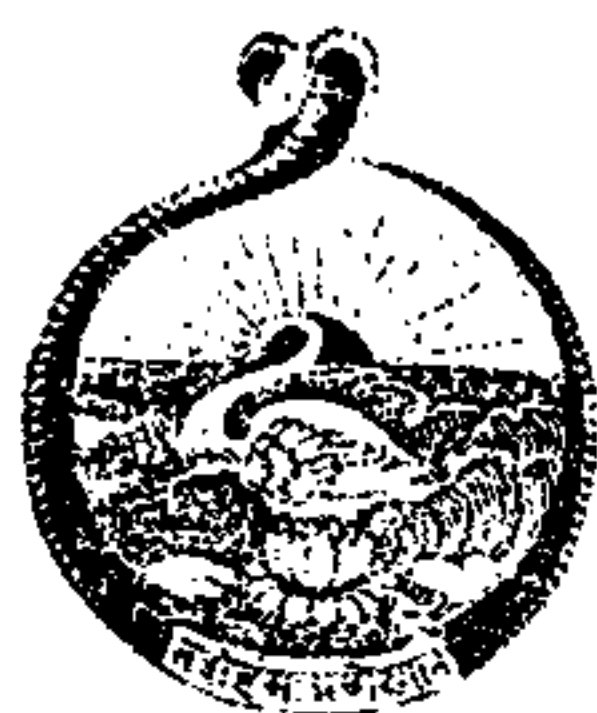


Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 6.

Vol. XVIII, No. 208, NOVEMBER, 1913.

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उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I, iii. 4

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

—Swami Vivekananda.

VOL. XVIII]

NOVEMBER 1913

[No. 208

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

THOUGHTS ON THE VEDAS AND THE UPANISHADS

The Vedic sacrificial altar was the origin of Geometry.

The invocation of the Devas or bright ones was the basis of worship. The idea is that one invoked is helped and helps.

Hymns are not only words of praise but words of power being pronounced with right attitude of mind.

Heavens are only other states of existence with added senses and heightened powers.

All higher bodies also are subject to disintegration as is the physical. Death comes to all forms of bodies in this and other lives. Devas are also mortal and can only give enjoyment.

Behind all Devas there is the Unit Being,—God, as behind this body there is something higher that feels and sees.

The powers of Creation, Preservation and destruction of the Universe, and the attributes such as omnipresence, omniscience and omnipotence, make God of gods.

“Hear ye children of Immortality! Hear ye Devas who live in higher spheres! I have found out a ray beyond all darkness, beyond all doubt. I have found the Ancient One.” The way to this is contained in the Upanishads.

On earth we die. In heaven we die. In the highest heaven we die. It is only when we reach God that we attain life and become immortal.

The Upanishads treat of this alone. Upanishad's is the pure path. Many manners, customs and local allusions cannot be understood to-day. Through them, however, Truth becomes clear. Heavens and Earth are all thrown off in order to come to Light.

The Upanishads declare :

“He the Lord has interpenetrated the Universe. It is all His.”

“He the Omnipresent, the One without a second, the One without a body, pure, the great poet of the Universe whose metre is the suns and stars, giving to each what he deserves,” (To be continued).

OCCASIONAL NOTES

WHAT heroes they were—the ancient Rishis of old! Have we truly understood their culture and their strength? Behold, how they stand out in the national perspective like giants! What thoughts and realisations were theirs! When we see them again, as they are, when we worship them and again comprehend their power, our salvation will be at hand. It is true that we have fallen from our previous high state? Then it can be only because we have closed our eyes to the Living Presence of those Incarnate Ideals of the race.

Is it that the Ramayana still lives and that its heroes do not? Is it true that the Mahabharata still inspires Hinduism and that those who created its enflaming spirit are no longer with us? The question is self-answered,—for were *they* not, *we likewise* would not be. That India is young, expansive and now and forever to come, the custodian of the world's great spiritual inheritance is because the Rishis of old are still in our midst as throbbing and tremendous forces. Their words are unforgettable; their imperishable realisation burns into the very heart of the land. They are with us in the Impersonal Vision and the Supreme Truth. Were this not true, then might we indeed despair.

Let us worship them who came as the Revealers of Dharma; they were at one and the same time the mightiest seers of truth and mightiest nation-makers. Whenever they appear in the Indian experience it is always to be associated with some great national rebirth and spiritual revival. In the very clash of battle, from the very thrones of kings, where strength is most made manifest and where glory and position are greatest—amidst such intense associations we hear the voices

of the Rishis. No weaklings they! Kings trembled before them; and at their word national destinies were changed. Their strength must become our strength, their fearlessness our very own.

And what a righteous national pride is born of the consciousness that it has been from our Motherland that those overwhelming spiritual currents radiated, which again and again have reshaped the religious outlook of humanity! Yes, those high-souled Mahatmas who made the forest their abode, and from whose lips proceeded the Vedas and the Upanishads—to them the whole world is indebted, as is witnessed in the historic influence of India over Asiatic and the most distant European thought. All of those grand men were “like Gods that walked on earth.” They defied everything and stood in fear of nothing.

Do we not see them even at this present time as of old they sat before the sacred fires, steeped in those meditations the fruits whereof have been the contents of our Hindu culture? Do we not see them as they meditated on the Divinity of Man, unmindful of all other pursuits? And many of them were men who had been kings and who for the sake of the Self and Self-realisation, had thrown overboard into the sea of renunciation the powers whereby empires are built up and destroyed, and all the pleasures of the sensuous life. By renunciation of the Old Man—the selfish, battling, passionate, possession-craving animal man about which the world is still trying to erect its *civilisation*—these Mahapurushas gave birth to the New Man who makes universal love, service and acceptance his ideals.

Those Rishis of old knew human experience fully and had made themselves the masters of their own human nature for which reason they were so well enabled to produce the Shastras that form the background of our society. Realising the incomparable value of the religious life they ordained such laws and founded such social institutions as would allow the manifestation of the religious purpose and idea in all the walks of life and in every phase of experience, even the most commonplace.

—

A re-valuation of our culture as well as a restatement thereof became necessary in the latter part of the past century owing to the disorganising effect upon Hinduism of the inflow of foreign social and philosophical standards. This necessity has expressed itself in the struggles and illumination of such extraordinary minds as Sri Ramakrishna and the Swami Vivekananda, that were fit inherently to grapple with the problems and purposes, and turn the tide of the Modern Transition in India. Therefore a combined study of the lives and the teachings of saints like Sri Ramakrishna and saintly patriots like the Swami is imperative. And it is the educated portion of the rising generation that must shoulder the responsibility of a faithful study and a re-interpretation of Hinduism.

—

Unless we have national self-respect how is progress possible! Without this first of all requisites not the slightest force can be roused up for advancing the work of nation-building. And this self-respect must express itself primarily in the individual. For this reason are each and every one of us responsible to our ancestors, to our co-religionists and to posterity for a most studious inquiry into the Dharma we have inherited as our priceless birthright. Ours is the duty to still further enlarge the glorious perspective through which we have learned to regard the whole of life.

Has not life been flung away in the performance of the greatest Sadhanas for the preservation of the Dharma in the past? Does not this thought rouse us from our sinful lethargy? At least shall we not give a little of our time to the study of the Past Realisation of our race and add unto the treasures we have received? Shall we not at least endeavour to gain back our last self-consciousness? All that has come from our modern education has only served to look forward towards the *external*; and in our passivity to it we have almost forgotten that the fundamental realities upon which our national life is founded are altogether *inward* and *inner*. Ours is not a political, or a commercial, or an aggressive civilisation; it is spiritual. And yet because of this, is Hindu civilisation all the more inclusive in its self-adaptation to purely physical and social circumstances. One Ray of that Great Light realised—which is Brahman—is as a mighty sun that radiates energy and vitality into every crevice of the functions of a national consciousness.

—

And the goal of such a spiritual culture is not only its own intensification, but also a propagation of itself in a world-wide form. The brotherhood of man, the identity, in spite of—or better to say, *because* of—the variety of religious beliefs and experiences, the Divinity of Man, the Divinity of real human effort, whatever its character, at realisation, the exaltation of knowledge and the inner life above the senses and the life external,—all these are ideas that have been woven into the pattern of our national culture even before the historic dawn; it is these ideas that are to be intensified and propagated. This is our reform-platform in “home affairs” and in our relation with the outside world.

—

From immemorial time the Dharma has held high the ideals of universal peace among men and of intense individual self-realisation,

We have miscalculated the true purpose of self-realisation, because we have not formulated a true notion of what the Self is. Many of us have as social reformers and national revivalists lost the true perspective because we have failed, in our culpable ignorance of the contents of our own culture, to grasp the essentials of our national life and history. **Back to the Spirit!** Religion is alone true; and yet it is practical. It calls for the pursuit of all forms of thought and action, be these artistic or civic, be they scientific or even mechanical, so long as they lead the human mind from a lesser into a greater understanding of the Real. Even in science, even in art, even in the commonplace phenomena of industrial life one may learn, through experience and righteousness of intent and through work for work's sake and for the sake of Truth, those lesser and yet constantly enlarging visions that in their climax lead unto the Very Highest. As the Swami Vivekananda has said: "Put Brahman into everything!"

Watching over the destinies of our nation are the Saints and Realisations of the Indian Ages. To them be the highest salutation! To them be the highest worship! To Them be Svaha!

THE HARMONY OF NATURAL AND SPIRITUAL SCIENCE.

(Continued from page 189)

To return to the subject proper, it is patent to all that the harmony of natural and spiritual science must lead to a survey of life, infinitely richer and truer than that from which knowledge is gathered at the present time. The whole subject and purpose of education is surely to be affected. It will be seen that education consists, not in scholastic honours but in the manifestation of character; and that in this respect education and religion are really at one. Humanity will be seen to be only one of the many rivers of life that

flow gradually from finiteness and limitations into those richer and wider expanses that lead to That which man has called the Infinite. The whole movement of the universe will be recognised as a spiritual movement; natural evolution will be seen as inclusive of the spiritual purpose and the spirit of All-Nature will be known as Divine.

Of course, in the highest comprehension all knowledge and revelation must be eventually personal experience in order to be final. The natural and the spiritual philosopher may arrive from the most exalted point of view, at an understanding of the real unity of their purpose and the sameness of their revelation. But in the end that which is Truth cannot be only intellectual; it cannot rest on simple agreement of thought-systems. For personality must itself become the vehicle of the Truth; man must be made into the very image and likeness of the Truth. And the process is the making of character. An idea may be *per se* true, but to be *manifestly* true it must have been translated into emotional forms, must be made a possession, or even better said, a form of consciousness. When this is performed, when to the natural philosophy of life is added, in a personal sense of transfiguration, the spiritual psychology as well, then the natural and the spiritual philosopher shall have been made one, not alone in thought, but in life. Instead of a dual, there shall be but one flow of consciousness,—and that, an admixture of all that is real both in the physical and the spiritual orders. To that aim, in one form or another the whole universe is aspiring; to that goal of the oneness of knowledge,—and because of it, the oneness of experience as well,—all religious ideas, and even all scientific ideas, appeal. The character of experience, as it is reaped by each individual, may be divergent, but the object of experience, and therefore of knowledge as well, is one, namely the manifestation of the unit substance in nature,—the Divinity That Is. Natural experience must be realised in all its fulness, and then even in the midst of it the flow of a higher order may be detected. Selflessness even in the midst of selfishness, unity even in the midst of a seemingly hopeless variety, and a true all-embracing harmony even in the midst of conflicting differences, are phenomena which a true study of life will lay bare. The perfection of these richer

elements reached by the discarding of the poorer elements in nature and experience is the very object to which the awakening soul aspires. In the end all points of view shall be seen as so many rays of One Effulgent Sun of Thought.

Science tends towards the discovery of some all-inclusive unity; religion already declares such a Unity to exist. Why then should differences be emphasised! The discovery of this Unity has also a moral side, not as yet evident to the natural philosophers. For, if it is found that each individual is psychologically at union with the whole ocean of consciousness, even as his body is but one point of condensation in an ocean of substance, all the weakness and limitations of character that now exist by reason of the thought of separateness shall be overcome, and in each form of life and in each modification of consciousness, the Seer will recognise the One Spirit. Now the form and the modification are alone taken into account. Then these will be considered from a relative point of view. That which shall stand forth as Real shall be That which is One, That which is present everywhere under all conditions and in all forms. Then, That will be recognised as subsisting eternally under all the varying aspects of duration. Then, the moral value will outbalance the purely intellectual or physical value. Then, indeed, mankind and the whole universe shall be made one. Else what is the meaning of the scientific discovery of the unity of all nature and of the unity of all form and consciousness? It must be moral. It must personally affect, in some overwhelming manner of transformation, the individual who has accepted this knowledge as final. The natural philosopher shall then become the spiritual philosopher; and the spiritual philosopher, having overcome the abstract point of view, shall then see That which he has called God or Spirit present in Nature and in all its varied forms. He will become pantheist, as indeed will the natural philosopher.

The moral contained in this treatise is, that differences are the only devils that exist. It is emphasised difference that has kept man from man, and nation from nation. Fortunately, even material knowledge is now undermining this sense of difference. Therefore, one cannot help exclaiming,

"Blessed, blessed science!" The moral point of view is the main issue in all knowledge. Otherwise all discovery is child's play and purely worldly. It cannot have any real meaning in the movement of human experience that changes man from a brute to a god. Science has its mechanical values, but it has also its moral appeal; and it is the latter which has been almost entirely overlooked. If the spiritual philosopher makes a true inquiry into the nature of natural revelation he will see reflected the mighty message of the Spirit. Dealing with details one is likely to overlook generalities. Concerned with isolated points of view one may forget their syntheses. That is the whole trouble between the natural and the spiritual scientist. Moving in their own worlds they fail to see the points of contact. But for true progress, for true scientific culture, whether material or spiritual, their ultimate harmony must be borne in mind. In the final summing up of things it will be seen that, after all, the terms "Matter" and "Spirit," "Natural" and "Spiritual" are interchangeable, for what is naturally true is spiritually true, and vice versa. Reconciliation between opposing views is the one thing needed. Then, spiritual science shall be seen to have a place amid the very flux of worldly life in the reshaping of human life and in the re-organisation of civic and international ethics. Now it is only the discoveries of natural science that affect mankind; but the time is almost at hand when spiritual discoveries shall be found to have a powerful influence in human affairs. The thought of unity is ultimately spiritual; and this thought, drifting into the general body of humanity, is affecting the whole burden of international relationships. The Brotherhood of Man is now the leading ideal. Although it may not have been realised as fully as is desired, still it exists as some mighty force overshadowing the thought and purposes of mankind. That is the ideal, and the moral aim therein is that ultimately peace will reign the world throughout. All life will be respected, and the taking of even the meanest form of life will be regarded as criminal.

Natural science has held sway for more than a century almost exclusively. Now a change is being wrought; spirituality is being seen as some centralising and unit power to affect the thought and work of man eventually in all its aspects.

Through a still further spiritualisation of ethics, race divisions will be swallowed up, the sense of culture will replace the sense of swinish greed for possession and the whole world will be made one. And beyond even the consideration of humanity, the spiritual science shall affect the beasts of the field and the very blades of grass, for, saturated with the consciousness that Divinity is everywhere, each branch of natural science shall be looked upon as a method for the development of a truly religious culture, and the lowliest form of life be respected as a brother on that path which leads unto the Highest. Verily, God shall be put into all the works of man.

Charles Anthony Andrews.

GOD.

LUCY A. ROSE MALLORY.

God is the goodness of the good ;

The glory of the great !

God is the beauty of the soul

And its entire estate !

God is the justice of the just ;

The wisdom of the wise ;

The knowledge of the knowing one ;

The life that never dies !

God is the power of the strong ;

The courage of the brave ;

The victory of the conqueror ;

The freedom of the slave !

God is the love of loving ones ;

The crown of every goal ;

The virtue of the pure in heart ;

The wholeness of the whole !

God is the light that ever shines ;

The majesty of might ;

The meekness of humility ;

The righteousness of right !

God is the splendour of the stars ;

The music of the spheres ;

The breath of flowers, the glow of suns ;

The endlessness of years !

God is the ocean limitless,

That doth all springs supply !

God is the "I Am that I Am,"

The self of every I !

—The World's Advanced Thought.

IN THE HOURS OF MEDITATION

XXVIII.

The Guru spoke :

"Make no plans ; it is only the worldly-minded that plan. Be independent of circumstance ; make uncertainty thy certainty and live in strict accordance with the Sannyasin's vows. Why pay any heed to what the morrow may bring? Live the present as thou dost find it and in the noblest. Associate the name of thy Beloved One with each single circumstance of thy past, present or future experiences. Thus they will be spiritualised. Regard them as thou wouldst study paintings on the wall. The subjects they represent may be tragic, commonplace or fascinating ; be thou only the critic. Be they good or evil, know that the Self in thee doth stand apart from all experiences.

"And as for organisations, appreciate their usefulness, the greatness of the ideas they embody, but remain thou unidentified. The religious life is purely personal and subjective. It may be born in a church but it must out-live it. Through law beyond law is the path of realisation. Know that and be free. Carry on work as it doth come to thee and be independent therein. If there must be organisation, let it be the organisation of ideas ; but never labour for the extension of a purely organised form. No organisation can save thee ; thou must save thyself. Generally speaking, organisations, however spiritual and unsectarian their intent, degenerate into worldliness. Beware of any *churchianity*. Keep aloof from any dogmatism and fanaticism. Be all-inclusive.

"Be always true and loyal to the source from which thou hast received thy inspiration. Have faith and love ; have hope and be patient. All these veils of illusion shall be soon rent asunder for thee, and thou shalt behold me, thy Beloved One, in my true nature. Be not bound down by my personality,

or rather thy notion of it. I am not that which was in earth life associated, like thine own personality, with limitation and human weakness. That personality I *assumed*; my real nature is That which *inspired* my teaching there. Know me as I am, not as I was. Know me subjectively as thy self and then thou shalt see the Self in all; then all sense of limitations and manifoldness will have no power over thee. *I am not external*; I dwell within the Innermost. I live in thy thought; I am with thee in thy aspiration. Space and time relations have no power over the Soul, and cannot stand in the way of Spiritual communion. I am thy Antaryamin. Know me as such; and whether thou art born a myriad years apart from me, whether even at death the separating veils are not destroyed, that matters not. In Love and in Realisation there are no barriers. I may even have *med* that thou shouldst labour and exist phenomenally apart from me; but I see through the veils, even though thou dost not. I am present eternally with thee whether thou art aware or not. The time shall come, however, when thou shalt be made aware. The tusks of the elephant having gone outward, never turn inwards; even so the love and insight of the Guru, having been once bestowed, have been bestowed forever.

“By having become my servant thou hast enfringed thyself. Thy liberation is in very ratio to thy service unto me. And know, that though thou dost labour for me, more precious in mine eyes than thy labour in my cause is the love and fidelity thou dost bear for me. The universe is infinite and time is eternal, but I am always at thy beck and call.”

“Thou standest in need of no forms; it is the monastic spirit, not the monastic garb, that is of importance, and the true Sannyas is the Vidyat-Sannyas,—the Sannyas which is conterminous with illumined Insight. Let thy name be that of one striving for the goal. There is infinite development in the monastic

life. The form is nothing; the life is everything.

“Be like Indra in thy strength. Be like the Himalayas in thy steadfastness. Above all be selfless, and hold communion with thy Self. Let thy Mantram be my Name. Let thy Yoga be the union of thy soul with mine, thy Realisation be the conscious knowledge, that in the heart of things I and thou are ever One. Distinction is death; Sameness is Life.

“Thou hast heard my Voice; thou hast received my teaching; now obey implicitly; love infinitely; work selflessly. Be thou my instrument; let thy very *personality* be mine. Say, ‘Shivoham! Shivoham!’ ‘I am He! I am He!’

“This whole universe is Brahman; that which is alike the Brahman in thee and in me,—Seek that Brahman, realise that Brahman in thyself and in all as the One Absolute Existence, Knowledge and Bliss, and be free, be free!”

(To be concluded).

A SONG OF RAMAPRASAD

Thou knowest naught of cultivation O my foolish mind, behold!

The human field is fallow left, might yield to tillage crops of gold!

With Kali's Name do hedge it round, no harm the harvest shall approach:

'Tis Muktakeshi's lasting fence where Death-god never dares encroach.

To-day, or lapse a hundred years, thou canst not but forfeit thy right,

In fee thou hold'st it here and now, the harvest reap as far thy might.

Do sow the seed the Guru gave and water it with love divine,

Alone, O mind, if thou dost fear, let Ramaprasad with thee combine.

—Translated by Brahmachari N.

FROM THE PSALMS OF TAYUMANA

SWAMI.—VI.

“ O LORD OF GRACE ! ”

I.

Unqualified and Unconditioned One !
 O Taintless One, without a hold, Unknown !
 Thou Absolute and Formless One, Alone,
 Unruffled, Speechless ‘ yond the dual set !
 Eternal, Free, Supreme, transcending all,
 O Thou that fill’st all space ! Ev’r Blissful One !
 O Wisdom’s Lord ! O Thou The Good ! O Love !
 O Thou Dispenser of Good ! O Lord of All !
 Deign me to think unceasing still of Thee,
 O Wondrous One beyond the known ! Advaita’s
 Truth !

The Abundant Bliss of selfless lovers Thine !
 O Teacher seated ‘neath the Banyan-tree,
 That doth set forth so clear and yet so true
 The constant self-realisation’s life !
 O Lord of Grace that doth the Blissful Dance
 In the Hall of Wisdom that transcends all thought !

II.

The el’ments five, th’ external instruments,
 Organs of action and perception too,
 Th’ essential el’ments (a) that combine and grow,
 The mind and all its forms, the Tattvas pure,
 The categories ninety-six and all,
 Were merged in Pure Expanse, soon as I grasped
 The Word Thou taught’st as Silent Teacher mine ;
 Then rose The All-Pervading Sea of Bliss,
 What shall I say ! O Wondrous Sight ! O Love !
 That nev’r forsakes the high-souled lovers all
 That swerve not from the path of Grace indeed
 And sing Thy Praise in full melodious strains
 And melt and pine with prostrate limbs and stand
 With joined palms and overflowing eyes,
 O Lord of Grace that doth the Blissful Dance (b)
 In the Hall of Wisdom (c) that transcends all
 thought !

III.

All are Thy slaves ; all things, all deeds are Thine ;
 Thou dost pervade this all, and thus Thy name
 The Vedas all proclaim ; thus too declare

(a) The Tanmatras.

(b) Ananda Nritya.

(c) Chit Sabha.

The Speechless Wise, so clear, for common good :
 This is indeed the way that is revealed
 By Teachers that excel, and nothing else ;
 This do I know, and failing yet to live
 This life in peace, have I become what I’m :
 But yet Thine is the Grace that made me thus ;
 Thus hast Thou taught me too, this learned fool,
 And but in Thee where shall I seek refuge,
 O Lord of Grace that doth the Blissful Dance
 In the Hall of Wisdom that transcends all thought !

IV.

Is mine the creed of those deluded ones
 Who see but darkness in the light of day ?
 Though Thou hast taught so sure, with a word of
 Thine,
 Th’ Expanse Supreme that runs through all un-
 marred,
 Wherev’r we see ; yet have I strayed away
 And like the children that do build in sport
 Their tiny house and cook and eat of sand,
 So do I pine away in ignorance
 Not knowing to control th’ intruding mind
 And rest in ease without the ‘ I ’ and ‘ Thou ’
 Biding in Wisdom and the Law of Good.
 When shall Thy Grace descend on me as mine ?
 O Lord of Grace that doth the Blissful Dance
 In the Hall of Wisdom that transcends all thought !

V.

’Tis true, no doubt, Thou dost reveal as true
 All Truths whatev’r, abiding in the heart
 Of Truthful Ones that swerve not from the Truth :
 But dwelling in this utter lying heart
 That clings to lies and knows not aught of Truth.
 Thou madest me to speak full many a lie
 That none can know as such : What can I do !
 Thou Teacher of the bluish neck erect !
 O Vishnu’s Form, the Lord of Wisdom Thou !
 O Teacher Brahm that doth the Vedas teach
 On Lotus Seat ! O Teach’r of ev’ry creed !
 O Teacher, Thou, that doth with love inspire
 The heart of lovers Thine, who hold to Thee !
 O Lord of Grace that doth the Blissful Dance
 In the Hall of Wisdom that transcends all thought !

VI.

No proper worship have I done to Thee,
 For in the flow’rs that I do seek for Thee
 Thou dost abide, and so my mind doth shrink
 To pluck the dewy blooms, and yet besides,

I do feel shy to lift my hands and pray
 For Thou dost bide in me. Whenev'r I bow,
 'Tis done by half; how can I bow to Thee!
 O Space! O el'ments five! O Vibrant Form!
 O Scripture Thou! O End of Scriptures vast!
 O Love Supreme! O Seed that grows therein!
 O Sprouting Seed! O Thou mine eye! O Thought!
 O Thou my Reason! O the Sciences all!
 O Essence of the Peace! The Goal of all!
 O Lord of Grace that doth the Blissful Dance
 In the Hall of Wisdom that transcends all thought!

VII.

The Vedic lore declares the Eternal Truth—
 Whatev'r one thinks that doth he get indeed;
 So those in constant contemplation rapt
 Think not of death, though living in this world:
 But this is not for those who know not mind,
 For ev'n if taught it causes endless strife.
 Divine Markanda, Suka, sages all—
 Are they not then Eternal Perfect Souls?
 O Lord that art worshipped by Indra too,
 The gods like Brahm and Vedic Rishis all,
 Th' Unnumbered Lords of hosts, the Siddhas nine,
 The Sun and Moon, Gandharvas, Kinnaras,
 And others all besides, with clasped hands!
 O Lord of Grace that doth the Blissful Dance
 In the Hall of Wisdom that transcends all thought!

VIII.

I've sacrificed the skipping lamb of mind,
 No more shall Karmas, evil spirits, disturb;
 With love of mine Thy slave I do still bathe
 The Full Serene 'transparent Form of Thine,
 My soul's Thy abode, my life the offering,
 The soaring mind Thy light and incense too:
 This worship mine, not once but all day long
 Do I give unto Thee. Grant me Thy Grace,
 Thou mass of Nectar drawn from Holy Books!
 Transparent Honey Thou! O Sugar Sweet!
 The Essence of delicious juices all!
 Thou Bliss that doth not pall! O Friend of mine,
 That step by step doth manifest itself
 Uniting with lying heart of mine!
 O Lord of Grace that doth the Blissful Dance
 In the Hall of Wisdom that transcends all thought!

IX.

With with'ring frame and melting bones besides,
 With swollen eyes in welling streams of tears
 Intent on Thee, the Peerless Friend of Souls,

Like to a pin by a magnet drawn so close,
 Shiv'ring within with palpitating heart
 Thy lovers sing and dance and jump for joy,
 Their moony face lit up by beaming smile.
 And with repeated shouts of joy they rise
 And clasp their lotus hands outstretched and hail
 "O Heav'n! O Rain of Bliss that thence descends!
 O Inundation of the show'r of bliss!"
 To such as these that overflow with love,
 As if the sea had flood-gates opened wide,
 Thou 'rt nigh: but not for stony hearts like mine,
 O Lord of Grace that doth the Blissful Dance
 In the Hall of Wisdom that transcends all thought!

X.

The truly wise who know whatev'r is here
 Hereafter holds as well, do good to all
 And keep their word and utter naught untrue;
 They feel for all and kill not aught that lives,
 Full well have they attained their hearts' desires,
 Thou Witness dwelling in their inmost thoughts.
 Grant me all bliss like the celestial trees,
 O Winged Lion (*d*) that doth subdue the lion
 Of Karmas mine that come and spring on me!
 O Sun that doth dispel the gloom of soul!
 O Ship that doth traverse the Space of Grace
 To cross the flood of man's limitless greed
 And help my humble self to reach the shore!
 O Lord of Grace that doth the Blissful Dance
 In the Hall of Wisdom that transcends all thought!

—A. K.

(*d*) Sharabha, the fabled bird resembling the lion
 but with wings and proboscis.

SANTA CLARA

THOSE who have read that scholarly and in-
 spiring book "The Life of St. Francis of
 Assisi" by Paul Sabatier, have found there-
 in a chapter devoted to Santa Clara, and every now
 and then in those charming pages has got a
 glimpse of that heroic woman, and the place she
 filled in the life of the great Saint.

And whenever we think of St. Francis, we like to
 follow him on his little excursions to St. Damian.
 For there we are sure that troubled and turbulent
 heart will meet with the sympathy and love of

which every great soul at times stands so much in need.

Clara, his first and foremost spiritual daughter, had fully caught the spirit of which St. Francis was the interpretation, and none seems to have so perfectly understood St. Francis in his aim as did this young woman. In her ears he could pour out his overflowing heart, to her he could confide his innermost feelings, his hopes and his disappointments.

Clara always patient, always loving, supporting, counselling, planning with him, joining in his songs, never losing faith, acted like balm on that often lacerated heart. Gentle and strong, active and peaceful, strict in following the simple rules which the Saint had laid down for her, Clara, always obedient, was to him like a haven of rest. At her retreat Francis received his highest inspirations; in her presence he wrote the "Canticle of the Sun"; at St. Damian he passed the sweetest moments of his life, and from thence he went forth on his mission filled with new hope and courage and strength. Fr. Thomas of Celano has left us a minute account of Clara's life* from her childhood. He tells us that she was of noble birth, brought up in affluence, and that she was a girl of great purity and noble mind. It was her great pleasure, out of the abundance of her house to supply the poor, who in her native city of Assisi were but too numerous. And in order that her sacrifice might be more pleasing to God she deprived her own little body of delicacies and secretly sending them out by messengers, relieved the hunger of the orphans. She practised austerities and when her family wished her to make a noble alliance, she in nowise acquiesced, but feigning to postpone earthly espousals, commended her virginity to God.

Even from her childhood Clara's heart was drawn towards God. But when she heard of the blessed Francis who renouncing wealth and honour had vowed in poverty to follow Jesus Christ, the divine spark in her young heart began to glow and she could not rest till she had met and spoken with the Saint. Then she heard from his own lips

the story of Francis's conversion; how the Lord had spoken to him from the Cross and how He had called him to follow in His footsteps. And her pure and simple heart could think of nought else after that.

And so she contrived many a meeting with the Saint and every time the glow in her heart became more intense, until it burst forth in a flame consuming every thought except an unspeakable yearning to know the Master and to become His even like St. Francis. And so it happened that a glimpse of heavenly joy was opened up to her and the world seemed but a small price where the espousal with the Great Being was to be gained. She now committed herself to the guidance of Francis, considering him to be, after God, the director of her steps. She decided to leave behind a world of trivialities and to follow Francis in a life of poverty, love and service. And great was the joy of Francis when the young maiden revealed to him her wish, and filled with tenderness he blessed her.

St. Francis consented to initiate her into his Order and he decided that Clara should secretly leave her home. And on the night of Palm Sunday in the year 1112, Clara then 18 years old made her escape and joined the friars.

She was received with great joy, the friars with candles in their hands going out to meet the young bride of Christ. Mass was begun and before the same altar where Francis, three years before, had heard the call of Jesus, Clara vowed to conform her life to the teachings of Christ. And Francis, after cutting off her hair, gave her the veil. Francis then took her to a house of the Benedictine Nuns where provisionally she was to remain.

The next morning Clara's father with some relatives came to take her back to his castle. They abused and supplicated, but Clara laying hold of the altar-cloth refused to follow, declaring that nothing would induce her to retrace the step she had taken. She was immovable and the thought of carrying her off by main force had to be abandoned.

Shortly after she went to the convent of Sant-Angelo in Panss and there her younger sister Agnes, only fourteen years old, joined her and was received into the Order.

* See English translation by Fr. Paschal Robinson, from which as well as from Sabatier's book, the writer has freely quoted, omitting quotation marks.

Her father, this time, was terribly enraged and invading the convent with some of his kindred dragged Agnes away. But the child remained firm, meeting blows and abuse without wavering, till she fainted. Her body became then suddenly so heavy that they could not lift it and she was left outside in the fields. Clara, who had been praying for the deliverance of her sister, ran out and carried her back into the house.

Francis now looked for another retreat for the sisters and he installed them in the chapel of St. Damian. In this sanctuary, repaired by Francis's own hands, at the feet of this crucifix which had spoken to him, Clara was henceforth to pray. In this humble and barren retreat she passed the rest of her life. There, she established the Order of the Poor Sisters.

Clara employed herself in spinning thread for the altar-cloths, and corporals which the Brothers distributed among the poor churches of the district; she nursed the sick whom Francis sent to her and she served the neophytes who joined her.

St. Francis and the Brothers supplied the little cloister with what was needed by labour and begging alms, and the Sisters in return worked and rendered to the Brothers the services of which they were capable. Some of the friars were appointed to take care of the Sisters. They built themselves huts beside the Chapel and the relation between the Brothers and Sisters was full of freedom and charm. In this Clara found great delight and often she begged that one of the Brothers might come to preach to them.

The Pope however was much annoyed at this state of affairs and he forbade, under the severest penalty, that any friar should go to St. Damian without his express permission. Clara became indignant. "Go," she said to the few friars attached to her monastery, thanking them for their services, "since they deprive us of those who dispense to us spiritual bread, we will not have those who provide for us our material bread." And the Pope was obliged to withdraw his prohibition.

And so St. Clara and her companions continued to enjoy the frequent visits of St. Francis and the friars. And these true and holy men felt themselves at home there at the little hermitage, the

abode of poverty and love. It was a sweet and simple relation which gave them a holy joy. It remained so until Clara's death. She survived Francis twenty-seven years and then she expired in the arms of some of Francis's first companions—men who had devoted their lives to the same ideal as she.

Clara's whole life may be summed up in a daily struggle for the defence of the Franciscan idea. And this she did with a holy and intense heroism as her conscience dictated her. It was no easy task, for it meant a constant struggle against the highest church authorities. Clara insisted on possessing nothing, but the Pope was untiring in pointing out to her that it was impossible for women to live and possess nothing, and she was constantly pressed to accept certain properties which would yield an income to her and her Sisters. "And," said the Pope, "if your vow prevents you from accepting, we will relieve you from the vow." "Holy Father," replied the Franciscan Sister, "absolve me from my sins, but I have no desire for a dispensation from following Christ."

Perhaps she had foreseen the difficulties which she was to meet, for under the pontificate of Innocent III she had obtained a grant of the privilege of poverty. The Pope was so much surprised at such a request that he desired to write with his own hands the opening lines of this patent, the like of which had never been asked for at the court of Rome.

And so we find Clara constantly defending the highest ideals which St. Francis had instilled in her. And during his lifetime Francis repeatedly came to this young woman, twelve years his junior, for advice and consolation.

St. Clara is known as the handmaiden of Christ, but she who called herself "The little flower of the blessed Francis," will be to the Eastern mind most dear, as the great disciple of him, who imitated Christ so well.

Sabatier in his charming and penetrating way, will read in Francis's heart another strophe to the Canticle of the Creatures:

Be praised, Lord, for Sister Clara; Thou
hast made her silent, active, and sagacious,
and by her Thy light shines in our hearts.

—Gurudas.

GLEANINGS

(Collected by a Seeker)

Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could He show us the way and the power of Truth. If a career so great and good as that of Jesus could not avert a fellow's fate, lesser apostles of Truth may endure brutality without murmuring, rejoicing to enter into fellowship with Him, through the triumphal arch of Truth and Love.—Mary Baker Eddy.

* * *

Conversion does not alter, but only reveals a man's spiritual obligations and position; it puts him into no divine kingdom where he was not already. He stands in the same universe in which he stood before, only the scales have fallen from his eyes.—James Martineau.

* * *

Great efforts from great motives is the best definition of a happy life.—Channing.

* * *

Do not trouble about results or be anxious as to the future, but be troubled about personal shortcomings and be anxious to remove them; for know this simple truth, wrong does not result from right and a good present cannot give birth to a bad future. You are the custodian of your deeds but not of the results which flow from them. The deeds of to-day bring the happiness or sorrow of to-morrow. Be therefore concerned about what you think and do, rather than about what may or may not come to you: for he whose deeds are good does not concern himself about results and is free from fear of future ills.—James Allen.

* * *

“Descartes embodied his rules for practical life in four maxims; one to submit himself to the laws and religion in which he was brought up; another to act on all those occasions which call for actions promptly and according to the best of his judgment and to abide the result without repining;—the third to seek happiness in limiting the desires rather than in attempting to satisfy them; while

the last, to make the search after truth the business of his life.”

* * *

When once you have conceived and determined your mission within your own soul let nought arrest your steps. Fulfil it with all your strength; fulfil it whether blest by love or visited by hate, whether strengthened by association with others, or in that sad solitude that always almost surrounds the martyrs of thought.

The path is clear before you; you are cowards, unfaithful to your own future, if, in spite of sorrows and delusions, you do not pursue to the end.

—Mazzini.

* * *

I enjoy weeping, I enjoy my despair; I enjoy being exasperated and sad. I feel as if there were so many diversions. I cry, I grieve at the same time I am pleased—no, not exactly that—I know not how to express it. But everything in life pleases me, and in the midst of my prayers for happiness, I find myself happy at being miserable. It is not I who undergo all this—my body weeps and cries; but something inside of me which is above me is glad of it all.—Marie Bashkirtseff.

* * *

I have never had any revelations through anæsthetics, but a kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repeating my own name to myself, silently, till all at once, as it were, out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away in boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words—when death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction but the only true life. I am ashamed of my feeble description, Have I not said, the state is beyond words.

—Tennyson.

REVIEWS

Mahanirvana Tantra or the "*Tantra of the Great Liberation.*" Translated from the Sanskrit with Introduction and Commentary by Arthur Avalon and published by Messrs. Luzac & Co., 46 Great Russell Street, London, W. C. Size 9 by 6 inches. To be had of Messrs. Thacker Spink & Co., Calcutta. Price Rs. 8.

It is with much pleasure that we have perused this excellent publication. Our first impression was one of amazement and delight. As all students of the Shastras are aware, the Mahanirvana Tantra is one of the most important of Hindu philosophical works combined with elaborate ritualism, and its translation, therefore, by a European, involved, certainly, a prodigious amount of study, sympathy and real understanding. The book is huge, containing, as it does, 359 pages of actual translation and no less than 146 pages of introductory matter for the benefit of such readers as are unfamiliar with the ideas, terms, symbols and the mythology and ritual of Hinduism that are prevalent in the Tantras.

Of the Introduction alone, it may be said that for its lucidity, conciseness, directness and for its depth of penetration and insight it may by itself claim to be a standard work on the much abused Tantras, and the author would have rendered Hinduism indebted if he had done nothing else. It is a powerful literary and philosophical production and covers a wide field, touching, indeed, the particular and the universal aspects of Hindu religion and its practices. After carefully going through the Introduction, an unbiased reader will be sure to find out how ridiculously misrepresented have been the Tantric principles and practices.

To the average reader unacquainted with the general outlines of its beliefs, it may be stated that the chief Ideal of the Tantric worship is the Divine Motherhood and that its ritual is replete with the Sadhanas to see the Divine even through sense encumbrances, directing and spiritualising the natural tendencies by means of proper control. Sakti is worshipped as the Brahman revealed in its Mother aspect. She is described with attributes both of the qualified and of the Unconditioned Brahman. Though Vedic teaching recognises in general the Divinity of all beings, the Tantra is the only scripture which lays particular stress on the Divinity of Woman, and enjoins its followers to look upon every woman as the embodiment of the Divine Mother of the Universe. Tantra prescribes special Sadhanas or practices of its own for the attainment of that which is the ultimate and common end of all Shastras. Though one may not countenance some of its Sadhanas as

being too hazardous and difficult of practice in their true spirit, and as such it is like playing with fire, one must admit that its ultimate goal is the same as that of the Advaita Vedanta. The highest form of worship, according to the Tantras, is that in which there is neither worshipper nor worship, neither Yoga nor Puja, nor other ritual or process of Sadhana. It is Brahma-bhava or realisation of the Advaita Truth that the Supreme Soul and the individual soul are one and that everything is Brahman. Thus the enlightened Tantric, like the Advaitin, "sees no difference between mud and sandal, friend and foe, a dwelling-house and the cremation-ground."

Like all Tantric Shastras, the Mahanirvana Tantra consists of a series of conversations, between Mahadeva and His Consort, the Divine Mother, in their Kailasa abode. These conversations include each and every subject of religious idea, ritualism, worship and social, civic, public and kingly duties; and, it may be said, pervade the entire field of a Hindu's life, divided as it is into four Ashramas. There are discussions, concerning the very highest Truth, that of the Parabrahman and also concerning the ideals, forms and varied possible realisations of the Sannyasin life according to the Tantric doctrine or Kulachara, which advocates the Sannyas Ashrama only after the other three stages of Hindu social life have been fulfilled. It contains, as the reader will find, a profound system of social law, which tallies admirably with our present Hindu orthodoxy and shows whence the latter may in all probability have been derived; it contains also passages that explain the ideals of Tantricism, showing the rationale of this faith, and other passages that are incomparable as glowing definitions of the highest religious ideas. It shows also how by a process of gradual development in thought and worship, the Personal Divinity and the objective ritual were transformed into the Ideal and worship of the Highest Impersonal Truth.

Of course, it is not within the province of a reviewer to enter into a lengthy description of the contents of this Tantra; it suffices to state that it is the repository of the gems of highest wisdom, both secular and spiritual. There are in it many luminous and exquisite passages, full of poetry and insight, that are well worth a perusal if only from an academic interest. Though we may not feel that the rites and ceremonies and theology of the Tantra are, as according to its own statement, the *one* and *only* path in the Kali Yuga, we recommend this great work to the careful consideration and study of all lovers of Hinduism.

It must be said that the erudite author, a Judge of the Calcutta High Court, who remains content to be known by his nom-de-plume of Arthur Avalon, well deserves the title of Pandit for his

remarkable Sanskrit scholarship and for his thoroughly Hinduised outlook on and true understanding of one of the most abstruse branches of Hindu thought like the Mantra-tatwas. He has sustained a burning interest and vividly poetic interpretation throughout his entire work. The foot-notes form a running commentary as it were, on the Texts, and the author leaves no difficulty, either of Terminology or of idea, unexplained. As for that delicate matter the question of the accurate translating and rendering of the Sanskrit Text in English, we have seen, in numerous instances, what time and faithful devotion to the subject the author has employed. He has succeeded in his difficult enterprise and we have no hesitation in saying that it is a unique and important production, recommendable to library and university committees and to seekers of rare and yet perfect translations of Hindu Scriptures.

Hymns to the Goddess. Translated from the Sanskrit by Arthur and Ellen Avalon and published by Messrs. Luzac & Co., London. Size 9 by 6 inches. Pp. xii+180. To be had of Messrs. Thacker Spink & Co., Calcutta. Price. Rs. 3.

Complementary to the book reviewed above, we have received this excellent work produced conjointly by the same author and Ellen Avalon. It is a translation of various hymns, selected judiciously and with a view to interpret and bring out the beauties of Devi-worship, from the Tantras, Puranas, Mahabharata and Sankaracharya. As in the book reviewed previously, the same comment must be made in regard to the present work. We have rarely come across such an illuminating exposition and a masterly vindication of the underlying ideas and principles of Devi-worship, within a short space as is done in the Preface and Introduction. Brahman and Sakti, as Mr. Avalon rightly points out, are not two different entities but in fact one; they are as inseparable as fire and its heat. Sakti is Brahman revealed in its Mother aspect as creatrix and nourisher of the worlds. "She is the great Mother (Ambica) sprung from the sacrificial heart of the fire of the Grand Consciousness (*Chit*)."
She is one and the many, as it were, but one moon reflected in countless waters. She assumes endless forms and is withal formless. "All the diversity of Her forms," as is beautifully put by the author, "is but the infinite manifestations of the flowering beauty of the One Supreme Life—a doctrine which is nowhere else taught with greater wealth of illustration than in the Shakta Shastras and Tantras." The true Sakta must realise his unity with Her, must go beyond all forms and *Gunas*, and realise that the Supreme Sakti is Pure Intelligence and is his very Self and the Self of all beings in the universe.

The many translated hymns to the Devi are introduced with the famous "Hymn to Kalabhairava" of Sankaracharya; and of this, as well as of all the others, it may be said that they are remarkably faithful and truly poetic renderings. Apart from their devotional merit to the Sadhakas, no one can fail to appreciate, as the author says, "the mingled tenderness and splendour of these Hymns, even in a translation which cannot produce the majesty of the Sanskrit Slokas of the Tantra and Purana, or the rhyme and sweet lilting rhythms of Shankara." We congratulate Mr. Avalon, to whom sole credit must be given for the translation of the major number of the hymns, on the success of his undertaking.

The hymns selected are some of the most imaginative and beautiful of all the songs to the Divine Mother; and the possession of this book by any worshipper of God through the sweet relationship of Mother will prove a real joy and source of inspiration. The authors have been impelled to their task by an ardent sympathy for Hinduism and the universal aspects of Truth it represents. They have mastered that sense of religious universality which is so necessary for a classic interpretation of the unique ideas and emotions in the Hindu religion. In conclusion, we have only this much to say that it would have left nothing undesired if the original texts of the hymns were given in Devanagari character for the benefit of the Indian readers, and as the authors contemplate the compiling of a second volume of hymns to which we look forward with much anticipation, we hope this suggestion is not too late to be carried out.

THE ADVAITA ASHRAMA

MAYAVATI, HIMALAYAS

(A Report of work from 1899 to 1910)

"IN Whom is the Universe, Who is in the Universe, Who is the Universe; in Whom is the Soul, Who is in the Soul, Who is the soul of man; Knowing Him—and therefore the Universe as our Self, alone extinguishes all fear, brings an end to misery and leads to infinite Freedom. Wherever there has been expansion in love or progress in the well-being of individuals or numbers, it has been through the perception, realisation and the practicalisation of the Eternal Truth,—THE ONENESS OF ALL BEINGS. 'Dependence is misery. Independence is happiness.' The Advaita is the only system which gives unto man complete possession of himself, takes off all dependence and its associated superstitions, thus making us brave

to suffer, brave to do, and in the long run attain to Absolute Freedom.

Hitherto it has not been possible to preach this noble Truth entirely free from the settings of dualistic weakness; this alone, we are convinced, explains why it has not been more operative and useful to mankind at large."

To give this ONE TRUTH a freer and fuller scope in elevating the lives of individuals and leavening the mass of mankind, the Advaita Ashrama was started on the 19th of March 1899 on the Himalayan heights, the land of its first expiration, with the fullest approval and under the guidance of the Swami Vivekananda. The Ashrama was founded by Mr. and Mrs. J. H. Sevier with the co-operation of Swami Swarupananda, its first President, and has ever since been conducted by the Brotherhood founded by the Swami Vivekananda.

Here it is hoped to keep Advaita free from all superstitions and weakening contaminations. Here is taught and practised nothing but the Doctrine of Unity, pure and simple as taught by the Swami Vivekananda; and though in entire sympathy with all other systems, this Ashrama is dedicated to Advaita and Advaita alone.

In furtherance of the above objects of the Ashrama, its activities are directed to three general heads: Propaganda, Educational and Charitable Works.

I. PROPAGANDA WORK.

(a) *By the training of members as workers and teachers*:—Those who giving up all private concerns desire to devote themselves exclusively to self-improvement and the furtherance of the objects of the Ashrama are admitted as inmates and trained to be workers and teachers. The inmates are allotted such works at the Ashrama, manual and intellectual, as they are fitted to do, or capable of doing.

This helping in the general work of the Ashrama, practised in the spirit of Karma Yoga, takes up 5 or 6 hours daily. For the rest of the day the members are free to practise self-improvement by private and class study, meditation and Japam. Classes are held on Western and Eastern philosophy, the former in English, and the latter in English, Sanskrit or Bengali, as is convenient. Manual labour includes Press work, agriculture and gardening, and the supervision of other outdoor works. No external worship of images, pictures etc., or any religious ceremony or ritual except Viraja Homa, is allowed. Since the time of the inception of the Ashrama up to the end of 1910, 32 workers were admitted in all; out of which 12 were unsuccessful in continuing the life of renunciation or were unsuitable and thus left. Out of the remainder 6 are at present workers at the

Ashrama, 3 died in harness and 11 are now useful members at other centres of the Ramakrishna Mission in India and abroad. For the last 3 years it has been the rule not to admit any Brahmacharin except through the Belur Math, and such an one is expected to work here for 3 years at least.

(b) *By lectures and conversational or epistolary intercourse*:—Swami Swarupananda, the first President of the Ashrama, went every year or so to many places in the United Provinces and Rajputana where he invariably succeeded in creating a deep interest in Advaita Vedanta by his life and teachings, through conversations and lectures among the higher and middle classes. In this capacity he visited Almora, Naini Tal, Pilibhit, Delhi, Allahabad, and Kishangarh. He died at Naini Tal of pneumonia on the 27th of June, 1906, when he was there on such a mission. He delivered two public lectures in Allahabad in Feb. 1903, as also did the Swami Vimalananda, which made such an impression upon the local gentry that they came forward with an earnest request to them to open a centre there assuring them of their full support. Swami Vimalananda also did good work in Naini Tal for two months in 1902, and at Bangalore during 1905 and 1906. Both these Swamis were greatly loved and esteemed by all among whom they worked. Swami Virajananda also visited most of the towns in the United Provinces, Punjab, Sind, Kathiawar and also some in the Bombay Presidency and Rajputana, during his tour from Nov. 1901 to August 1902 in the interest of the Prabuddha Bharata Magazine, and had thus much opportunity of coming in touch with educated men in every sphere of life, and making them feel interested in the life, work and mission of the Swami Vivekananda.

(c) *By literature*:—Swami Vivekananda intended to make the Advaita Ashrama the centre, among other things, of the Ramakrishna Mission, for diffusing Vedanta Teachings by means of a monthly journal and other publications in English, and it is gratifying to note that the Ashrama has been discharging this function with admirable and ever-growing success, notwithstanding all the difficulties in conducting a Press in the midst of the Himalayan jungles, 63 miles from the nearest railway station, and at a height of 6800 ft. above the sea-level. When Swamiji was living at Almora in the June of 1898 with some of his Western and Indian disciples and Gurubhais, the news reached him of the sudden demise of the gifted editor of the monthly journal, Prabuddha Bharata, which had been started two years before at Madras under his auspices. He at once made up his mind to revive the discontinued paper as the organ of the Ramakrishna Mission, with Swami Swarupananda as its editor (he having had a wide experience in this line as the Editor of "Dawn," Calcutta, for

sometime), and Mr. J. H. Sevier as its Manager. A hand-press with other printing requisites were brought up from Calcutta to Almora and the paper made its appearance in the following August in a new garb. The idea and the necessity of starting a monastery in a cool, secluded hilly region where the East and the West could meet and practise the Advaita philosophy was discussed and decided upon, and it was also thought desirable to have a permanent home for the paper. Thus the Mayavati tea estate of extensive acreage and jungles and with two commodious houses situated 50 miles from Almora, was fixed upon and bought, the Press was removed thither and Mr. and Mrs. Sevier with Swami Swarupananda took up their residence here on the 19th of March 1899. Prabuddha Bharata was edited and conducted with remarkable ability by Swami Swarupananda, aided by his Brother-Sannyasins, till his death in June 1906, when it was taken over by Swami Virajananda, who succeeded him as President of the Ashrama. The steady increase of subscribers ever since shows that the paper has maintained its high standard of excellence. During Swami Swarupananda's term of office, 8 books and pamphlets were issued under the title of the "Himalayan Series," and the resolution was formed to popularise Swamiji's ideas by bringing out in a collected form, all his lectures, writings, letters and discourses &c., so far as they were available, after careful revision and editing. In 1905 Swami Swarupananda started upon this gigantic task with all his usual vigour and earnestness and continued his work until his last illness when a portion of the 1st part of "The Complete Works of the Swami Vivekananda, Mayavati Memorial Edition," had already gone through the Press and a further considerable portion was also ready for printing.

The Western and Eastern disciples of Swamiji at the Advaita Ashrama undertook the work and devoted the whole of their time and energy for 4 years to bring it to completion. They have been successful in bringing out 5 volumes of the Works, of about 250 pages each, and of the size of $9\frac{1}{2}$ by $7\frac{1}{4}$ inches. This great work is expected to be completed in another volume containing the rest of the Swamiji's speeches, writings, letters and conversations, with a glossary and index. Besides these 5 parts, the Advaita Ashrama has since 1907 published the following works:—*Works by the Swami Vivekananda*.—(1). Jnana Yoga. (2). Bhakti Yoga. (3). Two lectures on Karma Yoga. (4). Modern India. (5). Epistles of Swami Vivekananda 1st. Series, 2nd Edition. (6). Ditto 2nd Series. (7). Lectures from Colombo to Almora. *Other Works*—(8). The Swami Abhedananda's Lectures and Addresses in India. (9). Srimad-Bhagavad-Gita by Swami Swarupananda.

2. EDUCATIONAL WORK.

In its early days the Ashrama had the intention of starting a free boarding school for boys of the surrounding villages and for this purpose provided several of them with free board, lodging and education for about 2 years. As soon as the boys learned to read and write in Hindi and English, they were, however, taken away by their guardians to be put to some employment, and so the school had to be broken up. But it is gratifying to learn that all of them are now earning respectable wages in various occupations. Since then, the Ashrama has from time to time opened daily classes, Sunday classes and evening classes to teach the boys of the villagers and the men employed in the Ashrama, Hindi, English and Arithmetic.

3. CHARITABLE WORK.

The Mayavati Charitable Dispensary:—Moved by the extreme helplessness and suffering of the poor and ignorant villagers in times of illness, the Swamis distributed medicines to those who came from long distances, and themselves went out to succour such as were too ill to come for help. As their numbers increased, the Ashrama felt the need of opening a regular dispensary, under a competent physician; the services of a retired Indian doctor were secured for two years at the monthly salary of Rs. 30, free board and lodging, and the Mayavati Charitable Dispensary was started in Nov. 1903 at the Ashrama. Before appealing to the public for funds, the Ashrama bore the entire cost of its maintenance for nearly 2 years amounting to Rs. 1030-11-9. For want of sufficient funds the Ashrama was unable to engage permanently the services of a paid physician, a diploma-holder, but it has efficiently conducted this work under the charge of one or other of the Brothers who had considerable knowledge and experience of such work, to the entire satisfaction of the patients. The percentage of cures was remarkable. As a detailed report of the work done during the last 7 years is out of place here, an abstract statement (A) showing the total number of persons treated, and also another (B) showing the total receipts and disbursements during that period is given below:—

Statement (A)

From Nov. '03 to Oct. '06	Europeans	Mahommedans	Hindus	Total
	53	123	2918	3094
" Nov. '06 to Oct. '07	3	13	572	588
" " '07 " '08	2	35	615	652
" " '08 " '09	0	55	296	351
" " '09 " '10	0	54	413	467
Total—Nov. '03 to Oct. '10, 58	280	280	4814	5152

Average no. of persons treated annually :—736

Statement (B)

	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. '06	409 10 9	1030 11 9	1440 6 6	1440 6 6
„ Nov. '06 to Oct. '07	166 7 6	0	166 7 6	86 4 6
„ „ '07 „ '08	110 0 0	0	110 0 0	119 15 0
„ „ '08 „ '09	187 12 0	0	187 12 0	102 11 6
„ „ '09 „ '10	97 11 0	0	97 11 0	135 10 0
From Nov. '03 to Oct. '10	Rs. 971 9 3	Rs. 1030 11 9	Rs. 2002 5 0	Rs. 1885 0 0
Balance left	Rs. 117 5 as.			

Besides the above permanent establishment for medical relief the Ashrama has, by sending out workers and raising the necessary funds, helped in starting (a) The Famine Relief Works at Kishengarh in 1899, (b) The Dharmasala Earthquake Relief Work in 1905, and (c) The Ramakrishna Sevashrama at Kankhal, for which last Swami Swarupananda begged from door to door in Naini Tal, and raised a substantial sum which he handed over to Swami Kalyanananda to start the work.

Paying Guests:—Special arrangements were also made for the residence in the Ashrama of householders and others who either wanted a change to the cool and salubrious climate of the hills for the sake of their health, or as students of the Advaita philosophy were anxious to lead a retired and secluded life for their own spiritual culture unhampered by any worldly concern. The Ashrama provided the latter with board and lodging only, while the charge for the former was Rs. 20 per head monthly, but which was raised since July 1906 to Rs. 25 owing to the cost of living having gone up.

Honorary guests and visitors:—The Ashrama had also 58 honorary visitors and guests, and among them there were many distinguished persons both Eastern and Western. Swami Vivekananda visited the Ashrama in January of 1901 and

approved highly of the place and the work carried on by his disciples here.

Proposed colony of Vanaprasthas:—One of the first ideas of the Founders was to start a colony of Vanaprasthas within the wide area of the Ashrama, where they might be given sufficient land on which to build small houses and also for cultivation if desired. Though the Ashrama had a number of enquiries and applications on the subject the plan fell through owing to the applicants not being able to take advantage of this offer.

Acknowledgements of gifts:—The Ashrama acknowledges with thanks all the kind gifts received from friends and well-wishers who desire to remain nameless. But for such continued and loving support the Ashrama could not have arrived at its present permanent and satisfactory status.

Obituary:—The Ashrama has suffered irreparable loss by the passing away of its great leader, Swami Vivekananda on July 4, 1902; one of its founders, Mr. J. H. Sevier, on 28th October 1900; its first President, Swami Swarupananda, on June 27, 1906, and one of its most eminent members, Swami Vimalananda on July 24, 1908. May their exemplary lives of self-sacrifice on the altar of Truth and Duty inspire the succeeding generations of workers at the Advaita Ashrama to lead the life of intense spirituality and work for the good of others.

LIFE OF THE SWAMI VIVEKANANDA VOL. II.—A REVIEW

The first volume of this excellent series published by His Eastern and Western Disciples of the "Advaita Ashrama" in the Himalayas was reviewed by us in our leading column of the 29th April last. It had been written by men who had seen the Swami "from the inside" and it is a revelation of the character of a man who has exercised immense influence on the whole trend of Hindu philosophy. In the first volume was recorded the psychology of the most complex religious experience—how under the influence of Sri Ramakrishna the Swami

went through various religious experiences, how the boy Noren eager to realise the truth and the essence of religion went to the Sage of Dakshineswar and asked him 'Have you seen God?' and the thrilling answer came in the affirmative; how from that time Norendra sat at the feet of the Saint and learnt those truths and realised those experiences which in later times electrified the world. Sri Ramakrishna showed him that within the structure of man's being spiritual life has existed from the beginning, so that in laying hold of it man dis-

covers his true self. Norendra gives himself without stint or reserve to the Saint who led him to God, who initiated him into the ways of attaining his highest ideals and reaching the poignant realisation of emotional heights. The closing scene of Sri Ramakrishna's life is one of the most vivid in the book notable not only for its sympathetic treatment, but for the simple and significant touches, the rare qualities of understanding a life at one with God. This fascinating life of one of India's greatest teachers is put forth for the benefit of his Indian disciples and Western students of all denominations who desire to study at first hand one of the most forcible and powerful of Vedanta preachers. No attempt can here be made to furnish even an outline sketch of the fifty-four chapters of the Vol. I. in which his chroniclers deal one by one with various epochs of the Swami's life.

From the serene atmosphere of the Vol. I. where is delineated the growth of spiritual ideas in the mind of the boy Noren as from boyhood he came to youth when he and his "Gurubbais" were thrown upon the world by the passing away of their Master, come we now to the 2nd Volume where we find at the outset how the great soul along with his brother-disciples attempted to lead the life of devotion and prayer till at length the light dawned upon them to renounce the world and become Sannyasins and once more to see the God whom they had seen while their Master was with them in flesh and blood. From chapter to chapter we are whirled away amidst shifting scenes in mountains and deserts, in cities and forests where we find Swamiji leading the life of a true "Parivrajaka," with the passionate yearnings of a great restless soul striving after Freedom. Gradually it dawned upon him that his Master was directing him to another life—a life of preaching and doing good to the world. But we read in this beautiful volume how the great soul was reluctant to leave the life of "Parivrajaka" till at length the "Adesha" or Direction became clear and unmistakable and he could not resist any longer. But before the Swamiji starts for the West we find him moving about, coming down from the mountain glades emerging from the Himalayan recesses where he spent several years gathering the forces which were to burst like a bombshell upon an astonishing world. We find him moving on from Upper India to Rajputana, marching in triumph—making conquests not of the material world—but of the hearts—of peasants and princes. Alwar and Khetri, many cities in Guzerat, Bombay, Madras, Hyderabad, Cape Comorin, were all visited where Princes, Ruling Chiefs, high officials and other men flocked to him—a great number becoming his devout disciples. All these are described so beautifully in this volume that one cannot devote himself to other business till he finishes reading the book.

Then comes the life of the Swami in the West—in America and in England. His early troubles and sufferings described in the book are known only to a few. We come to know how he was starving in the streets of America by coming to the end of the means which the brave lads of Madras had collected for him—till at last he was picked up, as if it were, by Mother to appear before the Parliament of Religions at Chicago—where his first appearance and his first words "Sisters and Brothers of America" raised a deafening echo and attracted the hearts of the great people of that materialistic world. His "Paper on Hinduism" read at a session of the Parliament was at once the best exponent of the Hindu religion and the import of his address can only be gathered by those who can read them to know their meaning.

Then we read how after the Parliament he moved about in triumph delivering lectures, giving lessons in classes and teaching their inner meanings. His work was taken up by some great souls of America till at last the Swamiji found that he could be absent for a few months without letting his work suffer. He then paid a visit to England and there also laid the foundation of the Vedanta movement for the propagation of the highest truths in religion. He then returned to America and consolidated his work there by the establishment of the Vedanta Society of New York.

We are altogether fascinated with the work and we have no hesitation in saying that the two volumes of the "Life" that are published are the most remarkable books of the age. We are eagerly looking forward for the third and last volume which we understand will be published in December. In our daily struggles for existence the readings of books like these give us peace, raise us to a higher atmosphere and soothe the soul. We hope every house in this country will hasten to possess the Life of Swami Vivekananda, published by His disciples from the Himalayas.

—The "Bengalee," Sept. 26, 1913.

THE RAMAKRISHNA MISSION FLOOD RELIEF WORK: A SUMMARY

(Up till the second week of October 1913)

MIDNAPUR CENTRES.

In Tumluk sub-division a new centre has been opened at Chundipur from the middle of Sept.

The Midnapur flood has created such dire distress that it requires relief to be offered to starving thousands for months and months together. The situation demands, therefore, the most judicious husbanding of our resources which are by no means commensurate with the needs of the people to be relieved, and for this reason urgent schemes

for extension of work from our centres have to be put off. It is calculated that by the end of this month, the already sanctioned extension of our work will be carried out, making it necessary for us to spend about 3 to 4 thousand rupees per mensem, if not more, in Midnapur alone. It has become evident that the mere supply of food in doles to the people will hardly help to improve their state of helplessness, unless suitable means are devised to help them to get remunerative work of some kind or other. Besides the distribution of "boro" seeds where areas for cultivating "aus" crops are available, it has become highly desirable to introduce small industries where local conditions favour their introduction. Special inspection and enquiry are being made for gradual adoption of such methods of relief.

Up to 25th Sept., from the Narandari centre, the villages relieved averaged from 25 to 30 and the number of recipients from 480 to 520, the weekly amount of rice distributed being 25 maunds on the average. The new centre at Chandipur distributed food during the third week of this month to 594 persons in 27 villages, 22 maunds of rice being in requisition this week. From the Bhagabanpur centre, before the middle of September, villages taken up were averaging from 11 to 18, recipients from 216 to 283, amount of rice from 10 maunds to 15 maunds; and from Ikshupatrika the villages relieved were 8, recipients about 200 in number and amount of rice about 10 maunds.

The weekly distribution of rice from all the centres, since 25th Sept. has increased in extent and amount. In Tamluk, the Narandari centre is relieving at present 897 persons from 39 villages and the Chandipur centre was relieving 1100 persons from 41 villages up to the first week of October, after which some new villages are to be taken up involving a 35 per cent. increase in supply of rice. In Contai subdivision, weekly distribution now takes place from four centres. The Bhagabanpur centre is now relieving 32 villages and 517 persons; the Ikshupatrika centre relieves 230 persons from 13 villages; the Barbaria centre, opened from the 24th Sept., is relieving 130 persons from 7 villages, and the Khaga Centre, opened on the 30th Sept., has begun with relieving about 100 persons from 6 villages. During the Puja festivities, the famished people were daily fed with cooked food at the Bhagabanpur centre amidst great rejoicings. For facility of supply two boats having together a capacity of about 800 mds. of rice have been engaged to ply regularly between Calcutta and the storing centres.

HADAL NARAINPUR (Bankura.)

Of all the affected areas along the course of the Damodar, on which the flood vented its wildest fury, the long strip of land enclosed in the loop which the Bodai river forms with the Damodar in

the Sonamukhi Thana deserves prominent mention. A relief party sent by the Ramakrishna Sevashrama of Bankura have been working within and near about this loop since the 28th August last, the stock of relief at their disposal consisting of about 70 mds. of food articles, 200 pieces of clothing, and Rs. 175 in cash. The centre was established at Hadal Narainpur under the patronage of the Talukdar Mondals of this place. After two weekly distributions, the secretary of the Sevashrama found it desirable and necessary to transfer the whole work to the Ramakrishna Mission and the third weekly distribution was carried on by Swami Karunananda, our deputed worker. Up to 25th Sept., 22 villages were taken up and besides distribution of food, the building of huts was proceeding apace, building materials being directly supplied by the workers. The workers have since taken up more than 30 villages, and about 530 persons are regularly relieved.

KURKURI OF KHANAKUL (Hughly).

This centre was opened as reported before, on the 21st of August and has been conducted till the first week of September. 16 to 18 villages formed the area of its operation and the nature of relief offered was the distribution of food articles to starving people. But the scope for this kind of work having steadily diminished, the Brahmachari in charge of this centre has returned to headquarters to consult about the feasibility of undertaking the rebuilding of huts in the distressed villages. But finding that our resources do not now admit of our adopting this new line of activity at this centre, we have decided to close it for the present.

In conclusion, we beg to submit to the public whether this sacred task that we are performing on their behalf is to be systematically carried on to a creditable conclusion or is to be arrested midway or hampered for want of resources, depends absolutely on the way it decides to supply us with funds. It is therefore with eager expectation that we look forward for public co-operation in this holy cause that we may bring it to a fairly successful end. All donations however small will be thankfully received by the Swami Brahmananda, President, the Math, Belur, Howrah.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Longest Bridge in the World is the Lion Bridge, near Sangang, in China. It extends 5½ miles over an arm of the Yellow Sea and is supported by 300 huge stone arches.

AN Ocean Steamer of the first class, going at full speed, cannot be brought to a standstill in less

than three minutes, in which time she will have traversed a distance of about half a mile.

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

September 7 : The Divine Pedigree of Man. Harmonizing Head and Heart. Perfect Health.

September 14 : Can There Be a Universal Religion? A Study of Sankhya Philosophy. The Eternal Quest of Man.

September 21 : The Problem Universal. Gita and Bible. Trance vs. Samadhi.

September 28 : The Way to Blessedness. The Divine Life. Dreams and Visions.

UNDER the auspices of Sri Ramakrishna Vivekananda Vedanta Society, Teppakulam, Trichinopoly, the following ten lectures were delivered by eight gentlemen at the Hindu Secondary School Buildings, respectively, every day at 5 p. m. during the Navaratri festival from 30th September to 9th October last: The Social Reformer. Bhishma—The Ideal of Self-Sacrifice. The Meaning of the Swami Vivekananda's Sannyasa. Life and Teachings of Sri Sankara. The Philosophy of Sri Sankara. The Ideal Hindu Woman. The Idea of God. The Purpose of the Prophets. Usha Parinayam—A Harikatha. Is Caste an Obstacle to the Progress of the Hindu Nation?

THE fourth Anniversary of the Mahatma Vivekananda Association, Kaity, the Nilgiris, was celebrated with great enthusiasm at Coonoor on the 21st September.

There was a well-attended meeting, people having come from Ootacamund, Aruvankadu, Wellington and from other places. Mr. Sivasubramony Iyer was elected to the chair. The Secretary then read his report for the past 14 months. He showed the useful work the Association had done by going to the villages and delivering lectures on devotional subjects, temperance and morality.

Next there was a short religious drama played by some of the members. This was followed by dedicating two Tamil songs, one to Swami Vivekananda by Bro. Mulliah and the other to "Swamy Om Prakash" by Bro. Varadarajuloo.

Then Brahmashri K. Thathachariar, gave a very interesting speech on "The Life and lessons of the Life of Paramahansa Deva" in Tamil. Out of his immense store of Tamil literary knowledge, combined with spiritual, he dwelt on the subject with eloquence. He also touched on the life of Swami Vivekananda and his work. With an admirable speech from the chairman and usual vote of thanks the meeting terminated, when *pan supari*, sugar-

candy and song-sheets were distributed to all those present.

WE are glad to publish the following extracts from the Census of India, 1911 Vol., V Part I., P. 236, Para 525 :—"Among the educated classes of Bengal there has been a revival of Hinduism both from the more purely religious and the metaphysical aspect. The work of the Theosophical Society has had not a little to do with this change, the Hindus being taught to examine the treasures hidden in their own scriptures. Vedantism has gained ground, the Ramakrishna Mission being one of the direct results. Many Hindus now call themselves simply Vedantists....."

Para 526. "The principal organisation for the dissemination of modern Vedantist views in Bengal is the Ramakrishna Mission. The Mission is so named after Ramakrishna Paramahansa, whose pure life, religious fervour and mystical views attracted a number of thoughtful Hindus before his death in 1886. Ramakrishna himself expounded his doctrines by means of parables and allegories, and was deeply imbued with the spirit of Vedanta philosophy. It was left to the greatest of his disciples, Swami Vivekananda (the son of a Calcutta lawyer, whose original name was Narendra Nath Dutt) to organise his followers and give practical effect to his teaching. Vivekananda spent his life advocating Vedanta principles in India, America and England, and in 1897 founded the Ramakrishna Mission. The name shows an infiltration of English ideas and its organisation and methods of propaganda resemble those of the Christian Mission e. g., educational institutions, medical work, and the use of the printing press. While using modern methods for his propaganda Vivekananda was true to the old catholic spirit of Hinduism, for he proclaimed that all existing religions are different paths leading to one God: all the paths are equally right, and every sincere seeker after truth is sure to attain God, whatever may be the path he chooses for himself. "As different streams, having their sources in different places, all mingle their water in the sea, so the different paths which men take through different tendencies, various though they appear, and crooked or straight, all lead to one Lord." From the religious point of view, therefore, the Mission he founded is Vedantist, but its most prominent characteristic is that it finds inspiration in the spiritual and literary treasures of India; it is this vindication of the spiritual independence of India that largely appeals to the modern Hindu. Socially the members of the Mission hold advanced views, for the eating of meat is not prohibited, travel in foreign land is countenanced, and non-Hindus are admitted, such as the late Sister Nivedita (Miss Margaret Noble)."