

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

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SAYINGS OF THE SWAMI VIVEKANANDA—III

Q.—WHOM can we call a Guru?

A.—He who can tell your past and future, is your Guru.

Q.—How can one have Bhakti?

A.— There is Bhakti within you, only a veil of lust-and-wealth covers it, and as soon as that is removed Bhakti will manifest by itself.

Q.— What is the true meaning of the assertion that we should depend on our selves?

A.— Here self means the eternal Self. But even dependence on the non-eternal self may lead gradually to the right goal, as the individual self is really the Eternal Self under delusion.

Q.— If unity is the only reality, how could duality which is perceived by all every moment, have arisen?

A.— Perception is never dual, it is only the representation of perception that involves duality. If perception were dual, the known could have existed independently of the knower, and *vice versa*.

Q.— Is the division of time into four Yugas, astronomical, or arbitrary calculations?

A.— There is no mention of such divisions in the Vedas. They are arbitrary assumptions of Pourânic times.

Q.— What should be our attitude to the Vedas?

A.— The Vedas, i. e., only those portions of them which agree with reason, are to be accepted as the only authority. Other Shâstras, such as the Purânas &c., are only to be accepted so far as they do not go against the Vedas. All the religious thoughts that have come subsequent to the Vedas, in the world, in whatever part of it, have been derived from the Vedas.

Q.— Is the relation between concepts and words necessary and immutable, or accidental and conventional?

A.— The point is exceedingly debatable. It seems that there is a necessary relation, but not absolutely so, as appears from the diversity of language. There may be some subtle relation which we are not yet able to detect.

OCCASIONAL NOTES

QVERY man's estimate of himself is a focussing-point for his estimate of the society to which he belongs. Is there anything that makes proud, like the consciousness of family? Is there anything that makes sensitive, like pride of race? That man who gives high respect to others, is the same who demands the finest courtesy for himself. By the freedom we constantly assert, we appraise the freedom of our blood, in the eyes of the whole world.

The pride of birth has been cultivated in India, for thousands of years, as a social and national safeguard. Like other forms of pride, it is a virtue when it is positive, and a vice only when it denies the right of equal pride to others. The vanity that cuts us off from the community, telling us that we are better than they, is petty and vulgar, and while it humiliates those whom we would insult, it only makes a laughing-stock of ourselves in the eyes of all who are competent to judge. However celebrated our family, it is hardly possible to be of such exalted birth that there is not anyone else in any single respect still more exalted. Our joy therefore can at best be but relative, till it may dawn upon us that the greatest distinction lies in simplicity, and that privilege or monopoly is, after all, conterminous with meanness!

Pride of birth, in fact, like other forms of *karma*, should be regarded as an opportunity, a responsibility, a trust. The higher my position, the more difficult and arduous my duty. The purer my inheritance, the greater my powers of endurance. If we could but see truly, we should know that to be a man, is to be nobly born, and our merit remains for us to prove. All things are possible to

all men, for equally are the expressions of the Infinite, the Pure, the All-knowing, the Free. Man may make distinctions between man and man. But God makes none. He opens to each one of us the franchise of struggle, and leaves it to us to make our own place.

Oh for lofty ambitions! What shall we do with our lives? Let us swear to eliminate self. Walking any path, doing any task, let us pursue the ideal for its own sake, the ideal to the utmost, the ideal to the end. Whatever we do, let us do it with our might. Spurning ease, forsaking gain, renouncing self, let us snatch the highest achievement that offers itself, at any cost, and cease not from struggle, till it is in our hands.

This is what was meant by the ancient reformers, when they said 'he who attains to God is the true Brahmin.' Birth was but a preliminary condition, and that not essential;—it could never be substituted for the end itself.

Every study has its own problems. The Modern Learning carries its own questions. The Brahmin of to-day ought to enter into these. He ought to share the modern curiosity. The whole of education is complete, if we once waken in a child a thirst for knowledge. Can we not waken a like thirst in ourselves? Are flying-machines and motors to receive no elaboration from the Indian mind? Is that mind not equal to such tasks? Then is it inferior to the European? If we claim equality, on us lies the responsibility of proving the claim. Let us do away with trumpery ambitions! Let us learn in order to teach the world, in order to win truth for Humanity, not in order to

strut in borrowed plumes before a village crowd. Let us be severe with ourselves. Let us know, on the subject we take up, all that there is to be known. Let us read great books. Let us make perfect collections. No difficulty should daunt us. Fate offers obstacles, that man may overcome. Thus he becomes the nursling of the gods, gifted with divine strength, and seats himself amidst the immortals.

In great struggles, all men are equal. Any one may enter these lists. The prize is to the winner, high or low, man or woman. But no man can rise alone. Collective effort is essential. He who mounts far must have twenty behind him, close upon his heels. Our learning is not all our own. We gain it

through others, as well as by our own effort. Alone, we could not cover the necessary ground. Our society sets us a high standard, and shining these, we succeed before the world. Thus each one is aided by the victory of any other, and the glory of one is the glory of all.

Thought, thought, we want clear thought! And for clear thought, labour is necessary, knowledge is necessary, struggle is necessary. Clear thought and rightly-placed affection are essential conditions of victory in any field. The nation that is true to itself and its age will give birth to millions of great men, for the inflowing of the Divine Motherhood is without limit, and the greatness of one is the greatness of all.

CONVERSATIONS WITH THE SWAMI VIVEKANANDA

V.

MADHURA-BHAVA—PREMA—NAMA-
KIRTANA—ITS DANGER—BHAKTI
TEMPERED WITH JNANA—A
CURIOUS DREAM

[*Sri Surendra Nath Sen,—from private diary.*]

MONDAY, the 24th. January, 1898.

In the afternoon I came again to Swamiji and saw quite a good gathering round him. The topic was on the *Madhura-Bhava* or the way of worshipping God as husband, as in vogue with the followers of Sri Chaitanya. His occasional bon-mots were raising laughter, when someone remarked, "What is there to make so much fun of about the Lord's doings? Do you think that He was not a great Saint, and that He did not do everything for the good of humanity?"

Swamiji:— Who is that! Should I go to poke fun with you then, my dear sir! You only see the fun of it! do you? And you, sir, do not see the life-long struggle through which I have passed

to mould this life into His burning ideal of renunciation of wealth and lust, and my endeavours to infuse that ideal into the people at large! Sri Chaitanya was a man of tremendous renunciation and had nothing to do with woman and carnal appetites. But, in later times, His disciples admitted women into their order, mixed indiscriminately with them in His name, and made an awful mess of the whole thing. And the ideal of love which the Bhagaván exemplified in His life was perfectly selfless and bereft of any vestige of lust; that sexless love can never be the property of the masses. But the subsequent Vaishnava Gurus, instead of laying particular stress first on the aspect of renunciation in the Master's life, bestowed all their zeal in preaching and infusing His ideal of love among the masses, and the consequence was that the common people could not grasp and assimilate that high ideal of divine love, and naturally made of it the worst form of love between a man and woman.

Q.— But, Sir, He preached the name of the Lord Hari to all, even to the Chandalas; so why should not the common masses have a right to it?

Swamiji:— I am talking not of His preaching,

but of His great ideal of love,—the Radha-prema,* with which He used to remain intoxicated day and night, losing His individuality in Radha.

Q.— Why may not that be made the common property of all?

Swamiji:— Look at this nation and see what has been the outcome of such an attempt. Through the preaching of that love broadcast, the whole nation has become effeminate,—a race of women! The whole of Orissa has been turned into a land of cowards; and Bengal, running after the making of that Radha-prema common to all, these past four hundred years, has almost lost all sense of manliness! The people are very good at crying and weeping only; that has become their national trait. Look at their literature, the sure index of a nation's thoughts and ideas. Why, the refrain of the Bengali literature for these four hundred years is strung to that same tune of moaning and crying. It has failed to give birth to any poetry which breathes a true heroic spirit!

Q.— Who are then truly entitled to possess that Prema (love)?

Swamiji:— There can be no love so long as there is lust—even a speck of it, as it were, in the heart. None but men of great renunciation, none but mighty giants among men have a right to that Love Divine. If that highest ideal of love is held out to be taken up by the common masses, it will indirectly tend to stimulate its worldly prototype which dominates the heart of man—for, meditating on love to God by thinking oneself as His wife or inamorata, he would very likely be thinking most of the time of his wife,—the result is too obvious to point out.

Q.— Then is it impossible for householders to realise God through that path of love, i. e., worshipping God as one's husband or lover and considering oneself as His spouse?

Swamiji:— With a few exceptions; for ordinary householders it is so, no doubt of that. And why lay so much stress on this delicate path, above all others? Are there no other relationship by which to worship God, except this Madhura idea of love? Why not follow the four other paths,

* The Divine Love which Radha had towards Sri Krishna as the Lord of the Universe.

and take the name of the Lord with all your heart? Let the heart be opened first, and all else will follow of itself. But know this for certain, that Prema cannot come while there is lust. Why not try first to get rid of carnal desires? You will say,—“How is that possible?—I am a householder.” Nonsense! Because one is a householder, does it mean that one should be a personification of incontinence, or has to live *maritalement* all his life? And, after all, how unbecoming of a man to make of himself a woman, so that he may practise this Madhura love!

Q.— True, Sir. Singing God's name in a party (*Nāmakirtana*) is an excellent help, and so pleasing withal. So say our scriptures, and so did Sri Chaitanya Deva also preach it to the masses. When the Khole (drum) is played upon, it makes the heart leap with such a transport that one feels inclined to dance.

Swamiji:— That is all right, but don't you think that *Kirtana* means dancing only. It means singing the glories of God, in whatever way that may be. That vehement stirring up of feeling and that dancing of the Vaishnavas are good and very catching no doubt, but there is also a danger in following them, from which you must save yourself. The danger lies here,—in the reaction. As on the one hand, the feelings are at once roused to the highest pitch, tears flow from the eyes, the head reels as it were under intoxication,—so on the other hand, as soon as the *Sankirtana* stops, that mass of feeling sinks down as precipitately as it rose. The higher the wave rises on the ocean, the lower it falls, with equal force. It is very difficult, at that stage, to contain oneself against the shock of reaction; unless one has proper discrimination, one is likely to succumb to the lower propensities of lust, etc. I have noticed the same thing in America also. Many would go to church, pray with much devotion, sing with great feeling, and even burst into tears when hearing the sermons; but after coming out of church, they would have a great reaction, and succumb to carnal tendencies.

Q.— Then, Sir, do instruct us which of the ideas preached by Sri Chaitanya we should take up as well-suited to us, so that we may not fall into errors?

Swamiji:— Worship God with Bhakti tempered with Jnana. Keep the spirit of discrimination along with Bhakti. Besides this, gather from Sri Chaitanya, His heart, His loving-kindness to all beings, His burning passion for God, and make His renunciation the ideal of your life.

The questioner now addressed the Swamiji with folded hands: "I beg your pardon, Sir. Now I come to see you are right. I could not at first understand the drift of your remarks, hence I took exception to them, seeing you criticise in a playful mood the Madhura love of the Vaishnavas."

Swamiji:— (Laughing and resuming his playful mood again) Well, see here, if we are to criticise at all, it is better to criticise God or God-men. If you abuse me, I shall very likely get angry with you, and if I abuse you, you will try to retaliate. Isn't it so? But God or God-men will never return evil for evil.

The gentleman now left, after bowing down at the feet of Swamiji. I have already said, that such a gathering was an everyday occurrence when Swamiji used to stay in Calcutta. From early in the morning till eight or nine at night, men would flock to him at every hour of the day. This naturally occasioned much irregularity in the time of his taking meals; so, many desiring to put a stop to this state of things, strongly advised Swamiji not to receive visitors except at appointed hours. But the loving heart of Swamiji, ever ready to go to any length to help others, was so melted with compassion at the sight of such a thirst for religion in the people, that in spite of ill health he did not comply with any request of the kind. His only reply was, "They take so much trouble to come walking all the way from their homes, and can I, sitting here, not speak a few words to them, merely for the consideration of risking my health a little?"

At about 4 P. M., the general conversation came to a close, and the gathering dispersed, except for a few gentlemen with whom Swamiji continued his talk on different subjects, such as England and America, and so on. In the course of conversation he said:—

"I had a curious dream on my return voyage from England. While our ship was passing

through the Mediterranean Sea, in my sleep a very old and venerable-looking person, Rishi-like in appearance, stood before me and said, 'Do ye come and effect our restoration. I am one of that ancient order of Theraputtas which had its origin in the teachings of the Indian Rishis. The truths and ideals preached by us have been given out by the Christians as taught by Jesus; or for the matter of that, there was no such personality of the name of Jesus ever born. Various evidences testifying to this fact will be brought to light by excavating here.' 'By excavating which place can those proofs and relics you speak of be found?' I asked. The hoary-headed one, pointing to a locality in the vicinity of Turkey, said, 'See here.' Immediately after, I woke up, and at once rushed to the upper deck and asked the Captain, 'What neighbourhood is the ship in, just now?' 'Look yonder,' the Captain replied, 'there is Turkey and the Island of Crete.'"

Was it but a dream, or is there anything in the above vision? Who knows!

VI.

REMINISCENCES—THE PROBLEM OF FAMINES IN INDIA, AND SELF-SACRIFICING WORKERS—EAST AND WEST—IS IT SATVA OR TAMAS?—A NATION OF MENDICANTS—THE "GIVE AND TAKE" POLICY—POINT OUT ONE'S DEFECTS DIRECTLY, AND PRAISE ONE'S VIRTUES BEFORE OTHERS—VIVEKANANDA EVERYONE MAY BECOME—UNBROKEN BRAHMACHARYA IS THE SECRET OF POWER—SAMADHI AND WORK.

[*Sri Priya Nath Sinha.*]

Our house was very close to Swamiji's, and being boys of the same section of the town, I and other boys often used to play with him. From my boyhood I had a special attraction for him, and I had a sincere belief that he would become a great man. When he became a Sannyasin, we thought that the promise of a brilliant career for such a man was all in vain.

Afterwards, when he went to America, I read in newspapers reports of his lectures at the Chicago

Parliament of Religions and of others delivered in various places of America, and I thought, that 'Fire can never remain hidden under a cloth'; the fire that was within Swamiji has now burst into a flame; the bud after so many years has blossomed.

After a time I came to know that he had returned to India, and had been delivering fiery lectures at Madras. I read them and wondered that such sublime truths existed in the Hindu religion and that they could be explained so lucidly. What an extraordinary power he has! Is he a man or a god?

A great enthusiasm prevailed when Swamiji came to Calcutta, and we followed him to the Sil's garden-house, on the Ganges, at Cossipore. A few days later, at the residence of Raja Radhakanta Dev, the 'Calcutta boy' delivered an inspiring lecture to a huge concourse of people in reply to an address of welcome, and Calcutta heard him for the first time and was lost in admiration. But these are facts known to all.

After his coming to Calcutta, I was very anxious to see him once alone and be able to talk freely with him as in our boyhood. But there was always a gathering of eager inquirers about him, and conversations were going on without a break; so I did not get an opportunity for some time until one day we went for a walk in the garden on the Ganges side. He at once began to talk, as of old, to me, the playmate of his boyhood. No sooner had a few words passed between us than repeated calls came, informing him that many gentlemen had come to see him. He became a little impatient at last and told the messenger, "Give me a little respite, my son; let me speak a few words with this companion of my boyhood; let me stay in the open air for a while. Go and give a welcome to those who have come, ask them to sit down, offer them tobacco and request them to wait a little."

When we were alone again I asked him, "Well, Swamiji, you are a Sádhu. Money was raised by subscription for your reception here, and I thought, in view of the famine in this country, that you would wire, before arriving in Calcutta, saying, 'Don't spend a single pice on my reception, rather contribute the whole sum to the famine relief

fund'; but I found that you did nothing of the kind. How was that?"

Swamiji:— Why, I wished rather that a great enthusiasm should be stirred up, making me its centre. Don't you see, how without some such thing would the people be drawn towards Sri Ramakrishna and be fired in his name? Was this ovation done for me personally, or was not his name glorified by this? See, how much thirst has been created in the minds of men to know about him! From this time they will come to know of him gradually, and will not that be conducive to the good of the country? If the people do not know him who came for the welfare of the country, how can good befall them? When they know what he really was, then MEN—real men—will be made, and when there will be such MEN, how long will it take to drive away famine and the like, from the land? So I say, that I rather desired that there should be some bustle and stir in Calcutta, and a huge meeting be convened, making me its centre, so that the public may be inclined to believe in the mission of Sri Ramakrishna; otherwise what was the use of making so much fuss for my sake? What do I care for it? Have I become any greater now than when I used to play with you at your house? I am the same now as I was before. Tell me, do you find any change in me?

Though I said, "No, I do not find much change to speak of," yet in my mind I thought, 'you have now, indeed, become a god.'

Swamiji continued: "Famine has come to be a constant quantity in our country, and now it is, as it were, a sort of blight upon us. Do you find in any other country such frequent ravages of famine? No, because there are *men* in other countries, while in ours, men have become akin to dead matter, quite inert. Let the people first learn to renounce their selfish nature by studying Sri Ramakrishna, by knowing him as he really was, and then will proceed from them real efforts to stop the frequently recurring famines. By and by I shall make efforts in that direction too, you will see."

Myself:—That will be good. Then you are going to deliver many lectures here, I presume; otherwise, how will his name be preached?

Swamiji:— What nonsense! Nothing of the kind! Has anything been left undone by which

his name can be known? Enough has been done in that line. Lectures won't do any good in this country. Our educated countrymen would hear them, and at best, would cheer and clap their hands saying 'well-done'; that is all. Then they would go home and digest, as we say, everything they have heard, with their meal! What good will hammering do on a piece of rusty old iron? It will only crumble into pieces. First, it should be made red-hot and then it can be moulded into any shape by hammering. Nothing will avail in our country without setting a glowing and living example before them. What we want is some young men who will renounce everything and sacrifice their lives for their country's sake. We should first form their lives and then some real work can be expected.

Myself:— Well, Swamiji, it has always puzzled me that, while men of our country, unable to understand their own religion, were embracing alien religions, such as Christianity, Mahomedanism, etc., you, instead of doing anything for them, went over to England and America to preach Hinduism.

Swamiji:— Don't you see, the thing is, that circumstances have changed now. Have the men of our country the power left in them to take up and practise true religion? What they have is only pride in themselves that they are very Sâtvic. Time was when they were Sâtvic, no doubt, but now they have fallen very low. The fall from Satva brings one down headlong into Tamas! That is what has happened to them. Do you think that one who does not exert himself at all, who only takes the name of Hari, shutting himself up in a room, who remains quiet and indifferent even when seeing a huge amount of wrong and violence done to others before his very eyes, possesses the quality of Satva? Nothing of the kind, he is only enshrouded in dark Tamas. How can the people of a country practise religion, who do not get even sufficient food to appease their hunger? How can renunciation come to the people of a country, in whose minds the desires of *Bhoga* (enjoyment) have not in the least been satisfied? For this reason, find out, first of all, the ways and means by which men may get enough to eat, and have enough luxuries to enable them to enjoy life a little;

and then gradually, true Vairâgyam (dispassion) will come, and they will be fit and ready to realise religion in life. The people of England and America,—how full of Rajas they are! They have become satisfied with all sorts of worldly Bhogas. Moreover, Christianity being a religion of faith, and superstitious, occupies the same rank as our religion of the Puranas. With the spread of education and culture, the people of the West can no more find peace in that. Their present condition is such that, giving them one lift will make them reach the Satva. Then again, in these days, would you accept the words of a Sannyâsin clad in rags, in the same degree as you would the words of a white-face (Westerner), who might come and speak to you on your own religion?

Myself:— Just so, Mahâraj! Mr. N. N. Ghose* also speaks exactly to the same effect.

Swamiji:— Yes, when my Western disciples after acquiring proper training and illumination will come in numbers here and ask you, "What are you all doing? why are you of so little faith? how are your rites and religion, manners, customs and morals in any way inferior? and we even regard your religion to be the highest,"—then, you will see that lots of our big and influential folks will hear them. Thus they will be able to do immense good to this country. Do not think for a moment that they will come to take up the position of teachers of religion to you. They will, no doubt, be your Guru regarding practical sciences etc., for the improvement of material conditions, and the people of our country will be their Guru in everything pertaining to religion. This relation of Guru and disciple in the domain of religion will for ever exist between India and the rest of the world.

Myself:— How can that be, Swamiji? Considering the feeling of hatred with which they look upon us, it does not seem probable that they will ever do good to us, purely from an unselfish motive.

Swamiji:— They find many reasons to hate us, and so they may justify themselves in doing so. In the first place, we are a conquered race, and moreover there is nowhere in the world such a

* A celebrated barrister, journalist and educationist of Calcutta, since dead.

nation of mendicants as we are! The masses which comprise the lowest castes, through ages of the constant tyranny of the higher castes and by being treated by them with blows and kicks at every step they took, have totally lost their manliness and become like professional beggars; and those who are removed one stage higher than these, having read a few pages of English, hang about on the thresholds of public offices, with petitions in their hands. In the case of a post of twenty or thirty rupees falling vacant, five hundred B. A's and M. A's will apply for it! And, dear me! how curiously worded these petitions are!—such as—“I have nothing to eat at home, Sir, my wife and children are starving; I most humbly implore you, Sir, to give me some means to provide for myself and my family, or we shall die of starvation!” Even when they enter into service, they cast all self-respect to the winds, and servitude in its worst form is what they practise. Such is the condition, then, of the masses. The highly-educated, prominent men among you, form themselves into societies and clamour at the tops of their voices, “Alas, India is going to ruin, day by day! O English rulers, admit our countrymen to the higher offices of State, relieve us from famines,” and so on, thus rending the air, day and night, with the eternal cry of “Give!” and “Give!” The burden of all their speech is, “Give to us, give more to us, O Englishmen!” Dear me! what more will they give to you? They have given railways, telegraphs, well-ordered administration to the country—have almost entirely suppressed robbers, have given education in science,—what more will they give? What does anyone give to others with perfect unselfishness? Well, they have given you so much; let me ask, what have you given to them in return?

Myself:— What have we to give, Maháráj? We pay taxes.

Swamiji:— Do you, really? Do you give taxes to them of your own will, or do they exact them by compulsion because they keep peace in the country? Tell me plainly, what do you give them in return for all that they have done for you? You also have something to give them that they have not. You go to England, but that is also in the garb of a beggar,—praying for education.

Some go and what they do there at the most, is, perchance, to applaud the Westerner's religion in some speeches and then come back;—What an achievement, indeed! Why! Have you nothing to give them? An inestimable treasure you have, which you can give,—give them your religion, give them your philosophy! Study the history of the whole world and you will see, that every high ideal you meet with anywhere had its origin in India. From time immemorial India has been the mine of precious ideas to human society; giving birth to high ideas herself, she has freely distributed them broadcast over the whole world. The English are in India to-day, to gather those higher ideals, to acquire a knowledge of the Vedanta, to penetrate into the deep mysteries of that eternal religion which is yours. Give those invaluable gems in exchange for what you receive from them. The Lord took me to their country to remove this opprobrium of the beggar that is attributed by them to us. It is not right to go to England for the purpose of begging only. Why should they always give us alms? Does anyone do so for ever? It is not the law of nature to be always taking gifts with outstretched hands like beggars. To give and take is the law of nature. Any individual or class or nation that does not obey this law, never prospers in life. We also must follow that law. That is why I went to America. So great is now the thirst for religion in the people there, that there is room enough even if thousands of men like me go. They have been for a long time giving you of what wealth they possess, and now is the time for you to share your priceless treasure with them. And you will see how their feelings of hatred will be quickly replaced by those of faith, devotion and reverence towards you, and how they will do good to your country even unasked. They are a nation of heroes,—never do they forget any good done to them.

Myself:— Well, Maháráj, in your lectures in the West you have frequently and eloquently dwelt on our characteristic talents and virtues, and many convincing proofs you have put forward to show our whole-souled love of religion; but now you say that we have become full of Tamas; and at the same time you are accrediting us as the teachers of the eternal religion of the Rishis, to the world! How is that?

Swamiji:— Do you mean to say, that I should go about from country to country, expatiating on your failings before the public? Should I not rather hold up before them the characteristic virtues that mark you as a nation? It is always good to tell a man his defects in a direct way and in a friendly spirit to make him convinced of them, so that he may correct himself,—but you should trumpet forth his virtues before others. Sri Ramakrishna used to say that if you repeatedly tell a bad man that he is good, he turns in time to be good; similarly, a good man becomes bad if he is incessantly called so. There, in the West, I have said enough to the people of their shortcomings. Mind, up to my time, all who went over to the West from our country, have sung pœans to them in praise of their virtues and have trumpeted out only our blemishes to their ears. Consequently, it is no wonder that they have learnt to bate us. For this reason I have laid before them your virtues, and pointed out to them their vices, just as I am now telling you of your weaknesses and of their good points. However full of Tamas you might have become, something of the nature of the ancient Rishis, however little it may be, is undoubtedly in you still—at least the framework of it. But that does not show that one should be in a hurry to take up at once the role of a teacher of religion and go over to the West to preach it. First of all, one must completely mould his religious life in solitude, must be perfect in renunciation and must preserve Brahmacharya without a break. The Tamas has entered into you,—what of that? Cannot the Tamas be destroyed? It can be done in less than no time! It was for the destruction of this Tamas that Bhagavan Sri Ramakrishna came to us.

Myself:— But who can aspire to be like you, Swamiji?

Swamiji:— Do you think that there will be no more Vivekanandas after I die! That batch of young men who came and played music before me a little while ago, whom you all despise for being addicted to intoxicating drugs and look upon as worthless fellows, if the Lord wishes, each and everyone of them may become a Vivekananda! there will be no lack of Vivekanandas, if the world needs them,—thousands and millions of Vivekanandas will appear—from where, who knows!

Know for certain, that the work done by me is not the work of Vivekananda, it is His work—the Lord's own work! If one Governor-General retires, another is sure to be sent in his place by the Emperor. Enveloped in Tamas however so much you may be, know, all that will clear away if you take refuge in Him by being sincere to the core of your heart. The time is opportune now, as the physician of the world-disease has come. Taking His name if you set yourself to work, He will accomplish everything Himself through you. Tamas itself will be transformed into the highest Satva!

Myself:— Whatever you may say, I cannot bring myself to believe in these words. Who can come by that oratorical power of expounding philosophy, as you have?

Swamiji:— You don't know! That power may come to all. That power comes to him who observes unbroken Brahmacharya for a period of twelve years, with the sole object of realising God. I have practised that kind of Brahmacharya myself, and so a screen has been removed, as it were, from my brain. For that reason, I need not any more think over or prepare myself for any lectures on such a subtle subject as philosophy. Suppose, I have to lecture to-morrow; it so happens, all that I shall speak about will pass to-night before my eyes like so many pictures; and the next day I put into words during my lecture all those things that I saw. So, you will understand now, that it is not any power which is exclusively my own. Whoever will practise unbroken Brahmacharya for twelve years, will surely have it. If you do so, you too will get it. Our Shástras do not say that only such and such a person will get it and not others!

Myself:— Do you remember, Maháráj, one day, before you took Sannyás, we were sitting in house of—, and you were trying to explain the mystery of Samádhi to us. And when I called in question the truth of your words, saying that Samádhi was not possible in this Kali Yuga, you emphatically demanded: "Do you want to see Samádhi or to have it yourself? I get Samadhi myself, and I can make you have it!" No sooner had you finished saying so than a stranger came up and we did not pursue that subject any further.

Swamiji:— Yes, I remember that occasion.

Later, on my pressing him to make me get Samádhi, he said, "You see, having continually lectured and worked hard for several years, the quality of Rajas has become too predominant in me. Hence, that power is lying covered, as it were, in me now. If I leave all work and go to the Himalayas and meditate in solitude for some time, then that power will again come out in me."

THE BREATH OF LIFE

IN these days of discussion and controversy, when everybody has a smattering of science, and is therefore liable to be led into error by excess of faith in such dogmatists as shout the loudest, everything is helpful which tends to show that increase of knowledge, as Bacon puts it, "bringeth men's minds back to religion," though not to any crystallized formula or creed.

The religious attitude is the supreme necessity to which all knowledge, science, and experience flow as rivers to the ocean.

The way back to religion for most present-day materialists lies through methods which, when once made sure of, inevitably and irrevocably enlarge the borders of the narrow world-conceptions previously held. Formerly, science seemed to lead in one direction and religion in another. Now, religion and science can go hand in hand and will gain by the alliance; they show themselves as seeking one goal, though they may drift apart on some points. "Science is not profane; science and its sternness in searching for the truth is holy. And religion is neither irrational nor anti-scientific; religion is nothing but obedience to the truth; it is a man's enthusiasm to be one with truth and to lead a life of truth."*

But, progression in one special direction need not imply a general advance all along the line, and the success of one movement against another is not in itself a proof of its own truth and adequacy. Moreover, with the swinging of time's pendulum, the unquestioned assumptions of one age are apt to be challenged by its successor and even if one huge wave of feeling should last hundreds of years, yet, in the end, there comes a time

when the opposing current breaks through and sweeps back all the foregone conclusions. For though they gave strength to the spread of truth and satisfied the mind of man at one time, they may be unsuited to the mental enlightenment of to-day, as is shown by the fact that orthodox religion is losing its hold on the educated classes of many countries.

The conflict of religion and science has been a long struggle, but now that science has successfully made its way it is noticeable how many theologians have veered round and widened their views and softened their prejudices and assert that science does not clash with their creeds: they can fit the religious into the secular as part of one continuous whole.

Life is evolution, and we should not hesitate to understand the need of a progress in religion from the mythological through the scientific to the metaphysical. The idea of evolution rediscovered and elaborated by physical science is the philosophical expression for that scientific change in the methods of thought and has landed us at the threshold of unknown possibilities, which will gradually ascend to higher planes of existence and will at last be applied to the world to which it essentially belongs—to the world of the soul's inner life.

Man will never make great progress until he casts aside once and for ever his mental swaddling clothes, his old preconceived notions and ideas received in the days of ignorance and superstition. He must not be deterred from seeking knowledge from all sources.

What we do know is that, it is incumbent upon us to explore the vast laws which

* Paul Carus.

govern the universe, and to cultivate a well-disciplined appreciation which will affect all the manifestations of life, and will then find expression in the grandest, holiest conceptions of life.

We must fearlessly investigate the mysteries of the Spirit, and the idea of God will lose nothing by being freed of many accretions which are serious objections of many scientifically-trained minds. The present age is a time in which the religious sense is being revolutionised, a new spirit, the product of a long evolution, is permeating and elevating the lives of the people, and is transfiguring tradition by fulfilling without destroying its ideals. The religious sense, far from dying out, is being quickened, and is a living force, and that means growth.

The solidarity (oneness) of the human race is the rational conviction of the evolutionists. We are bound up in a common bundle and are mutually concerned in every event of life. If we will really stop to think and analyse things, we shall see that the great Breath of the universe is the Spirit which vivifies and is pervading the life of universal nature, which is powerfully expressed by the midday sun. The sun breathes in God, and breathes out God, whilst the whole organic creation of our system breathes in the breath of life from the sun. When it is empty of Him, the light and heat are withdrawn and it is said to be dead. So too, when we are bound by ignorance we are in the dark, but the moment we feel "the divinity that stirs within us," we become aware of the unity with other human beings, animals and plants, and wake to the sense of inalienable freedom. Man must renounce the impermanent and seek that which is permanent, by surrendering his egotism which is based on the illusion of self. Then all things will be seen in their reality and unity, as parts of one intelligible whole.

There are three fundamental kingdoms,—

the vegetable, animal and human—and these three kingdoms, though each a miniature world in itself, are so closely allied that they cannot be separated without impairing if not imperilling their efficiency. Therefore it is essential to ask what the divine elements are that form these worlds. They are these:—

Spirit in the vegetable world is the life of the plants—the power by virtue of which they grow—the activity originating with the Divine Breath of life.

Spirit in the animal world confers the capacity of sensation upon physical bodies compounded of associated elements. By virtue of it animals see, hear, feel and have other sensations. Oftentimes traces of self-consciousness are observed in domestic animals.

Spirit in man is manifested as directive control over the physical. It is the perceiving soul able to understand the realities of things and predominating over all things. When this light (spirit) is withdrawn, it ceases to become active and conscious; it dies and this is called death.

We view both subjectively and objectively the One in many and the many in One, unto which all return.

Spirit appears as the soul of material things, and is the force which impels the ascent from lower to higher forms, and causes the development of the forms which it inspires.

Let us quote what the Swami Vivekananda said about this non-differentiation. His teachings show how near the most ancient traditions come to the latest scientific discoveries in these respects. "The theory of evolution, which is the foundation of almost all Indian schools of thought, has now made its way into the physical science of Europe. It was held by the religions of all other countries, except India, that the

universe in its entirety is composed of parts distinctly separate from each other. God, nature, man, each stands by itself, isolated from one another; likewise, beasts, birds, worms, insects, trees, the earth, stones, metals &c., are all distinct from each other. God created them separate from the beginning. Knowledge is to find unity in the midst of diversity—to establish unity among heterogeneous things which appear to us to be different from one another. That particular relation by which man finds this sameness is called Law. This is what is known as Natural Law. The Advaitin reaching the climax in this line of thought declared all to be but the manifestation of One. In reality, the metaphysical and the physical universe is One, and the name of that One is Brahman, and the perception of separateness is an error—they called it Máya, Avidyâ or Nescience. This is the end of knowledge.”

Now that the evolution theory is being applied to history and sociology as well as natural phenomena, we are learning somewhat better to understand the developments of the human race, and we know that Advaita

is a more rational system than ever existed on earth.

India is the source from which the divine knowledge has always radiated over the world, and during the ages of mental expansion, the Advaita philosophy will be met and welcomed by the master idea of modern science and religion. It will not in future any longer be the heritage of India alone, but will be for the whole world.

“Even in this life they have conquered heaven whose minds are firm-fixed on the sameness of everything, for God is pure and the same to all; therefore, such are said to be living in God.” “Thus, seeing the same Lord the same everywhere, he, the sage, does not hurt the self by the self and so goes to the highest goal.”

ADVAITIN.

But the Breath of God not merely animates, it gives perfect light, for the Spirit of God is very light itself, Whose life-giving breath we call inspiration; and it is by His Spirit that He breathes into our soul His own gracious desires and intentions.

—S. Francis de Sales.

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA*

(ACCORDING TO M.)

SRI RAMAKRISHNA AT THE CASHIPORE GARDEN WITH NARENDRA AND OTHER DEVOTEES.

[*Lord Buddha and Sri Ramakrishna.*]

Sri Ramakrishna is staying in the garden at Cashipore with the disciples.

Friday afternoon, the 9th April, 1886 A. D. Naren, Kali, Niraujan, and M. are sitting downstairs and talking together.

* * * * *

Narendra (Swami Vivekananda) had just returned from Budh-Gaya. There he visited the image of Buddha and went into deep

meditation before It. There he also saw the new tree that has grown in the place of the one under which Buddha attained Nirvana.

* * * * *

Sri Ramakrishna is sitting on his bed in the hall-room.

It is the early part of the night. Only Mani is there, fanning him. Later and by and by Naren, Sashi, Rakhal and one or two other Bhaktas came and took their seat in the room,

* * * * *

* Translated from *Sree Sree Ramakrishna-Kathamrita* by M.

The Master asks Narendra (Swami Vivekananda) to gently shampoo his feet.

Sri Ramakrishna enquires by gestures whether Narendra has had his meal.

Sri Ramakrishna with a smile (to M).—He has been to Budh-Gaya.

M.— What is the doctrine of Buddha Deva?

Narendra.— Because Buddha could not express in words what he had realised in meditation, therefore they call him an atheist.

Sri Ramakrishna (making signs).— Why an atheist? He was never one; only he could not express himself by words. Do you know what is meant by 'Buddha'? By constant meditation upon the Pure Intelligence, it is to become That.

Narendra.— Quite so. Of such there are three classes—*Buddha*, *Arhat* and *Bodhi-Sattva*.

Sri Ramakrishna.— It is merely His play—a sort of new play (Dispensation). Why should he be an atheist? Where the true Self is realised, there it is the state of the mean between *Asti* (Existence or Reality) and *Nâsti* (non-existence or non-reality).

Narendra (to M).— In that state, all contradictions meet. The same hydrogen and oxygen which unite to form cold water, also produce oxy-hydrogen-blowpipe. It is that state where action and non-action are both possible,—I mean *Nishkâma Karma* (unselfish action). Those who are worldly-minded and are always engrossed with objects of the senses, they say everything exists (i. e., is real); on the other hand the *Mâyâvâdins* say, that nothing exists. The state of the Buddha was beyond this existence and non-existence,—reality and non-reality.

Sri Ramakrishna.— This existence and non-existence are phases of the *Prakriti*. Absolute Reality is beyond both existence and non-existence. The *Bhaktas* are silent for a while.

Sri Ramakrishna (to Narendra).— What are his (Buddha's) doctrines?

Narendra.— Buddha would not say anything as to whether God exists or not. But he took up with compassion. Once a falcon pounced upon its prey and was about to eat it up; to save the life of the prey Buddha gave his own flesh to the falcon.

The Master is listening without any remark. Narendra continues to further speak of Buddha with much warmth and enthusiasm.

Narendra.— And what a renunciation! Being a prince, he renounced everything; those who have nothing, no wealth or power, what have they to renounce?

After becoming the Buddha (the enlightened), and attaining Nirvana, when he once paid a visit to his home, he exhorted his wife and son and many others of the blood-royal to take to the life of renunciation. What a *Vairagyam*! Just contrast the conduct of Vyâsa with this. He forbids Shukadeva to renounce, and says, "O my son, practise *Dharma* staying at home!"

The Master is still keeping silent and makes no remark.

Narendra.— Buddha did not believe in *Shakti* or *Bhakti*.—It was all Nirvana. Oh! what a renunciation! As he sat in meditation under the tree he said:

“ इहैव शुष्यतु मे शरीरम् ”

“Let my body be withered up here” if I do not attain to Nirvana,—such was his firm resolution.

It is the body that is the root of all evil, and unless that is curbed, is anything possible?

* * * * *

After a short while the Master begins to talk again.

Sri Ramakrishna.— Is the hair on Buddha's head fastened into a knot?

Narendra.— No, Sir, it looks like many garlands of *Rudrâksha* beads put together and coiled round.

Sri Ramakrishna.—And the eyes ?

Narendra.—The eyes are absorbed in Samadhi.

[SRI RAMAKRISHNA'S PERSONAL REALISATION—
"I AM HE."]

Sri Ramakrishna is again silent ; Narendra and other disciples are intently gazing at him. Suddenly the Master, smiling a little, begins to talk again with Narendra.

Mani is fanning the Master.

Sri Ramakrishna (to Narendra).— But everything (from the highest realisation to the ordinary sense-perceptions) is here (meaning thereby, in himself), isn't it ?

Narendra.— Having realised all those higher states, you have purposely come down, and are living now in a state, several degrees lower.

Mani (to himself).—Enjoying all the transcendental states, he keeps himself now in that of a *Bhakta*.

Sri Ramakrishna.— As if some one has kept me down, drawn below (to the sense-world).

Telling this, the Master takes the fan from Mani's hand and continues again—"As I see this fan before me, directly, so have I seen God. And I have seen—" with this the Master makes a sign, touching his own heart, and asks "well, say what I mean."

* * * * *

I mean to say, "I have seen that He (God) and he who resides within the heart, are one person!"

Narendra.— O yes! *Soham* (I am He).

Sri Ramakrishna.— But then, there is only a faint line (the *Aham* of the *Bhakta*) between them—but that's only for the enjoyment (of Bliss).

Narendra (to M.).— The Mahápurushas (Great souls), after being themselves emancipated, live for others' salvation—live with the *Ahamkára*, with the consciousness of pain and pleasure of the body.

It is like that of bearing a load; ours is on compulsion, but the Mahápurushas (the perfect souls) do so voluntarily.

[SRI RAMAKRISHNA AND THE GRACE OF GURU.]

Sri Ramakrishna, the ocean of mercy-without-reason, speaks again. To Narendra and other disciples he is now explaining what he himself is like.

Sri Ramakrishna (to Narendra and others).—The roof is quite visible to every one ; but it is very difficult to ascend to it.

Narendra.—Quite so, Sir.

Sri Ramakrishna.—But if one has gone up there, then one can help another up by lowering a rope.

[THE FIVE MODES OF SAMADHI IN SRI RAMAKRISHNA.]

"There came once a Sannyasin from Hrishiksha. Seeing me he said, "How wonderful! I have found five modes of Samadhi in you." Sometimes it resembles the movements like that of a monkey—the Maháváyú (Great Wind), like a monkey, jumps up in this tree of the body from one branch to another, as it were, and Samádhi comes.

Sometimes it is like the movements of a fish—as the fish smoothly glides through the water with ease, so the Maháváyú moves up gently in the body, and Samadhi comes.

Or sometimes it is like that of a bird. It perches on this tree of the body, now on this branch, now on that, like a bird. Sometimes it is like that of the ant. The Maháváyú creeps up within, little by little, like the ant ; when it reaches the Sahasrára (the thousand-petalled lotus in the head) Samádhi comes.

Or sometimes it is serpentine in its movement—i. e., the motion of the Maháváyú takes a zigzag course like that of the snake. When it goes to the Sahasrara, Samadhi comes.

Rakhal (to the devotee).— Let us not make him speak any more now, lest he may feel bad ; he has already talked too much, I am afraid.

THE MASTER AS I SAW HIM—A REVIEW.

The Master as I saw Him: being pages from the Life of the Swami Vivekananda by his disciple, Nivedita of Ramakrishna-Vivekananda. Published by the Swami Satyakama, Udvodhan Office: 12, 13, Gopal Chandra Neogi's Lane, Baghbazar, Calcutta. Size $7\frac{1}{2}'' \times 5''$. Pages 514 + xxvii. Price, Stiff-paper bound Rs. 2-8-0. Cloth bound Rs. 2-12-0. Excellent get-up.

To the readers and the constituents of the Prabuddha Bharata, this new publication stands in no need of introduction. They are already familiar with its contents, appearing by monthly instalments for more than four years (April 1906 to May 1910), in the form of those learned and luminous sketches from the life of the Swamiji, which it has been such a joy and edification to read every time the succeeding numbers of the journal put in an appearance, as is attested by the many letters from the readers of the Prabuddha Bharata to the editor. But the present volume cannot be strictly said to be a mere reprint of the serial contribution to our paper, as the Sister has thoroughly revised, and considerably added to its body much valuable matter, besides the appendices of Notes of Swamiji's lectures occupying 27 pages, which any of our readers can ill afford to lose. Now that these sketches are sent out into the world in the form of a book, it is our pleasant duty to welcome this precious addition to the literature that is daily growing in promise and power round the central figure of Bhagavân Sri Ramakrishna and his great disciple.

The first thing that strikes so agreeably every reader of this interesting volume is the particular attitude the authoress uniformly maintains throughout the sketches. This

attitude is precisely what is shadowed forth in the title of the book—*The Master as I saw Him*. Along with the wonderful portraiture we see the mirror, and however much we forget the reflection in the sense of the original, we never miss the faithful mirror. This circumstance successfully precludes the possibility, so unwelcome and damaging in most biographical sketches, of an ineludible personal equation in the accounts given. This inevitable intermixture loses all its harmfulness by constant self-declaration, for it then becomes the edifying history of a lofty personal relation and reciprocity, by the light and inspiration of which we are enabled to enrich and heighten the relationships we ourselves bear to the common object of our love and adoration.

And the superior qualities of the reflecting medium in the present case contributes in no small measure to the great benefit we derive from these accounts. Such a marvelous heart to beat in unison with the highest truths of philosophy must needs inspire a deeper foretaste of reality than mere metaphysical reasoning. She seems to demand of us, as much as she achieves within herself, in respect of her Master's teachings, not a mere intellectual appreciation, but a sort of feeling alike somewhere in the depths of the soul. Her method of approach to truth accordingly has been peculiar, for truth has to appeal to her by stimulating that inner sense of harmony, in the wake of which the intellect follows and strives to express the same in its own terms. It is for this reason that we find so little in this book by way of intellectual vindication and so much by way of deep, subtle appreciation, of which the process is so illusive but charming.

This appreciation proceeds not merely out

of abstract reasoning, but out of an attachment of the soul to the Master as being the visible embodiment of truth and greatness. This profound attachment which may be characterised as an inmost spiritual symphony, was evoked in the disciple during the days of her London interviews. It was this symphony which enabled her so soon to penetrate beyond the creed to the character of the new teacher and to build, not on the intrinsic truth of her Master's teachings but, peculiarly enough, on the assurance in her heart that "although he had a system of thought to offer, nothing in that system would claim him for a moment if he found that truth led elsewhere." In the whole history of her connection with the Master, we read the account of a progressive adjustment of the intellect to the growing demands of this inner symphony, and to this fact is ascribable much of the interestingness of these sketches.

It is a well-nigh impossible task to dwell in detail, within a short compass, all the notable features of the Swamiji's life and mission so vividly brought out before the reader by the gifted writer. The book is replete with many precious gems of utterances of the Master, beautifully set in their proper settings, and thus the varied glimpses of life, caught at random, reveal the innermost workings of a mind surcharged with a thousand ideas for the good of the world, for the welfare of his beloved Motherland. And what a love for his country! "The thought of India was to him," truly says the Sister, "like the air he breathed." Again, "'Man-making,' he said, was his own task. But he was born a lover, and the queen of his adoration was his Motherland." Yet, "He was hard on her sins, unsparing of her want of worldly wisdom, but only because he felt these faults to be his own. And none, on the contrary, was ever so possessed by the vision of her greatness."

But his patriotism extended beyond the bounds of India, nay, it included the whole world. "To him as a religious teacher, the whole world was India, and man, everywhere, a member of his own fold." He saw the beauty of the Ideals for which each nation stands, with the eyes of its own people, entered into the national consciousness of each of them, as one born of themselves, and then weighed them in the balance and found out that the time was come for an interchange of the highest ideals of each, for the making of MAN. Hence it was that he has defined to the Sister, the mission of the Order of Ramakrishna as that of effecting "an exchange of the highest ideals of the East and the West, and to realise this in practice";—"a definition," says the Sister, "whose perfection, and special appropriateness to the present circumstances of India, grows on one with time."

Swamiji had no dogma of his own to set forth. None ever heard him advocate to his audience any specialised form of religion. "And he never, in public, mentioned his own Master,"—though his loyalty to him was unparalleled, his faith unsurpassed, in the annals of *Avatārs* and their direct disciples.

The Sister has done well to boldly point out the unmistakable attitude of the Swami to the so-called psychic phenomena, his horror of occultism, his abhorrence of the mystery-mongering mania and the like. "Any dwelling upon the occult led inevitably, in the Swami's opinion, to increase of desire, to increase of egotism, and to the fall into untruth." "At best their value could only be to give a little confidence, and that only for the first steps.....Only to the soul that is strong enough to avoid these temptations does the door stand open.....He alone attains the very highest."

Sister Nivedita has presented, with all the artistic beauty of language, the Swami Vivekananda as a burning patriot, as an

intense lover of mankind, esp., the weak, the poor, the miserable, as a magnetic preacher of religion and philosophy, as an intellectual giant, and so on,—and these facts are, no doubt, known to, and accepted more or less to be so by all. But that he was, above all and first of all, a man of Realisation, is a fact which is rarely known to the public, and the Sister has earned the loving gratitude of all, by pointing out to this most important fact, with her characteristic vehemence. The Swami has never preached anything which he had not first realised. He did not thrust himself before the public, until he was thoroughly convinced, nay shown face to face as it were, that he had a message to give, and in giving this, he had surely to bring himself, with difficulty, to some extent like his Divine Master, several stages below the sphere where his mind dwelt in the calm of super-conscious absorption. "There are still some among those," we read, "who entertained him in Chicago in 1893, who tell of the difficulty with which, on his first arrival in the West, he broke through the habit of falling constantly into absorption." And as years went on, though these friends "saw the gradual change to an attitude of apparent readiness and actuality," yet "such alterations were little more than surface deep. Beneath, the will glowed with all its old fervour, the mind held itself ever on the brink of the Universal." Sri Ramakrishna spoke of him as "a *Brahmajnani* from his birth." And many are the beautiful anecdotes that are strung together in the chapter on "Superconsciousness," in which we catch glimpses of that higher spiritual illumination which lighted his soul.

We cannot better conclude this brief review than by bearing testimony to the spiritual elevation that the reader would feel by a perusal of the book, to the most exquisite and persuasive way in which the writer has always had her say, to the almost invariable success with which she reproduces her own

mind on that of a reader who is at home with her manner of style. It is needless to add that every truth-seeker in the world, and every earnest soul following in the great Swamiji's "footprints on the sands of time" are sure to reap endless benefit from this first-rate production of a mind favoured and enriched by Divine grace.

WHO KNOWS HOW MOTHER PLAYS!

(*By Swami Vivekananda.*)

Perchance a prophet thou—
Who knows? Oh, who dares touch
The depths where Mother hides
Her silent failless bolts!

Perchance the child had glimpse
Of shades, behind the scenes,
With eager eyes and strained,
Quivering forms—ready
To jump in front and be
Events, resistless, strong.
Who knows but Mother, how,
And where, and when, they come?

Perchance the shining sage
Saw more than he could tell,
Who knows, what soul, and when,
The Mother makes Her throne?
What law would freedom bind?
What merit guide Her will,
Whose freak is great'st order,
Whose will resistless law?

To child may glories ope
Which father never dreamt;
May thousandfold in daughter
Her powers Mother store.

SELECTIONS FROM SANSKRIT

REALISING THE KASHI WITHIN.

[The following beautiful lines known as the *Kashipanchaka Stotram* or the Hymn of Kashi in five verses, were composed by Sri Sankaracharya. The great Seer sees Kashi not as a mere place of pilgrimage however great its sanctity may be, but to his vision it is realised within as the pure consciousness of Self, and all things connected with it, its Manikarnika, its Ganges, its Image of Siva and so on, are spiritualised in their highest conceptions of Vedantic thought.—Ed.]

TRANSLATION

मनोनिवृत्तिः परमोपशान्तिः
सा तीर्थवर्या मणिकर्णिका च ।
ज्ञानप्रवाहा विमलादिगंगा
सा काशिकाहं निजबोधरूपा ॥१॥

The cessation of all mental activities is the supreme peace,—that is the holiest of all holy places of pilgrimage,—that is the Manikarnika (in me); the ever-flowing stream of knowledge is the pure primeval Gangá (in me); (thus) I am that Kashika, of the form of pure consciousness of Self. (1).

यस्यामिदं कल्पितमिन्द्रजालं
चराचरं भाति मनोविलासं ।
सच्चित्सुखैका परमात्मरूपा
सा काशिकाहं निजबोधरूपा ॥२॥

That Paramatman, the One Existence-Knowledge-Bliss—upon which is super-imposed this Mâgic (of Creation), and in which the universe of moving and unmoving objects shines as the creation (the sport) of the mind,—I am that Kashika, of the form of pure consciousness of Self. (2).

कोशेषु पञ्चस्वधिराजमाना
बुद्धिर्भवानी प्रतिदेहगेहम् ।
साक्षी शिवः सर्वगतोऽन्तरात्मा
सा काशिकाहं निज बोधरूपा ॥३॥

Whose sway extends over the five *Koshas* (sheaths), where Buddhi is the Bhavani, with Her abode in every human body, where the all-pervading Inner-Self, the Witness, is the Siva, I am that Kashika, of the form of pure consciousness of Self. (3).

काश्यां हि काशते काशी काशी सर्वप्रकाशिका ।
सा काशी विदिता येन तेन प्राप्ताहि काशिका ॥४॥

In Kashi, indeed, shines the Effulgent One. Kashi (Self) is the bringer of everything in the universe to light. He who has known that Kashi has indeed attained Kashi (Salvation). (4).

काशीक्षेत्रं शरीरं त्रिभुवन-
जननी व्यापिनीज्ञानगंगा ।
भक्तिश्रद्धागयेयं निजगुरु-
चरणध्यानयोगः प्रयागः ।
विश्वेशोऽयं तुरीयः
सकलजनमनः साक्षीभूतोऽन्तरात्मा ।
देहे सर्वे मदीये यदिवसति
पुनस्तीर्थमन्यत् किमस्ति ॥ ५ ॥

This body is the *Kashikshetra*, the all-encompassing Knowledge is the Gangá, the Mother of the three worlds, our devotion and faith is Gaya, the concentrated meditation of the feet of the Guru makes the Prayaga, the Lord of the Universe is the Absolute, the Inner-Self, the Witness of everyone's mind. If all these dwell in my own body, what other places of pilgrimage should there be elsewhere? (5).

IN MEMORIAM: KING EDWARD VII.

A GREAT and good King has passed away. We record our deep sense of sorrow at the death of King Edward VII. Not only that the whole of India and the British Isles are in tears—for to them it is like a personal calamity—but the whole of Europe and the rest of the world mourn his loss, as he endeared himself to all by the many stirring virtues of a Kingly head and a Kingly heart. He was the Universal Peacemaker, and he wielded his enormous powers in cementing peace and good-will among nations. *Requiescat in pace.*

To Queen Alexandra we offer our heartfelt condolence and sympathy in the terrible affliction that has befallen her. May God grant her peace and fortitude to bear this heaviest of crosses.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

Cannibalism is still practised in the island of Ambrym, in the New Hebrides, where early in February, a chief having died, the people seized his wives, butchered, cooked, and ate them.

LAST year, no fewer than 543 earthquake shocks were registered in Sicily, of which 139 occurred on the first day, and 192 in the month of January. The smallest number was in November when only seven were registered.

A PARSEE lady named Miss Dessinbai Rustonji Cowsji Patell is the first woman to become a licentiate of the Royal College of Physicians in England. In a few days she will receive her diploma from the College of Surgeons.

TRAVELLING through space many hundreds of miles a second faster than Halley's comet, an entirely new comet has been discovered at the observatory at Geneva. The newcomer is quite close to Halley's—only about a degree away. This new comet is the second discovered this year.

"It is a fairly safe estimate," writes the "Aero," the celebrated London Weekly on flying topics, "that there are not less than 3,000, and very possibly 5,000 flying machines, under construction, and that of these hardly less than 1,000 will be flying regularly before the end of this year."

THE monster Zeppelin air-ship which has been under construction during the last ten months in Switzerland, is ready for its first trials. It is the largest air-ship in the world, and is capable of carrying 30 passengers including 10 engineers and workmen, as well as torpedoes and guns, with which the air-ship is said to be armed. With a full supply of gas it can remain 24 hours in the air. It seems a wonderful advance on the monoplanes already used.

EXPERIMENTS made lately by an eminent physical scientist show that the astounding noise following a lightning discharge is largely due to the dissociation of water vapour, through the explosion of the hydrogen and oxygen gases produced by such dissociation. In his mimic lightning experiments the authority alluded to has produced a torrent of huge electric sparks. The noise of the discharge was so great that the operator had to stop his ears with cotton and then wrap a heavy cloth round them.

THE most peculiar feature of comets is the tail. Sir W. H. M. Christie, the Astronomer-Royal, has collected some striking facts with regard to these strange appendages. The tail of the comet of 1861 was 40,000,000 miles long; that of 1860 had a tail of 60,000,000; that of 1811, which was visible for seventeen months, over 100,000,000; while the visitor of 1843 showed a tail in the evening twilight, of 55deg., or about 200,000,000 miles in length which exceeds the diameter of the earth's orbit.

SOME insects immolate themselves for their offsprings' protection. As the insect full to great distension with eggs, expels them gradually till all have been laid and nothing but a hollow shell remains of the mother, she sees that her task has been accomplished, and gathers the eggs into a pile, spreads herself over them, fastens the sides

of her own body over them, and thus dies. This, of course, forms an impermeable covering for the eggs till they are hatched. The mother has here paid for carrying on the line of her race with her life, and the children are born in the shelter of her corpse.

LADY Wilson has published a book of Indian love songs with musical accompaniments. She says that after long years of study she learned the secret of Indian songs. "The Hindu system of music," she writes, "embodied in Vedic writings, three thousand years old, is the oldest in the world; their scale very closely resembles our own; the names of the equivalents of our semibreves, minims, crotchets, quavers and semi-quavers had the same meaning then as now; and the time-table of those days was practically the same as our own, and was in use in India long ago before it was completely accepted in Europe."

THE tenth anniversary of the Entally Ramakrishna Mission was celebrated on the 17th April last, with great *eclat*. The spacious hall in premises No. 5, Delhi Entally Road, was beautifully decorated with flowers, foliage and buntings. Inside was placed a portrait of Sri Ramakrishna Paramahansa, and devotees from far and near came pouring in to render homage. Sankirtan parties from all parts of Calcutta and the suburbs as well as from distant villages flocked in and chanted religious hymns all day long. It was a novel sight to see a Mahomedan band of singers among them. The *Sannyasins* from the Belur Monastery came and joined the parties. The poor numbering about 1500 were sumptuously fed with rice, dal, curries, curd and sweets.

It must be of much interest to every true Vedantist to hear of the spread of Vedanta in Australia and New Zealand, where people are so very ignorant of its higher teachings and where they are so prejudiced against their brothers in the East.

It gives us great pleasure to note that Vedanta is making a good progress in those far away countries, thanks to the disinterested labours of the Sister Abhavamiya for the last two years. Some interest in the Ramakrishna Mission has

been created and already four centres have been established, and the fifth is going to be organised in Melbourne soon. All of them are doing good work.

A large quantity of Vedanta literature has been disposed of, where there was not a book on the Vedanta philosophy to be found. They have a lending library in all the three centres in New Zealand, and a large one in the Sydney centre. The enthusiasm displayed in the cause of Vedanta is increasing and Sister Abhavamiya hopes to establish centres all over Australia in the fulness of time. We wish all success to her noble endeavours.

AT the final B. Sc. Examination in Engineering of the Glasgow University held in March, Mr. Satis Chandra Mazumdar, the State scholar from Bengal, has occupied the first position in order of merit. He has got the second Walker prize and also the second class prize in Engineering class IV., the main class in the Engineering department. Through the exertions of Dr. Arnold, the Educational Adviser to the Secretary of State, the India Office has made arrangements with the Admiralty for his being attached to the staff of Superintending Engineers, H. M. S. dockyard, Rosyth, under construction, in order that he may acquire practical knowledge in Civil Engineering. The naval base at Rosyth when completed will be the best dockyard in the whole world. It will accommodate the newly built "Dreadnoughts" and super-"Dreadnoughts," the monster battleships of His Majesty's Navy.

Mr. Mazumdar obtained Government scholarships in the Entrance and F. A. and stood first with double honours in the B. Sc. Examination of the Calcutta University in 1907. He was then appointed Deputy Magistrate at Faridpur through the nomination of the University in February, 1908. In September that year he was offered the Government State Scholarship by the University, whereupon he resigned his service.

Mr. Adinath Sen, M. A., son of the late Rai Sahib Dinonath Sen, of Dacca, has stood second in the same Examination. Mr. Sen has also won the blue of the Glasgow University, one of the two uniforms given to the two best players of the season. Both hail from East Bengal.