

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 6.

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उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upan. 1. iii. 4

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

—Swami Vivekananda.

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SAYINGS OF THE SWAMI VIVEKANANDA

1. Spirituality can never be attained until materiality is gone.
2. The first discourse in the Gita can be taken allegorically.
3. The Vedas only teach of things in nature, only teach of nature.
4. We are always letting sentiment usurp the place of duty, and flatter ourselves that we are acting in response to true love.
5. We must get beyond emotionalism if we would be able to renounce. Emotion belongs to the animals. They are creatures of emotion entirely.
6. It is not sacrifice of a high order to die for one's young. The animals do that, and just as readily as any human mother ever did. It is no sign of real love to do that; it is merely blind emotion.
7. We are forever trying to make our weakness look like strength, our sentiment like love, our cowardice like courage, and so on.
8. Say to your soul in regard to vanities, weakness etc : "This does not befit thee. This does not befit thee."
9. Never loved a husband the wife for the wife's sake or the wife the husband for the husband's sake. It is God in the wife the husband loves, and God in the husband the wife loves. It is God in every one that draws us to that one in love; God in everything and in everybody that makes us love. God is the only love.
10. O if you only knew yourselves! You are souls; you are Gods. If ever I feel like blaspheming, it is when I call you man.
11. In every one is God, the Atman; all else is but dream, an illusion.
12. If I do not find bliss in the life of the Spirit shall I seek satisfaction in the life of the senses? If I cannot get nectar shall I fall back upon ditch water? The bird called chátaka drinks from the clouds only, ever calling as it soars, "Pure water, Pure water," and no storms or tempests make it falter on wing or descend to drink from the earth.
13. Any sect that may help you to realise God is welcome. Religion is the realising of God.
14. An atheist can be charitable but not religious. But the religious man must be charitable.

OCCASIONAL NOTES

THE real Sannyasin life is led by him who pays more attention to his own inner development and to the expansion of his character than to the task of acquiring possessions; it is led by him who ignores the fruits of work or of experience, who has detached himself from the flux of things that drags on the average person and who has once and for all renounced all that which is represented by or included in a purely bodily existence. The form of the Sannyasin life matters not. The householder, the artist, the statesman may, one and all, be admitted into the sphere of Sannyas, provided they have fulfilled the demands of the Sannyas ideal.

Our history is the constant attestation of the possibility of the Sannyas ideal realised even in the midst of worldly interests and surroundings. Indeed, our Vedic Rishis like Manu were great law-givers, and the Rajarshis, like Janaka, ruled empires and yet realised the Self. And even our great compilers of the Vedas and the Upanishads, and the ancient Commentators have shown a marvellous acquaintance with the difficulties and ideals of the householder's life. And our Sages, like Narada and Vashishtha and Visvamitra, though they had scaled the very highest heights of Yoga were yet able to mix with the rulers and princes of men. In fact they, and the learned, meditation-steeped Brahmans of those glorious times of old, were ministers and advisers to the Imperial Thrones.

Our great writers of epics and dramas of old were at once *littérateurs* and Sannyasins. They knew and had lived human experience to its fullness and yet had risen beyond it. Thus our literature has dealt alike with God and Man; and it has been the meeting-place between the Divine and human conscious-

ness. Sri Rama and Sri Krishna were the dictators of men, the makers of nations and the commanders of armies, and yet they bestowed the Highest Spiritual Wisdom and tore asunder the veils of Maya, showing to Their devotees the Light beyond the world.

That which has been may again be. What fools they be, who ignorant of the glory of our nation's past would make us leave religion to itself that we might progress commercially and nationally! As if Religion were to blame for the downfall of India! There is no denying the historical experience; and this teaches that whensoever there have been Spiritual Giants in India, the period, in which they lived and which followed Them, has likewise been gigantic; and the nation flourished in the arts, the sciences and in industry, as much as in Brahma-Jnana and produced the highest types of humanity. It is not because we *have* religion, but because, in the deepest sense, we lack religion that we have become backward and unprogressive. Now for the spirit and the learning of the epic and philosophical periods of old! The spirit must be renewed; then all problems shall be solved.

And then, is a bit of glamour to overpower us? Where is our critical faculty? Are we to fall at the feet of an alien culture, simply because for the moment it is physically triumphant! Have we not social and industrial methods of our own! With thousands of years of experience at our back are we to listen to the brawling, boasting vaunts of them who were born but yesterday! Where is our common sense; above all, where is our manliness? Only he is bound, whose mind is bound; and they are cads who condemn their own culture. As well stab one's own mother

to the heart, as well spit upon one's aged father and revile him publicly, as to condemn things Indian, for no other reason than because they are Indian.

Let us join the fire of Sannyas with the fire of patriotism, the learning of the ancestors with the highest culture, the spirit of the Pandavas with the duties of the householder, the seeing of the Most High with the brave battle for righteous life. Let Him Who destroyed the armies of Ravana and the power of King Kamsa and the Kurus—that one and same Lord in His incarnations as Rama and Krishna—be our Ideal and our Guide. Then no sloth or criminal cowardice shall overwhelm us, nay even approach us. We shall be the masters of our own fate, the captains of our own souls. We shall be irresistible.

Are we to believe in others or in ourselves? Shall our growth be from without or from within? Imitation is death; originality alone is life. We are lions and we have been regarding ourselves as sheep, cooped up in a sheep's

fold. Ours is the righteousness and truth and the glory thereof; and to-day Sri Ramakrishna, Swami Vivekananda, and others are the test. These great souls are not fading lights, but Effulgent Suns of Power; and ours is the victory in advance!

Having such a firm and established self-consciousness and, withal, such an exalted faith in ourselves and in our past, we may meet the advancing years with that same invincible hope and patience that have characterised us from of old. For we know that She Who makes, preserves and destroys this universe is behind us,—She, the Mother, Whom we have loved and worshipped from immemorial centuries, bides Her own time. And through the Revelation She has given us through Ramakrishna and Vivekananda, who regarded Her as the Dispenser of world-destiny, we have a Message to study and assimilate which shall make us heroes. Still in our ears resounds the soul-stirring cry of the latest Apostle of Vedanta: "Have faith in yourself! Be a man! Man-making is your salvation!"

HINDU CULTURE AND THE DOCTRINE OF MAYA

[By the late Swami Swarupananda, Editor of the Prabuddha Bharata.]

(*Continued from page 171.*)

THE fact is, Maya is neither the product of pessimism, nor a device of the Hindu mind to hide from itself what it could not explain. Maya as contemplated in the Vedanta is nescience; neither something, nor nothing; a power dependent for its existence on the Thing-in-itself of the universe; the power which is responsible for the projection of the appearances known as mind and matter, out of the Unknown. It is what makes us see the universe in place of the Atman. We cannot know its method of occurrence, because we are its products, for the reason that the effect cannot transcend its cause. We know from

history that it is destroyed by Knowledge, Brahma-jnâna, the Knowledge of True Being. Its destruction means the attainment of its highest degree of the light that is in man, the restitution of his right, the growth into his fullest stature. It means the reaching into the underlying essence of things, where variety gives place to unity. It means the dawn of True Knowledge, the passing away of error and the annihilation of sorrow.

We have said Maya is inconceivable. Lest this frightens the reader and makes him turn away in disgust, we hasten to tell him that it is inconceivable in the same way that all fundamental

conceptions are. To illustrate this we cannot perhaps do better than quote the following from "The Wonderful Century" regarding the vortex-theory of matter.

"According to this theory, the ether is an incompressible frictionless fluid, and is the one and only substance of the universe. Matter is but a form of motion of the ether. Atoms are minute vortices, or rapidly revolving portions of the ether, which when once started in this frictionless fluid are eternal and indestructible. A sufficient number (almost infinite) of these vortices, of various dimensions and spinning with the various velocities, and having progressive motions in every possible direction like the molecules of a gas, will, it is suggested, group themselves into various aggregations according to similarities of size and motion, will thus produce the elements, which elements will act upon each other in the various modes of chemical combination, and thus will arise all the forms of molecular matter. But the continued motions of these atoms and their combinations will set up in the unmodified ether the special vibrations of heat and electricity, which reacting on matter, will lead to that vast series of co-ordinated changes we recognise as the laws and phenomena of nature. Whether gravitation could possibly arise from the initial impulse given to the ether is doubtful; but in this vortex-theory, of which Lord Kelvin is the chief exponent in this country, we have the most important attempt yet made to get near to the beginnings of the universe. It is, of course, essentially inconceivable, as are all fundamental conceptions. The incompressible, frictionless, universal fluid is inconceivable; the origin of its infinity of atomic vortex-motions is inconceivable; as are the translatory motions, the infinity of combinations, the complexity of chemical actions, the production of the varied kinds of ether-vibrations, and of gravitative force; and when we have fully grasped all these inconceivabilities there remains the still greater inconceivability of how life, consciousness, affection, intellect, arose from this infinite clash of etherial vortex-rings!"

The reader may think that the citation of one inconceivability, how much scientifically authorised soever, does not pave the path of the acceptance of another. We intend no such insinuation. The

conception of Maya has its own legs to stand upon. We have quoted Dr. Wallace merely to show that our inability to conceive a thing need not make it impossible.

The doctrine of Maya can be established by various arguments from many points of view. We may be allowed to state here one position from a paper of ours published in PRABUDDHA BHARATA, February 1902.

"If God is not in His world, we need not look for Him anywhere else. Indeed there is nowhere else to look.' This effectually clears our consciousness of the conception of an extra-cosmic Deity.

"If He is extra-cosmic, He is not infinite, therefore no God.

"If God is in the planet, He must be in the atom.'

"If not, He is not omnipresent. Now comes the interesting question. Is the atom something less than God, or more than He? In other words, is the atom an undeveloped God, or a compound,—God *plus* something?"

"If the atom is God undeveloped, it is a part of God. Because it cannot be the whole. God therefore consists of parts of varying development. Acceptance of this proposition is tantamount to the admission of modification and death of the constitution of the Deity.

"If the atom is something different from God, pervaded and vitalised by His presence, God's infinitude or omnipresence is cut short. The atom being different from God limits God. God not being the atom is not present in the attributes which constitute the *atomness* of the atom. If He were, He would not be different from the atom.

"Both positions are untenable. We can neither conceive a developing God, nor a finite God, without doing violence to Godhood.

"Nor do we fare better under the supposition of a growing class of scientists and evolutionists that God is the unknown absolute unity of which the subjective and objective worlds are but aspects.

"To hold that these aspects are causally related to the unknown absolute unity, is to admit change in it, which, whatever else it may make of the unknown, unmakes it as God.

“For while becoming a cause the unknown had to be what it was not before, that is, undergo a change. A change is an effect, a link in the beginning-and-endless causal chain. The effect that made the unknown a cause had a cause, which in its turn must have been an effect, and so on, *ad infinitum*. Thus if the occurrence of change is admitted in the unknown, it becomes an effect, a changeful state, a link in the beginning-and-endless causal chain.

“Then again, the agency that caused the change in the unknown, which made the latter a cause must be conceived either as inherent in the unknown or outside of it. If inherent, the change must have been due to some internal necessity in the unknown; if outside, the unknown must have been a dependent factor, influenced by an acting under pressure.

“That which is subject to change, that is, necessity or influence, cannot be God.

“The alternative lies between pure materialism and the Maya theory, the theory of illusion, the theory which says we do not know anything about the origin of the universe. For we cannot with our intellect know how it is possible for the unknown absolute to have caused the subjective and objective worlds without killing itself in the attempt. We have to decide between the absolute and the universe. If we decide for the former, this show of the universe must be an illusion.”

We are aware how this theory of illusion has yielded a crop of evils in the hands of the ignorant. What would not the ignorant abuse?

According to the Maya doctrine nothing phenomenal is absolutely real, but at the same time nothing is *relatively unreal*. Every state or thing is a *becoming*, the Being is the real reality. But the realm of Becoming is also the realm of *Law*. Not till one has by perfect purity, goodness and self-control realised the Light within and has thus become the Being, not till then can one step out of Becoming and escape the unerring and unrelenting Law of Karma. It is only the ignorant, we repeat, who would on the face of this seek of Maya the sanction for their weaknesses.

We have shown that renunciation, the central principle of the Hindu culture, is directly traceable to the doctrine of Maya. We shall note a few

more of the important corollaries of the doctrine before bringing this paper to a close.

There is really nothing absolutely bad or only partially good in the whole of existence, since there is nothing absolutely real but the Substratum of all things, which is infinite, indescribable Blessedness. Every becoming, taken at its real value, without its ever-changing illusory garb, is truly the Infinite Being. Therefore in this endless universe there is nothing which is inherently imperfect, or which is not sure to be blessed in the Blessedness which is its Being. Infinite hope, unfailing strength, limitless perfection is the natural right of all. The restitution of this right to all is the motive power of evolution.

The basic principle of ethics is supplied by the Maya doctrine, inasmuch as shifting the sense of reality from differentiation and phenomena, it transfers the same to the underlying Unity, the One Indivisible Self of all. The possibility of becoming non-ethical depends upon the recognition of differentiation. A hurts B because A knows he is not hurting himself thereby. According to Maya this differentiation is only apparent, not real. By laying stress on the apparent one departs from the real and so hurts oneself.

Why should one love one's neighbour as oneself? Because the Self of one's neighbour is the same as one's Self.

The fanaticism of bringing salvation to others, of the divine right of one's race, doxy or self and so on, is knocked on the head by this doctrine. Work in the light of Maya has one meaning only, service, service to the One in multitudinous form. No self-sufficient superiority, no heaven-born prerogative, no looking down upon as sinners, but infinite faith in the inherent goodness of human nature and unbounded charity for all.

LIFE

“The Life so short, the craft so long to learn”
 The tools so crude, the Master-hand so stern.
 The price so great, the gain so nearly naught—
 The efforts vain, or knowledge dearly bought.
 A broken tool—and naught wherewith to mend.
 A struggle brief, and then we reach—the End.

—Paul Lorrilliere.

THE FLAME OF LIFE.

Who knows the Cosmic Flame's incline
That burns intense throughout the world,
That causes suns and stars to shine,
That lives within each form as life.

Its scorching heat the suns enflame,
Its fiery life the worlds propel;
Its radiance the suns proclaim
As the Light beyond all light.

It dwells within the atom's life,
It brings desire's bitter craze;
It burns within the largest mass,
It brings the whirling of the days.

It burns to view as shining suns,
As lights of day and lights of night,
It burns from view as the Shining Ones,
Rulers o'er life's kingdoms vast.

It burns as thought, it burns as form;
It burns as life, it burns as death;
It shapes itself as God, as worm,
As the motion and the form of life.

Its hurling, whirling, mad refrain,
Its leaping, hissing, twisting course
Entail the cosmic woe and pain
From birth to death, from death to birth.

And on and on, without surcease
It hurries on through space and time,
Searching, never finding Peace:
Its Light the world-illusion makes.

But in the darkness vast beyond,
Past the extinction of all light,
The Lord of Flame without a second
Rules, supra-light and supra-darkness.

A Dreamer.

THE HARMONY OF NATURAL AND
SPIRITUAL SCIENCE.

INTERWOVEN with the very facts of life itself are the essential elements of the religious experience. The religious longing and the religious realisation have been phenomena invariably associated with the human and historic experience wheresoever and under whatsoever conditions human life has been made manifest. Unfortunately until a recent time these facts were not considered in their full significance, especially in the West, and the bounds of religion had been narrowed by the insular and exclusive perspective of theology. Now, a new order of thinking has arrived, and with it an altogether new conception of religion and the religious life. Indeed, under the masterful influence of the original and positive thinkers of a new school, the scope of religion has been widened so as to include the whole field of natural evolution. For religion, according to the new interpretation, has been recognised as the process by which that which is already perfect, in a potential form within even the most primitive form of life, is unfolded through a manifold and relative manifestation into supreme and unit perfection. There is but one distinction, in fact, between the natural and spiritual evolutionists, namely, that the former conceive of the perfection to which nature aspires as physical, while the latter hold that it is ultimately purely spiritual.

So far as the means and methods of this manifestation are concerned both the physiologists and the spiritual philosophers are in accord. The present-day spiritual evolutionist is ready to include all the facts and discoveries of modern science in his philosophical synthesis; he in no way stands in defiance or inharmony with the findings of the natural scientists. He concedes the origin of natural manifestation to have been physical in so far as the forms of life are to be considered: he is ready to accept the doctrine of natural evolution in its entirety. It is only in the primary and final hypothesis that any distinction can be found; and this consists in the declaration by the spiritual evolutionist that conterminously with physical evolution, conterminously with the evolution of form, there is the evolution

of mind and soul. In other words, the spiritual evolutionist emphasises the evolution of consciousness, whereas the natural scientist—with the rare exception of some very advanced scientific thinkers—takes cognizance only of the evolution of form. Psychology is, indeed, but a science in its very infancy; but it is upon this that the science of religion is based, as it were, on an imperishable foundation. Too much attention has hitherto been paid to physiology; now psychology is slowly but surely taking the lead. Of course, in the higher synthesis, and to the eye of the advanced spiritual scientist, both physiology and psychology are seen as varying aspects of the same prodigious fact, namely, of the evolution of life itself, or better said, of the progress of the Divine Manifestation of Nature.

On all sides man is surrounded by phenomena, the very nature of which outreach his present mental capacity in discovery. Mathematics itself, as applied to the tremendous calculations in astronomy or physics, goes beyond its normal content and leaves the mind astounded at the infinite variety and the very immensity of being. And it is no wonder that even the most material thinker, standing in the presence of the more profound revelations even of the material universe, is induced almost to worship, and finds no other word to represent the full content of the Natural Process than the word "Divine." There is a moment when even the most faultlessly consecutive thinker along natural lines pauses and the imagination has full sway. The imagination in this instance is not vague; on the contrary it is, as it were, the fulfilment of the scientific vision, as great faith is to mere knowledge. Concerned with his own microscopic universe man would set the same small and temporary boundaries that confine his own consciousness to the whole universe. Then, when a greater learning takes the place of self-centred knowledge, wider horizons comes to view even within the microcosm, and the mind that deals with solids and concretes and purely physical phenomena is forcibly led to a reaching-out beyond itself. This is religion.

It was indeed the insufficiency of scientific knowledge as an absolute demonstration of Reality that gave rise to poetry and philosophy with their

more speedy and surer wings of thought to fly beyond the limits of the mere terrestrial and physical in human consciousness. And the most modern of philosophers, the inimitable Henri Bergson of the Academy of France, in his most recent works, has been led, by this same thought-process to declare the scientific mind to be, as it were, only the handmaiden of a higher means of knowledge, namely, intuition. There is a great flow of evolution, *per se*, imperceptible to the mind that deals with solids and concretes, for these are only the creations of the great flux of things. Life itself escapes definition, and thus the purpose of life as well, to him who is concerned with the development of forms alone. Religion endeavours to free itself from the encasement of life and reach that which is life itself. The very evolution of form, which creates one form in order to supersede it, almost immediately by another, is the self-evident guarantee of the impermanence of that knowledge which is founded on the facts of form-development. That is why religion has been founded on psychology instead of physiology.

A deep study of life and a really thorough survey of evolution must eventually alter the very subject upon which the natural philosopher concentrates his thought. He is sure to become aware of the deep undercurrent of things, which is life *per se*, as compared to the forms which it creates for its manifestation. Then from physiology proper he will turn to the richer subject of psychology; and in his pursuit of the latter he will come across phenomena, and aspects thereof, which will lead him into a region where the life or very soul of things abides. Then he will understand the underlying unity of things, to which physiology and the physical consciousness that deal with and make for the awareness and knowledge of the manifold, have hitherto blinded him.

It was the very perfection of natural science, it was their supreme knowledge of solids and concretes that led the ancient Rishis of India to see, beyond the object, the subject which the former embodied. Surrounded by a very universe of phenomena, Sages like the authors of the Upanishads and the Darshanas or philosophical systems prevalent in Hinduism, were able to transcend it and come face to face with *That Which Truly Is*.

Natural science is only an approximation to true knowledge. Having learned the mechanism and mechanical government of the whole universe,—if this were possible—the natural scientist would still be confronted with inexplicable mystery, for that which is life, that which is consciousness, that which is Spirit would have escaped utterly all the means of his objective investigation. Indeed, his own nature, that which in him is the life principle, that which in him induces thought and natural investigation, would have been altogether unexplored. It was this tremendous awareness which induced the natural scientists of ages long since dead to scrutinise nature still more thoroughly, until by the power of their earnestness and “pounding” thought they were able to enter deeper and wider regions of insight and discover minutely, and in such detail as to astonish modern thinkers, that great field of knowledge which is to-day just being realised as the science of psychology, as applicable not only to man, but to the whole universe of life and manifestation.

Those ancient thinkers shifted their point of inquiry from the external to the internal, from the thing to its spirit, from the body to the soul. They discarded natural science as *absolute* and broke down all boundaries that had hitherto set limits to real scientific and philosophical enquiry. Unlike many thinkers, ranking high in the world’s opinion to-day, who, in their most inexcusable conceit hold, “Than what we have discovered there is no further search; there is nothing beyond our appointed natural laws,” the ancient Rishis of India declared, “O ye who search for knowledge, know that there is no limit to inquiry; there are no limits to knowledge. Open, open must be the windows of the mind; then more and more of that which is the Grand Daylight of Eternal Truth shall enter the darkness of those recesses in which man is confined by natural ignorance, or that more lamentable ignorance which is self-satisfied knowledge,—a knowledge which is foolishness with God.”

Before, it was customary even for spiritual philosophers to accentuate their differences with natural philosophers. But now a new spirit, like that which visited India in most ancient times, is again making itself manifest to-day. This is the

spirit of harmonious recognition, of synthesis and of mutual toleration. With this spirit in constant growth, new and conciliating points of view are certain to be born; and the natural and the spiritual philosopher shall work hand in hand, knowing that That for which both of them are in search reveals itself physically as well as spiritually, and that therefore a true science must include both physical and spiritual investigation and discovery. The natural philosopher has hitherto accused the spiritual investigator as too abstract and metaphysical; the latter, again, has said of the former, “Man, you are altogether too exclusive, prejudiced and material. You have taken it for granted that the contents of the universe are physical alone.” Both were right, and that was because both were insular and lived exclusively in their own thought-worlds. They argued from contrasting points of view. They lived in a dual order, one aspect of which seemed irrevocably severed from the other. Now, however, there is a tendency the world over to see this dual order from a third point of view, that of a witness and harmoniser, and this tendency, when fostered, must engender a happy state of things, in the wake of which, the world may expect the most startling in the way of real discovery and real knowledge.

It has been the accentuated sense of differences which has produced the monumental misunderstanding that even now reigns everywhere, and which has raised up mountains of varying thought which shut out that which is the True Light. Differences must be overcome if there is to be a real unity of effort and revelation in knowledge. Knowledge can only be valuable when it is universally consistent and when it makes a universal appeal. Ages ago, Gautama Buddha had declared in India that argument was like a vast wilderness in which the investigator lost his way, because argument laboured under personal prejudice and conceit and was in nowise related to Truth. Heretofore, knowledge has been bound up with the insularity of that consciousness which for self-advancement has persisted in the “I-know-more-than-you” spirit. Even at this very moment, if one looks beneath surfaces one is sure to see the personal prejudice sometimes even consciously and criminally standing in the way of the spreading

of true knowledge. In every respect the sense of egoism and selfishness stands in the path of true investigation. Had this not been so, how much more speedily would true civilisation and true culture have been brought about! It must always be remembered that the terrible conflict of opinion which has raged in human society has been due only to the most reprehensible selfishness. Forgetting the message which they were founded to spread broadcast, numerous organisations, as history attests, have laboured only for the preservation of their outward form at any cost. This has been the greatest curse that has ever befallen mankind. All through the history of human experience one finds that rivers of blood have been spilled in the name of the preservation of knowledge when the true object has been the preservation or extension of some social form.

(To be continued).

Charles Anthony Andrew.

THE CURE' OF ARS.*

THE Curé of Ars was a common priest in a small village. But that village became a place of pilgrimage and a few words of advice or consolation from the humble priest the sole quest of the pilgrims. He must have been an extraordinary man who could draw multitudes to that remote and unknown spot. The Cure was far from being a scholar and his eloquence in the pulpit was not that of the trained speaker, nor was his appearance attractive, except perhaps for the brilliant eyes. It was his holy life and character that established his reputation and carried his name even into foreign lands. Marvellously simple and cheerful and loving was this servant of Christ, a charming personality, who with a single glance could melt the hardest heart.

Born at Dardilly, a village in France, Jean Baptiste Marie Vianney was from his infancy surrounded by lovely scenery. His parents were pious, honest Christians, poor, hard-working people. The child was the pride of his mother, who with tender care watched the development of his young mind.

* Derived from the "Life of the Blessed Curé D'Ars" from the French of the Abbé Alfred Monnin."

The love for God seemed spontaneous in the boy. The Abbé Monnin tells us that when only three years old the child began to retire to solitary places to pray.

At a very early age Jean Marie had to do his little share of the work on the farm. At the age of seven he was made shepherd of his father's small herd consisting of three sheep and an ass. And while the sheep were browsing peacefully near the farmhouse, Jean Marie occupied himself in worshipping a little image of the Madonna, presented to him by his mother.

Under these pure and healthy conditions the boy grew up. He was of a sweet, loving disposition. And such was his innocence, that in later years he said: "I knew nothing of evil till I learned to know it in the confessional."

And then the youth heard that a holy priest had come to the town of Ecully and he went to meet and speak with him. There was a mutual attraction and the boy disclosed his wish to devote himself, soul and body, to the church of Jesus Christ. He met with encouragement and with the consent of his parents put himself under the guidance of his new friend, the priest. But with his education utterly neglected he made little progress in his studies and so became disheartened. But, it seems, a sudden inspiration made him take the vow to go on foot, asking alms as he went, to the tomb of a saint. There he prayed that he may be enabled to become a good and faithful priest. His prayer was heard and in the year 1815, at the age of twenty-nine he became an ordained priest at Ecully.

Two years later he was appointed Cure of Ars. "Go, my friend," said the Vicar-General; "there is but little love of God in that parish; you will enkindle it."

Ars was a little village in an agricultural district, hidden amid trees. At the first sight of his new parish the Cure kneeled down and prayed for his flock.

The good villagers received him kindly and soon they discovered in their new pastor a man of more than ordinary sanctity. His life was a life of prayer and service. For long hours together he was seen motionless in prayer. Said one of his spiritual children, "He would gaze at the Tabernacle with a smile which gladdened the heart. I

have seen it many a time myself; it seemed as if he *saw* our Lord. I was always struck with my own spiritual misery before God, when I saw, by the light of the sanctuary-lamp, that wasted and withered form, and that brilliant glance fixed upon the door of the Tabernacle, with an expression of happiness which it is impossible to describe."

He was filled with love for his parishioners: "Oh, if I could but once see our divine Saviour known and loved," he often exclaimed, "how happy I would be! If I but once could draw all in that infinite Love!" He seemed to have forgotten about himself. He went almost without food or sleep, absorbed in the service of his Master. His teachings were simple, "Oh to know Jesus is to love Him," he often said. And when uttering that sweet name his voice would choke with tears.

His renown began to spread beyond his parish. Pilgrims came from far and near to meet him. He became conscious of the fact that he had become an object almost of worship. The thought was unbearable to him and a cloud of desolation passed over his soul. The responsibility of his position, his own unworthiness, want of time for prayer—all these overwhelmed him. His mind went back to the happy days of his boyhood. "I had nobody to guide but my three sheep and my ass! Poor, little, gray ass! In those days I could pray to God quite at my ease; my head was not broken as it is now. It was like the water of a streamlet which had only to follow its bent!" And again he would call out: "What we want is reflection, prayer and union with God. We need to be interior, we need silence and retirement. It is in solitude that God speaks to us. It is terrible to be a priest! I am withering away with sadness upon this poor earth: *my soul is sorrowful even unto death*. My ears hear nothing but sorrow which pierces my heart. I have no time to pray. I can hold out no longer!" And then in the darkness of night he goes in search of solitude. But the inner voice called him: "Is not the conversion of a single soul worth more than all the prayers you can offer up in solitude? Will you leave the furrow before the day's work is done?" No, how could he! "I refuse not to labour," was the hearty reply, "I am Thy servant, my Lord and my God." And he returned to Ars

Three times this terrible temptation came over him, but true to his inner conviction he continued to work for the salvation of souls.

At last, it was in the year 1859, utterly exhausted he fainted. "I can do no more," he said, "ah, sinners will kill the sinner!" He took to his bed, from which he was no more to rise. His friends nursed him with tender care. But he would allow no luxury. It was exceedingly hot and a fan was brought, "No," he said, "leave me with my poor flies." He asked for the last sacrament. The Bishop came and read the formula of the ritual. When asked, whether he believed in all the truths of the holy religion, he replied, "I have never doubted them;" whether he pardoned his enemies, "I have never, thank God, wished ill to any one." Silent tears of joy flowed from his eyes. These tears were the last. The good and faithful servant had entered into the joy of his Lord.

To love Jesus, to remember Him constantly, to live a pure life; this seems the sum and substance of his teachings. His homely sayings, so full of wisdom, made a deep impression on the hearts of his penitents. "Our tongues," he said, "ought to be used only to pray, our hearts to love, our eyes to weep. A pure soul is with God, as a child with its mother. It caresses and embraces her, and its mother returns all its endearments. When our heart is pure and united to God, we feel within us a balm which inebriates, a light which dazzles. In this intimate union, God and the soul are like two pieces of wax melted together: they can be separated no more. This union between God and His little creature is a beautiful thing. It is a bliss which surpasses our comprehension."

"Where the saint passes, God passes," he often said. And we cannot but believe that it was true in his own case.

When we read the life of this holy priest as recorded by the Abbé Monnin, our hearts are filled with love and reverence for this true child of God.

WANTED a qualified medical man to take charge of our Mayavati Charitable Dispensary. One desirous to lead a retired spiritual life, but willing to do a little professional work freely for the good of his fellowmen, will be welcome.

Apply for particulars to
The Editor of this paper.

A PRAYER TO THE MOTHER DIVINE IN THE HOURS OF MEDITATION

XXVI.

Mother dearest, purest, fairest,
 Thou art I and I am Thou.
 Mother, take us by the hand!
 Fain would we that Thou shouldst lead us
 Through the blindness and the darkness
 Of life's intricate by-ways.
 As the mother leads her child,
 So, O Mother, guard our souls!
 As the mother fondly hovers
 O'er the spirit of her child,
 So, O Mother, sweet and holy,
 Watch with tender care our souls!
 We are weak and frail and lonely,
 We would see Thy face revealed.
 We would waken from this slumber,
 From this dream apart from Thee.
 E'en as children play their fancies
 On the dolls and toys of life,
 So, O Mother, we are playing,
 Lift Thy voice, O call us home!
 Call us from this evanescence,
 Tell us of Thy Peace and Bliss.
 Tell us of Thy Mother Love,
 Of Thy sweetest Tenderness.
 Tell Thy child with trouble burdened
 That Thou knowest, that Thou helpst.
 Tell Thy Child that Thou art present
 Always when Thy Children cry.
 Mother sweetest, Mother fairest,
 This is not our home, our refuge.
 In Thy tender arms our home;
 In Thy Motherhood our refuge;
 Help us, bless us, Peace bestow,
 For Thou Knowest and Thou lovest
 Thy children in this world of care.
 Take us home and lift life's burdens,
 Content us with Thy Blissful Face;
 Content us with Thy Mother Love;
 Bless us with Thy Mother's Blessing,
 Blissful Mother, give us Peace.

A. J. Frank.

Detroit, Michigan.

The Voice of the Guru spoke :

"My son, thou wilt be compelled to learn that in this world there are certain difficulties with which thou must meet and which, because of thy past Karmas, will appear for thee insurmountable. Do not fret and fume over them. Know that wherever there are worry and expectations in work there is also the blindest form of attachment. Having done thy task, stand aside! Let the work's own Karma float it as it will down the stream of time. After having completed thy task let thy motto be 'Hands off!' Work to thine utmost, and then to thine utmost be resigned. At all events, never be discouraged, for the fruits of work, be they good or ill, are all secondary considerations. Give them up and remember full well that in work it is not so much the perfection of work as the perfection of personality through work which should be the goal.

"Over thine own actions thou canst have sway; over the actions of another thou hast no power. His Karma is one, thine another. Do not criticise; do not hope; do not fear! All shall be well. Experience comes and goes, be thou not disconcerted. Thou standest on sure ground. Let experience teach thee to be free, no matter what comes, do thou never forge any more bondage. And art thou so foolish as to be bound down by *one* form of work? Is not the scope of my work infinite? Do not debase the great ideals of Karma Yoga and true work by jealousy and attachment! Let not childish emotions have hold over thee!

"Do not expect; do not anticipate. Let Samskara float thy personality whithersoever its currents may lead. Remember that thy True Nature is the Ocean, and be unconcerned. Know the mind to be the body in a subtle form. Therefore make thy

austerity a mental one. Regard all thy moods as mere body-moods; remain aloof; thou art the soul. Be concerned with thy Self; lead thou thine own life. Be true to thyself.

“ My son, take life calmly. At all times, be at peace. Agitate thyself over nothing. Thy physical nature is too nervously Rajasic. But lose not thy Rajas; spiritualise it; that is the secret. Have thyself so well under control that at any moment thou canst quiet thy active nature and remain altogether in the meditative state. Be all-sided! Let thy relations with those with whom Karma brings thee into contact be such that thou dost bear witness to the greatness that is within them. And if thou must see faults, see first the beam in thine own eye rather than the mote in thy brother's eye. Be not overwhelmed by the experience of the hour. Ten days hence what doth it matter!

“ The whole meaning of the religious life is to get rid of Ahankara or egoism. So deep-rooted is it that, like the cause of a deep-seated disease, it is most difficult to discover. It disguises itself under a myriad forms, but of all its disguises none is so treacherous and so evil as the spiritual disguise. Believing carelessly that thou dost work for spiritual purposes thou shalt find, that at bottom it may often be selfish motives that do influence thee. Therefore, keep thou a sharp look-out. It is only by the conquest and utter extinction of personality that the Sublime Impersonal can be understood and realised. To die to one's self in order that one may truly live, that is the aim of the life spiritual. Satisfied with will-o'-the-wisps, many fail to see the sun. Real immortality can be gained only when selfish personality is completely destroyed. Remember that! Fix the mind on the Impersonal! It is the Light of the Most High that shines through a self-conquered personality. When that Light shines fullest, then the Effulgence of Nirvana is made manifest.”

XXVII.

In the silence of the hour of meditation, the Voice of the Guru spoke unto my soul these blissful words:—

“ My son, so long as there are ideas, so long will the form-aspects of idea persist. For this reason the gods and all spiritual realities are true essentially. The spheres of the universe are innumerable, but in and through them all shines the splendour of Brahman. When thou dost realise Brahman, then for thee, all planes and spheres and conditions of consciousness are made one. Therefore, accept all truths and worship all aspects of divinity. Be catholic and universal. Widen the scope of religion, see the religious spirit as a possibility in all the walks of life. Wheresoever experience,—whatever be its character,—be interpreted spiritually, there the Voice of the Lord may be heard. Learn to see the other side in all matters. Then shalt thou never become a fanatic. Through the spiritual consecration even the most menial act may become divine. See the whole universe as permeated with the Divine Life. Eradicate all sense of distinction; destroy all narrowness of vision, widen the perspective until it becomes infinite and all-inclusive. ‘Wheresoever there is righteousness,’ saith the Lord, ‘know that there I am manifest.’ The hedge around the young tree is useful; but the sapling must become the wide-spreading banyan, giving shelter and protection to all that comes within its shadow. Similarly, the sense of distinction may be useful for the growth of special ideas, but the time must come when the particular idea assumes a universal aspect. Be broad, my son, be broad. Make it *instinct* to be broad-minded. For what is to be achieved intellectually must be achieved emotionally as well.

“ Regard the whole universe with equal love; through loyalty in thy individual friendship, come to understand that in each individualised life shines, potentially, that same

beautiful light thou dost behold in him whom thou hast called by the sweet name of 'brother.' Be universal! Love even thine enemy. These distinctions between friend and foe are only phenomena of the surface. Deep, deep below it is all Brahman. Learn to see the Divine in everything and everyone; and yet be sufficiently guarded so as to avoid the unpleasantness and clash of temperament. In the highest sense the truest relationship is that which is relationless, and therefore spiritual. Learn to recognise the Universal instead of the particular, the soul instead of the physical personality. Then to thy friend thou shalt be bound closer; even death shall not separate ye, and, having overcome all distinction, in thine own self there shall be, also, no awareness of an enemy. See that which is beautiful in every form, but worship instead of craving to possess. Let every soul and form have a spiritual message for thee.

"All ideas are relative to the temperament from which they proceed; therefore, in listen-

ing to another, see the realisation-side instead of the logic of his speech; then no argument shall ensue and thine own realisation shall receive new impulses. Then know, also, that silence is oftentimes golden and that to speak and argue is to dissipate thy forces; and remember never to cast thy pearls before swine. All emotions are likewise relative to temperament; therefore be the witness, instead of being the attached one. Know that both thinking and feeling are in Maya. But Maya itself must be spiritualised; let thy self be Self-possessed therefore, and remain unfixed. For what thou mayest think and feel to-day may not move thee on the morrow. And above all know that, in thy real nature, thou art independent of both idea and emotion. These only help to reveal that which is truly thy Self; therefore let thy thoughts and feelings be great, universal and above all selfishness. Then, even in this dense darkness of the *Samsāra*, thou shalt see,—though it may be at first but dimly—the Everlasting Light."

IN THE LAND OF THE MUMMY

(Concluded from page 175)

ALEXANDRIA.

THE visitor to Egypt should not neglect to see the thriving city of Alexandria, whose growth from a town to a commercial metropolis during the past few years, has set a new record for the sea-port. It is easily reached within three hours by express train from Cairo. It is the great port of the Valley of the Nile, the water-gate to Egypt and the Sudan, and has one of the best harbours on the Mediterranean.

One notices the Palace and Fort of Ras et-Tin, with a lighthouse at the end of the promontory. Near by was the island called Pharos, connected by a causeway with the

mainland, on which Ptolemy I. built the famous father of light-houses (about 720 B. C.) said to have been 400 feet high, and towered 450 feet above the sea-level. It was reckoned as one of the seven wonders of the world.

The City originally built by Alexander the Great, (332 B. C.) was, for over 1,000 years the capital of Egypt. Among towns of classic and early Christian interest, Alexandria holds a foremost place.

It was Ptolemy I. who founded the University, and commenced that world-renowned Museum and Library which was the meeting-place of the greatest thinkers of the world. The manuscripts numbered 900,000. One of

the Ptolemies, Energetes, by his unscrupulous methods of obtaining books or rolls, rapidly increased the magnitude and value of the Library. We are told that he refused to sell corn to the Athenians during the famines unless he received in pledge the original manuscripts of Æschylus, Sophocles and Euripides. These were copied, and the copies returned to the owners, while the King retained the originals.

After three hundred years of the dominion of the Ptolemies, the Alexandrians sank under the purely military government of the Romans, (30 B. C.) whose aid they solicited to guard their kingdom from Syrian invasion, and later Egypt became a province of Rome.

The old religion died out to be replaced by Christianity, and subsequently Alexandria became one of the chief church-centres of the world. Theological controversy ran high and there seem to have been alternate persecutions of Jews and Christians. Monasteries were built all over Egypt and Christian monks took the place of the pagan hermits.

It was in Alexandria that Hypatia, the philosopher, lived and was massacred. It was here also that Cleopatra captivated and made her conquests of Julius Cæsar and Mark Antony.

Between the years A. D. 641 and 1249 six successive Mohammedan dynasties dominated Egypt, the famous Saladin, perhaps, being the finest of the Saracen rulers. In 1517 the country became a Turkish Pashalic.

When Alexandria was captured by Amru, the general of the Caliph Omar, (A. D. 641) it contained "4,000 palaces, 4,000 baths, 400 theatres or places of amusement, 12,000 shops for the sale of vegetables, and 40,000 tributary Jews." (Gibbon).

In 1798, the French invasion under Napoleon Bonaparte took place. He conquered the Mamelukes, whose famous cavalry made a gallant resistance; yet, the army was all but annihilated in the "Battle of the Pyramids."

The French occupied Egypt until 1801, when Nelson with the British fleet routed the French at the "Battle of the Nile," and formed an alliance with the Turks. Egypt was restored eventually to Turkey.

In 1799, M. Bouchart, an artillery officer of the French army, discovered, near Rosetta, the famous stone, bearing a triple inscription in three characters: that in hieroglyphics at the top being repeated beneath in Greek, and again in Demotic. By comparison of the three texts, Champollion, the great French Egyptologist, laid the foundations of all future work on the subject. The Stone after a time, passed into the hands of the English and adorns the British Museum, to which it was presented by George III.

The stern, relentless march of modernism has not halted in the streets of Egypt's great sea-port. A new modern city has arisen and swallowed up that of the past. The only evidence one perceives of the Pharaohs is the minarets which here and there reach above the other buildings of the city, and as the sun slants towards the west, the cries of the *Muezzins* are heard as they summon the Mohammedans to prayer.

The one object of note still left is Pompey's Pillar which is a massive column of polished granite. It is a solid block of stone, standing straight up on a pedestal. It was dug out of the quarries of Assouan and was brought down the river on rafts. Excavations have been made in its vicinity and near the pedestal and far below its foundations were discovered two stone sphinxes.

The catacombs are a short distance from the Pillar. These early Christian tombs are excavated in the side of a steep hill. In one or two are sarcophagi, some columns at the entrances and a few early Egyptian paintings.

Considerable interest attaches to a late Egyptian rock-cut tomb belonging to an Egyptian nobleman and his wife of the second century. Besides their sarcophagi, some

hundreds of bodies were found. The decorations are partly Greek and partly Egyptian.

After spending a busy morning, lunch at an hotel provided a quiet and refreshing interval.

I employed the balance of the day in driving through the city proper and along the Mahmûdiya Canal, which is one of the most usual, but also most pleasant drives in the neighbourhood. Before sunset, I took the train and returned to Cairo after a long but satisfying day.

Cairo blazed with lights and was all aglow with gaiety and expectation, for a grand military tattoo was to take place in the evening.

When dinner was over at the hotel, I sat in the balcony outside my room, which overlooked the Esbekiya Square with its pretty gardens, now a lively centre of interest. From this excellent coign of vantage I watched the brilliant spectacle and listened to the music. Military bands both British and Khedivial took part in the display, the bandsmen of the different regiments alternately playing stirring airs, as they marched through the streets to Shepherd's and the Grand Continental hotels, and then back again. The men of some of the regiments carried lighted torches in their hands which had a weird and dazzling effect and gave a eerie look to the sea of human faces around, a polyglot crowd, indeed, tending to make the scene wonderful, and just as Eastern as you can imagine.

The following day I left for Port Said, the last point in my Egyptian wanderings. The whole trip was a holiday I shall never forget and which gave me unqualified satisfaction and pleasure, as well as renewed health and vigour.

* * * *

"Who once drinks of the Nile must return to drink again."—Latin Motto.

Though it is not within the province of this article to deal with the religious ideas of Egypt, the following extract from a most thoughtful article written by Mr. Bernie

Mansfield, entitled "The Riddle of the Splinx," cannot fail to be appreciated by readers who take an intelligent interest in a subject so closely bound up with the history and national life of Ancient Egypt.

"The doctrine of immortality is taught by every one of these majestic monuments of old Egypt. It was the golden rule of life of a highly cultivated people who lived at an age of which our most erudite archæologists can have but a dim conception, and when the old world mythology and religious beliefs were as yet in their infancy. What are the religious beliefs which our forbears have bequeathed to us compared with the pre-historic Egyptian notion of Eternity formulated by the doctrine of the resurrection, for which this earthly life is but the preparation? One sees this doctrine depicted in no uncertain characters on every frieze and every sarcophagus. The mummy itself is an embodiment of the idea. This primeval religion was dying out of the nation when Israel came to Egypt, and the seer Moses, well versed in the wisdom of the ancients, was a past-master of Egyptian magic before Pharaoh. Who can say but what he had learned of Egyptian philosophers may not have been the groundwork of that inimitable moral code on which the laws of the present day the world over are founded?"

Whatever, however, the inspiration may have been, the fact remains that æons before Abraham left Ur of the Chaldees, the glorious truth of immortality was recognised in the valley of the Nile. Year after year the antiquarian is laying bare and deciphering from hieroglyphics on stone and papyrus precious testimonies to the authenticity of Biblical stories. There is a remarkable concordance between the Hebrew and the Egyptian versions of the Old Testament. Indeed, they often appear to be a translation of each other; but in face of the exceeding antiquity of Egyptian civilisation we may well ask,—Is the Old Testament the only record we have

of the early history of the world, or is it—so to speak—but the Appendix of the Book of Wisdom which was written thousands of years before, and to which the ruins and hieroglyphic inscriptions of Egypt bear witness? Did the early Egyptians bring with them the primitive belief in Monotheism which prevailed in Asia at the dawn of history? If with national decay, largely the result of climatic and foreign influences, this Monotheism degenerated into the worship of a galaxy of deities, the scattered attributes of one omnipotent principle, this is no argument against the presumption that there existed previously in Egypt a purer conception of one eternity. Did they know of the marvellous truths which are carved out of the solid rock of the island of Elephanta, or kept in the archives of the Llamaserais of Serica, in ancient Thibet, which Christ himself may have studied? These, and a host of other questions perplex us. They are problems which, with our scanty records, overwhelm us by reason of their magnitude, and of which Egypt and her monuments hold the key."

Extract from "Egypt." The Supplement to "The African World and Cape-Cairo Express." 1908. C. E. S.

FROM THE PSALMS OF TAYUMANA
SWAMI.—V.

LITANIES TO MOUNA GURU.

I.

Bursting amain the shackles of desire,
Kicking away the stake of selfishness (*a*),
Mad with Advaita, pouring streams of thought,
Roaring with rage at Nescience, one's own shade,
Devouring full in one prodigious gulp
Th' aspiring spreading mind, and tearing off
The Maya's frontal veil, but yet subdued,
Only by Thy enlightening Mudra's (*b*) lance,

(*a*) Ahankara.

(*b*) Chin-mudra: A particular symbol practised by making the thumb and the forefinger touch each other, the other 3 fingers being kept apart. It is this symbol that the teacher shows to the disciple in silence. It represents the merging of the in-

Then well engulfed in Wisdom's flood of Bliss,
Like a ruttish el'phant Thou didst bring me up,
In the Home of Thy Abounding Grace Divine!
O Teach'r of Truth! O Mast'r of Yoga's lore!
O Thou my Silent Sage of Moola's (*c*) line!

II.

From th' elements five to Vibrant Essence Prime (*d*)
Thou didst reveal th' expanse pervading all:
Thou didst set me to rest with thought subdued
In Wisdom's state wherein abide the wise
Who do discern enlightenment from gloom:
Thou madest me to drink and revel too
In flooding bliss of soul, all one with it:
Behold! O Lord! How fine a mir'cle this!
O Teacher mine that harmonised Vedant
And Saiva Faith so that Thy saints rejoice,
And cry, 'O Sire, O Teacher Great, All Hail!
Hail Nandi's line (*e*) that deigned to grant the Life!
O Teacher mine that still in silence taught
The Exalted way to reach the Light of Love!
O Teach'r of Truth! O Mast'r of Yoga's lore!
O Thou my silent sage of Moola's line!

III.

Who first ordained this Maya's reign o'er all?
Has it no space to rule without my mind?
The Welkin-flower, the water of Mirage,
Of what avail are they? What Thou hast taught
This Maya doth confound. It shrouds Thy Grace
My Sole Refuge; sets up as true withal
Th' illusive world, and thus within my soul
Maintains this Magic show (*f*). When wilt Thou deign
To show some way to quell this Maya's force,
O Lord of Light that didst with Grace proclaim
To the ends of space, the thronging globes and all
The systems six (*g*) and th' all embracing goal
Of harmonised Vedanta and Siddhant!
O Teach'r of Truth! O Mast'r of Yoga's lore!
O Thou my Silent Sage of Moola's line!

IV.

Deeming this false and fleeting farme to last,
Hugging as truest bliss the joys of sex,
Of woman's charming eyes and lightning form,
Taking his mansion-house for Heaven itself,
And gold and treasure for unfailing wealth,
Indulging in this false bombastic show,
Allowing Patience, Wisdom, Abstinence,
Bounty and Virtues all to go their way,—
Thus lives the godless worldling (*h*) here on earth,

dividual soul, freed from Nescience, Karma and Maya, in the Universal Soul.

(*c*) Tirumoola, the author of the 'Tirumantram.'

(*d*) Nada Brahman.

(*e*) Mouna Guru and Tirumoolar are supposed to come of Nandideva's line.

(*f*) Indrajâla, i. e., the universe.

(*g*) The six systems of philosophy that accept the Revelation of the Vedas.

(*h*) Lokayata or materialist.

Obsessed by Greed, accursed beyond compare.
O Teacher that didst warn me 'gainst this creed
With but a Word and in Thy Love set'st me
To realise the All-Embracing Love,
The end of all Vedanta and Siddhant !
O Teach'r of Truth ! O Mast'r of Yoga's Lore !
O Thou my Silent Sage of Moola's line !

V.

Just as in inns all diverse foods are stored,
The Vedas and the Agamas set forth
Divergent ends and aims of man's desire.
Foremost of these is Wisdom's Path Supreme.
Trained in the laws of thought, of inference,
Perception and the rest and rooting out
The brood of self that blabber out 'I,' 'I,'
Attaining too the fourfold Sadhana's (*i*)
Passing the fourfold steps (*j*) of Saiva cult,
The Path of Effort (*k*) and the Path of Grace, (*l*)
And yet beyond the Maya's varied forms,
There do we reach beyond distorting mind
That sees diversity : Such is The Law
That Thou hast taught, O Mast'r mine Supreme !
O Teach'r of Truth ! O Mast'r of Yoga's lore !
O Thou my Silent Sage of Moola's line !

VI.

Knowledge that men care not to seek at all,
A face devoid of love, not ev'n a whit,
A mind that craves to kill and steal and drink
Likewise to lust and lie and holds them good,
All these are mine : No virtues have I known :
Human in form yet never have I dreamt
About the goal of man : All-knowing One,
There's naught Thou know'st not of. Alas for me,
How then shall I be saved ! To those who know
Darkness as such, Thy Light's the one support,
For me Thy Grace is yet the one refuge.
Almighty Thou art called : Rule Thine this cheat,
O Teach'r of Truth ! O Mast'r of Yoga's lore !
O Thou my Silent Sage of Moola's line !

VII.

The jungle tiger doth disport with kine
Before Thine eyes, and at the show of hand
The ruttish el'phant brings Thee logs of wood,
The Heav'nly cow (*m*) waits at Thy Golden Feet
To tell of ready meal. The Lords of earth,
The lords of song, extol Thy name and call
All praise to Thee ! O Lord of Saints ! All Hail !
O Lord of Light and Grace ! At sight of Thee
Nine Lords and Siddhas all Thy friendship seek,
Suka, Vamdev and Rishis all admire.
The earth and Heav'n as well bow down to Thee.
Is it so easy then Thy Glory tell ?

(*i*) Viveka, Vairagya, the six virtues Sama, Dama etc. and Mumukshutva.

(*j*) Charya, Kriya, Jnana and Yoga.

(*k*) Markata Nyaya or individual effort.

(*l*) Marjala Naya or Divine Grace.

(*m*) Kamadhenu.

O Teach'r of Truth ! O Mast'r of Yoga's lore !
O Thou my Silent Sage of Moola's line !

VIII.

Millions of anchorites who feed and live
On water and dry leaves and crores of those
That deathless live, like the Chakora birds,
Drunk deep out of th' ambrosial flow from moon,
Millions of Saints in contemplative bliss
Of Peace and Wisdom of Vedanta lore
Beyond all work, beyond both night and day,
Millions who have achieved the power of spells,
All these surround Thee well exalted high
On a Throne of State bedecked with precious gems.
Myself adoring Thee with prostrate limbs
And fragrant flowers bestrewn, when wilt Thou call,
And draw me nigh and banish all my woes,
O Teach'r of Truth ! O Mast'r of Yoga's lore !
O Thou my Silent Sage of Moola's line !

IX.

Stronger by far, the deadly demon self (*n*)
Than ev'n th' accursed Primal Ignorance (*o*)
It blinds the reason, kills the sense of right,
Becomes absorbed in whatsoever it holds,
And talks impatient words. It deems itself
Equal in rank to Hari Har and Brahm ;
It stands itself immovable and firm,
Like pivot rod within the stately car ;
It swaggers vain, ' who's there like unto me,'
Assumes the roll of Ravana and still
Sets up its empire over mind's expanse.
Can I, this slave, engage in ceaseless war,
Against this foe, O Teacher of the Peace !
O Teach'r of Truth ! O Mast'r of Yoga's lore !
O Thou my silent Sage of Moola's line !

X.

Impelled by many a bond and like a worm
Grasping at this and that, the accursed mind
Doth roll about. Though Thou hast taught so clear
I do not know ; for dual lore (*p*) implies
A little mind. As soon as one lets slip
A sudden word, *my mind becomes the ear*, (*q*)
My body and my heart begin to burn,
Losing the power to think, I rave and rant,
Like one in frenzy mad. How shall I seek
Salvation's way ? How shall I learn to feel
Delight and woe alike ? And yet, O Sire,
I trust the Word that Thou hast taught, my goal.
O Teach'r of Truth ! O Mast'r of Yoga's lore !
O Thou my Silent Sage of Moola's line !

—A. K.

(*n*) Ahamkara. (*o*) Avidya.

(*p*) Dvaita or Dualism that insists on the essential difference between Jiva and Iswara.

(*q*) The mind readily hears the word uttered, even without the intervention of the ear, as it were. Also, the mind becomes the hearing faculty and loses its inherent power to think.

GLEANINGS

(Collected by Shankar)

Why, why repine, my pensive friend,
As pleasures slip away?
Some the stern Fates will never lend,
And all refuse to stay.

—W. S. Landor.

* * *

Bear through sorrow, wrong and ruth,
In thy heart the dew of youth,
On thy lips the smile of truth,

—Longfellow.

* * *

The earth may sadden, not remove,
Our love divinely given;
And even that mortal grief shall prove
The immortality of love,
And lead us nearer Heaven.

—E. B. Browning.

* * *

There's mercy in every place,
And mercy, encouraging thought!
Gives even affliction a grace,
And reconciles man to his lot.

—Cowper.

* * *

Confess yourself to Heaven; repent what's past;
avoid what's to come.—Shakespeare.

* * *

Man that is made in the image of the Creator,
is made for God-like deeds.—Lord Beaconsfield.

* * *

The power to resist is the iron out of which true
manhood is forged and shaped.—Lord Lytton.

* * *

Not in the knowledge of things without, but in
the perfections of the soul within, lies the empire
of man, aspiring to be more than man.—Ibid.

* * *

The sphere of the soul is luminous, when nothing
external has contact with the soul itself; but when
lit by its own light, it sees the truth of all things
and truth centred in itself.—Marcus Aurelius.

* * *

Is Benares thy God's abode, brother of Hindu creed?
Is Mecca the city of thy God, Moslem of righteous
deed?

But search your inner selves, my friends, the God
of earth and air,
The Moslem's and the Hindu's God—He ever
dwelleth there!

—Kabir.

THE RAMAKRISHNA MISSION FLOOD
RELIEF WORK: A SUMMARY

(From 20th August to 4th Sept. 1913)

CONTAI—BHAGAVANPUR.

Reaching Bhagavanpur our workers began work from the 20th August by distributing the following provisions, that had been given them kindly by the party sent by Babu Bijoy Chandra Singha of Calcutta:—Chura and Murki, 3½ bags, weighing about 5 mds. and condensed milk, 27 tins, besides 2 doz. of matches. No less than eight hundred people came on the very first day of distribution!

Actual work however was begun by the Mission workers since August 23rd by the distribution of rice on personal inspection to a few villages. Besides the relief-centre at Bhagavanpur, two new centres at Ikshupatrika and Marawal have been opened in the Contai sub-division. Work at the Bhagavanpur centre was commenced with the daily distribution of rice to four villages, the number of recipients being 112. During the week under review the centre has added seven more villages into its area of operation and the daily number of recipients has come up to 216. The new centre at Ikshupatrika has begun work with 10 villages and 201 recipients. On a rough estimate the three centres in this sub-division distributed during one week 45 mds. of rice. Besides this regular and fixed daily distribution of rice, salt and pieces of clothing were given away to distressed people.

The Mission has undertaken to spend Rs. 400 weekly through this centre at present. The workers however are of opinion that a hundred such centres even will not be adequate to meet the pressing demands of the public here.

KHANAKUL—KURKURI.

The Mission sent another band of workers for giving immediate relief (temporary) to the flood-afflicted villages about Khanakul on Aug. 18th at the request of the Lohapatty merchants of Barabazar, Calcutta, who supplied it with the following articles:—Rice, 100 mds., Dal, 10 mds., Salt, 2 mds., Mustard oil, 2¼ mds.; potatoes 2 mds., besides a small supply of sago, barley, tinned milk and Michri. After inspecting the villages of Helen, Tantsal, Secundurpur etc. they offered relief to about 200 families of some seven villages around, beginning from 21st Aug. The party then sent four of its men with 54 mds. of rice and 3 mds. of dal farther to the interior of Dibatpur and the villages around for distribution, besides offering relief with 15 mds. of rice to the villages around Mayapur. The workers report that what the people need here most now is help in building huts.

Of the two relief-parties working from our centre at Kurkuri in the Arambagh Subdivision of Hugli, one has already returned and the scope of relief-work as consisting in preventing immediate starva-

tion is fast diminishing. The Brahmachari in charge of the Kurkuri centre is personally negotiating with the local relief-committee of Khanakul about the sum of Rs. 300 which has been specially donated for work in these localities.

AUTPUR—CHAMPADANGA.

The Mission's centre at Autpur was closed on Aug. 25th. The workers from this centre visited by help of a boat the villages of Baddipur, Nagrapurpur, Channanpur, Bamina, Badal, Baodhul, Govindpur, Delakash, Anubati, Aravindapur, Iswari-
pur, Kurorghat, Ghugni, Ranibazar, Panchabatitola and Howakhana successively and distributed rice, dal, chapatis, cheera, tinned milk and clothes. On 15th August the workers divided themselves into three parties and proceeded in three different directions, towards Champadanga, Rajbalhat, and Hariharpur respectively, offering relief to villages that fell in their way. Crossing the Damodar in three different places they proceeded as far as Rampur, Rasulpur and Khanakul Krishnanagar respectively, offering relief to the distressed in the villages on the way. The total number of persons relieved by them from 12th to 24th August being about 2500.

NARANDANDI CENTRE.

At the invitation of the S. D. O. of Tamruk, the Mission sent a party of workers to Narandandi on August 24th with the following stores of provisions:—Rice, 40, mds; cheera, 22 mds.; dal 10 mds.; salt about 5 mds.; murki 2 mds.; gurb 1 md.; tinned milk 2 dozs.; sugar 2 mds., besides a good supply of mustard and kerosine oil and oil-lamps, tamarind, socks and clothes. They reached there on the 26th and found famine raging practically everywhere around. The people were living in villages which have been turned into islands by the flood. The huts of some were still under water. The workers were busy in making a house to house inspection of the surrounding villages before opening regular relief and relieving only those at present who had managed to come to them for help by wading and swimming across the fields, where the waters were still at many places more than a man's height in depth. The Mission arranged to send 300 mds. of rice to the place and to open other centres in the interior where there was a great suffering. After preliminary inspection and distribution of provisions, regular relief work has been started with Narandandi as the first centre. About 26 villages are being relieved from this centre and about 531 recipients are daily provided with rice. A second centre at Narghat is about to be opened to the south of Narandandi.

AMTA—HOWRAH DT.

The Ramakrishna Daridra Bhandar of Sibpur having deposited Rs. 1000 with the Mission for the purpose, Swami Nirbhoyananda with two workers is deputed to proceed towards Amta (Howrah Dist.)

specially to help poor homeless people to raise huts.

From the reports it is quite evident that the amount of collections from the public absolutely determines the scope of our relief work. As days and weeks are passing by, the gruesome distress of the people is assuming definite shape, the poor middle classes specially, in many places, having to face in dumb silence the prospect of a slow starvation. We strongly appeal to the public to strengthen our hands by keeping up the contributions, so that we may continue carrying relief to starving people wherever we meet them in the flooded areas.

All contributions are to be sent direct to Swami Brahmaanda, President, Math, Belur, P. O. Howrah Dt.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

AUGUST has been an eventful month in the History of British rule. It was in August that Clive obtained in 1765 the Dewani of Bengal, Behar and Orissa. On the 15th August, 1854, the East Indian Railway was opened. On the 18th of the month in 1800, Fort William was founded in Calcutta and it was on the 19th of August, 1757, that the first coin was issued by the East India Company in the name of the Emperor of Delhi.

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

August 3: Vedanta and Christianity. Know Thyself. Is There Any Danger in Practising Yoga?

August 10: In the Training School of Life. Does Nirvana Suggest Self-annihilation? Prayer vs. Meditation (Dhyana).

August 17: How to Prepare Ourselves for Spiritual Life? Ideal Manhood and Womanhood. Science of Breathing according to the Yogis.

August 24: Socialism as a Phase of Vedanta. Soul and Matter. Psychic Phenomena.

August 31: Is Worship Ever Possible Without Image or Symbol? The Real and Apparent Man. Do Mahatmas Really Exist?

WITH eight boys and girls as the first citizens, the "Little Commonwealth"—the new colony which is to make naughty children good simply by letting them govern themselves—has now been founded, with Flower Farm, Batcombe, as its headquarters, by Mr. George Montagu, Lord Sandwich's nephew. Organised on the same lines as the "George

Junior" Republic in America, the "Little Commonwealth" will endeavour to reform boys and girls who have transgressed the law by making them responsible wage-earning citizens of the colony.

They will go out and get "a job" just as if they were in a real city. They will be paid wages with their own currency—aluminium money which will be redeemable, shilling for shilling, when they leave the settlement.

With the money they earn the young citizens will pay for their board and lodging. Laws will be made by the boys and girls themselves, and offenders will be judged by their fellow-citizens.

IN reviewing the report of the Ramakrishna Sevashrama, Brindaban, 'The Bengalee' observes:

"The Ramakrishna Sevashrams in the various parts of India are institutions of which the whole country ought to be proud. Swami Vivekananda may be said to have supplied the nerve to the religious spirit of India, and we now see meditation-cum-work recognised as the right sort of worship of God. The humanitarian work in which the various Sevashrams are engaged is the admiration of all who have had the good fortune to witness it. The principal centres of pilgrimage are being one by one equipped with these recreating and repairing organs. Benares, Almora, Kankhal, Allahabad, have all got their Sevashrams, founded and worked by the Ramakrishna Mission..... Besides the relief of actual human suffering, such institutions cannot help fostering the organising capacity of our countrymen and promoting friendly feelings between the peoples of distant provinces. Relief is given irrespective of creed and caste. To finance such institutions is a duty which our people owe to the country and themselves."

WE cull the following from a Speech by Mr. William J. Bryan of America:—

"The reformer has many difficulties to encounter, but I shall only mention two.

"The first is the difference in the degree of enthusiasm. Reformers vary all the way from just above freezing up to boiling point. If a reformer is just above freezing you have to handle him tenderly, for a little drop in the temperature and he is out of the class. But when he is at boiling point he is at work. One of the chief objects in discussing reform is to raise the temperature. It is much easier to increase the zeal of one who favours reform than it is to convert to a reform one who is really against it. But the second difficulty is even greater. It is the difficulty in getting reformers to act together. Because a reformer is honest he is apt to be obstinate. No one who has ever tried to get reformers together and keep them together will fail to appreciate a story I heard in an illustration given by a

Kansas Congressman some twenty years ago. He said that upon the plains of Brazil there were some little burrows that ran wild, and when they were attacked by ferocious animals they would put their heads together and their heels out in a circle and all kick the enemy. He said unfortunately reformers did not always act with that intelligence. That sometimes in the presence of danger they would put their heads to the enemy and kick each other. It is a very apt illustration."

Mr. K. Subramaniam writing to the 'Hindu Organ' of Jaffna, Ceylon, speaks eloquently of the inspiring Mission of Swami Vivekananda and gives the following description of the new building of the Vivekananda Ashrama of Kuala Lumpur, which was recently consecrated and opened by the Swami Sarvananda of the Madras Math:—

"The newly constructed two-storeyed building of the Ashrama is one of the magnificent and worth seeing edifices of the Federal Capital. Situated in a decent locality at a distance of 10 minutes' walk from the railway station and overlooking the Brickfields Road near the junction at the New Petaling Road, stands, in bold relief, presenting to the on-looker the view of a colossal but picturesque architecture, the monument of the combined efforts of the spirited and enthusiastic members of the Hindu Community of Kuala Lumpur. One of the charming effects of the building is that while it answers the tastes of modern stylish buildings it still retains the graces of Indian architecture. So far as I understand the cost of the entire structure is about \$9,000, say, in our Indian currency in round figures 16,000 Rupees. In front of the building, facing the gateway, a tessellated circular court is made to be used as a flower garden with an ornamental fountain to be put up later on. In front but above the door-way are inscribed in block letters the words "Vivekananda Ashrama." On entering the sacred interior of the auditorium, I found the building was faultlessly executed. A massive staircase ascends to the Reading-Room and from there a well spaced corridor leads to the Shrine Room. On the other side of the Reading-Room is placed the Library of the Institution. The Library contains The Complete Works of the Swami Vivekananda, some of the latest publications of the other Sannyasins of the Ramakrishna Mission, Upanishads, and many other useful books. Coming into the auditorium again I lighted on the gilt inscription in the form of the sun, on the centre of the wall, facing the door-way. Within this gilded orb, is again inscribed the sacred monosyllable "OM" of the Vedas."

We acknowledge with thanks an excellent photo of the beautiful structure of the Ashrama building kindly sent to us by the members.