

# Prabuddha Bharata

OR

## Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4.*

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# Prabuddha Bharata

इच्छित जाग्रत



प्राप्य वराशिवोद्यत ।

*Katha Upa. I. iii. 4*

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

—Swami Vivekananda.

VOL. XVIII ]

DECEMBER 1913

[ No. 209

## UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

THOUGHTS ON THE VEDAS AND THE UPANISHADS

( Continued from page 201 )

“ They are groping in utter darkness who try to reach the Light by ceremonials. And they who think this nature is all are in darkness. They who wish to come out of this nature are groping in still deeper darkness.”

Are then ceremonials bad? No, they will benefit those who are coming on.

In one of the Upanishads this question is asked by Nachiketas, a youth: “ Some say of the dead, he is gone; others, he is still living. You are Yama, Death. You know the Truth; do answer me.” Yama replies, “ Even the Devas, many of them, know not—much less men. Boy, do not ask of me this answer.” But Nachiketas persists. Yama again replies, “ The enjoyments of the Gods, even these I offer you. Do not insist upon your query.” But Nachiketas was firm as a rock. Then the god of Death said, “ My boy, you have declined, for the third time, wealth, power, long life, fame, family. You are brave enough to ask the highest Truth. I will teach you. There are two ways, one of truth, one of enjoyment. You have chosen the former.”

Now note here the conditions of imparting the Truth. First, the purity—a boy, a pure, unclouded soul, asking the secret of the uni-

verse. Second, that he must take Truth for Truth's sake alone.

Until the Truth has come through one who has had Realisation, from one who has perceived it himself, it cannot become fruitful. Books cannot give it, argument cannot establish it. He who knows the secret of Truth—“ comes unto Him.”

After you have received it be quiet, be not dropped down by vain argument. Come to your own realisation. You alone can do it.

Neither happiness nor misery, vice nor virtue, knowledge nor non-knowledge are it. You must realise it. How can I describe it to you?

He who cries out with his whole heart, “ O Lord, I want but Thee,” to him the Lord reveals Himself. Be pure, be calm; the mind when ruffled cannot reflect the Lord.

“ He whom the Vedas declare, He whom we to reach serve with prayer and sacrifice, Om is the sacred name of that indescribable One.” This word is the holiest of all words. He who knows the secret of this word he receives that which he desires. Take refuge in this word. Whoso takes refuge in this word, to him the way opens.—(Concluded).



## OCCASIONAL NOTES

**I**N this month—on the twenty-fifth date—nineteen hundred and thirteen years ago was born one of the greatest of the Avataras,—Jesus the Christ, He whom His millions of followers, throughout the centuries, have called by the tender and yet highly significant Name—the Prince of Peace. And how appropriately! For the Christ was all tenderness and radiant with Santi.

Those who are familiar with the narrative of Jesus will have seen in Him a very paragon amongst Sannyasins, a real Paramahansa. In Him one sees the Karma, Bhakti and Jnana Yogin combined. But standing out in relief—though few have accentuated this phase of the character of Jesus—one sees the solitary Yogin, merged in Samadhi, having made the desert or the mountain fastness His abode. How often do we not come across the passages in the Gospel that tell us that He had betaken Himself into the solitude, there to be at prayer with His disciples! And, indeed, until His thirtieth year one hears naught of Him. It is only as the Karma Yogin that He is seen in the historic perspective.

That great gap in His life when He is lost to the public view,—from His twelfth to His thirtieth year, and those other great gaps, glimpses of which the Gospels by the Apostles give us, how were they filled? The last vision of Him in His childhood is when in His twelfth year, filled with the same insight as a young Sankaracharya He is hearing and answering the discussion of the learned Jewish Paudits. All remember, who have read the Story, the Sadhu-like answer He gave unto His mother, the Blessed Virgin

Mary, who had come in search for Him at the time. Was it, then, that at the early age of twelve He who became known as Jesus the Christ renounced the world! Indeed!

How beautiful the legends that are told of His childhood, and about His birth everything is spiritually symbolic! And are there not many as yet unheralded tales of how He spent the last years of youth and the years of young manhood amongst the Essenian Therapeutæ of Judæa, amongst the Buddhists of Thibet and amongst the Indian Brahmanas! Certainly He was for a time a wanderer on the face of the earth; of that there can be no doubt.

This Yoga life of the great Master leads us to some important reflections, namely that the great Karma Yogins, whose teachings influence the spiritual thoughts of great masses of mankind and whose deeds are embodied in Gospels and Religious Epics are primarily seekers of the solitude and silence. Their public careers are only an *aspect*, and comparatively a *relative* aspect of their mighty personalities. Sri Krishna practising *tapasya* for years, Sri Ramachandra secluded in His forest-hermitage, Buddha sitting in meditation for six years under a lonely Bo-tree determined to gain illumination or die, and Jesus the Christ spending most of His life in solitude and forgotten-ness,—before appearing in their public “Leelas,” have a profound message for all of us, namely that *sadhana*, meditation and self-realisation are of paramount importance to reach perfection, to evolve the perfect type of manhood.

It is easy to understand, in this light, why

the Swami Vivekananda glorified Man-making and held everything as subordinate thereunto. And coming to our own time, we find that Mahapurushas like He, like His own Gurudeva, Sri Ramakrishna Paramahansa, and like the Swami Dayananda Sarasvati, spent the greater portion of their lives as silent Paramahansas, even as the Rishis of old. In that lay all the power of their later life of Karma. And even in the midst of their public teaching we find in repeated instances the longing for, and abiding in the Silence.

Work is useful; it is imperative. But the work must not *bind down* the worker. He should be free to step aside and close the doors behind him; for greater than his work is the worker himself. This should not be forgotten. For the true Sannyasin, work is a sacrifice, because for the time being the trials, responsibilities and annoyances and oftentimes, indeed, opposition and misrepresentation distract the mind to too great an extent and make him sigh for the joy of pure meditation free from all turmoil. It is not that the Sannyasin should not work; but let there be peace, as well. The all-sided Yogin should perform Seva, it is true, but let him not forget the Shiva spirit and ideal and divert the spiritual energy into a too objective channel. Let him not be bound down by work. Let him work like a master and not as a slave with no hope of freedom from it

And let us not forget that work is manifold and that, indeed, the very highest form of work is the *sadhana* that leads to Self-realisation. Do we not recall the words of the Swami Vivekananda that tell us of the incomparable power of work of those Maharshis who never come out before the world to preach and who pass their life sitting in caves, far removed from the haunts of man, but from whose illuminated mind some great thought

proceeds, touches the whole mind of humankind. That thought pierces through the adamantine walls and reaches out beyond the forest, the seas and all the intervening space until verily it penetrates the three worlds! This is not only true in a spiritual sense; it is scientifically, it is psychologically true, as well.

Work incessantly, but let us not forget what Jesus the Christ said unto Mary, His devotee, "Peace be unto thee! Thou hast chosen the better part." Let the Work be carried on, but let the workers come and go like glimpses of the sunlight amidst the clouds of trouble with which work is often burdened. Having performed their self-appointed tasks, let them move on to the spheres of that personal endeavour that shall lead finally unto the Beatific Vision. Kaivalya Mukti or Supreme Freedom, and Realisation of the Absolute—these are the aims of each human soul that aspires unto the Divine. And even those who work for the Master offer unto him a better, purer sacrifice in a developed, self-realised character than in any mere work.

For, above all, work is but a preparatory step, a means to an end. When a disciple has performed work laboriously and sincerely forgetting even his own Mukti, the Call comes, the way opens up before him, and the Guru, the Lord, liberates him from all work and all duties. And beyond all Karma the Ideal soars into that Empyrean of things, that Ultimatum which is Brahman,—alike the True Nature of the Guru and the Shishya. The Ideal is to be one-d with That.

Om! Shantih! Shantih! Shantih!



## ON SELF-COMMUNION.

**T**HE highest demand that the Vedanta makes upon the individual is that he be Self-sufficient. This can be brought about only when there is a true self-consciousness. Life, as it is ordinarily lived, is a constant reminder of man's limitations; he feels himself dependent on circumstances and environment, and without the possession of that which individually his temperament desires he feels himself at sea, as it were, and regards the perspective, through which he sees the passing hour, as distorted. How many times do certain circumstances in which one finds oneself remind him of his impotency. So dependent are we on the external that, when our environment becomes suddenly shifted so as to be tedious to our temperament, we have the greatest difficulty in employing our time and realising any happiness. As has been frequently and justly said, "Man is indeed the victim of circumstance." But it is this very idea that the Vedanta declares must be obliterated if man is to come into the possession of a true and emancipated consciousness. To what little extent we are actually free is shown best by the manner in which we manifest our lack of self-communion. Thrown upon nothing but ourselves, is it not generally the case that we do not know how to occupy our mind? It flutters from one subject to another without any real concentration on anything. This shows our helplessness and our inability to commune with ourselves. If, however, we are really to realise our nature and become emancipated from circumstance and environment, it can be only when we have found that in ourselves lies our own world, and that it is within our own power to people that world with the richest possible contents.

The body is dependent on the external altogether; the mind, concerned with the body-consciousness, is likewise dependent on material things. Generally speaking, were the mind to be suddenly imprisoned, as it were, in that it were removed temporarily from all external contact, it would be as restless as a wild animal confined. Living in this jungle of the world it is difficult for the individual, when suddenly dissociated from it, to find himself at ease unless he creates a new world for himself. Many have wondered how the Parivrajakas or itinerant monks cut apart from all ordinary human associations, can employ their time. The reason is that they have learned the secret of self-communion. They stand in no need of companions because their own soul is to them at once the friend and companion. Their mind is a constant stream that flows unbrokenly towards ever higher realisations. The monk has discovered that the majority of facts in life are relatively unimportant, and so he has deliberately and successfully divorced himself from them and in their stead he has placed the objects of the spiritual meditation as things that matter. The continuity of thought is with him a permanent phenomenon of consciousness. His experience is inward, consisting in ever widening the fields of inner feeling and idea. His soul is constantly surcharged with those lofty emotions of which the Hindu says, "In themselves they are realisations." He is eternally the witness of the mind; unidentified with aught with which it temporarily identifies itself, he studies the flux of sense and thought as a physician might study a disease. He is determined to find employment in the inner, as distinguished from the outer world. He treats his body as

if it were a lump of clay. If he bids it, "Sit in this place for three hours," it must obey his will as blindly and as obediently as some inorganic object which is subservient to the will of him who imposes changes in its nature.

It is attachment to outer things, the belief which has become instinct that without external associations and companions and without external possessions life is hopelessly insipid and fruitless, that is the root of all our bondage and ignorance. But if one analyses his relations with the outer order of experience he is certain to find that, unconsciously, or perhaps it would be better to say, intuitively, man labours for self-revelation. In discussing with others, it is really with one's self that one holds discourse. How evident this is! In any conversation, one may find that it is one's own ideas that the argument endeavours to intensify. It is difficult to discard our own thought-worlds; and it is for their support that in argument often the most cyclonic emotions hold sway. The time will surely come, however, when it will be seen, as plainly as any object may be seen by one who is not blind, that no one can really understand another; for behind the intellectual expression is the problem of individual temperament; and the river of emotion, in the case of each individual, flows in its own given direction and at its own given speed. Most of us try to convert others to our own opinions; but, fortunately for ourselves, in doing so, though perhaps unbeknown to ourselves, we are strengthening our own intellectual positions. Bearing this in mind, instead of fruitlessly spending time in arguing with others, one will learn how to maintain a wise silence and commune with himself.

The very highest spiritual realisations are based on the most casual of experiences. Self-communion may arise through an awareness, often bitterly attained, that finally true expression of what one feels or thinks is im-

possible, for the full content of the inner experience is always incommunicable. However we may try, we find that to embody a feeling or conviction in words, and to its fullest import, is out of the question. Realising this, the Sages have oftentimes remained strangely silent with reference to their inner experiences, knowing full well that to reveal them would be only to desecrate them, for whatsoever they might feel, howsoever sacred and luminous and true their inner experience might be to them, upon the ears of another they might sound queer, and unreal and discordant. By conserving the vitality of their inner experience through remaining silent concerning them, the Sages have worked more wonders through their silence than by their eloquence. And when they did speak it was out of the fulness of the heart, their words pouring in upon the minds of their devotees with sweeping and irresistible power.

To think with one's self, to speak with one's self, to hold converse with one's own inner nature is one of the rarest and most difficult of accomplishments. And yet, if the spiritual life is true, this must be attained. Man is born alone, dies alone, and for the most part lives alone, but unfortunately a studied ignorance of this prevents him from going directly to the best source for true experience and companionship,—namely, his own nature. It is only the body which is so restless and roams, like some hungry animal, for insatiate experience in the outer world. To remain steadfast in one position of thought, to strive rather than to talk, to feel rather than to express,—these should be the aims of the spiritual aspirant. If his aim be Self-realisation, or the Beatific Vision, how can he be possibly concerned with loud and vain argument and selfish and stultified assertion! The practice of silence is in itself a spiritual exercise, and the saints have inevitably found that it leads to a richer vision and a fuller



understanding of Him Who lives within the Silence, far apart from the tumultuous noise of life.

The individual must depend on himself. He must long to do so and make every effort in that direction. Much of the so-called religious intercourse is only so much religious gossip; it leads to nothing definite or permanent, nor is it prompted by any inquiry into the nature of personality or truth. The sages commune with each other through a noble and eloquent silence. The very space which they have made their abiding-place radiates and thrills with a peculiar spiritual consciousness. It was only when they learned how to commune with themselves that they arrived at such a state of magnetic insight. It is meditation which is the great power in producing self-communion. When by himself, let one reflect on the character of his experience, let him meditate on the nature of his personality and thus, through a vigorous self-analysis, he will learn the worth or lack of worth which he manifests as a human being. That is one form of self-communion. Another is, that he should endeavour to think consecutively and as continuously as possible upon noble ideals, so that, understanding why they are *what* they are, his nature would respond to their appeal as the iron filing to the magnet. Or, as another practice, let him ponder over the essential nature of personality, examining the wonders of sensation and thought, until led beyond their splendours he finds himself on the confines of a life, which though rooted in the sensation and the thought of mortal experience soars through a process of transfiguration far beyond their primitive forms. The world of feeling is infinitely vaster than the world of form. Concerned with the expansion and the spiritualising of his emotional self, let each individual find his happiness in the increased peace and vision that such a spiritualising and expansion of personality entails.

Seated by the riverside, or in some secluded mountainous retreat, or even amidst the very haunts of men, he who communes with his own nature shall find an endless variety of interesting experience. For it is in the response, rather than in the stimulus that the world exists. Experience is pouring in equally upon each person as some mighty and unit torrent; it is in the response to experience that variety of personality and variety of phenomena are produced. So it lies within our own power to intensify our powers of response, so that where others see only the commonplace, we shall be empowered to see the divine. Where others are concerned with mortal associations we may commune with immortal and super-physical realities. Self-communion is possible in exact ratio to a knowledge of the innate freedom of human nature, it is in ratio to a knowledge that for his real satisfaction no man is dependent on another, and above all, not dependent on things. Empowered with a true self-consciousness, each individual shall arise a Titan in his own world, making his own world in turn a very Paradise in this mortal experience. If the proverb is true that God helps those who help themselves, it is equally true that the Spirit reveals Itself to him who has learned the secret of self-communion, for the real self is the Spirit; and in all men that Self, that Spirit is one. So that, indeed, when one truly communes with himself, he communes with all that is real in the entire universe. He is made one with the very Vastness of Things.

The necessity of self-communion is paramount in the spiritual life. When one has renounced the worldly world, his own inner world of aspiration and spiritual idea must substitute the former. His companions shall be his own great thoughts, and his happiness shall lie in their realisation. His own nature shall become to him as a thing apart,—that is, his mortal human nature; and he

shall learn that, divorced from outward circumstances and limitations, he is one with that which is Changeless even in the very midst of change. He will realise the unimportance of his physical personality, aye, realise even the relativity of his mind, and discover that these are but as so many encasements of what he truly is,—the Spirit. Well do the Buddhist Scriptures say that if a man finds no righteous companion, let him wander alone, like a rhinoceros, not trembling at noises. Let him be like the wind not caught in a net. For all others, save he who has renounced, save he who has learned the art of self-communion, are caught in a net from which there is no extrication, save by complete detachment. Dependence is the greatest evil. Self-dependence is the greatest virtue. It stands in direct relation to Self-knowledge. For this reason, likewise, he who would lead the spiritual life must make his own mind the companion of his soul. He must not disturb his peace by vociferous and violent argumentation. That which he has heard and which he deems true, upon that let him ponder in the quiet, until understanding arises in his mind like some great light. All great things are done in the quiet, all mighty truths realised in the silence. Therefore, have the Sages said, "Realisation and not talk!" That is why they have emphasised meditation. For that reason they have declared that only by one's perfected self can the goal be realised, for realisation is a process in vision and has nothing in common with the intellectualism or vain argument. And the spiritual vision is as direct and immediate and personal as is physical sight. For the development of this spiritual vision, individual effort is required. And even as knowledge can only be personally assimilated and never transmitted, in the ordinary sense of that term, so likewise all communion is personal and in the highest sense non-transmissible. And even from the point of view of intercourse with others—a

true intercourse can be had only when self-communion has been perfected. Out of the fulness of the heart, and not out of the fulness of the mouth should one speak.

The Sages were right; there is only one way,—that of Self-knowledge and of Self-communion. Indeed, another name for meditation itself is Self-communion. Let each one stand on his own feet, speaking morally and spiritually; let each one be a guide unto himself and in very truth also a companion unto himself. That is one of the greatest secrets of the spiritual life, the mastery of which leads assuredly even unto the very highest realisation.

—Mouni Baba,

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### GOD ALONE IS.

Seek not! Strive not! Be as dead!  
 Dream not! Hope not! Death's o'erhead,  
 Stop not the rush of things,  
 Look to the dust of things.  
 Swept on unresisting,  
 Ne'er madly insisting,  
 Be lifeless, thoughtless and dead.

GOD alone IS.

GOD alone IS.

Love not! Hate not! Be as naught!  
 Pray not! Curse not! Life's distraught.  
 Stem not the tide of life,  
 Hail to the death of life.  
 Desires ne'er dreaming,  
 For Life's only seeming,  
 Drop both name and form. Be naught

GOD alone IS

GOD alone IS.



## IN THE HOURS OF MEDITATION

## XXIX.

Hearing these words of the Guru in the hours of meditation day by day, I was made conscious of the real relation between Guru and disciple. An immovable, eternal realisation hath become mine; and in life or in death, near or apart, I know that a Great, Living Presence is always nigh, a Presence that is unconfined by Time or Space, a Presence that can know no separation. And to the Guru I cried out, the while a Great Light surrounded me:—

“Thou hast raised me up from darkness by Thy Grace. Thou hast taken me as I was—a mere nothingness—and hast made me what I am—a devotee who is conscious of infinite strength within him. From long since have I heard Thy Voice, and I listened as one intoxicated by some overwhelming music,—some music previously unheard. But my own response was noisy and effervescent; and I understood not that which I had heard. Before, the Light on Thy countenance was too august, and I did not behold Thee as Thou art. Thus, ignorantly and wantonly I did waste the treasures Thou didst so freely bestow; and lo, I have sinned as the vilest sinner even in Thy Very Presence, inflicted my iniquities upon the very Love and Blessings Thou didst show unto me. I was most unworthy of Thee. In my conceit, I forgot Thee and did place myself on the pedestal of a leader of men so that people might say of me, ‘Lo, he is Great!’ But now, O Lord, I have come to understand. With impure hands I defiled Thy teaching and desecrated Thy Presence. But Thy Mercies have been infinite; and Thy Love for me hath been inexpressible. Verily, Thine is the Divine nature. Even greater than is a mother’s love for her own child, is Thy Love for Thy disciple. O Lord, Thou hast

scourged me with Thy Power until I am made whole, and moulded me as the potter moulds his clay into whatsoever shape he desires. Thy Mercy, Thy Patience, Thy sweetness are Infinite. I adore Thee! I adore Thee! I adore Thee! Let my hands, feet, tongue, eyes, ears—my entire body, let my mind, will, emotions—my whole personality, be offered as a holocaust and purified in the flames of my Devotion unto Thee. My good, my evil,—all that which I was, am or shall be ever, life upon repeated life—I consecrate to Thee. Thou alone art my God and Salvation! Thou art my own Higher Self! Let me possess nothing; let me have no other home than Thy Heart. Let my life be a radiance of purity now and forever.

“Hari Om Tat Sat!”

## XXX.

And ever afterwards in the hours of meditation I felt a Living Presence within and about me; and filled with ecstasy I heard and repeated the great Mantram:

“Om! Thy very self am I ever and ever!

“Thine is the Strength Infinite!

“Arise! Awake and stop not till the Goal is reached!

“Thou art Brahman! Thou art Brahman!”

Om! Om! Om!

(Concluded).

## THERE IS NO DEATH.

There is no death! The stars go down  
To rise upon some fairer shore;  
And bright in Heaven’s jewelled crown  
They shine for evermore.  
There is no death! The dust we tread  
Shall change beneath the summer showers,  
To golden grain or mellowed fruit,  
Or rainbow-tinted flowers.  
There is no death! An angel form  
Walks o’er the earth with silent tread;  
He bears our best loved things away;  
And we then call them “dead.”  
And ever near us, though unseen,  
The dear immortal spirits tread;  
For all the boundless universe  
Is life—there are no dead!

—John L. McCreery, in *The Englishman*.



## SANKARACHARYA.

[ *A lecture delivered by the Swami Turiyananda in America.* ]

“WHENEVER religion is abused and irreligion prevails, I manifest Myself. To save the righteous, to put down the evil-doers, and to establish religion again, I take birth in this world from age to age.” These are the words we find in the Bhagavad-Gita, declared by Sri Krishna, the teacher of mankind, when explaining the laws of nature, and thereby freeing and making conscious of His true self to his disciple, Arjuna, in the battlefield of Kurukshetra, some five thousand years ago.

We have not heard them repeated by anybody since then, perhaps, in the same way, but we have seen their actual performance, their fulfilment in this world of ours, in different countries, whenever occasion demanded it from time to time. But nowhere do we mark it so vividly as in India, the cradle and motherland of all the religions of the world, so to speak.

When, long after Sri Krishna's time, there began to be perpetrated all sorts of iniquities and slaughter in the name of Vedic Religion in India, then and there we find the advent of Sakyamuni Gautama, the Buddha, thundering against the malpractices of the time with the authority of an Avatara, and setting things right again. The force of religion and morality which Buddha gave to the world acted in the land of its birth for a long, long time. The students of history know what an amount of marvellous effect it produced throughout the length and breadth of India; nay, far beyond it, at the time of the celebrated King Asoka the Great, and after.

But nothing is permanent in this world, nothing is constant, nothing perfect. Like all other things of this world, subject to change, subject to reaction, there came a reaction even in the doctrine preached by Buddha Himself, in course of time, through the ignorance which resides in men's minds; and again there began to be practised all sorts of inhuman and barbarous acts in the name of religion to gratify the animal nature of man, thus drowning the country in rank materialism and superstition once again.

When in this way the whole of the Indian religious sky was made gloomy and fearful, there appeared once more in one corner of it a luminary, who, by his wonderful power of light of reasoning and spirituality, chased away the darkness for good and made the atmosphere healthy again. And this

luminary was our Sankaracharya himself.

As in the case of all other Divinities on earth, we hear many miraculous stories about the birth of Sankara; but I would not speak much of them here. He was born in a family of a high-caste Brahman in a village of Kerala, in Southern India, about 800 A. D.

His father was a religious devotee of an orthodox type, whose great pleasure consisted in the worship of Shiva, the presiding Deity of peace and benevolence. A truly learned and good man, Shivaguru, for that was the name of Sankara's father, spent all his life in the performance of religious duties and had become old. He was happy in all other respects except that he could not pay off his debts to his Pitris (the manes). This alone made him unhappy. A man, according to the Shastras which Shivaguru followed, is involved in three debts from his very birth. Deva-rina, Rishi-rina and Pitri-rina; the debts to the Gods, the bright ones,—the debts to the seers, the sages,—and the debts to the fathers, the manes. And these debts are paid off by a man in three different ways. By leading a pure religious life and making sacrifices to the Gods, one is freed from the first of these debts. By studying the Scriptures and becoming quite conversant with them, one pays off to the seers the second of the debts; and by giving birth to a legitimate child, one is freed from the debt one owes to the fathers, which is the third in the list. Now Shivaguru got rid of the first two debts by all the means he could; but as to the third, he was quite helplessly involved. As he became old he had very little hope of making himself free that way, but he believed in the grace of God. So he made up his mind to undergo certain penances prescribed by the Shastras in order to obtain a son by Divine grace, the last resort one can possibly take to. Shivaguru, after consultation with his devoted wife who was none the less miserable for want of a child, repaired to a lonely place convenient for his purpose of devotion, and betook himself to all sorts of austerities and worship by the observance of fastings and repetitions of Mantrams, the holy name of God, and the like. In this way, when he was engaged in his sincere prayers one night, he saw in his dreams his Ishtam, the Ideal, who appearing before him, said: “Get up, my son and go thy way. I am well pleased with thee. Thou shalt have thy wishes fulfilled. I will be born to thee as thy son.” This pleased him beyond expectations. He went home and related everything that had happened to his wife and they were both exceedingly happy. In time, Visista, the wife of Shivaguru, bore a beautiful son, and as they got him through the grace of Shivam the Sankara, they liked to call him Sankara. We need not go through the miraculous occurrences



that are described regarding his birth and so forth. Let me say that he was born and grew gradually till he was five years old, when his parents became thoughtful about his education; for it is the custom with the Hindus to send their children to school even when they are five years old, after initiating them in the ceremony of Vidyârambha, the Inception of Education. The lives of the Hindus are so indissolubly connected with Religion and God that they can seldom do anything without the performance of some religious ceremony. Hence we find so many ceremonies performed in the lives of the Hindus, as we see done nowhere else. With the Hindus every ceremony has some deep meaning; every ceremony brings some vital change in life.

The seers of old in India saw through the light of spirituality and truth, and determined for certain, that human life was not created for the purpose of gratification of the senses, but it has some higher end in view to perform. They found that the sense enjoyments to which men become attached, and for which they strive so much, are not peculiar to them alone, but all other animals are prone to them in common with men. All other creatures of the world eat, sleep, beget children, and feel pleasure and pain, and become afraid, just in the same way as men do. There is not much difference between them in these respects. But to men alone is given the power of distinguishing good from evil, of having control over their passions, of becoming master of them all, if they only desire it, and of trying to act conscientiously and with a firm determination in that direction, and thus make themselves free; and by making themselves free from all bondages, they can know their real self and get beyond all the dual tirongs of this world of relativity and serve the purpose of life once for all. This is possible for men alone, and therefore it behoves them well to at least try for that laudable end, without giving themselves up as slaves to their passions and acting according to their dictates for life long, thus being put in the same class with the brutes, only having better opportunities.

This the seers of old in India understood and realised in their lives, and in order that men may obtain this freedom from all passions and have mastery over them all even in this life, they enjoined upon them in the Shastras to divide their lives into four parts: namely, Brahmacharya, Grihastha, Vanaprastha, and Sannyasa, with their allotted duties to be performed in each. In the first part of life is to be observed the Brahmacharya, Brahma meaning Vedas, the Scriptures, and chara, to follow; that is, to lead the life of a religious student. We all know how opportune it is for anyone to learn when young. In childhood the

mind remains unsullied, ready to receive and eager to know all it can, and the impressions it receives at that time are never effaced during the whole life; and so it is the purpose of the Shastras to suggest to the young minds of the children all the truths and moral teachings that might be useful to them when they would become men. Not only this, the pupils are asked to live in the house of their teachers and always remain in their company, from whose life's example they might learn how to live rightly and form their own character. When they have grown old enough and have made themselves well versed in all departments of knowledge and quite able to think for themselves, they would return to their homes and take to some useful profession according to their individual taste and capabilities and try to carry out the principles in life which they learned as students.

Now our Sankara came to that part of life which was considered to be fit for Brahmacharya, and his father, who had himself enjoyed that blessedness in life in its time, was not slow to make arrangements for his beloved son to enter into it. On an auspicious day he had him initiated and led him to the abode of a competent teacher and committed him to his care. Sankara, who evinced signs of greatness and genius even from his infancy, began to learn from his teacher all the Scriptures with their branches in a regular way, and by his inborn power of retentive memory and extraordinary merit, became quite proficient in them all in a very short time. In short, he turned out a true master of all the branches of knowledge of the time, before long, and his name and fame went far and wide as a great genius in learning. Learned men from all parts of the country came to meet him, were extremely satisfied with his gentle behaviour and simple manners of life, and went away well pleased with his vast erudition, power of grasp, and tact of explaining things in a way which they had never found anywhere else. Now, when in this way Sankara had made himself known as a great exponent of Shastras, his father one day came to see him, and after being acquainted with his exceptional virtues, both of character and knowledge, became highly pleased with him and asked of his teacher if he could take his son home. The teacher, who felt himself proud of having such a student and who loved him more than his own son, was sorry to part with him, but, nevertheless, he gave his consent and blessed him and asked him to continue in the study of the Vedas and in explaining them to students like himself. This was the fifth year that he had been living with his teacher, and in this short time, even in his tenth year of life, he could make himself a great authority in matters of education and learning. He not only read and digested all the difficult books



then extant, but freely discussed them and made commentaries on them for the convenience of others. His power and method of argumentation were unique, and he did not let a thing go unless he made it perfectly clear and popular.

Now after taking leave of his teacher, according to the Shastric rules, he came back to his home where his mother had been waiting for him with a longing heart to see her only child who had become renowned even at such a young age. He was very happy to meet her and made obeisance to her. Thus Sankara lived in his father's house once again, now as a teacher expounding most difficult parts of Shastras, and making friendships with all the learned and great men of the time from far and near. Men began to pour in to have the opportunity of hearing and learning from him, and he too was glad to teach them untiringly and well. In this way he taught a goodly number of students in all the branches of knowledge and was able to make his position in society a prosperous and influential one. In fact, now, he had almost everything in life that could make a man happy in this world. Wealth, honour, fame, friends, health, education, character, he had all these things. But in spite of all these Sankara could not feel happy. Sincere and true to the principle, Sankara began to think that true it was that he had learned a good deal and had become so famous, but had he become truly learned? He had not solved yet the problem of life at all. He had read many things in the Shastras, but had he realised them in his life? If not, what was the good of his learning them? They were only a burden to him rather than being any good to him. He understood very well that an ounce of practice was really of more worth than tons of theories. He began to think how should he realise in his life the truths he had learned in the Shastras. He looked around him and he became all the more sorry. For the condition of society was very miserable at that time. Learned men there were many, but their learning consisted in books only. They could speak nicely and explain the Shastras well, but their words did not correspond with their actions. They did not themselves do what they asked others to do, and their minds were solely engaged in earning money and enjoying material things. Sankara saw this and became more anxious for himself. His sense of responsibility was so great that he began to blame himself for all these things, and determined in his mind to become a good example for them all himself. He thought that without Spiritual regeneration there was no way to better the condition of men. But how to do that was the question.

When Sankara was in this state of mind, it so happened that Shivaguru, who had become very old, breathed his last. This sudden death of his

father brought a great change in Sankara's life. He performed the funeral ceremony of his father according to the prescribed rites with the help of his friends and relatives, and observed all the injunctions made in the Shastras for the occasion. He did all these coolly and well, but there was something acting within him which brought about a complete change in his life. He loved his father very dearly, and his death, his removal from the earthly existence struck him severely. He had been discussing about life and death in his mind since some time past. Now the actual death of one whom he held nearest and dearest brought the question home afresh and made it vitally intense. He grew serious at once and began to think about the question of death very earnestly. He determined to solve the question once for all, anyhow he could. He knew that to accomplish such an object in life, one must be wholly devoted to it, must try with his heart and soul to make it a success. He read in the Upanishads that by knowing Him, the Paramatman, one gets beyond death. There is no other way to it. Neither by progeny, nor by wealth, but by renunciation alone, man attains to immortality. So he became eager for renunciation. He wished to give up everything for the sake of the Knowledge of Self. But when he remembered about his mother, he thought his case to be hopeless. Nevertheless his determination for realising the Spirit grew so strong that at last he resolved to speak his mind to his mother and take her permission on the subject.

When he was in this mood he composed very beautiful pieces of poetry, and I like to present some of them to you in their translation form. They are full of renunciation and are indeed "Moha Mudgaram," a blow to illusion. They run thus:

"What use is there in your thinking of gaining wealth and possession, there is not a particle of happiness in them. 'Even from a son there is danger for the rich,' is a proverb told everywhere.

"Who is thy wife,—who is thy son? This world is very curious indeed. Whom do you belong to and where do you come from? Think about the truth of all this, brother."

"Be not proud of your wealth or relatives, neither of your youth, for time steals them all in the twinkling of an eye, so subject to change they all are. Know this, and detaching yourself from all these, quickly enter into the realisation of Brahman."

"In enemy or in friend, in son or in relatives, take no heed of making strife or peace. Be even-minded to all if thou desirest to attain to the state of being universal without delay."

"Unstable as the water on a lotus leaf, so is the life of man. The company of sages in this world,



even for a moment, can be like a boat to cross the sea of birth."

"Day and night, evening and morning, autumn and spring, come again and again. The time is passing and our lives are ebbing, but the wind of hope is not abating. Worship the Lord, worship the Lord, ignorant as thou art."

"Wrinkled becomes the body, the head grows grey, toothless becomes the mouth, and the staff held by the hand shakes terribly, still the cup of desire remains unchanged as ever. Worship the Lord, worship the Lord, ignorant as thou art."

"A child, always engaged in play; when young, busy in making love; in old age, merged in anxiety; not one is mindful of the Lord Supreme. Worship the Lord, worship the Lord, ignorant as thou art."

"Where there is birth, there is death, there is lying in the mother's womb again and again. This is the manifest evil in this world. How can you, O man, expect to cross this shoreless sea of Samsara without the grace of the Lord? Worship the Lord, worship the Lord, ignorant as thou art."

Now he not only thought and wrote all this, but actually settled in his mind to live this life. He said to his mother that unless a man dies even when he is alive, he cannot be free from the anxiety of death. He had read in the Shastras that sages die in their lifetime by being initiated in Sannyas, and he fully believed it. So if she would kindly allow him to take Sannyas, she would make him really happy. He said he had never before asked anything from her, and he hoped that she would not refuse him this first boon. His mother, who was of a very spiritual nature, quite understood the truth of his sayings, but could not easily be persuaded to yield. But at last, however, she prevailed upon to give her consent to let him go, on condition that he should come and see her before her death and do the needful at that time. Sankara agreed to her proposal and left everything behind him for the purpose of gaining the knowledge of the self beyond death. After consoling his mother in every possible way and after making arrangements for the needs of her life Sankara took leave of his friends and pupils, and went out on a pilgrimage, first in the hope of finding a true sage who had attained his real self and thus had become free, in order that he also in his company and by his instructions, might attain to that state. He travelled in different parts of the country and came to the banks of the river Narmada, where he met Goudapada, an old Sannyasin, living in a cave. Sankara instinctively understood that he was a man who had attained his real self, and he asked this sage to initiate him into his holy order.

Goudapada, who thought Sankara to be a fit person in every way, was very glad to make friendship with him, but as he had taken a vow to remain completely absorbed in Brahman, he did not undertake to initiate him, but asked him to see Govindapada, his favourite disciple, for the purpose. Accordingly, he went to Govindapada, and finding him just the type of man he wanted, gave himself up to him and implored him for his deliverance.

Govindapada was extremely pleased with Sankara's worth and abilities, took him into his care and initiated him into the order of Sannyas, which he claimed to have come down from the beginning of this Kalpa or cycle. However that may be, after taking the necessary instructions from his spiritual teacher, Sankara engaged himself in deep meditation on his real self which survives death. He tried to join his speech to his thought, then that to intellect, and again those three in the soul, and finally these all into the Paramatman which is the Real Self. This was a process of Yoga or union with the Supreme. He practised this for sometime, being regularly trained up by his Guru, the spiritual guide who had perfected himself in this path. For such a gigantic thinker like Sankara, sincere and true to the backbone in his principles, it did not take a very long time to realise his true self with the help of one who had already realised it. Sankara, after working out his own salvation in this way, became free and happy. Now he bowed down to his teacher, thanked and praised him, and asked his advice as to what he should do next. His teacher, finding him thus illumined with the light of the Knowledge of truth, which was added to his already vast amount of other powers, both moral and intellectual, requested him to preach the truth he had realised in his own life. Sankara, whose mind was so full of sympathy for others, was happy to receive such an order from his teacher, and began his preaching in right earnest.

Before Sankara left home for good, we have seen how deplorable was the condition of the learned men of society, and where the condition of the men of light and learning was such, we can easily imagine what must have been the condition of the generality of the people. In short, there was no fixed principle among the people. They were divided into various sects, whose object in life was Bhoga, enjoyment. "Eat, drink, and be merry. Death ends all,—there is nothing after death."—this materialistic doctrine was preached everywhere, and this thought reigned supreme. The effect was that men tried their best to enjoy themselves in the pursuit of sense pleasures, without ever arriving at satisfaction. There was no order, no peace in society. In this state of things Sankara began his preaching of Spirituality, by



meeting the best men of the time and convincing them about the spiritual truth he realised in his life, thus making converts of them first, and then of their followers, with much ease. In this way he travelled throughout the length and breadth of India, and by his own example and force of advanced thought, vast learning and power of argument and influence of spirituality, succeeded in stemming the tide of materialism that was flowing through the country with an irresistible force.

Of all the brilliant converts he made, Mandana Misra, subsequently known as Sureswaracharya, was supposed to have been the greatest. He was the principal of a college of the great university of the time, and was considered to be an intellectual giant in the land. Sankara heard about him and went there to meet him. At first he was denied an interview, for Mandana had no respect for the Sannyasins of that time, most of whom were very much degenerated, but at last he met Sankara and was defeated by him in a great discussion which lasted for days together. The most interesting part of the discussion was that it was presided over by a very learned lady who was chosen as umpire, and she was no other than the wife of Mandana himself. With the conversion of Mandana to Sannyas, there came a regular revolution in the then society. He had many other learned disciples besides Mandana, and with their help he succeeded in changing the minds of men to better thoughts by the diffusion of his Vedantic ideas broadcast.

When everything was going on well in this way, Sankara felt a strong desire for seeing his mother, and became anxious to start. Soon he went home but was very sorry to find her sick. She was thinking of him and became exceedingly happy to see him again, but that happiness of hers did not last long, for in a short time she gave up her mortal form. Sankara did all to please her in every way he could in her last hours, and managed to do all the necessary things on the occasion according to her will.

Here we see another example of the truth of the saying that prophets are not honoured in their own native land, for he was very much ill-treated by his relatives and own men at home during this time. But, even-minded as Sankara really was, it did not affect him at all. After some time, he again left his native land to see his disciples and instruct them to do good works for humanity. He wished them to continue their preaching and teaching among all classes of men by founding schools and centres in different parts of India.

In this way establishing order and peace in the country and finding the people once more engaged in virtuous deeds, Sankara made his way towards the Himalayas to enjoy a peaceful rest which he so

badly needed. But he could not enjoy it for long. There is the silence and peace on the summits of the Himalayas, with the lofty ideas in his brain which he depicted in his writings and the commentaries, which though given out more than one thousand years ago, are so much appreciated by the best thinkers of to-day, even among the Oriental scholars of Europe and America, Sankara merged his Prana in the universal in his thirty-second year of life, and became one with Brahman, the Absolute Existence-Knowledge-Bliss.

Sankara did not preach any doctrine of his own, but he expounded and taught the philosophy that existed in the Upanishads from time immemorial. He wrote commentaries on sixteen books, which are commonly known as the "Three Prasthanas," the three ways to salvation. They are on twelve of the principal Upanishads, on Bhagavad-Gita and on Vyasa Sutras or Uttara Mimamsa, which is very comprehensive and exhaustive and is famous by the name of Sariraka Bhashya, and also two other very useful books called Vishnu Sahasranama and Goudapadiya Karika. Besides these, he composed a good many original books on Vedanta philosophy in which he tried his best to make the Vedanta philosophy very popular and explanatory.

The object of the Vedanta philosophy is to make man free from all bondages of life by making him conscious of his real self called Paramatman, the Supreme Being. Vedanta philosophy, in short, teaches that Brahman alone is real, everything else is unreal, and the human soul is the Brahman, not separate from Him. He is one without a second. Existence, Knowledge and Bliss is His nature. So the human soul is immortal, ever conscious and free and full of bliss. As the sun, though really one, appears as many in different water-pots; as one sky appears as many in different enclosures, so the one indivisible Atman appears as many in different bodies which are the creation of Maya, the Nescience. As different ornaments made of gold, though they have different names and forms, yet are all one gold essentially, so is the Paramatman one appearing as many in names and forms through Maya. As the wave is nothing but water although it has a name and form for itself, so are the names and forms apparent only. Maya is the cause of them. This Maya is the power of the Brahman. It is ignorance without beginning. It has three qualities by which it binds all creatures. The Sattva, Rajas, and Tamas; the calmness, the activity and the inertia. These have many different phases by which Maya creates the whole world. It is neither real nor unreal. It is not real, because after a man has attained his real self it does not exist. It is not unreal, because it exists when a man does not realise his real self, but thinks that he is a body and has name and form. It is very inscrutable,



this Maya, an indescribable something. But this is true, that it vanishes after the realisation of the Brahman, which is pure One without a second. He that knows this Brahman as his own self gets rid of all fears, for all fears come from the knowledge of another different from the self. When a man knows all to be One, and that One his own self, of whom then shall he be afraid? So Vedanta philosophy teaches fearlessness. Vedanta philosophy teaches discrimination of real from unreal things. It teaches one to give up the unreal. It teaches self-control, both internal and external. It teaches patience, concentration of mind, and respect and faith in Truth. It asks men to hear about Atman, the Self, to think on It, to meditate on It, and then to realise It. For no sooner is the Atman realised than all the knots of the heart are rent asunder, all doubts are cut off, and all the duties of life are fulfilled. Blessed is he indeed who can attain this. Blessed is he who strives for this. May the dispenser of all good turn our attention to this. May we all become really happy and blessed.

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### FROM THE PSALMS OF TAYUMANA

#### SWAMI.—VII.

“O HOST OF SIDDHAS!”

#### I.

Ye may at will go round the ends of space  
 And roam abroad with all the speed of mind;  
 Ye may assume the Vishnu's awful form (*a*)  
 Extending up to Dhruva's sphere sublime;  
 Yours (is) mount of glory like Meru's Mount of gold;  
 Ye may drink up the seven oceans all  
 As you may do the water held in hand;  
 Handling the Airavat and Indra's world  
 Ye can play as with tiny balls with ease;  
 Ye can compress the firmament and all  
 Within a mustard seed and show therein  
 The Cardinal Mountains high and more and more  
 Of passing wonders ye can yet display;  
 Can ye not, then, appear before this slave,  
 O Host of Siddhas (*b*) wise that have attained  
 The harm'ny of Vedanta and Siddhant!

(*a*) Trivikrama form.

(*b*) Souls who almost burst the bonds of Samsara and completed their course of evolution in past cycles, but who out of their love and compassion for struggling humanity choose to live in Himalayan regions and elsewhere with a view to serve humanity.

#### II.

The Kalpa's shade where humming bees abound  
 Ye can bring down on earth; ye can command  
 The treasures of the Lotus (*c*) and the Couch (*d*)  
 On either side to give whatev'r you ask,  
 Like willing slaves; those too who live on alms  
 Ye can with crowns adorn; ye can confue  
 The Kalpa's ending flood within a well;  
 Ye can transmute as splendid shining gold  
 A lump of clay; ye can, besides, with Grace  
 Support this earth upon the Mystic Staff  
 And thus relieve the Serpent (*e*) for a while:  
 Can you not make this stony heart of mine  
 Soften and melt like wax upon the fire?  
 O Host of Siddhas wise that have attained  
 The harm'ny of Vedanta and Siddhant!

#### III.

When earth and water and the el'ments all  
 Conmingle and dissolve, then do you merge  
 In that Supreme Expanse; and as the flood  
 Of ending Kalpa overwhelms and spreads,  
 Ye float, about, above, like water-flies,  
 In Blest Commune; should ail the mighty clouds  
 In one of Nature's freaks expand and pour,  
 Ye will then reach the lustrous realm of moon  
 And shine therein, and at the end of Brahm (*f*),  
 The end of all, through Siva's Grace ye roam,  
 And when the whirlwinds rush subverting worlds  
 Ye can abide unmoved like Meru's Mount;  
 Can one with ease your wondrous powers recount?  
 O Host of Siddhas wise that have attained  
 The harm'ny of Vedanta and Siddhant!

#### IV.

The human birth, of all the countless births,  
 Is held so rare, so rare! and missing this  
 What birth shall hence be mine and what may come  
 I know not. While yet I'm in this wide world,  
 It will be well if ye will make me merge  
 In ecstasy, one with that Cloud of Bliss  
 That doth pour forth in one unceasing flow  
 Descending from the Firmament of Grace;  
 Till I do reach this state, deign me, this slave,  
 That with the Grace of Kundali divine  
 This house of mine, this dance of life, may last,  
 And from the Moon the Nectar still may flow!  
 O Host of Siddhas wise that have attained  
 The harm'ny of Vedanta and Siddhant!

#### V.

O What! What shall I call the worldly ways  
 Where lies abound! To feed this fleeting flesh

(*c*) Padma Nidhi (*d*) Sankha Nidhi.

(*e*) Adishesha who is said to support the entire world on his head.

(*f*) The end of Brahma is the dissolution of the entire cosmos.



They wander far and then lie down to sleep;  
 Thus do they spend their time, this is but sin,  
 No virtue this indeed; and this full well  
 Even the blind do see. When shall I leave  
 This folly well condemned, I know not yet,  
 O overshadowed by the thronging clouds so dark  
 Ye do display your mystic Yoga's staff,  
 The badge of triumph, o'er the Cardinal Mounts  
 And likewise o'er the Golden Meru's Mount:  
 O Kings (*g*) that tread the eightfold Yoga's lore (*h*)  
 Where truth abounds! O Lords of Peace Serene!  
 O Host of Siddhas wise that have attained  
 The harm'ny of Vedanta and Siddhanta!

## VI.

The fourfold (*i*) mind your bidding still obeys,  
 Your power extends throughout the triple spheres (*j*)  
 As well in all the mighty centres six; (*k*)  
 Ten kinds of mystic notes (*l*) resounding swell;  
 The full moon of your rule doth shine aloft  
 Throughout the ends of space; Within your hearts  
 Abide the Eternal Spring and Bliss of Soul,  
 As fragrance in the blooms. Thus do ye bide  
 Enthroned sublime, th' Eternal Yoga's Lords,  
 While Indra and the Devas all salute  
 And wish success: Who can your glory tell!  
 O Host of Siddhas wise that have attained  
 The harm'ny of Vedanta and Siddhant!

## VII.

Is there on earth among the human kind  
 Such simple fool as I! Nor have I yet  
 Controlled, a moment's time, the rush of mind  
 That like the whirling wind-wheel runs and rolls,  
 And realised your Grace. Nor yet besides  
 Have I, in peace, with eyes well shut, restrained  
 The breath of life and striven too to rouse

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(*g*) The Siddhas are metaphorically addressed as though they are kings.

(*h*) Ashtanga Yoga consisting of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

(*i*) Chaturanga, meaning Manas, Buddhi, Chitta, Ahankara; also chariots, elephants, horses and infantry.

(*j*) The six centres are divided into 3 spheres of Agni, Surya and Chandra Mandalas. Also Bhur, Bhavar and Svar Lokas.

(*k*) The Muladhara, Svadhishthana, Manipura, Anahata, Visuddha and Ajna Chakras in the body.

(*l*) The peculiar sounds heard by a Yogi within himself in the course of progress in Dhyana.

The Basic Fire (*m*) to reach the radiant moon (*n*),  
 Allowing too what I had learnt and heard  
 To go their way, I'm come a worldling false.  
 I pray ye will reveal yourselves so well  
 Like beacons on a hill, that I, this cur,  
 May never more yet wander far in vain,  
 O Host of Siddhas wise that have attained  
 The harm'ny of Vedanta and Siddhant!

## VIII.

Not like the Nectar sweet, nor triple fruits,  
 Nor sugar-candy were these psalms of mine  
 Handed to me by gods but fashioned out  
 By Wisdom and by ignorance of mine  
 From sobs and wails like those of weeping spirits  
 And all whatever might pass through my mind,  
 Nor will the world cry down these verses mine  
 Inasmuch as they've grown so fond of them,  
 And so while ye may ask 'O ye who know  
 Freedom and Siddhis' lore, who may he be  
 That made this song?' Some else of you may say,  
 'A Saintly Soul that hath somewhat achieved  
 That self-same lore': When shall I hear those  
 words!  
 O! when shall I, this slave, rejoice at them!  
 O Host of Siddhas wise that have attained  
 The harm'ny of Vedanta and Siddhant!

## IX.

Ye grow the nails on your fine hands and feet;  
 With slender narrow waists, besmeared in white  
 With sacred ash, ye shine so proud, suffused  
 With Grace Divine; ye likewise look ahead  
 With winkless eyes towards the Realms of Light;  
 Smiling the mighty el'phant of Soul-gloom  
 By night and day, ye do rejoice at heart;  
 Ye seem indeed majestic with deer-skins  
 And tiger-skins of diverse kinds and hues,  
 And likewise as ye dwell in mountain caves  
 O'ergrown with forest deep, of stately trees  
 Touching the heavens, nor sun nor dew can pierce,  
 The Saints praise you as Royal Hermit-Lions, (*o*)  
 O Host of Siddhas wise that have attained  
 The harm'ny of Vedanta and Siddhant!

## X.

Verily th' unlettered ones alone are good;  
 What shall I say of Karm and wit of mine  
 That, having learnt, I know not aught at all;  
 Should one talk of Salvation's Science and Way

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(*m*) Kula-Kundalini. (*n*) Chandra Mandala. Some Yogis add a 7th centre 'Brahmarandhra. The Chandra Mandala comprises the 'Ajna' and the 'Brahmarandhra.'

(*o*) The Siddhas are compared to lions. As lions haunting mountains and forests kill elephants, deers and tigers, so do the Siddhas destroy the animal nature.



I will maintain the law of Karma firm :  
Should one hold Karma's creed, I would uphold  
The Wisdom's path ; should one in Sanskrit versed  
Appear, I would talk high of Tamil lore,  
And should one likewise come in Tamil versed  
I would discourse somewhat in Sanskrit tongue.  
How can this learning mine, that can't convince  
And serves but to confound, give Freedom's goal !  
O Host of Siddhas wise that have attained  
The harm'ny of Vedanta and Siddhant !

—A. K.

### THE TENTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY, HIMALAYAS.

In presenting the tenth annual report of our Dispensary we are glad to be able to show a gratifying record of work done during the year (Nov. '12 to Oct. '13) and also the good progress made in the building of its permanent quarters. As our readers are aware, from the statements in our previous reports, of the extreme want of medical help to poor villagers in these jungly parts of the Himalayas, we need not dilate on the utility of such an institution here.

Though we did not succeed in securing the gratuitous services of a passed Doctor to take charge of the Dispensary, the work was carried on in a satisfactory manner by the Brahmacharins of the Advaita Ashrama and we had no less than 724 patients, many of whom came for treatment from places ten to twenty miles distant. We are however expecting soon to have in our midst an experienced Doctor who has written to us expressing his earnest desire to come and take charge of our dispensary as an honorary worker; and we are sure that with the new building finished in the course of the next few months we shall be able with his help to show in the next year a record of increased usefulness in this humane work for the amelioration of the helpless condition of the sick people of these hills.

But to fulfil this urgent duty we shall necessarily require more help from our kind supporters than we have hitherto received. We are grateful to them for their practical co-operation in the past years and for their enabling us to almost complete the new Dispensary and hospital building which commands one of the finest snow-views. The building which is two-storied with a verandah on two sides, contains 6 rooms, one for 3 male indoor patients, one for 3 female indoor patients, an examining room, and on the upper story, a dispensary room, a room for the doctor, and a room for one

gentleman patient who may want to come up here for a change and pay a very moderate sum for his food and lodging. Much, however, is still left to be done before the house can be used, as for instance, the glass doors and windows, plastering, white-washing, lime-pointing, flooring, almirahs, bedsteads and other furniture. Besides these we have to build a kitchen-house containing 2 cook-rooms and one fuel-room. These cannot be done with the small balance of Rs. 232 only which is left in our hands. At the lowest estimate we will require, besides the above, a sum of at least Rs. 500 (nearly £34), and this is urgently wanted within the next 2 or 3 months, by which time it is hoped to complete the buildings and bring them into use, otherwise we shall be obliged to leave them unfinished and be hampered, as we are now, in admitting the most urgent cases of indoor patients. As the sum (Rs. 500) still wanted is small, we earnestly hope that our appeal will not be in vain and that our many generous subscribers who are ever ready to help us in the cause of charity, will immediately send in their contributions, however small, towards the Building Fund, to the editor, and thus earn the gratitude of a considerable mass of helpless and invalided humanity. In sending a donation, please mention whether it is meant for the general expenses of the Dispensary or for the building fund.

We tender our thanks to Mr. F. Canning, the Sub-divisional Forest Officer of Almora, for giving us a free permit to quarry slates in the neighbourhood of Lohaghat, and also to the Swami Paramananda for so ably planning and supervising the building works.

A short report of the work done as well as a statement of Receipts and Disbursements concerning the Dispensary and the building are given below:—

#### (a) Statement of Diseases treated:—

Fever ... ..	53	Worms ... ..	36
Debility & Anæmia ... ..	38	Liver complaints ... ..	18
Accidents ... ..	29	Lumbago ... ..	6
Dysentery ... ..	49	Bronchitis ... ..	13
Venereal Diseases ... ..	71	Ringworm ... ..	48
Gonorrhœa ... ..	62	Dyspepsia ... ..	25
Diseases of the Eye ... ..	46	Asthma ... ..	14
"    "    "    Ear ... ..	33	Itches ... ..	52
Rheumatism ... ..	37	Sores ... ..	10
Diarrhœa ... ..	17	Other complaints ... ..	24
Colic ... ..	12		
Cholera ... ..	3		
Piles ... ..	28		
		Total ... ..	724

#### (b) Statement of Religion and Sex of Persons treated:—

	Men	Women	Children	Total
Hindus	342	138	112	592
Mahommedans	51	44	32	127
Europeans	3	2	0	5
<b>Total.</b>	<b>396</b>	<b>184</b>	<b>144</b>	<b>724</b>



## (c) Statement of Indoor and Outdoor patients treated :—

Indoor patients :—26; of which 20 were cured and 6 left treatment. Outdoor patients :—698.

(d) Receipts during the year	Rs.	As.	P.
Last year's balance ... ..	902	12	9
Amount of Subscriptions acknowledged in P. B. up to November '13 ... ..	153	7	0
<b>Total Receipts ... Rs.</b>	<b>1056</b>	<b>3</b>	<b>9</b>
<b>Total Disbursements ... ..</b>	<b>134</b>	<b>1</b>	<b>9</b>
<b>Balance in hand, ... Rs.</b>	<b>922</b>	<b>2</b>	<b>0</b>

(e) Disbursements during the year	Rs.	As.	P.
Allopathic medicines bought ... ..	97	3	3
Homœopathic medicines „ ... ..	5	14	0
Dietary ... ..	3	6	6
Railway freight, postal parcels and coolie hire &c. for bringing up the things from Calcutta ... ..	27	10	0
<b>Total Disbursements ... Rs.</b>	<b>134</b>	<b>1</b>	<b>9</b>

## (f) Statement of the total number of persons treated during the last ten years :—

From Nov. '03 to Oct. '12 (Vide P. B. Dec '12)	Europeans	Mahommedans	Hindus	Total
„ Nov. '12 to Oct. '13	73	430	5567	6070
	5	127	592	724
<b>Total—Nov.'03 to Oct.'13, 78</b>	<b>557</b>	<b>6159</b>	<b>6794</b>	

## (g) Statement of total Receipts and Disbursements for the Dispensary during the last ten years :—

	Public donations and subscriptions	Advaita Ashrama & P. B. Office, Mayavati	Total Receipts	Total Disbursements
	Rs. as. p.	Rs. as. p.	Rs. as. p.	Rs. as. p.
From Nov. '03 to Oct. '12	2099 10 3	1030 11 9	3130 6 0	2227 9 3
„ Nov. '12 to Oct. '13	153 7 0	0	153 7 0	134 1 9
<b>From Nov. '03 to Oct. '13</b>	<b>Rs. 2253 1 3</b>	<b>Rs. 1030 11 9</b>	<b>Rs. 3283 13 0</b>	<b>Rs. 2361 11 0</b>

Balance left Rs. 922-2-0 Swami Virajananda, President, Advaita Ashrama and Secretary, M. C. D.

## (h) Total Receipts for the Building Fund :—

	Rs.	As.	P.
Amount of subscriptions received, as acknowledged in P. B. up to Dec. 1912 ... ..	2051	2	0
Do Do up to Nov. 1913 ... ..	110	0	0
By interest from the P. O. Savings Bank account ... ..	57	10	1
<b>Total Receipts ... Rs.</b>	<b>2218</b>	<b>12</b>	<b>1</b>
<b>Total Disbursements ... ..</b>	<b>1986</b>	<b>1</b>	<b>2</b>
<b>Balance in hand Rs.</b>	<b>232</b>	<b>10</b>	<b>11</b>

## (i) Total Disbursements for the Building Fund :—

Amount of expenditure for clearing, banking up the site and building the foundations as shown in December '12 P. B.	Rs.	As.	P.
Building materials ... ..	284	7	9
By Masonary work ... ..	20	7	9
„ Carpentry work ... ..	383	6	3
„ Quarrying stones ... ..	131	10	0
„ Carrying „ ... ..	95	9	3
„ Carrying earth and making mortar ... ..	126	15	6
„ Blacksmiths' work ... ..	56	7	6
„ Buying 6 Deodar trees ... ..	44	3	9
„ Sawing the Deodar into beams & planks ... ..	58	11	0
„ Carrying the beams and planks ... ..	172	1	0
„ Extending and banking up the site ... ..	90	0	9
„ Contingency expenses ... ..	73	12	6
„ Quarrying of Slates ... ..	23	2	0
„ Carrying „ ... ..	117	11	6
„ Personal expenses of the supervisor ... ..	112	1	6
„ Lime and sand ... ..	149	8	3
	45	12	11
<b>Total Disbursements Rs.</b>	<b>1986</b>	<b>1</b>	<b>2</b>

## THE ADVAITA ASHRAMA, MAYAVATI, HIMALAYAS

( A Report of Work from 1911 to 1913 )

Having given a brief history of the aims and objects of the Advaita Ashrama as well as the work accomplished by it up to 1910, in our Nov. issue, we now proceed to present to our readers a short report of work done during the last three

years (1911—1913). Classes were held from time to time to study the Upanishads, the Bhagavad-Gita and the Yogavashishtha as well as the Works of the Swami Vivekananda. There were in all 12 Brahmachari members, who served the Ashrama



and received training, though not exceeding 4 or 5 at a time. Out of these 4 left and 5 went away to work in other centres of the Ramakrishna Mission or to lead the life of meditation, and the rest carried on the duties of the Ashrama during 1913 up to the middle of December. Since then the President having had to retire and take rest owing to his health constantly failing through over-work throughout the present year, the Belur Math has kindly sent 3 of their members to continue the work.

The most noteworthy feature of the Ashrama during the years under review is the activity it displayed in its department of publishing religious and philosophical literature. The Prabuddha Bharata is now a well-established Organ of the Ramakrishna Mission with its hundreds of subscribers in India and abroad. From the steady increase in their number and from their various letters of appreciation we can gauge the depth of their love and devotion towards it and the uplifting influence it exercises upon them. By disseminating the teachings of Vedanta through it and by carrying on a wide correspondence to help enquirers after Truth who look up to the Saanyasin conductors of the paper for solving their religious doubts and difficulties, the Ashrama has been eminently successful in creating a real interest and enthusiasm in the cause of the Order and in enlisting the sympathy and support of many sincere and generous friends. Verily, the aims of conducting the Paper has been fully realised as intended by its founder, the Swami Vivekananda, in that it has been able to bring into existence and cement a bond of friendly and, it may be said, personal relationship with a wide circle of readers differing from one another in sex, nationality and religion, but one in spirit and ideals.

But the most important work which is calculated to produce a profound and far-reaching impression on the modern generation is that, undertaken by the Eastern and Western disciples of Swamiji at the Advaita Ashrama, of presenting to the world at large an exhaustive and authoritative Life of their Master in three big Volumes, (containing about 460 pages in each, Demy size), called "THE LIFE OF THE SWAMI VIVEKANANDA," as a fitting Memorial Edition with a view to commemorate the Semi-centenary of his advent on earth. Since the last seven years they have been collecting and verifying all available facts and information concerning this great life. Everything in the way of illuminating anecdote and interpretation has been embodied in this work with a proper background so as to present this many-sided genius in all his moods and varied illumination and to reveal the *Man as he was*. It is not too much to say, that no Indian's life has ever been published in such a unique way of treatment and attractive and impressive style, and it is gratifying to note how

enthusiastically the first and the second volumes that were issued within the present year have been received by the public and the Press. The third and last volume was to have been in the hands of the readers in December, but the strain and strenuous labour involved in bringing out the previous parts, in addition to the many other duties and responsibilities of an exacting nature, have broken down the health of the chief editor, since several months, so much so that it has become an imperative necessity for him to take absolute rest for a time before trying to finish with it. At any rate we can assure the public that the third volume will be brought out in the course of the next year without fail. We hope our readers of the "Life" will excuse us for this unavoidable delay. This is also the reason of our inability to publish the Sixth part of "The Complete Works of the Swami Vivekananda. It will however be taken in hand as soon as the 3rd Vol. of the "Life" is finished, and we hope also to print the 2nd edition of the 1st Vol. of the Complete Works at the same time.

As the staff of the Ashrama was busier than ever with the above work, the Prabuddha Bharata Press was only able to issue two small books, namely, "The Minor Upanishads," and "In The Hours of Meditation," though two other books are in course of preparation.

The Ashrama, counts among its honorary guests and visitors, numbering 63 within the last 3 years, many distinguished persons, Indian and Western. The great scientist, Dr. J. C. Bose, C. S. I. passed his summer holidays every year in the precincts of the Ashrama and greatly enjoyed the calm, and the salubrious climate, returning to the field of his work fully refreshed in health and vigour. His sojourn, besides being pleasant, was highly instructive to the residents of the Ashrama. He kindly gave a lecture each year on his new discoveries, and thus the members had the opportunity of hearing with absorbing interest his discourses on (1) The Similarity of Stimulus and Response between Human organisms and plants. (2) Do plants feel? and (3) Irritability of Plants. In these lectures, he spoke of his latest discoveries before even they were given out to the public. Sister Nivedita during her last visit to the Ashrama in the summer of 1911, also gave a valuable talk to the members setting forth in her unique way the aims and ideals in Education and study that should guide the Vivekananda Brotherhood in making them eminently useful in their service to the Motherland.

The Prabuddha Bharata records the deep sense of irreparable loss it has sustained by the sudden demise of the Sister Nivedita who was a regular and esteemed contributor to its pages for a period of six years.

The Ashrama being on the way to the pilgrimages to Manas-sarovar and Kailash, many Sadhus



sojourn here for a few days. There being no suitable cottage to accommodate them, an esteemed friend has kindly donated Rs. 100 towards erecting a "Pilgrim's Rest-house," in memory of the Sister Nivedita. It is estimated to cost Rs. 400. We earnestly appeal to the public to contribute the sum of Rs. 300 required, so that we may be able to begin the building and finish it in the course of the coming year.

The Prabuddha Bharata Press and Office as well as the quarters of the Press staff being located within the Ashrama building, the quiet of the Ashrama was much disturbed by the consequent business activity and noise, and the inmates felt it rather distracting to pursue their study and meditation under such conditions. Desirous to remove this inconvenience, a beautiful, spacious building has been erected as the Press House on ground adjoining the Ashrama, at a cost of nearly 4,500 Rupees. It is a two-storied house, with Veranda running all around, and contains 4 big rooms and 4 small rooms with a bathroom; a separate Kitchen house will also be attached to it for the employees. It is gratifying to note that the whole cost, except Rs. 300 kindly donated by a friend, has been borne by the Prabuddha Bharata Office.

At the suggestion of the present writer, Swami Brahmananda, President of the Ramakrishna Mission, issued an eloquent appeal for funds in December 1911 to perpetuate in a fitting manner the blessed memory of the Swami Vivekananda, by completing the Memorial Temple that was under construction in the grounds of the Belur Math, on the banks of the Ganges. This Memorial Temple is to hold under its roof, besides the sacred ashes of the Master, a Vedic school, a library of philosophical and religious literature of the East and the West and a hall of assembly for discussions on such subjects. A most practical suggestion which would not entail a heavy tax on any one's resources, was laid before the readers of the Prabuddha Bharata, which will bear quotation here. "Let every individual who feels himself indebted in any way, whether directly or indirectly, to Swamiji and his cause, take a religious vow that he will set apart in the 50th year of Swamiji's birth (1912), one-fiftieth of his sole earnings every month and send it as a *Guru-Dakshina* (offering to the Guru).....whether monthly or at the expiry

of the year, according as it suits his convenience." Though the contributions did not pour in as expected, we are glad to state, however, that Rs. 1700 have been realised up to November 1913. The fund has been kept open and we doubt not that this cherished scheme will be fulfilled in the course of the next few years when "the dome of the Memorial Temple will raise its head high on the sacred banks of the Ganges,—an emblem of India's patriotism and religious consciousness."

The Ashrama has been able to do much good work during the last 3 years in its charitable medical relief at the Mayavati Charitable Dispensary through the continued support and co-operation of the subscribers of the Prabuddha Bharata. A German friend having donated Rs. 700 towards its general expenses, the balance at the end of its tenth year, in October 1913, stands at Rs. 922-2-0. And in response to our appeal for funds in 1911 to build permanent quarters of its own, we have received Rs. 2218-12-1, out of which Rs. 1300 were donated by the German friend mentioned above, to whom our best thanks are due. The building operations which were begun in 1912, being ably planned and supervised by the Swami Paramananda, are nearing completion, the total amount spent up to date being Rs. 1986-1-2, thus leaving a balance of Rs. 232-10-11. We urgently appeal for Rs. 500 only which will be required, besides the above sum, to complete the rest of the work of the Dispensary and Hospital building and to erect an adjoining kitchen house, as we desire to finish them within the next 2 or 3 months. We are glad to state that an experienced Doctor comes up to live permanently here as a Brahmacharin and take charge of the Dispensary from the end of December. We thank the Government for giving us free of charge 6 Deodar trees and permission to quarry slates for the roofing of the building.

A short report of the work done as well as abstract statements of receipts and disbursements up to the latter part of 1913 are given below:—

(A) Total number of persons treated:—

From Nov. '03 to Oct. '10	Europeans	Mahomedans	Hindus	Total
	58	280	4814	5152
" Nov. '10 to Oct. '11	6	69	437	512
" " '11 " '12	9	81	316	406
" " '12 " '13	5	127	592	724
Total—Nov.'03 to Oct.'13, 78		557	6159	6794

(B) Total Receipts and Disbursements for the Dispensary:—

	Public Donations and Subscriptions	Advaita Ashrama & P. B. Office, Mayavati	Total Receipts	Total Disbursements
	Rs. as. p.	Rs. as. p.	Rs. as. p.	Rs. as. p.
From Nov. '03 to Oct. '10	971 9 3	1030 11 9	2002 5 0	1885 0 0
" " '10 " '11	164 2 0	0	164 2 0	181 0 3
" " '11 " '12	963 15 0	0	963 15 0	161 9 0
" " '12 " '13	153 7 0	0	153 7 0	134 0 9
From Nov. '03 to Oct. '13	Rs. 2253 1 3	1030 11 9	3283 13 0	2361 11 0
Balance in hand	Rs. 922—2—0			



The Ashrama acknowledges with thanks all the kind gifts received from friends and well-wishers who wish their names not to be disclosed. It is needless to say that without their continued support the Ashrama could not have carried on its various duties, private and public, with such satisfactory results. Though we are not allowed to mention the name, we cannot but conclude this short history and report without stating the fact that the life and soul of the Advaita Ashrama has been one who has all these years from the very beginning devoted, with unflinching zeal and marvellous steadfastness and renunciation, and above all with an unbounded love and self-forgetfulness, her best energies and resources, material and spiritual, to the up-keep and furtherance of the cause of Swamiji in numerous ways as embodied in this Himalayan Ashrama. Let the Advaita Ashrama Brotherhood keep before it her life of practical spirituality as the ideal of true discipleship and self-surrender to the cause of the Guru. May she live long among us shedding the serene lustre of her saintly life! So long as the Advaita Ashrama Brotherhood will implicitly follow in the footsteps of the Swami Vivekananda hand in hand with his ideal of Siva and Seva (meditation and service), so long will its uplifting influence and its power of spiritualising others by the example of its own life be irresistible and ever on the increase. May the Paramatman who resides in every soul guide and inspire it ever and ever to the consummation of the highest Goal of existence!

Swami Virajananda,  
President of the Advaita Ashrama.

## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

A LARGE fragment of what is pronounced to be crystallised gold, stated to be worth more than £2,000,000, was hewn from a gigantic meteor which Frederick Williams discovered on his ranch near Bakersfield, California.

IN conjunction with Professor Haeckel of Jena, Professor Ostwald is the leader of the Monist movement, and recently advocated the establishment of Monist monasteries where members of the Monist persuasion could retire from the world.

AMONG a party of well-to-do Chinese who arrived in New York en route for Canada was Dr. Cho-Choy, who is certified to be 145 years of age, and preserves rude health subsisting on water and some special food, which he carries in a bag round his neck.

'THE World's Advance Thought' of Portland, U. S. A. observes about Prabuddha Bharata thus: "This progressive magazine contains much of the Spiritual Wisdom of the Hindus. It has a fine uplifting influence. And this influence is appreciated in other lands besides India. It has many subscribers in Germany, Great Britain and the United States."

WE are grieved to record the death of Babu Purna Chandra Ghose, one of the most beloved disciples of Sri Ramakrishna. He was an ideal householder and universally loved by all who came in touch with him. Kind and gentle, simple as a child, singularly free from egoism, though highly honoured by the whole of the Ramakrishna Brotherhood, he always kept himself in the background. By his passing away the Ramakrishna Mission has indeed lost one of its most beautiful jewels.

WE are also grieved to learn of the death on 31st October of Babu Govinda Chandra Bhattacharjee, a devoted disciple of the Swami Vivekananda and a follower of Sri Ramakrishna. He closed his eyes for ever gazing at the Portrait of Sri Ramakrishna with a cheerful countenance. He was the Secretary of the Ramakrishna Home of Relief at Satragachi and of the Bandhab Library. He maintained many poor widows and destitutes and helped many poor students with means to continue their studies. By his death the Belur Math has lost a true friend and a constant supporter. His childlike simplicity and gentle, unassuming nature, his loving solicitations for every member and every work of the Mission will ever remain a sweet memory with all who knew him. *Requiescat in pace.*

THE following Sunday lectures were delivered by the Swamis Trigunatita and Prakashananda at the Hindu Temple, San Francisco, U. S. A., during October and November.

October 5: Man—The Maker of His Own Destiny. Material and Spiritual Civilisation. Ecstasy.

October 12: Practices of the Higher Life. Dry Intellectualism and True Philosophy. Hinduism: Its Place in the World's Religions.

October 19: Is Our Life a Meaningless Dream? The Art of Calmness in a Rush. Hypnotism in Mental and moral Culture.

October 26: Universal Consciousness. Vedanta and Judaism. Telepathy or Thought-transference.

November 2: Synthesis of Indian Thought. How to Transform Each Work into Worship? How to See the Divine Hand Everywhere?

November 9: Message from the Beyond. Monasticism and Marriage. Through Silence to Realisation.