Prabuddha Bharata
OR
Awakened India

Vol. XIII, No. 138, JANUARY, 1908

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Prabuddha Bharata

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda

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SRI RAMAKRISHNA’S TEACHINGS

ATMA-JNANA—XV

The Absolute is like the air, which carrieth the odours, be they good or bad, but remaineth unattached to the odours.

The Absolute is beyond all attributes—beyond whatever is connected with Maya.

There is Vidya Maya, which tends Godward, and there is the Avidya Maya, which turns one away from God. Woman and Gold lure one away from God. Knowledge, renunciation, devotion lead to God. Sankara never parted with the latter.

If one taketh the help of the Vidya Maya which leadeth to God, one may realise the Absolute (Brahmajnana).

After reaching the roof some persons like to go down and come up again and again by the staircase. They retain the love of the Personal God even after the realisation of the Absolute. They do so for making an example of themselves for mankind; and also for enjoying the sweetness of Divine Love and the company of those that love the Lord.

One must renounce—give up the world for the sake of the Lord.

When thou seest everything as the manifestation of the Lord, canst thou see anything else but the Lord? Surely, thou canst not see the world (Samsara), or thy family separate from Him.

But one needeth to give up from the mind. Those that come here (to me)—none of them is of the world. They are in the world but not of the world. Their desire to enjoy hath been fulfilled and they can now give their whole mind to God.

The Ashtabakra Samhita deals with the knowledge of the Self. The knowers of the Self declare, “I am He,” i.e., “I am that Highest Self.” It is proper for a man of renunciation to say so, but not for a worldly-minded man.

But it is good for every one to harbour the sentiment that he is free. “I have no bondage,” “I am free.” If a man constantly cherishes such an idea he is sure to be free. On the other hand, he who thinks that he is in bondage, really brings bondage to himself.

The mean-minded man who always says, “I am a sinner,” “I am a sinner,” is sure to fall into the mire of sin. A man should rather say, “I am always repeating the holy name of God, how can there be any sin or bondage in me?”
OCCASIONAL NOTES

IN bidding adieu to the Old Year and welcoming the New, let us all subject ourselves to a critical self-analysis and ascertain whether with the advance of years we have advanced in wisdom. Let us all put to ourselves the questions:

"Have we grown better? Have our lives been richer in those moral qualities which we value most? Are we more loving and sympathetic towards our fellow-beings? Is our judgment of men and things less biased by personal considerations? Can we keep ourselves less affected by the fluctuations of fortune? Has our Ideal a stronger hold upon us and the world less? And lastly, has our Ideal itself expanded."

All these questions must be answered by each one to himself. Blessed indeed are they who can answer them in the affirmative. No greater blessing can fall to the lot of man than the perception of progress towards his ideal. But man, so long as he is on this side of perfection, is not quite safe. It is easier for him to fall back than to advance. Not unoften does the satisfaction that springs from actual achievement, degenerate into overweening confidence or complacent repose. The result of both is stagnation or retrogression. In this universe of law, chance has no part to play. Progress is effected only when we subject ourselves to the operation of the laws of growth. What we call the influence of external conditions is as much the product of unalterable laws as any conclusively demonstrated scientific truth. Ignorance remains satisfied by attributing success and failure to the force of circumstances. Wisdom sees that they are within the law of causation and can be governed by man according as he chooses.

That there has been progress in the past is by itself no guarantee that it will be so in the future. Neglect of the principles by following which progress has been secured will surely bring about, first, stand-stillism and then degeneration.

Only when we take a very narrow view of the Ideal and our moral energy is at a low ebb, can we delude ourselves into the fatal belief that our work is finished, and that we can now indulge in sweet-do-nothing. Perfection and nothing short of that, should be our Ideal. He who seriously ponders over this, and keeps in view the infinite grandeur and beauty of the great lives in which it was realised, can never for a moment fall into the delusion that his progress has been adequate. By his success, the wise man learns only to aspire and endeavour for more and more. He knows that premature self-satisfaction is death and is therefore always on his guard against it.

Taking a retrospective view of the past, many will sadly own that their progress has not been of a tangible nature. Some of them may even be filled with remorse when they look back upon the period of their lives under survey. To these we should say, "Do not despair." To acquire solid moral worth is always a very slow process in the beginning. "The acquisition of virtue has in all ages been accounted a work of labour and difficulty." (J. S. Mill.)

Up to a certain stage, evolution of character is achieved only by the most strenuous exertion. Old habits of thought and action will yield to new ones only under strong pressure steadily applied for a long time. They have so long been allowed to reign supreme, and now it is but natural that they
will die hard. But what of that? The power of the Spirit is infinite, and it is sure to triumph in the long run. Remember that every blow that is dealt at the enemy weakens them more than before, though they may seem doubly furious in the death-struggle; and if you persist, a time is sure to come when denuded of all strength they fall, never to rise again. So, give up all vain sighs and regrets. Fight on, brave souls, firmly believing that the Omnipotent Spirit is within you. Know for certain that if you have a strong desire to grow and persist in following the right method, you are sure to succeed. If you have learnt to take a serious view of life, if there has come within you a longing to raise yourself to your highest estate, if you have found practical methods for realising it, and lastly, if you are steadily following them in life, then rest assured that progress is inevitable. But if after due examination, you find you are wanting in any of these requisites, try by all means to acquire what you lack. There is nothing to dishearten you if you find out your deficiency. Only by knowing the exact nature of the disease can its proper remedy be found. Ignorance is no cure.

Thirst for the higher life can hardly be too strong and genuine. Too much care can hardly be bestowed to make it a constantly growing and self-asserting tendency. For many reasons, chief among which are scepticism and desire for worldly things, it becomes at times very faint and feeble; at others, it takes a morbid shape. When such is the case, religious practice, however exact and methodical it may be to all outward seeming, will have none of its vitalising influence upon us and will, instead of inspiring us with strength and peace, only become wearisome. If this state of things is allowed to continue long, 'practice' becomes an unbearable drudgery and breeds morbidity. The only safeguard against this great danger, is to bring again and again before the mind a vivid picture of the Ideal in all its transcendent beauty and loneliness. For the mind thinks of deriving pleasure from the trivialities of the world, only when the Ideal is lost sight of or vitiated by earthly contaminations.

Let us then shake off all our frailties and weaknesses, our sighs and despair, and proclaim to ourselves with the utmost emphasis, that we are by our very nature deathless and pure, ever-blessed and self-effulgent. Thus completely charged with Divinity, let us unite ourselves in love with all that live on earth or in any other spheres, consecrate ourselves to the Ideal with our whole heart and soul, and make fresh resolve that the present year will see us more devoted to our duty, more faithful and vigorous in the practice of the virtues which are perfected in the Ideal, and more loving and tolerant towards our fellow-beings.

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THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIREDITA.

XX.

EVEN a journey round the world becomes a pilgrimage, if one makes it with the Guru. It was late one evening, in the Red Sea, when I brought to the Swami some perplexity of a personal nature. About the right method of helpfulness to others, It was rarely, indeed, that he would answer a question of this sort, without first turning for authority to some dictum of the Shastras.
And how grateful does one become later for this fact! It was his personal opinion that one desired. But giving this, as he did, in the form of comment on some text, it went much deeper into the mind, and became the subject of much longer thought and consideration, than if he had answered at once in the sense required by the impatient questioner.

In the same way, when I had asked him what became of those who failed to keep their vows, he had gone all the way round by a beautiful Sanskrit quotation, to answer me. Even now, I hear the ring of his wonderful voice, repeating Arjuna’s question:

श्रयति: अज्ञ्योपयोंति योगाच्छलितमालस: ||
श्रयाप्रयोगसंस्किरिता कां गाति रुपया गच्छति ||
कविभोभयविभुर्धिरस्वाभ्रामिभन्यति ||
भ्रमतिधी महानाहो विमुखो वधाषा: पप्पि ||

Gita vi. 37, 38.
“With Shraddha beginning (but afterwards) unsteady, and with mind wandering away from Yoga, what end, does one, not gaining perfection, in Yoga, meet, O Krishna?

“Does he, fallen from both, perish, without support, like unto a cloud driven before the wind, O Mighty-armed, deluded in the path of Brahman?”

And the answer of Sri Krishna, fearless, triumphant, –

पार्थ नवेंद्र नासुत्र विनार्थलस्य विच्छिनं ||
नन्दि कल्याणकृत्तिक्षिदुर्गति तात गच्छति ||

“Verily O son of Pritha, there is no destruction for him, either here or hereafter. NEVER shall one who has done good, come to grief, O my son!”

And then he drifted into a talk that I can never forget. First he explained how everything, short of the absolute control of mind, word, and deed, was but “the sowing of wild oats.” Then he told how the religious who failed would sometimes be born again to a throne, ‘there to sow his wild oats,’ in gratifying that particular desire which had led to his downfall. ‘A memory of the religious habit,’ he said, ‘often haunts the throne.’ For one of the signs of greatness was held to be the persistence of a faint memory. Akbar had had this memory. He thought of himself as a brahmacharin who had failed in his vow. But he would be born again, in more favourable surroundings, and that time he would succeed. And then there came one of those personal glimpses which occurred so seldom with our Master. Carried away by the talk of memory, he lifted the visor for a moment, on his own soul. “And whatever you may think,” he said, turning to me suddenly, and addressing me by name, “I have such a memory! When I was only two years old, I used to play, with my Syce at being a vairagi, clothed in ashes and kaupina. And if a Sadhu came to beg, they would lock me in, upstairs, to prevent my giving too much away. I felt that I also was this, and that for some mischief I had had to be sent away from Siva. No doubt my family increased this feeling, for when I was naughty they would say “Dear, dear! all those austerities, yet Siva has sent us this demon after all, instead of a good soul! Or when I was very rebellious they would empty a can of water over me, saying ‘Siva! Siva!’ And then I was all right always. Even now, when I feel mischievous, that word keeps me straight. ‘No!’ I say to myself, ‘not this time!’” On the present occasion, then, he went back, in similar fashion, to the Gita.

“The Gita says,” he answered me, “that there are three kinds of charity, the Tamasic, the Rajasic, and the Sattvic. Tamasic charity is performed on an impulse. It is always making mistakes. The doer thinks of nothing but his own impulse to be kind. Rajasic charity is what a man does for his own glory. And Sattvic charity is that which is given to the right person, in the right way, and at the proper time. Your own,” he said, referring
to the incident that had brought about my question, "was, I fear, like the Tamasic charity. When it comes to the Sattvic, I think more and more of a certain great Western woman, in whom I have seen that quiet giving, always to the right person, in the right way, at the right time, and never making a mistake. For my own part, I have been learning that even charity can go too far."

His voice sank into silence, and we sat looking out over the starlit sea. Then he took up the thread again. "As I grow older, I find that I look more and more for greatness in little things. I want to know what a great man eats and wears, and how he speaks to his servants. I want to find a Sir Philip Sidney greatness! Few men would remember the thirst of others, even in the moment of death.

"But anyone will be great in a great position! Even the coward will grow brave in the glare of the foot lights. The world looks on. Whose heart will not throb? Whose pulse will not quicken, till he can do his best.

"More and more the true greatness seems to me that of the worm, doing its duty silently, steadily, from moment to moment, and hour to hour."

How many points on the map have received a new beauty in my eyes, from the conversations they recall! As we passed up the coast of Italy, we talked of the Church. As we went through the Straits of Bonifacio, and sat looking at the south coast of Corsica, he spoke in a hushed voice of "this land of the birth of the War-Lord," and wandered afarfield, to talk of the strength of Robespierre, or to touch on Victor Hugo's contempt for Napoleon III, with his "Et tu, Napoleon!"

As I came on deck, on the morning of our passing through the Straits of Gibraltar, he met me with the words "Have you seen them? Have you seen them? Landing there, and crying Din! Din! The Faith! The Faith!" And for half an hour I was swept away into his dramatization of the Moorish invasions of Spain.

Or again, on a Sunday evening, he would sit and talk of Buddha, putting new life into the customary historic recital of bare facts, and interpreting the Great Renunciation as it had appeared to him who made it.

But his talks were not all entertainment, nor even all educational. Every now and then he would return, with consuming eagerness, to the great purpose of his life. And when he did this, I listened with an anxious mind, striving to treasure up each word that he let fall. For I knew that here I was but the transmitter, but the bridge, between him and that countless host of his own people, who would yet arise, and seek to make good his dreams.

One of these occasions came on a certain evening, as we neared Aden. I had asked him, in the morning, to tell me, in broad outline, what he felt to be the points of difference between his own schemes for the good of India, and those preached by others. It was impossible to draw him out on this subject, on the contrary, he expressed appreciation of certain personal characteristics and lines of conduct, adopted by some of the leaders of other schools, and I regarded the question as dismissed. Suddenly, in the evening, he returned to the subject of his own accord.

"I disagree with all those," he said, "who are giving their superstitions back to my people. Like the Egyptologist's interest in Egypt, it is easy to feel an interest in India that is purely selfish. One may desire to see again the India of one's books, one's studies, one's dreams. My hope is to see again the strong points of that India, reinforced by the strong points of this age, only in a natural way. The new state of things must be a growth from within.

"So I preach only the Upanishads. If you look, you will find that I have never quoted
PRABUDDHA BHARATA JAN.

anything but the Upanishads. And of the Upanishads, it is only that one idea strength. The very essence of Vedas and Vedanta and all, lies in that one word. Buddha's teaching was of Non-resistance or this Non-injury. But I think this is a better way of teaching the same thing. For behind that Non-injury lay a dreadful weakness. It is weakness that conceives the idea of resistance. I do not think of punishing or escaping from a drop of sea-spray. It is nothing to me. Yet to the mosquito it would be serious. I would make all injury like that. Strength and fearlessness. My own ideal is that giant of a saint whom they killed in the Mutiny, and who broke his silence, when stabbed to the heart, to say—'And thou also art He!'

"But you may ask—what is the place of Ramakrishna in this scheme?"

"He is the method, that wonderful unconscious method. He did not understand himself. He knew nothing of England or the English, save that they were queer folk from over the sea. But he lived that great life,—and I read the meaning. Never a word of condemnation for any! Once I had been attacking one of our sects of Diabolists. I had been raving on for three hours, and he had listened quietly. 'Well! well!' said the old man as I finished, 'perhaps every house may have a back door. Who knows?'

"Hitherto the great fault of our Indian religion has lain in its knowing only two words—renunciation and mukti. Only mukti here! Nothing for the householder!"

"But these are the very people whom I want to help. For are not all souls of the same quality? Is not the goal of all the same?"

"And so strength must come to the nation through education."

I thought at the time, and I think increasingly, as I consider it, that this one talk of my Master had been well worth the whole voyage, to have heard.

CHINA AND RELIGION

The literature of ancient China consists of the "Book of History," the "Book of Changes," the "Book of Odes" and the "Books of Rites"; of the "Books of Rites," one is official and the other domestic. The best standard versions of those books and of any other important official books of China existing in olden days were kept at the Royal Court in Central China, and copies of them were available to the minor courts of the vassal princes, from the keeper of the royal archives, who was also the State astrologer. It appears that in ancient China, the movements of heavenly bodies were indissolubly associated with the vicissitudes of man, and religious duties towards the state organism, as part of the organism of nature, was religion of the time.

During the sixth century, the keeper of the royal archives in Central China was Lao-tsz and the doctrine of 'Tao,' the Course of Nature preached by him, was called the Taoist religion. To it the modern Chinese virtues may be traced. When the restoration, 827 B. C., had failed to arrest imperial decay, and in 770 B. C., the Central Government of China had definitely moved east to the modern Ho-Nan-Fu, Loa-tsz, the apostle of Taoism, began to preach his doctrine of 'Tao.' When the energy of the vassal princes had failed to pursue intestine strife and were sick of base intrigue, against the Central Government, men's minds were ready to be attracted by the new Gospel of Self-denial and Home Rule of Lao-tsz. When the royal power was declining and unscrupulous diplomats and ambitious vassals were forcibly driving the peaceful people from their tillage and their weaving, to fight in distant and selfish wars, he, as Secretary of State preached the gospel of Democracy. But with all his best endeavours he failed to direct the Central Government to his own way. At last after the year 500 B. C., being hopeless of success and disgusted with the bad spirit of militarism of his time, the
apostle of Taoism quitted China. He was last heard of according to the Chinese history, at a certain mountain pass on the Western frontier. In the wilds of Tartary and Tibet, he wrote the famous Taoist classic, ‘Tao-teh-King’ or ‘Way-Virtue Scripture,’ or Providential Grace Classic, as says Mr. E. H. Parker. Lao-tsz, before he passed into space, is said to have left the book with a Chinese official in charge of the frontier outpost.

Another Chinese apostle of celebrity, is Confucius. He visited Lao-tsz when he was in charge of the royal archives at the imperial capital Ho-Nau-Fu. Kung-tsz was shaping his career in the petty signorial state of Lu in the Shao Tung province in the north-east of China. Since its foundation about 1100 B. C. under the feudal rule of the new emperor’s brother, Lu had always been a literary state. During the early days of his youth Kung-tsz was found to display an inborn appreciation of ceremonial and to use tripods, sacrificial dishes, candles, and official hats as playthings. He married at an early age, and subsequently held an official post as inspector of granaries. His marriage was not a happy one and his only son did not turn out a successful man in the practical world. When Kung-toz was twenty-four years of age, he had lost his mother. His father was a gallant soldier, who being childless, had at the age of seventy taken a mere girl as wife, who was the mother of Kung-tsz. Kung-tsz having observed three years’ mourning since the death of his mother, obtained his father’s permission to visit the imperial capital for the purpose of comparing the local documents with those original copies kept at headquarters, and thereby to increase his knowledge of antiquity and music. Here he had many an interview with the apostle of Taoism. Mr. Parker says, “Neither philosopher seems to have come out of the encounter with much respect for the other; the elder man considered his victor too formal and obsequious, whilst Confucius (for Kung-tsz) possessed himself unable to understand Looicius’ (for Lao-tsz’s) mental flights.” He was a believer in the three ancient forms of divination and an ardent student of the mystic diagrams dating from six hundred years before his birth. Like the Persians and Chaldaens, the Chinese and Tartars were followers of Salecan religion, in which the Sun, Moon, and Stars were worshipped.

Here it may be noticed that ‘Hu’ or Tartary had close relationship with the Chinese in olden times. In the second half of the fifth century the Toba Tartars (a kind of Mongol or Moghol) subdued the conflicting Tibetan and normal elements and had firmly settled themselves on the throne of North China. The Toba Tartar dynasty had gradually abandoned Tartar ways and became Chinese. The Tartars seem to have been in those days Buddhists, as a distinguished Chinese statesman and antiquarian named Ts’ni Hao, is found to have tried to dissuade his monarch from erecting a “worshipping area” for Buddhists, and to object to Buddhism, asking, “why should we worship this Tartar god?” In 446, his active minister having proved to him that Buddhist temples had become houses of debauchery, the Emperor ordered a massacre of all Samana thanas in his dominion, and the burning of all Hu books (here meaning Sanskrit, Pali, and Kharoshthi), and Buddhist images. The monarch was induced to encourage Confucianism. The apostle of Confucianism is Kung-tsz or Confucius as called by Western writers.

Now as regards Chinese religion, it appears that the ‘Yan-Yang’ doctrine of the “Book of Changes” of ancient China, is the fundamental principle of the various forms of the Chinese religion, namely, Taoism, Confucianism, Nestorianism, and Manicheism. Like the Hindu worship of Devas and Pitris, the ‘Yan-Yang’ doctrine or ancestral sacrifices, form a part of the Chinese religion. The Shintoism of the Japanese, also owes its origin to the expression, Shin-to or “spiritual way,” of the Chinese “Book of Changes.” Taoism, seems to be purely Chinese and of undoubted authenticity, and other forms of Chinese religion are imitations of Taoism. After the Great Chinese Revolution, Taoism and Confucianism, failed to satisfy the Chinese minds, and Buddhism found its way into China through its western conquests and contact with the Indo-Scythians. The brother of an Emperor became a Buddhist convert and another assumed the cowl. The Buddhist ‘Sutras’ were translated into Chinese, and Taoism began to borrow from Buddhism in order to compete with it. The alphabets and the new ideas of souls and future existence had to form a sympathy between Chinese and Hindu ideas. This followed after the invitation to the Chinese Court of an increased number of
Buddhists from India, Parthia, and the Oxus. The most famous of those who visited China in compliance with this invitation, was a Hindu Buddhist, named Kumaradjiya, whose father hailed from Taxila, but who was himself born of a Tartar mother at Kuche and had passed his youth in Kashgar. He did great service to the Tibetan emperors of Si-an Fu, and Liang Chen regions. Of the three "Means of salvation," the more primitive Hinayana with its asceticism and theory of transmigration of souls never found more than local favour in active China, being more suited to the peoples of Ceylon and Burma. The Mayaya founded by Nagardjuna, was the next school which took firm root in the Cophene region and also in Tchakuka (Yarkand), whence it found its way through Khotan and the Tarim Valley, to Lop Nov and China. The last was the Yoga school, known as Tantra school, founded by Asamgha Gandhara in the fourth century, which was adopted by the Tibetans, Mongols and early Siamese. During the Mongol dynasty (1206-1367) the Tantra school of the Tibetans had degraded to the worst form of Tantric Buddhism and had a free run in China.

As to the introduction of the Mahomedan faith into China, it is very strange that Chinese historians do not record anything; although it is the only faith which had come to stay in China and has taken deeper root than any other foreign religion. In the year 651, the Chinese first heard of the Tazih or nomadic Arabs. It was immediately after the defeat and death of the Persian King, Yezdegered, when the flight of his son Piruz, to China (Tokhara) rendered the Mussulman (Musulman) conquerors anxious. But from the time (1203) Genghis Khan began to conquer Otras and

the Keraits, who had previously fled, through the Onigour country to the Mussulman country, Islam found free way into China with Arabs, Persians, Bokharites, converted Turks or Onigoris. These tribes passed freely to and fro, and gradually scattered all over China, in a way they had never done before. This seems to be due to the fact that the Mongols could not trust the native Chinese with high office.

Islam was followed by Judaism and Shintoism, in China. The Nestorians and Jews both borrowed largely from Taoism, as it is noticeable from the extant Si-an and K'ai-ling Fu inscriptions, recording particulars of the entry of their respective beliefs into China. In 62 A.D., the Chinese Emperor 'heard of a sage in the West' (Buddha), and the Chinese Jews and some of the Roman Catholic Missions in China in order to further the interests of their own religion, seemed to infer that this sage was no other than Jehovah in the one case and Christ in the other. The modern Chinese seem to believe that Christ must have received many of his reforming ideas from Buddhist monks, who spread themselves over Persian regions as well as over Syria, long before they reached China. It is apparent to the Chinese that the doctrines of original perfection of man, of sin, of temptation by the Evil Spirit, of the First Couple (Adam and Eve) to eat of forbidden food, of retribution, good resolutions, repentance, confession, good works, sacrifice, rewards and punishments,—all these according to the best authorities, exist in the noble Mazdean teaching, which in its origin, like the ancient Chinese religion was established on Nature Worship.

(To be continued).

Brahmachari Brahmayadin.

EPISTLES OF SWAMI VIVEKANANDA

Extracts

XXXV.

6th May '95.

Dear Sir——,

This morning I received your last letter and the first volume of the Bhashya of Ramanujacharyra......Why should I waste my energies defending Hinduism if the Hindus all go to sleep. What are you three hundred millions of people doing there, especially those that are so proud of their learning, etc? Why do you not take up the fighting and leave me to teach and preach. Here am I struggling day and night in the midst of strangers.......What help does India send? Did the world ever see a nation with less patriotism than the Indian? If you could send
and maintain for a few years, a dozen well-educated strong men, to preach in Europe and America, you would do immense service to India, both morally and politically. Every man who morally sympathises with India, becomes a political friend. Many of the Western people think of you as a nation of half-naked savages and therefore only fit to be whipped into civilisation. Why don't you show them to the contrary........What can one man do in a far distant land? Even what I have done, you do not deserve. * * *

Hindus that have hitherto come to Western lands have too often criticised their own faith and country in order to get praise or money. You know that I did not come to seek name and fame; it was forced upon me. Why shall I go back to India? Who will help me? Where are the men in Madras who will give up the world to preach religion? I am the one man who dared defend his country and I have given them such ideas as they never expected from a Hindu. There are thousands in the country who are my friends and hundreds who would follow me unto death; every year they will increase and if I live and work with them, my ideals of life and religion, will be fulfilled. Do you see?

I do not hear much now, about the temple universal that was to be built in America; yet I have a firm footing in New York, the very centre of American life, and so my work will go on. I am taking several of my disciples to a summer retreat to finish their training in Yoga and Bhakti and Jnana, and then they will be able to help carry the work on. Now my boys, go to work.

Within a month I shall be in a position to send some money for the paper. Do not go about begging from the Hindu beggars. I will do it all myself with my own brain and strong right hand. I do not want the help of any man here or in India. ......Do not press too much the Ramakrishna Avatar.

Now I will tell you my discovery. All of religion is contained in the Vedanta, that is, in the three stages of the Vedanta philosophy, the Dvaita, Vishiskhtadvaita, and Advaita; one comes after the other. These are the three stages of spiritual growth in man. Each one is necessary. This is the essential of Religion. The Vedanta applied to the various ethnic customs and creeds of India, is Hinduism. The first stage, Dvaita applied to the ideas of the ethnic groups of Europe, is Christianity; as applied to the Semetic groups, Mahommedanism. The Advaita as applied in its Yoga perception form, is Buddhism, etc. Now by religion is meant the Vedanta; the applications must vary according to the different needs, surroundings and other circumstances of different nations. You will find that although the philosophy is the same, the Shâktas, Shaivas, etc., apply it to their own special cult and forms. Now, in your journal write article after article on these three systems, showing their harmony as one following after the other, and at the same time keeping off the ceremonial forms altogether. That is, preach the philosophy, the spiritual part, and let people suit it to their own forms. I want to write a book on this subject, therefore I wanted the three Bhashyas, but only one volume of the Ramana has reached me as yet.

* * You know I am not much of a writer. I am not in the habit of going from door to door begging. I sit quiet and let things come to me.......Now my children, I could have made a grand success in the way of organising here, if I were a worldly hypocrite. Alas! That is all of religion here; money and name—priest, money and lust—layman. I am to create a new order of humanity here, who are sincere believers in God and care nothing for the world. This must be slow, very slow. In the meantime you go on with your work, and I shall steer my boat straight ahead. The journal must not be flippant but steady, calm and high-toned......Get hold of a band of fine
steady writers.......Be perfectly unselfish, be steady and work on. We will do great things; do not fear. One thing more. Be the servant of all, and do not try in the least to govern others. That will excite jealousy and destroy everything.......Go on. You have worked wonderfully well. We will work it out, my boy, be-self-reliant, faithful and patient. Do not antagonise my other friends, live in harmony with all. My eternal love to all.

Ever yours with blessings,

Vivekananda.

P. S.—Nobody will come to help you, if you put yourself forward as a leader.......Kill self first if you want to succeed.

THE RAMAKRISHNA MISSION IN THE WEST *

The effort of gray old India to convert Christian America to the mysticism and brain-paralyzing abstractions of her most ancient religion is one of the striking signs of the times.

Brahmin missionaries are hard at work in New York and California, preaching the inexpressible mysteries of the Vedanta philosophy, giving secret lessons in Yoga practice for the control of the mind by extreme bodily discipline, including brain-concentration, the mystery of the breath and other forms of asceticism—leading up to a condition in which one is supposed to lose all capacity for love or hate, and become simply a supreme consciousness of immutable knowledge.

This remarkable movement of the feeblest, most ignorant, plague-swept and famine-stricken race in the world to proselytise the powerful, progressive and educated population of the American continent seems at first unbelievable; yet there are no more earnest missionaries to be found than the six Swamis, or spiritual teachers, from the Ramakrishna monastery on the shore of the sacred Ganges, near Calcutta, who are to-day organizing their

mystic cult in the United States under the auspices of the Vedanta Society, of New York.

We are coming face to face with Asia.

It is not alone that Japan lifts a haughty warrior head at the very shadow of an American affront and challenges our hegemony of the Pacific Ocean; but India, whose three hundred millions of half-starved people are held in subjection by seventy thousand British soldiers, raises a voice of spiritual authority in American cities, a voice heard five thousand years before Christ, when the Aryan sages first chanted the Vedic hymns in the dim Indian forests.

The Vedantic invasion of America really began when the gentle and cultivated Swami Vivekananda, a disciple who had studied at the feet of the great Saint, Yogi and Mahatma, Ramakrishna, came to attend the International Parliament of Religions in Chicago at the time of the Columbian Exposition.

This noble and courtly Hindu, a man of great learning and eloquence, impressed all whom he met in America by the depth of his spirit and the breadth of his views, as well as by his sweet forbearance, modest dignity and courtesy.

To the representatives of many religions assembled in Chicago—supreme type of noisy material progress and conceit—he presented the venerable philosophy of Brahman in such lofty word pictures of unselfishness, and the unutterable calm to be achieved by freeing the soul from all earthly ties or affections, as to attract widespread attention to his teachings and to make clear the way for a Brahmin crusade in America.

The Swami Vivekananda, who became the founder and leader of the Ramakrishna
mission in this country, was the product of a
great spiritual upheaval in India. The most
wonderful and impressive figure in the move-
ment was Ramakrishna, teacher of the Swami
Vivekananda.

Ramakrishna is to-day revered by half of
India as a divine incarnation. Up to the
very hour of his death, twenty-one years ago,
he was regarded as the ancient God Vishnu
reappearing in human form. Professor Max
Muller, of Oxford University, the greatest
European authority on Indian religions and
literature, wrote a notable book on the life
and teachings of Ramakrishna.

As this most inspiring and thrillingly
romantic personality of the spiritual India
which to-day challenges America through her
dusky Brahmin missionaries actually taught
the men who began the Vedanta crusade
in New York, it is worth while knowing who
and what he was.

Ramakrishna was born in 1835 in the
Bengal village of Kamarpukur, a son of the
only Brahmin family in a low caste community.
His father died, leaving his wife and children
poor, and the boy, to make a living, became
a priest in the temple of the goddess Kali
(known among Hindus as the Mother of Bliss),
near Calcutta, although the office of a temple
priest is regarded as a degradation by most
Brahmins.

Serving the silent image of Kali with flowers,
and food and waving lights, the young priest
conceived an all-engulfing passion to know
whether there really was a Mother of Bliss
in the universe. He gave his senses and his
soul up to the idea. For hours day after day
he would sing to the goddess; then he would
weep for days at a time and call upon Kali,
prostrating himself before the image and cry-
ing, “Mother, is it true that thou existeth, or
is it all simply poetry?”

So great was the agony of young Ramakrishna
that he became unable to perform
his priestly duties and left the temple, to live
without shelter in a little grove near by. He
lost all thought of himself, could not tell when
the sun rose or set and even forgot to eat.
A relative watched over him and put food in
his unwilling mouth.

At the end of each day, at the distant sound
of the evening temple bell, Ramakrishna
would sob, “One day gone in vain, mother,
and thou dost not come. One day of this
short life is gone and I have not known the
truth.” In his soul-torment he would grind
his face against the earth.

Month after month the boy sang and wept
and prayed in the wood, starving his body
and whipping up the desire of his spirit. Then
he claimed that he saw visions of the Mother
of Bliss, that secrets of nature were revealed
to him.

There came to him in the wood a beautiful
and enlightened Hindu woman who had
renounced the world, and for years she taught
Ramakrishna the religions of India and the
secret practices of Yoga through which the
mind could be controlled.

Then he was found by one of the beggar
wise men, who explained to him the meaning
of the ancient Vedas, initiated him as a
Sannyasin, or renouncer of the world, and,
discovering that the pupil knew more than his
teacher the Hindu friar left the wood.

It was thought that Ramakrishna was mad.
He was taken to a doctor. Then his family,
in the hope of diverting his mind, married
him to a maid of five years, although such a
marriage was little more than a betrothal.
In his spiritual transports he forgot his wife for
many years, until one day she stood before
him as a fair young woman.

Ramakrishna fell at his wife’s feet with
flowers for worship in his hands and said, “I
look upon every woman as mother, but I am
at your service.”

But the young bride refused to recall his
soul to earth and asked only to be allowed to
stay near and serve him. She became his
disciple and adored him as a god to the very
end.

He found a Mohammedan holy man, lived
with him and bore the severe discipline of
Islam. Then he studied and followed the
Christian religion. He declared that he found
the end of all sincere religious devotion to
be the same.

He came to believe that, as the soul has no
sex, the seeker after spiritual perfection must
get rid of the sex idea. He dressed like a
woman, spoke like a woman, thought like a
woman, lived and worked like a woman
among the women of his (?) family, until he lost all sense of sex distinction.

The saint lived in the beautiful gardens surrounding the old temple of Kali, beside the swift Ganges, and there he taught his disciples, among them the Swami Vivekananda, who was yet to come to America as the pioneer of Vedantism.

It is said that Ramakrishna not only learned to regard all women as a son, but that he developed such an aversion for gold and silver, the symbols of worldly desire, that even in his sleep a touch of either metal would produce physical convulsions in him.

"Sometimes I would sit by the Ganges," he said to his disciples, "with some gold and silver coins and a heap of rubbish by my side, and, taking some coins in my right hand, and a handful of rubbish in my left, I would tell my soul:

"My soul! this is what the world calls tables, of feeding the poor, of building houses, and doing all that the world calls great; but it can never help you to realise the ever-existent knowledge and bliss, the Brahman. Regard it, therefore, as rubbish!"

"Then, mixing the coins and the rubbish in my hands, while repeating all the time, 'Money is rubbish! Money is rubbish!' I lost all perception of difference between the two in my mind and threw them both into the Ganges. No wonder people took me for mad."

In his religious ecstasies Ramakrishna would sometimes go into a trance while standing before a crowd of disciples and worshippers in the temple gardens and, with tears streaming from his eyes, his limbs, fingers and features contorted, it is said that his soul would temporarily leave his body.

His humility was extreme, and he not only disclaimed knowledge of secret powers but refused all honours and displayed the meekness and simplicity of a child. Notwithstanding the frightful austerities through which he reduced his body to emaciation, his smile was said to be inexpressibly tender and his whole manner appealing in its unmistakable saintliness.

Great throngs went to see and hear the saint. He was recognised throughout India as a Mahatma with miraculous powers.

"For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect," said the Swami Vivekananda. "He had the same sympathy for all of them; he had found the harmony between them."

Ramakrishna developed cancer. Greater multitudes than ever gathered where he was. Dying, he continued to teach, even when he could scarcely speak. One day in 1886 he told his disciples that he would leave his body before night and, uttering the most sacred word of the Vedas, he went into a trance and passed from the earth.

"The Indian nation cannot be killed," said Ramakrishna's favorite disciple in New York. "Deathless it stands, and it will stand so long as that spirit shall remain as the background. Because they may remain poor and poverty

persists everywhere, but let them not give up their God, let them not forget that they are the children of the Sages.

"Just as in the West even the man in the street wants to trace his descent from some robber-baron of the Middle Ages, so in India even an emperor on the throne wants to trace his descent from some beggar-sage in the forest, from a man who wore the bark of a tree, lived upon the fruits of the forest and communed with God. That is the type of descent we want, and while holiness is thus supremely venerated, India cannot die."

As the Swami Vivekananda preached the doctrine of renunciation and divine calm in the shrieking, busy cities of America, he found followers.

Nervous, anxious men and women, in the throes of restless, feverish modern life, turned to the age-worn Vedic hymns and to the physical and mental discipline of Yoga practices, in the hope of finding the peace, joy and divine knowledge that came to Ramakrishna in the temple gardens by the Ganges.

When the Swami Vivekananda returned to India in 1896, the Swami Saradananda came from Calcutta to press the work in America.
The great Ramakrishna organization had spread in India, with charitable and medical work carried on at many points. It had a monastery near Calcutta, and its monks, or Swamis, were eager to give the ineffable calm, self-control and unselfishness of the Vedanta philosophy and Hindu Yoga practice to the over-busy, money-mad people of the United States.

In 1897 the Swami Abhedananda, the present leader of the movement in America, came to New York and the Vedanta Society was incorporated. Since then regular Yoga classes have been carried on in several American centres, with "practical training in the science of breathing, concentration, meditation and self-control"; six Swamis are engaged in the American work; there are branches in New York, Brooklyn, Washington, D.C., San Francisco and Los Angeles, not to speak of active work carried on regularly by mail—for it appears that the secrets of Yoga can be had in letters. There is also a Peace Retreat in the mountains of Santa Clara County, California. In a little more than five years this mission, founded in America by a Hindu monk, has sent out about forty thousand books and pamphlets written for Americans by Indian Swamis.

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In the little chapel of the Vedanta Society in New York there is a brown wooden side-altar, with a photograph of Ramakrishna, standing in a trance, eyes and mouth open, hands twisted—and there are candles and flowers before the picture, and the soft-voiced Swamis will tell you that the saint of the temple of Kali, who lived in our own modern time, reached divinity through self-control and humility. On the same wall is a head of Christ.

Mr. James Creelman.

THE "VIVEKANANDA ASHRAMA" AT ULSOOR, BANGALORE.

A newly built Ashrama, dedicated to the sacred memory of Swami Vivekananda, was formally opened at Ulsoor, Bangalore, on 17th November last, by the Swami Atmananda, the local representative of the Ramakrishna Mission. When the opening ceremony was over, a strange coincidence was discovered, that on the same day the Vivekananda Memorial Home was also formally opened at Madras. Thus, though separated by more than two hundred miles, the devout hearts of worshippers and admirers were united in a common bond of enthusiasm, and their voices were raised in singing the glory and praise of one, who had come to them with the inexplicable charm and majesty of a new Avatar.

As to the pretty Ashrama at Ulsoor, the history of its genesis is as remarkable as its consecration. In its new form it is a tribute of devotion and reverence to a sacred cause on the part of a single individual, Mr. T. P. Aroonachalam Pillai. It is close on two years since a handful of men, who had come under the spell of the Swami Vivekananda's teachings and who had imbibed from him the truth, that "religion is being and becoming, began to meet evening after evening in a quiet cottage retreat, spending an hour or two every day in singing Sankirtans, reading from various sacred books, uniting in common prayer etc. One of the Swamis of the Ramakrishna Mission, who then happened to be there, gave helpful instruction and practical guidance in religious practice and discipline, and in the fundamental principles of Swami Vivekananda's Raja Yoga. The Swami opened a weekly class in the Ashrama, which has since been kept going through the kind help and co-operation of Swami Atmananda. In course of time when the necessity of making certain repairs and additions was felt, Mr. T. P. Aroonachalam Pillai voluntarily came forward and undertook to completely renovate and enlarge the little Ashrama at his own cost. The construction operations were soon begun and in about a couple of months, the new building was quite ready.

It was thought necessary that as regards the rights, interests and management of the Ashrama, all authority should be vested in the hands of the Ramakrishna Mission. The Ashrama was therefore formally opened and handed over to the Swami Atmananda. The opening ceremony was marked with great devotional fervour and religious enthusiasm, and the scene of several Bhajana parties coming in regular procession and the streams of men, women, and children pouring in, presented the appearance of a place of pilgrimage.
As the carriage in which the Swamis Atmananda and Somananda were seated came in sight of the Ashrama, the horses were unyoked and the carriage was dragged by an enthusiastic crowd to the gates of the Ashrama with hand, music and Sankirtan parties following. With the offering of prayers and Arati to Swamiji and Gurumaharaj, by Swami Atmananda, the consecration of the building was complete. Amidst enthusiastic shouts of Jai Sri Ramakrishna, Jai Vivekananda Jai, he unveiled the inscription-stone, which bears the characters “Vivekananda Ashrama” upon it. Flowers, fruits and prasadam were distributed to all who were present.

“As we retired for the day, with our minds full of the opening of this new Ashrama, our imagination conjured up the picture of our own inner selves. How poor, despoiled and trivial our lives had been, till we touched the feet of Him who came as an awakener of sleeping nations! The trumpet-notes of his voice have raised in us new forces, new possibilities and new ideals. And if we only have the grace to be true to the light that is vouchsafed to us, what beautiful temples, what serene peace retreats can we not make of our lives, even here and now?”

—Extract from the accounts of “A Disciple” in the Mysore Standard, Dec. 14th, 1907.

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RAMAKRISHNA MISSION FAMINE RELIEF: AN APPEAL.

The appalling shadow of famine is again over us. From what we gather from the papers, the distress this time, will make itself felt over a considerable area and about two hundred millions of people will suffer from its effects, directly or indirectly. In some parts of the country suffering has already begun and relief measures have become necessary even now. It is sad and disheartening to think of the sufferings of our fellow brethren during such periods and it has become imperative for India, although she is poorer than ever before, to face the question of feeding her famine-stricken millions every year.

There is no time to lose however, and we must do what little we can to save the situation. The Ramakrishna Mission therefore begs to offer its services without further delay,* and hopes that in this as on all previous occasions since 1897-1898 the generous public will make it an instrument to extend a helping hand to the cause of suffering humanity.

Subscriptions and donations for relief measures should be sent to the President, Belur Math, Belur P. O., (Howrah) or to the Editor, PRABUDDHA BHARATA, Mayavati, Lohaghat P. O., Almora Di.

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IT ALL WILL COME OUT RIGHT

By Ella Wheeler Wilcox

Whatever is a cruel wrong,
Whatever is unjust,
The honest years that speed along
Will trample in the dust.
In restless youth I railed at fate
With all my puny might,
But now I know if I but wait
It all will come out right.

Though vice may don the judge's gown
And play the censor's part,
And Fact be cowed by Falsehood's frown,
And nature ruled by art;
Though Labor toils through blinding tears
And idle Wealth is might,
I know the honest, earnest years
Will bring it all out right.

Though poor and loveless creeds may pass
For pure religion's gold;
Though ignorance may rule the mass
While Truth meets glances cold,
I know a law complete, sublime,
Controls us with its might,
And in God's own appointed time
It all will come out right.

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*Two Sannyasin workers have already left the Math, Belur, to relieve the sufferers from famine in Orissa, where it is most acute.—Ed. P. B.
NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

The estimated loss to the East Indian Railway as the result of the recent strike is fifteen lakhs of Rupees.

Baroness Adolph Rothschild has bequeathed £400,000 sterling to charities. Jewish institutions in Paris benefit largely.

Santa Rose, California, has a church capable of seating 200, all built out of the timber sawn from a single redwood tree.

Altogether 400 persons have committed suicide in New York, in consequence of worries arising out of the recent financial panic.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

"More than three lakhs of people are suffering in Orissa and will have to be helped for nearly the whole of the next year," writes Miss M. I. Gilbert, a well-known lady missionary of Calcutta, who recently proceeded to Orissa on an independent relief expedition.

The Chancellor of the Exchequer, opened a bazaar in Edinburgh, the object of which is to raise £5,000 to complete the scheme for providing a habitation for native students from India attending the Edinburgh University. The bazaar took the form of an Indian Fair.

The Chinese are said to be making rapid progress in arts and industrial education in foreign countries. There are 420 Chinese students now in the great colleges of America, and a large number are to be found in the universities of Europe. The Governor of Mukden has, it is said, nineteen members of his family in foreign universities.

The Vedanta Society of New York reopened its Sunday Service and Classes on September 15th, with Swami Paramananda in charge. During the month of October the Swami spoke on "Need of Religion," "Religion as Universal," "Religion of Work" and "Path of Devotion." The classes and lectures, under Swami Paramananda's direction, will continue as heretofore.

Swami Abhedananda delivered a course of six lectures on Religious Ideals in India before the Brooklyn Institute of Arts and Sciences, Brooklyn, New York. Subjects: Nov. 13, The Ethics of Hinduism and Buddhism; Nov. 20, The Fatherhood and Motherhood of God; Nov. 27 Incarnation of God; Dec. 4, Doctrine of Karma; Dec. 11, Resurrection and Reincarnation; Dec. 18, Immortality of the Soul.

The Order of Merit, one of the most coveted Orders of the gift of the King, has been conferred upon Miss Florence Nightingale, the Crimean War heroine, who, thus, at the age of eighty-seven, becomes the first woman to receive the Order. It is fifty-three years since she sacrificed the comforts and luxuries of life and won deathless fame by her work among the wounded and diseased British troops who were dying like flies in the Crimea.

At the Bloomingdale Institution for the Insane, White Plains, U. S. A., a new series of experiments is being conducted in the treatment of insane patients. Beautiful, sweet-smelling flowers, it has been discovered, have a mysterious influence upon the human mind, and the weaker the mind, the greater, it is said, is the influence of flowers upon it. Seemingly hopeless and incurable cases at Bloomingdale and elsewhere are being treated with the new flower method with beneficial results.

Swami Bodhananda has returned to Pittsburg and resumed charge of the Vedanta Society there. The Vedanta Society has secured a room in the Century Building, where they have opened their regular meetings, Sunday-afternoon and Tuesday-evening public lectures and Thursday-evening class meditation. Earnestness among the members prevails and arrangements are being made to establish a library. An innovation in Swami Bodhananda's work this autumn has been a class for children, just started.

"Let those who abuse me as a Moslem King, go to Kashi or Muttra, and they will find that I endowed Hindu temples. They will find my
Royal Signature on many title deeds. The temple of Jowla Mukhi in Kangra still has a brass-plate title-deed conferring on it a jai giri in perpetuity. I endowed temples in Kabul, Kashmir and Bengal.

The Hindu jai giris founded by me in Bengal still continue in the families to which I assigned them. Raja Jai Singh was my Commander-in-Chief, Raja Jaswant Singh was my Chief Councillor. Scores of Hindus were the Commanders of seven thousand and five thousand in my army."—From the Emperor Aurangzeb's letter to the people of India.

One of the greatest men of science has passed away in Lord Kelvin, at the ripe old age of eighty-three. For more than half a century the world of applied science was enriched by his discoveries and his brilliant inventions. The great Atlantic cable was laid by him. His published writings cover a wide field and show the range and penetration of his great intellect. His strongest claim to the gratitude of India is his generous appreciation of the great work and the epoch-making discoveries of Dr. J. C. Bose. While other eminent men were sceptical or contemptuous, Lord Kelvin patiently tested Dr. Bose's discoveries and when he saw their value and importance he took him by the hand and introduced him to the European world of science.

Some friends of India started the Indian Students' Aid Association in England, says the "Pioneer." Its object is to receive Indian students on their first arrival in Great Britain to assist them to find good accommodation and social introductions, to advise them with regard to profession, business, or special education for which they have gone to England, and to extend friendly supervision over those students whose parents desire such. A social committee have been organised, consisting of ladies living out of London who will invite young Indians for week-end visits. As soon as funds permit, a residential club will be opened for a limited number. The Student Association is strictly non-political and non-sectarian, and will welcome Indians of every creed and class.

The Saraswati of Allahabad is a high-class monthly journal in Hindi, ably edited and profusely illustrated with excellent pictures. In its issue of November last, there is an interesting account of a boy-Sastri who appeared in his 13th year at the last Shastri examination, the M. A. in Sanskrit, of the Punjab University, and stood twenty first, in the list of the successful candidates. A nice portrait of the boy has been given in the paper. He is the son of one Babu Tota Ram, an Amla of the Gwalior State. Sankarananda, the boy, lost his mother in his second year and has since then been brought up by his father, who is a thoroughly religious man and has for the last three years been living on fruits and milk preparations. At the age of four, Shankarananda was able to recite parts from the Valmiki Ramayana, and before he had completed his eighth year he began to study standard works. His progress henceforth was rapid. Surely his memory is wonderful. Brahmachari Shankarananda did not neglect his education in English. He would have appeared at the Entrance Examination but for the age limit. He is soon to appear at the Kavyaratna Examination of the Calcutta University. We wish Shankarananda godspeed and a useful career in the future.

Miss Mary E. Pailthorpe, M. B., B. S., the physician in charge of the recently instituted Sanatorium for Consumptives at Almora, has issued a statement reporting the work and the plans and arrangements connected with the Sanatorium. On an admirable site presented by the Government, about two miles from Almora, the first of the buildings are approaching completion. These are the doctor's bungalow, and a two-storied building with accommodation for 25 women patients. The cost of these erections will be about Rs. 12,000, and of this sum one-half has been subscribed by the Government of the United Provinces. In this institution a systematic attempt is made to give consumption patients the benefits of that system of open-air treatment which has been so successful elsewhere. Any missionary society subscribing Rs. 200 per annum will be entitled to the first claim on five beds, and smaller subscriptions will carry a claim to a proportionately smaller number. Patients sent by these societies will be charged the bare cost of their food, about Rs. 10 per month. Others will pay Rs. 4 or 5 extra towards the upkeep of the establishment. The institution is of missionary origin, but all suitable cases, whether Christian or non-Christian, will be welcomed.
VI. 14.

Serene-hearted, fearless, and steadfast in the vow of a Brahmachari, mind controlling, having me as the supreme goal, a steadfast heart should sit.

With the heart serene and fearless, firm in the vow of a Brahmachari, with the mind controlled, and ever thinking of Me, let him sit in Yoga having Me as his supreme goal.

Thus always keeping the mind steadfast, the Yogi of subdued mind, attains the peace residing in Me—the peace which culminates in Nirvana (Moksha).

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VI. 21.

(Where. Which. Whereby) this, that which intellect transcends the senses, which bliss knows where and wherefrom established state: from one's real state not taken depart.

VI. 22.

Which having obtained, from that other acquisition not is regarded, in which established by great sorrow even not even remaining is moved.

VI. 23.

That state of severance from the contact of pain—established by the name of Yoga—should know a measured, with undepressed heart: that state, Yoga, with perseverance should be practised.

When the mind absolutely restrained by the practice of concentration, attains quietude, and when seeing Self by itself, is satisfied in his own Self; when he feels that infinite bliss—which is perceived by the (purified) intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, no other acquisition is regarded superior to that, and where established, he is not moved even by heavy sorrow;—let that be known as the state, called by the name of Yoga,—a state of severance from the contact of pain. This Yoga should be practised with perseverance, undisturbed by depression of heart.

VI. 24.

Born of Sankalpa manifold all desires vanishing; without reserve, abandoning mind by mind along with from all sides, group of senses, completely restraining,

Abandoning without reserve all desires born of Sankalpa, and completely restraining, by the mind alone, the whole group of senses from their objects in all directions,

Having with the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees: let him not think of anything.

VI. 25.

Set in patience, by the intellect mind mind, placed in the Self, making by degrees, by degrees acquire quietude: anything, anything should think.

Through whatever reason the restless, unsteady mind wanders away, let him curbing it from that, bring it under the subjugation of the Self alone.

VI. 26.

Restless unsteady mind from whatever (reason) wanders away mind: from that this (mind) curbingmind: in the Self along alone cause subjugation should bring.

Through whatever reason the restless, unsteady mind wanders away, let him curbing it from that, bring it under the subjugation of the Self alone.

VI. 27.

One of perfectly tranquil mind, one whose passions are quieted one who is free from taint Brahman-become this Yogin verily when supreme bliss comes.
Verily, the supreme bliss comes to that Yogi, of perfectly tranquil mind, and passions quieted, Brahman-become, and freed from taint.

[ Brahman-become i.e., one who has realised that all is Brahman.

Taint—of good and evil.]

And Thus Sañjñānānām prakāraṇaṁ yogyā viññātākāraṇaṁ ||

VII. 28.

Thus mind, constantly engaged in the reality, freed from taint, the Yogi, becomes easily Brahman-intellect, generated by the contact with Brahman, and intense bliss, which he attains.

The Yogi, freed from taint (of good and evil), constantly engaging the mind thus, with ease attains the infinite bliss of contact with Brahman.

सत्त्वभूतस्तत्त्वस्मात्म परमधृतस्य चालयिति ||

VII. 29.

योगायुक्तः सत्त्वभूतस्तत्त्वस्मात्मार्थधरणं ||

VII. 26.

Yogāyuktaḥ One whose heart is steadfast in Yoga, everywhere abiding in all beings, and the Self in the Self, sees.

With the heart concentrated by Yoga, with the eye of evenness for all things, he beholds the Self in all beings and all beings in the Self.

यो मा च पर्यति सत्त्व च मय्य पर्यति ||

VII. 30.

तस्यां न प्रमायमेऽर्थ्यम च मे न प्रमायमेऽर्थ्यम ||

VII. 30.

V: Who मा me सत्त्व everywhere पर्यति sees मय्य in me च and सत्त्व everything पर्यति sees तस्य his (to him) च न not प्रमायमेऽर्थ्यम vanish s: he तस्य and मे my (to me) च न not प्रमायमेऽर्थ्यम vanishes.

He who sees Me in all things, and sees all things in Me, he never becomes separated from Me, nor do I become separated from him.

[ Separated, i.e., by time, space, or anything intervening.]

सत्त्वभूतस्तत्त्वस्मात्मार्थधरणं ||

VII. 30.

V: Who मा me सत्त्व everywhere पर्यति sees मय्य in me च and सत्त्व everything पर्यति sees तस्य his (to him) च न not प्रमायमेऽर्थ्यम vanish s: he तस्य and मे my (to me) च न not प्रमायमेऽर्थ्यम vanishes.

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सत्त्वभूतस्तत्त्वस्मात्मार्थधरणं ||

VII. 30.
controlled self: such is my conviction; but the self-controlled, striving by right means, can obtain it.

Arjun Uswa

Arjuna: possessing, possessed, and never gaining perfection in Yoga, O Krishna?

Arjuna said:

Though possessed of Shraddha but unable to control himself, with the mind wandering away from Yoga, what end does one, failing to gain perfection in Yoga, meet, O Krishna?

Kabhi samay evam praprugam sadhunami

Arjuna said:

Of Brahman, in the path deluded, supportless, fallen from both, O mighty-armed, O mighty-armed, O mighty-armed, O son of Kunti.

Does he not, fallen from both, perish, without support, like a rent cloud, O mighty-armed, deluded in the path of Brahman?

Etsam yad brahmas maha praptam param prapat:

By a man of uncontrolled self, Yoga hard to attain, because this is my conviction: but the self-controlled one, by right means, can attain it: possible.

Yoga is hard to be attained by one of uncontrolled self; such is my conviction; but the self-controlled, striving by right means, can obtain it.

Arjuna Uswa

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