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SWAMI VIVEKANANDA'S
VALUABLE LETTERS, & OTHER LECTURES.



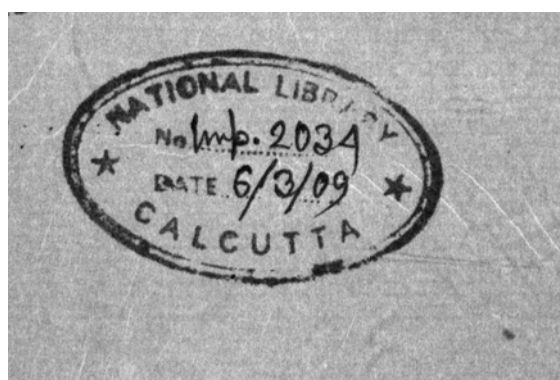
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Swami Vivekanand's Valuable Letters and other Lectures.

CHAPTER I—Letters:

Reply to the Madras Address.

FRIENDS, FELLOW COUNTRYMEN AND CORRELIGIONISTS OF MADRAS—

It is most gratifying to me to find that my insignificant service to the cause of our religion has been acceptable to you, not because it is a personal appreciation of me and my work in a foreign and distant land, but as a sure sign, though whirlwind after whirlwind of foreign invasion has passed over the devoted head of India, though centuries of neglect on our part, and contempt on the part of our conquerors, have visibly dimmed the glories of ancient Aryavarta, though many a stately column on which it rested, many a beautiful arch and many a marvellous corner have been washed away by the inundations that deluged the land for centuries,—the centre is all sound,—the key-stone is unimpaired; the spiritual foundation upon which the marvellous monument of Glory to God and charity to all beings has been reared, stands unshaken, strong as ever. It was your generous appreciation of Him whose message to India and to the whole world, I, the most unworthy of His servants, had the privilege to bear, it was your innate spiritual instinct, which saw in Him and His message

the first murmurs of that tidal wave of spirituality which is destined at no distant future to break upon India in all its irresistible powers, carrying away in its omnipotent flood all that is weak and defective, and raising the Hindu race to the platform it is destined to occupy in the providence of God, crowned with more glory than it ever had even in the past, the reward of centuries of silent suffering, and fulfilling its mission amongst the races of the world,—the evolution of spiritual humanity.

The people of Northern India are especially grateful to you of the South as the great source to which most of the impulses that are working in India to-day can be traced. The great Bhashyakaras, epoching Acharyas,—Sankara, Ramanuja, and Madhva were born in Southern India. *Great Sankara* to whom every Advaitavadin in the world owes allegiance; *Great Ramanuja* whose heavenly touch converted the down-trodden pariahs into *Alvars*; *Great Madhva* whose leadership was recognized even by the followers of the only Northern prophet whose power has been felt all over the length and breadth of India,—*Sri Krishna Chaitanya*. Even at the present day it is the South that carries the palm in the glories of Benares,—your renunciation controls the sacred shrines on the farthest peaks of the Himalayas, and what wonder that with the blood of prophets running in your veins, with your lives blessed by such Acharyas, you are the first and foremost to appreciate and hold on to the message of Bhagavan Sri Ramakrishna.

The South has been the repository of Vedic learning, and you will understand me when I state that,

in spite of the reiterated assertions of aggressive ignorance, it is the Sruti still that is the backbone of all the different divisions of the Hindu religion.

However great may be the merits of the Samhita and the Brahmana portions of the Vedas to the ethnologist or the philologist, however desirable may be the results which the "Agnimile" or "Ishetvorjetva" or "Samodevirabhishtaye" in conjunction with the different vedis and sacrifices and libations produce,—they were all in the way of "Bhoga;" and no one ever contended that they could produce "Moksha." As such, the "Jnana Kanda," the Aranyakas, the Srutis *par excellence* which teach the way to spirituality, the "Moksha Marga," have always ruled, and will always rule in India.

Lost in the mazes and divisions of the "religion eternal," by prepossession and prejudice unable to grasp the meaning of the only religion whose universal adaptation is the exact shadow of the "Anoranian mahato mahiyan" God it preaches, groping in the dark with a standard of spiritual truth borrowed second-hand from nations who never knew anything but rank materialism, the modern young Hindu struggles in vain to understand the religion of his forefathers, and gives up the quest altogether, and becomes a hopeless wreck of an agnostic, or else unable to vegetate on account of the promptings of his innate religious nature, drinks carelessly of some of those different decoctions of Western materialism with an Eastern flavour, and thus fulfils the prophecy of the Sruti,—

"Pariyanti mudha andhenaiva niyamana yathandhah."

They alone escape whose spiritual nature has been touched and vivified by the life-giving touch of the "Sadguru.

Well has it been said by Bhagavan Bhashyakara—

"Durlabham trayamevaitat devanagrahahetukam.

Manushyatvam, mumukshutvam, mahapurusha-sansrayah."

Either to the sharp analysis of the Vaisesikas, resulting in the wonderful theories about the "paramanus," the "dvyanus," and the "trasarenus" or the still more wonderful analysis displayed in the discussions of the "Jati," "dravya," "guna," "samavaya," and of the other categories of the Naiyayikas, rising to the solemn march of thought of the Sankhyas, the fathers of the theories of evolution, ending with the ripe fruit, the result of all these researches, the "Sutras of Vyasa"—the one back-ground to all these different analyses and syntheses of the human mind, is still the Srutis. Even in the philosophical writings of the Buddhists or Jains, the help of the Srutis is never rejected and at least in some of the Buddhistic schools, and in the majority of the Jain writings the authority of the Srutis is fully admitted, excepting what they call the "Himsaka" Srutis, which they hold to be interpolations of the Brahmins. In recent times, such a view has been held by the late great Swami Dayananda Sarasvati.

If it be asked to point out the system of thought towards which as a centre, all the ancient and modern Indian thought have converged ; if one wants to see the real backbone of Hinduism in all its various manifestations, the "Sutras of Vyasa" will unquestionably be pointed out as constituting all that.

Whether one hears the "Advaita Kesari" roaring in peals of thunder,—the "Asti," "Bhati" and "Priy" amidst the heart-stopping solemnities of the Himalayan forests, mixing with the solemn cadence of the river of heaven, or listens to the cooing of the "Piya", "Pitam" in the beautiful bowers of the grove of Brinda ; whether one mingles with the sedate meditations of the monasteries of Benares, or the ecstatic dances of the followers of the prophet of "Nadiya" ; whether one sits at the feet of the teacher of the Visishtadvaita system with its "Vadakale," "Tenkale," and all the other sub-divisions, or listens with reverence to the Acharyas of the Madhva school ; whether one hears the martial "Wa Guruki fate" of the secular Sikhs or the sermons of the Grantha Sahib of the "Udasis" and "Nirmalas" ; whether one salutes the "Sanyasi" disciples of Kabir with "Sat Sahib," and listens with joy to the "Sakhis," whether one pores upon the wonderful lore of that reformer of Rajputana, "Dadu," or the works of his royal disciple, Sundardas, down to the great Nishchaladas, the celebrated author of "Vicharsagar," which book has more influence in India than any that has been written in any language within the last three centuries ;—even if one asks the "Bhangi Mehtar" of Northern India to sit down and give an account of the teachings of his "Lalguru,"—one will find that all these various teachers and schools have as their basis that system whose authority is the Sruti, Gita its divine commentary, the Sariraka Sutras its organized system, and of which all the different sects in India from the Paramahansa Parivrajakacharyas to the poor despised Mehtar disciples of Lalguru are different manifestations.

These three Prasthanas, then, in their different explanations as Dvaita, Visishtadvaita, or Advaita with a few minor recensions form the authorities of the Hindu religion ;—the Puranas, the modern representations of the ancient Narasamsi supply the mythology, and the Tantras, the modern representations of the Brahmanas, supply the ritual.

Thus the three Prasthanas, as authorities, are common to all the sects ; but as to the Puranas and Tantras, each sect has its own.

The Tantras, as we have said, represent the Vedic rituals, in a modified form, and before anyone jumps into the most absurd conclusions about them, I shall advise him to read the Tantras in conjunction with the Brahmanas, especially of the Adhvarvu portion. And most of the Mantras, used in the Tantras, will be found taken *verbatim* from the Brahmanas. As to their influence, apart from the Sruta and Smarta rituals, all the forms of the popular religion from the Himalayas to the Comorin have been taken from the Tantras, and they direct the worship of the Sakta or Saiva or Vaishnava and all the others alike.

Of course, I do not pretend that all the Hindus are thoroughly acquainted with these sources of their religion. Many, especially in Lower Bengal, have not even heard of the names of these sects and these great systems ; but consciously or unconsciously, it is the plan laid down in the three Prasthanas that they are all working out.

Wherever, on the other hand, the Hindi language is spoken, even the lowest classes have more knowledge of the Vedantic religion than many of the highest in Lower Bengal.

And why so?

Transported from the soil of Mithila to Navadvipa, nurtured and developed by the fostering genius of Siromani, Gadadhar, Jagadis, and a host of other great names, an analysis of the laws of reasoning in some points superior to every other system in the whole world, expressed in a wonderful and precise mosaic of language, stands the Nyaya of Bengal, respected and studied throughout the length and breadth of Hindustan. But, alas, the Vedic study was sadly neglected, and until within the last few years, scarcely any one could be found in Bengal to teach the Maha-Bhashya of Patanjali. Once only a mighty genius rose above the never-ending Avacchinna and Avacchedakas,—Bhagavan Sri Krishna Chaitanya. For once the religious lethargy of Bengal was shaken, and for a time it entered into a communion with the religious life of other parts of India.

It is curious to note that though Sri Chaitanya obtained his Sanyas from a Bharati, and as such was a Bharati himself, it was through Ishwar Puri (the disciple of Madhavendra Puri) that his religious genius was first awakened.

The Puris seem to have a peculiar mission in rousing the spirituality of Bengal. Bhagavan Sri Ramakrishna got his Sanyasasram from Tota Puri.

The commentary that Sri Chaitanya wrote on the Vyasa Sutras has either been lost or not found yet. His disciples joined themselves to the Madhvas of the South, and gradually the mantles of such giants as Rupa and Sanatana and Jiva Goswamis, fell on the shoulders of Babajis and the great movement of Sri Chaitanya was decaying fast, till of late years there is

a sign of revival. I hope that it will regain its old splendour.

The influence of Sri Chaitanya is all over India. Wherever the Bhakti Marga is known, there is he appreciated, studied and worshipped. I have every reason to believe that the whole of the Vallabhacharya recension is only a branch of the sect founded by Sri Chaitanya. But most of his so-called disciples in Bengal do not know how his power is still working all over India, and how can they? The disciples have become Gadians, while he was preaching barefooted, walking from door to door of India, begging A-chandalas to love God.

The curious and unorthodox custom of hereditary Gurus that prevails in Bengal, and for the most part in Bengal alone, is another cause of her being cut off from the religious life of the rest of India.

The greatest cause of all is that the life of Bengal never received an influx from that of the great brotherhood of San'asins who are the representatives and repositories of the highest Indian spiritual culture, even, at the present day.

Tyag is never liked by the higher classes of Bengal. Their tendency is for Bhoga. How can they get a deep insight into spiritual things? Tyagena'kena amritatvamanasuh, how can it be otherwise?

On the other hand, throughout the Hindi-speaking world, a succession of brilliant Tyagi teachers of far-reaching influence have brought the doctrines of the Vedanta to every door. Especially the impetus given to Tyag during the reign of Runjit Singh of the Punjab, has made the highest teaching of the Vedantic philosophy accessible to the very lowest of the low.

With true pride, the Punjabi peasant girl says that even her spinning wheel repeats, Soham, Soham. And I have seen Mehtar Tyagis in the forest of Hrishikes, wearing the garb of the Sanyasin, studying the Vedantas. And many a proud high-class man would be glad to sit at their feet and learn. And why not? Antyadapi Param dharmam.

Thus it is that the North-West and the Punjab have a religious education which is far ahead of that of Bengal, Bombay or Madras. The ever-travelling Tyagis of the various orders, Dashanamis or Vairagis or Panthis bring religion to everybody's door, and the cost is only a bit of bread. And how noble and disinterested most of them are. There is one Sanyasin belonging to the Kachu Panthis or independents (who do not identify themselves with any sect) who has been instrumental in establishing hundreds of schools and charitable asylums all over Rajputana. He has opened hospitals in forests, and thrown iron bridges over the gorges in the Himalayas, and this man never touches a coin with his hands, has no earthly possession except a blanket, which has given him the nickname of the Blanket Swami, and begs his bread from door to door. I have never known him taking a whole dinner from one house, lest it should be a tax on the householder. And he is only one amongst many. Do you think that so long as these Gods on earth live in India, and protect the "religion eternal" with the impenetrable rampart of such Godly character, the old religion will die?

In this country,* the clergymen sometimes receive as high salaries as 30,000, 40,000, 50,000, even 90,000

* U. S. America.

Rupees a year for preaching two hours in the week on Sunday, and that too only for six months in the year. Look at the millions upon millions they spend for the support of their religion, and young Bengal has been taught that these God-like, absolutely unselfish men like Kambli-Swami are idle vagabonds.

"Madbhaktanancha ye bhakta te me bhaktatama matah."

Take even an extreme case, that of an extremely ignorant Vairagi. Even he, when he goes into a village, tries his best to impart to the villagers whatever he knows from Tulsidas or Chaitanya Charitamritam, or the Alvars in Southern India. Is that not doing some good? And all this for only a bit of bread and a rag of cloth. Before unmercifully criticising them, think how much you do, my brother, for your poor fellow-countrymen, at whose expense you have got your education, and by grinding whose face you have to maintain your position and pay your teachers for teaching you that the babajis are only vagabonds.

A few of our fellow-countrymen in Bengal have criticized what they call a new development of Hinduism. And well they may. For Hinduism is only just now penetrating into Bengal, where so long the whole idea of religion was a bundle of Desacharas as to eating and drinking and marriage.

This short paper has not the space for the discussion of such a big subject as to whether the view of Hinduism the disciples of Ramakrishna have been preaching all over India, is in accordance with the Sat Sastras or not. But I will give a few hints to our critics, which may help them in understanding our position better.

In the first place, I never contended that a correct idea of Hinduism can be gathered from the writings of Kasidas or Krittivas, though their words are Amritasaman, and those that hear them are Punyavans. But we must have to go to Vedic and Darsanic authorities, and to the great Acharyas and their disciples all over India.

If, brethren, you begin with the Sutras of Gautama, and read his theories about the Aptas, in the light of the commentaries of Vatsayana, and go up to the Mimansakas with Sabara and other commentators, you will find out what they say about the Alaukika Pratyaksham and who are Aptas, and whether every being can become an Aptas, or not, and that the proof of the Vedas is in their being the words of such Aptas. If you have time to look into the introduction of Mahidhara to the Yajurveda, you will find a still more lucid discussion as to the Vedas being laws of the inner life of man, and as such are eternal.

As to the eternity of creation,—this doctrine is the corner-stone not only of the Hindu religion, but of the Buddhists and Jains also.

Now all the sects in India can be grouped roughly as following the "Gnan Marga" or the "Bhakti Marga." If you will kindly look into the Introduction to the "Sariraka Bhashya" of Sri Sankaracharya, you will find there the "Nirapekshata" of Gnanam is thoroughly discussed, and the conclusion is that "realization" of "Brahman" and the attainment of "Moksha" does not depend upon ceremonial, creed, caste, colour, or doctrine. It will come to any "being" who has the four "Sadhanas," which are the most perfect moral culture.

As to the "Bhaktas," even Bengali critics know very well that some of their authorities even declared that caste or nationality or sex, or, as to that, even the "human birth," was never necessary to "Moksha." "Bhakti" is the one only thing necessary.

Both "Gnanam" and "Bhakti" are everywhere preached to be unconditioned, and as such there is not one authority who lays down the conditions of caste or creed or nationality in attaining to "Moksha." See the discussion on the Sutra of Vyasa, "Antara chapi ta tat drishte" by Sankara, Ramanuja and Madhva.

Go through all the Upanishads, and even in the Samhitas, nowhere you will find the limited ideas of "Moksha" which every other religion has. As to toleration, it is everywhere, even in the "Samhita," of the "Adhvaryu" Veda in the fortieth chapter, the third or fourth verse, if my memory does not fail. It begins with "Na buddhibhedam janayet agnanam karmasangnam." This is running through everywhere. Was anybody persecuted in India for choosing his "Ishta devata" or becoming an atheist or agnostic even, so long as he obeyed the social regulations? Society may punish anybody by its disapprobation for breaking any of its regulations, but no man, not even the lowest "patita," is ever shut out from "Moksha." You must not mix up the two together. As to that, in Malabar a Chandala is not allowed to pass through the same street as a high-caste man, but let him become a Mohammedan or a Christian he will be immediately allowed to go anywhere, and this rule has prevailed in the dominion

of a Hindu sovereign for centuries. It may be "queer," but it shows the idea of *toleration* for other religions, even in the most untoward circumstances.

The one idea the Hindu religions differ in from every other in the world, the one idea to express which the sages almost exhaust the vocabulary of the Sanskrit language, is that man must realize God, even in this life. And the Advaita texts very logically add, "to know God is to become God."

And here comes as a necessary consequence the broadest and most glorious idea of inspiration,—this is not only asserted and declared by the Rishis of the Vedas, not only by Bidur and Dharmavyadha and a number of others, but also by Nischaladas, a "Tyagi" of the Dadupanthi sect, who the other day boldly declared in his *Vichar-Sagar* : "He who has known Brahman has become Brahman. His words are Vedas, and they will expel the darkness of ignorance, either expressed in Sanskrit or any popular dialect."

Thus to realize God, the Brahman, as the Dvaitas say, or to become Brahman, as the Advaitas say,—is the aim and end of the whole teachings of the Vedas, and every other teaching therein contained represents a stage in the course of our progress thereto. And the great glory of Bhagavan Bhashyakara Sankaracharya is that it was his genius that gave the most wonderful expression to the ideas of Vyasa.

As Absolute, Brahman alone is true ; as relative truth, all the different sects, standing upon different manifestations of the same Brahman, either in India or elsewhere, are true. Only some are higher than others. Suppose a man starts straight towards

the Sun. At every step of his journey, he will see newer and newer visions of the Sun,—the size, the view and the light will every moment be new, until he reaches the real Sun. He saw the Sun at first like a big ball, and then it began to increase in size. The Sun was never small like the ball he saw ; nor was it ever like all the succession of suns he saw in his journey. Still, is it not true that our traveller always saw the sun, and nothing but the Sun ? Similarly, all these various sects are true,—some nearer, some further off from the real Sun,—which is our “Ekamevadvitiam.”

And as the Vedas are the only scriptures which teach this real absolute God, of which all other ideas of God are but minimized and limited visions ; as the “Sarvalokahitaishini Sruti” takes the devotee gently by the hand, and leads him from stage to stage, through all the stages that are necessary for man to travel to reach the absolute ; and as all other religions represent one or other of these stages in an unprogressive and crystallized form ; all the other religions of the world are included in the nameless, limitless, eternal Vedic religion.

Work hundreds of lives out, search every corner of your mind for ages,—and still you will not find one noble religious idea that is not already imbedded in that infinite mine of spirituality.

As to the so-called Hindu idolatry, first go and learn the forms it is undergoing ; and where it is that the worshippers are worshipping first—whether in the temple, in the image, or in the temple of their own bodies.

First know for sure what they are doing,—which

more than ninety per cent. of the revilers are thoroughly ignorant of, — and then it will explain itself in the light of the Vedantic philosophy.

Still these "Karmas" are not compulsory. On the other hand, open your *Manu*, and see where it orders every old man to embrace the fourth "Asrama," and whether they embrace it or not, they must give up all "Karma."

It is reiterated everywhere that all these Karmas, end in *Gnanam* "*Gnane pari-samapyate.*"

For the matter of that, a Hindu peasant has more religious education than many a gentleman in other countries. A friend criticized the use of European terms of philosophy and religion in my addresses. I would have been very glad to use Sanskrit terms; it would have been much more easy, as Sanskrit is the only perfect vehicle of religious thought. But the friend forgot that I was addressing an audience of Western people, and although a certain Indian Missionary declared that the Hindus had forgotten the meaning of their Sanskrit books, and that it was the Missionaries who unearthed the meaning, I could not find in that large concourse of Missionaries one that could understand a line in Sanskrit,—and some of them read learned papers criticising the Vedas, Vedantas, and all the sacred sources of the Hindu religion.

It is not true that I am against any religion. It is equally untrue that I am hostile to the Christian Missionaries in India. But I protest against certain of their methods of raising money in America.

What is meant by those pictures in the school-

books for children where the Hindu mother is painted as throwing her children to the crocodiles in the Ganges? The mother is black, but the baby is painted white, to arouse more sympathy, and get more money. What is meant by those pictures which paint a man burning his wife at a stake with his own hands, so that she may become a ghost, and torment the husband's enemy?

What is meant by the pictures of huge cars crushing human beings? The other day a book was published for children in this country, where one of these gentlemen tells a narrative of his visit to Calcutta. He says, he saw a car running over fanatics in the streets of Calcutta.

I have heard one of these gentlemen preach in Memphis, that, in every village of India, there is a pond full of the bones of little babies.

What have the Hindus done to these disciples of Christ that every Christian child is taught to call the Hindus "vile" and "wretches," and the most horrible devils on earth?

Part of the Sunday School education for children here consists in teaching them to hate everybody who is not a Christian, and the Hindus especially, so that, from their very childhood, they may be induced to subscribe their pennies to the missions.

If not for truth's sake, for the sake of the morality of their own children, the Christian missionaries ought not to allow such things going on. Is it any wonder that such children grow up to be ruthless and cruel men and women?

The greater a preacher can paint the tortures of eternal hell,—the fire that is burning there,—the

brimstone,—the higher is his position among the orthodox.

A servant-girl in the employ of a friend of mine, had to be sent to a lunatic asylum as a result of her attending what they call here the revivalist-preaching. The dose of hellfire and brimstone was too much for her.

Look again at the books published in Madras against the Hindu religion. If a Hindu writes one such line against the Christian religion, the Missionaries will cry fire and vengeance.

My countrymen, I have been more than a year in this country. I have seen almost every corner of their society, and, after comparing notes, let me tell you that neither are we "devils," as the Missionaries tell the world we are, nor are they "angels," as they claim to be. The less the Missionaries talk of immorality, infanticide, and the evils of the Hindu marriage system, the better for them. There may be actual pictures of some countries before which all the imaginary Missionary pictures of the Hindu society will fade away into light. But my mission in life is not to be a paid reviler. I will be the last man to claim perfection for the Hindu society. No man is more conscious of the defects that are therein, or the evils that have grown up under centuries of misfortunes. If, foreign friends, you come with genuine sympathy to help and not to destroy, god-speed to you.

But if by abuses incessantly hurled against the head of a prostrate race in season and out of season, you mean only the triumphant assertion of the moral superiority of your own nation, let me tell you plainly

if such a comparison be instituted with any amount of justice, the Hindus will be found head and shoulders above all other nations in the world, as a moral race.

In India, religion was never shackled. No man was ever challenged in the selection of his "Ishta Devata," or his sect or his preceptor, and religion grew, as it grew nowhere else.

On the other hand, a fixed point was necessary to allow this infinite variation in religion, and society was chosen as that point in India. As a result, society became rigid and almost immovable. For liberty is the only condition of growth.

On the other hand, in the West, the field of variation was society, and the constant point was religion. Conformity was the watchword, and even now is the watchword of European religion, and each new departure had to gain the least advantage only by wading through a river of blood. The result is a splendid social organization, with a religion that never rose beyond the grossest materialistic conceptions.

To-day the West is awakening to its wants, and the "true self of man" and "spirit" is the watchword of the advanced school of Western theologians. The student of Sanskrit philosophy knows where the wind is blowing from, but it matters not whence the power comes so long as it brings new life.

In India new circumstances at the same time are persistently demanding a new adjustment of social organizations. For the last three-quarters of a century, India has been bubbling over with reform societies and reformers. But alas, every one of them

has proved a failure. They did not know the secret. They had not learned the great lessons to be learned. In their haste, they had laid all the evils in our society at the door of religion, and, like the man in the story wanting to kill the mosquito that sat on a friend's forehead, they had been trying to deal such heavy blows as would have killed the man and mosquito together. But in this case, fortunately, they only dashed themselves against immovable rocks, and were crushed out of existence in the shock of recoil. Glory unto those noble and unselfish souls who have struggled and failed in their misdirected attempts. Those galvanic shocks of reformatory zeal were necessary to rouse the sleeping leviathan. But these were entirely destructive, and not constructive, and as such these were mortal and therefore died.

Let us bless them and profit by their experience. They did not learn the lesson that all growth is a growth from inside out, that all evolution is only a manifestation of a preceding involution. They did not know that the seed can only assimilate the surrounding elements, but grows a tree in its own nature. Until all the Hindu race becomes extinct, and a new race takes possession of the land, such a thing can never be ;—try East or West, India can never be Europe until she dies.

And will she die ? This old mother of all that is noble or moral or spiritual ; the land which the sages trod ; the land in which God-like men still live and breathe ? I will borrow the lantern of the Athenian sage, and follow you, my brothers, through the cities and villages, plains and forests, of this broad world,—show me such men in other lands if

you can. Truly have they said, the tree is known by its fruits. Go under every mango tree in India ; pick up bushels of the worm-eaten, unripe, fallen ones from the ground, and write hundreds of the most learned volumes on each one of them,—still you have not described a single mango. Pluck a luscious, full-grown, juicy one from the tree, and now you have known all that the mango is.

Similarly, these Man-Gods show what the Hindu religion is. They show the character, the power, and the possibilities of that racial tree which counts culture by centuries and has borne the buffets of a thousand years of hurricane, and still stands with unimpaired vigour of eternal youth.

Shall India die ? Then from the world all spirituality will be extinct ; all moral perfection will be extinct ; all sweet-souled sympathy for religion will be extinct ; all ideality will be extinct ; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest ; fraud, force and competition its ceremonies ; and the human soul its sacrifice. Such a thing can never be. The power of suffering is infinitely greater than the power of doing ; the power of love is infinitely of greater potency than the power of hatred. Those that think that the present revival of Hinduism is only a manifestation of patriotic impulse are deluded.

First, let us study this quaint phenomenon.

Is it not curious that, whilst under the terrific onset of modern scientific research, all the old forts of Western dogmatic religions are crumbling into dust ; whilst the sledgehammer blows of modern

science are pulverizing the porcelain mass of systems whose foundation is either in faith or in belief, or in the majority of votes of church synods ; whilst Western theology is at its wit's end to accommodate itself to the ever-rising tide of aggressive modern thought ; whilst in all other sacred books the texts have been stretched to their utmost tension, under the ever-increasing pressure of modern thought ; and the majority of them have been broken and stored away in lumber rooms ; whilst the vast majority of thoughtful Western humanity have broken asunder all their ties with the church, and are drifting about in a sea of unrest ; the religions which have drunk the water of life at that fountain of light—the Vedas,—Hinduism and Buddhism alone are reviving ?

The restless Western atheist or agnostic finds in the Gita or in the Dhammapadam the only place where his soul can anchor.

The tables have been turned, and the Hindu, who saw through tears of despair his ancient homestead covered with incendiary fire, ignited by unfriendly hands, now sees when the search light of modern thought has dispersed the smoke, that his home is the one that is standing in all its strength, and all the rest have either vanished or are building their houses anew after the Hindu plan. He has wiped off his tears, and has found that the axe that tried to cut down to the roots, the Urdhvamulam adhasakham asvattham prahuravyayam has proved the merciful knife of the surgeon.

He has found that he has neither to torture text nor commit any other form of intellectual dishonesty

to save his religion. Nay, he may call all that is weak in his scriptures weak, because they were meant to be so by the ancient sages, to help the weak, under the theory of—"Arundhatidarsananyaya." Thanks to the ancient sages who have discovered such an all-pervading, ever-expanding system of religion,—that can accommodate all that has been discovered in the realm of matter, and all that is to be known. He has begun to appreciate them anew, and discover anew that those discoveries which have proved so disastrous to every limited little scheme of religion, are but rediscoveries, in the plane of intellect and sense-consciousness, of truths which his ancestors discovered ages ago in the higher plane of intuition and super-consciousness.

He has not therefore had to give up anything, nor go about seeking for anything anywhere, but it will be enough for him if he can utilize only a little from the infinite store he has inherited, and apply it to his needs. And that he has begun to do, and will do more and more. Is this not the real cause of this revival?

Young Men of Bengal, to you I especially appeal.

Brethren,—We know to our shame that most of the real evils for which the foreign races abuse the Hindu nation, are only owing to us. We have been the cause of bringing many undeserved calumnies on the head of the other races in India. But glory unto God, we have been fully awakened to it, and with His blessings, we will not only cleanse ourselves, but help the whole of India to attain the ideals, preached by the religion eternal.

Let us wipe off first that mark which nature

always puts on the forehead of a slave—the stain of jealousy. Be jealous of none. Be ready to lend a hand to every worker of good. Send a good thought for every being in the three worlds.

Let us take our stand on the one central truth in our religion,—the common heritage of the Hindus, the Buddhists and the Jains alike,—the spirit of man,—the Atman of man,—the immortal, birthless, all-pervading, eternal soul of man, whose glories, the Vedas cannot themselves express, before whose majesty the universe with its galaxy upon galaxy of suns and stars and nebulae is as a drop. Every man or woman, nay, from the highest Devas to the worm that crawls under your feet, is such a spirit evolved or involuted. The difference is not in kind, but in degree.

This infinite power of the spirit brought to bear upon matter evolves material development, made to act upon thought evolves intellectuality, and made to act upon itself makes of man a God.

First, let us be Gods, and then help others to be Gods. “Be and make”—let this be our motto. Say not man is a sinner. Tell him that he is a God. Even if there were a devil, it would be our duty to remember God always, and not the Devil.

If the room is dark, the constant feeling and complaining of the darkness will not take it off, but bring in the light. Let us know that all that is negative, all that is destructive, all that is mere criticism, is bound to pass away ; it is the positive, the affirmative, the constructive that is immortal, that will remain for ever. Let us say, “we are” and “God is,” and “We are God”—“Sivoham,” “Sivoham,” and march

on. Not matter but spirit. All that has name and form is subject to all that has none. This is the eternal truth the Srutis preach. Bring in the light ; the darkness will vanish of itself. Let the lion of Vedanta roar. The foxes will fly to their holes. Throw the ideas broadcast, and let the result take care of itself. Let us put the chemicals together ; the crystallization will take its own course. Bring forth the power of the spirit, and pour it over the length and breadth of India, and all that is necessary will come by itself.

Manifest the divinity within you, and everything will be harmoniously arranged around it. Remember the illustration of "Indra " and "Virochana" in the Vedas ; both were taught their divinity, but the Asura Virochana took his body for his God. Indra, being a deva, understood that the "Atman" was meant. You are the children of Indra. You are the descendants of the Devas. Matter can never be your God ; body can never be your God.

India will be raised,—not with the power of the flesh, but with the power of the spirit ; not with the flag of destruction, but with the flag of peace and love, the garb of the Sanyasin ; not by the power of wealth, but by the power of the begging bowl. Say not that you are weak. The spirit is omnipotent. Look at that handful of young men called into existence by the divine touch of Ramakrishna's feet. They have preached the message from Assam to Sindh, from the Himalayas to Cape Comorin. They have crossed the Himalayas at a height of twenty thousand feet over snow and ice on foot, and penetrated into the mysteries of Thibet. They have

begged their bread, covered themselves with rags, persecuted, followed by the police, kept in prison, and at last set free when the Government was convinced of their innocence.

They are now twenty. Make them two thousand to-morrow. Young men of Bengal, your country requires it. The world requires it. Call up the divinity within you, which will enable you to bear hunger and thirst, heat and cold. Sitting in luxurious homes, surrounded with all the comforts of life, and doling out a little amateur religion may be good for other lands, but India has a truer instinct. She intuitively detects the mask. You must give up. Be great. No great work can be done without sacrifice. The Purusha Himself sacrificed Himself to create this world. Lay down your comforts, your pleasures, your name, fame or positions, nay even your lives, and make the bridge of human chains over which millions will cross this ocean of life. Bring all the forces of good together. Do not care under what banner you march. Do not care what be your colour, green, blue or red, but mix all the colours up and produce that intense glow of white, the colour of love. Ours is to work. The results will take care of themselves. If any social institution stands in your way of becoming God, it will give way before the power of spirit. I do not see into the future; nor do I care to see. But one vision I see clear as life before me: That the ancient mother has awakened oncemore, sitting on her throne, rejuvenated, more glorious than ever. Proclaim her to all the world with the voice of peace and benediction.

Yours ever in love and labour,

Reply to the Address of

H. H. the Maharaja of Khetri.

(Rajputana).

"Wherever virtue subsides, and wickedness raises its head, I manifest myself to restore the glory of religion" are the words, noble Prince, of the eternal one, in the holy Gita, striking the key-note of the pulsating ebb and flow of the spiritual energy in the universe.

These changes are manifesting themselves again and again in rhythms peculiar to themselves and, like every other tremendous change, though affecting more or less, every particle within their spheres of action, they show their effects more intensely upon those particles which are naturally susceptible to their power.

As in a universal sense, the primal state is a state of sameness of the qualitative forces, (a disturbance of this equilibrium and all succeeding struggles to regain it, composing what we call the manifestation of nature, this universe, which state of things remains as long as the primitive sameness is not reached), so in a restricted sense on our own earth, differentiation and its inevitable counterpart, this struggle towards homogeneity, must remain as long as the human race shall remain as such, creating strongly marked peculiarities between ethnic divisions, sub-races and even down to individuals in all parts of the world.

In this world of impartial division and balance therefore, each nation represents, as it were, a wonderful dynamo for the storage and distribution of a particular species of energy, and amidst all other possession, that particular property shines forth as the special characteristic of that race. And as any upheaval in any particular part of human nature, though affecting others more or less, stirs to its very depth that nation of which it is a special characteristic, and from which as a centre it generally starts, so any commotion in the religious world is sure to produce momentous changes in India, that land which again and again has had to furnish the centre of the widespread religious upheavals, for above all, India is the land of religion.

Each man calls that alone real which helps him to realise his ideal. To the worldly-minded, everything that can be converted into money is real, that which cannot be so converted is unreal. To the man of a domineering spirit, anything that will conduce to his ambition of ruling over his fellow-men is real, —the rest is naught, and man finds nothing in that which does not echo back the heart-beats of his special love in life.

Those whose only aim is to barter the energies of life for gold, or name, or any other enjoyment ; those, to whom the tramp of embattled cohorts is the only manifestation of power ; those to whom the enjoyments of the senses are the only bliss that life can give ; to these, India will ever appear as an immense desert, every blast of which is deadly to the development of life, as it is known to them.

But to those, whose thirst for life has been

quenched for ever by drinking from the stream of immortality that flows from far away beyond the world of the senses, whose souls have cast away, as a serpent, their scales—the threefold bondages of lust, gold and fame—who, from their height of calmness, look with love and complacence upon the petty quarrels and jealousies and fights for little gilded puffballs, filled with saw-dust, called “enjoyment” by those under a sense-bondage, to those whose accumulated force of past good deeds has caused the scales of ignorance to fall off from their eyes, making them see through the vanity of name and form; to such,—wheresoever they be, India the mother-land and eternal mine of spirituality, stands transfigured, a beacon of hope to every one in search of Him who is the only real existence in a universe of vanishing shadows.

The majority of mankind can only understand power when it is presented to them in a concrete form, fitted to their perceptions. To them, the rush and excitement of war, with its power and spoil, is something very tangible, and any manifestation of life, that does not come like a whirlwind, bearing down everything before it, is to them as death. And India, for centuries at the feet of foreign conquerors without any idea or hope of resistance, without the least solidarity among its masses, without the least idea of patriotism, must needs appear to such as a land of rotten bones—a lifeless putrescent mass.

It is said—the fittest alone survive. How is it, then, that this most unfitted of all races, according to commonly-accepted ideas, could bear the most awful misfortunes that ever befell a race, and yet not show

the least signs of decay ? How is it that, while the multiplying powers of the so-called vigorous and active races are dwindling every day, the immoral (?) Hindu shows a power of increase beyond them all ? Great laurels are due, no doubt to those who can deluge the world with blood at a moment's notice ; great, indeed, is the glory of those who, to keep up a population of a few millions in plenty, have to starve half the population of the earth, but,—is no credit due to those who can keep hundreds of millions in peace and plenty, without snatching the bread from the mouth of any one else ? Is there no power displayed in bringing up, and guiding the destinies of, so many millions of human beings, through hundreds of centuries, without the least violence to others ?

The mythologies of all ancient races supply us with fables of heroes, whose life was concentrated in a certain small portion of their bodies, and until that was touched, they remained invulnerable. It seems, as if each nation also has such peculiar centre of life, and as long as that remains untouched, no amount of misery and misfortune can destroy it.

In religion lies the vitality of India, and as long as the Hindu race do not forget the great inheritance of forefathers, there is no power on earth to destroy them.

Nowadays everybody blames those who constantly look back to their past. It is said that so much looking back to the past is the cause of all India's woes. To me, on the contrary, it seems that the opposite is true. So long as they forgot the past, the Hindu nation remained in a state of stupor; and

as soon as they have begun to look into their past, there is on every side a fresh manifestation of life. It is of this past that the future has to be moulded ; this past will become the future.

The more, therefore, the Hindus study the past, the more glorious will be their future, and whoever tries to bring the past to the door of every one is a great benefactor to his nation. The degeneration of India came not because the laws and customs of the ancients were bad, but because they were not allowed to be carried to their legitimate conclusions.

Every critical student knows that the social laws of India have always been subject to great periodic changes.

At their inception, these laws were the embodiment of a gigantic plan, which was to unfold itself slowly through time. The great seers of Ancient India saw so far ahead of their time, that the world has to wait centuries yet to appreciate their wisdom, and it is this very inability, on the part of their own descendants, to appreciate the full scope of this wonderful plan, that is the one and the only cause of the degeneration of India.

Ancient India had for centuries been the battle-field for the ambitious projects of two of her foremost classes—the *Brhmins* and *Kshatriyas*.

On the one hand, the priesthood stood between the lawless social tyranny of the Princes over the masses, whom the "*Kshatriyas*" declared to be their legal food. On the other hand, the "*Kshatriya*" power was the one potent force which struggled with any success against the spiritual tyranny of the priesthood, and the ever-increasing change of

ceremonials, which they were forging to bind down the people.

The tug of war began in the earliest periods of history of our race, and throughout the *Srutis* it can be distinctly traced. A momentary lull came when *Sri Krishna*, leading the faction of *Kshatra* power and of *Gnanam*, shewed the way of reconciliation. The result was the teachings of the *Gita*—the esser of philosophy, of liberality, of religion. Yet causes were there, and the effect must come.

The ambition of these two classes to be masters of the poor and ignorant was there, and strife once more became fierce. The literature that has come down to us from that brings to us faint echoes of that mighty past, but at last it broke out as a victory for the *Ks* a victory for *Gnanam*, for liberty—and ceremonial had to go down, much of it for ever.

This upheaval was what is known as the Buddhist reformation. On the religious side, it rep freedom from ceremonial; on the political overthrowal of the priesthood by the *Kshatriyas*.

It is a significant fact that the two greatest men Ancient India produced were both *Kshatriyas*—*Krishna* and *Buddha*—and still more significant is the fact, that both of these gods threw open the door of knowledge to every one, irrespective of sex or birth.

In spite of its wonderful moral strength, Buddhism was extremely iconoclastic—and much of its force being spent in merely negative attempts, it had to die out in the land of its birth, and what remained of it, became full of superstitions and ceremonials, a hundred times cruder than those it

was intended to suppress. Although it partially succeeded in putting down the animal sacrifices of the Vedas, it filled the land with temples, and images, and symbols, and bones of saints.

Above all, in the medley of Aryans, Mongols and aborigines, which it created, it unconsciously led the way to some of the hideous *Vamucharas*.

It was specially the reason why this travesty of teaching of the great Master had to be driven out by *Sri Sankara* and his band of *Sanyasins*.

It was, even the current of life, set in motion by the greatest soul that ever wore a human form, the *Great Buddha* himself, became a miasmatic cloud. India had to wait for centuries until *Sankara* followed in quick succession by *Ramanuja* and *Vishnu*.

At this time, an entirely new chapter had opened in the history of India. The ancient *Kshatriyas* and *Brahmans* had disappeared. The land between the Himalayas and the Vindhya, the home of the Aryas, the land which gave birth to Krishna and Buddha, the cradle of great Rajarshis and Brahmarshis, became silent and from the very further end of the Indian Peninsula, from races alien in speech and form, from families claiming descent from the ancient *Brahmans*, came the reaction against the corrupted Buddhism.

What had become of the *Brahmans* and *Kshatriyas* of Aryavarta? They had entirely disappeared, except a few mongrel clans claiming to be *Brahmans* and *Kshatriyas* here and there, and in spite of their inflated, self-laudatory assertions, that the whole world ought to learn from "*Etaddeśaprasuṭashya*

sakasadagrajanmanah," they had to sit in sack-cloth and ashes, in all humility, to learn at the feet of the Southern. The result was the bringing back of the Vedas to India,—a revival of Vedanta such as India never before had seen ; even the householders began to study the *Aranyakas*.

In the Buddhistic movement, the *Kshatriyas* were the real leaders, and whole masses of them became Buddhists. In the zeal of reform and conversion, the popular dialects had been almost exclusively cultivated, to the neglect of Sanskrit, and the larger portion of *Kshatriyas* had become disjointed from the Vedic literature and Sanskrit learning. Thus this wave of reform, which came from the South, to a certain extent, benefitted the priesthood and the priests only. For the rest of India's millions, it forged more chains than they had ever known before.

The *Kshatriyas* have always been the backbone of India, so they had been the supporters of science and liberty, and their voices had rung again and again to clear the land from superstitions, and throughout the history of India they ever formed the invulnerable barrier to aggressive priestly tyranny.

When the greater part of their number sank into ignorance and another portion mixed their blood with savages from Central Asia and lent their swords to establish the rule of priests in India, her cup became full to the brim, and down sank the land of 'Bharata,' not to rise again, until the *Kshatriya* rouses himself, and making himself free, strikes the chain from the feet of the rest. Priestcraft is the pane of

India. Can man degrade his brother, and himself escape degradation ?

Know, Rajaji, the greatest of all truths, discovered by your ancestors, that the universe is one—can one injure any without injuring himself ? The mass of Brahman and *Kshatriya* tyranny has recoiled upon their own heads with compound interest a thousand years of slavery and degradation, in which the inexorable law of "Karma" is visiting upon them.

This is what one of your ancestors said—"Even in this life, they have gained heaven, whose mind is fixed in sameness." He is believed to be God incarnate. We all believe it. Are his words, then, vain, and without meaning ? If not, and we know they are not, any attempt against this perfect equality of all creation, irrespective of sex, birth, or even qualification, is a terrible mistake, and no one can be saved until he has attained to this idea of sameness.

Follow, therefore, noble prince, the teachings of the "Vedanta," not as explained by this or that commentator, but as the Lord within you understands it. Above all, follow this great doctrine of sameness in all things, through all beings, seeing the same God in all.

This is the way to freedom ; inequality the way to bondage. No man and no nation can attempt to gain physical freedom without physical equality, nor mental freedom without mental equality.

Ignorance, inequality, and desire, are the three causes of human misery, and each follows the other in inevitable union. Why should a man think himself above any other man, or even animal ? It

is the same throughout—"Tvam stri tvam pumanasi tvam kumara uta va kumari."

"Thou art the man, thou the woman, thou art the young man, thou the young woman."

Many will say "that is all right for the Sanyasis, but we are householders." No doubt, a householder, having many other duties to perform, cannot as fully attain to this sameness ; yet this should be also their ideal, for it is the ideal of all societies, of all animals, and all nature to attain to this sameness. But alas ! they think inequality is the way to attain equality, as if they could come to right by doing wrong !

This is the bane of human nature, the curse upon mankind, the root of all misery,—this inequality. This is the source of all bondage—physical, mental, and spiritual.

"Samam pasyan hi sarvatra samavasthitam isvvaram

Na hinastyatmanatmanam tato yati param gatiim."

"Seeing the equally-present-to-all Lord, same everywhere, he does not hurt self by self, and thus goes to the highest goal." This one line contains, in a few words, the universal way to salvation.

You, Rajputs, have been the glories of ancient India. With your degradation came national decay. And India can only be raised, if the descendants of the "Kshatriyas" coöperate with the descendants of the Brahmans, not to share the spoils of pelf and power but to help the weak, to enlighten the ignorant, and to restore the lost glory of the holy land of their forefathers.

And who can say but the time is propitious ? Once more the wheel is turning up, once more

vibrations have been set in motion from India, which are destined at no distant day to reach the farthest limits of the earth. One voice has spoken, whose echoes are rolling on and gathering strength every day, a voice even mightier than those which have preceded it, for it is the summation of them all. Once more the voice, that spoke to the sages on the banks of the Saraswati, the voice whose echoes reverberated from peak to peak of the "Father of Mountains" and descended upon the plains through *Krishna*, *Buddha* and *Chaitanya*, in allcarrying floods, has spoken again. Once more the doors have opened. Enter ye into the realms of light, the gates have been opened wide once more.

And you, my beloved prince—you the scion of a race who are the living pillars upon which rests the religion eternal, its sworn defenders and helpers, the descendants of *Rama* and *Krishna*, will you remain away? I know, this cannot be. Yours, I am sure, will be the first hand that will be stretched forth to help religion once more. And when I think of you *Rajah Ajit Singh*, one in whom the well-known scientific attainments of your house have been joined to a purity of character, of which a saint ought to be proud, to an unbounded love for humanity, I cannot help believing in the glorious *renaissance* of the religion eternal when such hands are willing to rebuild it again.

May the blessings of *Ramakrishna* be on you and yours for ever and ever, and may you live long for the good of many and for the spread of truth, is the constant prayer of

VIVEKANANDA.

To the Editor of the *Brahmavadin*,

Though the ideal of work should always be to our *Brahmavadin* কৰ্ম্মণ্যেবাধিকারন্তে না কলেষু কদাচন (Thy right is to work, never be it to its fruits) yet no sincere worker passes out of the field of activity without making himself known and catching a few rays of light at least.

The beginning of our work has been splendid, and the steady earnestness shown by our friends is beyond all praise. Sincerity of conviction and purity of motive will surely gain the day, and even a small minority, armed with these, is surely destined to prevail against all odds.

Keep off from all insincere claimants to supernatural illumination; not that such illumination is impossible, but, my friends, in this world of ours "lust, or gold, or fame" is the hidden motive behind ninety per cent of all such claims, and of the remaining ten per cent, nine per cent are cases which require more the tender care of physicians than the attention of metaphysicians.

The first great thing to accomplish is to establish a character, to obtain, as we say, the প্রতিষ্ঠিতা প্রজ্ঞা (Established Wisdom.) This applies equally to individuals and to organised bodies of individuals. Do not fret because the world looks with suspicion at every new attempt even at spirituality. The poor world, how often has it been cheated! The more the সংসার, that is, the life of the world looks at any growing movement with eyes of suspicion, or, better still, presents to it a semi-hostile front, the better is it for the movement. If there is any truth this movement has to disseminate, any need

it is born to supply, soon condemnation is changed into praise, and contempt converted into love. People in these days are apt to take up religion as a means to some social or political end. Beware of this. Religion is its own end. That religion which is only a means to worldly well-being is not religion, whatever else it may be; and it is sheer blasphemy against God and man to hold that man has no other end than the free and full enjoyment of all the pleasures of his senses.

Truth, purity, and unselfishness—wherever these are present, there is no power below or above the sun to crush the possessor thereof. Equipped with these, one individual is able to face the whole universe in opposition.

Above all, beware of all compromises. I do not mean that you are to get into antagonism with any body, but you have to hold on to your own through weal or woe, and never adjust your principles to others' "fads," through the greed of getting supporters. Your *Atman* is the support of the universe—whose support do you stand in need of? Wait with patience and love and strength; if helpers are not ready now, they will come in time. Why should we be in a hurry? The real working force of all great work is in its almost unperceived beginnings.

Whoever could have thought that the life and teachings of a boy born of poor Brahmin parents in a wayside Bengal village would, in a few years, reach such distant lands as our ancestors never even dreamed of. I refer to Bhagavan Ramakrishna. Do you know that Prof. Max Muller has already written an article on Sri Ramakrishna to the

"Nineteenth Century, and will be very glad to write a bigger and fuller account of his life and teachings, if sufficient materials are forthcoming? What an extraordinary man is Prof. Max Muller! I paid a visit to him a few days ago. I should say, that I went to pay my respects to him, for, whosoever loves Sri Ramakrishna, whatever be his or her sect, or creed, or nationality, my visits to that person I hold as a pilgrimage. মনুষ্যজাতি যে ভক্তান্তে যে ভক্ততমা মতাঃ। (those who are devoted to those who love me—they are my best devotees.)

Is that not true?

The Professor was first induced to inquire about the power behind, which led to sudden and momentous changes in the life of the late Keshava Chandra Sen; and since then he has been an earnest student and admirer of the life and teachings of Sri Ramakrishna. "Ramakrishna is worshipped by thousands to-day, Professor," I said. "To whom else shall worship be accorded, if not to such?" was the answer. The Professor was kindness itself; he asked Mr. Sturdy and myself to lunch with him, and showed us several colleges in Oxford and the Bodleian library. He also accompanied us to the Railway station; and all this he did, because, as he said, "It is not every day one meets a disciple of Ramakrishna Paramahansa." That was really a revelation to me. That nice little house in its setting of a beautiful garden, the silver-headed sage, with a face calm and benign, and a forehead smooth as a child's in spite of seventy winters, and every line in that face speaking of a deep-seated mine of spirituality somewhere behind; that noble wife, the helpmate of his life

through his long and arduous task of exciting interest, over-riding opposition and contempt, and at last creating a respect for the thoughts of the sages of ancient India—the trees, the flowers, the calmness, and the clear sky—all these sent me back in imagination to the glorious days of Ancient India, the days of our *Brahmarishis* and *Rajarishis*, the days of the great *Vanaprasthas*, the days of *Arundhatis* and *Vasisthas*.

It was neither the Philologist nor, the Scholar that I saw, but a soul that is everyday realising its oneness with the *Brahman*, a heart that is every moment expanding to reach oneness with the universal. Where others lose themselves in the desert of dry details, he has struck a well of life. Indeed his heart-beats have caught the rhythm of the *Upanishads* তমেবৈকং জ্ঞানং আত্মানং অন্যা বাচো বিনুশ্ৰুথ (Know yourself and leave off all other talk.)

Although a world-moving scholar and philosopher, his learning and philosophy have only led him higher and higher to the realization of the spirit, his অপর বিদ্যা (Lower knowledge) has indeed helped him to reach the পরা (Higher knowledge). This is real learning. বিদ্যা দদাতি বিনয়ং Knowledge gives rise to humility. Of what use is knowledge if it does not show us the way to the highest ?

And what love he bears towards India ! I wish I had a hundredth part of that love for my own motherland. An extraordinary, and, at the same time, intensely active mind, has lived and moved in the world of Indian thought for fifty years or more, and watched the sharp interchange of light and shade in the interminable forest of Sanskrit literature

with keen interest and heartfelt love, till they have all sunk into his whole soul and coloured his whole being.

Max Muller is a Vedantist of Vedantists. He has, indeed, caught the real soul of the melody of the Vedanta in the midst of all its settings of harmonies or discords—the one light that lightens up the sects and creeds of the world, the Vedanta, the one principle of which all religions are only applications. And what was Ramakrishna Paramahansa? The practical demonstration of this ancient principle, the embodiment of India that is past, and a foreshadowing of the India that is to be, the bearer of spiritual light unto nations. The jeweller alone can understand the worth of jewels; this is an old proverb. Is it a wonder that this western sage does study and appreciate every new star in the firmament of Indian thought, before even the Indians themselves realise its magnitude?

“When are you coming to India? Every heart there would welcome one who has done so much to place the thoughts of their ancestors in the true light,” I said. The face of the aged sage brightened up—there was almost a tear in his eye, a gentle nodding of the head, and slowly the words came out—“I would not return then; you would have to cremate me there.” Further questions seemed an unwarrantable intrusion into realms wherein are stored the holy secrets of man’s heart. Who knows but that it was what the Poet has said:

তছেতনা স্মরতি নুনমবোধপূর্ব্বং ।

ভাবস্থিরানি জননান্তরসৌন্দর্যানি ॥

“He remembers with his mind the friendships of former births, firmly rooted in his heart.”

His life has been a blessing to the world ; may it be many, many years more before he changes the present plane of his existence.

Letter on Paul Deussen.

(Dr. PAUL DEUSSEN OF THE UNIVERSITY OF KIEL,
THE GERMAN VEDANTIST).

More than a decade has passed since a young German student, one of eight children of a not every well-to-do clergyman, heard on a certain day Professor Lassen lecturing on a language and literature new—very new even at that time—to European scholars, namely, Sanskrit. The lectures were of course free ; for even now it is impossible for any one in an European University to make a living by teaching Sanskrit, unless indeed the University backs him.

Lassen was almost the last of that heroic band of German scholars, (for heroic certainly they were,—what interest except their pure and unselfish love of knowledge could German scholars have had at that time in Indian literature ?), the pioneers of Sanskrit scholarship in Germany. The veteran Professor was expounding a chapter of *Sakuntala* ; and on that day there was no one there more eagerly and attentively listening to Lassen's exposition than our young student. The subject matter of the exposition was of course interesting and wonderful, but more wonderful was that strange language, the strange sounds of which, although uttered with all those difficult peculiarities that Sanskrit consonants are subjected to in the mouths of unaccustomed

Europeans, had a strange fascination for him. He came home to his lodgings, but that night sleep could not make him oblivious of what he had heard. A glimpse of a hitherto unknown land had been given to him, a land far more gorgeous in its colours than any he had yet seen, and having a power of fascination never yet experienced by his young and ardent soul.

Naturally his friends were anxiously looking forward to the ripening of his brilliant parts, and expected that he would soon enter a learned profession which might bring him respect, fame, and, above all, the convenience and the decency of a good pay. But then there was this Sanskrit ! The vast majority of European scholars had not even heard of it then ; as for making it pay,—I have already said that such a thing is impossible even now. Yet his desire to learn it was strong. It has unfortunately become hard for us, modern Indians to understand how it could be like that ; nevertheless, there are to be met with in Benares and Nadya and other places even now some old as well as young persons among our *Pundits*, and mostly among the *Sanyasins*, who are mad with this kind of thirst for knowledge for its own sake. Students, not placed in the midst of the luxurious surroundings and materials of the modern Europeanised Hindu, and with a thousand times less facilities for study ; pouring over manuscripts in the flickering light of an oil lamp night after night, which alone would have been enough to completely destroy the eyesight of students of any other nation ; travelling on foot hundreds of miles, begging their way all along, in search of a rare

manuscript or a noted teacher ; and wonderfully concentrating all the energy of their body and mind upon their one object of study, year in and year out, till the hair turns grey and the infirmity of age overtakes them,—such students have not, through God's mercy, as yet disappeared altogether from our country. Whatever India now has as a proud possession has been undeniably the result of such labour on the part of her worthy sons in days gone by ; and the truth of this remark will become at once evident on comparing the depth and solidity as well as the unselfishness and the earnestness of purpose of India's ancient scholarship with the results attained by our modern Indian Universities. Unselfish and genuine zeal for real scholarship and honest earnest thought must again become dominant in the life of our countrymen, if they are ever to rise to occupy among nations a rank worthy of their own historic past. It is this kind of desire for knowledge which has made Germany what she is now—one of the foremost, if not the foremost, among the nations of the world.

Yes, the desire to learn Sanskrit was strong in the heart of this German Student. It was a long up-hill work—this learning Sanskrit ; with him too it was the same world-old story of successful scholars and their hard work, their privations and their indomitable energy,—and also the same glorious conclusion of a really heroic achievement. He thus achieved success ; and now—not only Europe but all India knows this man, Paul Deussen, who is the Professor of Philosophy in the University of Kiel. I have seen Professors of Sanskrit in America

and in Europe. Some of them are very sympathetic towards Vedantic thought. I admire their intellectual acumen and their lives of unselfish labour. But Paul Deussen—or, as he prefers to be called in Sanskrit, *Deva-Sena*—and the veteran Max Muller have impressed me as being the truest friends of India and Indian thought. It will always be among the most pleasing episodes in my life—my first visit to this ardent Vedantist at Kiel, his gentle wife who travelled with him in India, and his little daughter, the darling of his heart,—and our travelling together through Germany and Holland to London and the pleasant meetings we had in and about London.

The earliest school of Sanskritists in Europe entered into the study of Sanskrit with more imagination than critical ability. They knew a little, expected much from that little, and often tried to make too much of what little they knew. Then in those days even such vagaries as the estimation of *Sakuntala* as forming the high water mark of Indian philosophy were not altogether unknown ! These were naturally followed by a reactionary band of superficial critics more than real scholars of any kind, who knew little or nothing of Sanskrit, expected nothing from Sanskrit studies, and ridiculed everything from the East. While criticising the unsound imaginativeness of the early school to whom every thing in Indian literature was rose and musk, these, in their turn, went into speculations which, to say the least, were equally highly unsound and indeed very venturesome. And their boldness was very naturally helped by the fact that these over-hasty and un-

sympathetic scholars and critics were addressing an audience whose entire qualification for pronouncing any judgment in the matter was their absolute ignorance of Sanskrit. What a medley of results from such critical scholarship ! suddenly, on one fine morning, the poor Hindu woke up to find that every thing that was his was gone ; one strange race had snatched away from him his arts, another his architecture, and a third whatever there was of his ancient sciences ; why, even his religion was not his own ! yes—that too had migrated into India in the wake of a Pehlevi cross of stone !! After a feverish period of such treading-on-each-others' toes of original research, a better state of things has dawned. It has now been found out that mere adventure without some amount of the capital of real and ripe scholarship, produces nothing but ridiculous failure even in the business of oriental research, and that the traditions in India are not to be rejected with supercilious contempt as there is really more in them than most people ever dream of.

There is now coming into existence in Europe a new type of Sanskrit scholars, reverential, sympathetic, and learned,—reverential because they are a better stamp of men, and sympathetic because they are learned. And the link which connects the new portion of the chain with the old one is of course our Max Muller. We Hindus certainly owe more to him than to any other Sanskrit scholar in the West, and I am simply astonished when I think of the gigantic task which he, in his enthusiasm, undertook as a young man and brought to a successful conclusion in his old age. Think of this man

without any help, pouring over old manuscripts, hardly legible to the Hindus themselves and in a language to acquire which takes a life-time even in India,—without even the help of any needy *Pandit* whose “brains could be picked,” as the Americans say, for 10 shillings a month and a mere mention of his name in the introduction to some book of “very new researches,”—think of this man, spending days and sometimes months in elucidating the correct reading and the meaning of a word or a sentence in the commentary of Sayana (as he has himself told me), and in the end succeeding in making an easy road through the forest of Vedic literature for all others to go along ; think of him and his work, and then say what he really is to us ! Of course we need not all agree with him in all that he says in his many writings ; certainly such an agreement is impossible. But agreement or no agreement, the fact remains that this one man has done a thousand times more for the preservation, spreading, and appreciation of the literature of our forefathers than any or us can ever hope to do ; and he has done it all with a heart which is full of the sweet balm of love and veneration.

If Max Muller is thus the old pioneer of the new movement, Deussen is certainly one of its younger advanced guard. Philological interest had hidden long from view the gems of thought and spirituality to be found in the mine of our ancient scriptures. Max Muller brought out a few of them and exhibited them to the public gaze, compelling attention to them by means of his authority as the foremost philologist. Deussen, unhampered by any philological learnings and possessing the training of a philosopher

singularly well versed in the speculations of ancient Greece and modern Germany, took up the cue and plunged boldly into the metaphysical depths of the *Upanishads*, found them to be fully safe and satisfying, and then—equally boldly declared the fact before the whole world. Deussen is certainly the freest among Scholars in the expression of his opinion about the *Vedanta*. He never stops to think about the "What they would say" of the vast majority of scholars. We indeed require bold men to tell us bold words about truth in this world ; and nowhere is this more true now than in Europe where, through the fear of social opinion and such other causes, there has been enough in all conscience of the whitewashing and apologising attitude among scholars towards creeds and customs which, in all probability, not many among them really believe in. The greater is the glory therefore to Max Muller and to Deussen for their bold and open advocacy of truth ! May they be as bold in showing to us our defects, the later corruptions in our thought-systems in India, especially in their application to our social needs. Just now we very much require the help of such genuine friends as these to check the growing virulence of the disease, very prevalent in India, of running either to the one extreme of slavish panygerists, who cling to every village superstition as the innermost essence of the *Sastras*, or to the other extreme of denouncers who see no good in us and in our history, and will, if they can, at once dynamite all the social and spiritual organisations of our ancient land of religion and philosophy.

CHAPTER II.

LECTURES.

The Powers of the mind.

[Notes from a Lecture by Swami Vivekananda at Los Angeles, California, Monday Evening, January, 8, 1900.]

Everyone of us has heard of extraordinary happenings, and most of us have even had some personal experience. There has been belief in the supernatural all over the world throughout the ages. I would rather try to begin, to introduce the subject, by telling you certain facts which have come within my own experience. I once heard of a man who, if any one went to him with questions, immediately replied by reading them out of the questioner's mind ; and I was also informed that he foretold events. I was curious, and went to see him with a few friends. Each one of us had something in our minds to ask ; and, to be sure, each wrote it down, enveloped it, and put it in the pocket. As soon as the man saw one of us, he began, really, to repeat those questions, and the answers thereof ; and then he went on writing all those questions and the answers on sheets of paper, and then folded the sheets up, asked me to sign on them, and then put the folded paper in my pocket. He said "Don't look at it ; put it in your pocket." Then he went on, telling :—This was your question ; this is the answer. And so on. This will happen to you, and that will happen to you. It took about an hour. And then he said : "Now, just think

of any word [of a sentence, from any language you like." I thought of a very long sentence from Sanskrit, a language he was entirely ignorant of. He had never heard of that. And he said : "Now, take out the paper", and the last line was that. He had written it an hour before. "In confirmation of what I have written, this man will say this sentence." It was correct. One of my friends, who was with me, had also a similar paper in his pocket. Then, when he was asked, he thought of a sentence in Arabic, which was still further impossible for the man to know ; it was some passage from the Koran.

Another was a physician. He thought of a certain sentence from a German medical book. It was all there.

Several days after that I went to this man again, thinking possibly I was deluded somehow, but I took other friends ; but on both the occasions did he come out wonderfully triumphant.

I was in a city called Hyderabad once upon a time, and I was told of a Brahman who could produce numbers of things, from where, nobody knew. This man was in business there ; he was a respectable gentleman. And I asked him to show me his tricks. It so happened that this man had fever ; and in India there is a general belief that if a holy man puts his hand on a sick man he would be well. This Brahman came to me and said : "Sir, put your hand on my head, so that my fever may be cured". I said ; "Very good ; but you show me your tricks." He promised. I put my hand on his head as desired ; and later, he came to fulfil his promise. Now, this man : he had only a strip of cotton about his loins, we took off

everything else from him. I had a blanket ; I gave him that blanket to wrap himself, because it was cold, and made him sit in a corner—25 pairs of eyes looking at him. And he said : “Now, look, write down anything you want,” and we all wanted fruits that never grew in that country : bunches of grapes, and so on. And we gave him those bits of paper. And there came from under his blanket bushels of grapes, oranges &c.,—such a quantity of fruit came out, that if all that fruit was weighed against the man it would have been twice as heavy as the man. and he asked us to eat the fruits. Some of us objected thinking it was hypnotism—but the man began eating himself—so we all ate. It was all right.

He ended all this by producing a mass of roses. Each flower was perfect, with the dew-drops on the petals, not one crushed, not one injured. And masses ! such a quantity ! When I asked the man for an explanation, he said : “It is all sleight of hand.”

Whatever it be, it seems to be impossible that it should be sleight of hand merely, seeing that the quantity of fruits he brought would have weighed twice as much as he did ; and where could he have got all those things ?

Well, I saw many things like that. Going about India you find hundreds of similar things in different places. These are in every country. Even in this country you will find some such wonderful things. Of course there is a great deal of fraud, no doubt—but then, whenever you see fraud, you have also to say that fraud is an imitation. There must be some truth somewhere that is being imitated ; you cannot

imitate nothing. Imitation must be of something, substantially true.

Now, the question is, that in very remote times in India, thousands of years ago, these facts used to happen, even more than they do to-day. It seems to be that when a country becomes very thickly populated psychical power deteriorates. Given a vast country thinly inhabited, there will perhaps be more of psychical power there. These facts, the Hindoos, being analytically-minded, took up and investigated. And they came to certain remarkable conclusions; that is, they made a science of it. They found out that all these, though extraordinary, are also natural; there is nothing supernatural. They are under laws, just the same as any other physical phenomenon; it is not a freak of nature that a man is born with such powers, but it can be systematically studied, practised and acquired. This science they call the science of Raja Yoga, thousands of people are there that cultivate the study of this science and for the whole nation it has become a part of daily worship.

The conclusion they have reached is that all these extraordinary powers are all in the mind of man. This mind is a part of the universal mind. Each mind is connected with every other mind. And each mind, wherever it is located, is in actual communication with the whole world.

Now, have you ever noticed such a phenomenon as is called thought-transference? A man here is thinking something and that thought is manifested in somebody else in some other place. With preparations, not by chance—a man wants to send a thought to another mind at a distance, and this other mind

knows that a thought is coming, and he receives it exactly as it is thought out. Distance makes no difference. The thought goes, and reaches the other man and he understands it. Now, from this one phenomenon we draw this conclusion : that if your mind were an isolated something here and my mind were an isolated something there and there be no connection between the two, how would it be possible for my thought to reach you ? In the ordinary cases, it is not my thought that is reaching you direct ; but my thought has got to be dissolved into etherial vibrations and those etherial vibrations go into your brain and they have to be resolved again into your own thoughts. Here is a dissolution of thought, and there is a resolution of thought. It is a round-about process ; but in these cases of telepathy there is no such thing ; it is direct.

This shows that there is a continuity of mind, as the Yogis call it. The mind is universal. Your mind, my mind, all these little minds, are bits of that universal mind, little waves in the ocean ; and on account of this continuity we can convey our thoughts directly to one another.

Then, you see, all around us what is happening. The world is one of influence. Part of our energy is used up in the preservation of our own bodies ; beyond that, every bit of our energy is, day and night, being used in influencing others. Our intellect, our spirituality, our virtues, our body, everything, is continuously influencing others ; and so we are being influenced by others. This is going on all around us. Now, to take a concrete example : a man comes - you know he is very learned, his language is beautiful

and he speaks to you by the hours—and he does not make any impression. Another man comes, and he speaks a few words, not well arranged, bad grammar, perhaps ; all the same, he makes an immense impression. Many of you have seen that. It is not always dependent upon the words. Words, even thoughts, are but one-third in speech ; the man is two-thirds. What you call the personal magnetism of the man, that is what goes out and impresses you.

Coming to higher fields than platform work : we see the leaders of mankind. In our family lives there are the heads of families ; some are successful, some are not. Why ? We are always complaining of others. True. The moment I am unsuccessful, I say, so and so is the cause. When husbands and wives quarrel, the husband thinks the wife is to blame and the wife thinks the husband is to blame. But in all these failures, whenever one fails one does not like to confess one's own faults and weaknesses. Each person wants to hold himself faultless and lay the blame upon something else, whatever it be, even a chance. When heads of families fail that way, they ought to ask themselves why is it that some persons guide a family so well and others do not. There, too, you will find that the difference is made by the man—the presence, the personality of the man.

Coming to great works, great leaders of mankind, you will find, always, that it was the personality of the man. Now, take all the great authors of the past, the great thinkers. Really speaking, how many thoughts have they thought ? Take all the writings that have been left to us by the past leaders of mankind ; take each one of their books and appraise them.

The real thoughts, new and genuine, that have been thought within this world up to this time will come within your fist, and no more. Read their books, the thoughts they have left to us. They don't appear to be giants like that ; and yet, we know that they were great giants in their days. What made them so ? Not Simply the thoughts they thought ; neither the books they wrote nor the speeches they made ; it was something else that is now gone : the personality of the men. As I already remarked, man is two-thirds, and his intellect, his thought, is but one-third. This something, the real man, the personality of the men, is running through us. Our actions are but effects ; actions must come when the man is there ; the effect is bound to follow the cause.

The ideal of all education, all training, should be this man-making. On the other hand, we are always trying to finish up the thing. But what do we finish, if there is nothing to be finished ? What use polishing and finishing the outside where there is no inside ? The end and aim of all training is to make this person grow. That person who influences, who throws his magic, as it were, upon his fellow beings, is a dynamo of power, and that is all ; and when that man is ready he can do anything and everything he likes ; put that personality upon anything, it will work.

Now, we see that though this is a fact, no physical laws we know of will explain this. How can we explain it with all chemical and physical knowledge ? How much of oxygen, hydrogen, carbon—how many molecules in different positions, and how many cells, &c &c. can explain this mysterious personality ?

And we still see it is a fact : and not only that, it is the real man ; and it is the man that lives and moves and works ; it is the man that influences, moves his fellow beings and passes out, and his intellect and books and works are but traces left behind. It is the life that always influences. Think of this. Compare the great teachers of religion, with the great philosophers. The philosophers scarcely influenced anybody's inner man and yet, they wrote most marvellous books. The religious teachers on the other hand moved countries in their own lifetime ; the difference was made by personality. In the philosopher it is something which is faintly personal that influences ; in the great prophets it is the direct person. In the one case we touch life, in the other, the intellect. In the one case it was like a torch that went round quickly lighting others. In the other case, it was simply a chemical process, certain chemical ingredients came together and they may gradually combine and under proper circumstances may bring out a flash of light, or may fail.

In every part of life we find this triumph of the person ; and we know, that is the secret of all success. At the same time, we see that it can neither be explained nor grasped by any known physical law.

The science of Yoga claims that it has discovered the laws which guide this person and by proper attention to those laws and methods each one can develop and strengthen his personality. That is one of the great practical things, or that is the secret of all education. This, for instance, would be a universal thing ; in the life of the little householder, in the life of the poor, the rich, the man of business, the spiritual

man, in every one's life, it would be a great thing, the strengthening of this personality. There are laws, very fine, which are behind the physical laws, as we know. That is to say : there are no such realities as a physical world, a mental world, a spiritual world. These are bad use of language. Whatever is, is one. Let us say it is a sort of tapering existence : the thick part is here, and it goes behind ; it tapers and becomes finer and finer and finer ; the finest is what we call spirit ; the grossest, the body. And just as it is here in the microcosm, exactly the same thing in the macrocosm. So this universe of ours is exactly that ; it is the gross external thickness, and it tapers into something finer and finer and finer, until it becomes God.

Now, we also know this : that the greatest power is lodged in the fine, not in the coarse. We see a man take up a huge weight ; we see his muscles swell, and all over his body we see the exertion ; and we think : why, the muscles are powerful things. But what are these muscles ? Nothing at all. Tiny bits of threads brought the power to the muscles ; the moment one of these filaments is cut off from reaching the muscles, why, the muscles would not be able to work at all. Those tiny filaments, they brought the power from something still finer : that brought it from something finer still, thought ; and so on. So, it is the fine that is really the seat of power. Of course we can see the movements in the gross ; when those fine movements took place, we could not see them. When the gross thing moved, we could catch it, and thus comes our power of identifying movements with things which are gross. But all the power

is really in the fine. We do not see any movement in the fine, perhaps because the movement is so intense that we cannot perceive it. The movement of the coarse is much slower, and we have time and rest to understand it; and the fine is moving at such a rapid rate that we have no time to catch it; we cannot; it eludes; and so it seems to us to be no motion. So, this is the utility: that if by any science, any investigation, you are helped once to get hold of these finer forces which are the cause of the expression, the expression itself will be under control. There is a little bubble coming from the bottom of a lake; we don't see it; it is coming all the time; we see it only when it bursts on the surface: so, we can perceive thoughts only after they develop a great deal or after they become actions. And we complain, all the time, that we have no control over our actions, over our thoughts. But how can we have? If we can get control over the fine movements, if we can get hold of the thoughts at the root, before it has become thought, away beyond, before it has become action, then it would be possible for us to control the whole. Now, if there is a method by which we can analyze, investigate, understand and finally grapple with those finer powers, the finer causes, then alone is it possible to have control over ourselves, and the man who has control over his own mind assuredly will have control over every other mind. That is why purity, morality, have been always the object of religion; that is the reason: because purity and morality mean that the man has control over himself. And all minds are the same: different parts of the same Mind. He, who knows one lump

of clay has known all the clay, in the universe. He, who knows and controls his own mind, knows the secret of every mind, and has power over every mind and wants to wield it.

Now, a good deal of our physical evil we can get rid of, if we have control over the fine parts ; a good many worries we can throw off, if we have control over the fine movements ; a good many failures can be averted if we have control over these fine powers. So far, is utility. Yet beyond, there is something.

Now, this is a theory. I would not argue it at any time, but I will simply place before you the conclusion. Each man in his childhood runs through the stages through which his race has come up ; only the race took thousands of years to come up, and the child takes a few years. The child is first the old savage man,—and he crushes a butterfly under his feet. The child is first like the primitive ancestors of that race. As he grows, he passes through different stages until he becomes great and perfect. The child passes through those stages, only swiftly and quickly. Now, take the whole of humanity as a race ; or take the whole of the animal creation, man and all the animals as one whole. There is an end towards which the whole is moving. Let us call it perfection. There are men and women born who anticipate the whole progress of mankind. Instead of waiting and being reborn again for thousands and thousands of years, till the whole human race has attained to that state, they, as it were, rush through it in a few short years of our life. And we know that we can hasten these processes if we be true to ourselves. A number of men, without any culture, if they be left upon an

island, given some food, some protection for their bodies, they will gradually go on and on, evolving higher and higher stages of civilization. We know, also, that this growth can be hastened. We help the growth of trees, do not we? Left to nature they would have grown, only they would have taken more years: we help them; and bring things to pass in shorter time than they would otherwise take. We are doing all the time around us the same thing: hastening the growth of things by artificial means. Why cannot we hasten the growth of man? We can do that as a race. Why do we send teachers to Europe? Why do other people send teachers to Europe? Why are teachers sent to other countries? We can by all these means hasten the growth of races. Now, cannot we hasten the growth of individuals? We can. Can we put a limit to the hastening? We cannot say how much a man can grow in one life. You have no reason to say: thus much a man can do and no more. Circumstances can hasten him wonderfully. Can there be any limit until you come to perfection? So, what comes from that? That a perfect man, that is to say, the man who is to come of this race, say, millions of years hence, that man can come to-day. And this is what the Yogis say: that all these great incarnations and prophets are such men; that they reached perfection in this one life. We have had such men at all periods of the world's history and at all times. Well, even recently there was such a person that lived the life of the whole human race and has gone out at the other end,—even in this life. Even this hastening of the growth must be under laws. Suppose we can investigate

these laws and understand the secrets thereof and apply these laws to our own need : it follows that we grow. We hasten our growth, we hasten our development, and we become perfect, even in this life. This is the higher part of our life, the study of the mind and its powers. The science of the study of mind and its powers has this as its real end. The others,—helping John and Mrs. John to keep quiet and not quarrel, or not to worry when babies cry, etc., get a little bodily help and a little money, or more, are mere details.

The utility of the science is this : to bring out the perfect man, and not let him wait and wait for ages, just a plaything in the hands of the physical world, like a log of driftwood going on from this wave to that wave tossing about the ocean. Instead of that, the science wants you to be strong, take the work in your own hand, instead of leaving it in the hands of nature, and finish your own earthly life. That is the great idea.

Man is growing in knowledge, in power, in happiness. Continuously, we are growing as a race. We see that is true ; perfectly true. Is it true of individuals ? To a certain extent, yes. But yet, again comes the question : Where do you fix the limit ? Now, I can see only at a distance of so many feet. I have seen another man close his eyes and say what is happening in another room. If you say you do not believe in it, in three weeks that other man can make you see the same. It can be taught to anybody. In three weeks you will see what is happening in another room, with eyes closed ; and then you will believe that such things are true. Some

persons, in five minutes, can be made to read what is happening in another man's mind. These are no jokes : the facts can be demonstrated. Now, these little bits you have seen yourselves, you can verify the truth of them yourselves.

Now, if these little things are true, where do you put the limit as to how much more powerful a man can be ? If a man can read what is happening in another's mind in the corner of this room, why not in the next room ? why not in India ? why not in England ? We cannot say why not. We dare not say that it is not so. We can only say : we do not know. Scientists, the material scientists, you know, they have no right to say why not ; they can only say : "We do not know." That is all they can say about it. Science has to collect facts ; generalize upon facts ; deduce principles and deduce the truth : that is all. But if we begin by denying the facts, how can a science progress ? There would be no science. Now, these are facts. It can be observed any day. Any one who wants to know about these facts, can know it.

There is therefore no end as to how much power a man can get. This is the peculiarity of the Indian mind. You know what we call modern sciences had all their origin in India. Mathematics and other sciences began there. You are even to-day counting —1, 2, 3, etc. to zero, in Sanskrit letters.

A, b, c, d, are Sanskrit letters, exactly the same ; they were only brought to Europe by others ; Algebra also originated in India.

The Indians knew of gravitation thousands of years before Galileo was born. You see the peculiarity,

This one subject of man and his mind absorbed all their interest ; and it is so enticing. Why should I take a round-about road ? To go to a place there is a straight road and a round-about road. One, who takes the round-about road, cannot go by the straight road. For instance : if I can move this chair just by ordering it to move out of the way ; if I can do that, why should I go to the round-about way of paying somebody something or inventing a machine to take the chair up, and so on ? Now, the Indian mind at that period of Indian history became so thoroughly persuaded that the mind can do anything and everything just according to law, and it can be studied. Charms, certain powers, and all that were nothing extraordinary, but a regularly-taught science, just as the physical sciences before that. Such a conviction in these things came upon the race. Physical sciences nearly died out. And the one thing that came before them : Yogis and whole sects of them making all sorts of experiments ; some people there making experiments of light : how a little light of different colors will make changes in your body ; they wore a certain colored cloth ; lived under a certain color, ate a certain colored food. All sorts of experiments were made.

Other people made experiments in sounds : stopped their ears, then they unclosed their ears and so on.

Others experimented in scent.

The whole idea is to get at the basis ; reach the fine parts of the thing. And some of them really show most marvellous powers. Many of them were trying to float in the air or pass through the air. And

what will you think of this, if I tell you a story which I heard from a man? I would not name him, but every one knows him; a great scholar of the West. He mentioned it to me himself. He dares not say this in public. This the Governor of Ceylon told him, it seems; that a very acute man actually at a performance brought in a girl and made her sit upon a stool, made of sticks crossed; and the girl seated herself crosslegged upon that stool; and when she had been seated for a time, they began to take out, one after the other, these cross bars: and when everyone was taken out, the girl was floating in the air; and in this the Governor thought there was some trick, so he drew his sword and violently passed it under the girl: nothing was there. Now, what are these things? Nobody pretends that of magic or something wonderful. That is the peculiarity. No one would tell you that these things do not exist. That is an everyday matter of course. So, these things are, and these things are growing. You know what the Hindu would say—even when he has to fight an enemy—"Oh, one of our Yogis will come and drive the whole lot out!" It is the extreme belief in the race. What power is there in the hand or the sword? The power is all in the spirit.

Now, these are marvellous enough; and this, if true, is temptation enough for the mind to exert its highest. But, as with every science, it is very difficult to make any great achievement. So with this and much more. But unfortunately, the general public has an idea that religion and other things can be got just for fun.

How many are the years you take to make a

handful of money ! Think of that. How many are the years you take to learn electrical science or engineering or anything of the kind ? And then you work all the rest of your life. But, mind you, most of the other sciences are dealing with things that do not move, that are stationary. You can analyze the chair, the chair does not fly from you. But this science deals with the mind, which is continuously flying off from you ; the moment you want to study it, it has gone. Here the mind stands in one posture ; then, it has changed the posture and it becomes something else : changing, changing, changing. In the midst of all this change it is to be studied, understood, grasped, controlled. How much more difficult is this science, then ! Just think of that. So, it requires rigorous training. That is why I say it is no fun. People ask me, why don't I give practical lessons. Why, it is no joke. I stand upon this platform. You go home, and find no benefit, nor I ; then, in fifteen days you say, it is all bosh ;—because you wanted to make a bosh of it, and you did it. I don't know anything of this science but for the least bit that I gained, I had to work for thirty years of my life, and six years I have been telling people the little bit that I know. It took me thirty years to learn it ; thirty years of hard struggle. Sometimes I worked at it twenty hours during the twentyfour ; sometimes I slept only one hour in the night, and that was all ; sometimes I worked whole nights ; sometimes I had to go and live in places where there was almost not a sound, not a breath ; sometimes I had to live in caves. Think of that. And I know nothing ; have not even touched the hem of the garment of this science. Only,

I can understand that it is true and vast and wonderful.

Now, if there is any one amongst you who really wants to study, you must have to start with that sort of determination ; the same as he puts, and even more than what he puts, in any other business of life.

And what an amount of our attention does a business require ! and how rigorous a task-master it is ! If the father dies, mother dies, wife dies, child dies, the business does not stop ! Think of the rigorous task-master ! We go shivering, the heart breaking, still to the place regularly, and every hour of work is a pang ; must have to ; and that is business, and we are quite satisfied ; we think it is just ; we think it is right.

Now, this science calls for more than any business can ever require, and I have shown you the reasons why. Business is nothing ; many men can succeed in business ; very few in this, properly. Just mark that. Because, it is easier to succeed in business ; much easier. Suppose a man struggles thirty or forty years that way to obtain light in something : couldn't he make a handful of dollars if he worked hard at it all the time ? Certainly he could. So, it requires much more strength, much more energy.

Of course, then, it depends upon the particular constitution of the person who is studying it. As in business : all may not go to business ; all can make a living, no doubt. He gets something, the man who gets just a bare living ; the man who just gets a glimpse, can no more doubt that there have been giants when compared with him.

This is the outline, and the scope of this science.

For the general public and for the common interest, it is enough to understand the whys and wherefores of it. At present, enough to understand that this science can be backed with as much reasoning as or more reasoning than is necessary for any other science to stand backed with. If it is thought that, ignorant people in some race, in some country, rejected it in the world, without any ground, reasoning, or judgment, their opinion counts for nothing. It stands upon its own feet and its own light and challenges comparison with everything else. There have been charlatans, there have been magicians, there have been cheats, and more here than in any other field. Why ? For the same reason that there are so many charlatans and cheats in business life and the more profitable the business, the more, the number of charlatans and cheats. And that is no reason that the business is no good. Because there have been cheats of traders, therefore, it is not proved that all traders are liars. Neither does this. And then : it is good intellectual gymnastics to go through all the reasonings, and then, a great satisfaction intellectually to hear of things wonderful, and all that. But beyond that, if any one of you really wants to learn anything more, attending lectures would not do. These things can never be taught in lectures. None can do that. This is life : and life can only convey life ; hard training. And if there is any one amongst you really determined to learn it, I will be very glad to help him.

Well, I am very sorry to announce that, for several reasons, it has been thought best to drop this course of lectures altogether ; so, of this course, this is the first and the last.

I am very thankful to you for all your kindness, and am so sorry that it should have to be dropped, but it has to be and there is no way out.

Christ, the Messenger.

[Notes from a lecture delivered by Swami Vivekananda at Los Angeles, California in 1900.]

The wave rises on the ocean ; there is a hollow. Again another wave rises, perhaps bigger than the former, to fall down again ; similarly, again to rise—driving onward. In the march of events, we notice the rise and the fall. And we generally look towards the rise, forgetting the fall. Both are necessary. Both are great.

This is the nature of the universe. Whether in the world of our thoughts, of our relations, whether in society, or in our spiritual affairs, the same movement of succession, of rises and falls, is going on. Hence the liberal ideals, great predominances in the march of events, are marshalled ahead, to sink down ; as it were, to digest, to ruminate, over the past ; to adjust, to conserve, to gather strength for a rise once more and a bigger rise.

The history of nations, also, has been like that. The great soul, the Messenger we are to study this afternoon, came at a period of the history of his race which we may well designate as a great fall. You catch only little bits of glimpses here and there of the stray records that have been kept of his sayings and doings ; for, verily it has been said well that the doings and sayings of that great soul would fill the world if they had been all written down. And these

eighteen months of his ministry were like one compressed, concentrated age, which it has taken *nineteen hundred* years to unfold, and—who knows how long yet it will take ?

You and I, little men, we are simply the recipients of just a little energy. A few minutes, a few hours, a few years at best, are enough to spend it all out, to stretch it out, as it were, to its fullest strength, and we are gone for ever. But mark this giant that came : centuries and ages pass ; yet the energy that he left upon the world is not yet stretched, not yet expended to its full. It goes on, almost adding new vigor as ages roll on.

Now, what you see in the life of Christ is the life of all the past. The life of every man is, in a manner, the life of the past. It comes to him through heredity, through surroundings, through education, through his own reincarnation,—the past of the race. In a manner, the past of the earth, the past of the whole world, is there upon every soul. What are we, in the present, but a result, an effect in the hands of that infinite past ? What are we but floating wavelets in the eternal current of events, irresistibly moved forward and onward and incapable of rest ?

But you and I are only little things, bubbles. There are some giant waves, always, in the ocean of affairs ; and in you and I, the life of the past race has been embodied only a little ; but there are giants who embody, as it were, almost the whole of the past and who stretch out hands for the future. These are the sign posts of the march of humanity, here and there, gigantic, their shadow covering the earth ; they stand undying eternal ! Here they are, verily. As

it has been said by the same Messenger : "None hath seen God ; but they have seen the Son." And that is true. And where to see God but in the Son ? It is true that you and I, the poorest of us, the meanest, even embody that God, even reflect that God. The vibration of light is everywhere omnipresent ; but we have to strike out the light of the lamp there, and then we human beings see that he is omnipresent. The omnipresent God of the universe cannot be seen until he is reflected by these giant lamps of the earth : the prophets, the mangods, the incarnations, the embodiments of God.

Just think of this. Well, all know that God exists, and yet we don't see him, we don't understand him. Take one of these great messengers of light ; compare his character with the highest ideal of God you ever formed and you find that your God falls low and that that character rises. You cannot even form of God a higher ideal than what the actually embodied have practically realized, laid before us as an example. Is it wrong, therefore, to worship these as God ? Is it a sin to fall at the feet of these man-gods, and worship them as the only divine beings in the world ? If they are really, actually, higher than all my conception of God, what harm that they should be worshipped ? Not only is there no harm, but it is the only possible and positive way of worship. Try however you may ; by struggle, by abstraction, by whatsoever method you may ; but so long as you are a man in the world of man, your world is human, your religion human, and your God human. And that has got to be. And who is not practical enough to take up an actually existing thing, and

give up something which he cannot grasp, which is an abstraction, away distant and difficult of approach except through a concrete medium. Therefore, these incarnations of God have been worshipped in all ages and everywhere.

This afternoon we are to study a bit of the life of the incarnation of the Jews. The Jews were in that state which I call a state of fall, between two waves : a state of conservatism, a state where the human mind is, as it were, tired for the time being of moving forward, and is taking care only of what is there already ; a state when the attention is more upon particulars, upon details, than upon great, general and bigger problems of life ; a state of realisation, rather than of towing ahead ; a state of suffering more than of doing.

Mark you, I do not blame this state of things. We have no right to criticise it. Because, had it not been for this fall, the next rise, which was embodied in Jesus of Nazareth, would have been impossible. The Pharisees and Sadducees might have been vulgar ; the Pharisees and Sadducees,—why, they might have been doing things which they ought not to have done ; they might have been, even, hypocrites ; but whatever they were, these parties, (representing Judaism) were the very cause of which the Messenger was the effect. The Pharisees and Sadducees were the very impetus which comes out, at the other end, as the gigantic brain of Jesus of Nazareth.

The attention to formulas, to forms, to every day details of religion, to rituals, may sometimes be laughed at, but within them is strength. Many times in the rushing forward we lose much strength. As

a fact, you know that the fanatic is stronger than the liberal man. Even the fanatic, therefore, has one great virtue : he conserves energy, a tremendous amount. As with the individual, so with the race, is energy gathered to be conserved. Hemmed in all around by external enemies ; driven to focus in a center, by the Romans, by the Hellenic tendencies in the world of intellect, by waves from Persia and India and Alexandria ; hemmed in physically, mentally, morally, there stood the race with an inherent, conservative, tremendous strength, which their descendants have not lost even to-day. And the race was forced to concentrate all its energies upon that one focus Jerusalem and Judaism ; and, like all power when it is once gathered, it cannot remain collected ; it must expend and expand itself. There is no power on earth which you can keep long confined within a narrow limit. You cannot compress it longer, to allow of expansion at a subsequent period.

And this concentration of energy amongst the race, the Jews, found its expression at the next period, in the rise of Christianity. The gathered streams collected into a head. Gradually, all these little streams came and joined together, became a surging wave ; and on the top of that wave we find standing the character of Jesus of Nazareth. Every prophet, thus, is a creature of his own times ; the creature of the past of his race ; and he, himself, is the creator of the future. The cause of to-day is the effect of the past and the cause for the future. Thus stands the Messenger. In him was embodied all that was the best and greatest in his own race ; the meaning, the life, for which that race had struggled

for ages ; and he, himself, is the impetus for the future, not only to his own race but to unnumbered other races of the world.

We must bear another fact in mind : that my standpoint of view of the great prophet of Nazareth would be one of the Orient. Many times you forget, also, that the Nazarene himself was an Oriental of Orientals. With all your attempts to paint him with blue eyes and yellow hair, still the Nazarene was an oriental. The similes, the imageries, in which the Bible is written ; the scenes, the locations, the attitudes, the groups ; all that poetry and symbol, talk to you of the orient : of the bright sky, of the heat, of the sun, of the desert, of the thirsty men and animals ; of wells and men and women coming with pitchers on the head, to fill at the wells ; of the flocks, of the ploughmen, of the cultivation that is going on ; of the mill and wheel, of the mill pond, of the mill stones :—all these are to-day in Asia.

The voice of Asia has been the voice of religion. The voice of Europe is the voice of politics. Each is great in its own sphere. The voice of Europe is the voice of ancient Greece. To the Greek mind, his immediate society was all in all. Beyond that, it is Barbarian :—none but the Greek has the right to live ;—none else. Whatever the Greeks do is right and correct ; whatever else there exists in the world is neither right nor correct nor should be allowed to live. It is intensely human in its sympathies ; intensely natural ; intensely artistic, therefore. The Greek man lives entirely in this world. He does not care to dream. Even his poetry is practical. His gods and goddesses are human beings ;—in exactly

human, with all human passions and feelings almost as it is with one of us. He loves what is beautiful ; what is beautiful in nature ; but, mind you, it is always the external nature : the beauty of the hills, of the snows, of the flowers ; the beauty of forms and of figures ; the beauty in the human face, and, more, in the human form. That is what the Greeks liked ; and the Greeks, being the teachers of all subsequent Europeanism, this is the voice of Europe.

There is another type in Asia. Think of that vast, huge continent, whose mountain tops go beyond the clouds, almost touching the canopy of heaven's blue ; a rolling desert, thousands upon thousands of miles, where we cannot get a drop of water nor a blade of grass will grow ; forests interminable, rivers rolling down like fresh sea into the ocean. In the midst of all these surroundings, the oriental love of the beautiful and of the sublime took another turn. It meant inside, and not outside. There is also the thirst for nature ; and there is also the same thirst for power ; there is also the same thirst for excellence, the same idea of Greek and Barbarian : but it has become a huger circle. In Asia, even to-day, birth or color or language never makes a race. That which makes a race is its religion. We are all Christians ; we are all Mohammedans ; we are all Hindus, or all Buddhists. No matter if a man is a Chinaman, or the other Buddhist is a man from Persia, they think that they are brothers, because of their religion. Religion is the tie, the unity of humanity. And then, the Oriental, for the same reason, is a visionary, is a dreamer born. The ripples of the waterfalls, the songs of the birds, the beauties of the sun and moon

and the stars and the whole earth, are pleasant enough ; but they are not sufficient for the oriental mind. He wants to dream a dream beyond. He wants to go beyond the present. The present, as it were, is nothing to him. And it (the orient) has been the cradle of the human race for ages. And all the vicissitudes of fortune are there. Kingdoms succeeding kingdoms ; empires succeeding empires ; human power, glory and wealth, all rolling down there : a Golgotha of power, and learning. That is the orient : a Golgotha of power, of kingdoms, of learning. No wonder the oriental mind looks with contempt upon the things of this world and naturally wants to see something that changeth not, something which dieth not, something which in the midst of this world of misery and death is eternal, joyful, undying. An oriental prophet never tires of insisting upon these ideals : and, as for prophets, you may also remember that without one exception all the Messengers were Orientals.

We see, therefore, in the life of this great messenger of life, the first watchword : "Not this life, but something higher" ; and, like the true son of the orient, he is practical in that. You people of the West are practical in your own departments : in military affairs, in managing political circles,—you are very practical. There, perhaps, the oriental is not ; but he is practical in his own field : he is practical in religion. If he preaches a philosophy, tomorrow there are hundreds who will struggle their best to make it practical in their lives. If a man preaches that standing on one foot would lead to salvation he will immediately get five hundred to stand,

on one foot, just for salvation. You may call it ludicrous ; but mark you, beneath that is their philosophy,—that intense practicality. In the West, plans of salvation mean intellectual gymnastics,—never to be worked up, never to be brought into practical life. The preacher who talks the best is the greatest preacher.

So, Jesus of Nazareth, we find him, in the first place, the true son of the Orient—intensely practical. He has no faith in this world and all its belongings : it is evanescent : it goes. No need of text-torturing, as is the fashion in the West in modern times ; no need of stretching out texts until they will not stretch more. Texts are not India-rubber, and even that has its limits. Now no making religion pander to the same sense-vanity of the present day.

Mark you, let us be all honest. If we cannot follow, let us confess our weakness ; but do not degrade the ideal, say, I do not try to pull the ideal down. One gets sick at heart when the different accounts of his life that the Western people give are true. I do not know what he was not ! One would make him a great politician, stumping the country for a Presidential election ; another, perhaps, would make of him a great military general ; another, a great patriotic Jew, and so on.

Well, but the best commentary on the life of a great teacher is his own life. Is there any warrant in the books for all such assumptions ? "The birds have their nests, and the beasts have their lairs, but the son of Man hath nowhere to lay down his head."

But you cannot do that. Confess and be quiet ; but don't try to torture texts.

That is what he says is the only way to salvation ; he lays down no other.

Let us confess in sackcloth and ashes that we cannot do that. We still have fondness for "me" and "mine." We want property, money, wealth. Woe unto us ! Let us confess ! and do not put to shame that great Teacher of Humanity ! He had no family ties. Do you think that that man had any physical ideas in him ? Do you think that this mass of light, this God and Not-man, came down so low, as to be the brother of animals ? And yet, they make him preach all sorts, even of low sexual things. He had none ! He was a soul ! Nothing but a soul, just working, as it were, a body, for the good of humanity ; and that was all his relation to the body. Oh, not that ! In the soul there is neither man nor woman. No, no ! The disembodied soul has no relationship to the animal, no relationship to the body. The ideal may be high : away beyond us. Never mind : it is the ideal. Let us confess it is so ;—but we cannot approach it yet.

There he was. No other occupation in life ; no other thought except that one, that he was a Spirit. He was a disembodied, unfettered unbound spirit. And not only so, but he, with his marvellous vision, had found that every man and woman whether of Jew or of Gentile, whether he was a rich man or poor man, whether a saint or a sinner, was the embodiment of such an undying Spirit as was his own. And therefore the one work his whole life showed was calling

upon them to realize their own spiritual nature. "Come up," he says ; "and give up these low and vile dreams that you are low and that you are poor. Think not, as slaves ; that you are tyrannized over and trampled ; for within you is something that can never be tyrannized over, never be trampled, never be troubled, never be killed. Thou art the Son of God ; man, immortal ; a spirit." "Know," he declared, "the Kingdom of Heaven is within thee." "I and my Father are one." Dare you stand and say that ? Not only, "I am the Son of God" ; but if I am ~~enough~~ enough, I will, also find in the heart of my heart, "I and My Father are one." That was what Jesus of Nazareth said. He never talks of this world and of this life. Nothing to do with it ; except that he wants to get hold of the world as it is, give it a push and drive it forward and onward, till the whole world has reached unto the effulgent Light of God : till everyone has realized his spiritual nature, death is vanquished and misery is banished.

We know the different stories that have been written about Him. We know the scholars and their writings, we know the higher criticism ; we know all that has been done by study, and all that ; we are not here to discuss how much of the New Testament is true ; we are not here to discuss how much of that life is historical. It does not matter at all whether the New Testament was ever written within five hundred years of this event : no ; it doesn't matter, even, how much of that life is true. But there is something behind. Even to imitate, we want something to imitate. To tell a lie, you have to imitate a truth and that truth is a fact. You cannot imitate

that which never existed. You cannot imitate that which you never perceived, can you ?

But there must have been a nucleus ; a tremendous power that came down ; a marvellous manifestation of power ;—and of that we are speaking. So, therefore, we are not afraid of all the criticisms of the scholars. It stands there. I, as an oriental, if I am to worship Jesus of Nazareth, there is only one way left to me : to worship him as God and nothing else. Think of that.

No right to worship, do you mean to say ? Bring him down to all political ideas, and simply to pay him a little respect, as one of the Presidents of the United States, or something else ? Why should we worship at all ? Our writers say,—

“These great children of light, who manifest the light themselves, who are light themselves, they being worshipped become, as it were, one with us and we become one with them.”

For, you see, in three ways man perceives God : at first, the low intellect, the little uneducated man, undeveloped ; with him, God is far away, up in the heavens somewhere, sitting there on a throne. He is a great judge ; he is a fire ; he is a terror. Now, that is good, for there is nothing bad. You must remember that humanity travels not from error to truth, but from truth to truth. It may be, if you like it better, from lower truth to higher truth ; but never from error to truth. Suppose you start from here and travel towards the sun in a straight line. From here the sun looks only small in size. Suppose you go forward a million miles : the sun will be much bigger ; and so on and on. At every stage

the sun is becoming bigger and bigger. Suppose twenty thousand photographs have been taken of this very sun, from the different standpoints : those twenty thousand when looked upon will certainly differ each from the other. But can you deny that each is a photograph of the same sun ? So all forms of religion, low or high, are just different stages toward that eternal state of light which is God himself. Some embody a lower view, some a higher, and that is all the difference. Therefore, the religions of the unthinking masses must be, and have always been, all over the world, of a God who is outside of the universe ; who lives in Heaven ; who governs from that place ; who is a punisher of the bad and rewarder of the good, and so on.

As man advanced, he began to feel that God was omnipresent, that God must be in us, that God must be everywhere. He is not a distant God. He is clearly the Soul of our souls. As my soul is moving my body, so that which you call God is the mover, even, of my soul. Soul within soul.

And a few individuals who had developed enough and were pure enough, went farther. At last, they found God. Says the New Testament : "Blessed are the pure in spirit, for they shall see God." And, at last, they found God : they, themselves, and the Father were one.

You find all these three stages taught by the Great Teacher in the New Testament. You see the common prayer :—mark you it is the "common prayer" because it is for the masses, for the uneducated, for the illiterate—"Our Father which art in Heaven,

hallowed be Thy Name" and so on; a simple, material, ignorant child's simple prayer.

To a higher circle, to those who had grown a little higher, here you have another teaching: "For, as I am in thee, and ye in me, so we are all one in the Father." Do you remember that?

And then, when the Jews asked him what he was, he declared that he and his father were one; and the Jews thought that that was blasphemy. "What do you mean by that?" "That has been also told by your old prophets: know ye not that ye are gods?"

Mark the same three stages; it is easier for you to begin with the first and end with the last.

All these are there. But the Messenger had come to show the path. It is not in forms that the spirit is; it is not in all sorts of vexatious and knotty problems of philosophy that you know the spirit. Better you had no learning; better you never read a book in your life. These are not at all necessary for salvation. Nor wealth nor position nor power; no, not even learning; but what is necessary is that one thing: "Blessed are the pure in spirit," for the spirit in its own nature is pure. How else can it be? It is of God; it has come from God. In the language of the Bible, "It is the breath of God"; in the language of the Koran, "It is the soul of God." Do you mean to say that the Spirit of God can be impure, ever? But, alas, it has been, as it were, covered over with the dust and dirt of ages,—our own work of good and evil; various works which, were not correct, which were not true, have covered the same spirit with the dust and dirt and ignorance of ages. It is only required to clean away this dust and dirt,

and there it is : it shines immediately. "Blessed are the pure in spirit for they shall see God." "For the Kingdom of Heaven is within." It is there. "Where goest thou to seek for the Kingdom of God?" says Jesus of Nazareth. "It is there, inside you." Cleanse the spirit, and it is there. It is already yours. What is not yours, how can you get it? It is yours by right : yours. You are the heirs of immortality, sons of your Eternal Father.

This is the great lesson of the Messenger. And the other great lesson, which is the basis of all religion, is renunciation. Now what makes the spirit pure? Renunciation. "Give up all that thou hast and follow me," he said to Nicodemus. Nicodemus fled. He durst not give up. We are all more or less like that. The Voice is going on day and night. In the midst of our pleasures and joys, in the midst of worldly things, we think that we have forgotten everything else. There is the pause of a moment and the Voice rings in the ear : "Give up all that thou hast and follow me" ; "For him that giveth up this life, he findeth the life immortal." There it is. In the midst of all our weakness there is a moment of pause and the Voice rings : "Give up all that thou hast ; give it to the poor and follow me." This is the one ideal he preaches, and this has been the ideal preached by all the great prophets of the world ; renounce. What is meant by this renunciation? There is only one ideal in morality : unselfishness. Be selfless. The ideal is perfect unselfishness. When a man is struck on the right cheek, he turns to him that hit him also. When a man carries off another's coat, he takes away his cloak also.

But we work as best we can, without dragging the ideal down. Let us confess that here is the ideal : when a man has no more self, no possessions, nothing to call me or mine, given up entirely himself, destroyed himself, he is nothing, and he is not himself, in that man is God Himself ; for the self-will is gone, crushed out, annihilated. That is the ideal man. We cannot reach that yet : yet, let us worship the ideal ; and slowly, with faltering steps it may be, struggle to reach the ideal. May be to-morrow, may be a thousand years hence, but that ideal has to be reached. For it is not only the means, but it is the end. It is salvation itself to be unselfish, perfectly selfless, for the man dies, and God alone remains.

One more point. All the teachers of humanity are unselfish. Suppose here were Jesus of Nazareth teaching ; and a man came and told him : "What you teach is beautiful ; I believe that it is the way to perfection, and I am ready to practise it ; but, mind you, I will have nothing to do with you or your name," what would be the answer of Jesus of Nazareth ? "Certainly ; go on, brother, be good ; advance onward. I do not care whether you give me the credit or not. I never have been a shop-keeper. I don't trade in religion. These are truths, and truth is nobody's property. Nobody can patent truth. Truth is God Himself. Go on." But what the disciple says now is :—"No matter whether you practise the teachings or not. Do you give credit to the Man, or not ? If you credit the Master, you will be saved ; if not, that is very hard for you." And thus the whole thing was developed, and all the struggle and fight is just that. They do not know

that in imposing that difference they are, in a manner, bringing shame to the very man they want to honour—the very man that would have shrunk with shame at such an idea. What did he care if there was one man in the world that remembered him, or not? He had to deliver his message. He did it, and went away. And twenty thousand times, if he had twenty thousand lives he would give them up, for the poorest man in the world if he had to be tortured millions of times, for a million samaritan women, and if for each one of them the sacrifice of his own life would be the only condition of salvation, he would have done it, and without having his name known to a single man afterwards. Quiet, unknown, silent, would he work, just as the Lord works. Just think of the disciples!—whether good or bad. I may be a perfect man: perfectly unselfish;—it does not matter:—“You must give credit to our Teacher, to our Saint; else, you are no body.” Why? What is the origin of this superstition, this misery? They think that the Lord can manifest himself only once; once alone. There is the whole mistake. God manifests himself in man to you. But throughout nature what happens once must have been happening, and must happen always. There is nothing in nature which is not bound by law; and that means, whatever happens once must go on and must have been going on.

In India they have the same idea of incarnations of God, but here is one of their great incarnations, Krishna, whose sermon, the Bhagavad Gita, some of you have read, and you would mark the passage: “Whenever virtue subsides and immorality prevails, whenever the world is going down, I come to help it

forward ; and thus I am doing from time to time and place to place. Therefore, wherever thou findest a great soul of immense power and purity struggling to raise humanity, know that I am there, and fall down and worship."

Let us, therefore, find God not only in Jesus of Nazareth, but in all the great ones that have preceded him, in all that came after him, and all that are yet to come. Our worship is unbounded and free. They are all manifestations of the same Infinite God. They were all pure, unselfish ; they struggled, and gave up their lives, for us, poor human beings. They all and each of them bore vicarious atonement for every one of us, and also for all that are to come hereafter.

In a sense, you are all, every one of you, one of these prophets, bearing the burden of the world on your own shoulders. Have you ever seen a man, who is not quietly, patiently, bearing his or her little burden of life ? The great prophets were giants—they bore a gigantic world on their shoulders. We are punies and pigmies, and yet, we are doing the same task ; in our little circles, in our little homes, our little crosses we are bearing. There is none so evil, none so bad, who has not some cross somewhere. There is no soul in the world but has a skeleton hanging behind ; and with all our mistakes, with all our evil deeds and evil thoughts, there is still the golden thread somewhere, there is one bright spot somewhere, in which we are always in touch with the divine. For, know for certain, the moment that the touch of the divine is lost, there would be annihilation. And because none is going to be annihilated, there is always in the heart of our hearts, however low and degraded we may be, there

is somewhere one little circle of light which is in constant touch with the divine.

Thus, our salutations go to all the past prophets, whose teachings and lives we have inherited, whatever might have been their race or clime : our salutations go to all those men and women, god-like, who are working to help humanity, whatever be the race, the color or the birth. Our salutation to those who are coming in the future, living Gods, working unselfishly for our descendants.

The Influence of Spiritual Thoughts of India in England.

Swami Vivekananda presided as follows over a meeting in which the Sister Nivedita (Miss Noble) delivered a lecture on the Influence of spiritual thoughts of India in England on the 11th March, 1898, at the Star Theatre, Calcutta :—

Swami Vivekananda in rising to introduce Miss Noble was loudly cheered and he said :—Ladies and Gentlemen,—When I was travelling through the Eastern parts of Asia one thing specially struck me—that is, the prevalence of Indian spiritual thought in Eastern Asiatic countries. You may imagine the surprise with which I noticed written on the walls of Chinese and Japanese temples our celebrated symbols *Om Namo*, and possibly it will please you all the more to know that they are all in Bengali characters even in the present day, standing as a monument of missionary energy and zeal displayed by our forefathers of Bengal. (Cheers).

A part from these Asiatic countries the work of

India's spiritual thoughts is so widespread and clear that even in Western countries, going deep below the surface, I found traces of the same influence still present. It has now become an historical fact that the spiritual ideas of the Indian people travelled towards both the East and the West in days gone by. Everybody knows now how much the world owes to India's spirituality, and what a potent factor in the present and the past of humanity have been the spiritual powers of India. These have taken place in the past. I find another most remarkable phenomenon, and that is, that the most stupendous powers of civilization and progress towards humanity and social progress have been effected by that one wonderful race—I mean the Anglo-Saxon. I may go further and tell you that had it not been for the power of the Anglo-Saxons we would not have met here to-day to discuss as we do, the influences of our Indian spiritual thoughts. And coming towards our own country, coming from the West to the East, I find the same Anglo-Saxon powers working here with all their defects and peculiarly characteristic good features, to see that at last the grand result is achieved. The British idea of expansion and progress is forcing us up, and let us remember that the civilization of the West has been drawn from the fountain of the Greek, and that the great idea of Greek civilization is that of *expression*. In India, we *think*—but unfortunately sometimes we think so deep that there is no power left for expression. Gradually therefore it came to pass that our force of expression did not manifest itself before the world, and what is the result of that? The result is this—we worked

to hide everything we had. It began first with individuals as a faculty of hiding, and it ended by becoming a national habit of hiding—there is such lack of power of expression with us that we are now considered a dead nation. Without expression, how can we live? The backbone of Western civilization is “expansion and expression.” This side of the work of the Anglo-Saxon race in India to which I draw your attention is calculated to rouse our nation once more to express itself—and is exciting it to bring out its hidden treasures before the world by using the means of communication provided by the same mighty race. The Anglo-Saxons have created a future for India, and the space through which our ancestral ideas are now ranging is simply phenomenal. Aye, what great facilities had our forefathers when they delivered their message of truth, and salvation? Aye, how did the great Buddha preach the noble doctrine of universal brotherhood? There were even then great facilities here in our beloved India for the attainment of real happiness, and we could easily send our ideas from one end of the world to the other, and now we have reached the Anglo-Saxon race. This is the kind of interaction now going on, and we find that our message is heard, and not only heard but is being responded to (cheers). Already England has given us some of her great intellects to help us in our mission (cheers). Every one has heard and is perhaps familiar with my friend Miss Muller who is now here on this platform. (Loud applause). This lady, born of a very respectable family and well educated, has given her whole life to us out of love for India, and has made India her home and her

family. Every one of you is familiar with the name of that noble and distinguished English woman who has also given her whole life to work for the good of India and India's regeneration. I mean Mrs. Besant. (Loud Cheers). To-day, gentlemen, you meet on this platform two ladies from America who have the same mission in their heart ; and I can assure you that they also are willing to give away their lives to do the least good to our poor country. (Cheers). Gentlemen, I take this public opportunity of reminding you of the name of one great countryman of ours—one who has seen England and America, one in whom I have great confidence, and whom I respect and love much, and who would have been present here but for an engagement in the up-country—a man who is really an intellectual giant, working steadily and silently for the good of our country—a man of intense spirituality—I mean Mr. Mohini Mohun Chatterji. (Cheers). And now England has sent us another gift in Miss Margaret Noble, from whom we expect much ; and without any more words of mine I introduce to you Miss Noble, whom you shall hear immediately. (Cheers.)

After Nivedita had finished her beautiful lecture on the subject, the Swami rose amidst loud and continued cheers and said :—I have only a few words to say. We have had an idea, gentlemen, just now that we, Indians, can do something and amongst the Indians we Bengalis may laugh at this idea, but I do not ; and my mission in life is to rouse a struggle in you. Whether you are an Advaitin, whether you are a qualified Monist or Dualist, it does not matter much. But let me draw your attention to one thing which

unfortunately we have always forgotten. That is, I say, "Oh man, have faith in yourself, and that is the way by which we can have faith in God. Oh man, whether you are an Advaitist or a Dualist, whether you are a believer in the system of Yoga or believer in Sankaracharya, whether you are a follower of Vyasa or Visvamitra, it does not matter much." But the thing is that on this point Indian thought differs from that of all the rest of the world. (Cheers). Let us remember for a moment that, whereas in every other religion and in every other country the power of the soul is entirely ignored—the soul is almost a zero, powerless, weak, and dead, we in India consider the soul to be eternal, and hold that it will remain perfect through all eternity. In any case, we have to remember the words of the *Upanishads*,

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Remember your great mission in life. We Indians, and specially those of Bengal, have been invaded by a vast amount of foreign ideas that are eating into the very vitals of our national religion. Why are we so backward now-a-days? Why are the ninety-nine per cent, of us made up of entirely foreign elements and ideas? This has to be thrown out if we want to rise in the scale of nations. If we want to rise, we must also remember that we have many things to learn from the West. We must learn from the West her arts and her sciences. Ladies and gentlemen, from the West we have to learn the sciences of physical nature, while on the other hand the West has to come to us to learn and assimilate religion and spiritual knowledge. We Hindus must believe that we are the teachers of the world. Gentlemen, we have been

clamouring here for getting political rights and many other such things. Very well ; rights and privileges and other things can only come through friendship, and friendship can only be expected between two equals. When one of the parties is always a beggar, what friendship can there be ? It is all very well to speak so, but I say that without mutual co-operation we can never make ourselves strong men. So, I must call upon you to go out to England and America, not as beggars but as teachers of religion. The law of exchange must be applied to the best part of our power. If we have to learn from them, the ways and methods of making ourselves happy in this life, why, in return, should we not give them the methods and ways that would make them happy for all eternity ? Work above all for the good of humanity. Give up the so-called boast of your narrow orthodox life. Death is waiting for every one, and mark you this—the most marvellous historical fact that all the nations of the world have to sit down patiently at the feet of India to learn the eternal truths embodied in her literature. India dies not. China dies not, Japan dies not. Therefore, we must always remember the backbone of our spirituality, and to do that we must have a guide who will show the path to us, that path about which I am talking just now. If any of you, gentlemen, do not believe it, if there be a Hindu boy amongst us who is not ready to believe that his religion has spirituality, I do not call him a Hindu. I remember in one of the villages of Cashmere, while talking to an old Mahomedan lady, I asked her in a mild tone, "What religion is yours" ? She replied in her own language, "Praise the Lord !

By the mercy of God, I am a Mussulman." And then I asked a Hindu, "What is your religion?" He only replied—"I am a Hindu." (Cheers). I remember that grand word of the *Katha Upanishad*—"*Sraddha*" or marvellous faith. An instance of *sraddha* can be found in the life of *Nachiketas*. To preach the doctrine of *sraddha* or genuine faith is the mission of my life. Let me repeat unto you that this faith is one of the potent factors of humanity, and of all religions. First, have faith in yourself, knowing that one may be considered a little bubble and another may be mountain-high, but behind both the bubble and the mountain there is the infinite ocean. Therefore, there is hope for every one. There is salvation for every one. Every one must sooner or later get rid of the bonds of *Maya*. This is the first thing. Infinite hope begets infinite aspiration. If that faith comes to us it will bring back our national life to the days of *Vyasa* and *Arjuna*—the days when all our sublime doctrines of humanity were preached. To-day we are far behindhand in spiritual insight and spiritual thoughts. India has plenty of spirituality, so much so that her spiritual greatness has made India the greatest nation of the existing races of the world; and if traditions and hopes are to be believed, these days will come back once more to us, and that depends upon you. (Cheers.) You, young men of Bengal, do not look up to the rich and great men who have money. The poor did all the great and gigantic work of the world. (Cheers.) You, poor men of Bengal, come up, you can do everything, and you must do everything. (Cheers.) Many will follow your example, poor though you are,

Be steady, and above all be pure and sincere to the backbone. Have faith in your destiny. (Cheers.) You, young men of Bengal, are to work out the salvation of India. Mark that, whether you believe it or not. Do not think that it will be done to-day or to-morrow. I believe in it as I believe in my own body and my own soul. (Cheers.) Therefore, my heart goes to you—young men of Bengal. It depends upon you who have no money ; because you are poor, therefore, you will work. Because you have nothing, therefore, you will be sincere. Because you are sincere, you will be ready to renounce all. That is what I am just now telling you. Once more I repeat this to you. This is your mission in life, this is my mission in life. I do not care what philosophy you would take up ; only I am ready to prove here that throughout the whole of India, there runs a mutual and cordial string of eternal faith in the perfection of humanity, and I believe in it myself. And let that faith be spread over the whole land.

Bhakti.

The following is a summary of a Hindi lecture (delivered by Swami Vivekananda at Sialkote, the Punjab, about October, 1897) translated into English by Mr. Ramachand (of Sialkote), from his own notes. It appeared in the *Brahmavadin* No. 7, Vol. III. (December 16, 1897).

The various religions that exist in the world, although they differ in the form of worship they take, are really one. In some places the people build temples and worship them, in some they worship

fire, at other places they prostrate themselves before idols while there are some who do not believe at all in God. All true, but if you look to the real words and the real religion and the truths in each of them, they are all alike. There are religions which do not worship God at all, nay, do not believe in His existence, yet they worship good and worthy men just as if they were Gods. The example worthy of illustration in this case is Buddhism. There is *Bhakti* everywhere, at one place in God, at others in noble persons. *Upasana* in the form of *Bhakti* is everywhere supreme and *Bhakti* is more easily obtainable than *Jnana* (or the True Knowledge). The latter requires hard labour, favorable circumstances, in fact what not. Yoga cannot be practiced unless a man is free from all diseases, is physically very healthy, and free from all worldly attachments. But *Bhakti* can be more easily obtained. It is reserved for every person, and everybody is entitled to it. Sandilya *Rishi* who wrote about *Bhakti*, says that *Parama Anuraga* in *Iswara* is *Bhakti*. Prahlada speaks to the same effect. If a man does not get food one day, he is troubled; if his son dies, how agonising it is to him. That man is the true *Bhukta*, whose heart yearns for God in this same way just as if He were his beloved. The great quality of *Bhakti* is that it clears the mind; that established *Bhakti* in the *Paramesvara* is alone sufficient to purify the *chitta*. "O God, Thy names are innumerable, but in every name Thy power is manifest, and every name is pregnant with significance both deep and mighty." At the time of death, the place and the time are not taken into consideration; just so when-

ever we think of God we should not consider the time and the place.

The different names under which God is worshipped are simply apparent. Some think that my method of worshipping God is the most efficacious, others think that theirs is the most potent process of attaining salvation, but look to the true basis of all. It is one. The Saivas call Siva the most powerful, the Vaishnavas stick to their all-powerful Vishnu, the worshipper of Devi will not yield to any idea except that their Devi is the most potent power in the Universe. Leave such inimical thoughts aside, if you want to have permanent *Bhakti*. Hatred is a thing which greatly impedes the courses of "Bhakti" and the man who leaves this reaches God. Even then the "Bhakti" of one's own *Ishta* is necessary. Hanuman says :—Shiva, Vishnu, Ram, I know, are all the same, but after all that same lotus-eyed Rama is my best treasure. The "Bhava," or the peculiarities which are born with a person, must remain with him. That is the sole reason why the world cannot be of one religion ; and God forbid that there be one religion only. For then the world would be a chaos and not a cosmos ; a man must follow the tendencies peculiar to himself ; and if he gets a teacher to tell him more and to advance the knowledge of his own "Bhava," he will progress. That "Bhava" is to be cultivated. We should let a person go the way he intends to go, but if we try to drag him into another path, he will lose what he has already attained and will become worthless. Just as the face of one person does not resemble that of another, so the *Prakriti* of one differs from that of the other and

why should he not be allowed to act accordingly? A river flows in a certain direction and if you direct the course into a regular channel, the current becomes more rapid and the force is increased, but try to divert it from its proper course and you will see the result. The volume as well as the force will be lessened. This life is an important business, and it therefore ought to be led in the way its "Bhava" takes it. The land in which unity is aimed at, gradually becomes void of religion. In India the case has been different. There was no enmity but still every religion was left to itself and religion has accordingly lived. Here it ought to be remembered that quarrels about religion are the product of two causes:—One thinks that in me is the truth, and whoever does not believe in me is a fool. The other thinks that he is a hypocrite (*Kapati*) for if he were not so, he would follow me.

If God wished that people should follow one religion, then why have so many religions sprung up at all? Can you struggle with the Almighty? Methods are vainly tried, methods both serious and hard but in vain. Even when a sword was lifted to make all people follow one religion, history tells us that ten religions sprang up in that single house. One religion cannot go on. *Jati* is the product of two powers, acting and reacting. Powers come into a man's mind, act and react, and make a man think. If such powers were not in a man's mind, he would become incapable of thinking, in fact he would not be a man at all. Man is one who thinks, मनुष्य is a being with मन and as soon as the *manhood* goes away, his thinking power leaves him, he becomes nothing

better than an ordinary animal. Who would like such a man? God forbid that any such state overtake India. Therefore this variety in unity is necessary to keep man as man. Variety ought to be preserved in everything ; for as long as there is variety the world will exist. Of course variety does not mean that one is small and the other is great, but if all were equal the variety might be still preserved. In every religion there have been men good and able, thus making the religion to which they belonged worthy of respect, and as there are such people in almost every religion, there ought to be no hatred for any religion whatsoever. Then, the question can be asked, should we respect that religion which advocates vice? The answer will be certainly in the negative, and such a religion ought to be expelled at once, because it is productive of harm. All religion is to be based upon *Niti* (law), and *Achar* (personal purity) is to be counted superior to *Dharma*. In this connection it ought to be known that *Achar* means purity inside and outside. External purity can be attained by cleaning the body, with waters and other things, which are also recommended in the Sastras. The internal man is to be purified by not speaking falsehood, by not drinking, by not doing immoral acts, and by doing good to others. You do not commit any sin. You do not tell lies, you do not drink, gamble or commit theft. So far so good. But that is because it is your duty and you cannot be applauded for it. Some *paropakara* is also to be done. Along with what you do to yourself you must do good to others. Here I will say something about *Bhojan* (the laws relating

to eating', because all the old customs have faded away and nothing but a vague notion of not eating with this man and not eating with that man has been left among our countrymen. *Suchi* (Sense of purity or impurity by touch) is the only base relic left of the good rules laid down hundreds of years ago. According to the Sastras, food becomes impure from three causes. (1) *jati dosh*. The defect is in the food itself just as in garlic or onion. If a man eats too much of them he gets lust and he is thus led to commit immoralities hateful both to God and man. (2) Eating in dirty places full of filth and bad insects. What we ought to do is to select some place quite neat and clean in which to take our food. (3) We should avoid eating food touched by a wicked man, because contact with such produces in us bad ideas. Even if he be a son of a Brahmin, but is profligate and immoral in his habits we should not eat food from his hands.

But all that is gone—what is left of all this is that we should not eat from the hands of a man who is not related to us, even though he be the most wise and worthy person. The disregard of those old rules is ever to be found in the confectioner's shop. If you go and look there you will find flies sitting all over the confectionery, and the dust of the road falling upon the sweetmeats, and the confectioner himself in a dress that is not very neat and clean. What harm would there have been if purchasers would declare with one voice that they won't take *mithai* if the glass panes were not put on the confectioner's shop? That would have had the salutary effect of preventing the flies from coming in and bringing with them the choleraic and other plague germs. But

the population was scanty and the rules laid down were sufficient to do all that was required. Now the case being different, we ought to improve, but what have we done ? Instead of improving we have gone back. Manu says that we should not spit in water but what do we do ? We throw filth into the Ganges. Considering all these things we find that the purification of one's outer-self is after all necessary. The *Sastrakars* did know that. But all that is gone, and, for the same reason, if anybody asks me who a Hindu is, I will stand dumb-founded because I don't find any one Hindu. In the absence of a better one I should have to name a person who takes food with me, or inter-marries in my family. Thus you see that all this *suchi asuchi* is left, the minds are corrupted and the whole real essence lost. Thieves, adulterers, drunkards, and the basest criminals when they come out of prison will be our caste-fellows but if a good and a noble man eats food with another, a quite clean and decent man of another caste, he will be outcasted and lost for ever. This has been the bane of our country. It ought therefore to be distinctly known that sin is got in contact with sinners, and nobility with good persons and keeping aloof from the wicked is the external purification. The internal purification is a task much more severe. All that is required is speaking the truth, serving the poor, helping the needy, &c. But what happens among ourselves is this. People go to the house of some rich person for some business of their own and call him *garibnavaj* and so forth ; even though that man may cut the throat of a *garib* coming to his house. What is this ? Nothing but falsehood. And it is

this that pollutes the mind. It is therefore truly said that whatever a man will say who purifies his inner-self for the twelve years and does not entertain a single vicious idea *for that period* will become true. This is the power of truth, and one who has cleared both the inner and outer self is capable of "Bhakti". But the beauty is that "Bhakti" itself cleanses the mind to a great extent. Anywhere you go, "Bhakti" is supreme, and the purification of both the inner and outer self is necessary, since both are required. Although the Jews, Mahomedans and Christians condemn the excessive external purification of the body, still they have to do it in some form or other ; they find that to some extent it is always required. Among the Jews idol worship is condemned but they had a temple, and in it was kept a box and it was supposed that God was invoked on that box. Upon the box were two figures of angels. That temple has long since been destroyed, but the new temples are made exactly after the old fashion, and in the box religious books are kept among the Christians. The Roman Catholics and the Greek Christians have idol worship to a great extent. The idol of Jesus, and that of his father and mother, are worshipped. Among Protestants there is no idol worship yet they worship God in a personal form which takes the place of an idol. Among Persians and Iranians fire worship is carried on to a great extent. Among Mahomedans the tables of noble and worthy persons are worshipped, and they turn their faces towards the Kaaba when they begin to pray. That shows that men at the first stage have to make use of something external, and when the inner self becomes more

purified they may look to more delicate things. When *Brahma* is united with *Jiva*, and *Gnana* is practised, it is *Madhyama*. *Japa* is the *adhama* (lowest form) and external worship is the *adhama* of *adhama*, that is the lowest of the lowest of forms. But it should be distinctly understood that even in committing the last there is no sin. Everybody ought to do what he is able to do, and if he be dissuaded he will do it in some other way in order to secure his welfare. So we should not talk ill of a man who worships idols. He is in that stage of growth, and therefore must have it, able men ought to try to enhance the status of such men, and to get them to do better work. But there is no use in quarrelling about these various sorts of works. The *Sastras* say that *Bhakti* is done to God through the *Jiva* and that he is not out of it. But the soul becomes separated from the body when the *Bhakti* is Supreme. God is worshipped sometimes for wealth, others revere him because they want to have a son and from the fact that they revere and worship they call themselves "Bhagvatas." That is no *Bhakti*, and they are not true "Bhagvatas." When a Sadhu comes and they hear that he can make gold, they run to him. Even then they consider themselves Bhagvatas. It is not *Bhakti* if we worship God with desire for a son, it is not *Bhakti* if we worship with the desire to be rich, it is not *Bhakti* if we even have a desire for *Swarga*, it is not *Bhakti* if a man worships with the desire of being saved from the tortures of hell. *Bhakti* is not the outcome of fear or greediness. He is the true "Bhagvata" who says—"O God, I do not want a beautiful wife, I do not want knowledge, nor

salvation, let me be born and die hundreds of times, what I want is that I should be ever engaged in Thy service." It is at this stage, and when a man sees God in everything, and everything in God, that he attains perfect *Bhakti*. It is then that he sees Vishnu incarnated in everything, from the microscopic microbe to "Brahma," and it is then that he sees God manifesting himself in everything, it is then that he feels that there is nothing without God, and it is then and then alone that thinking himself to be the most insignificant of all beings he worships God with the true spirit of a "Bhakta." He then leaves *Tirthas* and external forms of worship far behind him, he sees every man to be the most perfect *devataya*. "Bhakti" is described in several ways in the *Sastras*; and we cannot understand that as long as we do not desire to do so. For instance, we say that God is our Father. Can we say so? Really speaking we cannot. God was never our progenitor and therefore we have no reason to call him Father. In the same way we call him Mother. But both names are justifiable in one way, and it is that the words are simply words of endearment, the fond outcome of the love which a true "Bhagvata" feels for God. Look at the story of Radha and Krishna in *Ras Lila*. The story simply exemplifies the true spirit of a "Bhakta," because no worldly love exceeds that existing between a man and a woman. Where there is such love, there is no fear, no desire, no other attachment left, save that one which binds that pair in an inseparable and all-absorbing bond. But with regard to parents, love is the outcome of the fear which comes from the respect

we have for them. Why should we care whether God created anything or not, what have we to do with the fact that He is our preserver? He is our only idol, and we should adore him devoid of such thoughts. A man loves God only when he has no other desire, and when he does not think of anything else and when he is mad after God. That love which a man has for his beloved can illustrate the love we ought to have for God. Krishna is the God and Radha loves him, look at those books which describe that story, and then imagine the way to love God for yourself. But who else understands it? There are people who, vicious to their very core, have not a single idea of what morality is. Is it for them to understand all this? For whole worlds they cannot. When people drive all sorts of bad thoughts from their minds and live in clear moral atmosphere, it is then that they understand the abstrusest of languages even if they be ignorant. But how many of that sort are there, and can there be? There is not a single religion which by a man cannot be spoilt. For example he can think that the Jiva is quite different from the body and that he can commit sin with the body. If religion were truly followed there would not have been a single man, whether Hindu, Mahomedan, or Christian, who would not have been all purity. But when the Prakriti is bad, men will turn bad, and there is no gainsaying that. But with all such persons there are some who get mad when they hear of God, and weep when they read of God; such men are true Bhaktas.

When a man enters this world he thinks God to be the master and himself His hired cooly. He says

"I thank you Father, you have given me two pice to-day," and so forth. Others say, "O God, let us have food wherewith to support ourselves" or "we feel grateful to you for some reason," &c. Leave such thoughts aside. The Sastras say that there is but one attractive power, and it is in obedience to that attractive power that the sun and the moon, and everything else moves, and that is God. Everything in this world, whether good or bad, goes to God. Whatever occurs in our body, good or bad, is leading us to Him. One man kills another because of some selfish purpose. The motive is love, whether for himself or for any other thing. Good or evil—all the same, the propeller is love. Some one being asked what God was, replied that God was love personified. For the same reason, when a lion falls on a goat it is because he himself is hungry or his cubs are so. The pardoner of everything, without beginning, without end, requiring no particular method for himself, he is the same God apparent in everything. Everybody goes to Him whether he knows it or not. When a woman loving her husband, goes to him, she does not know that in her husband is that great attractive power, and that it is that which attracts her. The God of Love is the only thing required. As long as we think that He is the Creator, the Preserver, and so on, he requires outer and external worship, but when we leave all that, and think him to be Love Incarnate, and see him in all things and all things in him, it is then that we attain permanent *Bhakti*.

Religion of Love or Wisdom of the Orient.

(From the Rutherford American.)

It was an unusual attraction which induced two members of "The Research Club" on the last Sunday evening of the old year, to brave the rigour of a keen north wind, and the discomfort of a long tramp over the frozen snow, in a journey to Brooklyn. The attraction was an opportunity to listen to a lecture from Swami Vivekananda, the Hindu monk, whose eloquent and thoughtful discourse before the Parliament of religions at the Chicago fair, made such a profound impression, not only on the audience who listened to him, but on the religious world generally.

The lecture of December 30 was delivered under the auspices of "The Brooklyn Ethical Society," and the meeting was held in the art gallery of the Pouch Mansion, Clinton Avenue, before an audience which crowded the large and stately hall and adjoining parlors, and which was representative of the highest intellectual and social culture of Brooklyn. The speaker was introduced by Dr. Lewis. G. Janos, and he presented a very picturesque appearance when he stood up to deliver his lecture. He was attired in Oriental garb, consisting of a scarlet robe of soft cloth which reached below the knee, and bound round the waist with a crimson girdle. On his head was a turban of white silk, which set off to advantage the

swarthy complexion of his cleanly shaven face. His features are regular, his lips full, but the expression of his mouth refined and eloquent: while his eyes are large and dark, full of Oriental languor when in repose, but lighting up with a very earnest and intellectual look when animated by the play of lofty thoughts. His voice is soft and low, with a singularly liquid and musical quality, and his pronunciation is marked by a slight foreign accent, which is rather pleasant than otherwise. Altogether his personality is one, which is likely to linger long in our memory. His lecture showed that he was a complete master of the English language, which he must have acquired in early youth.

He said that India, although only half the size of the United States, contained a population of over 260 millions: and there were three religions which held sway over them, the Mahomedan, the Buddhist and the Hindu. The adherents of the first mentioned, numbered about 60 millions, of the second about 4 millions, while the last embraced nearly 200 millions: and the major portion of his lecture was devoted to an exposition of the cardinal features of the Hindu religion. He said it was founded on the meditations, and speculative philosophy, and ethical teachings contained in the various books of "The Vedas," which assert that the universe is infinite in space and eternal in duration. It never had a beginning, and it never will have an end. Innumerable have been the manifestations of the power of the spirit in the realm of matter, of the force of the infinite, in the domain of the finite, but the infinite spirit itself is self-existent, eternal, and unchangeable. The passage of time

makes no mark whatever on the dial of eternity. In its supersensuous region, which cannot be comprehended at all by the human understanding, there is no past, and there is no future. The Vedas teach that the soul of man is immortal. The body is subject to the law of growth and decay; what grows must of necessity decay; but the indwelling spirit is related to the infinite and internal life; it never had a beginning and it never will have an end! One of the chief distinctions between the Hindu and Christian religions is, that the Christian religion teaches that each human soul had its beginning, on its entrance, on the birth of the body into this world; whereas the Hindu religion asserts that the spirit of man is an emanation of the eternal being, and had no more a beginning than God Himself! Innumerable have been and will be its manifestations, in its passages from one personality to another, subject to a great law of spiritual evolution, until it reaches perfection, when there is no more change.

It has been often asked, if this be so, why is it that we do not remember any thing of our past lives? This is our explanation: consciousness is the name of the surface only of the mental ocean; but within its depths are stored up all our experiences, both pleasant and painful. The desire of the human soul is to find out something that is stable. The mind and the body, in fact all the various phenomena of nature are in a condition of incessant change. But the highest aspiration of our spirit is to find out something that does not change; that has reached a state of permanent perfection. And this is the aspiration of the human soul after the infinite! The finer our moral

and intellectual development, the stronger will become this aspiration after the eternal that changes not !

The modern Buddhists teach that everything that cannot be solved by the five senses is non-existent, and that it is a delusion to suppose that man is an independent entity. The idealists, on the contrary, claim that each individual is an independent entity, and the external world does not exist outside of his mental conception. But to his mind, the sure solution of this problem is that nature is a mixture of dependence and independence, of reality and idealism. Our minds and bodies are dependent upon the nature of their relation to the external world : but the indwelling spirit is free, as God is free, and is able to direct in a greater or less degree, according to the attitude of their development, the movements of our minds and bodies.

Death is but a change of condition. We remain in the same universe, and subject to the same laws as before. Those who have passed beyond, and have attained high planes of development in beauty and wisdom, are but the advance guard of a universal army, who are following after. The spirit of the highest is related to the spirit of the lowest, and the germ of infinite perfection exists in all. We should cultivate the optimistic temperament and endeavour to see the good that dwells in everything. If we sit down and lament over the imperfection of our bodies and minds we are profited nothing ; it is the heroic endeavour to subdue adverse circumstances, that carries our spirits upwards. The object of life is to learn the laws of spiritual progress. Christians can learn from the Hindus, and the Hindus can learn

from the Christians. Each has made a contribution of value to the wisdom of the world.

He could see the esoteric meaning of his own Bible, better after studying ours. Impress upon your children that true religion is positive, and not negative. That it does not consist in merely refraining from villainess, but in a persistent performance of noble deeds. True religion comes not from the teaching of men or the reading of books : it is the awakening of the spirit within us, consequent upon pure and heroic action. Every child born into the world brings with it a certain accumulated experience from previous incarnations and the impress of this experience is seen in the structure of their minds and bodies. But the feeling of independence which possesses us all, shows there is something in us besides mind or body. The soul that reigns within, is an independent factor, and creates the desire for freedom. If we are not free, how can we hope to make the world better ? We hold that human progress is the result of the action of the human spirit. What the world is, and what we ourselves are, is the fruit of the freedom of the spirit !

We believe in one God, the father of us all, omnipresent, omnipotent, who guides and preserves His children with infinite love. We believe in a personal God, as the Christians do, but we go further ; we believe that we are He ! That His personality is manifested in us, that God is in us, and that we are in God. We believe there is a germ of truth in all religions, and the Hindu bows down to them all ; for in this world truth is to be found not in subtraction but in addition. We would offer to God a bouquet

of the most beautiful colours of all the divers faiths. We must love God for love's sake not for the hope of reward. We must do our duty for duty's sake, not for the hope of reward. We must worship the beautiful for beauty's sake, not for the hope of reward. Thus in the purity of our hearts shall we see God ! Sacrifices, genuflexions, rumblings and mutterings are not religion. They are only good if they stimulate us to the brave performance of beautiful and heroic deeds, and lift our thoughts to the apprehension of the divine perfection.

What matters it, if we acknowledge in our prayers that God is the Father of us all, if in our daily lives we treat not man as our brother ! Books are only made, to point out the way to a higher life, but no good results unless the path is trodden with undinching steps ! Every human personality might be compared to a glass globe. There is the same pure white light—an emission of the divine being—in the centre of each, but the glass being of different colours and thickness, the rays assume diverse aspects in the transmission. The equality and beauty of each central flame is the same, the apparent inequality is only in the imperfection of the temporal instrument of its expression. As we rise higher and higher in the scale of being, the medium becomes more and more translucent.

After the lecture, an opportunity was given to any one in the audience to ask questions relative to the subjects treated of in the discourse, and many persons availed themselves of the offer. One lady wished to know how he reconciled his thoroughly optimistic views with the existence of evil, with the

universal prevalence of sorrow and pain. In reply, he said, he would endeavour to answer the question if the existence of evil were first proved; but this the Vedantic religion would not admit. Eternal pain unmixed with pleasure would be a positive evil; but temporal pain and sorrow, if past away have contributed an element of tenderness and nobility of eternal bliss, are not evils: on the contrary, they may be the supremest good. We cannot assert that anything is evil until we have traced its sequence into the realm of eternity. Devil worship, he said, was not a part of the Hindu religion. The human race was in process of development; all had not reached the same altitude. Therefore some were nobler and purer in their earthly lives than others. Everyone has an opportunity within the limits of the sphere of his present development, to make himself better. We cannot unmake ourselves; we cannot destroy or impair the vital force within us, but we have the freedom to give it different directions.

In reply to a question as to the cosmic entity of matters around us, and whether they were not simply imagining of our own minds, he said that in his opinion the external world was certainly an entity, and had an existence outside of our mental conceptions. All creation is moving onward and upward, obedient to the great law of spirit evolution, which is different from the evolution of matter. The latter is symbolical of, but does not explain, the process of the former. We are not individuals now, in our present earthly environment. We will not have reached individuality, until we have ascended to the higher state, when the divine spirit within us shall have

a perfect medium for the expression of its attributes.

In reply to another question, asking for his explanation of the problem that had been presented to Christ, as to whether it was the infant himself, or his parents, who had sinned that he was born blind, he answered, that while the question of sin did not enter into the problem in his mind, he was convinced that the blindness was due to some act on the part of the spirit of the child in a previous incarnation. In his opinion such problems were only explicable on the hypothesis of a prior earthly existence.

When asked as to whether our spirits passed at death into a state of happiness, he replied, death is only a change of condition: time and space are in you, you are not in time and space. It is enough to know that, as we make our lives purer and nobler, either in the seen or the unseen world, the nearer we approach God, who is the centre of all spiritual beauty and eternal joy:

As my companion and I wended our way homeward, the vast vault of the blue sky was studded with stars, and the blessed fragrance of Christmas still lingered in the streets of the great city. We thought of the old and beautiful legend of the Eastern Magi who followed the star which led them, with their homage of frankincense and myrrh, to the babe lying in the manger of Bethlehem. And we wondered if this Oriental wanderer was not one of the same high caste, who 1900 years later had come to our Western Continent to throw light upon the inner meaning of that pure gospel, which that noble soul had preached and illustrated.

NOTES.

Bhashyakaras, p 2, l 11.—(বিশ্বকবি) Commentators.
Ramanuja and Madra, p 2, l 15.—(রামানুজ and মদ্র) Two great religious reformers of Southern India, whose influences in the South are similar to that of Sri Chaitanya in Bengal. Ramanuja propounded the Vishishtadwaita philosophy based on the authority of Bhagabata Bodhayana and is known as 'Sreebhashyakara' for his Sree Bhashya, a great commentary on the Vedanta Sūtras of Vyasa. He is worshipped as the incarnation of শ্রেষ্ঠ (Shesha) or অনন্ত (Ananta). Madhracharya based his dualistic philosophy on the authority of Sandilya Rishi.

Alwars p 2, l 10.—(অলবার) A Tamil word, from Al, to govern and war, one who does, the agent. Lit., one who governs the great devotees of the Vishishtadwaita sect. The alwars existed long before the advent of Ramanuja. But now especially the devout followers of Ramanuja are called by such name. Many alwars were reclaimed from the paria class (so low, as outside the pale of caste) corresponding to Chandalas [সেই]।

Sri Krishna Chaitanya, p 2, l 23.—(শ্রীকৃষ্ণচৈতন্য) The great prophet of Bengal. He was a preacher of maddening love to God. He is known in Bengal as Chaitanya (চৈতন্য) or Gouranga (গৌরাঙ্গ)। শ্রীকৃষ্ণচৈতন্য is the name given to him by his preceptor, when he embraced the ascetic order.

Even at the 3c, p 2, l 23.—Most of the temples of Benares are under the control of the Madrasses.

Sanhita and Brahmana, p 3, l 5.—(সংহিতা and ব্রাহ্মণ) Each of the 4 Vedas has 3 divisions, 1st Sanhita,—consisting of prayers to various deities, 2nd Brahman, treating of rituals and 3rd Upanishads treating of divine knowledge.

Agnimile, Ishetvorjetva, Sannodevirabhishtaye, p 3, l 7 & 8.—(অগ্নিরীশে, ইষেবোজ্যেত্বা, সন্নোদেবীরভিষ্টয়ে।) These three phrases are the parts of the first verses of the Rigveda, the White Yajurveda and the Atharvaveda respectively.

Bhoga, p 3, l 10.—(ভোগ) Enjoyment or satisfaction of the desires.

Moksha, p 2, l 11.—(মুক্তি) Lit., freedom, freedom from all desires; the state of absolute bliss; the summum bonum of life, according to the Hindus.

Gnana Kanda, p 3, l 12.—(জ্ঞানকান্ড) As opposed to Karma-Kanda or the part of the Vedas treating of works. Gnana Kanda treats of divine knowledge; the Upanishads.

Aranyakas, p 3, l 13.—(অরণ্যক) A portion of the Vedas containing the Upanishads called so because these were sung by the Hindu ascetics in forests.

Motsha Marga, p 3, l 14.—(মোক্ষমার্গ) The way to Moksha.

Anoranjan mahato mahajan, p 3, l 20.—(অনোজনমহাতম) This is taken from the Upanishads. It refers to Brahman, meaning smaller than the smallest and greater than the greatest.

Sruti, p 3, l 31.—(স্মৃতি) The Vedas.

Parivanti &c., p 3, l 32.—(পরিবন্তি সূতাঃ) They go about befooled as blind men led by the blind. (*Kathopanishad*, 1, 1, 5.)

Sadguru, p 4, l 3.—(সদগুরু) Proper and competent spiritual guide.

Bhagabata Bhashyakara, p 4, l 4.—(ভগবান ভাষ্যকার) The most revered commentator, referring to Sri Sankaracharya.

Durlaram trayamevaitat &c., p 4, l 5.—

দুর্লভং ত্রয়মেবৈতৎ দেবানুগ্রহাহতুকম্ ।

সমুদায়ং সমুদুঃখং নহা পুরুষদণ্ডম্ ॥

বিবেকভূজানি । ৩ ।

Three rare things depend only on the mercy of the gods,—viz. human birth, desire for liberation from bondage and company of a great saint.

Vaiseshtikas, p 4, l 8.—(বৈশেষিক) One of the six Darśanas, (philosophies) founded by Kanada (কণাদ) .

Paramanus, dyvanus, trasarenus, p 4, l 10.—*Paramanus*, (পরমানু) Atoms. *Dyvanus*, (দ্বয়) entities of two atoms. *Trasarenus*, (ত্রয়) entities of three atoms.

Jati, dravya, guna, samavaya, p 4, l 12.—*Jati*, (জাতি) genus; *Dravya*, (দ্রব্য) substance. Substances according to the Naiyaiks are as follows,—Earth, water, light, air, ether, time, space, soul and mind. *Gunas* (গুণ) are as follows,—Colour taste, smell, touch, number, quantity, individuality, conjunction, disjunction, priority, posteriority, gravity, fluidity, viscosity, sound, intellect, pleasure, pain, desire, aversion, volition, virtue, vice, faculty. *Samavaya*, (সমবায়) Relation; coherence; connection, e. g. as regards the earthen vessel called the ghata, the relation between the vessel and the earth of which it is made is called *Samavaya*.

Naiyark, p 4, l 13.—(নৈয়ায়িক) Followers of the Nyaya school of philosophy; Indian Logicians.

Sankhyas, p 4, l 14.—(সংখ্য) One of the six systems of Indian philosophy. It approaches to the Vedanta philosophy more than other Darśanas (i. e. Indian systems of philosophy). The first originator of the evolution theory in the world.

Sutras of Vyasa, p 4, l 17.—(कान्द सूत्र) Vedantic aphorisms.

Swami Dayananda Saraswati p 4, l 27.—(दायो दयानन्द सरस्वती) Founder of the Arya Samaj, which is very strong in the Panjab. They hold Vedas, which they believe to be infallible, as the only authority in religion. Their doctrines with some exceptions are similar to those of the Brahma Samaj.

Advaita Keshari, p 6, l 1.—(अद्वैतकेशरी) The lion of monistic philosophy of Sri Sankaracharya which reigns supreme over all other philosophy.

Asti, Bhati and Priya, p 5, l 2.—(अस्ति, भक्ति, प्रिय) These are same as Sat, Chit, Ananda, or Existence, Knowledge, Bliss the three predicated to Brahman; taken from the Panchadasi, a celebrated Vedantic work.

Piya Pitam, p 5, l 6.—(प्रिया पीतम्) The pious Vaishnava hear in the cooing of birds in the grove of Vrindaban, these sounds which mean Piya = Pria (प्रिय) or beloved, the Radha and Pitam = yellow (the colour of the apparel of Krishna) therefore Krishna.

Nadiya, p 5, l 9.—(नदीया) Navadvipa, the birthplace of Sri Krishna Chaitanya.

Vishishtadvaita system, p 5, l 11.—(विशिष्टाद्वैतव्यवस्था) Non-dualistic philosophy with a difference, founded by Ramanuja. According to it, God, soul and matter, are one yet different. That difference is real and not apparent, as Advaita philosophy says.

Vadakale, Tenkale, p 5, l 11.—Two divisions of the Vishishtadvaita sect. The former attaches greater value to the Sanskrit scriptures, while the latter depends more on a Tamil sacred book.

Wa Guruki Fate, p 5, l 14.—(वद गुरुकि फते) Glory unto the spiritual preceptor.

Grantha Sahib, p 5, l 15.—(ग्रन्थ साहिब) The sacred book of the Sikhs. It consists of the Grantha or the teachings recorded in books of the ten Sikh Gurus from Nanak down to Guru Govinda. It is worshipped by the Sikhs with the greatest veneration. Sahib is in token of reverential homage.

Udasis and Nirmalas, p 5, l 10.—(उदासी निर्मल) Two orders of Sikh ascetics in the Panjab. The former was founded by Sri Chand, Son of Nanak. They never shave themselves, bind their long hairs into the shape of turban, and cover their bodies with ashes. The latter are the followers of Guru Govinda.

Kabir, p. 3, l. 17.—(कबीर) A great saint and religious preacher, whose disciples were both Hindus and Mahomedans, born near Gorakhpur.

Sat Sahib, p. 1, l. 17.—(सत नांनक) August Saint.

Vicharsagara, p. 5, l. 21.—(विचारसागर) A Hindi work on monistic Vedanta.

Sariraka Sūtras, p. 5, l. 29.—(शरीरक सूत्र) The commentary on the Vedānta Sūtras of Vyasa by Sri Sankarāchārya. *Sariraka* means literally living in the body, from *Saira*, body. Hence, soul. The aphorisms relating to soul.

Paramhansa Parivrajakāchārya, p. 5, l. 31.—(परमहंस परिव्रजकचर्या) The highest ascetic order of missionary Vedantic preachers.

Prasthanas, p. 6, l. 5.—(अष्टान) Systems. The Upanishads, the Gita and the Vedānta Sūtras are called the three *Prasthanas* (अष्टान) and every Sanyasin is expected to master them.

Narasamsi, p. 6, l. 5.—(नारदसमी) A portion of the Vedas.

Śruti, p. 6, l. 18.—(श्रुति) According to Śruti.

Smṛti, p. 6, l. 19.—(स्मृति) According to Smṛiti (श्रुति) i.e., memory. Traditional accounts remembered. They are now the legal and ceremonial writings of the Hindus, the opposite of the Vedas which are Śruti or revelations.

Sakta, Saiva, Vaishnava, p. 6, l. 21, 22.—(शक्त, शैव, वैष्णव) The followers of Śakti (lit. power, the Divine mother), Śiva and Viṣṇu. The Hindus are generally divided into 3 broad divisions, according to their principal objects of worship. These three are the most important among them. The other two are the followers of Gaṇapati (God of Success) and Sūrya (the Sun).

Mahābhāṣya of Patañjali, p. 7, l. 13.—(महाभाष्य महाजना) The great commentary on Pāṇini's grammar, by Patañjali. It is in itself a great grammatical and philological work of great merit. All aspirants of Vedic scholarship are expected to learn Pāṇini's grammar along with this commentary.

Avachchhinna and Avachchedakas, p. 7, l. 14, 15.—(अवच्छिन्न and अवच्छेदक) Technical terms used frequently in Nyāya, meaning Differentiated and Differentia.

Sanyas, p. 7, l. 20.—(संन्यास) Renunciation; initiation into the ascetic order.

Bharati, p. 7, l. 20.—(भारती) Refers to Keshab Bharati.

Sanyasaśrama, p. 7, l. 26.—(संन्यासश्रम) The ascetic order.

Madvas, p. 7, l. 30.—(मध्व) The followers of Madva.

Rupa, Sanatan and Jiva Goswamis, p. 7, l. 32.—Ascetic disciples of Sri Chaitanya. They were learned men and before becoming ascetics held the highest posts under the Nawab of Bengal.

Bhujis, p. 7, l. 32.—Lit. Fasteners, applied to all ascetics. In Bengal, the degraded followers of Sri Chaitanya also being called by that name, the term has got certain bad associations around it. Here used in this sense.

Bhakti Marga, p. 8, l. 4.—(ভক্তিমার্গ) The path of sacred love. One of the various paths leading to God.

Vallabacharya, p. 8, l. 6.—(বল্লভাচার্য) Founder of a sect of Vaishnavas; he was a follower of Vishnu Swami. His descendants are called Goswami Maharajas; this sect is very powerful in Bombay.

Gudians, p. 8, l. 11.—(গুড়িয়ান) Lit. one who sits on a cushion; very much luxurious.

Achandalas, p. 8, l. 18.—(অচণ্ডাল) From all including the lowest chandalas (the lowest class of people in the Hindu Society).

Tyaga, p. 8, l. 23.—(ত্যাগ) Renunciation, giving up of lust and wealth.

Tyagenaiken Amritatwamunashub, p. 8, l. 25, 26.—(ত্যাগেনৈকেন অমৃতত্বমুনশুভঃ) The last part of a verse; it means, only by renunciation they attained immortality.

Tyagi, p. 8, l. 28.—(ত্যাগী) One who has renounced, an ascetic.

Soham, p. 9, l. 2.—(সোহম) I am He, i. e. God.

Hrishikesh, p. 9, l. 4.—(হরিশ্বেশ) Twelve miles from Hurdwar at the foot of the Himalayas. Here a large number of ascetics practise meditation and studies various scriptures for a greater part of the year.

Antyadapi param dharma, p. 9, l. 7.—(অন্ত্যদপি পরম ধর্মঃ) The highest religion may be learnt from even the lowest class. It is taken from a verse of Manu Samhita.

Dashanamis, p. 9, l. 11.—(দশনামী) Ten different sects of Sanyasins founded by Sankaracharya's disciples. (1) Saraswati (2) Puri (3) Bharati (4) Padma (5) Tirtha (6) Asrama (7) Bana (8) Aranya (9) Parbat (10) Sagar.

Vairagis, p. 9, l. 11.—(বৈরাগী) Lit. one who has got the spirit of renunciation, applied to Vaishnava ascetics.

Panthis, p. 9, l. 12.—(পন্থী) Ascetics of various panths or ways, e. g. the Nanak Panthi, the Kabir Panthi &c.

Mudbhaktanancha &c., p. 10, l. 7.—(মুদভক্তানাঞ্চ ব্রহ্মভক্তানাঞ্চ) Those who love my devotees are my best beloved. The second line of a verse from Adi Purana.

Tulsidas, p. 10, l. 12.—A great ascetic devotee of the N. W. P. His sayings in verse and his life of Ram are read with great devotion throughout the N. W. P.

Chaitanya charitamritam, p 10, l 12.—(চৈতন্যচরিতামৃত) Lit., the nectar-like life of Sri Chaitanya. It is in Bengali verse and is a most sacred book for the followers of Sri Chaitanya.

Dishacharas, p 10, l 25.—(দেশাচার) Manners and customs of a country.

Sat Shastras, p 10, l 31.—(সৎ শাস্ত্র) Good Scriptures; authoritative Scriptures.

Kasidas, p 11, l 3.—(কাসীদাস) The translator of the Mahabharata in simple Bengali verse.

Krittivas, p 11, l 3.—(কৃত্তিবাস) The translator of the Ramayana in simple Bengali verse.

Anritasaman, p 11, l 4.—(অনৃতসমান) Nectar-like.

Punyavans, p 11, l 4.—(পুণ্যবান) Meritorious. These two words are taken from a verse of Kasidas.

Sutras of Gautama, p 11, l 3.—(গৌতমসূত্র) Nyaya aphorisms by Gautama.

Ajnas, p 11, l 9.—(অজ্ঞ) Lit., persons who are rusted; persons to whom the eternal laws are revealed, who can see into the inner nature of things.

Mimamsakas, p 11, l 11.—(মীমাংসক) One of the six Indian schools of philosophy. Lit., it means reconcilers. There is one Purva, (পূর্ব) older, founded by Jaimini and the other Uttara, (উত্তর) later, founded by Vyasa. The former is an attempt to reconcile Vedic rituals, while the latter treats of knowledge and is the same as Vedanta or Vyasa Sutras. Here it refers to Purva Mimansa.

Alaukika Pratyaksham, p 11, l 12, 13.—(অলৌকিক প্রত্যক্ষ) Super-sensuous perception.

Nirapekshata, p 11, l 27.—(নিরপেক্ষতা) Unconditionedness.

Sadhanas, p 11, l 32.—(সাধন) Spiritual culture. The four spiritual cultures are spoken of in all Vedantic works as preparatory to the receiving of Divine knowledge. They are (1) Discrimination of eternal and transient (2) Indifference to the enjoyment of fruits of work here or hereafter (3) the six mental attainments, viz. control of the mind, control of the senses, vow of renunciation and drawing in the senses from all external objects, patient bearing of all kinds of pain, faith, concentration (4) Desire for liberation.

Bhaktas, p 12, l 1.—(ভক্ত) Followers in the path of devotion, devotees.

Aniara chapi tu tat drishte, p 12, l 12.—(অনিরাচারিণী তু তৎ দৃষ্টে) (ব্রহ্মসূত্র, ৩, ৪, ৩৬) From Vedanta Sutra 3, 4, 36. Even those who have not embraced any Asrama

(The four divisions of Hindu's life) are found to have right in the divine knowledge.

Na Buddhahedam &c., p 12, l 20.—(ন বুদ্ধিতোঃ জনানামজ্ঞানং কুণ্ঠয়িত্ব) This occurs in the Gita. It means, you should not disturb the minds of ignorant people addicted to work by shaking their faith with philosophy beyond their understanding.

Isha Devata, p 12, l 23.—(ইষ্টদেবতা) Chosen deity.

Patita, p 12 l 27.—(পতিত) Lit., Fallen. Excommunicated.

Rishis, p 12, l 12.—Lit., seers. Seers of truth; Vedic sages.

Vidoor, p 13, l 13.—(বিদূর) The pious uncle of the Pandavas. See Mahabharata, Striparva, from 2nd to 7th Chapter. (মহাভারত, দ্রৌপদ, ২য় অঙ্কে ৭ম অধ্যায় দেখ।)

Dharma Vyadha, p 13, l 13.—(ধর্মব্যধি).—Alluded to a pious butcher. See Mahabharata, Vanaparva, from 204 to 214 Chapter. (মহাভারত, বনপর্ব, ২০৪ হইতে ২১৪ অধ্যায় দেখ।)

Eka-icadevitiyam, p 14, l 12.—(একমেবাদ্বিতীয়ং) One without a second, referring to the Absolute of the Vedanta.

Sarvalokahitaishini Sruti, p 14, l 15.—(সর্বলোকোপকারিণী শ্রুতি) Sruti or the Vedas well-wisher of all.

Gnane Parisamāpyate, p 15, l 10.—(জ্ঞানে পশি) Gita, 4, 30.

Dhammapadam, p 21, l 18.—(ধর্মপদ) Buddhist book on ethics.

Urdhamulam &c., p 21, l 29,

(উর্ধ্বমূলং) This occurs both in the Upanishads.

1) This world is compared to a Asvattha tree, the root of which is above (God) and the branches which have gone downwards. Here it means the root of knowledge.

Arundhatidarshananyaya, p 22, l 1

Arundhati is a little fixed star which can be seen only by the naked eye.

(This is compared to the subtle truths of Vedanta. When the intending observer is first shown a little star, which is a brilliant star lying near to the true Arundhati, he is able to see. Next when his eyes are fixed, he is shown the true Arundhati which he is now able to see. So under this the Hindu scriptures do not at the very outset call upon the beginner to have his mind concentrated in the true self, but lead him from stage to stage according to the growing capacity of his mind. The philosophy of attaining knowledge of the abstract or abstruse notions by the help of the concrete or more familiar notions e. g., knowledge of God through images.

Devas, p 23, l 13.—(দেব) Gods.

Sivoham, p 23, l 33.—(শিবোহম্) I am God.

Indra and Virochana, p 24, l 14.—(ইন্দ্র and বিরোচন) Chhandogyaopaniṣad, last chapter (ছান্দোগ্যোপনিষদ শেষ অধ্যায় দেব) The kings of the gods and asuras (demons) respectively.

Puruṣa himself &c., p 25, l 15.—See *Puruṣa Sūkta* of the Vedas.

Vamachara, p 32, l 7.—(বামচার) Lit., The left-hand path. The degraded form of Tantric religion which gives countenance to immoral practises in the name of religion.

Rajarsi and Brahmarshi, p 32, l 22, 23.—(রাজর্ষি and ব্রহ্মর্ষি) A king who is also a Rishi or seer of truth at the same time; a rishi who is a Brahman.

Ētad asaprasūtaśya &c., p 32, last line.—(এতদশপ্রসূতস্য নরকাদগ্রহণম্) স্বং স্বং চরিত্রং শিক্ষয়ন্তু পুণিবারং গুরুমানবাঃ All men on this earth should learn their social and moral duties under the Brahmins born in these countries (referring to the Punjab and some bordering districts.) (See *Manusauhitā*, 2, 20.)

Bharata, p 33, l 13.—(ভারত) India.

Aprastha, p 40, l 8.—(বানপ্রস্থ) Lit., one who goes. The third stage of life of a twice-born caste.

Arundhati and Vasistha, p 40, l 8, 9.—(অরুণভটী and বসিষ্ঠ) A great sage, and Arundhati, his pious

—(উপাসনা) Worship.

34, l 28.—(পরম অমৃতরস) Supreme love.

—(ঈশ্বর) God.

21.—(ঐকান্তি) A great devotee of described in the Vishnu and Bhagabata

—(দেবী) Goddess; the Divine Mother.

5, l 17.—(হনুমান) The great monkey who help Rama succeeded in releasing Sita from captivity. Described as a typical devotee and incarnation of Vishnu.

33, l 33.—(ঐক্য) Nature.

6, l 26.—(জাতি) Nation.

38, l 29.—(মিষ্টাই) Sweetmeats.

astākāra, p 39, l 9.—(পাদাকার) Authors of the Hindu scriptures.

Gāribhāṇḍaj, p 39, l 31.—(গরিবনাভাজ) Helper of the poor.

Suchi Asuchi, p 105, l 4.—(শুচি অশুচি) Purity, impurity; over-sensitiveness in the matter of outward cleanliness; wrong ideas relating to purity.