crude empiricism" is a sad misrepresentation of his intuitional metaphysics.

But Prof. James is too much preoccupied with his pragmatic instincts and hopes to follow the lead of Bergson's higher intuition towards the metaphysical "core of reality" ("Pragmatism," p. 250). Here at this point the pragmatic movement as represented by Prof. James parts company with Bergson's anti-intellectualism or intuitionism. So let us now briefly try to understand what account

pragmatism gives of itself, while thus relinquishing both the intellect and Bergson's higher intuition as instruments of knowledge.

Pragmatism seeks exclusively to govern our acquisition of all knowledge and its formulæ by the central reality of our actual sensuous experiences. Every content of knowledge, according to it, is true only in so far as it actually lends itself to verification through our concrete experiences in the life-process. Nothing is true by its own independent authority as truth,—by the mere fact of its being claimed as true only by our intellect, regardless of its actual verifiability in practice. The true is true not on the authority of our intellect in its isolated operations, but on the authority of our whole unfolding life-experiences which include intellectual operations. Therefore truth is something always in the making as our life-experiences flow on. We do not really get at any completed truth. New facts are being constantly brought into relation with old facts already related in a system as having attained a high degree of verifiability, and the new relation again starts a verification-process now in respect of itself as well as the whole system. So all that the truth about a thing or its relation really means is the fact of its verification-process smoothly going on. Pragmatism therefore means this peculiar theory of truth as also the method which it implies of dealing with proposed theories or hypotheses in the light of verifiability as pragmatic truths.

It is easy to see that the great fundamental assumption which pragmatism makes is the particular view of life which forms the very starting-point of all its speculations. Committed to such a view of life at the very outset pragmatism really argues in a circle when it claims to expound for us a philosophy of life. When it implicitly pledges itself by its initial attitude to cling by all means to the life of concrete experiences which men in general live in this world, it really begs the

whole question for philosophy. The very attitude it takes up at the outset of judging modes of thought by their working value or "cash value" in the actual experiences of life as lived generally by men of this world, involves a defined outlook on life circumscribed by definite limits. Prof. James begins his lectures on pragmatism by showing how the different schools of philosophy are traceable to different types of temperament, and we may point out that his own pragmatism argues a very questionable temperament for a thinker who professes to give us a philosophy of life. We have absolutely no objection for that basic element in his temperament which insists on holding up actual experience as the only real authority for philosophy, but there is another important element of the same temperament to which he always makes an unquestioning surrender; and that is the habit of taking the whole of life to lie within the limits of those ordinary human experiences through which the generality of men are found to be passing from day to day. This temperamental peculiarity compels him to swim with the many along the current of life, while as a fact philosophy essentially implies swimming with the blessed few, the elect of wisdom. For the real quest of philosophy is not life as it is, but life as it ought to be,—not life as the many men of this world live it, but life as the few highest men live it now and then. So philosophy really disqualifies itself for its self-imposed task the moment it restricts its vision of life by the common run of human experiences. The pragmatic method of submitting all modes of thought to the tribunal of these common experiences unfolding themselves in the slow process of time is guilty of such a restriction, and is therefore too narrow to be called a philosophical method.

It is all very good to submit all speculative conclusions to the authority and judgment of direct experience, but the question for decision then is: whose experience? Is it the experi-

ence of men who live abreast of the pragmatists? Or do the pragmatists insist on watching the verification-processes of theories and doctrines as carried on in the lives of men in general? For if pragmatism requires philosophy to keep pace in its speculations with the unfolding life of the many, with the many recurring ups and downs of common life and its ideals along the whole world-process, then philosophy degenerates into a very problematic calculation of chances that may vary indefinitely and even infinitely. In the case of scientific formulæ, a verification which is subject to being falsified in future may yet serve at present our practical purposes with regard to our manipulation of matter, but in the case of our moral and spiritual beliefs, our practical purposes always imply all present and future forms of conduct, which are dependent, not on any possible verification in time, but on verities which time may not affect. In science, we surrender our experience to variations imposed by time, but in philosophy we seek to rise beyond such surrender by gaining a hold on such an experience as rises beyond the scientific alliance between our intellect and matter. Though, therefore, the pragmatic theory of truth may be good for science, it is too narrow for philosophy, for by its very genesis and definition philosophy implies quite another theory of truth.

In science, we do not really demand an explanation of life by itself but rather an explanation of life by its alliance with matter. In philosophy we seek to explain life by the *whole* of life, but pragmatism seeks to explain life by only that part of its flux which is absolutely surrendered to material evolution. In the flux of life on earth, experiences have evolved which prove that the whole of life does not beat time with the evolution of life as allied with matter,—which shew that the core of life does not move with the outlying sectors which are conditioned by time and space. If by giving a bad name,

mysticism, to these highest experiences of life, pragmatism seeks to exclude them from life in the first place, and then demands from this unreal, crippled life an explanation of life as a whole, well, it will naturally never give the pragmatists any philosophy, but only the prospect of a Sisyphean task of pursuing the ever-changing fortunes of life in intermirable alliance with matter, which is always suggestive but never conclusive. Philosophy takes life as it is in its highest expression, while pragmatism takes life as it is in its current expression through you and me and the common many of this world. So pragmatists demand: Let life eventually explain itself and let all philosophy wait. But philosophy replies: The qualification "eventually" is the fruit of your restricted, and therefore unwarranted, view of life. Take the whole of life, life in its highest as well as lowest expression, and you will find that life has already explained itself. That explanation philosophy only seeks to put before men in intellectual terms *so far as that is possible*. Modern philosophy in the West fell off from this true view of philosophy through an overweening intellectualism that claimed for the intellect a perfect freedom to philosophise, and as a reaction this intellectualism has brought about in the West the death of philosophy in pragmatism.

Swami Vivekananda, as a missionary of India to the West, revealed to it a message of wisdom by which only its philosophy can be resuscitated. He preached the resurrection of philosophy to the West which had crucified it on the mutually intersecting intellectualism of the idealists and the narrow empiricism of the pragmatists. What is called the mystic method of Swami Vivekananda by Prof. James is a noble challenge flung before these intellectualists and empiricists, for they must either accept it and become reconciled, or do philosophy to death between themselves. Pure intellectualism must be tempered by the authority of experiences which have

suffered neglect so long in the West under the name of mysticism, while narrow empiricism must be broadened by the same authority. It is impossible to avoid vicious intellectualism, if like the idealists of the Hegelian school we try to *deduce* a theory of the Absolute from the logic of relative consciousness. The absolute and the relative states of consciousness can never be combined in any intellectual relation, for when the one is, the other is not, and vice versa. They are not Two Facts admitting of intellectual relation. The One Fact of the Absolute appears as the Relative, but this appearance can never be comprehended as appearance by the intellect through a relation, because the intellect itself is a mere product or evolute of that appearance. The Reality or the real state of consciousness, comes as a revelation to the mystic experience, and it is only then that the only possible authority is supplied to the intellect to characterise the Relative as mere appearance. Otherwise, the intellect would only stultify itself in vicious reasoning if it seeks to prove on its own authority the unreality of a relativity which itself evolves it into existence.

The Vedic philosophy of the Absolute which Swami Vivekananda offers to the idealists of the West, silences as well the fundamental objection of all Western empiricists against all idealistic philosophy, by its clear insistence on the authority of actual experience, which is open to actual verification in practice by any and every human being. Prof. James said that those who stand outside of that mystic experience may choose to have no business with its revelations. Is it, we ask, the fault of the so-called mystics or their theory that anybody should stand outside of that highest form of human experience to which they appeal for authority? If not, then why should men who really hunger after an explanation of life by itself choose to remain deaf and indifferent to the voice which life utters forth from the pedestal

of its highest experiences which explain it once for all,—the voice which one still catches in the Vedic strain—*शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः* “Hear ye, O sons of Immortal Bliss, and those who dwell in celestial spheres”? The self-same voice has reiterated itself in the West through Swami Vivekananda, “the paragon of Vedantist missionaries,” and if men who pride themselves on their empiricism, on their absolute fidelity to actual life-experiences, refuse to listen to the voice of life explaining itself, well, let them pay the penalty for what is simply crass prejudice on their part in that practical negation of all religious philosophy to which they reconcile themselves under the tempting name of pragmatism.

For pragmatic religion is nothing but the trick of cleverly assuming for practice what it obstinately denies to philosophy. Live under the assumption of a God, for practice proves that that assumption pays. But that assumption was not worth a blessed penny in the case of Buddha and so many of his followers, or the Jains, or, say, the atheists, many of whom achieved good moral success in life! Success in practice or the pursuit of life means quite different things to different individuals, and the attempt to string together such points of view which unfold themselves in endless variation as the life of the many evolves, so that some support might be given to the central assumption of pragmatic religion, is indeed a hopeless task for Prof. James. In the common practical life of the many, God is still undergoing a full experimentation, now or here obscured out of sight, then or there popping up as a useful belief. But granting Prof. James the liberty to pragmatically assume a God, what is the decisive advantage in practice which that assumption gives us? The reply of Prof. James is that occasional help may come to us from this God in our struggle towards the ultimate end

of the whole world-process, an end which may be optimistic or pessimistic according as we succeed or fail more and more in playing the part allotted to us on our entire responsibility by God. The end will be how we ourselves make or mar it, it is not something already realised in God and exerting on our lives, through all their failures and successes however varying, an irresistible centripetal force which is bound to take us to God one day.

Prof. James thinks that by throwing the whole responsibility for the ultimate end of our world on each individual struggling in life, while God remains above watching the struggle as an occasional helper, he puts forward a more manly type of religion than what, for instance, Vedantism involves. For Vedantism, according to him, requires of us only a successful attitude of the prodigal son falling back on the ever-extended arms of the father, the end of all the life which the son may be living being already realised in the father. The pragmatic religion, on the other hand, makes the son a sturdy fighter under the eyes of the father who has created him and has put before him an end which only his own exertions may achieve. But if in both these types of religion, the end is for the individual equally realisable only by his individual efforts, it makes no difference in practical value whether that end is conceived of as outside of God unrealised or inside of God realised. The Vedanta does not say that because the end is already realised in God, individual efforts for its realisation are unnecessary. Neither is it a positive incentive to individual efforts to warn us that God's end may go unfulfilled if we do not succeed in realising it by our own efforts, for who asked God to put us on such a game in the interest of his divine end? The efforts to be put forth are ours, though the end may be God's, and we shall struggle as best as we can only because that is exactly what we can do

and not because God has staked his chosen end on our efforts.

But if the pragmatist says that when we have simply to fall back on a realised fact our efforts have naturally to be less vigorous than when we have to fight forward to something to be worked out by us into a fact, we reply, no. Fighting on through more experience towards a realisable end may be even less difficult for us than fighting away from more experience towards a realisable end. The end may be already realised in God, but all the same it is yet realisable for me, and it is indeed far more difficult to fight one's way out of the inextricable whirl of the common life-experiences in order to realise a goal we have set before ourselves, than to gyrate on with those common life-experiences while fighting for another goal which we may set before us that way. So Prof. James's reference to the prodigal-son attitude does not prove that the task before an aspirant of his creed is more manly than that lying before the Vedantists. He simply fails to appreciate the spiritual strength and manliness that underlie the attitude of the Hindu or the Buddhist, because he understands neither their philosophy nor their spiritual discipline.

As for the merits of the pragmatic religion of Prof. James, we may conclude by saying that any theory of religion which when sincerely believed in serves to draw out those sterling virtues which make men more and more divine may well be permitted to have its adherents. But we refuse to admit that any consistent system of religious belief can ever be the *logical* outcome of pragmatism which wilfully restricts life to a plane of experience within the limits of which religion always exists as a suggestion but can never be comprehended as an accomplishment.



EPISTLES OF
SWAMI VIVEKANANDA.

LXXVIII.

12th Dec. 1899.

My dear Mrs. —

You are perfectly right ; I am brutal, very indeed. But about the tenderness etc., that is my fault. I wish I had less, much less, of that,—that is my weakness,—and alas! all my sufferings have come from that. Well, the municipality is trying to tax us out,—good, that is my fault as I did not make the Math public property by a deed of trust. I am very sorry I use harsh language to my boys, but they also know, I love them more than anybody else on earth. I may have had Divine help,—true, but oh, the pond of blood every bit of Divine help has been to me!! I would be gladder and a better man without that. The present looks very gloomy indeed, but I am a fighter and must die fighting,—no give way,—that is why I get crazy at the boys. I don't ask them to fight, but not to hinder my fight.

I don't grudge my fate. But oh! now I want a man, one of my boys, to stand by me and fight against all odds! Don't you vex yourself; if anything is to be done in India my presence is necessary, and I am much better in health, possibly the sea will make me better. Anyway I did not do anything this time in America except—bother my friends. Possibly Joe will help me out with the passage and I have some money with Mr. L—. I have hopes of collecting some money in India yet. I did not see any of my friends in different parts of India. I have hope of collecting the 15 thousand that will make up the 50 thousand and a deed of trust will bring down the municipal taxes. If I cannot collect that—it is better to struggle and die for it than vegetate here in America. My mistakes have been great, but

everyone of them was from too much love. How I hate *love*! Would I never had any! *Bhakti*! Indeed! I wish I could be an Advaitist calm and heartless. Well, this life is done. I will try in the next. I am sorry, especially now, that I have done more injury to my friends than there have been blessings to them. The peace, the quiet I am seeking, I never found.

I went years ago to the Himalayas, never to come back; and my sister committed suicide, the news reached me then, and, that weak heart flung me off from that prospect of peace!! It is the weak heart that has driven me out of India to seek some help for those I love, and here I am! Peace have I sought, but the heart, that seat of *Bhakti*, would not allow me to find it. Struggle and torture, torture and struggle! Well be it then, since it is my fate, and the quicker it is over the better. They say I am impulsive but look at the circumstances!!! I am sorry, I have been cause of pain to you, to you above all, who love me so much, who have been so, so kind. But it is done,—was a fact. I am now going to cut the knot or die in the attempt.

Ever your son

Vivekananda.

P. S. As Mother wants it so let it be. I am going to beg of Joe a passage via San Francisco to India. If she gives it I start immediately via Japan. It would take a month. In India, I think, I can raise some money to keep things straight or on a better footing,—at least to leave things where I get them all muddled. The end is getting very dark and very much muddled; well, I expected it so. Don't you think I give in a moment. Lord bless you;—if the Lord has made me His hack to work and die on the streets, let Him have it. I am more cheerful just now after your letter than I was for years—*Wah Guru ki Fateh!* Victory unto the Guru!! Yes, let the world come, the

hells come, the Gods come, let Mother come, I fight and do not give in. *Ravana* got his release in three births by fighting the Lord Himself! It is glorious to fight Mother.

All blessings on you and yours. You have done for me, more, much more, than I deserved ever.

Love to C— and T—

Vivekananda.

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LXXIX.

Los Angeles, California,
24th Jan, 1900.

Dear—

I am afraid that the rest and peace I seek for will never come. But Mother does good to others through me, at least some to my native land, and it is easier to be reconciled to one's fate as a sacrifice. We are all sacrificers—each his own way. The great worship is going on,—no one can see its meaning except it is a great sacrifice. Those that are willing, escape a lot of pain. Those who resist are broken into submission and suffer more. I am now determined to be a willing one.

Yours etc.

Vivekananda.

—
LXXX.

San Francisco,
4th March, 1900.

Dear—

I don't want to work. I want to be quiet, and rest. I know the time and the place but the fate or Karma, I think, drives me on,—work, work. We are like cattle driven to the Slaughter House,—hastily nibbling a bite of grass on the road-side as they are driven along under the whip. And all this is our work, our fear,—fear, the beginning of misery, of disease, etc. By being so fearful to hurt we hurt more. By trying so much to avoid evil we fall into its jaws.

What a mass of namby-pamby nonsense we create round ourselves!! They do us no good, they lead us on to the very thing we try to avoid—misery. * *

Oh to become fearless, to be daring, to be careless of everything. * *

Yours etc.

Vivekananda.

—
LXXXI.

San Francisco,
25th March, 1900.

Dear—

I am much better and am growing very strong. I feel some times that freedom is near at hand and the tortures of the last two years have been great lessons in many ways. Disease and misfortune come to do us good in the long run, although at the time we feel that we are submerged forever.

I am the infinite blue sky; the clouds may gather over me but I am the same infinite blue.

I am trying to get a taste of that peace which I know is my nature and every one's nature. These tinpots of bones and foolish dreams of happiness and misery—what are they?

My dreams are breaking,

Om! Tat Sat!

Yours

Vivekananda.

—
LXXXII.

Chicago, 6th April, 1900

Dear—

* * * * *

The mind is omnipresent and can be heard and felt anywhere. * *

Yours etc.

Vivekananda.

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LXXXIII.

Alameda, California,
18th April, 1900.

My dear Joe,

Just now I received yours and Mrs. B—'s welcome letter. I direct this to London. I

am so glad Mrs. — is on the sure way to recovery.

I am so sorry Mr. — resigned the presidency.

Well, I keep quiet for fear of making further trouble. You know my methods are extremely harsh and once roused I may rattle * * too much for his peace of mind.

I wrote him only to tell him that his notions about * * are entirely wrong,

Work is always difficult; pray for me Joe that my work stops for ever, and my whole soul be absorbed in Mother. Her works, She knows.

You must be glad to be in London once more,—the old friends—give them all my love and gratitude.

I am well, very well mentally. I feel the rest of the soul more than that of the body. The battles are lost and won. I have bundled my things and am waiting for the great deliverer.

“Siva, O Siva, carry my boat to the other shore.”

After all, Joe, I am only the boy, who used to listen with rapt wonderment to the wonderful words of Ramakrishna under the Banian at Dakshineswar. That is my true nature; works and activities, doing good and so forth are all superimpositions. Now I again hear his voice; the same old voice thrilling my soul. Bonds are breaking—love dying, work becoming tasteless—the glamour is off life. Now only the voice of the master calling.—“I come Lord, I come.”—“Let the dead bury the dead, follow thou me.” “I come, my beloved Lord, I come.”

Yes, I come. Nirvana is before me. I feel it at times the same infinite ocean of peace, without a ripple, a breath.

I am glad I was born, glad I suffered so, glad I did make big blunders, glad to enter peace. I leave none bound, I take no bonds. Whether this body will fall and release me or

I enter into freedom in the body, the old man is gone, gone forever, never to come back again!

The guide, the Gurn, the leader, the teacher, has passed away, the boy, the student, the servant, is left behind.

You understand why I do not want to meddle with * *. Who am I to meddle with any, Joe? I have long given up my place as a leader,—I have no right to raise my voice. Since the beginning of this year I have not dictated anything in India. You know that. Many thanks for what you and Mrs. B— have been to me in the past. All blessings follow you ever. The sweetest moments of my life have been when I was drifting; I am drifting again—with the bright warm sun ahead and masses of vegetation around—and in the heat everything is so still, so calm—and I am drifting, languidly—in the warm heart of the river. I dare not make a splash with my hands or feet—for fear of breaking the wonderful stillness, stillness that makes you feel sure it is an illusion!

Behind my work was ambition, behind my love was personality, behind my purity was fear, behind my guidance the thirst of power. Now they are vanishing and I drift. I come, Mother, I come, in thy warm bosom, floating wheresoever thou takest me, in the voiceless, in the strange, in the wonderland, I come—a spectator, no more an actor.

Oh, it is so calm! My thoughts seem to come from a great, great distance in the interior of my own heart. They seem like faint, distant whispers, and peace is upon everything, sweet, sweet peace—like that one feels for a few moments just before falling into sleep, when things are seen and felt like shadows—without fear, without love, without emotion.—Peace that one feels alone, surrounded with statues and pictures.—I come, Lord, I come.

The world is, but not beautiful nor ugly, but as sensations without exciting any emo-

tion. Oh, Joe, the blessedness of it. Everything is good and beautiful for things are all losing their relative proportions to me—my body among the first. Om, That Existence.

I hope great things to come to you all in London and Paris. Fresh joy—fresh benefits to mind and body.

With love as ever to you and Mrs. B—

Yours faithfully,

Vivekananda.

VEDANTA IN CALIFORNIA: MEMORIES.

(BY A CALIFORNIA DISCIPLE.)

Swami Vivekananda frequently declared to his audiences while expounding the salient features of the Vedanta, "These truths have first to be heard, then thought about, then mediated upon." These three stages, hearing, thought, meditation, always succeed each other though when the last has made its appearance all three have concurrent activity.

The inspired utterances of the great Swamiji swept over the country like a tidal-wave. Not only through the spoken word but by books and pamphlets the message of the Vedanta found lodgement in responsive minds. The silent work of assimilation and incorporation is going on and will continue to go on till the end of time, for Swami Vivekananda was a world-power, awakening the souls of mankind to the true import of life.

The right start had been made. Words fraught with supersensuous power crashed into the inertia of materialism. Brains matured by experience gave efficient hearing, and the imperative demand for personal instruction gave rise to class-work.

Here the teacher of wisdom revealed himself as a power of love. The fiery aggressiveness of that mind more than able to cope with all opposition gave way to a gentle friendliness of demeanour which mirrored beneath his winsome, capricious temperament a depth of consciousness, remote and inaccessible. Here the undisguised admiration of audiences for the lecturer was transformed into devotion to the Guru.

The second stage of spiritual culture was now under way,—the absorption of what has been heard into thought. The conditions, physical and mental, necessary to efficient contemplation of the significance of spiritual teachings were patiently dwelt upon in detail. The difference between mere intellectual appreciation of spiritual ideals and the *desire to be spiritual* was sharply drawn.

He taught that in the attainment of the spiritual capacity, or the desire to be spiritual, nothing is arbitrary; that the whole process is one of natural development. There was nothing mystical about it. Practice, practice, practice, life-long practice, and if necessary many lives of practice, was the one and only method to acquire the all-absorbing desire to be spiritual. And practice? Intensive contemplation of the significance of spiritual teachings and of the spiritual character. Hence the elimination of obstacles to deep contemplation and the employment of any accessories to that end was the scope of the Swami's efforts in his class-work.

The absorption of what has been heard into thought! Like babies learning to talk, that difficult task made delightful by the loving attentions of the mother, the Swami's spiritual babies dallied with his every word and drank in the sweetness of his badinage as he tried to teach them how to think.

In response to the mind's mysterious imagery, the atmospheric subtleness of the Swami's personality envelopes and claims the present. Again we are seated in class about him. He is the orange-robed, the illuminated one, seated on the divan. His great, dark eyes searching the faces about him reveal no clew as to his findings. A few words of instruction as to posture, breathing, relaxation etc. follow, though without rigid conformity to the traditional teachings. His idea is apparently to make everyone feel at ease as if he would have the spirit of contemplation steal upon us unawares.

Two students, a man and a woman, squat on the floor in painful imitation of the Swami's posture. He looks at them a moment then looks at the rest and laughs. "You can't sit that way," he says. "Your legs are not trained to sit that way. In India we are trained to sit that way from babyhood, but you can't do it." Neither move. The woman replies, pressing her knees down, "Oh, this is easy for me. I am used to it. I always sit

this way." The man laughs and hangs his head. Swami looks from one to the other and laughs again. "Come," he says, speaking to the man, "sit here beside me and let your feet rest on the floor." He is stubborn. "Come, come," he pleads, patting the divan beside him, "come sit here by me. You can't meditate that way." But it is useless. Both remain on the floor. Swami laughs and abandons his efforts. Everyone laughs. "All that is necessary," he continues, "is to sit comfortably with the body erect,—that is all. Try to think of the body as luminous, full of light."

Now he chants. The rhythmic intonation of Sanskrit Mantrams stirs responsive chords. The result is emotional rather than intellectual. An intangible sweetness steals upon the senses, quieting them, and the mind reflects somewhat of that placid depth which is the Swami's habitual state. Now he pauses to translate, weaving through the witchery of words an atmosphere of spiritual idealism. His personality becomes a magnet drawing one away from himself, and he feels as pleasurable those thought-flashes which, under ordinary circumstances, would have been resisted as inimical to personality. Something within leaps upward. Consciousness breaks through the incrustation of personal identity. One's life in the world fades into a mere tradition, unstable, unalluring.

A transitional period of spiritual probation is covered in a flash. The present consciousness becomes contemporaneous with that wisdom which is ever unsullied by the succession of events; but which, as it were, dips into the past, present and future only to illuminate the mirage of time, and to lure the enslaved ones to break with themselves by giving the anæsthesia of joy in the breaking.

In him the life of renunciation is given the glint of romance. Now the sage-artist photographs upon the mind-screen the living pictures of the Sannyasin, no longer traditional, but sensitized, pulsating with the passion of renunciation. Ah! what is this? The listener is himself that Sannyasin, a wanderer on the arid plains of India, a pilgrim at holy shrines, a devotee at the feet of the Lord. The spell of that far-away *Punya Bhumi* is thrown up before the mind. This master of thought-forces, this weaver of Sattvic *Maya*, is planting within us the seeds of liberation.

Now, after the lapse of many years, this living

past responds in proportion to the urgency of some condition calling it up. Thus by the moil of years one feels discouraged, all his efforts seem in vain. The mind reaches into itself for some means of support. A dark Sannyasin-robed figure appears with arm uplifted and with face aflame with zeal, and the words, "Strength! Strength! Strength!" vibrate on the inner sense. The connection is made with a spiritual live-wire of unlimited power. One becomes surcharged with new-born hope, and he gets a glimpse of that truth that the mind is but a phase of life that is doomed to be displaced by the fullness of life. Again he feels the pressure of a friendly arm about him; and he knows, for the time being at least, that his efforts are not in vain.

That intimate touch, living in undying memory, brings to mind the lighter, whimsical side of this great personality. It contrasts as pleasantly to his deeper nature as spray on the sea-shore to the awe-inspiring presence of the sea.

One remembers that the Swami smoked, and at times he did so in jolly disregard of conventional time and place. Once while crossing the bay between San Francisco and Oakland, he took the notion to smoke. He was seated with some ladies on the upper deck of the ferry where smoking was prohibited. Drawing a pack of cigarettes from his pocket, he lit one and blew the smoke in playful defiance at the prohibitive sign, "No Smoking." One of his companions quickly warned him, "Swami! Swami! you can't smoke here!"

"Why not?" he drawled, encircling himself and companions with wreaths of smoke.

"But don't you see that sign, Swami?"

"Yes, but what of that?" continuing to puff.

"Here comes the officer! Quick!—put it out!"

"Why should I put it out?" he drawled in exasperating coolness.

The officer in question caught sight of the offender, and started for him. Swami continued to puff until the officer came up to him. Then he laughingly threw the half-smoked cigarette overboard. The officer looked at him a moment and slowly passed on.

The inmates of the "Home of Truth" had occasion to get used to the odour of tobacco while

he lived there. He would usually be up in the mornings before the rest of the family, and lighting his pipe would walk through the unoccupied rooms, filling them with smoke. One imagines their efforts to rid the rooms of the odour of tobacco before time for their usual morning class.

Smoking was not his only offence in the "Home of Truth." The cream for breakfast was missing one morning. It was a mystery as they knew the milk-man had left it. The event was discussed at breakfast. The Swami quietly listened until all had exhausted their wits in their efforts to solve the mystery. Then he coolly informed them that he had drunk it! I imagine that the more conservative members of the "Home of Truth" were shocked by his whimsical tendency.

This capricious temperament, viewed as the surface of his tremendous spirituality, was a refreshing departure from the traditional long-faced, unbending religious. To him the world was a joke at which he now frowned, now laughed, now jeered; with which he was now serious, now playful, now frivolous; but in relation to which he was at all times the witness, interiorly aloof and unmoved. The chief benefit derived from contemplating this side of his character was the practice it gave in viewing the contacts of life as a mere witness. The real genius of this great personality stood out the clearer thereby, for one felt the presence of an interior self-efficiency masquerading, as it were, in play of moods.

So the Swami, in whatever way one came into contact with him, was a constant incitement to think. His very presence compelled thought. The raw material of haphazard thinking he converted into orderly thought-processes, in which state alone it is possible to accomplish intensive mental work. Thus students were being qualified for meditation, the third stage of spiritual culture.

This stage of the development of the Vedanta in California was given an ideal setting in the establishment of the Shanti Ashrama in the San Antonio Valley among the Coast Range Mountains. The property on which the Ashrama was founded consists of one hundred and sixty acres of gently rolling hill-land, the gift of a Miss Book to Swami Vivekananda. She was actuated in this by her attention being attracted to a young Brahmachari who had taken his vows from the Swami Abhedananda.

He had renounced the world and was homeless in a land where the homeless were in disrepute; so she conceived the idea of giving her place for him to go to, and for all other Vedantists who desired to retire for spiritual purposes either temporarily or permanently.

Just preceding the establishment of the Ashrama Swami Vivekananda's labors terminated in California, and the Swami Turiyananda, by his request, came to continue his classes and to take possession of the Ashrama.

Swami Turiyananda is the product of India's best culture, and he is at once a gentleman of the purest type and a Sannyasin of traditional and glorious India. Above all things else he is a Sannyasin, and, like Vivekananda, his character is evidently the culmination of ages of spiritual culture. The transcendental art of meditation seems to be co-existent with his personality. To know him is to love him. It is as if, in the formative period of his character, he reached out for all the graces and succeeded in building it from their Sattvic qualities. Again, to think of him is an easy and happy method of meditation, so intimately is his personality associated in the mind with all that constitutes entire consecration to God. Such is the man whom Swami Vivekananda chose as his successor in the vital work of teaching the third stage of spiritual culture.

Class-instruction from him did not mean more than, nor many times as much as, a walk with him; or his conversation at meals, or when students were gathered about him after class. With him there was no set time for teaching. His life seemed to be one long meditation, and he appeared to speak as from an interior illumination, to be translating himself for the benefit of others. In this, recourse to Scripture was merely an expedient. He taught because he spoke. There was no other reason. He had no designs, no plans, no calculations in the matter.

It might be thought that one so intense were heavy, but he was quite the contrary, being quick and pointed in jest and repartee. But coiled within his lightest mood was the subtle lure drawing one away from himself to thoughts of "Mother," as he always spoke of God. He did not deliberately put the lure there. He was just playful and loving and human; but somehow or other that

other cadence was always in his voice,—never left it. It was as though his consecration were so absolute that the “Mother” he worshipped put Her own modulation into his voice, relieving him of all responsibility.

In company with a number of students the Swami consecrated the Shanti Ashrama. He made several trips between the Ashrama and San Francisco and Oakland. Upon his return each time he held classes on the Gita and on meditation and delivered addresses in San Francisco, Oakland and Alameda. These classes and lectures were exceptionally well attended. Though the Swami was not a lecturer in the popular sense of the word, he was a speaker of persuasive power, frequently rising to heights of impassioned utterance. He soon became known to a large circle of students, friends and admirers.

The major theme of the Swami's life and, consequently, of his teachings, to which everything else was subordinate and contributory, was the realisation of God. Though classes in meditation were held, the Swami taught that the ability to hold the mind inwardly alert to one's ideal conception of God meant more than taking the traditional posture, closing the eyes, and repeating the name of God. Although this was the description of the act of meditation, its interior success was in direct proportion to the absorption of the gross mental and emotional energies in practical life by the power of an awakened consciousness.

So he taught that true meditation on God cannot be taught as it is the culminating steadiness of mind resulting in a supersensuous experience. Its nature can only be indicated, and obstacles to its accomplishment pointed out, and means suggested for their removal. Even the lesser capacity to think effectively on what has been heard cannot be taught, as verbal teaching can only be indicative and suggestive. Just how to do it each one must himself discover.

The Swami's influence was to stir enthusiasm along spiritual lines of thought, and to awaken within the common emotional life the finer emotion of love for God. So we learned that the true genius of the spiritual teacher is to arouse interest, to stimulate the finer forces of the mind, and to light the fire of enthusiasm. Example is the all-powerful lever by which one may be impelled to

recede into his own silence and, mayhap, to discover his own capacity, not only to emulate the lives of the great, but to find himself. And right here is where Turiyananda stood out in his true light, for he was a living example of his teachings.

By reciting Vedantic texts in Sanskrit,—translating and expounding,—by story, simile, allegory and chanting, he sought to enthuse his students with zeal to know God. And such chanting! It was his practice to chant whole chapters of the Gita before breakfast. He would sit by an open window and, looking into the distance, chant and chant. He became famous for his sonorous chanting of Om at classes. The wonderful intonation set up a responsive alertness of mind. Listening was a very effectual lesson in the three stages of mental discipline. One could not but think of the significance of Om borne inward on melodious sound-waves. This contemplation focussed the mind and extended the range of psychological vision happily near to that mystic boundary separating contemplation from meditation.

The establishment of the Shanti Ashrama was the Swami's great work, for it was the transplanting of a bit of idealistic India,—the *Punya Bhumi*. The occupancy for years afterwards of the Ashrama by the *Brahmachari*, before mentioned, permanently determined the spiritual character of the place.

As well as a place of retreat the Ashrama is now a place of pilgrimage, for is it not the holy land,—the *Punya Bhumi*? And what is the *Punya Bhumi*? It is the land where one may press with eager feet the exact spots where spiritual heroes have trod. It is the place where saints are born, the charmed precinct where saints must be born.

India,—the *Punya Bhumi*! By the word-witchery of the Swami Vivekananda and Turiyananda the psychologic film of moving pictures unfolds a land of unfading glory,—the land where the miracle of man rising and risen above himself is made inevitable. Himalayan snow-bound shrines, monasteries perched on those primeval slopes, way-houses for solitary Sannyasins, holy rivers coursing their capricious ways to the sea, temple cities whose very existence is associated with the worship of God, are just so many settings in the consummation of human life,

To us of foreign mould, whose visions of India are the creations of such thought-miracle-workers as Vivekananda and Turiyananda, India is a fair dream inhabiting the region of the mind where incongruous details are forever barred. Through the haze of remoteness we see the real India, intangible, paradoxical, philosophical, meditative,—a dream spun of such ethereal texture that the light of Reality shimmers on its surface, and anon breaks through in blinding flashes when such master-minds have awakened from their world-dream and broken the figment through.

Om Tat Sat is the anthem of those Himalayas. It is the anthem of these Ashrama hills. It breaks into eddies on a myriad lips and is borne inward a Mantram to the Real, the Deathless; and he who is able may follow its vibrations into Sattvic consciousness, into Peace, into Liberation.

SWAMI VIVEKANANDA

AND

MODERN INDIA.

[*A paper read at the Swami Vivekananda Anniversary, Bangalore Sri Ramakrishna Ashrama.*]

BY MR. N. NARASIMHA MOORTY, M.A., B.L.

The Master.

WE have met here to-day to meditate on the mission of Swami Vivekananda and it is but fitting that we should begin with salutations to the great teacher Sri Ramakrishna Paramahansa, who inspired and moulded his life and thought. Whether as depicted for us in the great discourse on his Master by the Swami himself or in the charming life by Max Muller, there is the revelation of a character which is unsurpassed in its unique greatness. It is a marvel that in the 19th century,—pre-eminently the era of scientific progress and rationalistic ways of thinking,—our country should have produced one so possessed and dominated by the love of God as Sri Ramakrishna Paramahansa. In his absolute self-surrender to God, Swami Vivekananda found the very embodiment of the teaching of the Upanishads. As Sister Nivedita finely says, "In his Master Ramakrishna Parama-

hansa, living and teaching in the Temple Garden at Dakshineswar, the Swami Vivekananda—Noren, as he then was—found that verification of the ancient texts, which his heart and reason had demanded. Here was the reality which the books only brokenly described. Here was one to whom Samadhi was a constant mode of knowledge. Every hour saw the swing of the mind from the Many to the One. Every moment saw the utterance of wisdom gathered super-consciously. Every one caught the vision of the Divine. Upon the disciple came the desire for supreme knowledge, 'as if it had been a fever.'"

The Disciple.

It is no wonder that contact with such a personality marked a revolution in the life of Swami Vivekananda. He consecrated his life to the service of the Vedanta philosophy and in the fullness of time he began to preach the great truth inculcated by that philosophy with a power and moral ardour that have rarely been surpassed. How strenuously he laboured to make those truths understood in America and England is a matter of common knowledge. It was his great aim, however, to bring within the popular consciousness in our own country the cardinal teachings of the Upanishads, which had hitherto been the property of only the cultivated few. How nobly he has discharged his mission we all know. Indeed he has accomplished his task so successfully that there is a danger of our failing to realise the fact that his easy mastery of the subject and marvellous flow of exposition were as much due to constant meditation on his part as to his splendid genius; and that it requires at least a corresponding effort on our part if we wish to keep a firm hold on the vital truths which he has taught us. It has been well said that the Swami was the very incarnation of freedom and that to sit in his presence was to experience an emancipation. If this be so, it need hardly be said that we shall prove to be unprofitable disciples of his, if under his inspiration and guidance, we omit to make ourselves familiar to some extent at least, with the invaluable gems of thoughts contained in our sacred books.

His Teaching.

As an interpreter of the Vedanta philosophy, Swami Vivekananda has rendered us a two-fold

service. In the first place he has brought home to us the fundamental teachings of that philosophy with an eloquence and fervour all his own. Secondly, he has spared no pains to impress on us his conviction that the Vedanta rightly understood is not antagonistic to any other system, and that on the contrary it contains the essence of all religions. Though he yielded to none in the love of his country, he was perfectly cosmopolitan in his sympathies. He had an unbounded reverence for the personality of the founder of Christianity. He warmly sympathised with Mahomedanism and thankfully acknowledged the services it had rendered in exalting the social rights of the lowly-born in our own country. He loved to speak of Italy as the greatest of the countries of Europe, the land of religion and of art, alike of imperial organisation and of Mazzini—mother of ideas, of culture and of freedom. In keeping with this character of his genius, his teaching has an universal aspect which absolutely tells against any narrow and insular way of thinking.

Loss and Gain.

It is a commonplace of ethics that a man is the sum of his interests. A self-centered personality is a very poor thing at its best. It is only when a man identifies himself with the lives of others that his own life becomes richer and fuller. All that moral experience which is represented by such words as love, devotion, philanthropy and patriotism, becomes possible to us only when we identify ourselves with the family, the community and the state. Social morality reaches its highest point when the individual so loses himself in the lives of others that he can scarcely be said to have any self of his own; so much so, that pleasure and pain cease to have any personal significance to him.

In religion, the human soul carries this process of self-surrender a step further by surrendering itself absolutely to God. As in the moral life, so in the religious, to lose life is to find it, for it is precisely this act of renunciation which makes it possible for us to realise the highest possibilities of our spiritual nature. This is the central teaching of Swami Vivekananda. That there is a universal self in all of us, though we may not be conscious of its presence; that man realises his true self only when he makes himself the expression of his

divine self within him;—this is the great lesson presented to us in an endless variety of form in his other writings. In his own words, "Renunciation is the very basis of our true life; every moment of goodness and real life that we enjoy is when we do not think of ourselves. This little separate life must go. Then we shall find that we are in the Real and that Reality is God, that He is our own true nature and that He is always in us and with us."

A Parallel.

It will perhaps be instructive if we compare this teaching with that of a modern thinker T. H. Green, who as is well known, was profoundly influenced by his study of Kant and Hegel. After a penetrating analysis of experience, Green arrives at the conclusion that God is the ultimate being or reality; that the human soul is a reproduction in time of this divine spirit; that through the action of the "In"-dwelling God it is transformed into a divine likeness. In his own noble words, "God is for ever reason; His communication, His revelation, is reason; not, however, abstract reason, but reason as taking a body from and giving life to the whole system of experience which makes the history of man. The revelation, therefore, is not made in a day, or a generation, or a century. The divine mind touches, modifies, becomes the mind of a man, through a process of which mere intellectual conception is only the beginning, but of which the gradual compliment is an unexhausted series of spiritual discipline through all the agency of social life."

It would of course be idle to ignore differences of principle and method between the two systems; but it is impossible not to recognise that the fundamental conclusion arrived at by our own thinkers on the essential nature of human life and its destiny are not different from those reached by representative thinkers like Green in the West.

Hegel and Sankara.

We may indeed go a step further. We are all familiar with the story how in Europe Kant was awakened from his dogmatic slumber by the philosophical scepticism of Hume; how the critical system, as it is called, which he developed in answer to Hume, culminated in the absolute idealism of Hegel, which, in the opinion of his critics,

completely sacrificed the claims of human personality, and how a reaction set in against the system, as represented in the writings of thinkers like Lotze, who attempted to indicate a place for a plurality of human selves. It is not difficult to trace a parallel movement of thought in our own country, though we should take care not to press the parallel. It is a matter of common knowledge that certain nihilistic reasoners were dominant during the time of Sankara; the system of philosophy which is associated with his name was developed with special reference to and as a protest against these nihilistic reasonings. Ramanuja's and other later philosophy, by laying insistence on a personal God and human selves dependent on Him for their very existence, meet the cravings of those who find it difficult to breathe on the dizzy heights of Sankara's philosophy. If, as Hegel teaches us, history is the evolution of the human spirit, it is reasonable to expect that this evolution should follow the same track alike in the East and the West, and it is the high privilege of philosophy to interpret to us the significance of this evolution.

Does It Teach Inaction?

In his famous lecture on "Evolution and Ethics," Huxley observes that the only rule of conduct which can be deduced from the Vedantic conception of salvation is the voluntary arrest of all the activities of the soul. The life of Swami Vivekananda is the best practical refutation of this charge. It was a life of strenuous activity inspired by noble ideals of love and service. There was a pressing need for this activity. As Sister Nivedita has well pointed out, the Swami lived at a moment of national disintegration, when men were abandoning the national inheritance. The Swami lent himself to the task of awakening in his countrymen a consciousness of the splendid heritage; and he described the nature of this heritage in such glowing phrases and with such a kindling moral enthusiasm, that it will not be his fault if the nation ever forgets what it owes to its past.

Our Inherited Responsibility.

At the same time, the Swami was perfectly alive to the fact that the habit of continuously brooding over memories of past greatness has a dangerous tendency to make us forgetful of our present duties. No one has taught us more impressively

the lesson that consciousness of past greatness should never fail to inspire in us an incentive to present action. We may as well quote his own words:—"Great things have been done in the past in this land, but there is both time and room for greater things to be done yet. I am sure that you know that we cannot stand still. We have either to go backward or forward. Our ancestors did great things in the past, but we have to grow into a fuller life and march beyond even the greatest achievements." It has been well said that we should endeavour to do justice to the past without enslaving the present, and to give freedom to the thought of the present without forgetting that it, in its turn, must be criticised and transcended by the widening consciousness of the future. This is in essence the Swami's own teaching.

Head with Heart.

The Swami said of his master that he united in himself the intellect of Sankara and the heart of Chaitanya. This is as true of the Swami himself as of his master. The Swami's intense humanity is not less remarkable than his soaring intellect. His epistles are full of a burning sympathy for the sufferings of the poor, and appeal to one like a moving tragedy. The thought that millions of his countrymen were living in a condition of chronic poverty and utter ignorance always haunted his imagination like a nightmare. "I have travelled" he writes from America to some of his friends "twelve years with this load in my heart and this idea in my head. I have gone from door to door of the so-called rich and great. With a bleeding heart I have crossed half the world to this strange land seeking for help. I may perish of cold and hunger in this land; but I bequeath to you this sympathy, this struggle for the poor, the ignorant and the oppressed."

Precept and Practice.

As we have already seen, the fundamental teaching of the Vedanta philosophy is that God is in all men, and it is man's destiny to attain union with Him. It seems an anomaly that in a country which gave birth to this philosophy, millions of people, with divine potentialities in them, should be living with absolutely no opportunity for self-maintenance, not to speak of self-development. The explanation for this anomaly, the Swami finds in

the fact that the Vedanta Ideal has not been applied in practice and makes the cutting remark that though it is easy to talk glibly of the Vedanta, its practical application is a different matter. Society in India has entrenched itself behind the barriers of privilege. There are several kinds of privilege: the privilege of wealth, the privilege of birth, and the privilege of intellect and spirituality. In India there is no privilege of wealth, but the more subtle forms of privileges of wealth and of intellect have taken firm root, and are primarily responsible for the degraded condition of the masses. This idea of privilege is not merely diametrically opposed to the teachings of the Vedanta philosophy, but is fundamentally inconsistent with the modern spirit. The essence of the modern spirit consists in the recognition of the claims of human personality, and has been well expressed by Kant's famous maxim that we should regard humanity, whether in our own persons or in that of others, as always an end and never as a means only, though it must be admitted that, just as in the case of the Vedantic Ideal, the practical application of this maxim has been found to be far from easy. It is no wonder, therefore, that the Swami repeatedly affirms his conviction that unless and until this idea of privilege is knocked on the head, the progress of the nation as a whole will be a mere dream. He calls upon us to root out this idea from our minds, to replace it by the watchword of service and address ourselves to the task of the improvement of the condition of the masses.

Bread, the First Need.

As has already been pointed out, one of the two great evils from which India suffers at present is the extreme poverty of the masses. The most imperative need of the time is to bring the means of material well-being within the reach of the poor. It is true that man does not live by bread alone, but it is equally true that no higher life will be possible without an adequate physical basis. We must first live in order to live well. It would be singularly inappropriate, to say the least of it, to preach the gospel of a good life to those whose energies are absorbed in the struggle for bare existence. As the Swami with fine scorn points out, the starving millions cannot live on metaphysical speculations; what they want is bread. To

provide opportunities of self-maintenance for the toiling masses is therefore the first duty of society.

Light, the Second.

The second great evil is ignorance, and the sovereign remedy for it is of course education. It has been recognised that compulsory and under certain circumstances, even free education is a necessity of political well-being. The state has, therefore, taken the matter upon its own shoulders. As befitting a religious teacher, the Swami recognises the necessity of education on moral and spiritual grounds; for the assimilation of religious ideas pre-supposes a certain degree of mental equipment. He further points out that the function of true education consists in training not merely the Intellect, but the Will and Imagination as well; and that to be really serviceable, it should be imparted on national lines and in national methods as far as possible. He insists that to secure these ends it is necessary that the nation itself should have the whole education, spiritual and secular, in its own hands. The present Hindu University Scheme, when it is brought into actual operation, will go a long way towards the realisation of the Swami's ideal; but it is important to note that it was his aspiration that central colleges should be established for the training of missionaries who should carry education to the very doors of the people. It may also be noted that the Swami recognises that the knowledge of spiritual ideas which are contained in our sacred books can be made accessible to the whole nation only through the vernaculars as the Sanskrit language is difficult to become a medium. He points out at the same time that the prestige attached to Sanskrit embodying as it does the best thoughts of our nation, can never be communicated to the vernaculars, and that it is Sanskrit education that can give true culture.

Our Gratitude.

On the whole the Swami was convinced that it is the paramount duty of the nation to provide for the material needs of the poor and to carry the benefits of education to their doors. The best religion for to-day, as he said, is the service of the poor. He was convinced at the same time that any effective work in this direction could only be done through organised effort and it was to his inspiration that

the Sri Ramkrishna Mission owes its existence. It is unnecessary to dwell on the significance of this movement both because it has been so often described by others and because its beneficent activities are well-known. It will be sufficient to observe that the best way of understanding its significance is to study the life and teachings of Swami Vivekananda, for it is no more than an embodiment of his ideals. It has been the object of this paper to bring out—how imperfectly it is obvious to all,—some aspects of Swami Vivekananda's life-work. In the first place, he has rendered us the greatest service in revealing the personality of the Master; secondly, he has expounded to us the teachings of the Vedanta philosophy in a style of such delightful freshness and simplicity that he who runs may read them; he has further interpreted them in such a broad and catholic spirit that they ought to prove a bond of harmony between different castes, communities and races. Lastly, he has amply shown in his teachings that the Vedantic philosophy gives us the most rational foundation for a system of practical ethics. He has told us that Man-making was his mission in life. He is entitled to our lasting reverence and gratitude as he has impressed this on us, as much by the example of his life as by the interpretation of the Advaita philosophy. A manlier or more fearless soul, it is impossible for us to conceive of.

THE UNIVERSALITY OF HINDUISM.

(*A lecture delivered by Swami Prakashananda at the Congress of Religious Philosophies connected with the Panama-Pacific-International Exposition of San Francisco, Cal., 1915.*)

Mr. Chairman, brothers and sisters :

Our Motherland, India, and our religion, have not unoften been grossly misrepresented. People in Western countries seldom go to the right sources for information. There are, for instance, the orthodox Christian missionaries, who, carried away by their so-called enthusiasm to bring light to the benighted heathens, would not hesitate to exaggerate or misstate the conditions of India and misinterpret the various phases of Hinduism.

Then, again, there are the foreign travellers who skim over the country, stop in hotels and come in contact with their Anglo-Indian friends. They see only the squalor and the famine, or the gorgeous temples and other superficial things, and thus fail, in not a few cases to touch the inner spring of Indian religious life. And these people write books on Indian religion and the socio-moral principles of the people! What can you expect but a caricature of one of the sublimest religions of the world? If the tourists passing through the different countries of Europe and America, judge the Western peoples and their religion sweepingly by observing the slums, the grafts and reckless sacrifice of high moral principles in socio-political life, they undoubtedly do you injustice, like those shallow and superficial observers and writers of Indian life and religion.

But when we turn our eyes to those great savants who have, with unprejudiced minds, studied the religio-philosophical systems of India, we receive an altogether different message and interpretation. Well has it been said by Professor Max Muller: "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that Nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of the Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more truly human, a life not for this life only but a transfigured and eternal life—I should point to India." Victor Cousin, the greatest among French historians of philosophy, while lecturing at Paris in the years 1828-29, spoke in the following terms to an audience of two thousand people: "When we read with attention the poetical and philosophical monuments of the East, above all, those of India, which are beginning to spread in Europe, we discover there many a

truth, and truths so profound and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race, the native land of the highest philosophy." Reverend R. Heber Newton, one of your eminent divines, said in one of his addresses, "What we may reasonably expect is not the coming of a new religion from the East to supersede Christianity, but the coming of influences from the East to renew and restore Christianity. Our lamps burn low, but we need not cast them away; we should simply open them to the sacred oil of the East, which the High Priest of the Temple is even now pouring in upon the wicks—when, lo! a new flame in which we shall see and rejoice. The qualities which the Western world lacks, the Eastern holds in excess. We might then look for the ordering by Providence of an infusion of the essence of the East; the balm of Gilead for the wounds of England, the cordial of India for the tire of America."

Students of religions sometimes become confused over the different names applied to the religion of the Hindus. The word 'Hindu' originated from the name of a river, Indus, in the north-western part of India, which in Sanskrit is called Sindhu. The Persian invaders often pronounced 's' as 'h'; so the people living beyond the river were designated by them as Hindus, and their religion called 'Hinduism.' Now, people of all classes and different faiths—such as Christians, Jews, Parsis, Mohammedans etc., are living in different parts of India, so the term, 'Hinduism' cannot be rightly applied to the religion of the various classes of people. The term, 'Brahmanism' given by the foreign missionaries and scholars to the religion of the Hindus has also lost its significance. Undoubtedly, there was a time when the Brahmans were the custodians of the religions of the Hindus, but now-a-days the Brahmans would represent a priestly class who have ceased to be the true leaders of religion. The proper name for the religion of the Hindus would be 'Vedic Religion' or 'Vedanta.'

In order to understand a religion we should know its founder as well as its scriptures. The question can be rightly asked, "Who is the founder

of Hinduism"? In reply we are proud to say that Hinduism is not built around the personality of a founder, as Christianity is founded on the divine personality of Christ or as Mohammedanism is based on the personality of Mohammed. Hinduism, on the other hand, is based on the impersonal and eternal verities of life and creation.

Just as the laws of gravitation existed before its discovery, and would exist if all humanity forgot it, so it is with the laws and principles that govern the universe. The moral, ethical and spiritual relations between soul and soul, and between individual spirits and the universal spirit, were there before their discovery and would remain even if we forgot them. The discoverers of these principles are called Rishis, or seers of truth. They are honored and worshipped as god-men and perfected souls. It may be interesting to know that some of the very greatest of them were women.

Though Hinduism is based on the eternal and impersonal truths underlying creation, still it accepts personal founders and recognises the necessity of personal ideals. Here lies the true universality of Vedanta. Those god-men who discover and also represent in their lives the impersonal divine principles are accepted by Hinduism. Hinduism accepts all that existed in the past, and will accept those who will come in the future.

As Christians have the Bible, Buddhists, the Tripitaka, Mohammedans, the Koran; so have Hindus the Vedas. In order to get an insight into the Hindu religious philosophies, one must study the three *Prasthanas* (Pathways to knowledge): the Upanishads, which are the cream of the Vedas; the Gita, which has been translated as the 'Song Celestial' by Sir Edwin Arnold; Vyasa-sutras or Vedanta aphorisms, by Badarayana Vyasa. Well has it been said by Paul Deussen; "On the tree of Indian Wisdom there is no fairer flower than the Upanishads, no fairer fruit than the Vedanta philosophy." The great German philosopher, Schopenhauer, said in appreciation of the Upanishads, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death." Professor Max Muller says; "There was one religion only, or one religious philosophy, that of the Vedanta, which.....placed the highest happiness of the soul in the discovery

and recovery of its true nature as from eternity to eternity, one with God. It—Vedanta—has room for almost every religion; nay, it embraces them all.”

Not a few scholars have an erroneous notion that Vedanta philosophy is only monistic. In reality, Vedanta includes dualism, qualified non-dualism, and monism. Sankaracharya wrote commentaries on Vedanta aphorisms and established the monistic school of thought. Ramanuja wrote commentaries on the same aphorisms and expounded the qualified non-dualistic system. Madhvacharya also wrote commentaries on these aphorisms and established the dualistic school of thought; there are other books which are called ‘Puranas’ and ‘Smritis.’ Smritis are socio-ethical codes and Puranas try to inculcate the sublime teachings of the Upanishads through historical records of the life-deeds of the sages and saviours and of mythological stories. While the Upanishads form the basis of all these various scriptures, Gita has become the Bible of the Hindus. Besides these, there are six systems of philosophy which time will not permit me to explain in detail. Professor Max Muller’s “Six Schools of Indian Philosophy,” will give the reader some idea about these wonderful systems. But the Hindus do not reject or condemn the other bibles of different religions. “Those who realise the Truth, become one with It. Their words are the Vedas or scriptures. Expressed in Sanskrit or any other language, they will dispel the doubts of our heart.”

Religion, according to the Hindus, does not consist merely in believing in doctrines or dogmas, neither in book-learning nor in intellectual understanding, but in living the life. Religion is realisation. The object of religion is to lead you to a plane of development where ‘Vedas become no Vedas,’ i. e., scriptures become insufficient and fall short. You have to come face to face with the Supreme. You must attain the direct realisation. Books have value in so far as they stimulate in us the desire to realise.

From the highest idea of absolutism to the lowest idea of symbolic worship, each has found a place in Hinduism. God is one, infinite and absolute Being, but has different aspects. Aspirants at different stages of growth have different conceptions of the same indivisible Being. The

highest aspect is called ‘Nirguna Brahman,’ (Unqualified Absolute Spirit). The infinite cannot be properly expressed through attributes. By attributes, we qualify and limit the Unlimited. Even words are not adequate to express the glory, grandeur and sublimity of the Infinite. “Whence words shrink back with the mind, unable to reach It.”

So, there is a lower aspect of God which is called *Saguna Brahman*, (Qualified God, or God with attributes). But when we try to think of God who is the essence of blessed abstract qualities, we find it almost impossible to do so without associating God with some personality. Qualities or attributes are so indissolubly connected with personality, that without corresponding personality we fail to comprehend the corresponding attributes. Hence, arises the necessity of a personal God. Then the idea of a personal God may be incomprehensible to the majority of people without some concrete form or God-man, such as Jesus, Buddha, Krishna etc. Again, through association of ideas, some symbols, statues and images enable the aspirants to grasp the higher ideal more quickly and satisfactorily. Image-worship, or symbolic worship has not infrequently been condemned as idolatry. But when forms and symbols are taken as aids to grasp the higher truths and principles, they are not only harmless, but beneficial and necessary. If we go on decorating and nourishing our body without remembering the embodied soul, we become idolaters. Why is the cross holy? Why is the crescent sacred? Why do we go to churches for worship? Why do we kneel before an altar? We cannot enclose God within four walls, nor can we limit Him to an altar. These are all symbols and attempts of the undeveloped mind to grasp the higher and higher truths. The Hindus assert that it makes no difference wherefrom help comes. Hindus can go to a church, a mosque, or a temple and accept any symbol, as long as it would lead them on to higher and higher realisation. We never travel from error to truth, but from lower truth to higher truth. The highest aim of religion is to go to the Infinite, through different steps.

All religions begin with dualism, but end in monism. In the dualistic state, God is an extra-cosmic being. We ascribe human relations unto Him. Hindus not only understand the fatherhood

of God, but also the motherhood. In fatherhood there is a tinge of fear, but motherhood is a sweeter and closer relation. The true divine love must be without fear. The fatherly conception of God can be traced back to the Vedic conception, *Dous Pitar*, or 'Father in Heaven' and to the Greek worship of Jupiter, *Zeus Pitar*. But the Hindu mind did not stop there. They discovered that these relations of individual souls to the Divine Spirit may be grand, but they are undoubtedly human and make the Divine Spirit anthropomorphic.

The higher aspect of God was gradually revealed to them. God is no longer distant and extra-cosmic, but intra-cosmic. He is the all-immanent Spirit energising everything. We are all part and parcel of that 'one stupendous whole.' We are in constant touch with That, but we are ignorant of the fact. Still we grow and evolve, until it is discovered that the relation of son to father, or that of the beloved to the source of love, even that of the part to the whole will not satisfy the soul. Nothing short of oneness or merging will bring that perfect contentment. This spiritual oneness is the final realisation of religious life, when, with Jesus, we would say, "I and my Father are one," when we shall say with Krishna, "I am that unborn and all-pervading Supreme Being"—and with the Vedic sages we would declare, "Soham," (I am THAT).

"Each soul is potentially divine. The goal is to manifest this divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free. This is the whole of religion. Doctrines or dogmas, or rituals, or books, or temples, or forms, are but secondary details," declared Swami Vivekananda.

So there is a chance for all. The difference between a saint and an ordinary soul lies not in kind, but in degree. The divine light of the soul cannot be destroyed, only covered, as the sun is covered by the clouds. Accordingly, Hinduism never teaches any absurd doctrine like eternal damnation. Sooner or later each soul will reach the Universal Source.

There are different paths leading to the same goal. Human nature may be approximately classified under four heads: emotional, analytical, meditative, and active. Just as the kind and bene-

volent mother prepares different dishes according to the various tastes and constitutions of different children, even so has Hinduism laid down different paths of God-realisation according to the various spiritual tendencies and temperaments of persons placed in different stages of evolution. These paths are called 'Yogas'—such as, Bhakti-Yoga, path of devotion; Jnana-Yoga, path of knowledge; Raja-Yoga, path of concentration; and Karma-Yoga, path of action.

We talk so glibly about universal religion! Religion, in order to be universal, must be broad as the heavens above and deep as the oceans beneath, and in its catholicity, would embrace and include all faiths and try to help all natures. There is another way of establishing universal religion by seeing harmony in all. If we thoroughly understood the principles of 'unity in variety,' and applied it in the religious field, there would be harmony of religions. As long as there will be diversified nature and temperaments, different religions and sects are inevitable. But that does not mean that there must be sectarianism! Just as there are so many radii converging to the same centre, so the different religions and sects are many ways leading to the same God.

Those who think they cannot be devoted to their faith without condemning others, are entirely mistaken. We need devotion, not fanaticism! The dogmatic attitude that my religion is the only religion, my saviour, the only saviour, betrays not only narrowness, but formidable ignorance. Fanaticism, bigotry and narrow-mindedness have often played a conspicuous part in religion. The time has come when we should outgrow these, broaden our views and expand our visions. Let us be devoted to our own, and at the same time give liberty to others to follow theirs.

Harmony of religions does not mean that all religions will be supplanted by one particular religion. Notwithstanding our fanatical attitude towards other religions, those faiths which are fed by the fountain of Eternal light and wisdom, will remain for the betterment and upliftment of humanity. As in an orchestra, various instruments played divinely, produce a wonderful harmony, so let all the true religions and faiths remain in their places and do their proper share, and let us bid adieu to all uncharitable spirit by recognising the

unity of purpose and the aim to be one and the same.

This idea of universal harmony first arose in the Vedic age, when it was declared; "Ekam sat vipra vahudā Vadanti"—(That which exists is one, the sages call It by various names.) Coming down through the corridors of time to the fourteenth century B. C., we come upon Krishna, a mighty spirit, who declared; "In whatever way men worship Me, in the same way do I fulfill their desires. It is my path, Oh! son of Kunti, which men tread in all these ways." (Gita, Chapter IV. 11). In the Vedas we see the germ and here we see the plant, but it was

reserved for the nineteenth century to produce a wonderful soul in Ramakrishna who was the perfect embodiment of universal harmony. Here the plant had grown to be a gigantic tree, under the shade of which men and women of different paths and religions found rest.

May He who is the Ahura Mazda of the Zoroastrians; Jehovah of the Jews; Father in Heaven of the Christians; Allah of the Mohammedans; and Brahman and the Divine Mother of the Hindus—and God of all nations and religions, may He give us the true understanding and the strength to carry this universal harmony into our daily lives.



TO A FRIEND.

(*A Bengali poem of Swami Vivekananda literally translated.*)

Where darkness we cognise as light and grief as pleasure feel,
 Where o'er disease we health assume, and cry of new-born babe
 Is proof of life, indeed! Ah! hereon earth, oh sap'ent one,
 Thou wishest happiness? Where goes on ceaseless dual strife,
 The father to the son no quarter yields; and rises still
 The cry of self and self! How would here the form of peace
 Exist? This patent heaven-hell, this world who can put off?
 Whose neck is held in Karma's chains, a bonds slave he,—no less!
 Pursuit of Yoga or of worldly good, householder's life
 Or monk's, the practice of the Mantras and of austere ways
 Or storing up of wealth, the stern ascetic path, the vows,
 Renunciation, all—their truth in this life have I seen!
 And know I now no trace of happiness is there, alas,
 All vanity, this human life! The larger is thy heart,
 The greater sorrows know thy portion sure to be! Oh, thou
 Of loving, selfless heart, no room for thee, ah, hereon earth!
 Is it, say, for the marble statue to withstand the stroke
 Which iron lumps do bear? Be thou like matter gross, full mean,
 With honey in thy tongue and viper-venom in thy heart,
 To self devoted, trothless, then thou hast thy place on earth!
 On learning bent by staking all, half span of life wore off;
 For love's sake like one mad, at shadow lifeless have I clutched,
 And for religion's sake no end of striving diverse ways!—
 On Ganges banks or fun'ral places taking up abode,
 Or riversides or mountain caves within, and begging food
 For days and days, all helpless, and with tattered clothes to wear,
 From door to door the pit of stomach filling,—have I earned
 What treasure? Oh, the secret hear, the innermost of heart,
 The sterling truth, the lesson of my life: the vasty deep
 Of birth and life and death, all smitten by high-tossing waves,
 Has one boat, only one, to ferry man across!—All else
 Such as the Mantras, Tantras, control of the Pran', all creeds,
 The sciences, philosophies, or monk's or worldly life,

Is sad delusion of the human mind ;—Love, Love alone
 Is truest means! In Jiva or in Brahma, man or God,
 In ghosts or spirits, Devas, beasts or birds, or insects, worms,
 This Love exists! Ye cry 'O Deva,' who else Deva is?
 Who else does all move? When the mother for her son lays down
 Or robber robs a life, there self-same Love is motive force!
 As inaccessible to mind or speech, It underlies
 Both pain and pleasure,—Power infinite, in form of death
 As Kali, and as mother, She when meeting us in life,
 Disease, grief, penury, religious worth or otherwise,
 And good or evil fruits,—all worship only is in form
 So manifold; to man, in fact, deals out who else or what?
 Deluded he who wishes happiness, and he insane
 Who wishes grief, and mad likewise is he who wishes death,
 The bliss of deathlessness by life is longing vain.
 For mounted on your reason's chariot, however far
 Ye wander on, the same Sansara's ocean vast extends,
 —Revolving pain and pleasure still by turns! Hear, oh thou bird,
 Deprived of wings, this is no way out sure, why gettest thou
 Hard knocks but ever and anon, why dost thou vain exert?
 Give up all seeking strength through learning or religious ways,
 For selfless Love alone is means; behold, the insect yields
 A lesson by embracing flame of fire! This insect mean
 Is blind bewitched by form, let Love inebriate thy heart.
 On burning pyre oblate, oh lover, taints of selfishness,
 The beggar, when is happy he? Or what avails being one
 Who object but of pity is? Give and not behind do turn
 If heart affords thee means thereof; for verily thou art
 The heir to Boundless Being; the Infinite of Love resides
 Thy heart within; so give and give, for asks who back, in him
 The ocean shrinks back to a drop! Within all beings exists
 The All-Love, from the Brahman to the atom and the worm,
 And at their feet, oh friend, lay down thy body, mind and soul.
 In forms before thee manifold is God whom seekest thou
 Oh, where? Alone he serves but God who gives all beings his love.



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

(Continued from page 13).

वैराग्यशतकम् ।

जीर्णा एव मनोरथाश्च हृदये यातं च तद्यौवनं
 हन्ताङ्गेषु गुणाश्च वन्ध्यफलतां याता गुणैर्विना ।
 किं युक्तं सहसाभ्युपैति बलवान्कालः कृतान्तोऽक्षमी
 हा ज्ञातं मदनान्तकाङ्क्षियुगलं मुक्त्वास्ति
 नान्या गतिः ॥८३॥

83. Desires have worn off in our heart.
 Alas! youth has also passed away from the
 body. The virtues have proved barren for
 want of appreciative admirers. The powerful,
 all-destroying, unrelenting, Death is fast
 hastening in! What is to be done? Woe
 me! I see, there is no other way left except
 the pair of feet of the Destroyer of cupid.

[मदनान्तक—Shiva is so called in allusion to his
 having turned the god cupid to ashes on the eve of
 his marriage with Gouri.]

महेश्वरे वा जगतामधीश्वरे
 जनार्दने वा जगदन्तरात्मनि ।

न वस्तुभेदप्रतिपत्तिरस्ति मे
तथापि भक्तिस्तरुणेन्दुशेखरे ॥८४॥

84. I make no difference in substance as between Shiva, the Lord of the universe and the Slayer of (the demon) Jana, (i. e. Vishnu), the inmost Self of the universe. But still my devotion is (attached) to One in whose crest there is the crescent moon.

[This Sloka has been brought forward by the poet, as a doubt may arise in the mind from the preceding Sloka where the poet says that Shiva is the only Lord to take our refuge in. Here the poet says that really there is no difference between Shiva or Vishnu. But he is by nature attached to Shiva. This is what is called *Ishta-nishtha*, or the devotion to one's own ideal.]

जगदन्तरात्मनि—This word has been variously interpreted: (1) 'the inmost Self of the universe,' (2) 'One who is the knower of all inner things in the universe,' (3) 'One who is the Self of all in the universe, or it may mean, (4) 'in whose self is the whole universe.'

स्फुरस्फारज्योत्स्नाध्रवलिततले कापि पुलिने
सुखासीनाः शान्तध्वनिषु रजनीषु द्युसरितः ।
भवाभोगोद्विग्नाः शिव शिव शिवेत्युच्चवचसः
कदा यास्यामोऽन्तर्गतबहुलबाष्पाकुलदशाम् ॥८५॥

85. Sitting in peaceful posture during nights when all sounds are stilled into silence somewhere on the banks of the heavenly river which shine with the white glow of the bright-diffused moonlight, and fearful of the miseries of birth and death, crying aloud "Shiva, Shiva, Shiva," ah! when shall we attain that ecstasy which is characterised by copious tears of joy held in internal control!!

वितर्गो सर्वस्वे तरुणाकरुणापूर्णाहृदयाः
स्मरन्तः संसारे विगुणपरिणामां विधिगतिम् ।
वयं पुण्यारण्ये परिणतशरच्चन्द्रकिरणा-
स्त्रियामा नेष्यामो हरचरणाचिन्तैकशरणाः ॥८६॥

86. Giving away all possessions with a heart filled with tender compassion, remembering the course of Destiny which ends so

ruefully in this world and, as the only refuge for us, meditating on the feet of Hara (i. e. Shiva), oh! we shall spend, in the holy forest, nights all aglow with the beams of the autumnal moon.

कदा वाराणस्याममरतटिनीरोधसि वस-
न्वसानः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।
अये गौरीनाथ त्रिपुरहर शंभो त्रिनयन
प्रसीदेति क्रोशन्निमिषमिव नेष्यामि दिवसान् ॥८७॥

87. When shall I pass the days like so many moments, residing on the banks of the celestial river in Benares, clad in *Koupinam* (a strip of cloth) and with folded hands raised to the forehead, crying out—"Oh Lord of Gouri, the Slayer of Tripura, the Giver of all good, the Three-eyed, have mercy!"

स्नात्वा गाङ्गैः पयोभिः शुचिकुसुमफलैरर्चयित्वा
विभोत्वां
ध्येये ध्यानं क्षितिधरकुहरग्रावपर्यङ्कमुले ।
आत्मारामं फलाशी गुरुवचनरतस्त्वत्प्रसादा-
त्स्मरारे
दुःखं मोक्ष्ये कदाहं समकरचरणे पुंसि सेवा-
समुत्थम् ॥८८॥

88. Having bathed in the waters of the Ganges and worshipped Thee, Oh Lord, with unblemished fruits and flowers and having concentrated my mind, by my stony bed within the mountain cave, on the object of my meditation,—blissful in the Self alone, living on fruits, and devoted to the Guru's words—when shall I, Oh! Thou Enemy of cupid, through Thy grace become released from the grief which has arisen from my serving the man of prosperity.

समकरचरणे—'With the sign of fish in the feet,'—said to be a sign of uncommon prosperity according to the science of divination by bodily signs.

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।
कदा शंभो भविष्यामि कर्मनिर्मुलनक्षमः ॥८९॥

89. Oh Shiva! when shall I, living alone, free from desires, peaceful in mind, with only

the hand to eat from and the four quarters for garment (i e. naked), be able to root out all Karma ?

पाणिं पात्रयतां निसर्गशुचिना भैक्षेण संतुष्यतां
यत्र कापि निषीदतां बहुतृणां विश्वं मुहुः पश्यताम्
अत्यागेऽपि तनोरखण्डपरमानन्दावबोधस्पृशा-
मध्वा कोऽपि शिवप्रसादसुलभः संपत्स्यते
योगिनाम् ॥६०॥

90. Those who have only their hand to eat from, who are contented with begged food, pure by itself, who repose themselves anywhere (i. e. require no house or bed), who constantly regard the universe like almost a blade of grass, who even before giving up the body experience the uninterrupted Supreme Bliss,—for such Yogis, indeed, the path which is easy of access by Shiva's grace becomes attainable. (The path, that is to say, of Moksha or supreme liberation).

(To be continued).

THE HINDU UNIVERSITY.

FOUNDATION-STONE LAYING CEREMONY.

(Benares, Feb. 4, 1916).

His Excellency the Viceroy with great ceremony laid the foundation-stone of the Hindu University to-day in the presence of an immense gathering of people. Long before twelve the huge amphitheatre began to fill up. The entire place clothed in yellow looked most impressive with the multitude of people in variegated costumes occupying all the available space. Guards of honour furnished by the 1st Battalion of the 5th Hampshire and 7th Rajputs filled the space on both sides of the central dais where the foundation stone was mounted, while the Central Hindu College cadet corps was stationed round the dais.

Punctually at twelve the entrance of His Excellency the Viceroy to the amphitheatre was signalled by the guard of honour presenting arms and national anthem being struck up. His Excellency took his seat on the dais in the centre of the

amphitheatre. On his immediate right were seated the Maharajas of Kashmir, Jodhpur, Bikaner, Kotah, Idar, Kishengarh, Alwar, Dungarpur, Datia, Benares, Jhalwar and the Rajah of Nabha. On his left were Lord Carmichael, the Governor of Bengal, Sir Michael O'Dwyer, Sir Edward Gait, Sir Sankaran Nair, the Maharaja of Darbhanga, Sardar Daljit Singh, Dr. Sundarlal, Dr. Dev Prosad Sarbadhary, Sir Gurudas Bannerjee, Sir Rash Behary Ghose, Pandit Madan Mohan Malaviya, Maharajah of Balarampur, Sir P. S. Pattani and Mr. M. N. Goculdas.

After the national anthem, the girls of the Central Hindu College girls school sang a hymn invoking the goddess of learning to shower her blessings on the University.

The Maharaja of Durbhanga on behalf of the Hindu University Committee welcomed the Viceroy and in inviting him to lay the foundation stone expressed the country's deep gratitude to His Excellency for accepting the invitation and said that his name would ever remain associated in the minds of the people of India with a Viceroy whose generous support and sympathetic encouragement had contributed to the realisation of hopes and aspirations of Hindu India which would now take a concrete shape in the institution.

The Maharaja next recounted the history of the movement, which, he said, had its conception at a meeting held in 1904 presided over by the Maharaja of Benares and which materialised in 1911 when the Hindu University Society was formed. After a period of over two years during which the details were discussed at various stages the Hindu University Bill was passed into law in October 1915. The idea to establish a teaching and residential University touched the hearts of the people of all classes who came forward with generous support and whose contributions now amounted to one crore of rupees including the capitalised value of the annual grants sanctioned by Ruling Princes to which the Government of India had added an annual grant of one lakh.

The incorporation of the Central Hindu College had been contemplated from the very beginning and the College had now been transferred to the Society to serve as the nucleus of the University. The reasons, the Maharaja said, which demanded the establishment of such a University were that the

existing universities were at present mainly examining bodies and there was an ever-growing consensus of opinion that the universities could alone discharge their duties when they both taught and examined. There was another powerful reason for inaugurating the University movement and that was to have a central educational institution to preserve and promote the ancient civilisation and culture and to instruct the youths in the sacred precepts of Hindu religion. The promoters believed that if the students were brought up in the precepts of Hindu religion they would grow up into men of vigorous intellects and high character, who loved their motherland, were loyal to the King and were in every way worthy citizens of the Empire. The auspicious day which witnessed the culmination of the whole movement would remain memorable in the history of India, as never before the highest representative of the sovereign and Rulers of so many States and Provinces met to co-operate with the people to bring into existence an educational institution like the proposed University.

The Maharajah expressed deep obligation to Sir Harcourt Butler for his valued advice and friendly help at every important step, to the distinguished scholars and educationists for their guidance and co-operation and to the donors of the University Fund, particularly the Ruling Princes and the Chiefs. The Maharaja also thanked the Government of India for their handsome grant of one lakh and hoped that the public would now generously help with all the funds needed. In conclusion he highly eulogised the services which Lord Hardinge had rendered to India, for his wise and beneficent measures particularly in the cause of higher education and liberalising the educational policy. He mentioned that as a memento of the deep interest which the Viceroy had taken in the Hindu University, the Jodhpur Durbar had endowed a chair of technology with an endowment of twenty four thousand rupees a year to be associated with Lord Hardinge's name. The Maharajah also thanked Sir James Meston and the Government of the United Provinces for their invaluable assistance and expressed gratitude to the Maharajah of Benares for the paternal interest he had all along taken in the movement.

He then humbly requested the Viceroy to perform the ceremony which, he hoped, would weld

together the noblest cultures of the East and the West and prayed for his long life, for peace and prosperity of the country and for long life, glory and power of the King-Emperor.

The address was enclosed in a silver casket which was a facsimile of the holy temple of Shiva.

His Excellency made a suitable reply.

The Viceroy then walked down to the Central dais and taking the pale from the Maharajah of Durbhanga's hand laid the foundation stone and declared it well and truly laid. The guard of honour presented arms, the band played the national anthem. After the Viceroy had taken his seat the Pandits chanted "mantras" (Hymns).

The Maharajah of Kashmir then thanked the Viceroy after which His Excellency left the amphitheatre for the reception tent where he met the Ruling Chiefs. The party afterwards crossed over the Ganges in boats where His Excellency was entertained at lunch by the Maharajah of Benares. A reception was held in the afternoon at Ramnagar.

His Excellency left in the evening for Delhi by special train.

ON THE CONNING TOWER.

Elsewhere appears in our columns a newspaper report of the ceremony of laying the foundation stone of the Hindu University.

The Hindu University. During the first week of February the public mind in India

followed with great interest the many functions connected with this notable ceremony. His Excellency our Viceroy opened his memorable speech during the ceremony with a most apposite allusion to this wave of attraction on which the public mind in India felt itself carried during the occasion. He asked: "What is it that has brought together this brilliant assemblage from so many distant parts of Hindusthan? What is the loadstone that is exerting so powerful an influence? It is there in front of us a fine block of marble but little different in outward appearance from many others that I have helped to set in their places during the past five years. But in spite of its apparent simplicity it possesses a deep signi-

ficance, for it betokens a new departure in the history of education in India, and one that has attracted the most intense interest on the part of all good and thoughtful Hindus. This foundation stone will mark a definite step in the advance towards an ideal that has stirred to its very depths the imagination of India. The demand for enlightenment and educational progress grows ever stronger, and the ceremony we are gathered here to perform offers some small response to that demand and may perhaps pave the way for its more rapid fulfilment."

In the course of this remarkable speech, His Excellency ably dealt with the other points of interest in the scheme of the Hindu University which have aroused all this deep and widespread enthusiasm. He said how the Hindu University "will add to the facilities for higher education in the country" and will relieve not only the pressure of existing institutions to some extent, but also a good deal of the necessity for Indian students of going to foreign countries for higher studies. He spoke of the new feature in its constitution which makes it a teaching and residential as contrasted with an affiliating and examining university, — a feature which reflects under new surroundings the ancient Indian mode of teaching in the forest universities such as those of Vashishta and Gautama. He spoke of the denominational character of the new university, as constituting another departure characterising this enterprise, "that is indeed of the very essence of its creation," and in this connection he said, "I am not terrified by the bogey of religious intolerance; rather do I think that a deep belief in and reverence for one's own religion ought to foster a spirit of respect for the religious convictions of others, and signs are not wanting that the day is dawning, when tolerance and mental goodwill shall take the place of fanaticism and hatred." The mere mental and moral discipline, provided for in the existing system of education, even when backed by the precept and example of professors, are "but shifting sands," he said, "upon which to build character without the foundation of religious teaching and the steadying influence of a religious atmosphere."

But the climax in this wonderful voicing forth of the public enthusiasm in the cause was reached when his Excellency said: "Here, you hope, in the not far distant future, to see preserved and fostered all that is best in Hindu ideals of life and thought; all that is noblest of Hindu religion and tradition, culture and civilisation, and grafted upon that tree, healthy and strong in its own natural soil, you hope to see growing in it and of it, all that is good and great of Western science, industry, and art, so that your young men may go forth, not only inspired with pure and noble ideals, but also equipped for the development of their mother country along the more material lines of progress and prosperity." And again towards the close of the speech, His Excellency said: "* * and where could a Hindu University be more happily placed than here in Benares, the ancient Seat of Learning, clustered about with a thousand sacred associations? Here, if anywhere, should be found that religious atmosphere which seems to me so essential to the formation of character, and here, if anywhere, the genius of modern progress will be purified by the spirit of ancient culture." These two sterling statements in the speech really put in a nutshell the whole ideal which the Hindu University has to set before itself and seek to realise.

And there is nothing in the constitution given to the University on the anvil of the legislature which hampers or obstructs the fulfilment of this ideal. It all depends now upon those, who are to find out ways and means, as to whether this noble ideal will secure for itself or not the necessary provisions for its actual realisation, — as to whether our hopes, so ably voiced forth by His Excellency, will find themselves or not on the sure way to fulfilment. His deep warning, therefore, that "those who have done so much to bring this scheme to fruition will not now rest upon their oars." is all the more appropriate. Even his almost inspired comparison of this cultural movement, this educational institution, to the "tree, healthy and strong in its own natural soil," puts before the organisers a prophetic suggestion as to the way they have to proceed in their difficult task of organising the University. This task essentially is to revive and reorganise the best and the highest in our ancient

culture and civilisation so that all that is good and great in Western culture and civilisation may be grafted on the former; and the very first step to be taken in this task is the choice of that *natural soil* in which the seed of revival is to be sown. For unless this natural soil is first provided for, the expected tree may not grow at all, what to speak of its being strong and healthy! So this question of the natural soil is to the organisers *the question of primary importance*. The final settlement of all other questions may wait till this question will have been properly tackled and decided.

What is this natural soil for the growth and consequently for the revival of the ancient culture and civilisation of India? Though we find His Excellency our Viceroy suggesting clearly by his simile of the tree this fundamental and all-important enquiry, from all the published brief reports to hand of lectures delivered by distinguished scholars and savants after the grand ceremony was over, we find none taking up this enquiry. Neither Dr. J. C. Bose nor Dr. P. C. Roy, each in his own department perhaps the greatest living scientist of the world and assuredly the pride of all our countrymen, broached this important topic of the natural soil or the intensely spiritual background of the wonderful researches made by ancient India in the domain of science. Kaviraj Gananath Sen who must have kept the audience spell-bound by his convincing description of the marvels of medical science in ancient India did not deal with the subject, though such a reference would have been very appropriate in his case. We find only Mrs. Besant drawing attention to the importance of religion as the fundamental factor in building that type of character which the University would seek to develop in its students. But in all her utterances on the problems of our collective life and thought, religion may have all the importance attached to it as something standing behind to provide general inspiration, but never as something coming down to formulate actual methods and values. For instance, with all her enthusiasm for religion as a source of inspiration she can preach as well a political type of Indian nationalism. So her appeal to religion in this instance does not help us much in understanding how our intellec-

tual activities in every direction have to be actually governed by an adequate spiritual character, forming, as it were, the natural soil in which the seed of a cultural revival has to be sown.

We are grateful to Dr. J. C. Bose for insisting that the Hindu University should not be a mere repetition of all the universities of the modern world. But to avert this fate for our University what we are required to do according to him evidently is to maintain as the background of all our scientific efforts and pursuits that synthetic view of life and things which is the special characteristic of our ancient culture. But what is the secret of this synthetic view of life and things? Is it a mere mental attitude set up and maintained by fortuitous circumstances, or a conscious method formulated by some higher spiritual activity becoming ingrained in us gradually as a part of our mentality? To this question our ancient culture gives us the most conclusive reply. It holds up before us the fact that at the very basis of all its achievements in all the branches of physics, chemistry, medicine, astronomy and so on, lies the secret about a special instrument of knowledge which only its own votaries discovered for themselves and applied in the interest of their profoundest researches. Patanjali calls this instrument of knowledge by the name of *संयम* (*samjama*), and it implies a spiritual capacity for mental concentration such as presupposes a life of religious purity and training. This method of *samjama* is the one cornerstone of the marvellous edifice of our ancient culture, and the history of its development covers the most interesting period of our religious evolution from the earliest Vedic ages to the Buddhistic. It would be too long here to trace how this spiritual method gradually developed out of the *देवमन्त्रविज्ञान*, or the science of the *deva* and *mantra*,—a science which gave birth to the whole Vedic civilisation, just as the *यन्त्रविज्ञान* or the science of external mechanism for observing and manipulating physical forces, gave birth to the modern civilisation of Europe.

We owe all our ancient achievements in the realm of knowledge to the fact that over and above the common method of observation, experiment and generalisation our learned forefathers

used to apply more or less this spiritual method of *samjama*, the psychological outcome of the Vedic Deva-mantra-vijnana. It is for this reason that we find even in the more recent literature about our ancient sciences and arts, that has come down to us, a pronounced attitude of spiritual quest insisted on in all our scientific and artistic efforts. Our ancient culture declined simply because our declining spirituality failed to maintain on the one hand this fusion of religion and science at the very heart of that culture and on the other hand our religion in its superficial aspects began to act rather as a drag on the scientific spirit of exclusive reliance on observation, experiment and generalisation. So what we now require as the fundamental condition for the revival and reorganisation of our ancient culture is not simply a whole-hearted acceptance of the latter method of Western scientific culture but also a rediscovery of the ancient method of *samjama* which formed the very basis of our ancient culture. The grafting of what is good and great in Western culture on the tree of what is best and highest in our ancient culture does not at all imply any mechanical process of superficial adjustment, but only a deeper organic process made possible by a combination of the ancient and modern *methods* operating as complimentary to each other. Therefore, the supreme question is: what is the Hindu University going to do to start this organic process?

The Buddhistic revival of culture in mediæval India serves as a good object-lesson for us in the great cultural problem we are called upon to tackle to-day. Buddhism through its galaxy of illustrious monks supplied no doubt the necessary religious basis and background for a revival of the Vedic culture, but its spiritual power and efficiency collapsed too soon because its currents were sought from the very outset to be diverted from the national channels of Vedic authority. The new impetus given to culture, again, was all jeopardised by the universal struggle set up by great men like Sankaracharya to *re-Vedicise* the whole movement. So in order to make the Hindu University a success, what we require is not simply the governing inspiration of a great spiritual revival but also a synthetic grasp of the whole Vedic spirituality, which actually harmonises all faiths and phases of

religion, as opposed to any sectional conception of that spirituality. It is then only that the real *natural soil* for the growth of the tree of our ancient culture and civilisation to be revived and reorganised by the Hindu University will be truly and well provided for. When this natural soil is first laid out, the question would next come for the Hindu University to determine the exact type of character to be developed in its students so that the revived culture of ancient India may be best preserved and perpetuated in and through their life and life-work. This latter question we have already dwelt upon in previous issues of our journal* during different stages of the Hindu University movement.

THE TWELFTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY.

(For the period: Nov. 1914 to Dec. 1915).

It was customary for each yearly report of the Mayavati Charitable Dispensary to review one year's work as carried on from November of the previous year to October of the next. The eleventh yearly report accordingly brought its review of work to the close of October, 1914. The present report covers a longer period from November, 1914, to December, 1915, incorporating the figures of the last two month's work of the year 1914, into those for the whole year's work as carried on in the new Dispensary premises from January to December 1915.

During the first two years of its existence, the Dispensary was placed under the charge of a paid doctor. That arrangement proving too expensive for our slender resources, during the next eight years, one or other of the monastic members of the Advaita Ashrama, having a fair knowledge and experience of cases usually coming up here for treatment used to conduct the Dispensary work. But from the year 1914, we have been trying to get the services of some Brahmacharin of our monastic order who had qualified himself as a doctor. After

* Vide "On The Conning Tower," August 1914, and November 1915.

tentative arrangements with two such workers willing to embrace monasticism we are glad, we have been able to secure a Brahmacharin really devoted to that ideal. The Dispensary has now only to pay for his food and other bare necessities, while he is considered to be a permanent member and inmate of the Advaita Ashrama.

A steady increase in the number of patients and a general progress in every direction are evident from the present report, while efficient arrangements for indoor and outdoor work in its own separate premises gives the Dispensary from this year the status of a regular Sevashrama of the Ramkrishna Mission, a legal charter of affiliation as such being now only a question of form.

But the unhappy feature in the present report is the growing difficulty about the pecuniary resources of the Dispensary. It has been cut off from most of the help it used to derive from foreign sources by the present European war, necessitating greater co-operation from our countrymen and new sources of help from America and other neutral or allied countries. But it is a matter for regret as well as anxiety that our appeals during the last year have as yet met with scanty response. It is needless to point out that this work of relieving distress in the distant solitude of these poor Himalayan tracts wholly depends for its maintenance on the generosity of kind-hearted people living in far-off districts, provinces and lands. May we not then look forward to their greater co-operation in this work of utmost urgency among poor uncared-for hill people?

(a) Statement of Total Number of Patients treated during the last 12 years :—

From Nov. 1903 to Oct. 1906 ...	3094—3 years
“ “ 1906 to Oct. 1907 ...	588—1 year
“ “ 1907 to “ 1908 ...	652—1 “
“ “ 1908 to “ 1909 ...	351—1 “
“ “ 1909 to “ 1910 ...	467—1 “
“ “ 1910 to “ 1911 ...	512—1 “
“ “ 1911 to “ 1912 ...	406—1 “
“ “ 1912 to “ 1913 ...	724—1 “
“ “ 1913 to “ 1914 ...	985—1 “
“ Nov. 1914 to Dec. 1914 ...	61—2 months
“ Jan. 1915 to Dec. 1915 ...	1173—1 year
Total for 12 years 2 months ...	9013

(b) Statement of Diseases Treated during Nov. 1914 to Dec. 1915.

Name of disease	Out-door	Indoor	Total
Specific Infections :—			
Pox	1		1
Syphilis	4	1	5
Cholera	1		1
Malarial Fever	90	4	94
Nervous System :—			
Debility	19		
Paralysis	2		
Paraplegia	2		47
Hysteria... ..	4		
Neuralgia	20		
Respiratory System:—			
Coryza	35		35
Bronchitis	19		19
Pneumonia	4		4
Asthma	2		2
Digestive System :—			
Mouth and tooth	20	1	21
Flatulence	29		29
Dyspepsia	50		50
Diarrhoea	18		18
Dysentery	62		62
Worms	29	2	31
Jaundice... ..	8		8
Other Liver complaints	60	2	62
Ductless Glands and Lymphatic System :—			
Spleen	2		2
Kidney	4		4
Anæmia with Dropsy	6	1	7
Generative System :—			
Gonorrhœa	76		76
Leucorrhœa	12		12
Amenorrhœa	16		16
Locomotive System :—			
Rheumatism	40		40
Gout	16		16
Diseases of the			
Skin :—			
Do Eye	212		212
Do Ear	181	5	186
Do Ear	9		9
Surgical cases	154	3	157
Others	8		8
Total	1215	19	1234

(c) Statement of Religion and Sex of persons treated from Nov. 1914 to Dec. 1915.

Hindus ... 1206	Men ... 824	} Outdoor
Mahomedans 2	Women 276	
Christians ... 7	Children 115	
Hindus ... 19	Men ... 8	} Indoor
Mahomedans 0	Women 9	
Christians ... 0	Children 2	

(e) Statement of total Receipts and Disbursements during the last twelve years:—

	Public donations and subscriptions	Advaita Ashrama and P. B. Office, Mayavati	Total Receipts	Total Disbursements
	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.
From Nov. '03 to Oct. '14	2440 7 3	1030 11 9	3471 3 0	2554 12 9
„ Nov. '14 to Dec. '15	222 11 6	0	222 11 6	1098 14 10
„ Nov. '03 to Dec. '15	Rs. 2663 2 9	Rs. 1030 11 9	Rs. 3693 14 6	Rs. 3653 11 7
	Balance left in hand:— Rs. 40—2—11.			

(d) Statement showing number of Indoor and Outdoor patients during Nov. '14 to Dec. '15:—

The number of Outdoor patients was 1215 and that of Indoor patients 19, of which 15 were cured and 4 left treatment.

(h) Summary of accounts for the period

Nov. 1914 to Dec. 1915.

(f) Statement of Receipts during Nov. 1914 to Dec. 1915:—

	Rs.	a.	p.
Subscriptions ...	34	0	0
Donations ...	161	0	0
Sale-proceeds of the "Mystery of God and Universe" by Mr. Prabhu Lal of H. H. the Nizam's Service, Hyderabad ...	15	0	0
Sale-proceeds of Swami Ramakrishnanand's "Search after Happiness" published by the Vedanta Centre, Boston, U. S. A. ...	10	14	0
Sale-proceeds of bottles...	1	13	6
Total ...	222	11	6

	Credit:—	Rs.	As.	P.
Balance in hand in Nov. 1914	...	916	6	3
Total receipts as per (f)	...	222	11	6
Total	1139	1	9
	Debit:—			
Total Disbursements as per (g)	...	690	8	6
The deficit of Building Fund debited	...	408	6	4
Total	1098	14	10
Balance in hand ...	Rs. 40—2—11			

(g) Statement of Disbursements during Nov. 1914 to Dec. 1915:—

Doctor's Maintenance charges	...	264	0	0
Cost of dress etc.	...	21	11	9
Travelling expenses	...	44	1	9
Medicines bought	...	287	11	0
Ry. freight etc. for do.	...	43	1	0
One Surgical Book	...	4	11	0
Dispensary contingencies	...	15	10	0
Furnitures	...	9	10	9
Total	690	8	6

(i) THANKS AND ACKNOWLEDGEMENTS.

We take this opportunity to record our sincere gratitude to the kind-hearted donors and subscribers to the funds for the maintenance of the Dispensary and for giving it a permanent habitation of its own. We also acknowledge our profound indebtedness to Messrs. B. K. Paul, the renowned chemists and druggists of Calcutta, for the generosity they have always shown in supplying medicines and accessories for the Dispensary at concession rates.

Appendix A.

List of Subscriptions received during
Nov. 1914 to Dec. 1915.

D. K. Natu Esq., Ratnagiri, Bombay	30	0	0
A. K. Kumaraguru Esq., Bangalore...	4	0	0
Total Rs.	34	0	0

Appendix B.

List of Donations received during
Nov. 1914 to Dec. 1915:—

	Rs.	As.	P.
The Late Brahmachari Amritananda, Los Angeles	30	0	0
A Friend, U. S. A.	30	0	0
Swami Ramlalji Guruji, Mhow, C. P.	25	0	0
Sj. Sivaram Basudev Kale, Khandesh	20	0	0
J. P. Chatterji Esq., Siliguri ...	10	0	0
Thakur Ramlal Singh, Pilibhit ...	10	0	0
Subedarni Saraswati Mai and others, Pithoragarh	12	0	0
Rajah Bahadur Esq., Patiala ...	6	0	0
Nishkama Karma Math, Poona ...	5	0	0
P. Narayan Swami Esq., Narangapur, Vizagapatam	5	0	0
N. V. Mudaliar Esq., Sangli. ...	3	8	0
Sj. Rudra Singh, a patient ...	0	8	0
Sj. T. S. Krishna Iyer, Tinnevelly ...	0	8	0
R. D. Bapat Esq.	1	8	0
Srikanta Rao Esq.	0	8	0
E. P. Krishna Pillai Esq.	0	8	0
Himmat Bhai Esq.	1	0	0
Total ...	Rs. 161	0	0

Appendix C.

Summary Statement of the Building Expenses:—

	Rs.	as.	p.
Receipts up to Oct. 1913 ...	2218	12	1
„ from Nov. '13 to Oct. '14 ...	36	8	0
Total Receipts ...	2255	4	1
Expenses up to Oct. '13... ..	1986	1	2
Expenses up to Oct. '14... ..	635	11	6
Expenses from Nov. '14 to Dec. '14... ..	41	13	9
Total Expenses ...	2663	10	5
Total Minus Balance ...	408	6	4

Swami Prognananda,

Secy., M. C. D.,

Mayavati, Lohaghat P. O., Almora, Himalayas.

REVIEWS

AND ACKNOWLEDGEMENTS.

The Way of Peace and Blessedness: By Swami Paramananda, Boston, Mass, U. S. A. Published by the Vedanta Centre, Boston. Pp. 105; price Re. 1-12 as; to be had of the Prabuddha Bharata Office, Lohaghat P.O., Dt. Almora, U.P.

This most delightfully got-up little volume "made up in chief measure of extracts from letters" was published in 1913. We owe our readers an apology for not having noticed it in our columns for them so long. The words of practical wisdom which come out from every page of this book will sink deep into the hearts of those who toil daily and sincerely to make religion really practical in their life. Raised above the atmosphere of intellectual disputes, their minds are sure to profit by "the living, personal note that sounds through its pages" and which is evidently the outcome of a heart to heart talk through letters. We have great pleasure therefore in recommending this volume to all sincere seekers after the spiritual life.

Rajah Sir Dinkar Rao (a life of the great Indian statesman who was prime minister of Gwalior, from 1852 A. D. to 1859 A. D.) by M. W. Burway, Judge, Nazim Adalat Court, Indore State. Pp. 250. Price, paper-bound, Rs. 2-8.

The subject of this short but well-written biography, as must be known to all who have studied the history of the consolidation of British rule in India, was a Mahratta Brahmin, who by dint of superior character and intelligence rose from the position of a secretary to a court officer to the premiership of the Gwalior State. It was due to his wise piloting during those troublous periods which made or marred many principalities and states in India that the Gwalior State had the foundation laid for the high recognition that is now given to it. It is evident from a perusal of this book under review that the task of putting before the public a popular story of this great life could not have been undertaken by abler hands. The author, moreover, is placed in a singular position

of advantage with regard to the facts and details of the life he deals with so ably.

The Struggle Between the Mahrattas and the Moguls. By the same author. Pp. 140. Price, paper-bound, Re. 1-8-0.

This brief but luminous historical production was first published in 1902 under the title of "Introduction to the History of Gwalior." The idea of that history however was superseded by that of a bigger book on Mahratta History, the publication of which unfortunately has now been rendered very unlikely owing to the heavy official work of the author. But as a popular record of the great struggle between the Moguls and the Mahrattas, this little book is bound to win permanent recognition in historical literature. The author's happy marshalling of details for the popular mind and his apt ready quotations from authorities constitute admirable features of this interesting production.

Ten Tamil Saints; India's Untouchable Saints; Vemana; Warfare in Ancient India: priced respectively as. 12, as. 6, as. 4 and as. 4.

We welcome these new additions to cheap popular literature by the well-known publishers, Messrs. Natesan & Co. of Madras. The ten Tamil Saints are:—Saint Jnana Sambandar: The Impaler of the Jains. Saint Manickavachakar: The Hammer of the Buddhists. Saint Appar: An Ideal Servant of God. Saint Sundarar: God's Bondsman. Saint Kannappa: The Nimrod Bhakta. Saint Karaikal Ammai: The Demon Poetess. Saint Thiruvalluvar: A Great Moralist. Saint Meykanda: The Great Saiva Siddhanti. Saint Thayumanavar: A Popular Poet-Philosopher. Saint Pattinaththar: A Poet-Recluse. The brief account of these saints covers 93 pages. The four other saints whose lives the next book presents in its 67 pages are: Nanda in South India, Ravi Das in Oudh, Chokamela in Maharashtra, and Hari Das Thakur in Bengal. The name of Vemana, the famous Telugu poet and saint is said to be a household word in all the Telugu provinces. "To Vemana above all others is due the credit of having popularised the Vedanta in the form of simple epigrams." The last book puts together most conveniently many

interesting facts and informations about warfare in Ancient India. The chapter on Weapons could have added deep interest to the whole book, considering their supreme importance as the foundation of the art of ancient warfare, if the Deva-mantra-vijnana underlying their use could have been briefly indicated, at least, in its bare outlines.

NEWS AND MISCELLANIES.

THE Famine Relief Work of the Ramkrishna Mission in the Bankura District has been suffering from unfortunate vicissitudes owing to insufficiency of funds. Under the original scope of its work, some seven thousand people used to be saved every week from starvation. This scope was then restricted to two centres of relief, but the last report announces that another centre had to be opened to meet urgent demand for charity, and it is likely that a fourth centre has to be started very soon. Fervent appeal is made to the public to relieve this keen struggle with inadequate resources for helping the starving people. The report of distributions for the latest week before publication shows that from the three existing centres about 985 people were being relieved in 109 villages. The relief work in Balasore District was closed on the 11th November and that in the Mymensingh District on the 25th November.

Correspondence from U. S. A. provides intelligence that Swami Abhedananda has opened regular Vedanta work in Los Angeles, California, with lectures and classes in the Symphony Hall, 232, S. Hill Street. In December last, his lectures at Minneapolis also roused great interest. In New York, Swami Bodhananda has been holding Tuesday and Thursday classes and delivering public Sunday lectures in the Vedanta Society, 236 Central Park West. The Boston centre under Swami Paramananda celebrated the anniversary of the foundation day this year with great enthusiasm. In San Francisco the Hindu Temple and the Pacific Vedanta centre are now amalgamated under the spiritual ministry of Swami Prakashananda.
