

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upan. I. 26. 4

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

—*Swami Vivekananda.*

VOL. XV]

DECEMBER 1910

[No. 173

SAYINGS OF THE SWAMI VIVEKANANDA—VII

Q.— How is it possible for God who is infinite, to be limited in the form of a man (as an Avatára)?

A.— It is true that God is infinite, but not in the sense in which you comprehend it. You have confounded your idea of infinity with the materialistic idea of vastness. When you say that God cannot take the form of a man, you understand that a very very large substance or form (as if material in nature), cannot be compressed into a very very small compass. God's infinitude refers to the unlimitedness of a purely spiritual entity, and as such does not suffer in the least by expressing itself in a human form.

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A true Christian is a true Hindu, and a true Hindu is a true Christian.

Q.— Some say, "First of all become a Siddha (one who has realised the Truth), and then you have the right to Karma, or work for others," while others say, that one should work for others even from the beginning;—how can both these views be reconciled?

A.— You are confusing one thing with the other. Karma means either service to humanity, or preaching. In real preaching, no doubt, none has the right except the Siddha Purusha, i. e., one who has realised the Truth. But to service every one has the right, and not only so, but every one is under obligation to serve others, so long as he is accepting service from others.

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A Sannyâsin cannot belong to any religion, for his is a life of independent thought, which draws from all religions; his is a life of Realisation, not merely of theory or belief, much less of dogma.

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The true philosopher strives to destroy nothing, but to help all.

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Poetic suggestion is the highest poetry.

—
Until the body idea is completely destroyed and one becomes perfectly unselfish, and conquers lust, one cannot see the real sacredness of feminine beauty.

OCCASIONAL NOTES

LET us, in our own lives, and in the training of our children, try to get back to the fundamental virtues. None can ask us for success. Any may demand of us truth, simplicity, purity, courage. All these are only so many different faces, as it were, of one central perseverance in virtue, one nuclear sincerity, which makes the whole life of a man into a patient following of a thread, an idea, which he sees within his mind.

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This patience, this steadfastness, this sincerity, is *dharma*, the substance, the self-ness, of things, and of men. *Dharma* makes us the toys of the great world-forces. Do we desire to be other? It makes us as dead leaves borne onwards by the furious tempests of the conscience. Is there a higher lot? Instruments of ideas, used, not using; slaves of the gods, scourged along all the thorny roads of life; resting not, fearing not, embracing ecstasy at the heart of despair.

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Sincerity is what we want. Sincerity is the key and foundation of all realisations. Sincerity is the simplest of all the great qualities, and of them all, it goes the farthest. Sincerity and the heart fixed steadfastly on the Unseen—it is the whole of victory.

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Truth, purity, courage,—can their opposites exist, in him who is sincere? Are they not all forms of that one clear-sightedness? The man who step by step proceeds towards his own soul's quest, conscious of that and that alone, is there any lie, cowardice, or grossness that can tempt him?

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The opposite of sincerity is ostentation, hypocrisy, love of show. To seek constantly for advertisement, to talk big, to ask for

results instead of methods, this is to undermine sincerity, to build up stuff of failure instead of triumph. It is this, of which we must seek to root out the most incipient impulse. It is this over which we must strive to help our children. It is this that we must learn to avoid with passionate horror. By reserve, by modesty, by labour to make the deed greater than the word, we must deny and punish that thing in us that cries out for self-assertion, for cheap praise, and easy notoriety.

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Everything in the modern world tends to foster the habit of loud talk. We have travelled far away from the quiet dignity and simple pride of our forefathers. Their freedom from self-consciousness is what we want. But it is to be got in one way, and one alone. We must do as they did, take ideals and thoughts that are greater than ourselves and set them before us, till our life's end, as the goals of the soul. Only when we are merged in the flood-tide that is God, can we in very truth forget the reflection in the mirror that is called the Ego. And the flood-tide of God takes many names, some amongst them being strangely familiar in their spelling. Let us live for anything, so only it be great enough to teach us forgetfulness of self! Forgetfulness of self is in itself the finding of God.

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A thousand creeds have come and gone,
But what is that to you or me?
Creeds are but branches of a tree—
The root of love lives on and on.

Though branch by branch proves withered wood,
The root is warm with precious wine.
Then keep your faith and leave me mine—
All roads that lead to God are good.

—Ella Wheeler Wilcox

HINDUISM AND ITS NEED OF ORGANISATION

HINDUISM is one of the finest and most coherent growths in the world. Its disadvantages arise out of the fact that it is a growth, not an organisation, a tree, not a machine. In an age in which the whole world worships the machine, for its exactness, its calculableness, and its dirigibility, this fact, while it makes for a greater permanence, perhaps, also involves a certain number of desiderata. The fruits of the tree of Hinduism are of an excellence unparalleled; but it is not easy to reach by its means those benefits that do not occur spontaneously, ends that have to be foreseen and deliberately planned and arranged for. For instance, alone amongst the world's faiths perhaps, ours has no quarrel of any sort with truth. Under its sway, the scientific mind is absolutely free, to pursue to the uttermost its researches into the Infinite Nescience of things, the philosopher is encouraged to elucidate his conclusions, and simple piety does not dream of passing judgment on things admittedly too high for it. All this is true of Hinduism. At the same time, what has it done *to grasp* the highest scientific education for its children, or to impel its people forward upon the pursuit of mastery, in learning?

With all our hearts we believe that there is no other religion in the world that embodies so much of the Eternal Truth as this of the Vedas, yet at the same time we have to admit that in the South, its ancient and unassailed home, it is rapidly losing ground, under the attacks of Christian missions. This fact is not due, it will be said, to their superior appeal in matters of doctrine, but to their use of certain minor and less legitimate advantages. This may be true. Yet what are we doing to protect ourselves against either argument? What attempt are we making, to meet the Missionaries on their own ground, and to bring into public prominence, so that

none can ignore them, or profess forgetfulness of them, those higher features of our faith, in which Christianity cannot be its competitor?

Christianity benefits by every famine, and every social emergency that arises in our midst. This is quite true; but before we permit ourselves to complain of the fact, let us first ask what are we ourselves doing to meet these needs of our own people? If nothing, then we cannot complain that the hungry take bread, the starving accept provision for their children, and the shamed and desperate seek refuge and compassion, when these are offered to them.

There is nothing in Hinduism to forbid an attempt on our part to compass these things, and the only thing that could drive us to make the effort,—namely a vigilant and energetic sense of affairs, a public spirit that took account of things as a whole,—was undoubtedly indicated by the Swami Vivekananda, as part of what he meant by "Aggressive Hinduism." We ought to make our faith aggressive, not only internationally, by sending out missionaries, but also socially, by self-improvement; not only doctrinally, by accepting converts, but also spiritually, by intensifying its activity. What we need is to supplement religion by public spirit,—an enlightened self-sense in which every member of the community has a part. Class-preference is obsolete, in matters of education. The career of the intellect is now for him who has the talent. By us, this principle has to be boldly and even enthusiastically accepted. Even as the school is open to all, so must every form of social ministration be made. The college, the orphanage, the hospital, the women's refuge, these must be opened by such as have the devotion and energy for the task, and nothing must be said of the birth of the servant of humanity. By virtue of his conse-

cration, he becomes a saint, even as, by his *jnānam*, the philosopher makes himself a *rishi*.

Activity is eased and heightened, if it is socialised, that is to say, if it is the work of a body, espousing a common conviction, and not of a solitary individual, wandering the world, and divided between his idea itself, and the question of its support. This common conviction, driving into work, is the reason why small religious sects are so often the source of vast movements of human amelioration. Many of these outstanding problems of Hinduism, have been attacked, for instance, by the Brahmo Samaj, with considerable success. The little church forms a background and home for the worker. It sends him out to his task, rejoices over his success, and welcomes him back with laurels, or with ministration, when he turns home to die. Without some such city of the heart, it is difficult to see how the worker is to keep up his energy and courage. The praise and pleasure of our own little group of beloved ones is very sweet to all of us, and quite properly spurs us on to surmount many an obstacle that we should not otherwise attempt. Let the soul grow, by saying 'not this! not this!' to what height it will; but let it *have* the occasion for practising this discrimination!

We must take up our problems, then, as social groups. Let no man enter on the apostolate that is to shake the world, alone. Every thing done, every discovery made, even every poem written, and every dream dreamt, is a *social* achievement. Society has contributed to it, and will receive its benefits. Let the missionary, then, on whom the effort seems to rest, not reckon himself to be the chief actor. There must be some two or three, knit together by some well-wrought bond, in every undertaking that is to benefit humanity. Perhaps they were comrades at school and college. Perhaps they are disciples of a single master. Possibly they belong to the same village. Maybe they are

fellow-workmen in some common employment. Whatever be the shaping force, there must be association of aim and co-operation of effort, if there is to be success, and there must be a strong bond of love amongst those few ardent souls who form the central core.

Voluntary association, the desire of a body to take on corporate individuality, is thus the point of departure within Hinduism, for civic activity. But we must not forget how much every activity owes to the general movement of society around it. Work must be done by the few as the servants, not as the enemies, of the many. Every single movement needs other counter-movements to supplement it, if it is to maintain itself in vigour. Thus, the difficulty about technical education in India is not want of funds, which have been poured in, in abundance; but want of general industrial development, in the society around. There is a fixed ratio between education and development which cannot be passed, hence, only by definite and alternating increments to the one and to the other, can progress take place. Again, there is a fixed proportion between the total of these, and the community's need of the highest scientific research, which cannot be contravened. And all these alike must find themselves inhering in an inclusive social energy, which takes account of its own needs, its own problems and its own organs. The vivifying of this general social sense, is thus the first of all our problems. We have to awaken it, to refresh it, and to keep it constantly informed. What this social sense has now first and foremost to realise, is our want of education, the need of a real ploughing of the mind. For this, high and low, we ought to be content to starve and slave and bear the utmost pinch of poverty. And not for our own sons alone. This is a matter in which the interest of all should be the interest of each one, the necessity of one the interest of all. We have to energise our culture. We have to learn to think of things in their wholeness, and to see them from new points

of view. We have to possess ourselves of all that is known by humanity, not to continue in contentment with a mere corner of its knowledge, well fenced off. Are we mentally capable of science, of sanity, of comprehensiveness? If so, we have now to prove our capacity.

And where shall we find the starting-point for this new assault on the citadel of our own ignorance? Let us find it boldly amongst religious forces. In Buddhist countries, the monastery is the centre round which are grouped schools, libraries, museums, and efforts at technical education. Why should we not, in our Southern cities, expect the temple, similarly, to take the lead, in the fostering of the new and higher education? Why should

we dread the Bráhma's tendency to exclusiveness and reaction? If it be really true that we are capable of sanity, is the Bráhma to remain an exception to that sanity? Let us expect of our own country and of our own people, the highest and noblest and most progressive outlook that any people in the world might take. And in doing this, let us look to become Hindus, in a true sense, for the first time. For it is a question whether so grand a word ought to be borne by us, unless we have first earned and approved our right to it. Ought not the name of our country and our faith to be to us as a sort of order of merit, a guerdon of loyal love, the token of accepted toil?

CONVERSATIONS WITH THE SWAMI VIVEKANANDA

XIII.—(*Continued from page 210*).

Swamiji:— Know,—this knowledge of Oneness is what the Shâstras speak of as realisation of the Brahman—by knowing which, one gets rid of fear, and the shackles of birth and death break for ever. Having once realised that Supreme Bliss, one is no more overwhelmed by pleasure and pain of this world. Men being fettered by base lust-and-wealth cannot enjoy that Bliss of Brahman.

Disciple:— If it is so, and if we are really of the essence of the Supreme Brahman, then why do we not exert ourselves to gain that Bliss? Why do we again and again run into the jaws of death, being decoyed by this worthless snare of lust-and-wealth?

Swamiji:— You speak as if man does not desire to have that Bliss? Ponder over it and you will see that whatever anyone is doing, he is doing in the hope of gaining that Supreme Bliss. Only, not all of them are conscious of it and so cannot understand. That Supreme Bliss fully exists in all, from Brahmá down to the blade of grass. You are also that undivided Brahman. This very moment you can realise, if you think yourself to be truly and absolutely to be so. It is all mere want of direct perception. That you have taken service and

work so hard for the sake of your wife, also shows that the aim of that is to ultimately attain to that Supreme Bliss of Brahman. Being again and again entangled in the intricate maze of delusion, and hard hit by sorrows and afflictions, the eye will turn of itself to one's own real nature, the Inner Self. It is owing to the presence of this desire for bliss in the heart, that man, after getting hard shocks, one after another, turns his eye inwards,—to his own Self. A time is sure to come to everyone, without exception, when he will do so,—to one it may be in this life, to another, after thousands of incarnations.

Disciple:— It all depends upon the blessings of the Guru and the grace of the Lord!

Swamiji:— The wind of the grace of the Lord is blowing on, for ever and ever. Do you spread your sail. Whenever you do anything, do it with your whole heart concentrated on it. Think day and night,—“I am of the essence of that Supreme Existence-Knowledge-Bliss,—what fear and anxiety have I? This body, mind and intellect are all transient, and That which is beyond these is my Self.”

Disciple :— Thoughts like these come only for a while now and then, but quickly vanish, and I think all sorts of trash and nonsense.

Swamiji :— It happens like that in the initial stage, but gradually it is overcome. But from the beginning, intensity of desire in the mind is needed. Think always,—“ I am ever-pure, ever-knowing and ever-free; how can I do anything evil? Can I ever be befooled like ordinary men with the insignificant charms of lust and wealth? ” Strengthen the mind with such thoughts. This will surely bring real good.

Disciple :— Once in a while strength of mind comes! But then again I think, that I shall appear at the Deputy Magistrateship examination—wealth and name and fame will come and I will live well and happy.

Swamiji :— Whenever such thoughts come in the mind,—discriminate within yourself between the real and the unreal. Have you not read the Vedānta? Even when you sleep, keep the sword of discrimination at the head of your bed, so that covetousness cannot approach you even in dream. Practising such strength, renunciation will gradually come,—and then you will see,—the portals of Heaven are wide open to you.

Disciple :— If it is so, Swamiji, how is it then that the texts on Bhakti say, that too much of renunciation kills the feelings that make for tenderness?

Swamiji :— Throw away, I say, texts which teach things like that! Without renunciation, without burning dispassion for sense-objects, without turning away from wealth and lust like filthy abominations—न सिद्ध्यति ब्रह्मशतान्तरेऽपि—“ Never can one attain salvation even in hundreds of Brahmá's cycles.” Repeating the names of the Lord, meditation, worship, offering libations in the sacred fire, penance,—all these are for bringing forth renunciation. One who has not gained renunciation, know his efforts to be like unto the man's who is pulling at the oars all the while that the boat is at anchor! न धनेन न चेज्यया त्यागेनैकेन अमृतत्वमानुः—“ Neither by wealth, nor by worship, but by renunciation alone can immortality be attained.”

Disciple :— Will mere renouncing of wealth and lust accomplish everything?

Swamiji :— There are other hindrances on the path even after renouncing those two; then, for example, comes name and fame. Very few men, unless of exceptional strength, can keep their balance under that. People shower honours upon them, and various enjoyments creep in by degrees. It is owing to this that three-fourths of the *Tyāgis* are debarred from further progress! For establishing this Math and other things, who knows but that I may have to come back again!

Disciple :— If you say things like that, then we are undone!

Swamiji :— What fear? अभीरभीरभी :—“ Be fearless, be fearless, be fearless!” You have seen Nāg Mahāshaya? How even while living the life of a householder he is more than a Sannyāsī! This is very uncommon; I have rarely seen one like him. If any one wants to be a householder, let him be like Nāg Mahāshaya. He shines like a brilliant luminary in the spiritual firmament of East Bengal. Ask the people of that part of the country to visit him often; that will do much good to them.

Disciple :— Nāg Mahāshaya is the living personification of humility in the play of Sri Ramakrishna's divine drama on earth.

Swamiji :— Decidedly so, without a shadow of doubt! I have a wish to go and see him once; will you like to go with me? I love to see fields flooded over with water in the rains. Will you write to him?

Disciple :— Certainly, I will. He is always mad with joy when he hears about you, and says that East Bengal will be sanctified into a place of pilgrimage by the dust of your feet.

Swamiji :— Do you know, Sri Ramakrishna used to speak of Nāg Mahāshaya as a ‘ flaming fire ’?

Disciple :— Yes, so I have heard.

At the request of Swamiji, the disciple partook of some *Prashād*, and left for Calcutta late in the evening; he was deeply thinking over the message of fearlessness that he had heard from the lips of the inspired teacher,—“ I am free!” “ I am free!”

XIV.

RENUNCIATION OF KAMA-KANCHANA—
GOD'S MERCY FALLS ON THOSE WHO STRUG-
GLE FOR REALISATION—UNCONDITIONAL
MERCY AND BRAHMAN ARE ONE.

(From the Diary of a Disciple*)

Disciple:— Sri Ramakrishna used to say, Swamiji, that a man cannot progress far towards religious realisation unless he first relinquish *Kāma-Kānchana* (lust and wealth). If so, what will become of householders? For their whole minds are set on these two things.

Swamiji:— It is true that the mind can never turn to God until the desire for lust and wealth has gone from it, be a man householder or Sannyâsin. Know this for a fact, that as long as the mind is caught in these, so long true devotion, firmness and *Shraddhâ* (faith) can never come.

Disciple:— Where will the householders be then? What way are they to follow?

Swamiji:— To satisfy our smaller desires and have done with them for ever, and to relinquish the greater by discrimination—that is the way. Without renunciation God can never be realised—**यदि ब्रह्मा स्वयं वदेत्**—Even if Brahmâ Himself enjoined otherwise!

Disciple:— But does renunciation of everything come as soon as one becomes a monk?

Swamiji:— Sannyâsins are at least struggling to make themselves ready for renunciation, whereas householders are in this matter like boatmen, who work at their oars while the boat lies at anchor. Is the desire for enjoyment ever appeased? **भूय-एवाभिवर्द्धते**—“It increases ever and ever.”

Disciple:— Why? May not the world-weariness come, after enjoying the objects of the senses over and over for a long time?

Swamiji:— To how many does that come? The mind becomes tarnished by constant contact with the objects of the senses, and receives a permanent moulding and impress from them. Renunciation, and renunciation alone, is the real secret, the *Mûlamantram*, of all Realisation.

Disciple:— But there are such injunctions of the seers in the scriptures as these—**गृहेषु पञ्चेन्द्रिय-निग्रहस्तपः**—“To restrain the five senses while living with one's wife and children is *Tapas*.” **निवृत्तरागस्य गृहं तपोवनं**—“For him whose desires are under control, living in the midst of his family is the same as retiring into a forest for *Tapasyâ*.”

Swamiji:— Blessed indeed are those who can renounce *Kāma-Kānchana*, living in their homes with their family! But how many can do that?

Disciple:— But then, what about the Sannyâsins? Are they all able to relinquish lust and love for riches fully?

Swamiji:— As I said just now, Sannyâsins are on the path of renunciation, they have taken the field, at least, to fight for that goal; but householders, on the other hand, having no knowledge as yet of the danger that comes through lust and gold, do not even attempt to realise the Self; that they must struggle to get rid of these, is an idea that has not yet entered their minds.

Disciple:— Why? Many of them are struggling for it.

Swamiji:— Oh yes, and those who are doing so will surely renounce by and by; their inordinate attachment for *Kāma-Kānchana* will diminish gradually. But for those who procrastinate, saying, “Oh, not so soon! I shall do it when the time comes,” Self-realisation is very far off. “Let me realise the Truth this moment! in this very life!”—these are the words of a hero. Such heroes are ever ready to renounce the very next moment, and to such the scripture says, **यदहरेव विरजेत् तदहरेव प्रव्रजेत्**—“The moment you feel disgust for the vanities of the world, leave it all and take to the life of a monk.”

Disciple:— But was not Sri Ramakrishna wont to say, “All these attachments vanish through the grace of God when one prays to Him”?

Swamiji:— Yes, it is so, no doubt, through His mercy, but one needs to be pure first before he can receive this mercy,—pure in thought, word and deed,—then it is that His grace descends on one.

Disciple:— But of what necessity is grace to him who can control himself in thought, word and deed? For then one would be able to develop

* Sri Sarat Chandra Chakravarti, B. A.

himself in the path of spirituality by means of his own exertions!

Swamiji:— The Lord is very merciful to him whom He sees struggling heart and soul for Realisation. But remain idle, without any struggle, and you will see, that His grace will never come.

Disciple:— Everyone longs to be good, and yet the mind for some inscrutable reasons, turns to evil! Say, does not everyone wish to be good—to be perfect—to realise God?

Swamiji:— Know them to be already struggling, who desire this. God bestows His mercy when this struggle is maintained.

Disciple:— In the history of the Incarnations, we find many persons who, we should say, had led very dissipated lives, who were able to realise God without much trouble and without performing any *Sādhanā* or devotion. How is this accounted for?

Swamiji:— Yes, but a great restlessness must already have come upon them; long enjoyment of the objects of the senses must already have created in these deep disgust. Want of peace must have been consuming their very hearts. So deeply they had already felt this void in their hearts, that life even for a moment had seemed unbearable to them unless they could gain that peace which follows in the train of the Lord's mercy. So God was kind to them. This development took place in them direct from *Tamas* to the higher *Sattva*.

Disciple:— Then, whatever was the path, they may be said to have realised God truly in that way?

Swamiji:— Yes, why not? But is it not better to enter into a mansion by the main entrance than by its doorway of dishonour?

Disciple:— No doubt that is true. Yet the point is established that through mercy alone one can realise God.

Swamiji:— Oh yes, that one can, but few indeed are there who do so!

Disciple:— It appears to me that those who seek to realise God by restraining their senses and renouncing lust and wealth, hold to the (free-will) theory of self-exertion and self-help; and that those who take the name of the Lord and depend on Him, are made free by the Lord Himself of all

worldly attachments, and led by Him to the supreme stage of Realisation.

Swamiji:— True, those are the two different standpoints, the former held by the Jnānis, and the latter by the Bhaktas. But the ideal of renunciation is the key-note of both.

Disciple:— No doubt about that! But—Ghose once said to me that there could be no condition in God's mercy; there could be no law for it! If there were, then it could no longer be termed mercy. The realm of grace or mercy must transcend all law.

Swamiji:— Those are words, indeed, for the last stage of development, which alone is beyond time, space and causation. But, when we get there, who will be merciful? and to whom? where there is no law of causation? There the worshipper and the worshipped, the meditator and the object of meditation, the knower and the known, all become one—call that Grace, or Brahman, if you will. It is all one uniform homogeneous entity!

Disciple:— Hearing these words from you, O Swamiji, I have come to understand the essence of all philosophy and religion (Vedas and Vedāntas); it seems as if I had hitherto been living in the midst of high-sounding words without any meaning.

A Blank-Verse Lyric of Achievement.

Calm, luminous the night, no stars, no moon.
Suddenly sounds a mighty, rushing wind,
Yet no leaf stirs. Earth quakes. The heavens rend.
Light bursts in deluge from the fountained deeps.
Bare gleam the roots of planet, berg, and flower;
One vitalizing pulse throbs through us all;
Sun-like, I lamp each atom from within;
I am the universe. I am the One.
Wave after wave of glory crashes o'er
My soul, and steeps my being through and through
Till self dissolves in bliss. Ah, Lord, enough!
Thou slayest me with rapture. Let me die!
Thy voice! Beloved! Mightier life upheaves.
Far, living waters well. Come, tears, glad tears!
The long-pent river finds its ocean-mate!
Held, pillowed, lulled, in everlasting arms!

—DR. W. WINSLOW HALL

SELECTION FROM SANSKRIT

A HYMN OF SEEKING REFUGE IN THE SUPREME

[True Jñānam and true Bhakti are one and lead to the same Goal. One who is blessed with that wonderful experience in life, the *Vijnānin*, who is the synthesis of these two Realisations, sees the Impersonal in the Personal and the Personal in the Impersonal, and as such the distinction which is generally made between the two is, to his eyes, a distinction without a difference. The following hymn from the Brahmavaivarta Purana, popularly known as *Abhilāshāstakam*, is a beautiful presentation of such a mystic union of the true philosopher and the true devotee.—Ed.]

TRANSLATION

एकं ब्रह्मैवाद्द्वितीयं समस्तं
सत्यं सत्यं नेह नानास्ति किञ्चित् ॥
एको रुद्रो न द्वितीयोऽवतस्थे
तस्मादेकं त्वां प्रपद्ये महेशं ॥१॥
एकः कर्ता त्वं हि सर्वस्व शंभो
नानारूपेष्वेकरूपोऽत्यरूपः ॥
यद्दत्प्रत्यङ्मुक्तं एकोऽप्यनेक
स्तस्मान्नान्वं त्वां विनेयं प्रपद्ये ॥२॥
रज्जौ सर्पः शुक्तिकायां च रूप्यं
नीरं पुरस्तान्मृगाख्ये मरीचौ ॥
यद्दत्तद्विष्वगेष प्रपंचो
यस्मिन्ज्ञाते तं प्रपद्ये महेशं ॥३॥
तोवे शैत्यं दाहकत्वं च वन्हौ
तापो भानौ शीतभानौ प्रसादः ॥
पुष्पे गन्धो दुग्धमध्ये च सर्पि
र्यत्तच्छंभो त्वं ततस्त्वां प्रपद्ये ॥४॥
शब्दं शृङ्गास्यश्रुति स्त्वं हि जिघ्रे
रघ्राणस्त्वं व्यङ्गिरायासि दूरान् ॥
वक्त्रः पश्येस्त्वं रसज्ञोऽप्यजिह्वः
कस्त्वां सम्यग्वेत्स्यतस्त्वां प्रपद्ये ॥५॥
नो वेदस्त्वामीश साक्षाद्भि वेद
नो वा विष्णुर्नो विधाताऽखिलस्व ॥
नो योगीन्द्रा नैद्रमुख्याश्च देवा
भक्तो वेद त्वामतस्त्वां प्रपद्ये ॥६॥
नो ते गोत्रं नापि जन्मापि नाख्या
नो वा रूपं नैव शीलं न देशः ॥
इत्येभूतोऽपीश्वरस्त्वं त्रिलोक्याः
सर्वान्कामान्पुरयेस्तद्भजे त्वां ॥७॥
त्वत्तः सर्वं त्वं हि सर्वं स्मरारे
त्वं गौरीशस्त्वं च नम्रोऽतिशान्तः ॥
त्वं वै बृद्धस्त्वं युवा त्वं च बाल
स्तत्त्वं यत्किं नास्यतस्त्वान्नतोऽस्मि ॥८॥

1. All this is the one Brahman alone, without a second. It is true and again true that there is no separate existence whatever in the universe. Rudra (Shiva) is the One, there is no second beside Him. Therefore do I take refuge in Thee alone, the Supreme Lord (Shiva).

2. O Shambhu (bestower of happiness)! Thou art verily the one Lord of all. Thou art without form, and yet Thou art the one Form in the many, just as the sun, though one, by reflection (in water-vessels) appears as many. Therefore no other Lord do I seek for refuge than Thee.

3. I take refuge in Thee, the Supreme Lord, who being known, the notion of this phenomenal world all around, appears as unreal as that of the snake in the rope, of silver in the mother-of-pearl, and of water ahead in the mirage.

4. That which is coolness in the water, ignition in the fire, heat in the sun, serenity in the moon, perfume in the flower, and the clarified butter in milk,—art Thou, O Shambhu! Therefore do I take refuge in Thee.

5. Without the organ of hearing Thou perceivest sound, and without the organ of smell Thou smelliest too; without feet Thou travellest far-off regions; without the sense of sight Thou seest, and though without tongue Thou art the enjoyer of taste. Who knows Thee fully? Therefore do I take refuge in Thee.

6. The Veda directly knows Thee not, O Lord; neither does the Lord Vishnu know, nor the Creator of the universe (Brahmā); neither do the highest Yogis, nor the Devas with Indra at their head. But the Bhakta (devotee) knows Thee. Therefore do I take refuge in Thee.

7. Thou hast neither ancestry, nor birth, nor name; neither hast Thou form, nor virtue, nor country. Being even thus, Thou art the Ruler of the three worlds and fulfillest all desires. Therefore do I worship Thee.

8. From Thee is everything, Thou art everything, O Destroyer of Kāma (Cupid); Thou art the Consort of Gauri (the Divine Mother). Thou art nude (devoid of limiting adjuncts) and perfectly calm. Thou art, verily, the old man, Thou art the youth, and Thou the child too. What is there that Thou art not? Therefore do I bow to Thee.

BENARES

(Continued from page 211)

BENARES—ITS PLACES AND OBJECTS OF INTEREST.

(1) The Ramakrishna Home of Service founded by the Swami Vivekananda in 1900, and conducted by the Ramakrishna Mission. It has now raised by public subscription its new and commodious buildings in which the diseased and the helpless are housed and nursed. (2) The Bhinga Raj Anáthálaya (orphanage). (3) Asylum for the blind and the destitute founded by Raja Kali Sankar Ghosal in 1826. (4) Bhelupura Hospital founded by the Dowager Rani of Vizianagram in 1852 for the benefit of the lame, the blind and the destitute. (5) The Prince of Wales's Hospital built by the gentry of Benares to commemorate the visit of His late Majesty to the city in 1876. Besides these notable hospitals and asylums, there are hundreds of charitable institutions, like *Chattrams* and *Dharmasálds*, founded by pious persons, munificent princes and princesses, whose object, in the poetic words of Sir William Jones, is—

“To cheer with sweet repast the fainting guest,
To lull the weary on the couch of rest;
To warm the traveller, numb'd with winter's cold,
The young to cherish, to support the old;
The sad to comfort, and the weak protect
The poor to shelter, and the lost direct.”

(6) Free School founded by Maharaja Jay Narayan Ghoshal Bahadur in 1818. (7) The Queen's College,—a noble Gothic structure, beautifully faced with Chunar stone; its various small towers and arcades bear inscriptions in the Nagri character recording the names of their respective donors. (8) The Central Hindu College founded by Mrs. Annie Besant. (9) The Carmichael Library. (10) The Municipal and the Company's Gardens, comprising large areas planted with an extensive variety of trees and flowers. (11) The Alfred Hall built by His Highness the Maharaja of Vizianagram to commemorate the visit of His late Royal Highness to the holy city in January, 1876. (12) The Sundial in Secrole, erected in 1784 by the orders of the Hon'ble Warren Hastings. (13) The Victoria Park. (14)

Nandesvar Kothi in Secrole. It is a historic building where resided Mr. Davies, the Magistrate of Benares, who defended it against the attack of 200 armed men of the rebel Nawab Wazir Ali on 14th January, 1799. It now belongs to the Maharaja of Benares. (15-17) Residences of Their Highnesses, the Maharajas of Benares at Kamakhya, of Vizianagram at Bhelupura, and of Hutwa. (18) The Theosophical Lodge at Kamakhya, with its charming flower garden. (19) A beautiful life-like stone image of Sri Sankarâchârya located in a secluded *Máth* at Kamakhya. (20) The Mánmandir. This building was erected about the year 1600 A. D., and was used as an observatory by his descendant, Jey Singh. The building is famous for a number of astronomical instruments found in it, such as: (a) a *Dakshina-bhitti yantra*, by which the altitudes of the heavenly bodies when on the meridian can be ascertained, (b) a *Samrat yantra*, for finding declination and hour angle of the heavenly bodies, (c) another *Samrat yantra* of a smaller size, (d) a *Digansha yantra*, for measuring the degrees of the azimuth of the heavenly bodies, (e) *Náriyalaya Dakshin and Uttar Gola*, for finding whether the heavenly bodies are in the Northern or Southern hemisphere, and (f) *Chakra yantra*, for measuring the declination of the sun, moon and stars and their distance in time (hour angle) from the meridian. (21) Aurangzeb's Mosque commonly known as Madho Das ka Deorah, from Madho Das, the supervising Hindu architect. Towering high on a steep cliff over the Pancha Ganga Ghat, it occupies a most prominent position in a panoramic view of the river front. The minarets measure about 147 ft. from the floor of the mosque. The diameter of each is 8½ ft. at the base which gradually diminishes to 7½ ft. at the top. Each is provided with a staircase which leads up to the summit, from which a complete view of Benares and its suburbs is obtainable. (22) Ruins at Sarnath, 4 miles to the north of Benares. Occupying an area of twelve acres, are the ruins of the once magnificent monasteries and temples built by King Asoka in sacred memory of the Lord Buddha's first preaching His doctrines here after His enlightenment. Recent archæological excavations have unearthed besides other interesting objects, a pillar of Asoka bearing a Páli

inscription, several stone images of the Lord Buddha, a number of big jars, a beautiful image of a lion, and several slabs with elaborate carvings of fruits and geometric designs of exquisite grace. The site certainly rouses a melancholy feeling and reminds one of Wordsworth's lines:

"Men are we, and must grieve, when even the shade
Of that which once was great, is passed away."

All these relics are kept for the present in a shed and will be deposited in a museum now under construction on the spot. The only old structure standing even now is a round stone tower with brick-work inside, about 70 ft. in diameter and over 70 ft. in height. About a mile to its south, lying in the midst of a huge pile of bricks is an octagonal tower built by the Mogal Emperor Humayun, below which have been recently unearthed the remains of a Buddhist *stupa*. (23) Ramnagar Fort, the stately palace of the Maharaja of Benares, situated about a mile above the Asi Ghat, on the right bank of the Ganges. A pleasant boat trip for a quarter of an hour takes one to the Fort, from a balcony of which one gets a charming view of the city. Close to the Fort is a holy spot known as Vyásâshrama with a temple dedicated to the Saint, and nearly a mile off is a beautiful temple dedicated to the Goddess Durgá, which was begun by Chait Singh in the latter half of the 18th. century and finished by his successors in 1850. Close to the temple is a fine large tank with stone steps on each of the four sides, also built by Chait Singh.

BENARES—ITS MANUFACTURES.

Benares has ever been noted for its numerous manufactures. The finest silk fabric, which, under the name of *kinco*, has for centuries past been appreciated all over the world, owes its birth to Benares. The city has been famous for its decorative brassware, as those carved with scenes from the life of Krishna and Râdhá. Next comes the German-silver ware, which has, of late years, beaten wood-carving in delicacy. The art is applied to all sorts of articles of everyday use. Next in importance are the works in wood and lac, comprising wooden toys and lacquered bracelets &c. These are largely purchased by pilgrims, who carry them to their distant homes as mementos of their visit to the holy city.

ANNADA PRASAD GHOSH.

A BUDDHIST MISSIONARY ON HINDUISM AND THE LECTURES OF THE SWAMI VIVEKANANDA: A CRITICISM

THE October number of the Maha-Bodhi-Society's Journal has an article under the initial A. D.—from the pen, we suppose, of the founder and secretary of the Society, Mr. Anagarika Dharmapala, in which he has felt called upon to criticise the opinions of Mr. M. C. Nanjunda Row, B. A. M. B., as expressed in his recent book on "Cosmic Consciousness or Mukti," regarding the mistakes which Buddhism had made from the very outset and which led ultimately not only to its own downfall in India, but, to quote Mr. Row's words, "paved the way for the successful foreign invasion and occupation of India." Instead of meeting Mr. Row in a fair and scholarly way and confining himself to criticising his opinions alone, as everyone would expect from Mr. A. D., he has thought fit to go out of his way and unearth imaginary evils, and in his overzeal for his own cause, has criticised (or, shall we say, poured invectives on, without any rhyme or reason?) the learned opinions of the late Swami Vivekananda on the subject.

Not content even with that, Mr. A. D. has gone on vilifying the religious practices of the people of Bengal, nay, of the whole of India, in sentiments like these:—"We do not see the much-talked-of Vedanta in daily practice. Animal sacrifices to Kâli, ceremonial worship of idols in various shapes and forms which tend to develop desires to sensual indulgence. In no Buddhist country do we see such abominations as we witness to-day in India under the common name of Hinduism. People of other lands are being misled by the metaphysical arguments of speculative logicians in India who are past-masters in the art of confounding others. There is no religion in India under the name of Hinduism; but there are various forms of polytheistic worship in vogue. The aboriginal tribes worship the black she-god under the name of Kâli, who is also the patron deity of the sectarian Tantriks of Bengal."

The arguments of Mr. A. D. against Mr. Row can be summed up as follows:—That he is one of the many "irresponsible critics," who are followers of Vivekananda, and who are doing "an amount of harm" that is incalculable, by expressions of opinions, such as are done in the book in question.

Mr. A. D.'s reasons for vilifying a whole people of over two hundred and fifty millions and their

present religious practices are, that:—"The aboriginal tribes"—whom, we suppose, Mr. A. D. has had the good fortune of meeting everyday and everywhere in India, even beside his temporary Calcutta abode at Baniapukur Road!—"worship the black she-god under the name of Káli, who is also the patron deity" of the people of Bengal, who, in Mr. A. D.'s opinions, are all hideous Káli-worshippers and therefore equal to, or shall we say, more hideous than, those very aborigines; that "There is no religion in India under the name of Hinduism; but there are various forms of polytheistic worship in vogue"; that in no Buddhist countries does Mr. A. D. see 'such abominations' as he witnesses to-day in India, practised under the name of Hinduism; and that we are "past-masters" in the art of successfully misleading and confounding the judgments of other peoples, by our tactful representations of what is hideous as the most beautiful form of religion, with the help of logic!—And perhaps when writing this last and strongest of his reasons against the Indian people, the indelible picture of the heroic form of the Swami Vivekananda standing before the huge audience of four thousand in the Chicago Parliament of Religions in 1893, and carrying the day for Hinduism or Vedantism and thereby placing all the principal oriental religions on a higher and nobler footing, rose in spite of himself before Mr. A. D.'s mind's eye!—For was he not present on the occasion?

The arguments used against Mr. Row need not be commented upon. They are almost of a personal nature, and therefore it is only fair that we shall leave Mr. Row to meet them himself, if he cares to do so. Turn then we now towards those unwarrantable criticisms of Mr. A. D. against the religious practices of the Indian people at large. And at the outset we shall ask the question if he has ever attempted candidly to study even one of the various forms of worship of the different Gods and Goddesses (of the polytheistic pantheon, as he says), as enjoined in the much abused Tantras. If he had done so he would have found, how beautifully they have combined in themselves the principles of the Vedanta philosophy with every thought and act, which the worshipper is directed to follow in the course of his performance of the formulas of such worships. We shall enumerate here for Mr. A. D.'s enlightenment a few of them to show, that the Vedanta is really being taught and practised in the everyday lives of the people of our country.

Let us begin from the very beginning. Watch and see the worshipper of any God or Goddess performing the daily worship of 'Ishta,' or the particular form or phase of the Supreme Being which has been selected to be particularly helpful to him by his spiritual preceptor, and adapted to the formerly acquired habits and propensities of his

own particular mind. The first injunction for him is to think, that his dormant spiritual energy—the 'Kundalini'—has become roused and has come up to the thousand-petaled lotus in his brain-centre, filling him with devotion and illumination, and has made him one with the One-only Supreme Being. The second injunction is to think, that the infinite indefinable effulgent essence of that Being has become condensed (by his loving thought-force)—as the waters of the ocean are partly condensed into ice from cold—and taken shape as the radiant and benign form of his own Ishta. The third step for him is to worship that form internally, offering Him or Her his mind, and the elements of which his body is composed, in short, his whole self, imagining these as water, flowers, sandalwood-paste, garments, food-articles, and so on. The fourth is to think that the radiant form of his object of worship, which up to this time was within himself, has come out into the external sphere, has objectified itself into a separate entity, resting before him, ready to accept, for his spiritual growth, whatever external things (flowers etc.) he has to offer out of devotion; and that the worshipper must treat the Ishta now in every respect as he does his dear friend, father, mother or beloved. The last, though not the least, of the injunctions is to imagine, that after accepting his loving worship the blessed Deity is entering within the worshipper and remaining there as He always does, as the Soul of his soul!

But perhaps Mr. A. D. will say now, "Well, well, but do all your people really carry out this extremely fine and reasonable form of worship, or are you confounding me, as you do the people of other lands, with your beastly Bengal Logic and the knack you have of representing the hideous as the beautiful?" To this we have only to answer, "Ask of the Hindu gentlemen who form the Consulting Board of your own Society, what process the ladies even of their respective families follow in their everyday worship; go to the east, the west, the north and the south, wherever you like in India, and watch the Hindus of any denomination whatever, worshipping their respective Deities, and the truth of the common basis of the various forms of worship of the different sects of Hinduism, and of the religious unity of the country at large, will dawn upon your mind as it never did before."

The next question which we should like to ask of the Very Reverend Anagarika is, Where has he seen in India of to-day the aborigines holding orgies to the "black she-god," whose hideous form and still more abominable modes of worship have quenched in his missionary heart even the all-embracing love and toleration of the divine Tathagata, and have called forth such strange fits of pious anger? Has he seen those in his own parts of the country, Ceylon? Or, is it a fantasy of his heated

brain, roused by reading the various questionable books published by certain tract societies? We are sorry for him, but cannot blame ourselves if he, an Indian, has never taken the trouble, which many Westerners even have taken and are taking nowadays, to come to an understanding of the very high ideal of the Motherhood of the Deity, as symbolised and expressed in the form of the image of Kālī. We should recommend him to read with an open mind the little book of the Sister Nivedita on "Kālī the Mother." We shall not name any other books on the subject written by Indian authors, in consideration of the strong prejudice which Mr. A. D. has against them for their being "past-masters" in logic and wilful misrepresentations.

As regards the Vāmāchāra abominations which have been made the plea of this unjust, wholesale attack upon the people of the country, we should like to point out that these are confined amongst a very small minority of the people, and that they too have begun long ago to interpret their scriptures from the higher standpoint of the universal light of the Vedānta. The fact seems to be that the Vāmāchāra rites of the Tantras were never intended for broadcast publication, as has been done in these days, but were a peculiar mode of worship for bringing round to a higher spiritual plane a particular standard of minds having abnormally strong animal propensities in them; and the very essence and gist of the mode seem to be in the gradual awakening of a strong reverence in the worshippers' minds towards the softer sex, which of itself should form a great barrier to their free and unrestricted indulgence of the carnal appetites, thus enabling the worshippers to regain the lost balance of their minds. We are not in here for defending the Vāmāchāra, but the one thing that can be said in favour of this peculiar mode and its particular rites is, that whereas in other countries and amongst other peoples none has ever attempted to devise a means by which the dare-devil reprobate would eventually veer round into the folds of religion, the progenitors of the Vāmāchāra rites have successfully done the same, and in our lifetime we have been fortunate enough to come across a few instances of the kind to give us this broader view of the scope and utility of the method, overcoming our strong prejudices against them.

There are men in all countries, and for the matter of that even in Buddhistic countries, whose animal propensities make them rebel against any sort of control which society and religion attempt to put over them. Customs and usages there are too, in many countries, which, though made hateful to the advanced classes by the progress of education and the enlightenment coming through the higher lights of religion, are yet clung to by classes that

are lower down in progress. And in our opinion it is better that they should do so within a certain limit, thinking it to be their religion, than that they should give up all connections with religion and indulge in a free and unrestricted display of their own evil minds. For is not the highest incentive to exert and improve oneself roused with one's sincere religious opinions? That the Buddhistic countries of the present day are not free from men who are yet lower down in the ladder of evolution, can be seen in the meat-eating of the Buddhists of Ceylon and the lower ideas of chastity of women amongst the Japanese. It helps only to prove that progress and enlightenment can never be evenly distributed among all the individual units of a nation. Has Mr. A. D. forgotten the same in his fits of fury, or did he walk with closed eyes while there?

Again, we are at a loss to find what he means when he loudly vaunts against all evidences of History, by saying that, "the primitive church as founded by the Tathagata is seen in Ceylon to-day." Is he not aware of the fact that the first Buddhist preachers that entered the place, went in the reign of the Emperor Asoka and that was more than 250 years after the great Buddha had left his mortal body? What changes had not His religion undergone in the hands of His followers during that long period!

Come we now to enumerate the arguments that have been used by Mr. A. D. against the opinions of the Swami Vivekananda regarding the mistakes of the later Buddhism. We must say that herein we meet with the greatest disappointment, for, instead of trying to refute the Swami's opinions with facts and figures, the gist of what Mr. A. D. has said is the following:—

That he had met a Sannyasin colleague of the Swami Vivekananda several years after the passing away of the Swami himself, who had told Mr. A. D. that the Swami had attacked Buddhism in Madras and "preached against Buddhism with such vehemence in his own home, 'for policy's sake'!"

And that, "The sentiments of Vivekananda do not require any comment. The unbiassed mind has merely to read them, to see the deep ingrained prejudice and sectarianism that underlie them!"

A more cowardly attempt to assail the good-name of a departed great religious teacher, who ever tried, while living, to lend a helping hand to Mr. A. D. in and out of this country, and always regarded him as one of his friends, could never have been imagined by us. The quotations that Mr. A. D. has cited in the article in question,—which for want of space we cannot give here for the reader to judge for himself, but refer him to the Swami's Indian lectures published as "From Colombo to Almora," or to the article of Mr. A. D.

in the October number of his monthly,—the quotations, we say, are all clear as to their meanings and everyone will find in them that the Swami was speaking of the degraded forms of the later Buddhism that had taken possession of the country and left their undeniable traces in the horrid temple-sculptures in the east and the south of India, where they had been driven to take their last shelter before leaving India for ever. The antiquarian researchers of such a high rank as the late Raja Rajendra Lala Mitra, have undoubtedly established the fact, that the most beastly forms of abomination that can be imagined, had been introduced by the Buddhist Vâmâchâra Tantras (*Vide* the introduction of R. L. Mitra to the Prajnâpâramitâ, as published by the Asiatic Society) and practised by the degenerated Buddhist monks themselves in the country. The current Vâmâchâra of the Tantras of Bengal is not worth the name when compared with them.

Can anyone who has read the lectures of the Swami Vivekananda, see any "deep ingrained prejudice and sectarianism" in his many references in them to the sublime personality of the Lord Buddha? On the other hand, one is sure to be struck with admiration at the worship he, the Swami, offers to the Lord Buddha, "the greatest man ever born," "the greatest soul-power that has ever been manifested," "the very highest ideal of Karma-yogin." Does he not say of Him?—"Show me in history one character who has soared so high above all. The whole human race has produced but one such character, such high philosophy, such wide sympathy." (*Vide* the concluding para of "Karma-yoga"). Who but those "irresponsible critics" who are followers of the Blessed Tathagata, and who are doing "an amount of harm" that is incalculable to their cause, by expressions of opinions such as are done in the article in question, would impute policy and an ulterior motive to the Swami for criticising those degraded forms and rites which crept into the fold of the Tantras, which were meant to be but an abridged version of the Vedic Karma-kânda, and also into the fold of the Great Buddha, polluting His whole system? Was the Swami wrong therefore in holding the opinion that it was because Buddhism had attempted to make monks and nuns of the wholesale people of the country, disregarding the *Dharma* as practised in the Vedic age, that opportunity was offered for the creation of a host of hypocritical monks and nuns who deluged India with their secret and unrestricted play of lowest animal propensities? We thank the Lord that that has come to an end now, by the revival of the Vedic *Dharma* to a certain extent. And as for what a Sannyasin colleague is alleged to have confided to Mr. A. D., no sane person will ever think of holding the great Swami responsible for it.

S.

GLEANINGS

"When our names are blotted out, and our place knows us no more, the energy of each social service will remain, and so too, let us not forget, will each social disservice remain, like the unending stream of one of nature's forces. The thought that this is so, may well lighten the poor perplexities of our daily life, and even soothe the pang of its calamities; it lifts us from our feet as on wings, opening a larger meaning to our private toil and a higher purpose to our public endeavour; makes the morning as we awake to its welcome, and the evening like soft garment as it wraps us about; it nerves our arms with boldness against oppression and injustice, and strengthens our voice with deeper accents against falsehood, while we are yet in the full noon of our days—yes, and perhaps it will shed some ray of consolation, when our eyes are growing dim to it all, and we go down into the Valley of Darkness."—*John Morley.*

* * *

There are few who succeed because there are few who think. It is the thinkers who have the most ambition, the most enthusiasm, the most energy, the most power, and are the most willing to learn. It is the thinkers who solve the problems of the world and receive the world's reward. Think out your problems carefully, let your ambition supply the enthusiasm which in action becomes energy and you will have the power to overcome the hundred hindering trifles which hang on the coat-tails of every undertaking. To think in the right way requires training. You must control and centralize your thoughts and develop your capacity.

—*Harold A. Holmes.*

* * *

The greatest advantage of travel, says Mr. Hilaire Belloc, M. P., in the "Morning Leader," is that it provides "a complete course of unlearning the wretched tags with which the sham culture of our great towns has filled us." "And if a man in travelling will always maintain his mind open for what he really sees and hears, he will become a whole nest of Columbuses discovering a perfectly interminable series of new worlds."

* * *

Our waking dreams are the most substantial things we possess. We live by our dreams. They are the driving power of our lives. The man who does not dream is a man who is dead even while he lives. The dreamer is the most capable man of business, the most practical of the politicians, the most arresting of the preachers. It is because so few men dream, and dream great dreams, that the chariot wheels of progress seem to be stuck in a deep rut, out of which it is almost impossible to lift them. A Church that does not dream is a dead Church.....The great dreamer reaps his harvest before the seed is sown. He 'sees the summer in the seed, he hears the nightingale in the egg. Columbus had discovered America before his three crazy caravels left the port of Palos, because he had dreamed a continent beyond the ocean wave.....In the darkest ages of the world men and women have dreamt over again the dreams of the seers of old, and in the strength of those dreams they have received the patience to endure, the courage never to yield, the confidence that some day the dreams would come true because the fount and the origin of them were the vision of God.—*The Christian World Pulpit.*

“The moral law depends neither on Buddha nor Moses, nor Jesus, nor Mahomet. It is vaster than cathedrals, higher than mosques, wider than synagogues. It is the product of the human conscience; each individual carries the germ of it in his heart.”

—*Emmanuel Vauchez* in “*La Terre.*”

THE SEVENTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY.

The Charitable Dispensary, conducted by the Advaita Ashrama Brotherhood, Mayavati, completed the seventh year of its existence with October last. It is our pleasant duty now to lay before our readers the work done, and we heartily thank the kind supporters of our humble endeavours to serve the Divinity in the diseased, in the hilly tracts of Kali Kumaon. In the year under review, we had 467 patients to treat, which shows an increase of 114

over the last year's number. That so many patients availed themselves of the medical help given by us, in spite of the fact that 3 miles off, at Lohaghat, the Missionaries opened a dispensary, and were active in building a Hospital on a piece of land granted by the Government, is a matter which shows the utility of our dispensary here. One thing which has been in our favour is the rigorous caste prejudice of most of the people, who would prefer to be treated either at our hands or not at all. This was evidenced in many particular cases which we found too inconvenient, or beyond the limited means and accessories at our disposal, to take into our hands.

This year we were fortunate in having a passed doctor, Swami Purnananda, who belongs to our Brotherhood, to take charge of the dispensary-work. His kind and gentle manners, and the scrupulous care and attention he bestows in examining every patient, are factors, no doubt, in attracting many sufferers from far and near to him.

But in order to discharge the work more efficiently, and to increase its scope more widely, the experience of the last seven years makes us acutely feel the necessity of having the medical department in a separate building of its own. Using a corridor of the Ashrama building as the dispensary, as we have to do at present for want of rooms in our compound, the doctor finds it too inconvenient to examine the patients in a proper way, or to house them for a few days for treatment under his direct care and nursing. To remove these long-felt urgent needs we should have at least (1) a separate dispensary room, (2) an examining room, (3) a room for accommodating indoor patients, for whom we can at present make but very poor arrangements, and (4) some furniture required for the above, such as almirahs, tables and bedsteads &c. On behalf of the diseased people of Kumaon, whose remoteness from the haunts of civilisation bars them from modern improved means of aid when they fall ill, we earnestly make this appeal to all our kind readers who may deem it their generous duty to mitigate human sufferings in this region of the Himalayas ever sanctified with holy associations, for funds to enable us to construct the above mentioned building with three furnished rooms, on a modest scale, so as not to cost more than two thousand rupees

(about £134). We have every reason to hope that the sympathy and practical co-operation of our friends and well-wishers who will realise what disease means to ignorant and indigent people in a backward province, will readily show themselves in removing these desiderata. The Prabuddha Bharata Office heads the list of donations with Rs. 100, and "Mother" contributes Rs. 100 to the building fund. Donations to the above and contributions to the general expenses of the dispensary, however humble, will be welcomed with thanks and duly acknowledged in *Prabuddha Bharata*.

A report of the work done during the year, with a table of income and expenditure is submitted below. A glance at the latter will, we are sorry to notice, show that but for the balance of previous years we could not have met the expenses of the current year. A statement of the total number of persons treated, together with one of total receipts and disbursements, during the whole period of the existence of the Charitable Dispensary, is also given below for the information of our readers.

Statement of Diseases treated :—

Dysentery	35	Diseases of the Lungs ...	5
Malarial fevers	22	Other diseases of the	
Remittent "	33	Respiratory system... ..	19
Syphilis (Tertiary)	63	Diarrhoea	37
Gonorrhoea	38	Dyspepsia	38
Worms	6	Goitre	9
Debility & Anæmia	4	Follicular stomatitis	7
Rheumatic affections	21	Piles	26
Diseases of Nervous system	3	Dropsy	16
" " the Eye	34	Other general diseases	40
" " " Ear	11		
		Total	467

Statement of religion and sex of persons treated :—

	Men	Women	Children	Total
Hindus :	219	154	40	413
Mahommedans :	32	13	9	54
Total.	251	167	49	467

Statement of total Receipts and Disbursements during the last seven years :—

	Public donations and subscriptions			Advaita Ashrama & P. B. Office, Mayavati			Total Receipts			Total Disbursements		
	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.
From Nov. '03 to Oct. '06	409	10	9	1030	11	9	1440	6	6	1440	6	6
" " '06 " '07	166	7	6	0			166	7	6	86	4	6
" " '07 " '08	110	0	0	0			110	0	0	119	15	0
" " '08 " '09	187	12	0	0			187	12	0	102	11	6
" " '09 " '10	97	11	0	0			97	11	0	135	10	0

From Nov. '03 to Oct. '10 Rs. 971 9 3 Rs. 1030 11 9 Rs. 2002 5 0 Rs. 1885 0 0

Balance left Rs. 117-5 As.

SWAMI VIRAJANANDA, *President, Advaita Ashrama, Mayavati,*

Statement of Indoor and Outdoor patients treated :—

Indoor patients :—25, of whom 20 were cured, and 4 left treatment. Outdoor patients :—442.

Receipts during the year	Rs.	As.	Ps.
Last year's balance	155	4	0
Amount of Subscriptions received, as acknowledged in this paper, from November 1909 to October 1910	93	11	0
Amount further received in Oct. last :			
From S. C. Dey Esq., Bareilly	2	0	0
" D. K. Natu Esq., Malvan	2	0	0
Total Receipts, Rs.	252	15	0
Total Disbursements, "	135	10	0
Balance in hand, Rs.	117	5	0

Disbursements during the year	Rs.	As.	Ps.
Allopathic medicines	31	9	0
Homœopathic medicines	14	9	0
Surgical outfit	5	7	0
Food for Invalids	3	8	3
Phials	1	15	0
Travelling and personal expenses &c., incurred for a Doctor Swami	59	6	3
Sundries	7	14	6
Railway freight and coolie hire for bringing up the things from Calcutta	11	5	0
Total Disbursements Rs.	135	10	0

Statement of total number of persons treated during the last seven years :—

From Nov. '03 to Oct. '06	Europeans	Mahommedans	Hindus	Total
	53	123	2918	3094
" " '06 to Oct. '07	3	13	572	588
" " '07 " '08	2	35	615	652
" " '08 " '09	0	55	296	351
" " '09 " '10	0	54	413	467
Total—Nov. '03 to Oct. '10, 58	278		4814	5152

Average no. of persons treated annually :—736.

GLIMPSES

Raise the stone and thou shalt find me; cleave the wood and there am I.

—“*New Sayings*” of Jesus.

*

“Dig deep down into the human and you will find the Divine.”

*

Charity feels at home only when it is not at home. How can it be at home, when the renunciation of home is the beginning of its mission?

—*Keshav Chandra Sen.*

*

The nation, where learned people and soldiers move together in accord, and where the learned are with *Agni* (God), is the holy nation, which is desired by the enlightened people.—*Yajur Veda.*

*

O Brahman! Let there be born in the kingdom the *Brāhmaṇa*, illustrious for religious knowledge. Let there be born, the *Kshatriya*, heroic, skilled archer, skilled in targetting, mighty warrior; (the *Vaishya* having) the cow giving abundant milk, the ox good at carrying; the swift horse; the chaste woman.—*Ibid.*

*

Those that are truthful and do good deeds sit for empires. Those that are true to their pledges and are brave become powerful.—*Rig Veda.*

*

The devotee whose heart is fixed on Me, and who looks with an equal eye to all, keeps Me bound to him by his love, as a devoted wife her good husband.—*Bhāgavata.*

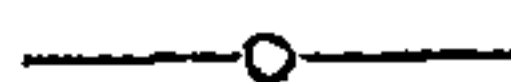
*

Confidence imparts a wondrous inspiration to its possessor. It bears him on in security, either to meet no danger or to find matter of glorious trial.

—*Milton.*

*

Self is our error and illusion, a dream. Open your eyes and awake. See things as they are and you will be comforted.—*Buddha.*



Let there be many Windows in Your Soul

Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows, broad as truth itself
And high as heaven. Tune your ear
To all the wordless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned
heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.

(*Author unknown.*)

The Ramakrishna Mission Fire Relief Report. April to July 1910.

THIS is an account of the work started by the Ramakrishna Mission to alleviate the terrible sufferings caused by fires almost simultaneously at Bhubaneswar and Kapileswar, and later on at the villages of Dewanpatna, Bhingarpur, and Basantapur, in the District of Puri.

The donations for the Fire Relief Fund amounted to Rs. 2,728-15-9 besides those in kind, and the total expenditure, 2,965-15-9, which was spent in supplying materials to 384 families for erecting 558 huts, distribution of rice to 49 families, 909 new and 150 pieces of old cloths to the victims of fire, and special money grant to 13 poor respectable families. From the above it will be seen that but for the balance of about thirteen hundred rupees from the last Famine and Flood Relief Funds, in the hands of the authorities, the present work could not have been taken in hand in time or continued to the last.

Profiting by the experience gained by the above relief work, the President of the Ramakrishna Mission writes in the Report under review as follows:—“The Mission has decided to keep an

especial fund named the Providential Relief Fund, open always to the public for contribution, for relieving all periodic and temporary public distresses, such as famine, flood, earthquake, plague, fire, etc., etc., and another fund, (to be called the Poor Fund), if possible, for relieving all private or individual distresses in general, such as maintaining a really deserving widow, or orphan, helping a poor student with school-books or fees etc., etc. The reader need not be told here perhaps that the permanent works of the Mission, such as Sevashramas, the Orphanages, etc. will have no claims whatever on the aforesaid funds. The fact of keeping the general and the special funds open always to the public, like the funds for the maintenance of the permanent works of the Mission, will help the generous public to send in their contributions whenever convenient. And as such opportune occasions are not rare in one's everyday life, as during the birth, the marriage and the Shrâddha ceremonies of a Hindu household, the Mission begs to send its appeal to all generous people for subscribing their mite towards these funds."

Contributions, however small, towards any of the above Funds may be sent to Swami Brahmananda, President, The Ramakrishna Mission, The Math, Belur P. O., (Howrah).

THE VEDANTA MOVEMENT IN AUSTRALIA

We make the following extracts from Australian papers to hand, in appreciation of the Sister Avabamia's work:—

An exceedingly enjoyable re-union took place on Friday evening, Sept. 16th, in the Masonic Hall. Sister Avabamia was the guest, as it was the desire of her many friends and admirers that she should receive some recognition of her work amongst them during the last six months, and prior to her leaving for Adelaide, and later on, New Zealand. The platform was artistically decorated with spring flowers, an effective background to the gentlemen who spoke, eulogising Sister Avabamia. Sister Avabamia was presented with a most flattering and beautifully illuminated address and a unique bag containing a purse of sovereigns. A fruit supper brought a pleasant evening to a close.

This gifted lecturer delivered two lectures every Sunday in the Masonic Hall, and during the week held two meetings. Her work carried conviction of its absolute truthfulness, and her words of wisdom must have been the result of laborious thought. Though a student for 25 years, Sister Avabamia, with her native modesty, says, her knowledge is only "like a spoonful of water to the ocean." She has a fine personality; robed in her renunciation dress she shows a force of character and a brilliant ability to combat the problems of life. She is a sympathiser with the Hospital Retreat, Hardwar, India, and has been asked by the manager to get some assistance here. The response to the appeal made on Sunday evening, after the usual collection, was very liberal, and this was supplemented by Sister Avabamia, and forwarded to India.—*The Fitzroy City Press*, Melbourne, Sept. 23rd.

At the Masonic Hall, on Thursday evening, Oct. 13, a lecture on Vedanta was given by Sister Avabamia. All relative knowledge, according to Vedanta, she said, ends in the realisation of the unity of the individual soul with the ultimate truth of the universe. The ultimate reality is the universal Spirit. It is the infinite ocean of wisdom. As rivers running across thousands of miles ultimately end in the ocean, so all relative knowledge flowing through various stages of the phenomenal universe ultimately end in the infinite ocean of Existence, Intelligence, and Bliss.

Sister Avabamia, who is engaged in spreading the movement in the English colonies, gave an interesting discourse upon the subject, How to Cultivate the Mind for Success in all Things. A lady of advanced years, and at the same time with a youthful face alight with enthusiasm, she was at once convincing as to her earnestness, and with a charm of manner that won the sympathy of her hearers, she placed before them her views upon philosophy and religion, which she held should be happily combined. She hastened to repudiate the charge of infidelity and explained that the divinity of Christ was undisputed by the adherents of Vedanta, who advocated a universal religion embracing all the special religions of the world. In regard to the subject of her address the lectress indicated that Vedanta taught the secret of work and told how they could turn their daily tasks into acts of worship and thus reach perfection in this life through work, and work alone. It was essentially practical and absolutely necessary for those who preferred an active career, for it would teach them how to accomplish a maximum of labour with a minimum loss of energy. It opened the way to complete self-mastery. It explained the nature of divine love, and showed people how to turn human love into divine, and thus fulfil the purpose of life both here and hereafter.

—*The Daily Herald*, Adelaide, Oct. 14.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

MR. Jotindra Chandra Bhattacharji has been re-appointed medical officer of health to two districts of the Lutterworth area in Leicestershire and is now recognised as a valuable officer.

THE earth was publicly weighed the other day at the laboratory of the College of the City of New York. According to Professor Wetzel, who conducted the experiment, the earth was found to weigh 7,000,000,000,000 tons.

THERE are now in the Argentine Republic, about ten million cattle, and the remarkable thing about them is that they are all descendants of eight cows and one bull which were brought to Brazil in the middle of the 16th century.

A record pigeon flight for a distance of 350 miles, in which some 10,000 birds were entered, has taken place at Bournemouth in connection with various pigeon-flying organisations. The prize list and the pools amounted to over £500.

AT the farewell banquet that was given to him at the United Service Club, Simla, Lord Minto said:—"Gentlemen, I have heard a good deal of strong men in my time, and I can only say that my experience in all our anxious days in India has taught me that the strongest man is he who is not afraid of being called weak."

THERE are sixty-two Chinese and twelve Japanese temples in America. About forty, which were destroyed at San Francisco, are still in ruins. In New York alone there are fifteen Chinese temples. There are 2,387 members of the American Japanese Buddhist Societies, and 1,280 followers of Baháism connected with twenty-four places of worship.

WE are glad to announce that the Hardwar Municipal Union has sanctioned a monthly grant of Rs. 15 for the Ramakrishna Sevashrama, Kanakhal, from Nov. '10, through the kindness of F. C. Chamier Esq., Joint-Magistrate of Roorkee and Chairman of the Hardwar M. Union, who paid a

visit to the Institution and was highly pleased to see the work.

WHILE many persons doubt the possibility of premature burial, there can be no question that it takes place with far greater frequency than is generally supposed. It is reported, *e. g.*, that the London Humane Society brought back to life no less than 2,175 apparently dead persons within twenty-two years; that a similar society in Amsterdam restored 990 persons in twenty-five years, and the Hamburg Society saved 107 persons from premature burial in less than five years.—*The Annals of Psychological Science*, April—June 1910.

IT is an undisputable fact that Roman Catholicism is making a remarkable progress over Protestantism. Out of 30 crores of Christians in the world, 20 crores are Catholics, and out of 30 lakhs in India, 20 lakhs are Catholics. In comparing the statistics of the Catholic branch in the last 60 years, in England and Wales, we find the following figures:—

	In 1850	In 1910	Increase in 60 years
Churches—	587	1760	1173
Schools—	99	1064	965
Clergymen—	788	3687	2899

AT the Alhambra Music Hall in London, Gama, the famous Punjabee wrestler, called "the lion of the Punjab," met in an athletic encounter Dr. D. F. Roller, the hitherto undefeated American Champion, and easily gained the first two falls. The first fall was won in 1 Min. 40 Secs., and the second in 9 Min. 9 Secs., and the victory of the Hindu wrestler was acclaimed by thousands of spectators who had assembled to witness it. Gama secured the prize of £200; Roller had a rib broken. Gama also met Zbysco, the world's champion at the Stadium in the Japan-British Exhibition, and the Indian has been declared the winner and presented with the gold bolt and stakes.

IN Nepal, a Magistrate who passes a sentence of death or imprisonment to an accused person is sure to undergo the same punishment if the accused is acquitted on his appealing to the King for setting it aside. So generally the Magistrates pass a sentence of death rarely; they go on postponing cases for some 20 years till the man is dead, or the

Magistrate is succeeded by some one else. Much freedom is allowed to prisoners in Nepal. They are at liberty to go anywhere they want, if they can send any one of their relatives and friends to live in prison in their stead. As the country is full of mountains and rivers, there are no hackney carriages, and people generally go from one place to another on the back of a man, whom they keep for the purpose.

M. Camille Flammarion, the famous French astronomer, in a contribution to the "New York Herald" (Paris edition) on the movements of the Earth in space, says :—

Whether reposing during the night in a well-closed room or seated in the middle of a solitary and silent wood, we never imagine that in reality we are being borne away into space by a motor-car at the fantastic speed of 66,250 miles an hour.

Yet the terrestrial globe about which we live is a motor-car of the weight of 5,864,000,000,000,000,000,000 tons and 7,917 miles diameter, which in one year completes round the Sun a circuit measuring 581,300,000 miles, thus obliging it to travel at a speed of 1,590,000 miles a day, or 66,250 an hour, 1,104 a minute, or 18.4 miles a second. We know stars the speed of which is 62,124,186,248 miles a second.

On the occasion of the visit of His Holiness Sri Sankaracharya of the Sringeri Math to Tirapatur, Salem Dist., on the 5th. November, Mr. Venkataswamy, the President of the Ramakrishna Math, Swami Vivekananda Sangam, Vaniyambady, approached His Holiness with an address on behalf of the Math, which the Swamiji graciously accepted and ordered to be read. In reply to the address which was written in Tamil, His Holiness thanked the President and made a very eloquent speech on Advaita, before a large audience. Printed copies of the address were then distributed among those present.

Last year, when His Holiness Siva Ganga Sankaracharya Swamiji had made his appearance in Vaniyambady he paid a visit to the Ramakrishna Math having been invited by the President, and gave an eloquent lecture in Telugu, which has since been translated into Tamil.

In Memoriam : Count Tolstoi

In the passing away of Count Leo Tolstoi, the modern Western world has lost one of its greatest thinkers, reformers and philanthropists. Born in 1828 at Yasnya Polyana, 130 miles south of Moscow, his eventful life of incessant activity and usefulness has exercised an abiding influence on the minds of men for close upon half-a-century. His remarkable self-sacrifice and self-denial in the cause of humanity, his indefatigable labours for the amelioration of the poor and the oppressed, his dauntless courage and uncompromising zeal for living a practical life of higher ideals, show that he was made of the stuff of which Rishis are made. He was a writer of great power, and his literary activity embraced religious, ethical, philosophical, political and social problems. His genuine sympathy for the masses showed itself in 1861, when he freed all the serfs on his own estate and opened schools for the peasants in which he himself taught drawing, music and Bible History. He was a true follower of the lofty ideal of Christ, "Resist not evil with violence but with good." Though he wanted to give away his whole property to the poor, he was forced by pressure from his family not to carry out his intention, and in 1892 he made over his whole fortune to his wife and children, living since then as simple a life as possible, dressed like a peasant. The last few days of his life bring out the inner man at his best when, at the ripe old age of 83, he took to the life of a true Sannyasin. The sudden disappearance from his home, leaving a letter to the effect that he desired to spend the rest of his life in solitude as a true Christian, the discovery in a distant monastery which he left a few days later for some more secluded destination, the lying in an out-of-the-way railway station suffering from high fever and bronchitis brought on evidently by resolutely facing the rigours of the journey and the weather, all point to the extreme restlessness of the spirit struggling for final emancipation of the soul (Moksha) from worldly bondage. That illness, unhappily, proved his last, but he was as great in death as in life. His last words to his wife and daughter who were at his bedside, were, "There are millions of suffering people in the world. Why are there so many of you round me?"