

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Katha Upa. I. iii. 4.

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प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4

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

—Swami Vivekananda.

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JULY 1913

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SRI RAMAKRISHNA'S TEACHINGS

AGAINST SIDDHIS OR PSYCHIC POWERS.

THE realisation of God is not the same as the acquirement of Siddhis or psychic powers. Krishna once said to Arjuna: "When you see one who exercises any of the Yoga powers, you may know that such a one has not realised God, because the exercise of these powers require *Ahamkāra* or egotism which is an obstacle in the path of Realisation.

THERE is indeed great danger in possessing Siddhis. Totapuri thus taught me the Truth. A *Siddha* was once sitting on the sea-shore. Suddenly there arose a violent storm, which caused him great distress. Desiring to stop it he exclaimed: "Let the storm cease!" His command was instantly fulfilled. But a vessel which was passing at a distance with sails set, capsized as the wind suddenly died away, and all on board were drowned. The *Siddha* was the cause of the disaster and therefore he had to take the sin of killing so many innocent persons. As the result of this terrible sin, he lost all his power and after death had to suffer in purgatory.

THERE was another Siddha, who was very proud of his Yoga powers. He was a good man and an ascetic. One day the Lord, to

teach him a lesson, came to him in the form of a saint and said: "Revered Sir, I have heard that thou possessest wonderful powers." The good man received him kindly and gave him a seat. At this moment an elephant was passing by. The saint asked him, "Sir if thou desirest, canst thou kill this elephant?" The Siddha replied, "Yes, it is possible;" and taking a handful of dust, he repeated some *mantrams* over it and threw it on the elephant. Immediately the animal roared, fell on the ground in agony and died. Seeing this the saint exclaimed: "What wonderful power thou possessest! Thou hast killed this huge creature in a moment!" The saint then entreated him, saying, "Thou must also possess the power of bringing him back to life." The Siddha replied, "Yes, that is also possible." Again he took a handful of dust, chanted some *mantrams* and threw it on the elephant, and lo! the elephant revived and walked away. The saint expressed his amazement at the sight and again exclaimed: "How wonderful indeed are thy powers! But let me ask thee one question. Thou has killed the elephant and brought him back to life; but what hast thou gained? Has thou realised God?" Thus saying, the saint departed, and the Siddha became wiser.

God cannot be realised so long as there is the least desire for powers in the heart.

OCCASIONAL NOTES

JULY being the month of the *mahā-samadhi* of the Swami Vivekananda, it would seem that there could be no more select Occasional Notes than such as would bring to mind the ideas and ideals of this great man. It is needless to say that this magazine exists for the propagation of his teaching, that its one purpose is the extension of the mission which he found to be his very own, namely, the spreading of the Gospel of the Vedanta in all its phases, both to the peoples of the East and the West, and the regeneration of the Indian peoples and the solution of their problems.

For these reasons, and in this month, it would seem natural that each and every one of us who believe in the message he gave to the world, should recall vividly to mind all that he hoped for and all that he preached. It is not sufficient that we love his great personality; we must be identified with his work. To love him truly would mean, in our understanding of love and loyalty, to truly work for his cause. It is the tendency, unfortunately, on the part of many in India to deprecate work as an inferior sort of religious calling. But what can be more in the way of devotion to the Guru than to aid him in the fulfilment of those purposes for which we all believe he came into this world! Let us be candid with ourselves! Under the guise of religious ideas let us not conceal our inaction or incapacity! Let us above all things be manly!

It was the Swami Vivekananda who introduced the conception of a new order of Karma Yoga, a conception that holds inaction as a shirking of responsibility on the plea for idleness, and as a demoralising factor. It may here be suggested by some that medita-

tion and inaction are synonymous terms. We have heard this platitude before. And we reply that it has been this very idea which has been the bane of India. Let it always be remembered that the very highest form of meditation *implies* the very highest activity. The force of true meditation is the greatest force in this world. To meditate truly is to make the mind most efficiently active, in very fact, to draw out all its powers and potentialities. It involves the most tremendous action in the way of personal discipline and inner training. And what indeed is work if not *active meditation*! As in meditation, the whole mind is concentrated, so in work, the *whole man* is concentrated, and this concentrated force expresses itself through not only his mind, but his very hands and feet and all the faculties of sense and heart.

A true conception of religion involves, *per se*, a true conception of work. To be truly religious is to make one's whole personality religious, to make the very body, with its physical activities, religious throughout. Religion is not something departmental. It demands that the whole process of living be spiritualised; it demands, not that we shall draw all life into meditation, but that we shall draw meditation, with all its concentrated power, into the whole of life,—and that means to make of work itself a meditative process.

So, with this understanding of work, let us from this day forth set ourselves to the task of carrying on the Swami Vivekananda's work with a new spirit. And how shall this be done? By studying his writings, by thinking the thoughts that came forth as lightning-flashes from his own intensely active brain. A man's life is in reality not physical but mental. From this point of

view the Swami Vivekananda is still in our midst, altogether a real, throbbing personality. Let us therefore betake ourselves to his real presence as it is actually and fully embodied in the message that he has left with us. It was not the body of that great man which was so precious ; it was his great soul. And that soul can never die ! It is always with us as some Great Paraclete, always inspiring, always encouraging, always calling upon us for that which is the very best in our nature. It makes the very biggest demands upon our time and personalities ; and if we live up to the character of these demands, unquestionably we shall develop a manliness and a power undreamed of.

Some may say, "How, then, to work this out practically?" We make answer, "By personal development in every way. By making the whole of life a religious process. By seeing spiritual opportunity in the least and the very meanest and most material of the duties that confront us in life. By bringing the religious spirit into all the departments of life. By taking life as we find it and putting into every experience of life the tremendous force of concentration. By making a *sadhana* even of material affairs. By reading the language of the soul even in the revelations of purely physical science and purely physical problems. For all this is Brahman!" And the Swami Vivekananda was wont to say unto his younger disciples, "My lads, if you can learn how to fill a chillum of tobacco properly, you will learn how to meditate properly!" He meant thereby that every work in life, if properly and religiously carried on, is bound to develop the forces of the mind, and that the concentration thereby gained is *sure*, sometime, somehow, to lead unto the Very Highest!

These Occasional Notes are written every month, not so much that they be accepted unequivocally, as that they should make us

think. The proper function of a magazine, reflecting the spirit of the Swami Vivekananda, according to his own conception, is not so much that of imparting ideas to be followed blindly as that of *arousing* them within the individual by stimulating the personally creative faculties. The task of receiving an idea is secondary in importance to the task of assimilating it. And to assimilate an idea implies that one should *think* concerning it. Therefore, we ask our readers to *think* concerning the Swami Vivekananda, concerning his ideas, concerning his aspirations, concerning the work that he has laid out for us. And to begin to do this would mean to commence a tremendous task, involving a whole life-time of concentration, of devotion, of *inaction* in the *highest action*, for work fulfilled for the sake of the Guru, or for the sake of righteousness, or for the sake of great ideals, does not make for bondage. It purifies the mind, develops enormous concentration, leads to unselfishness, draws out the finest in the way of character,—and in this respect, work is *not only* work ; it is meditation itself, the very highest *inaction* in action. It leads to Mukti.

If we always remember that we are carrying on the work of the Guru, realising at all times that we are the children of the Most High, *then* whatsoever work we engage ourselves in becomes a means of salvation, whether it be the work of hewing stone or writing commentaries on the Vedanta itself.

In this sense, we realise all of us as one, whether we meditate or whether we work, whether we preach the greatest philosophy or deal in the so-called sordid business of the world. For nothing is mean, or low, or sordid to him who has truly realised. It is not work which is evil. It is the attitude with which work is performed that determines its character ; and the highest attitude in work is the highest spirituality. Therefore, let us

be up and doing. Personal salvation can only be had when the personal self is forgotten. Following the example of the Swami Vivekananda, let us throw aside all thought of self, even of personal salvation. About us are those of whom he spoke as "embodied Narayans," the miserable, the poor, the hungry, the suffering, the weak, the down-trodden, the uneducated. Let us help these to help themselves, assuming no false attitude of charity. For let us be mindful that in

servicing others we are servicing God; and this is worship.

—
Each must study out for himself the work which he may do. But there is work for all. Each one may bring meditation within the fields of work, thus following out the principles of the Swami Vivekananda, who was not only as it were a meditating Siva incarnate, but verily the incarnation of Seva as well!

IN THE HOURS OF MEDITATION

XX.

Continuing his instructions, the Guru said :

"Inch by inch I shall master thy personality. Step by step thou shalt be forced nearer unto me. For I am thy Lord and God, and I shall not tolerate any idols of sense or sense-idealised thought between me and thee. Rend the veils, my son! Rend the veils!"

Then knew I that the Guru himself had become responsible for me. A great burden seemed to have fallen off from me. He continued :

"The mystical experience is good, but better than the mystical experience is the consciousness that character brings. Character is everything; and character can come only through renunciation. Pain and affliction draw out the powers of the soul and make character. Welcome them! See the divine opportunities these create. 'Diamond cuts diamond' as the saying goes, and pain alone conquers instinct. Blessed, blessed pain! The great queen and devotee, Draupadi, prayed that her lot might always be affliction, in order that thereby she might always remember the Lord. My son, hers was a true prayer. Do thou pray likewise. If thou lovest me, know that pain will bring thee all

the closer unto me, and thy higher nature will shine forth.

"The mortal must be crushed out and crucified, if the immortal is to be made manifest. The real 'You' is behind the temporary configuration of consciousness. No insularity, my son! Thyself having adopted a certain course in the spiritual life, why become fanatic therein? God is not to be realised in one way, but in every way. Wheresoever there is glory or greatness, there the Lord Himself is manifest. Break down all walls! No special bounds are assigned to thee. Be all-sided; thy sole duty lies in self-perfection. Who commanded thee to preach any *one* idea to the exclusion of *all* others! Who commanded thee to preach at all? I have opened thine eyes to some extent. Before, thy vision was blurred. Now, thou art coming to know that before thou shalt teach others, thou must train thyself. Beware of conceit! Underlying so much of seeming selflessness and seeming aspiration to do work is this deep-rooted passion. Verily, egoism is the greatest curse. Harness thyself first! With thy mind running hither and thither, how canst thou hope to do good unto others? Concentration is the first thing needed. Thy surface consciousness is as wayward and as untutored as that of a

rebellious child. What is wanted is that thou dost bring the depth of thee, the real man that thou art, to the surface. This, being god at one moment and slave to passion at another, will never do! My boy, character, as I have said repeatedly, is the only test of Vision.

“The glamour of romance and idealism stands between to-day and the days of Buddha and the Rishis. The earth was then the same as now. The summer was hot, the winter cold, passion held sway in the hearts of men, and poverty and wealth, health and sickness were side by side. There were jungles and mountains and rivers, and cities and bazaars; and death then as now stalked everywhere. The same difficulties were to be contended with. Buddha looked upon the same world as thou thyself dost look upon. So the same realisation is possible. Set thyself to the task! The Vedas themselves were expired in exactly as human an environment as thou seest to-day. Set thyself to the task, my boy!

“It is the conscious mind that must be taken in hand. This is the instrument which, when perfected, will enable thee to explore the hidden depths of the sub-conscious mind, burn out old *samskaras* which, now and then, rush up from beneath the threshold. And by this same conscious mind, spiritualised, the highest super-consciousness may be attained. From the known, man proceeds to the Unknown. Knowledge is the conquest gained through the expansion of the conscious mind. More and more of the infinite territory of thought is acquired. The end is,—Omniscience. True knowledge, my son, is not material, but spiritual. It is the *man* that is revealed through knowledge, not the *thing*!

“True knowledge is always a process of conscious realisation. The assimilation of ideas, like the assimilation of food, touches and acts upon the conscious personality. The nervous system must assimilate ideas. Then,

the very body itself becomes full of *chaitanya*. The very body is made Spirit. It was in this sense that some of the Masters have said, ‘Even physically I am *chinmaya*!’ That is why even physical service to the Guru is a privilege. The body itself then becomes Spirit in the process.

“One of the greatest tasks thou shalt master, my son, is Self-communion. Now thy concentration is largely dependent on circumstances and environment. Thou findest need to commune with others. But other minds may give thee only the stimulus. Thou thyself to thyself dost speak even when speaking to another. But knowledge, the true stimulus, should come from within. Why depend on another! Like a rhinoceros march on alone!

“Mind itself becomes the Guru, my child. This is an old teaching. And why? Because, pressing in upon the mind for Self-realisation is the Divinity thou art. I and all others are only aspects of the Great Reality. The consciousness that I wore on thy plane, when in the body, was, as it were, only a window through which thou dost behold the Infinite. But that consciousness which was *I*, I myself make effort to merge in the Divine. What is Real in me, what is Real in thee, is that Brahman! Worship the Brahman, my boy. Worship that Brahman alone!”

XXI.

Then quoth a voice, speaking of the glory of the Guru unto my soul:

“Child, have unbounded faith in thy Guru. Through His mercy, through His illumination thy very inmost soul has been resurrected. He has sought thee out, and through Him thou hast been made whole. The realisation of the Guru descends in torrents upon the disciple. It is ceaseless; and nothing can resist it. His love for thee knows no bounds. To all lengths He shall go for thee. Never shall he desert thee. His very

love is proof of His Divinity, and even His curse is blessing in disguise.

The realisation of thy Guru is a thing, present and concrete before thee! Through the transfiguration of His Nature, thou dost verily perceive the Divine. There is no other path for thee. Give thyself over wholly and entirely to the Guru. What at bottom, are even *all* the Gods? He who has realised His Nature is the greatest Divinity. Man, seeing the great glory of Him Who has realised the Self, perceives that Realisation in manifold forms. The Guru is *more* than personality; through Him, all aspects of the Divine shine forth. Is he not Siva Himself! Of the Great Guru, Siva Himself is only an *aspect*. Meditate on thy Guru as Siva, as thy *Ishtam*, and at the supreme moment of Realisation thou shalt find the Nature which is the Guru merged in thy *Ishtam*. Before thee stands one, made Incarnate Divinity through Self-Realisation. What then shalt thou have with abstract Gods or theological conceptions! Wheresoever thou shalt go, He shall follow thee. Because, for the sake of helping mankind, He has renounced even Nirvana Itself. In this He is verily another Buddha. That he has realised His Nature makes His personality all the more real, all the more powerful. Having attained the Brahman Consciousness, he is empowered with superhuman life and knowledge. All the gods bow down to Him Who has become Brahman. Through the perspective of thy Guru-Worship, see all Divinity that Is. Thus all shall be made one, and the highest Advaita Consciousness shall be gained. For the Guru shall be seen in larger and ever larger perspectives, even according to the enlargement of thine own *Jnanam* and thy *Bhakti*. Through the supreme expansion of personality, the Highest Selflessness which *is* the Self is realised. There, Guru, God, thyself, aye, the whole universe are made One. That is the Goal. See the Guru through the perspective of the Infinite. That is the

Highest Wisdom. Through Guru-bhakti thou walkest on the highest path.

“In one sense, the Divine Man is more real even than Pure Godhead. Thou canst only understand the Father through the Son. Before even thou dost worship God, worship the God-man! Apart from the Brahman-realised Consciousness of Man, where is there God! Guru-worship is the highest for the disciple, because through thy worship of the *personality* of the Guru, all sense even of *personality* shall ultimately be lost. Wider and wider become the horizons of the spiritual vision. First the physical presence is required; then comes the worship of the person of the Guru. The next step is the going even beyond the physical presence and the worship of the Guru, for the Guru teaches that the body is *not* the soul. Like a child has the disciple to be educated. From the physical to the perception of the Guru's message and ideas; from the *person* to the *principle*. Mind and body cannot count in that supreme of all intimate relationships. The very Soul of the Guru is transmitted through lofty and still loftier realisations. More and more does the personality of the disciple merge in the Guru-Nature, while all the time the Guru's personality is seen to merge more and more into That of which even His *body* had been a manifestation. Then the Sublimest Oneness is attained. The waters of the dual personalities of Guru and disciple become the Ocean of the Infinite Brahman! For the attainment of that Supreme Beatitude, wilt thou not go wheresoever He commands! For His sake, if He so wills, thou wilt gladly go through a thousand births and deaths. For thou art His loving servant; His will is thy Law. Thy will has become the instrument of His will. To follow Him—that is thy Dharma! For as the Scriptures say, ‘Verily, the Guru is God, the Guru is Brahma, Vishnu and Mahadeva. He is indeed the Paramatman, the Supreme Brahman!’”

MISUNDERSTOOD.

[An Unpublished poem written by the Swami Vivekananda to a disciple.]

In days of yore
On Ganga's shore, preaching,
A hoary priest was teaching—
How Gods they come
As Sita Ram
And gentle Sita pining, weeping.

The Sermons end,
They homeward wend their way—
The hearers musing, thinking.

When from the crowd
A voice aloud
This question asked beseeching, seeking—
Sir, tell me pray,
But who were they,
This Sita Ram you were teaching,
speaking!

So may you well
Allow me tell—
You mar my doctrines wronging,
baulking.

I never taught
Such queer thought
That all was God—Unmeaning talking!

But this I say
Remember pray,
That God is *true*, all else is *nothing*!
This world's a dream
Though true it seem
And only Truth is *He* the living!
The real *me* is none but He
And never never *matter* changing!

IDEALS IN SERVICE

THERE is an active as well as a contemplative side to the religious life. This fact is often overlooked by many individuals who hold meditation to be, almost exclusively, the way to Self-realisation and to the vision of the most High. But here in India for countless generations have we had, side by side, the two paths of Jnana and Karma Yoga. Both, it is recognised by the sages, lead to the very same results. And yet if we examine ourselves critically we shall discover that, in spite of this fact, we have over-emphasised the former almost to the exclusion of the latter. We have endless commentaries on the Vedas and much discourse upon the Reality of the One without a second, the supreme Brahman, but we are wanting in hospitals and orphanages and kindred institutions of Seva; in other words, concerned with the One alone, we have altogether lost sight of the many. This cannot be reckoned to our credit. As the result of this over-emphasis of one idea, we have become too abstract, too purely metaphysical. Believing in God we have almost forgotten Man, His nearest image and likeness. And, indeed, if we hold truly that God is everywhere, that the Supreme Spirit is uniformly incarnate in all beings, we cannot escape being possessed of those most wonderful virtues, universal love, universal sympathy, and that most exquisite form of divine worship which is service unto others. By believing in the One, we are instinctively impelled to love the many; love and insight go hand in hand.

It was reserved for the Swami Vivekananda, that modern apostle of Hinduism, to show the necessary inter-relationship between insight and service, between the paths of meditation and of work. He proved the consistency of all the paths of Yoga and in particular those

which ought to unite the mystic philosopher with the active servant of mankind. Consequently in the movement which embodies his message—the Ramakrishna Mission—we find these two types of the religious temperament treading the same path, the contemplative merging in the activist nature and vice versa. We, who are the disciples of the Swami Vivekananda feel instinctively that to be loyal to his teaching, we must not only pray but work as well, according to our individual tendency. It may be that some shall preach, and some shall work with their hands, but the form matters not, for behind the work is the same spirit of service unto mankind instilled by our great prophet.

It was the Swami Vivekananda who felt that to reconstruct the Indian Dharma, the spirit of active service must be introduced with tremendous force. He saw that there was so great a field for the true Indian and true follower of the Dharma here in this land, particularly at this present time. Knowing that in India the very body of Hindu society is inextricably interwoven with the Spirit of the Vedanta itself, he called upon his followers to translate the force of meditation, accumulated for centuries in the nation, into channels of human usefulness and practicality. And he said that such a translation of spiritual energy was, of itself, the most necessary, and because most necessary, the very highest method of the religious life to-day. The Indian peoples are by their nature contemplative and in fact, almost over-developed in this respect; and therefore the Swami Vivekananda realised that in order to avoid the danger of this tendency unbalancing the racial spirit and leading it to unreasoning ends, and thus bringing on the degeneracy of the spirit, it should be aroused into new channels of active expression and powerful utility. Too much of a subjective, abstract, meditative existence is likely to become too much of a strain on the spirit living in an age like ours in environments of a different nature

from the old, and the only way to relieve such a strain is through a diversion of interest at the call of duty to others. Work is such a diversion. Indeed work is to meditation as play is to study, a means whereby the power to meditate is all the more increased by reason of its being relieved from incessant pressure. One can even go further and, in the language of the Swami Vivekananda, say that work is, in itself, a form of meditation. For in work the faculties of the mind are disengaged from a purely speculative functioning and brought to bear in all their potential energy and scope of expression upon the task in hand. In this respect the mind develops undreamed-of concentration and a great positiveness and decision; and therefore according to the ideals of work, can work itself become an easy and sure method for the highest personal development and spiritual realisation. If God is at the back of our work, shall not God Himself be realised therein? If He is the motive of our work, shall we not eventually attain to the very heights of the Nirvikalpa Samadhi itself? And we, as the followers of the Swami Vivekananda, should have no other interest in work than that of practising the ideals which he preached and of which he said that their fulfilment would lead us to the very presence of the Lord, and make Gods of ourselves.

(To be continued).

The world is mind precipitated.—Emerson.

* * *

Religion is the stretching forth of our hands towards the Illimitable.—Havelock Ellis.

* * *

There is nothing good in this world but that which is true.—Diderot.

* * *

Each one sees what he carries in his heart.

—Goethe.

* * *

The true philosophical act is the annihilation of self.—Novalis.

IN THE LAND OF THE MUMMY

(Continued from page 113)

THE TOMBS OF THE KINGS.

SOME of the most deeply interesting wonders of Thebes may be seen in the Tombs of the Kings. To visit them we crossed the river by the ferry and on stepping from the boat to shore I found my donkey and boy who had been sent ahead by the dragoman, waiting for us beneath the shade of a tree. I quickly mounted and hastened forward, soon leaving the green border of the Nile behind us. After riding sometime we entered upon a valley running up into the heart of the mountain. The bareness of this winding, rocky gorge makes it a weird and desolate place, and the further we penetrated the more desolate became its features. After tracking the defile for more than half an hour, we approached quite close to the mountain which forbade all further progress. At the foot of the cliffs I descried a few dark apertures like entrances to subterranean caverns. These proved to be the entrances of those wonderful tombs which the Kings of mighty Thebes made for themselves.

The dragoman assisted me to alight, and we walked to the door in the rock, and were admitted by the guardian in charge to the Tomb of Seti I, called Belzoni's Tomb.

The entire extent of this astonishing succession of chambers, passages and staircases is hollowed out to a depth of 330 ft. into the heart of the rock. From the glaring sunshine we went down 24 ft. by a steep flight of steps, until we came to a chamber with its ceiling decorated with vultures. The life of the Egyptian is here portrayed with extraordinary accuracy and detail, consisting of part of a work called, *The Book of the praise of Ra in the lower world*. On the walls are inscriptions in hieroglyphics. Descending a second stairway, we passed through

five passages or chambers full of attractive paintings and entered a room depicted with scenes and texts from the *Book of the Opening of the Mouth*, a ceremony performed on the mummy before it was finally entombed.

In a hall with six pillars, measuring 27 ft. square, its upper end being a vaulted chamber, stood the beautiful alabaster sarcophagus of Seti I. His Mummy had been removed and was found at Dêr-el-Bahrî, whence it was taken to the Museum at Cairo. The sarcophagus is in the Soane Museum in London. The sides of the tomb are covered with pictures and sculptures illustrating the career of the inmate.

Here, in the vault, it is dark except for the light falling on the tomb, and the air is chill with the chillness of death. All is quiet, unbroken even by sounds from outside, and the invader feels the appeal of the immense silence of the Tomb, a soundless voice. Then, after a long pause, one's soul thrills again as one threads one's way through the largest tombs of human history!

The Tomb of Rameses III, the last of the great warrior kings of Egypt, is called the "Harper's Tomb," on account of the picture of harpers. The pictures in the side-chambers are scenes in a kitchen—a tripod over a blazing fire; pounding in a mortar; cooking joints; making pastry, making bread. In other chambers, chairs, vases, copper vessels, local deities, birds and plants are depicted; as also sowing and reaping; boats, serpents and sacred cattle; Osirius, in various attitudes, and harpers playing their instruments; and their song is inscribed on either side of the door. In a large funerary chamber was found the red granite sarcophagus now in the Louvre, but the lid is at Cambridge and the Mummy at Cairo.

There are many other tombs, but as the decorations are somewhat similar, mention need only be made of the Tomb of Amen-hotep II, which contains different decorations from those already mentioned; they are in the form of papyri, on which is written the *Book of Hours*. You descend into this tomb by stairs and corridors, passing over a well by a bridge until you come into a pillared chamber with paintings on its walls and columns, and below you see the King. The unique interest of the tomb lies in the fact that the body of the King is here *in situ*, as he was placed on the day of his entombment. The lids of the fine sarcophagus and the coffin have been removed. Quite remarkable is the Mummy still decorated with the wreaths of flowers which have lasted more than three thousand years, and which may be seen from above!

In a chamber to the right are the bodies of a woman and a girl, dried but not bandaged. They are gruesomely naturalistic, with the brown skin drawn tight over the skulls and in the case of the woman, the hair falling naturally over the face. I was astonished as I beheld the many figures, in all the freshness of yesterday's colouring with which the walls of the apartments are everywhere covered; many, representing religious scenes and texts from "The Book of the Dead," some of obscure meaning which Egyptologists have not yet interpreted; others, of the older literature of the Pyramid Texts.

The Egyptians expended enormous wealth on the tombs and furniture of the dead and the paintings acquaint us fully with the ceremonies followed, from the embalming of the body to the final judgment of the soul.

Viewed as a *tout ensemble* the tombs are a drama of Egyptian life, and death is made sublime by faith and the highest emotions, by the certainty of expiation and the future of atoning equity, where virtue is victorious and vice is vanquished, and the ways of Ra

are justified to man. They are a panorama which remain upon the mental retina.

The Tombs are now lighted by electricity, which enables the visitor to clearly see the various objects of interest contained in them, and to explore every nook and cranny of the chambers. As we emerged half dazzled, half oppressed, from the shadowy tombs, what a contrast there was to the world above, for the sun was getting high when we left the last tomb.

Fatigue naturally followed after descending and mounting so many steps, but what wonderful spectacles to have seen with their uncanny and strange attractions!

We continued our ride to Der-el-Bahri, where I fortified myself for further exertions by partaking of a light luncheon at the rest-house there.

(To be continued.)

C. E. S.

FROM THE PSALMS OF TAYUMANA
SWAMI.—II.

ALL-EMBRACING BLISS.

I.

No training, save lip-worship, have I known
Not ev'n in sport, to check the whirl of the mind:
And yet would I discourse with fervour deep,
As though I trod the path of self-denial.
Passing that mood I'd sleep and at the thought
Of death I'd faint with palpitating heart.
Long, long the distance 'tween this simple fool
And the blissful ecstasy that knows no talk.
Deign me this creature of most wretched mould
Some way to reach th' ecstatic bliss supreme.
O celestial Tree of ripened grace o'erflowing
In those that avoid the jungles of desire,
O Perfect Bliss that, leaving nought, fills all!

II.

All beings that crawl or walk or soar on high
Or merely live, all forms delusion-made
Shall die in turn as sure as they were born.
Vast Nature's shapes shall one by one dissolve:
H'is the Residuum that doth survive,
The Empty Vast, unpropped, All-filling Void.

'Mong those in whom hath dawned th' eternal
Light

Of Peace and Wisdom of Vedanta lore,
Freedom from birth an'death, and silence mark
The Glory of those on whom descends His Grace.
Thus hast thou taught me with compassionate love,
Does it not show, my mind is ripe O Lord,
O Perfect Bliss that, leaving nought, fills all !

III.

On deeper thought, be he of Brahmá's grade,
None hath, O Sire, a free will of his own :
For, even those who shine like moon far-famed
For evenness of mind and silence wise
Burst out sometimes and fret and fume and rant,
Their balance gone, in fits of anger lost.
'They too, well known for dialectic skill,
Happen to blab and incoherent rave.
Those vowed to keep awake on Siva's night,
Yet doze as if in meditative rest.
All acts done here on earth and other worlds,
Are they not thine in th' ultimate event,
O Perfect Bliss that, leaving nought, fills all !

IV.

The globes near us, the systems far beyond
Are Maya's varied forms ; this Maya's nought ;
Beyond, the 'I' exists and knowledge too :
Then seeking 'yond the reasoning mind there dawns
The Presence of All-radiant Grace Divine.
'There bides the Self beyond the 'I' and 'mine,'
'Transcendent, Full-Abounding Bliss and Love.
Whenev'r I strive, with mind and senses curbed,
An instant, to condemn their lying tales,
Th' accursed Karmas wrestle, wrestle hard.
Will I accept the creed of those who hold
Karma, sole arbiter of human fate,
O Perfect Bliss that, leaving nought, fills all !

V.

All deeds of mine are thine, and but for thee
I'm nought, and so am I nought else but Thee :
Thus harmonise Vedanta and **Siddhant*.
Thy Grace doth know, full well, how much I pined
And withered long to realise this state.
Remaining in that mood, the friendly foe
Of ignorance doth come, possess my heart,
And then my mind is seized with fear of sin,

* The Saiva Siddhanta faith in which the Swami was born. The Swami, thence, rose to the Universalism of the Vedanta that comprehends all the religious doctrines of the world, though transcending them all.

Illusion, Karma and the round of births,
Returning one by one in close succession.
Deign me the sword of faith to cut my bonds,
Grant me the dauntlessness of wisdom true
Vouchsafe me Thy protection and Thy Grace.
O Perfect Bliss that, leaving nought, fills all !

VI.

Maya, wherein dissolving 'Bhutas' merge,
Some hold to be the First, some others hold
Cessation of the senses five, th' essence.
Some deem It as beyond the mind subdued,
Some others as devoid of attributes,
Some speak of It as Vibrant Essence too,
Some call It too, the Silence that pervades,
Some think of It to be the Self in us,
Some as with form and some as formless too.
Some call 't the state wherein are swallowed up
The teeming lives and all distinctions lost.
Some name It Grace, some call It Timeless Void ;
And in yet other ways they talk and thus,
Quicksilver-like, the mind unstable roves.
Will these ev'r lead to rapt'rous ecstasy,
O Perfect Bliss that, leaving nought, fills all !

VII.

Who lodged me in this house of gloom and lo !
Reduced my native wisdom to a flash ?
Who still ordained this tiny wit of mine
To be engrossed in whatsoever it holds ?
Away from th' ecstasy of wisdom true,
Who made me eat and sleep and eat and sleep
Deeming this 'breathing bag of rice' to last ?
Was it desire that made this world of mine ?
Am I to blame myself or any else ?
Shall I accuse the present or else blame
Past Karmas that my bondage wrought ? or what ?
Of higher truths, I know not, none at all,
O Perfect Bliss that, leaving nought, fills all !

VIII.

Let go what doth not come, and come what may,
Thy Grace hath taught me live spectator-like.
Thy Grace, it was, that gave me wit, full well,
To harmonise Vedanta and Siddhant.
Thy Grace hath set me too on wisdom's path,
'Teaching th' illusive flesh, impermanent.
Thy Grace filled me with heart-felt love to melt
And pine for Freedom's Life of Bliss Etern.
If 'tis Thy will to extend Thy Grace to me,
Looking ev'r more to Thee alone as guide,
Deign me to dwell unceasingly and firm

In Silence that this world nor that doth know,
O Perfect Bliss that, leaving nought, fills all!

IX.

Stands not the ocean deep without a dam?
Did not the deadly pois'n turn nectar sweet?
Bides not the Seismic fire within the deep?
Do not th' unnumbered orbs move firm on high?
Was not the Mount of Meru bent abow?
Speed not the rattling clouds at Indra's bidding?
Was not the statue made to live again
A bashful maid by touch of Rama's feet?
Do men not get whatev'r they want on earth,
By talismans, by magic and by spells?
Is it so hard for Thee some means to plan,
Somehow, subdue th' accursed mind of mine?
O Perfect Bliss that, leaving nought, fills all!

X.

Our greed doth know no bounds, though lord of earth,
Yet do we seek t'extend our rule o'er seas.
Those too who 've hoarded up Kubera's wealth,
Practise the science of alchemy for more.
Ev'n those who 're long-lived, seek eternal youth
And break their hearts for th' elixir of life.
Considered well, whatev'r we do, all end
In eating to our heart's content and sleep.
Whatev'r I have will do. Let me not fall
In th' sea of bondage, stamm'ring out 'I,' 'I,'
And clinging now to this and now to that.
Deign me th' immac'late state where mind is quelled,
O Perfect Bliss that, leaving nought, fills all!

—A. K.

PROFESSOR BOSE'S LECTURE AT MAYAVATI.

Professor J. C. Bose, M. A., D. Sc., C. I. E., C. S. I., of the Presidency College, Calcutta, who is widely celebrated in scientific circles in Europe and America, as well as in his own land, was again a most welcome visitor at our Ashrama. He is always delighted to spend the summer holidays at our Ashrama because of the opportunity for solitude and complete retirement as well as for the calm and deep thinking it affords, and also because of the great beauty of the surrounding scene. And again, as the chief event of his stay, so far as the Mother and inmates of the Ashrama were concerned, was the lecture, which he has given each time of his visits, concerning the lines of his research.

This year, however, the lecture which has always been held in the Ashrama library, proved an even more interesting event than the previous lectures, considered both from the text of his subject and the number of hearers. As to the latter, the

Mother had invited the European residents of the near-by station of Lohaghat, headed by Mr. R. Nestor, the Sub-divisional officer, to attend the address; also the Tahsildar Sahib of Champawat had been invited. Thus, in all, there was a gathering of quite thirty persons, a considerable audience for a lecture in a monastery situated in the heart of the Himalayas and far distant from towns and railways.

The subject of Professor Bose's lecture was "The Irritability of Plants." For the occasion his assistant, Bosiswar Sen, B. Sc., had made, at his instructions, a sample of a recording instrument frequently used in the experiments at the Presidency College Laboratory. With this instrument, to which a plant had been attached, Professor Bose illustrated his ideas on plant response and the methods employed for making automatic records. It was the automatism of the plant in writing out its own history under the influence of various shocks and narcotics which proved of the greatest interest to the distinguished lecturer's audience. He pointed out, by drawings and lucid explanation, the astonishing fact that plants respond to external stimuli in much the same way that animals respond; in fact in some instances the response is even more complex and quicker in plants. Previously it had been supposed, so said Professor Bose, that the response of a plant was purely physical or hydro-mechanical. Through his successful investigations, however, he had been able to prove that the changes induced in a plant, through electric or other stimuli, were physiological, proving the existence of a nervous, living, sensitive apparatus in the structure of a plant. In making his experiments, Professor Bose said, it was necessary to invent an instrument that would record time to as infinitesimal a degree as a thousandth part of a second. He exhibited also the practical results of his new, demonstrated theories, how they would in time revolutionise practical botany. He also suggested how scientific discoveries proved, more and more as they were extended, the underlying unity of life, despite the multiplicity of living forms and showed, how science was in real consonance with the teachings of the Hindu philosophers that, "From a multi-verse we proceed to a uni-verse."

The lecture proved most interesting, as may readily be imagined. The guests were entertained with light refreshments and in spite of a most rainy day and a journey of seven miles both in coming to and returning from Mayavati, the guests expressed their great interest and delight. Professor and Mrs. Bose remained in all about seven weeks at Mayavati, leaving this place on the twenty-third of June to resume his interesting work in Calcutta.

THE LIFE OF THE SWAMI
VIVEKANANDA.—Vol. I.

(BY HIS EASTERN AND WESTERN DISCIPLES.)

A Review by Mr. C. P. Ramaswami Aiyar B.A., B.L.

“In Europe, political ideals form the national unity; in Asia, religious ideals form the national unity. All of us have to be taught that we Hindus, dualists, qualified monists or monists, Saivas, Vaishnavas and Pasupatas,—all these various denominations have certain common ideas behind them; and the time has come when for the well-being of ourselves, for the well-being of our race, we must give up all our little quarrels. My idea is, first of all, to bring out the gems of spirituality that are stored up in our books and in the possession of a few only, hidden as it were in monasteries and in forests, to bring them out, to bring the knowledge out of them, not only from the hands where it is hidden, and still more from that inaccessible chest,—the language in which it is preserved, the incrustations of centuries of Sanskrit words.”

Such was the ideal, so lofty was the aim of Swami Vivekananda. How well and how adequately during the short years that were allotted as his span of life, the Swamiji fulfilled this ideal, we who are the inheritors of his tradition and his life-work know. In the making of modern India, in the welding together of a unity in this country, no one has played so great and so inspiring a part as the Swami. To superficial observers, looking down from the lofty and inaccessible heights of ignorance, few problems present so many difficulties as those engendered by the apparent diversities of religious and social ideals in modern India. Many have concluded that spirituality is dead and that the New India like the Phoenix of old has to rise to glory out of the ashes of dead religions. The moral of the life of Swami Vivekananda was that he has taught that, in our country, no progress is possible except through our faith, and that materialism will only lead us into a moral and social morass. At the same time, the Swamiji was no dreamer of dreams, evolving vague theories out of a mystic inner consciousness. His was a manly faith. “Strength,” exclaims the Swami, “Strength is what the Upanishads speak to me from every page. Will sin cure sin, weakness cure weakness? Stand up and be strong. There are thousands to weaken us and of stories we have had enough. Everything that can weaken our race we have had for the last 1,000 years. Call with trumpet voice upon the weak, the miserable and the down-trodden

of all races, all creeds and all sects, to stand on their feet and be free. Freedom, physical freedom, mental freedom and spiritual freedom, are our watchwords. . . .”

Thus he expounds what may be called Neo-Hinduism,—the Hinduism which will infuse vigour and not emasculate. The Swamiji goes on to expound that, “Out of our physical weakness comes a third of our miseries, out of it was evolved our want of combination and our selfishness.” He has the boldness to say, “Our young men must be strong. You will be nearer to Heaven through football than the study of the Gita. You will understand Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius of Krishna with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman when the body stands firm upon your feet.” To him, ‘Rahasya,’ secrecy, was the curse of all curses. He poured forth his illimitable scorn upon the Sannyasin who went into the forest. He taught us that the Vedantin must be a Vedantin of the work-a-day world and not of the cave or monastery. “No privilege,” said he, “to any one. Equal chance for all. Liberty is the first condition of growth.”

This great seer, unlike many of the prophets and teachers of old, from the first saw his plan clearly and saw it whole. He laid down a complete curriculum for our onward march. He wanted to lay hold, and he wanted the leaders of his country to have a hold, upon the spiritual and secular education of his countrymen. He wanted a man-making education and he planned out a course of life-building, character-building and assimilation of ideas. And he believed that the salvation of this land lay in carrying the light and the life of the Vedanta to every door and in rousing up the Divinity that lies hidden in every soul. We can only picture to ourselves what a Reformation he would have wrought, what an impetus he would have given to the evolution of this land along the true lines of progress, if he had not been cut off at the age of 39. Volcanic was his energy and his life was meteoric. Our life consists for the most part of formulæ and *hearsays*; and we are content to walk in the midst of shibboleths, but to the prophet and the seer, these are intolerable. They want to be face to face with the reality of things and in the measure in which they are sincere, they fulfil their vocation. Amongst us, in India especially, out of the conflict of two incongruous civilisations, a kind of dilettantism has arisen, a kind of amateur search for truth, a toying with truth. This is the sorest of all sins, and it was the Swamiji’s mission to point it out.

VIVEKANANDA'S EARLY YEARS.

All of us are familiar or ought to be familiar with the general life-history of the Swami. We have all heard of the great Swami Ramakrishna, the Paramahansa who combined the austerities of the Yogin with the catholicity, the boundless love for his species, the sense of compassion of the Lord Buddha. We have all tingled with love and awe when we heard the sweet anecdotes of his administrations to the lowly, his rebuke of the spiritually arrogant, his assertion of the spiritual dignity of man. Such a man was a real incarnation of the Divinity; and it was the happy and rare lot of Swami Vivekananda to be one of the band of his devoted disciples. The Swami passed through the intellectual struggles which each one of us experiences in his turn and he developed through negation and agnosticism to complete belief. After completing his training under Paramahansa, Swami Vivekananda went on his wanderings, and became a travelling monk, and later on carried the message of Hinduism to the West. Returning from America, the Swami recast the contents of Indian philosophy so as to meet our present-day needs and difficulties. He inaugurated a religious revival in this country, and instead of shutting his soul up in the fastnesses of its sanctity, he spread throughout the length and breadth of his country a number of centres of public service; centres from which radiated bands of missionaries intent on relieving suffering, alleviating distress and spreading the light of the Sanatana Dharma. The Swami visited the country of the West again, came back and died having concentrated a most unparalleled activity of thought and action in the space of less than twenty years. Such a life, so lived, has lessons full of import for each of the sons of India; and no greater service can be rendered than the publication of an adequate biography of the Swami, with all the loving and the intimate details which only a disciple can introduce. Such a work has now been attempted in the book which lies before us, namely, *The Life of the Swami Vivekananda by His Eastern and Western Disciples*. The entire book will be completed in three volumes. The edition has been styled, *The Semi-centenary Birthday Memorial Edition*, the title recalling the fact that it is just fifty years since the Swami was born. The plan of the book has been that each disciple should choose one particular phase of his life or work with which he is most intimately acquainted and should present it in a separate chapter or series of chapters.* It must be confessed that this leads to some inequality of treatment and

certainly to some lack of unity in style. But these faults are compensated for by securing greater vividness of presentation. This volume contains an excellent exposition of the modern religious transition in India as well as the spiritual unrest of the West. Such a recital was necessary in order fully to understand the work of the Swami and the rise of the Monastic Order, known as the Ramakrishna Mission, which he founded and which is one of the most hopeful signs of the times. The life of the Swami has been lived so recently that it is difficult for us to appreciate its full and tremendous significance. It has been said that men living by the side of a high mountain cannot gauge its true height. It might be objected by some who are not in sympathy with the movement which the Swami represented, that the work is written in too laudatory and lyrical a strain. But the answer is that it is frankly a production of his disciples and, in our opinion, the scalpel is not the necessary adjunct of a biographer. One demerit of most biographies in recent times has been that the author thinks it necessary to probe, to analyse and to diagnose. We are apt to be misled by the scientific method. We would exchange a hundred such cold, patronising and scientific biographies for one Boswell.

Narendra Nath Dutta, as the Swami was known in his younger days, was born in an ancient family of Kayasthas at Calcutta. They had been very rich and influential, but at the death of the Swami's father, his family became straitened in circumstances. From his earliest boyhood unconventionality and daring and a certain restlessness were his prevailing traits. This restlessness was the spirited, eager restlessness which developed with increasing years. It is said, that like all great men he was aware of the sense of power from his youngest days. But he was not precocious or 'precious.' His was a healthy, manly boyhood, full of mischief and adventure. He got a first prize in boxing. But it is recorded, that from his early years, his ideal was the Sadhu and that his ambition was to be a Sannyasin. Narendra was as fortunate in his father as in his mother. His father was broad-minded and counted friends amongst all classes, but he had a deep respect for national traditions. Christianity was active in its propaganda when Narendra was young. His father took great care to keep alive in the son a proper sense of respect for the national tradition and culture. When a man loses faith in his historic past, he loses faith in himself. After passing his Matriculation at the age of 16, Noren entered the collegiate course and devoted himself to the study of Literature and Philosophy. His unconventionality developed even more strongly than ever in his college days. In addition to his ordinary studies, he had become well-versed in music by

* The thoughtful reviewer is under a misapprehension here.—Publisher.

this time, and he composed several songs. It will be noticed that Noren later on in life was the composer of some of the most famous songs and hymns in Bengali, which are now used in religious worship.

At this period of his life, his ideal was Mr. W. C. Bonnerji and but for his chance meeting with Swami Ramakrishna, he might have become a successful lawyer, full of self-complacency and heedless of the things beyond. But when studying for his B. A., Noren met an old man who went into trances and lived a monk's life at Dakshineswar. The decisive turn in his life was given by this old man who was no other than Swami Ramakrishna Paramahansa. Even the spiritual influence given by the Master might not have lasted, but for the trials and tribulations which young Noren was subjected to at this time and which made him turn his attention to the things that really matter. Some days after his B. A. Examination, his father died of heart-disease and the family was plunged into the direst poverty and he alone was the supporter of his family. This period of darkness and trial made his character and determined his faith. The valley of despair leads to the celestial mountains. The boy facing innumerable difficulties studied for the degree of the Bachelorship of Law. He was too proud to accept help from outside and every member of the family struggled bravely with a smiling face. To make matters worse, a dispute arose with a branch of the family over the family house. Noren was at bay. Mr. W. C. Bonnerji, out of the great love he bore to his father, volunteered to help the family and it is recorded that Noren's clear and bold replies in cross-examination during the progress of the case, contributed not a little to his success. When he was leaving the Court jubilant, the attorney on the other side shook his hand and said, "The law is certainly your profession." After this, the prospects of the family were slightly better but not comfortable. When matters were at the worst, and his spirit sank within him, Noren hastened to the garden at Dakshineswar where Sri Ramakrishna sat in meditation and the thought gradually developed in his mind of renunciation. The circumstances of the family were no better, but his spirit became braver. However, his path to realisation was neither straight nor easy. During his college career, he studied the philosophies of Spencer, Mill and Comte and gathered their spirit of seeking for a scientific basis in thought, which stood him in such good stead in later life.

Philosophy is the basis of Indian culture and the daily worship and the ordinary incidents of a Hindu household, all involve certain spiritual and philosophical conditions. But in the history of most personalities, there arises a crisis, at some

time or another, when they revise their early beliefs and voluntarily or imperceptibly begin to criticise that assimilation of tradition and life which is at the back of our consciousness. Then arises frequently a rebellion against old standards. This crisis generally comes through higher education. Noren's was an original mind and naturally he brought his newly acquired philosophical perceptions to bear upon Hindu culture. He saw his groundwork trembling beneath him. In the language of his biographers, he demanded light even at the cost of darkness. In India, the rise of the philosophical perception generally leads to rebellion against the national systems. The network of caste becomes intolerable. To the superficial student, the ideal of the Sannyasin ceases to satisfy and the result of Western culture is too often the introduction of the Greek Ideal, an acceptance of life as it is—a Hedonism which delights in the superficialities, and to the stronger soul comes a distressing agnosticism—a standstill of the intellect and the soul, a stifling of the religious atmosphere. To most this is the culmination of their intellectual existence, but to Noren, the voice of agnosticism was the voice of anguish, and he steadfastly sought for a way out. Noren was naturally pure in thought and deed and the story of his physical temptations as told in the book under review affords an inspiring study of a charming personality. He felt that though the mind might be agnostic, a little learning was not an excuse for much sinning. The instinct of the ascetic in him made him deny himself even the ordinary comforts of life and he was willing to be the monk, even though the stimulus to monkhood was wanting. It was at this time during which his critical faculty had its full sway that he was attracted to the Brahmo Samaj. We are indebted to the biographers for a discriminating and sympathetic account of the form of protestant Hinduism. The work of the Brahmo Samaj has been often misunderstood but the essence of it lay in the rejection, sometimes violent rejection, of what were considered to be accretions to the pure Hindu faith. The ideal of the Brahmo Samaj was the purification of national life and it would have been very strange if Noren had not been deeply affected by the Movement. He became a constant attendant at the addresses of Keshub Chandra Sen and busied himself with the reconstruction of the national consciousness and during these days he also joined a movement of the young men of Bengal who desired the unity of the great Indian masses irrespective of caste or race. For a time, Noren was satisfied, but he felt he had not yet realised. He constantly met Maharshi Devendranath Tagore and accepted his counsel to practise meditation with intensity.

VIVEKANANDA'S REALISATION.

Nevertheless, Noren burning with a desire to see

and realise God went to the Maharshi dissatisfied with the results of his austerity and asked him in a tone of longing, "Mahasaya, have you seen God?" He began to feel that the Brahma Samaj was not his final resting-place of belief. He hastened to Dakshineswar and he asked Paramahansa the same question, and got the unhesitating reply, "Yes, my son, I have seen God and I can show Him to you." But the final result was not achieved without a struggle and it was not until he had challenged and doubted even Sri Ramakrishna that the light of full knowledge came to him. We owe to the biographers a most illuminating discourse upon this transition period of Noren's existence and the development of the mystic consciousness in him. Sri Ramakrishna was, as the biographers say, "a realist in the world of ideals." Sri Ramakrishna represented old India and Noren was the embodiment of modern India with its new ideals and its new learning, and his was the new asceticism involving the sacrifice for the service of others.

Before the publication of the present work it was doubtful whether the full significance of the meeting of this Master and Pupil was ever distinctly pointed out and we cannot pass without referring to chapter 34 of the volume entitled "At the Touch of the Master," where the clash of the two great egos is depicted. From the time when he met Sri Ramakrishna, until he finally became a Sannyasin, Noren's life was one of great suffering. In the interim proposals were made for his marriage but he brushed them aside and the ideal of celibacy gradually became a principle with him. Finally at the age of 24 he became a Sannyasin though, in his own individual way, he never completely broke up relationship with his people in the sense in which so many other monks do. The volume depicts the stages of renunciation through which young Noren passed and we are given a vivid picture of the method of the Paramahansa's teaching. Sri Ramakrishna was not metaphysical. He never discussed because he had seen, and under his guidance Noren began to realise that it is not knowledge but realisation which is true religion. Sincerity and realisation, the biographers point out, were the key-notes of the Paramahansa's teaching as they were to be the dominant habits of Swami Vivekananda's gospel.

DISCIPLESHIP.

The work traces with loving detail the progress of Swami Vivekananda's discipleship. On every point, say the biographers, there were dissensions, the Master always loving, the disciple always gloriously militant. But his intense personality became subordinated in the end to the vision of Sri Ramakrishna, and after sometime, he literally gave himself up to his Guru in a spirit of utter

discipleship. Then did he acquire his real power and personality. He believed in himself and he realised that he stood on *terra firma*. His great energy began to build up a definite spiritual structure by itself and from these days he was a source of inspiration to every one who knew him. Poverty and its tribulations had made him the sympathiser of the poor and the lowly, and prayer and meditation had made him realise the difference between the Intellect and the Glory of the Spirit. Through association with the Paramahansa, he realised the human element in religion and he laid the foundations of his belief that, "Though the idea of God becoming man is a theological speculation, the idea of man becoming God was a human reality."

Instructed by Ramakrishna, he went through various Sadhanas and while Sri Ramakrishna was lying ill, it is recorded that he went to him and asked him to show him the path to Samadhi. The answer came, "You are like a huge banyan tree and must give shelter to thousands of weary souls. Instead of that, you are seeking for your own salvation." At this reprimand, Noren understood that his mission was to think and labour for others. He was to be a world-teacher and not a Yogin intent on his own soul's awakening.

VIVEKANANDA MISSION.

The volume ends with a narrative of the passing away of Sri Ramakrishna and from this stage begins the true life-work of the Swami Vivekananda and his missionary activity. Our readers will have understood from the above narrative that this volume is preliminary in many senses. It deals with the apprenticeship of Vivekananda and with his preparation for the work which lay ahead of him. We are left expectant of great things to come, and if the succeeding volumes are as informing and as illuminating and as spiritual as the present one, we have no doubt that a notable contribution will have been made to the history of Indian thought and philosophy at a critical period of its existence.

Like all the productions of the "Prabuddha Bharata Press" this volume leaves nothing to be desired in its general get-up and handiness.

—*The Hindu*, Madras, April 1, 1913.

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The Editor of this paper.

THE RAMAKRISHNA MISSION WORK IN SINGAPORE

At the request of the members of the Arya Sangam, Swami Sarvananda of the Ramakrishna Math, Madras, who was on his way came to Kuala Lumpur to lay the foundation stone for the new building of the Vivekananda Reading Hall, arrived at Singapore on the 5th. of May. From the Tank road Railway Station he was taken in a carriage which was drawn by the members of the Arya Sangam, to the Subramaniam Temple, where a cordial reception was accorded to him. He was garlanded by Mr. Chakravarti, the Secretary of the Sangam. An address expressing the sentiments of the Hindu Community of Singapore, for the philanthropic undertaking of the Swami, was read by Mr. T. Gopal. After thanking the Sangam the Swami in the course of an able reply dwelt particularly upon the degeneration and regeneration of the religious faith in India at various periods. He said that whenever the whole nation began to neglect the religion of the Rishis, and spirituality was dying away from the minds of the people, whenever materialism got hold of the higher classes and superstition the lower, there arose in India Prophets and Incarnations of God, such as the Lord Krishna, the great Shankara, and Kapila, Ramanuja, Chaitanya and others who took up the revivals of religion in their hands, and last of all at the latter part of the 19th century there arose Sri Ramakrishna to bring the world to the light of spirituality. The Swami appealed to all the Hindus to put their shoulders to the wheel to bring back India to her former splendour.

On the 7th. at 6-30 p. m. Swami Sarvananda gave an interesting and eloquent lecture on Hinduism at the spacious Town Hall which was crowded to overflowing. After pointing out that India was known as Aryavarta, and her people as Aryans, and that the real name for our religion is Sanatana Dharma, the Swami dwelt on the origin of the word, Hindu, and proceeded as follows:—

“Hinduism holds that God is infinite and absolute and therefore He is beyond time, space, and causation, and hence He is beyond the conception of the limited mind. And therefore we say that God is unknown and unknowable. He is the one cosmic spirit manifesting in different forms and beings. He is the one energy manifesting even in the form of heat, light, sound, etc. Some of the Western Orientalists say that Hinduism advocates polytheism. True it is that in the Vedas there are various stages of worship—from the crude feticism to the grand monism. And these lower stages render a helping hand to the lower classes of

people—I mean the spiritual babies. But this is not polytheism.”

The Swami said that the Hindus regarded the Vedas as eternal, in the sense of their being the spiritual laws or principles discovered or seen by Rishis. “Those Rishis lived a life of religion and understood the laws of the spiritual world. Whereas people of modern times understand the laws of the physical world better than the ancients, and hence they enjoy more luxuries than men of remote periods. All these little pleasures are things that burst at a wink just like air bubbles in water, and are followed by misery. Wherever there is misery, there is bondage, and bondage means limitation.”

“According to the Vedas,” the Swami said, “the word ‘Creation’ has a different meaning than is usually understood by the Westerners. By ‘Creation’ we don’t mean to say that something is created from nothing, but we mean the changing of one thing, which already existed, into another, just as a potter changes a lump of clay into a pot.....To solve the problem of Creation, we have to understand the theory of Maya.....We don’t know when we got ourselves within the meshes of Maya. But the moment we come to realise the Truth it vanishes. As long as it vanishes, it follows that it is non-existent. Otherwise Maya is co-eval with God which is impossible.

“Our ignorance is always in the mind. If there be no mind, if we can transcend the mind, there will be no universe, everything will vanish, and what remains is the Atman. We all know there are three states of consciousness—(1) the awaking state, (2) the dreaming state, (3) the superconscious state. In the last stage there will be no ‘you’ and ‘I.’ The whole world will disappear, and we attain a stage which is called Nirvana.”

Brief extracts of the lecture on “The Goal of Life,” delivered by the Swami at the Town Hall on the 8th. of May, are as follows:—

“.....There are two forces in the physical world: the external and the internal, which by action and reaction upon each other produce physical changes.....Similarly there are two forces or tendencies in the mind, counteracting one another. The external force is always trying to make your self subservient, to lead you into misery. Misery means want, the consequence of limitation. When the internal force makes the external one subservient you will attain a state in which you can become a perfect man as Buddha himself.

“Again in all things, animate and inanimate, there is a tendency to make themselves free. This however is a degeneration of absolute freedom, and absolute freedom is the goal of life which must

be realised through higher ideals. We cannot proceed unless we keep the ideal before our eyes. Religion expounds the ideal of perfection. How are we to proceed? By worship; and this very worship means the assimilation of ideas. A savage worships his ghost to get his physical ailments relieved. In fact he bribes the ghost. Whereas the highest form of prayer or worship is to ask for knowledge. There are three kinds of worship. (1) The external worship, in which you don't forget your gross 'I' and 'mine.' (2) The mental worship. In this state, your body is not there, only there is the mind. Here you transcend to some extent the 'I.' In the third kind of worship you feel 'I am the spirit.' Here it is not the body, not even the mind. Our soul is always deluded by the mind. You place some coloured objects near a crystal or glass, and the crystal seems apparently coloured. But the moment the coloured object is removed, the colour which was in the crystal vanishes. If the soul can be detached from the mind, it will appear without any colour. Happiness and misery are not really existent; but they are the identification of the mind.

"Metaphysics teaches us that man lives in three planes—mental, moral, and spiritual. To understand this you must study metaphysics. There are people who call themselves 'Atomists,' and who say that nature is nothing but an infinite number of atoms. The Vedantists deny the atomic theory; because it is not logical. The very conception of atoms and molecules forming the universe is illogical. They say that an atom is an indivisible particle, and that it has no dimensions. Then it follows that an atom cannot occupy any space. Then how could an aggregate of these atoms bring about an object which would occupy space? So you see that the atomic theory is a philosophical absurdity."

Among other things, the Swami dwelt upon the conception of God, which means the transcending of limitations. This limitation is not existent, because if it is existent, it cannot become non-existent. It is only a super-imposition. Mukti or Nirvana is that state in which you transcend the mind.

In his lecture on "Religion and Philosophy" at the Subramaniam Temple on the 8th. of May, the Swami said in the course of his learned address:

"Mind is divided into two planes—the conscious and the sub-conscious. When a ripple is produced in a lake, it only affects the surface of the lake, and the rest of the water remains undisturbed. When there is a whirlwind, the surface as well as the lower stratum of the lake is disturbed. Similarly, a simple thought only affects the conscious plane of the mind; whereas a strong thought affects

both the planes of the mind. Even the sub-conscious plane becomes stirred. Consciousness of right and wrong remains only on the surface of the mind. Life is guided by the conscious and the sub-conscious planes. Consciousness becomes also unconsciousness. What was conscious once can be made to become unconscious....."

"What is instinct? Instinct is degeneracy of will. We have to resort to the theory of re-incarnation to solve this problem. What we call instinct is degenerated voluntary actions, and voluntary actions are impossible without experience. All that have become instinctive are the results of past actions."

After dwelling eloquently on the science of the Yoga Philosophy of Patanjali and on its four paths of Karma Yoga, Jnana Yoga, Bhakti Yoga, and Raja Yoga, the Swami showed how comprehensive they were to include all the different tendencies and stages of the human mind and how each of these paths firmly led to the same goal,—the Absolute.

"Philosophy without religion," the Swami said in conclusion, "is of little use. No doubt Philosophy gives us knowledge; but what is the use of knowledge if we cannot use it? We know water quenches our thirst; but what is the use of knowing it, if we cannot get the water. Our thirst will not be quenched by uttering the word, water! water! Religion helps us to realise things which Philosophy makes us anticipate."

In the evening the Swami was present at the formal opening of the Hindu Association, when he made a short speech. The next day the Swami left for Seremban by the evening Mail Train.

THE RAMAKRISHNA MISSION WORK IN TRAVANCORE

The general reader may remember that the foundation stone of the Sri Ramakrishna Ashrama, Haripad, was laid on the 4th of September 1912, by His Holiness Swami Nirmalanandaji, President of the Ramakrishna Math, Bangalore. Some time previously Mr. Venkatasubrahmonya Aiyer, a member of the local Ramakrishna Association, had given it a piece of land, one acre and 5 cents in extent, for the erection of a Math and Mr. S. Subbaraya Aiyar, Vice President of the Association, had donated a thousand Rupees towards the construction of the Math building. Several other gentlemen came forward with varying sums, and soon the building work was commenced in right earnest and was completed by the end of April last.

The opening of the Ashrama was fixed for the 4th of May 1913. His Holiness Swami Nirmalanandaji accompanied by Swami Vishuddhanandaji arrived at Haripad on the evening of the 27th April to direct in person the arrangements.

The main building, 54 ft. by 15 ft., in the inside, rising from a base 3 ft. high, is divided into three rooms, the central one being a hall (30 ft. by 15 ft.) with a room on each side. There are two side-rooms adjoining, while a verandah runs all round 8 ft. broad, with an extensive portico in front 20 ft. by 15 ft. The northern room is the Puja-room while the southern one is intended for the worshippers.

The ceremony commenced with the recitation of Sri Rudram, Devimahatmyam and Bhagavad-Gita at the Ashrama from 6 to 10 a. m. At 8-30 a. m. the procession started with Bhajanam and Nagaswaram from the local Valiakottarem, with the photos of Bhagavan Sri Ramakrishna Deva and Sri Swami Vivekanandaji mounted upon the back of a well-caparisoned elephant. Offerings were made to Lord Subrahmanya and to Mother whose temples were on the way. The procession reached the Ashrama at 9-15 a. m. when Swami Nirmalanandaji solemnly installed with Puja the likenesses of Bhagavan Sri Ramakrishna and Sri Swamiji on the beautiful altar. A short Bhajana followed and then the Swami performed Arati. Prasada was thereafter distributed among the large crowd of devotees who had assembled from far and near. The procession then returned to the Valiakottarem where the guests were treated to a sumptuous feast. At night there was a Vedic Homa directed by the Swamiji in which members and Bhaktas took part.

Next day 500 poor were fed at the Ashrama, and in the evening between 4 and 6-30 there was a very largely attended public meeting presided over by Swami Nirmalanandaji. Mr. K. Padmanabhan Thampy, B. A., B. L., Magistrate of Quilon and the President of the Association, made a short and instructive speech on Bhagavan Sri Ramakrishna and His Teachings. He was followed by Mr. Kunjuraman Menon, who gave a lucid and eloquent speech on the ideals of the Ramakrishna Mission. Mr. M. R. Narayana Pillay, B. A., B. L. District Munsiff, Thiruvellah, and Dr. K. Raman Thampy, B. A., M. B. & Ch. B., D. T. M. & H. (Edinburg) L. M. (Dublin) also spoke in praise of the Mission. Mr. S. Subbaraya Aiyar then read a report giving particulars about the construction cost, etc., of the Ashrama building and appealed to the public for further generous contributions and support. Finally Swamiji closed the proceedings with an eloquent and thrilling speech on Bhagavan Sri Ramakrishna and the Hindu Religion.

It is to be noted here that this is the first and the only Ashrama in the Travancore State—nay, in the whole of Malabar.

The Swamis proceeded next day to Thiruvellah, touching Mannar, Mavelikara and other places on their way, to open the Sri Ramakrishna Mandiram erected there by the devoted public.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Corporation of Calcutta has kindly sanctioned an increased annual grant of Rs. 720 for the year 1913-14, in aid of the Ramakrishna Society Anath Bhandar in consideration of the position of the Institution and the increased usefulness of the work.

THE *War Cry*, the organ of the Salvation Army in India, calls attention to the remarkable effectiveness of Iodine as a cure for Plague. The treatment is as follows: "One drop of Tincture of Iodine in a little water every two hours to be taken internally; and the buboes to be painted with Iodine constantly throughout the day."

WE are glad to receive a copy of the *Mundakopanishad* beautifully translated into English verse by the late Prof. Mohit Chandra Sen, and reprinted by The Brotherhood, 82, Harrison Road, Calcutta. This brochure is being distributed free at the above address, and a copy will be sent to any one who applies for it enclosing one anna (one penny) stamp.

THE Dehra Dun correspondent of the *A. B. Patrika* writes:—Swami Karunananda of the Ramakrishna Mission deserves the best thanks of the public of Raipur, a place some 4 miles off from here, for his many-sided activities in the cause of the Hindu Religion. His latest act is the establishment of the 'Dharma Rakshini Sabha' and a library. Religious discourses are often held in this Sabha and the library is open to all free of any charge.

LIONS are being exterminated so rapidly in British East Africa (writes the Nairobi correspondent of the Central News) that a measure for protecting them on Crown Land is under the consideration of the Legislative Council. No fewer than 914 lions are reported as having been killed in the past two years, and Mr. Paul Rainey, who is again coursing lions with his boarhounds, has just shot his ninetieth lion in British Africa. He holds a record of 26 in one day, these having been despatched in an ostrich breeding area. The Maharaja of Datia has shot 31 lions during a two months' hunting expedition.

THE Opening Ceremony of the new Ashrama buildings of the Kuala Lumpur Reading Hall, Federated Malay States, named as "The Vivekananda Ashrama," was performed by Swami Sharvananda of the Ramakrishna Mission at Madras on the 11th and the 12th of May last. Great enthusiasm prevailed. The programme observed was as follows:—

11th May. Gurupuja and Opening Ceremony, 8 a. m. to 2 p. m. 12th May. Refreshments, 3 to 5 p. m. Opening Ceremony (Public Celebration) and Meeting 7 to 9 p. m.

WE are grateful to Her Excellency Lady Hardinge for enabling us to give a treat to a little girl, an in-patient of our Mayavati Charitable Dispensary, on the Commemoration Day of the Viceroy's Birthday, the twentieth of June. With the Rs. two sent to us the child was given some nice food and a new dress with which she was delighted. The following message of love and sympathy addressed by Her Excellency to the sick children of India, was translated to her and she felt proud and cheered at receiving it.

My dear children,

I wish to send a message of affection and sympathy to you and wish you every happiness on the Viceroy's Birthday. I feel for you very much in all the sufferings you are called upon to bear and hope that the little gift I am sending to you may bring you pleasure.

Lady Hardinge of Penhurst.

AT the Vedanta Centre of Boston, Talks on The Great Scriptures of India were given by Swami Paramananda at the special Sunday evening meetings through March. The Essential Spirit and Teaching of the Vedas was the subject of the first Talk; in the second, the Swami explained the

difference in character and purpose between the Karma-Kanda or Work-portion of the Vedas and the Upanishads or Knowledge-portion. The third Talk was on the Ramayanam and the fourth on the Mahabharatam.

The Swami sailed for Europe on March 29th. During his absence the meetings and classes were conducted by Sister Devamata. The subjects for the lectures at the Sunday morning Service were: April 6th. Psychic Power and Spirituality; April 13th. Control of Mind through the Breath; April 20th. The Practice of Unselfishness; April 27th. Building of Character.

During May, Tuesday Classes on the Bhagavad-Gita and Thursday Classes on the Upanishads were continued as before at 8 p. m. On Sunday there were the usual two Services, at 11 a. m. and 5 p. m. The daily Devotional Service was discontinued. The subjects for the Sunday morning lectures were: The Science of Yoga; Attainment through Work (Karma-Yoga); Concentration and Meditation (Raja-Yoga); and The Path of Devotion (Bhakti-Yoga). All the meetings were conducted by Sister Devamata—since the Swami Paramananda is now in Europe.

SIR Guy Fleetwood Wilson, in the course of a sympathetic speech delivered by him at a farewell dinner given in his honour at Simla, illustrated by the following happy story the path of action he had followed in his career as Finance Minister:

"A friend asked me the other day how it was that I had managed to walk through my journey in India without getting footsore, and I answered him thus. It appears to me that the difficulty which so many Englishmen experience in their life journey through India is attributable to the fact that they put official peas into their boots, and in that connection I told him the story of two holy men who went on a pilgrimage and to mortify the flesh put peas in their shoes. One arrived at his destination in a sorry plight, the other one sound-footed and cheerful. The first one said to the second brother, 'Thou hast great favour of God that notwithstanding the peas in thy shoes thou canst walk so well.' 'Yes' replied the other, 'but I did boil them, or I had not been able to walk so far upon them.' I boiled my official peas and thereby rendered them soft and pleasant underfoot; is it not natural that I should love India? May I not justly say to her in words which some of you will recognise: 'Thou hast made me known to friends whom I knew not; thou hast brought the distant near and made a brother of the stranger. When one knows thee, then alien there is none, then no door is shut.'"