

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

Vol. XVIII, No. 205, AUGUST, 1913.

CONTENTS :

Sri Ramakrishna's Teachings.—Against Siddhis or Psychic Powers.—II	...	141
Occasional Notes	...	142
Will-O'-Wisps., (a poem), <i>by John Clare</i>	...	143
The Scope of Religion. <i>by Swami Viratananda</i>	...	144
Ideals in Service	...	147
Hunting Song., (a poem), <i>by Sylvia Lind in the "Nation"</i>	...	149
Om Shivoham ! Shivoham ! (a poem), <i>by Brahmachari Sankardas</i>	...	150
In the Hours of Meditation—XXII & XXIII	...	150
In the Land of the Mummy., <i>by C. E. S.</i>	...	153
To The Swami Vivekananda., (a poem), <i>by A Disciple</i>	...	155
From the Psalms of Tayumana Swami.—III., <i>by A. K....</i>	...	155
Glimpses	...	156
The Patriot-Sage of Modern India., <i>A Review of The Life of the Swami Vivekananda, Vol. I. by Rawsenayya in "The Indian Patriot"</i>	...	157
The Ramakrishna Mission Work at Taiping, F. M. S....	...	158
News and Miscellanies	...	159
THE MAYAVATI CHARITABLE DISPENSARY SUBSCRIPTIONS AND DONATIONS	...	ii
THE RAMAKRISHNA MISSION SEVASHRAMA REPORT, KANKHAL	...	ii
THE RAMAKRISHNA HOME OF SERVICE REPORT, BENARES	...	ii
The Life of the Swami Vivekananda	...	v
THE COMPLETE WORKS OF THE SWAMI VIVEKANANDA	...	vi

Mayavati : Almora, (Himalayas).

Kuala Lumpur : SECY. THE VIVEKANANDA READING HALL.

Berlin : PROF. PAUL ZILLMANN, GROSS-LICHTERFELDE 3, RINGSTRASSE 47 a.

New York : S. E. WALDO, 249 MONROE STREET, BROOKLYN.

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

1913

Annual subscription

4s. or \$ 1.

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upan. I, iii. 4

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

—Swami Vivekananda.

Vol. XVIII]

AUGUST 1913

[No. 205

SRI RAMAKRISHNA'S TEACHINGS

AGAINST SIDDHIS OR PSYCHIC POWERS.—II.

SIDDHIS or miraculous powers are to be avoided like excreta. These come of themselves by virtue of Sadhanas or religious practices, and Samyama or control of the senses. But he who sets his mind on the Siddhis, remains stuck thereto,—he cannot rise higher.

THERE was a man named Chandra who acquired the power called *Gutikâsiddhi*. Keeping an amulet (*Gutikâ*) with him, he could roam anywhere at will or penetrate into any place without being seen by any person. The man was at first an austere seeker and devotee of God. Later on, however, when he came by that power, he began to exercise it in satisfying his lower nature. I warned him against doing so, but he paid no heed. He used to frequent unseen a gentleman's house and had an illicit amour with a young lady of the family. He lost all his power thereby and became a fallen soul.

AT the time of my practising austere Sadhana under the Panchavati a man named Girija came there. He was a great Yogi. When I wanted to come to my sleeping-room in the dark night, he used to raise his arm and a strong light projected from his body lighting the whole path. By my advice he gave up using that power and turned his

mind to the realisation of the Eternal Reality. He lost that power but gained in true spirituality.

A DISCIPLE once told Sri Ramakrishna that in the course of his meditation he could see things as they actually happened at a distance and also what certain people were doing at the time, and that on subsequent enquiry the visions proved to be correct. Sri Ramakrishna said to him, "My boy, for some days, don't meditate. Those things, seeing visions and so forth, are obstacles to the realisation of God."

THERE were two brothers of whom the elder left home and became a Sannyasin. After twelve years he came to see his birth-place. His younger brother asked him, "Brother, do tell me what you have gained by leaving home and roaming about so long." "Come and see!" answered the brother, and taking him to the river near the village, walked over it to the other side. The younger brother gave the ferryman one pice and crossed the river simultaneously. Then he said, "O dear brother, after all, you undertook severe austerities and penances all these years just to acquire this power which is worth only a pice!"

OCCASIONAL NOTES

THE mystical experience may be either unified or diversified. It may express itself in an act of a single and ineffable perception of Reality, or it may be scattered through a multiplicity of detail and revelation in sight and sound and touch or heightened feeling. The same holds good with regard to the intellectual character of the spiritual outlook; it may be either monistic or pluralistic. But whatever the character, it is all equally valuable and empirical. The genuineness of it all is human life and human experience. For this reason the Vedanta, which is based on the mystical experience, *per se*, is suitable to all temperaments, whether philosophical, contemplative, emotional or active; and for this reason, also, as a thought-system, it is all-reconciling, including both monism and pluralism.

The unity of Hinduism is the idea of Brahman. This is the very crown of Hinduism, making for its synthesis. Running even through the "Leelas" of the Avatars, or Divine Incarnations, is the great doctrine of Brahman and the consciousness thereof. And Brahman is the Sublimated Reality, the quality-divorced and impersonal Divinity; It is the true and only individuality, to which all personality is an approximation in the degree. The perfected personality is merged in Brahman.

Brahman being the Reality, it follows that all objective and so-called reality can exist only as appearance, a theory which constitutes the doctrine of Maya or *Comparative Reality*.

If one pays heed to the content of Vedanta philosophy, one will find that, though it has certain metaphysical aspects, it possesses a

most realistic, living basis. In India, at least, philosophy is the language of the spiritual experience. It is indeed a system of logic, but more especially it is a system of religion, a method for the increase of a purely super-physical insight. It is not only logical but intuitive. It is not only an intellectual diagram of what constitutes Reality, but the mathematical demonstration thereof as well. Above all, founded as it is upon those portions of the Vedas known as the Upanishads, it is saturated with overwhelmingly lofty emotions, the intensity of which one finds in the very wording of the Vedas.

The duty of the student of Vedanta is therefore no simple task. It involves a thoroughly spiritual rather than a university training. There are no diplomas or certificates of knowledge in the spiritual life, for these may be acquired through the prejudice or erroneousness of the examiner or through undue favouritism. The only guarantee of Vedanta-Jnanam is a Vedanta consciousness and character. "There is no foolishness with God," a sage has said. True; only the real Jnani, one who has *mastered* the Vedanta can enter that Presence. The knowledge of Vedanta implies that its ideas be translated into emotions, that its intellectuality be transformed into moral worth. And one may be a Vedantin without any secular education, aye even without the knowledge of Sanskrit. For the ideas of Vedanta are universally intelligible and may be presented under any form. The main thing is the assimilation of these ideas; and that involves a spiritual process.

Freedom is a condition of consciousness and not of environment. Therefore in the struggle for freedom the direction must be

inwards and not outwards. It must not be against things but against states of mind. It should be spiritual, never physical. We, not things, are at fault. We are barriers unto ourselves; our very states of mind form prison-walls in which any possible extension of consciousness is hampered. Human personality, not outward circumstances, are to be mastered. This thought is in direction both with the teaching of Karma Yoga and of the Advaitavada. We become better workers if we know that it is our own mental condition that stands in the way of progress. We rely on the Highest Self when we know that the personal self is at fault. Man then blames himself, not circumstance; and the task of self-amelioration and even that of the realisation of the Highest Freedom are found possible in a tangible and an immediate process.

Each must recognise his own need. With some it may be a modification while with others it may be an extension of temperament and tendency. But both types shall reach the goal of self-revelation. One may be the monk, the other, the artist. The former's task lies in curbing the sense impulse; that of the latter lies in the deification thereof. The follower of monism sees the same reality as the pluralist. In the highest synthesis the ascetic and the vitalist walk on the same path. There is one moment, in the universality of which all forms of outlook and realisation are made one. Therefore, what need of wrangling? Why discuss hair's-breadth differences! Whether in science or philosophy or religion, inclusiveness is the imperative demand of the present hour.

The day of dogmas has passed forever. The day of the widening perspective has already dawned. Now is the time of synthesis and union, the time when all barriers, that hitherto separated man from man and creed

from creed, shall be broken down. All forms of thought, it is now seen, are equally true from given points of view. No more can argument hold sway; this is the era of the reconciliation-process. Truth is truth, not only in one, but in a million forms; and the degrees are infinite in number. This is the day when all Gospels are made one, all saints seen as belonging to one Eternal Faith, and all philosophies to one, same grand galaxy of thought.

In this summing up, the most ancient past, the living present and the remotest future are made one. The great thinker of yesterday has a message for the thinker of the farthest-off to-morrow, and the same spirit that moves the thinker of the distant future to sublime discovery, prompts, likewise, the thinker of to-day.

Therefore let us turn down forever the empty cup of argument. In the Will of that Ever-Watchful Self that guides in cycles the progress of mankind, we are all made one.

WILL-O'-WISPS.

What are life's joys and gains?
 What pleasures crowd its ways,
 That man should take such pains
 To seek them all his days?
 Sift this untoward strife
 On which the mind is bent:
 See if this chaff of life
 Is worth the trouble spent.

Is pomp thy heart's desire?
 Is power thy climbing aim?
 Is love thy folly's fire?
 Is wealth thy restless game?
 Pomp, power, love, wealth and all
 Time's touchstone shall destroy
 And, like base coin, prove all
 Vain substitutes for joy.

—JOHN CLARE.

THE SCOPE OF RELIGION.

IN considering the religious life many are of the opinion that it is a thing apart from ordinary human environment, and that in its aspiration to manifest on a purely spiritual plane, it is out of touch with the everyday routine of living. But this is not true; if it were, religion would defeat its own purpose, for religion, if real, should include the whole scope of life, because the scope of religion is the scope of life.

The truly religious life knows no limitations; it defies all boundary marks. It is like a mighty river sweeping all before it towards the great goal—the ocean of the Infinite Manifestation of human nature. It is not one-sided or lame-legged. Its opportunities lie open to every man, whatever his position, whatever the plane of life on which he lives.

It is not religion, but the definition of religion that has been at fault. Heretofore it has been customary to isolate religion from ordinary affairs. At least this is true of the West; for in Asia religion and society have always been one. In the East the religious idea is in evidence in every single social form. The two are always co-ordinate. But even in Asia the consciousness of this co-ordination of religion and life is slowly but surely disappearing. Only its form remains. That this is so is due to the influx of Western culture and pure materialism which, in its insidious influence, has to no small extent undermined the whole of Oriental life, as our own Indian experience of the last half century deplorably attests.

But even in the West itself there is now a reaction. The physical satisfaction of mere existence, however complex and highly organised the means for such satisfaction may be, is losing its hold as an ideal of life. Even Westerners themselves—the thoughtful section among them at least—are turning from commercialism and a culture based on commercial values, to a higher order of experience and to a purer philosophy of life. But at present it is only a commencement.

In India, however, philosophy and religion have been from most ancient times the all-absorbing

passion of the people. They have *lived* religion, all occupations of life being subordinated thereto, or, better said, saturated with the religious spirit. Immemorial ages ago, when Rome and Greece were yet young, and when the rest of Europe lay enwrapped in a hopeless barbarism, India had discarded as loathsome all purely sense values in the weaving of her culture, so that the Hindus have learned to regard their motherland as the veritable embodiment of the Religious Idea. And historic Egypt and Judæa and ancient Persia and even Greece and Rome were, in their truly greatest days of religious revivals, patterns of what India has ever been, and still is in spirit.

Thus the historic experience speaks of the actual co-ordination of religion and society. Why then should it not be so again the whole world over!

If one listens to the teaching of Sri Krishna one will learn the secret of such a possibility even in this day. For He preached the Highest Realisation even in the very midst of the turmoil and activity of daily life. In fact, as is well known, the most marvellous portion of His Philosophy was heralded forth from the battle-field. The teaching of Sri Krishna proclaims that there is equal spiritual opportunity in all vocations of life, provided the spiritual motive be the background of action and life.

Our duty lies in widening our horizons. Why confine religion to any one form of human activity or to any one vocation in life any more than one would confine the Presence of God to any one limited space! As God cannot be circumscribed, so religion itself, the path of realising God and discovering the true nature of the soul, cannot be circumscribed. As God Himself is omnipresent, so the religious opportunity is likewise present in all possible conditions of human life. To doubt this is to doubt the possibility of the religious life itself. We must be possessed of the *universal instinct*. Our eyes must be open to the glory that lies in the ideal of each real career of life. Our minds must be awakened to receive ideas from all

quarters. Not in one, but in all vocations can man walk on the path that leads from the physical to the superphysical. What of the artist, the poet and the scientist? Are they not interpreting life, as one finds it, in higher forms? The conquest of selfishness and the transformation of instinct by the spiritualising of desire, are possible as much for the student as for the saint, aye for one employed in the most menial service as for the greatest Rishi. Suddhi-panchaka, the Buddhist monk, attained Nirvana, though a sweeper. Monarchs like Janaka or Edward the Confessor or Saint Louis have achieved conquest of the self though burdened with the Maya and paraphernalia of their royal estate. And the Hindu sacred writings speak of the butcher who taught the Brahmana Sannyasin; and again in Buddhism one reads how even a farmer and a barber became disciples of the Tathagatha in the path of Nirvana. Physical occupation, whatever its character, does not *absolutely* interfere with the effort at spiritualising one's nature. That is the test and the greatness of the spiritual opportunity.

The Infinite may be perceived through any of its relations. Through any perspective of human existence God Himself may be seen. The ideal householder is in no wise different from the ideal monk. There are no distinctions in the realisation of the Infinite; it is equal in all its relations; and that is because the relation itself is part and parcel of the whole. In a similar sense, each soul, whatever be the Maya of environment or circumstance, is potentially one with the Divine. And as from any part of its circumference there is a living connection with the circle's centre, so however the degree in the soul's progress, at any moment, if Jnanam comes, may occur the Divine Realisation. What is required is a complete orientation of mind and will from the senses and from selfishness to the Unit Self and a withdrawal from the manifold which such orientation entails. That accomplished, whatsoever the work, the worker has become liberated. He is no longer bound down by the Karma-bondage, resulting from self-centred labour.

Religion is the renunciation, not of life, but of its forms; and such renunciation necessitates the highest expression and fulfilment of living. Attachment implies that one moves in limited

spheres; non-attachment renders life truly enjoyable in any environment, be it that of a monk or a monarch, be it under a tree or in a palace. There is not one but a myriad forms of renunciation. As many as there are human beings, so many are the paths of Freedom. And Hinduism, in this respect the true religion, differing from all others, has sanctified the most commonplace details and even the purely physical phenomena of daily routine, with a spiritual meaning and a sacramental atmosphere. Even the awakening from sleep, the daily bath, the partaking of food, the fulfilment of household duties, may each and all become spiritual events in the history of any individual. The thought of the soul can be **MADE** present under all conditions. Else the Religious Ideal could not possess a universal content. It could not be applicable anywhere and always, which the very thought of religion renders imperative. Religion being, *per se*, eternal and universal it should be humanly applicable at all times. Why isolate it under isolated and dramatic conditions only, as is the case in great cathedrals and Cyclopean temples! Why see it only through the perspective of a highly developed art or organisation! Why *enthroned* religion only! Should it not be seen, also, in the most poverty-stricken and even in the casual and the most commonplace of human environments! May not the sinner be the potential saint! And is it not the glory of religion that it can be made fully manifest as much at home and in the silence as in gorgeous temples amidst the blast of praise-sounding trumpets, and more so in the former than in the latter?

The guarantee of religion is its universality. It is as much for the outcast as for the abbot, as much for the busy citizen as for the solitude-seeking Fakir. And one can tell the beads of the Japa-mala of the spiritual life, *if one wills*, as much in the law-court as in the ascetic's cell. Marriage can be made a spiritual opportunity as well as celibacy. Is not God manifest in *all* walks of life? Else what hope can there be for the non-monastic millions? The highest spiritual ideas may penetrate anywhere. Their light may shine even amidst the densest darkness. Who shall dare confine the religious opportunity, who dare set boundaries to the spiritual life without multi-

lating his soul? The voices of Sri Krishna and Buddha, and of Sri Ramakrishna in our own day, ring out high above all sectarian thought. They, like Christ and all true Teachers, have sounded the universal note and to all men they have borne equally the glad tidings of the Religious life. That was their greatness. That is why they shine in the spiritual firmament like suns above the lesser stars. Their directness and all-inclusiveness embraced the sinner as well as the saint. To Them there was equal hope for all. Therefore all may take hope. For all the gates of salvation stand wide open. The drowning of the lesser self may be accomplished anywhere, at any time, for the Ocean of the spiritual opportunity is omnipresent.

Naturally in a conception of religion, such as this, there can be no room for any sectarianism. As the Himalayas tower above all other heights, as the expansive ocean gathers in all the rivers of the earth, so does the true religion tower above all sects or isolated notions and include all ideas that are true under any conditions of human experience. Religion, in the true sense, is not defined by any number of theologies, for it is the Everlasting Life itself. It may include theologies and special forms of the spiritual opportunity, but to say that it includes these only, is sheer nonsense. Life is a battlefield of Kurukshetra, and at any moment, if one will, he may hear the Voice of the Lord, calling to that manliness, which is sanctity, to be made manifest in that very duty in which His hearer may be engaged. Life affords innumerable occasions for the gradual approach to those *higher things* that constitute religion, in even the most trifling experience. Each hour of the day may be made devotional through selfless service or great thought or personal self-sacrifice. It is not the form of religion that we stand in need of, but the religious effort. We complain that the avenues that lead to Self-Realisation are few, when we are guilty of a wilful blindness. "Man, gaze about thee," said the Prophet. "Even from stones thou mayest gain wisdom and even running brooks shall speak sermons to thy soul!" It is true; in certain hours even the worm that crawls beneath our feet may cause us deep reflection; the ant may become a Guru to the soul, and from the music of the swaying forest

trees one may catch notes of the Infinite Symphony.

Nature is not arrayed against the soul; life is not antithetic to religion. All lies within the province of the mind and its method of interpretation. God is constantly helping man. That is Grace! But man must help himself. That is making use of Grace. The mercy of the Lord is as free as the air; shall man not breathe it in! If there is such an abundance of physical air, shall the spiritual atmosphere, so much more necessary to the progress of man even than physical air itself, have been created so rarified as to be without the reach of inspiration? The question involves the reply.

Therefore, whatever our condition in life, let us "Arise! Awake! And stop not till the Goal is reached!" Thus cry out the Rishis of the Vedas and the Vedanta, calling us to ever higher heights, to endlessly renewed struggle, until the Self-realisation of the soul shall have been attained. Having reached the Goal they proclaimed the Highest Truth to all alike, calling them, "Ye children of Immortal Bliss." The Highest Reality, the Brahman, is open to realisation even to the most backward, even to the most worldly, for they too must come to God, even though pain and painful experience will be their teachers. Who can say when may be rent the Veil that blinds! Who knows at what moment the greatest sinner may not become the Saint, the Teacher, the God-Man! Who therefore shall judge of his neighbour!

In such a definition of religion its scope is recognised as universal, including all forms of life, all conditions of men and all forms of truth, be they directly or indirectly religious. For, consciously or unconsciously, religion is the goal of life. Whether one seeks that goal through expression or through forgotten-ness, through work or through meditation, it is equally attainable. This is the religion without boundaries or separative definitions, without specific names or theologies, without exclusively assigned paths and without any rigidity—and yet a religion which leads each, in his own way and according to his own earnestness and capacity—verily to the Realisation of the Most High.

Swami Viratananda.

IDEALS IN SERVICE

(*Continued from page 128.*)

WITH this ideal in work, we may go forth concerning ourselves with any task ; and such work is sure to develop the very highest within us. Our daily task, the whole day itself, will be transmuted from mere work into worship. It is the attitude with which we regard life that gives it its value ; and if we make every effort at all times to read the divine opportunity into each and every experience, surely, even though concerned with purely physical details in work, we shall merit the blessings of the Most High. And as for the disciples of the Swami Vivekananda, they are sure to work unquestioningly, following the modes of work he has assigned to them, if for no other reason than that they *know* his insight was deep, his love boundless in its measure and that he himself was one of the greatest Karma Yogins the world has ever seen. And his work was always impelled by the motive to serve. It was this motive that made him, a penniless Sannyasin, aspire to go to the rich and powerful West in order to find means of service for his fellow-man in India and, likewise, to bring a new religious spirit to the peoples of the West. And he succeeded in this aspiration, inspiring religion anew into the hearts of the Western world, whithersoever he went, and returning to India in order to organise, on an extensive scale, the work of mercy and of Seva in our land. As the result we have, through the efforts of his co-operators and co-religionists, centres of active work in many places. Even the monastic institutions which he organised carry on charitable dispensary work and nursing, unlike most other monastic institutions in India, and bring the message of the Hindu Gospel to the doors of the great outside masses.

The Swami Vivekananda asked some of his disciples to take up even such material subjects as science in order thereby to be of service to the people, whose lives are the very ground-work of the Hindu Dharma and whose welfare, therefore, was as necessary to preserve as the Dharma itself. But he asked them to pursue science, not for the sake of science alone, but for the greater sake of service. It was this spirit with which he worked that distinguished him from the ordinary worker, and the same may be said of his disciples and those who work in his name. For in his case and in theirs, one sees that work is a spiritual opportunity, a means of personal purification, of selfless service, of the development of character and in the end, verily of final realisation.

To enter into details, explaining how to be of service would involve the task of telling the history of the numerous daily opportunities that come to one in the way of service. From this day we can make of our calling in life, whatever its character, a direct means of service. Whether we broaden the field of knowledge, or work for social reform, or nurse the sick, or console the afflicted, or help those in distress, or devote our talents to the benefit of the helpless and the poor, or whether we become great philosophers, or artists, or musicians or public servants,—it is within our reach to spiritualise our vocation in life, to make worship of work, to meditate even while in the midst of action and, verily, to see God by worshipping Him as man. The spirit of service is a means of salvation. To give one's self utterly and entirely for the good of others, even to give up life itself that others may be helped, is certainly a definite means for the overcoming of that Maya.

which enslaves us all. There are as many ways of being of service as there are ways of thinking and doing and being. Our whole characters, our whole lives can be so trained in the spirit of service that each and every function of consciousness will be a mode of serving. We will be incarnate representatives of the supreme motto,—“Realisation of God through service unto Man.”

Now, if one considers the ideals in service from a Vedanta point of view, one will see that the thought of humanity as a unit whole develops in one the sense of universality, a most necessary quality on the path of service. The whole purpose of society is to break down the barriers that separate nation from nation, to break down the barriers of distinction between man and man, be these physical or psychological. The unity of mankind, the integrity of all human life, is indeed even the very highest of spiritual ideals. We are informed of this in all the scriptures of the world. All the religious and all the ethical teaching throughout the ages urge us on to the realisation of this ideal. Anything, therefore, that makes for the practical carrying out of the oneness of human life is accordingly most necessary and most efficacious. It is Dharma.

In this light service to mankind is indispensably a spiritual exercise and a path of soul. And, if one studies carefully the history of the founders of religion, one will discover fundamentally that they insisted upon works of mercy as a means of self-purification and of attaining the spiritual goal. For in service the whole nature of man is transfigured. In the assumption of the responsibility which service involves the finest in the way of character is drawn out. Of this there can be no doubt. The ideal of selflessness in order to realise the Self, with which we as Hindus are so well acquainted, can be realised in no easier or more speedy form than in active service unto others. Thinking constantly of ourselves we live in a world isolated from the rest of mankind; we become self-interested, small,

and the lower elements in our nature are made manifest almost to the exclusion of the nobler and the higher. Thinking of others one is lifted out of one's self; one's perspective is broadened and personally he is brought into touch with a larger, outside world, the world of humanity in its entirety, a world which makes one's self larger, because it comprises the self of all. Thinking of others is the surest way of ridding one's self of personal sorrows. If one reflects over the misery that exists everywhere, personal sorrow is drowned in the sorrow of mankind. A sense of expansion is born, in which the personal merges in the larger self of mankind as a whole. This is the great, the incomparable value in service. It is something, also, so definite and so consistently practical. It is more than theory; it is even more than religious belief. It is actual, living worship, for if we are to worship the Most High, what better form can we conceive than that of doing service unto His children? How well Jesus the Christ understood this! His greatest sermon is filled with the spirit of service. He makes of the various forms of real charity a most direct means even for the vision of God. His own life was one of unintermittent service. The miracles which He performed were always in order to be of service. The sufferings of others, their misery, their weaknesses oppressed Him. And it was likewise the case with every other great preacher. Impelled by a love of mankind, grieved at the thought that mankind was immersed, as it were, in the great bondage of Maya, tossing from this experience to that and from birth to death on the sea of ignorance and illusion, Lord Buddha, as the young prince, renounced His kingdom, left off the luxuries of His high station and its dignity and put on the robes of the ascetic, becoming a monk, determined to find the Truth and to save the world.

Surely, this thought of aiding others is the finest motive for the development of human

personality. It stimulates all the creative faculties and arouses all the inner powers. And why is this? Because behind this motive is the all-powerful emotion of love, sympathy and universality. The lesser self, the mortal, selfish self is swallowed up in immense love for others and in the immense resolve to be of service. This being the case, it is befitting that each and every one appropriate such ideas as broaden his perspective and put him into touch with humanity at large. All must learn the lesson of unity. It is the secret of the Vedanta, the principle

of all realisation. It is the greatest demand which the spiritual life makes upon the individual. To beat down differences, to universalise the human heart, to make one all-tolerant, all-loving, all-serving—this is the very heart and soul of Dharma. It demands not only that we believe in the metaphysics of the Vedanta, but that we formulate Vedanta character as well. And this is the goal to which the path of service leads—the seeing of the One in the many, the development of truly Vedanta character and eventually the Vedanta realisation itself.



HUNTING SONG.

The Hunt is up! The Hunt is up!
 It sounds from hill to hill,
 It pierces to the hidden place
 Where we are lying still;
 And one of us the quarry is,
 And one of us must go,
 When, through the arches of the wood,
 We hear the dread horn blow.

A huntsman bold is Master Death,
 And reckless does he ride,
 And terror's hounds with bleeding fangs
 Go baying at his side;
 And will it be a milk white doe,
 Or little dappled fawn,
 Or will it be an antlered stag
 Must face the icy dawn?

Or will it be a golden fox
 Must leap from out his lair,
 Or where the trailing shadows pass
 A merry, romping hare?

The hunt is up, the horn is loud
 By plain and covert side,
 And one must run alone, alone,
 When death abroad does ride.

But idle it is to crouch in fear,
 Since death will find you out,
 Then up and hold your head erect,
 And pace the wood about,
 And swim the stream, and leap the wall,
 And race the starry mead,
 Nor feel the bright teeth in your flank,
 Till they be there indeed.

For in the secret hearts of men
 Are peace and joy at one,
 There is a pleasant land where stalks
 No darkness in the sun,
 And through the arches of the wood
 Do break like silvery foam,
 Young laughter, and the noise of flutes,
 And voices singing home.

—Sylvia Lind in the "Nation."

OM SHIVOHAM! SHIVOHAM!

There dawns the Light of Mahadev
In the heart of the Sannyasin

Om Shivoam! Shivoam!

Gone are the mists before his eyes,
Gone are the streams of fleeting shadows.
His is the Glorious Form of Truth.

Om Shivoam! Shivoam!

Luminous lights of soul enfreed
Disperse the night of mind enslaved.

Om Shivoam! Shivoam!

Forever broken is the sensuous dream,
Gone is the futile struggle of all earthly life,
Gone are its changing good and ill!

Om Shivoam! Shivoam!

The blazing fires of God's Eternal Thought
Burn Maya's veils to ashes and to naught.

Om Shivoam! Shivoam!

The tortuous myths, the vast mirage of life,
That deeper deepen bondage, flee
Before that Endless, Everlasting Truth.

Om Shivoam! Shivoam!

Sense, thought, form are dead;
Gone is the mind, the body gone.

Om Shivoam! Shivoam!

The Everlasting Self alone remain
And God and Bliss and Peace
And Everlasting Knowledge, Everlasting Life!

Om Shivoam! Shivoam!

Brahmachari Sankardas.



IN THE HOURS OF MEDITATION

XXII.

Then, in another hour of meditation, the
Guru spoke :—

“My son, at any moment the hour that
brings death may come; make therefore the
most of life. When a lofty inspiration visits
thy soul, seize it avariciously, lest through
thy sin of omission it is lost utterly. For
every ideal sentiment, there is a practical
realisation. The method of realisation is
equally as important as the perception of the
ideal itself. What is all grandiloquent talk
compared with an ounce of practice. Talk
may rouse emotion, but both time and feel-
ing are wasted unless thou dost assume the
responsibility the ideal demands of thee.
Have no hypocrisy in thine heart. Throw

not a cloth of gold over thy inaction and call
it resignation. Behind all thy lack of res-
ponse to spiritual stimuli, be sure there is
always the physical consideration. If it
should enter thy mind to take some daring
course in the spiritual life, it is likely that
thy body shall arise, asking, ‘Mind, shall it
be comfortable?’ Ah, for the sake of physical
reason how far short is the ideal fallen from!

“My son, courage is as much needed in
the spiritual life as it is in the struggles
which ensue in the world, as much persever-
ance as the miser has in hoarding gold, as
great courage as the warrior has in rushing
forth to meet the foe, so much perseverance,
so great a courage must thou possess to
accumulate the treasures that are imperish-
able and to master once for all the body and

the body-consciousness. That is the secret that lies behind realisation in any form—indomitable courage, courage that knows no fear. Develop the powers for self-analysis, then shalt thou find that when thou dost fail to take up boldly the life of true renunciation, it is because of the promptings of thy body which seeks to satisfy the narrow and selfish desires of the mortal self.

“But this body must be rooted out. It must go in some definite resolve to realise one’s self as Spirit. Boy, take one plunge into the dark, and thou shalt find the very darkness hath become the light. Cut off all bonds, or rather subordinate the body to the greatest bonds, that of the morrow’s uncertainty, and immediately thou shalt find that thou hast gained the highest freedom and that the body itself will become the servitor of the Soul.

“Bold steps are needed in the life spiritual as in the temporal. He who risks not can never hope to gain. Throw the body overboard into the sea of uncertainty, be like the wandering monk, attached neither to person, place or things, and though thou lose the body, thou shalt gain the Soul. Boldness is the one thing needed, the boldness of a tiger in the jungle. Only strong hands can rend the veils of Maya. Speculation will never do; manliness is what is wanted. So long as there is fear for the body, so long there can be no realisation for the soul. Think of the sacrifices made by the worldly in worldly pursuits. Wilt thou not make sacrifice in the spiritual pursuit? Is God to be realised by eloquence or by mere form! Get out from under all sheltering influences. Come out into the open. Make the Infinite thy horizon. Let the whole universe be the field in which thou dost wander!

“Thou must welcome all experience! Come out of thy narrow grooves! Fearlessness will make thee free. As it is certain that in life Dharma *alone* is true, so it is equally

certain that Sannyas is *alone* the true spiritual path. Renunciation like religion is not a *form*; it is all-inclusive; it is a condition of consciousness, a state of personality. In realisation thou thyself must come face to face with God; in renunciation thou thyself must find the peace eternal. No one can realise for thee; for thee, likewise, no one can renounce. Therefore, be brave and stand on thine own feet. Who can help thee save that which is the Self in thee? Making thine own mind thy Guru, thine own Inner Self thy God, march forth fearless as a rhinoceros. Let whatever experience come to thee know that what is affected is the body, not the soul. Have such faith and firmness that nothing can overpower thee. Then having renounced everything, thou shalt find that all things are at thy command, and that thou art no longer their slave. Beware of false enthusiasm, however. Care nothing either for pleasant or unpleasant sensation. Simply go forth, without a path, without fear, without regret. Be thou the true Sannyasin. Do not shelter thyself under false notions. Tear all veils asunder; destroy all bonds; overcome all fear,—and realise the Self.

“Do not delay. Time is short and life is fleeting. Yesterday is gone; to-day is flying fast; to-morrow is already at hand. Depend on God alone! By renouncing thou obtainest all; by renouncing, thou fulfillest all obligations; by giving up thy life thou dost gain Eternal Life. For what life dost thou renounce?—the life of the senses and sense-fed thought. Go down into the deeps of thy personality! There thou shalt see that already a mighty undertow of the spirit is at work which shall sometime soon lash the indifferent surface into a very tempest of renunciation and God-vision. Believe in thy Self! Long enough hast thou been indifferent. Now be sincere! Be tremendously sincere. Then all good things of the soul shall be thine.”

XXIII.

Again the Guru spoke:—

“Already the word has been spoken; the commands have already been given thee. Now action is required. Teaching without practice is of no avail. How great would be thy sorrow that thou didst not put resolution and insight into practice long ago! Having gained the path, march bravely on. What shall stand in the way of one who has determined on Self-realisation! When thou standest alone, God shall be thy companion, thy friend, thy all in all! Is it not better to forsake all in order that the Presence of God shall be felt all the more. When thou dost renounce Nature, Nature herself shall reveal her true beauty to thee. Thus to thee everything shall become spiritual. Even a blade of grass shall speak to thee of the Spirit.

“When thou hast renounced all and dost walk on lonely paths, remember that my love and wisdom shall be with thee always. Thou shalt be close, very close unto me. Thou shalt gain further insight, increased purpose of will, and a great increase of the universal sense. Thou wilt become one with all things. Renunciation, my boy, is the one path. Imagine thyself dead to-day.

“However it may rebel, know that sometime, somehow the body must be sacrificed as a holocaust unto the soul; the body-idea must be overcome. Thou canst make the long path, pursued by the lukewarm in spirit, short if thou art sufficiently sincere. Take time by the forelock. Make instant advantage of opportunity. If by one leap thou canst cross over the intervening barrier between thyself as thou art and between thyself as thou shouldst become, hasten to do so. Turn on thyself like a tiger on its prey. Have no mercy on thy mortal self. Then shall the Immortal Self in thee shine forth.

“Pay no attention to trivialities, my son. What can details matter when the Universal

Itself has dawned upon thee. Details are purely physical. Centre not thy mind upon them. Be concerned with the One and not the many. Having the spirit of Vairagya, care not what details of experience may come to thee. Remember that thou thyself art thine own enemy as also thine own well-wisher. With one stroke thou canst cut off the bondage of a veritable host of past Samskaras. The necessary spirit once aroused in thee, the task will be an easy one. And my grace and blessings shall be with thee in the making and the strengthening of that spirit. Trust, and it shall be well with thee.

“Why concern thyself as to the opinion of others? What can such an attitude of mind avail thee? So long as thou lookest for the regard of others, so long thou mayest be sure that conceit doth still hold the citadel of thine heart. Be righteous in thine own eyes; then others may say what they will, thou shalt take no heed. Seek no advice; follow thine own higher inclination. Only experience can teach thee. Waste not thy time in idle speech. It will avail thee nothing. Each is guided by his own experience; therefore who can advise another? Depend on thyself in all ways. Look to thyself for guidance, not to another.

“Thy sincerity will make thee steadfast; thy steadfastness will bring thee to the goal. Thy sincerity will also make thee resolute; and thy resoluteness will make thee overcome all fear. My blessings upon thee! My blessings upon thee forever!”

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

Apply for particulars to

The Editor of this paper.

IN THE LAND OF THE MUMMY

(Continued from page 130)

DER-EL-BAHRI.

QUEEN Hatshepsu's Temple is built against the precipices of Lybia. It is partly excavated in the rock and partly built of beautiful white limestone, the dazzling effect of which, as seen against the bright yellow and brown of the hills, is, as Robert Hichens remarks, "one of the most striking scenes in Egypt."

The kinsman and successor of the Queen Hatshepsu, everywhere defaced her name and figure. It is on the south walls of the Temple where are seen the famous delineations of the expedition to the Land of Punt. Punt was the Holy Land whence the Egyptians had a tradition that they had originally emigrated. It lay apparently on the West coast of the Red Sea, now called Somaliland. The expedition was fitted out and despatched with much ceremony, the God Amen being consulted about it. The object was to bring back, gold, silver, ebony, ivory, panther skins, apes and other creatures, but most especially to bring some of the precious incense trees. The frescoes represent the ships starting from the Nile, their arrival at Punt where the people, as we see, lived in a kind of lake-dwellings. The reliefs representing the Prince of Punt and his very fat, ungainly wife are now at Cairo. Then the ships are laden with the treasures, and we see the trees slung to poles and being carefully carried between two men. On the return home there was a big reception and presenting of the objects to the god.

In the small temple of Hathor, in one of its rock-cut chambers, Queen Hatshepsu is observed twice on the wall with the sacred Hathor cow. The statue of the animal before alluded to, now in the Museum at Cairo, was found here as recently as 1906, by Professor Neville and Mr. Ayrton.

THE RAMESSEUM.

The sun was blazing hot as we trotted across the desert on our way back to Luxor. We halted to visit the Ramesseum, dedicated to Amen-Ra. Across the court is a fallen granite colossal statue of Rameses, the weight of which is calculated at 1,000 tons, and its height probably 58ft. That the Egyptians were able to transport and place such a gigantic statue is extraordinary.

THE COLOSSI.

Shaping our course to the river took us past the Colossi, the two time-worn figures, more than 3,000 years old, which are among the most striking of Egypt's marvels. They are second in size only to the prostrate statue we had just seen at Ramesseum. These figures are 65 ft. high and represent Amen-hotep III, the builder of the Temple at the entrance of which they stood. One of these statues is the famous vocal Memnon which was said to emit musical sounds at sunrise. It is a well-known fact that the action of the sun and certain states of the atmosphere can produce sounds from particular rocks, and it may have been some phenomenon of this kind that happened to this stone after it was rent by an earthquake, and *not* as some supposed a trick of the priests.

On the legs and pedestal of the King are many inscriptions in prose and verse, left by Roman tourists. The earliest is of the time of Nero. Of him who placed the figures there the following words survive: "I, Amen-hotep, have made the name of the King immortal, and no one has ever done as I have in my works. I made these two statues of the King wondrous, huge and high, forty cubits, dwarfing the temple front. In the great, wondrous mountains I made them, one

on each side, east and west, and I caused partly eight ships to be built whereon they were floated up the river, and placed them here—to last as long as heaven.”

MEDINET HABU.

It was at Medinet Hâbû that we saw the group of temples and palaces of Rameses III. The principal gods revered here were Hathor, and Maât, goddess of truth, justice, law and order, sometimes shown with a bandage over her eyes. Osiris was worshipped under the form of a bull called Apis, while Isis had similar honours under the form of a cow. Noticeable is the judgment before Osiris, who is seated. The subject is frequently seen in the papyri of “The Book of the Dead.” A severe morality was inculcated. After death the actions of the departed were weighed before Osiris, and the souls of the wicked condemned to inhabit the bodies of animals, till after their allotted period of purification was fulfilled. Before Osiris is a lotus, on which stand the four genii of the dead, also the gods of the cardinal points. Then comes the “Devourer of the Wicked,” a creature partly hippopotamus, partly lion, with the head of a crocodile, waiting for those whose hearts are weighed and found wanting. The weighing of the heart against the feather, or a little figure of Maât, representing Truth Absolute, comes next. Anubis and Horus preside at the balance, and Thoth with his reed and palette makes the record. The deceased is conducted to the scene of judgment by two figures of Maât. Of the tombs of Kurnet-Murrai we only visited the tomb of Hui who was governor of Ethiopia under Tut-ankh-amen. In the paintings are seen Hui and his relatives, two Nile boats, and people bringing tribute to him. Behind Hui are negroes, giraffes, a hut and a Nubian landscape with dom palms. The oxen of the tribute have human hands fixed on their horns. Other persons bring gold and silver vases, two horses and a lion,

THE TOMBS OF THE QUEENS.

Another pleasant pilgrimage was to the Tombs of the Queens, whither we repaired. They call for briefer remarks for less is seen of them. Though not to be compared in importance with the Tombs of the Kings, they are very interesting. Unfortunately, most of them have suffered from the effects of fire. The brightness of the colour in the tomb of Thiti is unequalled in any tomb. The goddess who kneels on either side of the entrance is Maât, the Goddess of Truth. In another room is Hathor in the form of a cow. Several mummies were found in the beautiful little tomb of Amen-mena, of the time of Amenhetep III.

Towards the close of the afternoon I returned slowly to Luxor, feeling rather exhausted. On arriving there, I at once betook myself to the delightfully shady garden surrounding the hotel, where the shrubs and flower-beds were a mass of bloom and sweet scents. Of course sight-seers need rest and quiet, and to that end and as a result of the constant influx of visitors, the hotel authorities wisely provide music, tea-tables and plenty of easy-chairs. I selected one of ample proportions and sank into it with a sigh of satisfaction and luxury. How enjoyable is the hour that follows a long day's exertion, when one is at peace with one's self and the world! While a cup of tea and dainty cakes refreshed my tired nerves and weary body, I listened to the soothing strains of the excellent band which made my mind drift into a sense of tranquility and stillness.

In the light of the setting sun, the noble ruins of Luxor were mirrored on the waters of the Nile and the lights and shadows were very beautiful. In the distance were the Theban hills so exquisite at sunrise and sunset when lovely colours shone on their weather-worn summits. What soul is not moved by the majesty of this sublime setting! As I gazed the west still gleamed with the radiance caught from the glory of the after-glow. In such a mystic hour the unseen world indeed draws very near, for as the light fades the whole material world becomes a dream.

(To be continued.)

C. E. S.

TO THE SWAMI VIVEKANANDA.

O Guru-Deva! Hast Thou then
 Entered the Eternal Formlessness,
 Passing forever from all mortal sight?
 Hast Thou entered Para-Brahman,
 And art Thou now unconscious
 Of all that passes here?
 With the problem all-unsolved
 We journey long, without the Truth.
 Whence springs our hope, O Sage?
 Then came the Voice:
 "I am the Truth, thou seekest, son;
 Formless, I am centred in the Self;
 Through Parabrahman am I
 Myriad-fold more conscious of thy ways.
 For the energy and mind and soul
 That there appeared as "I"
 Is infinitely enlarged and
 By infinity expanded.
 Now that the mortal dream is shattered
 I am That fully which my soul did seek;
 And thus am I more living than before."

Fourth July, A Disciple.
 The Feast of Maha-samadhi.

FROM THE PSALMS OF TAYUMANA SWAMI.—III.

SALUTATION.

I.

Eternal, Pure, Unqualified Absolute pervading all,
 Beyond yet near, Transcendent Light, abundant,
 undefiled,
 The Home of all, the Blissful Spirit, the One
 beyond access
 Of mind and speech, the Great Expanse where
 dawns the Bliss,—we adore!

II.

The Mind behind whatev'r the mind doth think,
 the Life of life,
 Abiding ev'n in all, Siddhanta's Flawless Light
 Superb,

Supreme beyond supreme, bereft of mark or
 attribute,
 Revealed, to Love, as Welling Bliss Ambrosial
 Pure,—we adore!

III.

The Vast Expanse, the Birthplace of the elements,
 th' Abode
 Of Speechless Peace, the Blissful One beyond the
 mind and sense
 That, soon as realised through grace of Lords of
 Light, o'erwhelms
 And swallows up the lover, one with him, unknow-
 able,—we adore!

IV.

The Soul of souls, the Friend of those devoid of
 'I' and 'mine,'
 The Ever-Blissful One, unknowable, without support,
 Transcendent Life, the heart-delighting Honey,
 the Triple Fruit*
 The Nectar Sweet,—with streaming eyes and joined
 palms, we adore!

V.

Caste, tribe, birth, death, nor bondage nor release,
 nor form nor void,
 Nor attribute nor name, nor aught hath He, the
 Light that Shines
 Ev'r ev'rywhere in all, the Pure Expanse, Trans-
 cendent Life,
 The Stainless Being Supreme,—with mind at rest
 on Grace, we adore!

VI.

Who taught me deem this world as phantasma-
 goric mirage
 Or dream, and set me ever on th' Eternal Sp'rit
 Supreme
 And filled my heart with free and constant flow of
 flooding Bliss,—
 That Sage of Silence mine, His flow'ry feet, I ev'r
 adore!

VII.

The Primal Source of all that we perceive, the
 Wisd'm, the Light,
 The Luscious Honey drunk by loving hearts, their
 woes dispelled,
 The Perfect Bliss pervading in and out,—hearts
 filled with Grace,
 That Radiant Essence devoid of darkness, we adore!

* The poet here compares Him with the three sweetest
 of fruits, viz. the plantain, the mango and the jack-fruit.

VIII.

The Crown of Scriptures vast, the Perfect One, by
 e'lestial ones
 Siddhas and Saints unreached, the Wealth trans-
 cending cause and thought,
 The Great Supreme, All-immanent, like fragrance
 in the flow'r,
 Like Oil in the Seed, the soul encased in flesh,—
 we adore!

IX.

Thou Void Expanse that comprehends the heav'ns
 and all within,
 Thou Sea of Bliss in lovers that with wisdom's eye
 have seen,
 O Lord, that recking nought else deigns to make
 them one with Thee,—
 Intent on cool, refreshing Grace of Thine I lift my
 hands!

X.

As space Thou fill'st the heav'ns, Thou dost pervade
 the mind's expanse,
 Thou Great Ev'r-Blissful One, Thou Nectar cool,
 pervading wisdom-space,—
 Ravished, with failing tongue and melting heart all
 filled with love,
 With flowing eyes and joined palms I hold to heart
 Thy Grace!

XI.

The Primal One that hath no source nor end,
 The Mother mine that brought me up Her slave,
 The Teacher Great, the Truth transparent pure,
 Beyond the mind and speech, beyond the ken
 Of brawling faiths, the Effulgent One that shines
 As Vast Expanse in those that bide in Peace,—
 Him do I seek, the Saviour of my Soul,
 And bow with tearful eyes and joined palms.

XII.

Thou art the vowels all with 'A' as first,
 Thou art become the worlds untold and all,
 Thou art what all we speak and yet beyond,
 Transcendent One, unspeakable Essence,
 Thou art the Pure Intelligence untouched
 By all the forms of thought impure and pure,
 The Lord of Souls, the One beyond compare,—
 Sighing with love profound, I bow to Thee!

—A. K.

GLIMPSES

A gem is not polished without rubbing, nor is a
 man perfected without trials.—Chinese Proverb.

* * *

A man's conduct is an unspoken sermon.

—Amiel.

* * *

Broadly speaking, the proper use of the faculties
 of our mind and body is termed virtue, and its
 improper application or waste is called vice.

—Swami Vivekananda.

* * *

During the conjunction of body and soul, nature
 orders one to obey and the other to command.
 Which of these two characters is most suitable
 to the Divine Being, or to that which is mortal?
 Are you not sensible that the divine is only capable
 of commanding, and what is mortal is only worthy
 of obedience?—Plato.

* * *

The more we know, the better we forgive,
 Who'er feels deeply, feels for all who live.

—Madame de Stael.

* * *

Great is Truth, and stronger than all things!
 With Her there is no accepting of persons or re-
 wards, but she doeth the things that are just. She
 is the strength, and the kingdom, the power and
 the majesty of all ages! Blessed be the God of
 Truth!—Esdras.

* * *

Man is the Sun of the world, more than the real
 Sun. The fire of his wonderful heart is the only
 light and heat worth gauge or measure.—Manu.

* * *

Appear to know only this—never to fail nor
 fall.—Epictetus.

* * *

Greatness is to take the common things of life
 and to walk truly amongst them; and Holiness is a
 great Love and much serving.—Bharata.

* * *

Let not him who seeks the Father cease until
 he find Him.—Jesus.

THE PATRIOT SAGE OF MODERN INDIA.

[*A Review of The Life of the Swami Vivekananda, Vol. I.*]

THE many disciples and admirers of the great sage in India and elsewhere will have received with deep interest and satisfaction the publication by the 'Prabuddha Bharata Office' of 'The Life of the Swami Vivekananda'—a truly memorial volume consisting of contributions from several disciples, Eastern and Western, who draw upon the resources of intimate knowledge and appreciative faculty in their interpretation of the aspects of the great Swami's life and its significance for Modern India. Robust optimism, searching astuteness, keen practical spirit, ardent love of a freedom consistent with progress, absorbing devotion to the service of the motherland, and an unfaltering faith in the spiritual greatness of the Hindu, constituted the distinctive marks and driving forces that rendered possible the achievements of the great Swami. To have provided within the short period of his earthly existence signal proofs of sterling greatness, to have impressed the world with the splendour of our spiritual past, to have expounded the doctrine of *Mukti*, that man becomes divine by realising the Divine, and to have proclaimed the message whose central features summed up in the theory of *Advaita* serve to elucidate the common truth expressed in Science, Art and Religion; all this bears remarkable testimony to the single-mindedness, spiritual fervour and intense devotion of a great Teacher who is entitled to a place among those saviours whose thoughts, expressed in words or embodied in actions, prove the source of strength and inspiration to mankind. Man, the Swami taught, has within him elements human and divine; education is the manifestation of His perfection, and religion of his divinity.

Like every great teacher that India has known, Swami Vivekananda had a profound consciousness of the wisdom enshrined in her sacred literature and he strove ceaselessly to bring home to the minds of her children that theirs was the heritage of a great past—intolerance and aggression are alike unknown to Hinduism, the worship of the 'Ishta Devata' is the recognition of each soul to plan and pursue its own path of spiritual realisation. Nowhere is this better expressed than in the Swami's declaration that "From the highest flights of Vedanta philosophy of which the discoveries of science seem like echoes to the lowest ideas of idolatry with its mythology, the agnosticism of the Buddhists, the atheism of the Jains, each and all have a place in the Hindu religion."

The inspired and inspiring address of the Swami before the Parliament of Religions proclaimed, as it were, the rebirth of Hinduism; in it was uttered

the spiritual consciousness of India to the Western world enmeshed in commercialism and material civilisation. The stirring performance of the yellow-clad orator on the Chicago platform could not but have created an overwhelming impression on the Occidental mind and compelled a revision of any previously formed conceptions of the value of the spiritual treasures India presented to the world. It seemed as though the intellectual streams of the East and the West, the ancient and the modern world, mingled their waters in the resistless flood of the Swami's spiritual discourse. The Chicago address marked a new awakening in spiritual life, it held out to reverent admiration the truths culled from the sacred writings of sages whose feet had trodden and sanctified the land which the Hindu loves to call the 'Punya Bhumi.' Such was the practical effect, the philosophical interest, the psychological intensity of the memorable speech which, combining all the graces of oratorical accomplishment, remains still a marvel of sincerity, force, conviction and enthusiasm.

The years of the Swami's life were few, but how crowded and glorious! His message was not absolutely novel, but how vast and significant! The explanation of such a career is surely to be sought in the character of the man, the inspiration of his work and the strength of his cause. Enough has already been said regarding the moral and intellectual excellence of the Swami Vivekananda's strength of character; such resoluteness of purpose as was his, could hardly fail to bring him success in any line of life, so much so, that it requires no great effort to imagine him as a lawyer endowed with those great qualities that, under a different training, would have endeared him to the mind and heart of all those who can revere selfless service and superior wisdom. Faith in himself, in India and in her lofty spiritual destiny cheered and encouraged him in the performance of a work whose magnitude may well appal the mind of an average person.

Among the influences that blended together in giving form and fixity to the greatness of Swami Vivekananda, we should recognise the training imparted to him by his Master as well as the strong attachment evoked in him by the land that bore him. One anecdote is worth recalling in connection with his spiritual apprenticeship. Once, Sri Ramakrishna asked Noren—for so, was Vivekananda called—what was his highest ambition in the world. The answer came that it was to remain always in Samadhi; but with an assuring smile the great Master declared that

surely Noren was made for something greater. Yes, Vivekananda was born for ceaseless, selfless work, for the clear exposition of truths fully realised, for the illustration of the belief that Life itself is Religion and that *real* conquest consists in renunciation. Verily, in his Guru Ramakrishna, he found the living embodiment of that of which the sacred books could furnish merely a description. How broken were the words, how beautiful the reality! The desire for knowledge consumed, as it were, the ardent disciple and as years rolled by, manifestations of genius succeeded one another with fulness and frequency.

But in a consideration of the Swami as a great Spiritual Teacher, we are likely to forget the sincere *patriot* in him. India formed the background of his thoughts and speculations. True enough, it was for Vivekananda to lay the foundation and not the coping-stone; true enough, the word "nationality" or "nation-building" was not used by him as often, if at all, as the word "Spirituality" or "man-making." But at heart he loved and adored his country, though he would not admire all the new-fangled ways of her children in modern times. The vision of her great Past bade him hope for a greater future. Though his mind perceived how best discordant thought, race and feeling could be harmonised, his feet were yet firm on the Indian soil. In deprecating apology for anything Indian, in combating supercilious assertions, the monk yielded place to the patriot in Swami Vivekananda. Nothing truer or more expressive can be stated of this Patriot-Sage than what he himself said of his Master, "He was content to live that great life and leave it to others to find the explanation!"

—Rawsenayya in "The Indian Patriot."

THE RAMAKRISHNA MISSION WORK AT TAIPING, F. M. S.

THE Swami Sarvananda, having lectured in different centres of the Straits Settlements and the Federated Malay States, arrived at Taiping on Friday the 13th. June. There was a concourse of people who gathered together at the Railway Station from different places. He was garlanded, on getting down on the platform, by Mr. S. Carthigasam at the request of the Hindu community of Taiping; he was then taken in a carriage drawn by a pair of horses in torch-light procession attended with Tamil music to the Town Hall, which was tastefully decorated for the occasion. Then an address of welcome signed by the leading gentle-

men of the Hindu community was read by Mr. A. Kandiah, Mr. S. Carthigasam being president, and an illuminated copy of the address encased in a neatly executed silver casket was presented to him.

The Swami on rising amidst great applause to reply was again garlanded by Mr. Periacaruppan Chetty. He thanked the Hindu Community for their kind reception and dwelt for about half an hour, citing verses from the Bhagavad-Gita and the Bible, that man should rise from this plane of materialism to a high stage of spirituality. The chairman then called upon Mr. K. Ponnampalam to give the substance of his reply in Tamil for the benefit of those that did not understand English and he did it very ably. The Swami was then taken back in procession to the quarters at the Station Road which were specially engaged and decorated for his stay at Taiping.

On the next day at 7 p. m. Mr. Carthigasam introduced the Swami to a crowded audience at the Town Hall after a prayer of Thevaram. The Swami then lectured on "The essence of Hinduism" for over an hour and a half. On Sunday the 15th the Swami lectured on the subject of "The Relations of God, Soul and Matter" and drew his conclusions mainly from psychological and physiological facts. On the 16th, the Swami lectured on "The Way to attain Freedom." He said that man can attain this freedom through incessant communion with God and when he gives the colouring of his conscious state to the colouring of his subconscious state the way to freedom commences.

Mr. S. Carthigasam who presided at the request of the Hindu Community over all the meetings of the largely attended assembly consisting of Europeans, Eurasians, Chinese, Malayas and Tamils, thanked and addressed the Swami on behalf of the Hindu Community of Taiping for the lectures he had kindly delivered at their request. He said that they had been very impressive, thoughtful and admirable and the illustrations he had used had helped them to understand him rightly and that he had infused into their minds a new spirit and enthusiasm which would help them to sustain their religious growth.

On Tuesday the 17th of June, the Swami took the train that leaves for Penang at 1-30 p. m. where he was requested to deliver a series of lectures at the Town Hall and the Theatre Hall. He was given a grand send off at the Railway Station, Taiping, where Mr. Ramasamy Pillay, one of the leading Hindu gentlemen, garlanded him.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

FURNITURE 5,300 years old from Egypt has been acquired by the New York Metropolitan Museum.

As an illustration of what the Bible output of the Oxford University Press involves, it might be mentioned that the skins of 100,000 animals are used every year for the covers of Oxford Bibles alone, and 400,000 sheets of gold are required for the gilt lettering.

THE oldest woman in Germany is Hedwig Stramna, a farm worker at Dormowo, in Posen. Her age has been officially proved to be 118 years, she having been born on the 15th October 1794. She is in full possession of her mental faculties and remembers quite well the Prussian wars of the early part of the nineteenth century. Until last autumn she worked in the fields digging potatoes.

EXCAVATIONS on the site of the ancient Etruscan town of Vejiun, near Rome, have revealed the existence of five temples, a theatre, a circus, and many dwelling-houses. Vases, arms, and jewels have been found in considerable numbers, and the King of Italy, it is said, has ordered that these treasures of antiquity shall be housed in a museum which it is intended to build for the purpose on the site of the town.

THE eminent scientist Sir William Crookes said the other day in an interesting popular address on 'New Elements in Chemistry':—"We have actually touched the borderland where matter and energy seem to merge into one another—the shadowy realm between the known and the unknown; I venture to think that the greatest scientific problems of the future will find their solution in this borderland and even beyond. Here, it seems to me, lie those ultimate realities, subtle, far-reaching and wonderful."

At the Thirteenth Annual Convention of the National New Thought Alliance which held its sittings in Detroit, Mich., from June 15th to 22nd, the Swami Abhedananda spoke on the "Spiritual Evolution of the Soul," and in its sessions called the "Convention at School" he gave a series of lectures under the title of "Spiritual Unfoldment." The subjects were: 1. Self-Mastery. 2. Concentration. 3. God-consciousness. 4. Healing Power of Breath. 5. Work is Worship. 6. How to Solve the Problem of Life After Death. 7. God.

A gigantic candle is to be sent to the Vatican and placed in St. Peter's Church in memory of Mr. Pierpont Morgan. It is 16ft. high, weighs 400lb. and cost £300 to make. Fifty pounds was spent on the gold leaf used in the decoration of the candle, and on one side of its base will be placed an oil-painting of the deceased millionaire. This unique memorial was made by a Harlem firm. It is to be lighted every feast day, and if never allowed to go out would burn continually for 3,000 days.

Another gigantic candle was blessed last year by the Pope. It was the offering of an Italian singer who had had his voice restored after prayer to St. Blaise, the healer of throat complaints. This candle is allowed to burn night and day, and will not be consumed for another four years.

Professor Flinders Petrie told at a lecture at University College, London, that he had just discovered one (or three, rather) buried old cemetery at Tarkhan, thirty-five miles south of Cairo.

Six hundred tombs were found in this cemetery, which was in regular use for several generations before the time of the First Dynasty, the name of whose first King, Menes, has here been read on an alabaster vase. This cemetery now becomes one of the standard sources of our knowledge of the early historic civilisation.

Professor Petrie found the plaster on the tombs, beneath three feet of sand, as fresh as when first applied, but it lost in six weeks, after exposure, he observed, more than it had lost in six thousand years before.

This cemetery reveals for the first time the domed superstructure of an early tomb and (upon a smaller scale) the original prototype of the brick-built mastaba tombs.

On July the eighth, the birthday anniversary of our beloved Swami Swarupananda, the first President of the Advaita Ashram, was as usual commemorated with enthusiasm both by the monastic inmates and the whole establishment. The distinguishing feature of the festival was the giving of a feast by the "Mother" and the monks to everyone engaged in the works of the Ashrama; and this year the number entertained exceeded that of other years, owing to the fact of the erection of the Prabuddha Bharata Press House and the Mayavati Charitable Dispensary building on which many workmen are engaged. The whole day was full of anticipation; evening, the time of the feast, was full of actual delight; and, having partaken of the food that had been consecrated to Brahman, the guests spent the whole night in enthusiastic singing of songs. One felt that the spirit of the great monk, whose name was shouted repeatedly in praise, was actually present amidst

the large number of the people, whose interests he had at all times endeavoured to promote. The "Mother" and the monks planned and supervised the entertainment with joy and enthusiasm.

THE Ramakrishna Mission Sevashrama, Muthigunge, Allahabad, was started in 1910 in response to the call for relieving the suffering of the sick poor of the locality as well as of the large concourse of pilgrims from every part of India, who frequent the holy confluence of the Ganges and the Jumna throughout the year. The Sevashrama is carrying on its humble work with very limited means through the assistance of some of the kind-hearted gentlemen of the locality. The scope of its work is daily increasing and we appeal to all generous souls who feel for the poor and the distressed to help the Ashrama in performing its duties to suffering humanity. We trust that the cries of the diseased and the helpless will not remain unheeded and that the generous public will extend their helping hands to support this infant institution in its days of trial and want.

Contributions, however small, to help the work, will be thankfully received and can be sent to Swami Brahmananda, President, Ramakrishna Mission, Math, Belur P. O., Howrah; or to Swami Vijnanananda, Math, Muthigunge, Allahabad.

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

June 1: Spiritual Healing. Are We to Work Out Our Own Salvation? Mystery of Soul-culture.

June 8: Who is Fit to be an Adept? What is Meant by Righteous Anger? Is Revelation Possible?

June 15: Divine Love and Sentimentality. Regeneration of Spirit. Can We Reach Perfection in this Life?

June 22: Why Should We Not Disturb the Faith of Others? Different Grades of Visions. Why is Solitude Helpful for the Beginners?

June 29: Has Everybody Chance to Become Spiritual? The Power of Personality. The Self-Imposed Bondage.

July 6: How to Unfold Soul-powers? The Phenomenal World. Reason and Faith.

July 13: Hints about Spiritual Practices. Can Idols Ever Be Our Ideals? Mysticism and Superstition.

July 20: Sects *versus* Sectarianism. In Tune with the Infinite. Basis of Ethics.

July 27: To Live in the World or to Renounce It? Can We Efface Our Self Altogether? Is the Conception of Millennium Unreasonable?

SIR George Reid of Australia lately delivered a speech in London in the course of which he honoured India with the following reference:—

"We do not always remember what a tremendous fact India is to us and to the world. During the last thirty years the people of India have increased by 61,000,000 against an increase of 5,000,000 in self-governing dominions and 12,500,000 in the British Isles. There are 250,000,000 acres under crop in India, while Great Britain, Canada, Australia and New Zealand, all told have less than 50,000,000, cultivated acres. In one crop—wheat—India produces 34,000,000 bushels more than the whole of the rest of the British empire put together, that is to say, more than 400,000,000 bushels of wheat are produced in India every year, to say nothing of rice and the rest. The sea-borne trade of India has increased in ten years by far more than one-half and now amounts to £260,000,000 a year or £60,000,000 more than the trade of Russia. India does not come begging to the rest of the empire to buy her exports. From Great Britain she buys, I think, something like 70 per cent. of all she buys abroad, but she sells about 70 per cent. of what she produces to other nations outside the British empire. India is no pauper clinging to the skirts of imperial charity."

AN important paper, announcing Professor J. C. Bose's discovery of nervous impulse in plants, was read at the meeting of the Royal Society, held on March 6th. The universally accepted theory has been that in plants like the "Mimosa" (Bengali Lajjavati; Hindustani Lajvanti) there is no excitatory impulse analogous to the nervous impulse in animals, the propagated effect being regarded as merely a hydro-mechanical disturbance. This conclusion was based on the experiments carried out by the leading German plant-physiologists—Pfeffer and Haberlandt. They failed to arrest the propagated impulse in plants by scalding or by application of narcotics. Prof. Bose has shown the errors involved in these experiments. He has moreover, by the invention of his resonant recorder, made the plant itself record the velocity of its nervous impulse, and the variation in that velocity under fatigue and under the action of various drugs. His new apparatus is of such delicacy that it measures automatically time intervals as short as a thousandth part of a second. Prof. Bose has, by interposing an electric block, arrested the nervous impulse in a plant in a manner similar to the corresponding arrest in the animal nerve. He has further been able by definite means to produce nervous paralysis in the plant, such paralysis being afterwards cured by appropriate treatment.