

ISSUED MONTHLY

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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Prabuddha Bharata

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प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

VOL. XIV]

NOVEMBER 1909

[No. 160

SRI RAMAKRISHNA'S TEACHINGS

ADVICE TO THE WORLDLY-MINDED—VIII.

IT matters not whether you live the life of a householder or are men of the world,—only you must fix your mind on God. Do your work with one hand, and touch the Feet of the Lord with the other. When you have no work in the world to do, hold His Feet fast to your heart with both your hands.

IT may be given even to the householder to see God. It was the case with Raja Janaka, the great royal sage. But one cannot rise to the height of Raja Janaka all of a sudden. Janaka spent many long years in devotional practices, in solitude, away from the din and bustle of the world. Thus it would do men of the world infinite good if they would retire into solitude, even for three days at a time now and then, to the end that God may be seen and realised.

THE disease of a worldly man is of a serious type. Attachment to *Kāma-Kāñchana* has brought all this trouble on him.

Would you keep a large water-jar and savoury pickles in the same room in which a patient is laid up with typhoid fever? If you wish to cure such a patient, you must have him removed from that room, in case it is impracticable to send away the water-jar and the pickles.

A householder is such a patient; desire to enjoy worldly things is his thirst; the mouth waters at the mere thought of the pickles. The pickles and the water-jar stand for *Kāma-Kāñchana*. Hence solitude is the best remedy.

ONE is safe to live in the world, if one has *Viveka* (discrimination of the Real from the unreal), and *Vairāgya* (non-attachment), and along with these, intense devotion to God.

OCCASIONAL NOTES

THE time has come when the Great Lives that have been lived in our midst are beginning to be recorded and written down, for transmission to posterity. We can form some idea, at this moment, of the treasure that has been granted to the present generation, for which many, in ages to come, will long to have been here, or even to have looked upon the faces of those who possess such memories as ours. As we read, we belong at once to those who have seen, and to those who merely hear. We can share the feelings of both, at one and the same time.

In reading the Life of Sri Ramakrishna, one is first struck with his reverence for his own realisation. Realisation is the end and object of his life. Then he takes pains to protect and keep it. Yet he has so much! And we, who have so little, what do we do, to cherish that little?

'M.' tells, in his Gospel, how the Lord was one morning gathering flowers for the Temple-worship, when it suddenly flashed upon his mind that the whole earth was a vast altar, and the flowers blossoming on the plants, already offered in worship at the feet of God. *Sri Ramakrishna never again gathered puja-flowers.*

What sacrifices do we make, for the glimpses of thought and revelation that come to us? Every pilgrim after making a *tirtha*, practises some abstinence in memory of the great journey. What memorials do we set up, of the journeys of the soul? When the abstinence comes to notice once more, in the daily round, the pilgrim is reminded of the interior experience. He is wafted for a moment, into the Divine Presence. So Sri

Ramakrishna, looking at the flowers he would not pluck, was kept ever in the mood of that most vivid realisation, renewing and deepening it from day to day. With us, the hurry and pressure of the little things of life soon crushes out of sight the great moments of the soul's life. It is the little things that matter to us, not the great!

Why should the higher realisations be granted to us, seeing that we have so little room for them? Only at the end of long, long struggle, do we gain the least flash of knowledge. And when gained, what value do we place upon it? How long are we true to it? Verily, the lives of most of us are very like the footsteps of a man who climbs, in sliding sand! What we gain, we lose immediately, and, caught by new interests, are not even conscious that anything has happened!

No man can altogether escape the life of the Soul. This is not the dominant, it is actually the *only* reality that surrounds us. The veil of the senses cannot fail to wear thin at times. We have but to set open the door, and God streams in, on every side. It is our absorption in the broken and contorted sun-rays of the body, that hides from our eyes the Undifferentiated Light!

When we become passive to it, when we allow it to shine upon us, when we are willing to make room for the One behind manifoldness, then we may find that the Soul's life shapes all things. Life or death, happiness or sorrow, and the far greater destiny of knowledge or ignorance, are all determined by the spiritual energy. To this alone all else is plastic. By it, all else is to be

measured and interpreted. But there arises not only the question 'What has one learnt?' but also that other 'What sacrifice has been made, to keep this knowledge?'

Imagine a king forgetting his kingdom, in order to chase butterflies. Imagine the lover leaving the beloved, for a game at kite-flying.

Yet is this not what we do, when, from Infinite Realities, we turn back to the thought of food and clothes, and material prosperity? Let us learn afresh, as we ponder over the Life of Sri Ramakrishna, that the life of the Soul is the only life, and God not the greatest, but the One Reality.

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THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXX.

OUR MASTER'S RELATION TO PSYCHIC PHENOMENA SO-CALLED

(Continued from page 186)

NOW the life of the guru is the disciple's treasure in hand; and it was undoubtedly by an instantaneous analysis of all that he had seen and shared, of the extensions possible to human faculty, that the Swami was able, on his arrival in the Western sphere of psychical enquiry, to classify all knowledge as sub-conscious, conscious, and super-conscious. The two first terms were in common enough use, in Europe and America. The third, he himself added to the psychological vocabulary, by a masterly stroke of insight, authenticated by his own personal knowledge. "Consciousness," he said on one occasion, "is a mere film between two oceans, the sub-conscious and the super-conscious." Again he exclaimed "I could not believe my own ears, when I heard Western people talking so much of *consciousness*! Consciousness? What does consciousness matter! Why, it is NOTHING, as compared with the unfathomable depths of the sub-, and the heights of the super-conscious! In this I could never be misled, for had I not seen Ramakrishna Paramahansa gather

in ten minutes, from a man's sub-conscious mind, the whole of his past, and determine from that his future and his powers?"

The certainty of the *dictum* laid down in *Raja Yoga*† that intuition, when genuine, can never contradict reason, is also indisputably due to the same comprehensive range of experience. The ascetic of Dakshineswar might be capable of unusual modes of insight, but he was no victim of the vanity born thereof, to be seeking for uncommon ways of arriving at facts that were accessible enough by ordinary methods. When a strange religious came to visit the garden, professing to be able to live without food, Ramakrishna Paramahansa attempted no clairvoyant mode of testing him, but simply set shrewd observers to watch and bring him word as to what and where he was in the habit of eating.

Nothing was to be accepted, unproven, and the Swami Vivekananda, to his dying day, had a horror of those dreams, previsions, and prophecies by which ordinary folk are so apt to try to dominate one another. These things, as was inevitable, were offered to him in abundance but he invariably met them with defiance, leaving them to work them-

† See page 117 of The Complete Works of the Swami Vivekananda, Mayavati Memorial Edition.

selves out, if they were true, in spite of him. Whether a given foretelling would eventually be verified or not, it was impossible for him, he said, to know: the one thing of which he was sure was, that if he once obeyed it, he would never again be allowed to go free.

In the case of Sri Ramakrishna, it invariably happened that visions and intuitions were directed to things of the spirit: gipsy-like prognostications were far from him; and in the opinion of his disciples, such prognostications are always indicative of a greater or less mis-using of energy. "All these are side-issues," said the Swami, "they are not true Yoga. They may have a certain usefulness, in establishing indirectly the truth of our statements. Even a little glimpse gives faith that there is something beyond gross matter. Yet those who spend time on such things run into grave dangers," "These are *frontier-questions*!" he exclaimed impatiently, on another occasion, "there can never be any certainty or stability of knowledge, reached by their means. Did I not say they were 'frontier-questions'? The boundary-line is always shifting!"

In all that might come before us, the attempt at discrimination was to be maintained. 'I shall accept it when I have experienced it,' was to be the reply to statements of the extraordinary. But our own experience was to be sifted thoroughly. We were not to run away with the first explanation of a phenomenon that might occur to us. In spite of his reluctance to accept easy conclusions, however, the Swami became convinced, in the course of years, of the occasional return of persons from the dead. "I have several times in my life seen ghosts," he said once, with great deliberateness, "and once, in the week after the death of Sri Ramakrishna, I saw a luminous ghost." But this did not imply the smallest respect on his part, for the bulk of the experiments known as spiritualistic *séances*. *Of a famous convert whom he met on one such occasion,

he said that it was sad to find a man of extraordinary intelligence in matters of the world, leaving all his intelligence behind him at the doors of a so-called medium. In America he had been present at a number of *séances* as a witness, and he regarded the great majority of the phenomena displayed as grossly fraudulent. "Always the greatest fraud by the simplest means," he said, summing up his observations. Another large fraction of the total, he thought, were better explained by subjective methods,* than as objectively true. If, after all these deductions had been made, any residuum remained, it was possible that this might be genuinely what it professed.

But even if so, knowledge of the phenomenal could never be the goal of effort. The return of wandering wills from one plane of physical tension to another could throw but little light on any true concept of immortality. Only by renunciation could this be reached. Any dwelling upon the occult led inevitably, in the Swami's opinion, to increase of desire, to increase of egotism, and to the fall into untruth. If the ordinary good of life was to be given up, for the sake of the soul, how much more assuredly so, these vanities of supernatural power! Even Christianity would have seemed to him a higher creed, if it had had no miracles. Buddha's abhorrence of wonders was the eternal glory of Buddhism. At best their value could only be to give a little confidence, and that only for the first steps. "If there be powers, they shall vanish away; charity alone remaineth," Only to the soul that is strong enough to avoid these temptations does the door stand open. In the words of Patanjali, "To him who is able to reject all the powers comes the cloud of virtue." He alone attains the very highest.

*Thus a famous thought-reader in Southern India claimed that an invisible female figure stood beside him, and told him what to say. "I did not like this explanation," said the Swami, "and set myself to find another." He came to the conclusion that the source of information was subjective.

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DIVINE INCARNATIONS.—IV.

BY

SWAMI RAMAKRISHNANANDA.

(Continued from page 189)

ENCE the four first-born children of Brahmá wanted to go and see the Lord. Being born perfectly wise and free from guile, they always look like little boys of five years old, and like little boys of that age they wear no clothes. So, in nature's garb, they set out to go to the abode of the Lord, Vishnu. Just as in your own homes everything is arranged as you wish it, so in the home of Vishnu everything is according to His desire; every atom there obeys the will of the Lord. But somehow or other there were two people there who were not in harmony with the will and mind of God. It is always pride and vanity which makes one disobedient to the Supreme Will; and these people cherished a little vanity. Now when these four sages came to the abode of the Lord with their numerous disciples, these two persons were at the gate, and seeing the naked sages they were indignant and would not let them enter. The Bráhmans, when they were thus opposed, thought: "Our minds are in perfect harmony with the Mind of the Lord; who are these persons that they will not let us go to Him? No starving man was ever more hungry for food than we are for the Lord, and they will not let us go to Him. These people are not fit to be here. They should go where pride and vanity have a place. They are ashamed of our nakedness because they themselves are impure, for, only those who are impure can see impurity." Not wishing therefore that egotism, which is the cause of all evil, should remain in the realm of God, they said to them: "You are not fit to be here. You should go where

pride and vanity belong." As they were saying this, the Lord Himself came and said: "I am so happy to see you, my dear devotees. These porters are indeed unfit to be here and I have been sending them away through your mouths, for my mind and your minds are the same. They must go where they properly belong, in the realm of pride and vanity."

So these people had to fall down, and being full of egotism, they selected Diti as their mother; and just at that time Diti also wanted two most powerful children from Kasyapa, her beloved husband; but he was in meditation then, and when a husband is in meditation, a wife should never disturb him. Diti, however, was very selfish, and so she went to her husband. Yet he did not get angry, he was too good for that; he merely said: "Diti dear, this is not the time to ask any boon, but since you wish two children, you shall have them. Because they will be conceived in your selfishness and pride, they will, however, be very proud and a terror to everyone." Diti was frightened and asked: "Please grant that at least in their family a true devotee of God will be born." This the ever-kind and ever-loving sage granted.

The two children were born accordingly, in course of time, and they were so very strong that the very day of their birth they wanted to conquer the three worlds; so one of them, Hiranyâksha went to Indra and said: "I want to fight with you and conquer you. You must be my vassal." Indra who is the wisest amongst the gods, knowing the immense strength of the Demon told him, "My dear friend, I cannot be a match for you. Varuna, the most powerful Lord of the Ocean, is a fit person for you. So you go to him, and he will accept your challenge." Hearing this Hiranyâksha at once went to the palace of Varuna under waters and demanded battle. Varuna also knew him to be too powerful to be a match for him, and so he said, "Dear

friend, there is none in the three worlds, who can be a proper match for you except Vishnu. If you can ever meet him in battle he is sure to satisfy your intense desire for fighting." Hearing this Hiranyáksha wanted to pick up quarrel with Vishnu; so in order to provoke the Lord of the Universe he hit upon a plan: He thought: "Vishnu loves the earth very much. If I take it away and hide it, he will get very angry and will come down upon me, and we shall have a good fight." So he took away the earth from its place and hid it under the waters. When the gods saw that the earth was gone, they were disconsolate. Though they have the power to live in the air, yet they feed upon the food offered to them in the sacrificial fire; and when the earth was submerged in water, all sacrificial fires were extinguished. Brahmá grew very angry at this, and said: "This wicked child of Diti has kept the earth hidden somewhere under waters. Now where can I find place for my mind-born child Manu and his wife Satarupa?" He did not know what to do in his anger, but the very next moment he thought, "Why should I be anxious, the Lord must have provided for this evil." When he was thinking thus, out of his breath came a tiny creature. It had the form of a little boar. In a minute it became as big as an elephant, and then as big as a mountain! Now Brahmá and all the gods at once made out the big boar to be Vishnu Himself who had come in the form of a boar to lift the earth up from under the waters by means of his tusk, and destroy the Demon. The boar then plunged into the waters, met the Demon, fought with him for a little while and killed him. He then placed the earth upon his gory tusk and lifted her up above, to the infinite delight of Brahmá and all the gods. Thus he made the earth see light again and bask under the benign smile of all the gods.

The earth was hidden in the impenetrable darkness of Rasátala, and hence could not be

discovered by the most powerful eyes even of the gods. Then the problem was, how to find her out? You should know that the eyes are not the only organs of perception. There are the nose, the skin, the tongue, and the ears. Although you may not see any man you can make him out by his sound. You can find out the existence of sugar or quinine in a liquid substance by tasting it. You know of the wind by your sense of touch; and when all these senses fail, you can find out the existence of a thing by smelling it. In the present case the earth could not be seen, touched, tasted, or heard, so to say, hence the only sense that could find out her existence was that of smell. That is why God had to assume the form of that powerful, and tenaciously steady animal, the boar, which is characterised by its highly developed sense of smell; and thus it was that He took His birth from the nose of Brahma.

This third Incarnation of God gives us a clear idea of real sacrifice or Yajna. From this we learn that Brahmá is the greatest Sacrificer, and our duty should be to follow him by making our ego subservient to the infinite Ego of God, as he did. Bhagavan Sri Ramakrishna has taught us that there are two egos, one is unripe, the other is ripe. As all unripe fruits are distasteful, but when they are ripe they are very delicious in taste, so is the case with the ego in man, in its ripe, and its unripe, state. Bhagavan Sri Krishna has put into the mouth of a man of unripe ego these words: "I have already killed that enemy of mine, I am going to kill the others also. I am the only Lord, all enjoyments are intended for me; I am perfect, powerful, and blissful. I am wealthy, and many people are there to look after my comforts; who is there that can be equal to me? I shall perform many sacrifices, make many charitable gifts, and thus enjoy my life." (Gita XVI. 14, 15). Hiranyáksha is an incarnation of unripe ego, while Brahma

is an incarnation of ripe Ego which says "Not I but Thou." In every one there are both Hiranyāksha and Brahmā, but unfortunately the latter has been almost entirely put down by the former in many. This body of ours is the little world (microcosm) which Hiranyāksha has hidden in the outer darkness of Ignorance (Rasātala) by making us identify our infinite and all-perfect Self with this short-lived and precarious body, and thus plunging us in the ocean of darkness where innumerable ghostlike miseries, diseases, decrepitudes, despondencies, doubts, and the arch-terrorist Death stalk with unimpeded fury, to the greatest dismay of the forlorn man. If a man can deny this animal ego and offer it as a sacrifice to the infinite Ego of the Lord, as Brahmā did, then the Supreme and All-gracious Being is sure to come to his help, destroy his unripe ego and replace it by the right one. Hence this third Incarnation is called the *Yajna-Murti* of God, or that form of Him to which all Sacrifices are to be made.

Egotism is an imitation God; Paramatman is the real God. The difference is like that between an imitation mango and a real mango. Taste a real mango and you will find it full of juice and good to eat; but bite a clay mango and your mouth will be full of mud. Some people may struggle for false mangoes simply for its beautiful appearance, but they will sooner or later find out their mistake. So the fight between Hiranyāksha and Vishnu was a fight between the Paramatman and egotism. Egotism has sex. You think that you are a boy and that another is a girl; sex is to be found wherever there is form.

Egotisms also are innumerable, while Paramatman is sexless and is only One. Both are selves, but one is limited and the other is limitless, and a finite form, however large, compared to infinity, is like an infinitely small quantity or zero. So when egotism thinks

that it can put down the Atman, it is like a little insect trying to put out a great fire. This was the case with Hiranyāksha. When he tried to destroy the Lord of the whole universe, he perished just like a little insect in an all-consuming flame.

Oh man! If you want to come from darkness to light, from the finite condition to the infinite, the only way is to put down all egotism within you.

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 193.)

The Gourhiya Vaishnavism of Chaitanya

By BABU GIRISH CHANDRA GHOSH (Calcutta),

The following is a summary of the above thesis written in Bengali by Babu Girish Chandra Ghosh the celebrated dramatist of Bengal:—

The Vedic system of worship entails numerous hardships and austerities, hence the Tantra enjoins that in the Kali-yuga man will attain to salvation through 'Japa.' But the Lord of infinite mercy found that even this path is not easy of attainment by the men of Kali, hence in His Incarnation of Chaitanya, He preached, for the salvation of man, the subtle truth that the Name of the Lord is all in all, the Name is Brahman. "Realise it," said He, "in your heart of hearts, that He and His Name are one,—and cross the ocean of Life as one crosses the foot-print of a cow." Now, ardent love for His Name cannot come without purification of heart (*Chitta Suddhi*), which entails the observance of rigorous disciplines and austerities too difficult to follow by ordinary men. So says Chaitanya, the uplifter of the fallen, "Practise love to all beings and you will reap the benefit of a million austerities and meditations, you will gain *chittasuddhi* and will be blessed, by realising that the Name and the Lord are one and the same."

But what is meant by Blessedness? Is it Mukti, absorption of the individual in the universal! Is it like a bubble of water mingling

in water, leaving no trace of one's individuality? This idea of Mukti frightens most men and they would rather be born again and again, and undergo numberless sufferings than seek Mukti, for they think they would at least not perish, but live. Bold and daring souls may aspire for such a consummation, but for ordinary men, it is fraught with horrors more terrible than death. But how shall they be saved? So God incarnated Himself as Gouranga to save the weak, the fallen, the miserable and the world-bound souls, and practised the religion of love, which in its intensity was an enigma to man. Man questioned, why does Chaitanya who is versed in the Vedas and is the master of all the Shastras, roll himself on the ground calling aloud "Krishna" "Krishna"? Why this mad dance, and this uttering the name of the Lord with tears flowing down his cheeks and breast in torrents? Why does he not follow the Shastric rites and injunctions? Man looked on and pondered; gradually his heart was touched. The innate stream of purity in man, so long held within the stony wall of worldliness, burst forth its bonds before the thundering voice of Gouranga chanting "Hari bole," "Hari bole," and flowed onwards to the ocean of Brindavan-love losing itself into it.

Man saw in that ideal Brindavan-love all the enjoyments and relationships as one apparently finds them in the world at large, but there was in them no worldly taint. It was a realm of love, where every actor, every action, was made of love and love alone. Man was bewildered, and thought "Is this worship (*sadhana*)? Where are then the austerities of worship? Everything here is full of infinite sweetness! What an ever-flowing fountain of feeling! Nowhere else in the history of man is seen such wonderful and variegated stream of feeling flowing unceasingly in a mighty mass of water towards the ocean of love divine!" Love penetrated into the very depth of his heart, and all the binding chords were rent asunder. If this is Mukti, why, there is not the least shadow of fear in this, but Bliss and Bliss only. Gouranga calls everyone to enjoy this Bliss, to plunge with Him into the very depths of this ocean of Love and Immortality. He, the Lord Himself, is a seeker of this Love,—He the Lord Himself has taken birth to partake

of this Radha Prema. Taste of this Love and there is no death for you. Eternity cannot quench the thirst for this Love eternal, for, the more one partakes of it the more the thirst grows. Never mind if you are a Chandála, never mind if you are a sinner, you are not debarred from tasting of this Love of Radha. The only barrier is doubt, unbelief. If you have sinned for a million births, still you have no cause for fear; seek refuge in this love, and Gouranga is ever ready to take you within His embrace. In the flow of that Love divine, all your crude doubts and unbeliefs will be swept away for ever.

Thus has Gouranga offered solace to the sinners and the miserable, and Nityananda, (His twin-soul) went from door to door, preaching this religion of Love. The great Vaishnava disciples and saints also who came after them, imbued with a deep feeling of love and compassion, wrote books and verses on Bhakti, and tried in many ways to point out the way of salvation for man,—thus furnishing a line of teachers in succession to carry on with unabated vigour the mission of Sri Chaitanya. Even to this day, the devoted Vaishnava, true to the tradition, goes from door to door in his humble garb, solicitous to remove the burden and bondage of men attached to the world.

The glory of Gourhiya Vaishnava religion lies in its teaching, that there is none so low but is fit to take the name of the Lord, none so busy or entangled in the meshes of Samsara but does find time to repeat the name of God; none is so hard-hearted but is melted by the nectar of Love personified in the life of Gouranga; and thus the seed of faith being planted in man, the lotus of devotion unfolds its petals, and he attains immortality.

But is this religion only meant for the weak and the low, or is it not also for the large-hearted and high-minded? Yes, even for them too, is this religion of Love. High as man can soar, he can but taste a drop of this Love and be filled to the brim—the love, thirsting for which the Lord Himself assumes the human form, the Love that makes Him beside Himself, in Bhâva and Samâdhi. How much space have you, O man, in your heart that a drop of this love will not fill you, will not make you forget your body, and even yourself?

"How can one know what is this wine of Love, who has not drunk it, and when drunk, one loses all outward consciousness, and cannot tell what it is." One drop of this Love makes man divine. It is said in the Chaitanya Charitamritam, that the Lord incarnated as Gouranga in the form of Krishna within and Radha without—the two as one and one as two—to taste of the bliss of Radha Prema. He who delights in Vedanta, may enjoy the Achinta-Bhedâbheda Vâda of Chaitanya, through philosophical reasoning and scrutiny. He who delights in Bhakti, and seeks to worship God through one or other of the five relationships, will find their fullest unfoldment in the unique life-play of Gouranga. He is for the householder and the Sannyasin, for the sinner and the virtuous, for all alike.

The Vaishnava religion is a very old one; it existed long before Gouranga. But of the four principal sects, as of Ramana, Vishnu-swami, Madhvacharya, and Vallabhacharya, or any of their sub-sects, none is so ready to embrace the high and the low on the same level as that of Gouranga. We find them busy in the philosophical discussions of how to explode the Mayavada of the Vedantists and to establish the doctrine of Bhakti over all others and so on, but it is only the Gourhiya Vaishnava who proclaims:—"Come in everyone, the poor and the low, the miserable and the sinners,—the loving Netai is calling on you all to come and take the name of God, without distinction. 'He is pouring out the nectar of love, as out of a jar, but it is always full.' 'The two brothers Gour and Nitai, who exchange love for blows, have come.' What fear then? Have only faith."

The word of a Vaishnava (Lover of God) is not false! But what is a Vaishnava? The Lord will have to come again to describe the glory of a true Vaishnava. A Vaishnava only knows what a Vaishnava is. Let me cite here an anecdote bearing on the point. When the great Bhagawan Das Babajee of Kalna came to Calcutta to visit the Temple of Madan Mohan, a woman of the town prostrated herself before him and took the dust of his feet, on which the Babajee, deeply moved, returned her salutations by prostrating himself before her and taking the dust of her feet. When some one asked him why

he did so, he replied, "Don't you see, this woman is indeed blessed. She has saluted me, who is not even fit to be a servant of one who serves a Vaishnava, regarding me to be a Vaishnava. He who salutes a Vaishnava is entitled to be saluted by me."

Blessed be the Vaishnava, who proclaims the glory of taking the name of the Lord with all his heart and soul!

Vaishnavism

By BABA PREMANANDA BHARATI (Calcutta).

Vaishnavism is Bhakti Yoga. Bhakti is of two kinds, Jnana-bhakti and Prema-bhakti. Jnana-bhakti is devotion aided by the culture of wisdom. Prema-Bhakti is devotion through disinterested love, love for love's sake, and its deity and goal is Krishna Absolute. Krishna is the embodiment of concentrated beauty and sweetness. It is a Form, which being meditated upon, thrills one with ecstasy, for it is ecstasy condensed. Krishna is best worshipped with the heart. He responds to the call of love alone. The devotee of Krishna meditates on Him regarding Him in one of the five human relationships, as suits his natural inclinations, viz.,—Sânta, Dâsya, Sakhiya, Bâtsalya, and Madhura. Every form of pure love is self-surrender. The love that knows no surrender or sacrifice is a mockery. These Vaishnava forms of devotion reached their highest degree of development in the Incarnation of Sri Chaitanya. He was Krishna Himself. Krishna is the mystery and Chaitanya, the explanation. The Krishna worshipper is either a householder or a hermit, and the formula of worship and the religious rules of life practised by both the hermit and the householder are practically the same.

Avatars that come to earth to save mankind and protect the good from the bad are innumerable, says Srimat Bhagavat. They are either partial manifestations or aspects of Vishnu, "but Krishna is the Lord God Himself." The story of the earthly career of Krishna is divided into three aspects,—the all-love Krishna of Braja, the Krishna of Mathurâ, and the Krishna of Dwâraka. There are wonderful deeds in Krishna's life,—acts which can be performed by the Lords of Yoga only.

The Yoga powers are eight in number, called Anima, Mahima, Loghima, Prapti, Prakamya, Ishita, Vashita and Kanabasayita. Besides these there are other ten powers which a great Yogi may attain. They are: (1) Cessation of hunger and thirst. (2) Hearing from a distance. (3) Seeing from a distance. (4) Moving the body with the speed of the mind. (5) Assuming any form at will. (6) Entering into any other body. (7) Dying at will. (8) Playing with celestial damsels. (9) Attaining wished-for objects. (10) Power of irresistible command. Five other minor powers are, (1) Knowledge of the present, the past and the future. (2) Control over the opposites, such as, heat and cold, joy and sorrow, &c. (3) Knowledge of another's mind. (4) Suspending the action of fire, sun, water, poison etc. (5) Invincibility. These powers serve the Lord in His Leelas as humble slaves, whether he is conscious of them or not.

The *Rās* dance with the Gopees is the greatest Leela of Krishna. It was the manifestation of the greatest might of His love, the might possessed by the Supreme Being alone, by the Lord of the Lords of Yoga. The chief of the Gopees is Radha. Radha means Adoration or Love-Devotion. Radha is the embodied manifestation of Krishna's Love-Principle, the energy of His Soul, the Principle in Krishna which sets His love into motion. The love of the Gopees for Krishna was absolutely selfless. They loved Him for the sake of the spontaneous, causeless love they felt for Him and which His personality inspired in them, for Krishna was that causeless Love Itself. The *Rās* dance represents the vibrations of the soul-absorbed mind, vibrations which fill the universe with the nectar of bliss and destroys its Karma of a whole Kalpa, the Kalpa which forms its Prârabdha.

Nature is the materialised Will-force of God. The Will-force of God is a reflection of God Himself. "God is the Husband, and the energy of His Will-Nature is His consort. God is the Lover and Nature is His loving Lady-love. We are all Gopees, we are all spiritually feminine, being particles of Nature, for Krishna alone is the Male."

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(To be continued).

THE RAMAKRISHNA MISSION FLOOD RELIEF WORKS

The following is the report of the Flood Relief Works carried on by the Brahmacharin workers of the Ramakrishna Mission at Ghatal. The people of 600 villages have become roofless and have lost their goats, bullocks, cows &c. Four centres have been opened, and the relief is given in the shape of rice to the starving, and money for the erection of huts to those who are without any shelter and perfectly helpless. At least 4,000 huts have to be raised for the latter, one for each family, and even if Rs. 3 is given for each hut, it would cost Rs. 12,000. Our workers ask Rs. 500 to be sent every week, which the Mission is unable to meet at present for want of sufficient funds. We appeal to the generous public to take up immediately the cause of the sufferers and make us the instrument to advance their help to them.

Contributions may be sent to the President, Math, Belur, Howrah.

WORK DONE

| Date | Name of Centre | No. of Families | No. of Villages | Form and amount of help |
|-------------|----------------|-----------------|-----------------|---------------------------|
| 28th Sept. | | | | |
| to 3rd Oct. | Ghatal | 7 | 3 | Rs. 15. |
| | " | 52 | 16 | 3 mds. 12 srs. of rice |
| 7th Oct. | " | 78 | 14 | 10 " 4 " " |
| 10th " | " | 73 | 25 | 8 " 34 " " |
| " | Gopigunj | 65 | 12 | 9 " 34 " " |
| 19th " | Irpai | 64 | 14 | Rs. 178 for erecting huts |
| 21st " | Ranichak | 69 | 16 | 10 mds. 20 srs. of rice |
| 22nd " | Gopigunj | 107 | 16 | 15 " 20 " " |
| 24th " | Ghatal | 93 | 31 | 12 " 0 " " |

THE RAMAKRISHNA MISSION FLOOD RELIEF FUND

| | R. | A. | P. |
|---|------|----|----|
| The Government of Bengal, thro' R. G. Kilby Esq., Collector of Midnapur... | 200 | 0 | 0 |
| The Ghatal Flood Relief Committee— | | | |
| Thro' Sj. Surendranath Chackravarti, Ghatal (in 7 instalments) ... | 456 | 11 | 0 |
| Collected by Sj. Ananta K. Sen Gupta | 15 | 3 | 0 |
| Sj. Probodh Ch. Kundu, Bhawanipur... | 35 | 10 | 0 |
| " Suresh Ch. Chatterjee, Calcutta ... | 10 | 0 | 0 |
| Collected by Sj. Surendra K. Sen, Barisal (in 6 instalments) ... | 140 | 0 | 0 |
| Boarders, Eden Hindu Hostel ... | 14 | 0 | 0 |
| Thro' Sj. Kshetra M. Bannerjee, Unao | 49 | 8 | 0 |
| Sekh Mati Uddin, Diamond Harbour | 50 | 0 | 0 |
| Mr. P. C. Ghosh, Meerut, ... | 50 | 0 | 0 |
| Sj. Nityaranjan Sen, Calcutta ... | 14 | 12 | 0 |
| " Satya Bhusan Dey, Barisal ... | 10 | 0 | 0 |
| " Dwarka N. Chackravarti, Sylhet ... | 13 | 4 | 0 |
| " Joytish Ch. Ghosh, Chinsura ... | 34 | 5 | 0 |
| " Nabinkishore Chowdhuri, Pubna ... | 25 | 0 | 0 |
| " Nilmani Sur, Calcutta ... | 50 | 0 | 0 |
| Thro' Swami Achalananda of the Benares R. K. Home of Service, by small colltns. | 1000 | 0 | 0 |

| | | | |
|--|-----|----|---|
| Colld. by Sj. Prafulla N. Rudra, Cal. | 37 | 15 | 0 |
| Sj. Nanda L. Mullick, Calcutta | 10 | 0 | 0 |
| Colld. by Sj. Jnanananda Das, Midnapur | 17 | 0 | 0 |
| Other subscriptions below Rs. 10 | 109 | 3 | 6 |

Total Rs. ... 2342 7 6

We are sorry our space does not allow us to publish the names of the kind donors who have contributed sums below Rs. 10. Besides the help in money, many pieces of clothing were collected by several gentlemen in aid of the sufferers.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

DURING this year the Maharaja of Durhanga has expended the sum of no less than Rs. 602,780 on Famine Relief amongst his suffering people.

A CONGRESS of dwarfs will shortly be opened at Olympia, London. One hundred and forty dwarfs will attend, and a miniature village is being built for them with Lilliputian fire engines, stables, shops and a church and theatre.

WE are glad to inform our readers that "The Master as I saw Him" by Sister Nivedita will be brought out in a book-form by her about the beginning of the next year. It will, however, be continued in our paper, and will be concluded in its May number.

TWELVE years ago the area of the Mikado's dominions was no more than 320,000 square kilometres. The campaign against China added 35,000 kilometres to it, and the war with Russia 250,000 more. Thus one short decade almost doubled the size of the Far Eastern island realm.

THE following is the programme of Swami Paramananda's lectures with Sunday service, at the Huntington Chambers Hall, Milton, Mass, U.S.A:—

October: 17th. The Message of the East. 24th. Yoga and Concentration. 31st. Reincarnation. November: 7th. Duty and Service. 14th. Self-Control. 21st. Bhakti Yoga. 28th. Learning and Wisdom. December: 5th. Harmony of Religions.

THE Germans have discovered a new method of keeping potatoes and preventing them from sprout-

ing. It consists in placing them on a layer of coke. The explanation is given that coke contains sulphur, and that minute quantities of oxide of carbon and sulphur, resulting from the oxidation of the coke, mix with the air and penetrate among the potatoes. Potatoes treated in this manner are said to keep in good condition as late into the summer as July.

Dr. Tredgold says:—"I estimate that in England and Wales on January 1st, 1906, there were: 8,654 idiots, 25,096 imbeciles, and 104,779 feeble-minded children and adults, making a total of 138,529 persons in the country who were defective in mind. This corresponds to 4.03 per thousand population, or to one mentally defective person in every 248."

The chief conditions tending to feeble-mindedness are alcoholism and consumption. But this is not all. The doctor says:—"I have calculated that in England and Wales on January 1st, 1906, there were no less than 125,827 insane persons. If we add these to the number of the mentally deficient which I have just stated, we find that in this country there is one person out of every 130 who suffers from severe disease of mind."

THE following is a list of the lady millionaires and the vast accumulations held by them to-day:—

| | | | |
|--|-----|-----|-------------|
| Mrs. E. H. Harriman | ... | ... | £20,000,000 |
| Mrs. Russell Sage | ... | ... | £16,000,000 |
| Mrs. Annie Weightman Walker | ... | ... | £16,000,000 |
| Frau Krupp von Bohlen-Holbeck | ... | ... | £16,000,000 |
| Mrs. Hetty Green | ... | ... | £8,000,000 |
| Marchioness of Graham | ... | ... | £5,000,000 |
| Duchess of Roxburghe | ... | ... | £4,000,000 |
| Mrs. Herman Oelrichs | ... | ... | £4,000,000 |
| Senora Cousino (Chilli) | ... | ... | £4,000,000 |
| Miss Helen Gould | ... | ... | £3,000,000 |
| Countess Szchenyl (Miss Gladys Vanderbilt) | ... | ... | £2,500,000 |
| Mme. Creel | ... | ... | £2,000,000 |
| Miss Ellen Morrison | ... | ... | £1,900,000 |

JUDGE Rentoul at a recent meeting of the Bartholomew Club, recited fourteen 'mistakes of life,' and said that he had committed every one of them again and again. They were: 'To set up our own standard of right and wrong, and expect everyone to conform to it; to try to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for mature judgment and experience in youth; to

endeavour to mould all dispositions alike; not to yield in unimportant trifles; to look for perfection in our own actions; to worry ourselves and others about what cannot be remedied; not to alleviate all that needs alleviation if we can; not to make allowances for the weaknesses of others; to consider anything impossible because we can't ourselves perform it; to believe only what our finite minds can grasp; to live as if the moment were so important that it would last for ever; to estimate people by some outside quality, instead of recognising that it is that which is within that makes a man.

IN the "Ceylon National Review" Mrs. Boole contrasts Indian thought and Western science. She writes with a high scorn of the noisy science of the West, which has, according to her showing, owed its vitality and deepest secrets to the hoary wisdom of the East. She says:

"I wish you Hindus would tell yourselves that European civilisation is a very young child: who has a paper uniform which he calls 'Education,' and a toy trumpet which he calls the 'Press,' and a tinsel crown which he calls 'Morals,' which I believe he sometimes almost fancies grown people will take for gold, and an electric battery which he calls 'Science,' which you helped him to make or he couldn't have made it; and which he does not understand much about beyond the fact that he can give his elders shocks with it; and a dangerous ill-made weapon which he made himself but does not know how to handle and which he calls a 'Military System' (!); it will presently explode in his hands and do more harm than he intends to himself and others. He is a nice boy but noisy and troublesome, as are all healthy children."

PROF. Charles W. Eliot, president emeritus of Harvard University, U.S.A., in an address before the Harvard summer school of theology, in July, prophesied the advent of a new religion. "It will not be bound by dogma or creed," he said. "Its workings will be simple, but its field of action limitless. Its discipline will be the training in the development of co-operative good-will. There will be no supernatural element; it will place no reliance on anything but the laws of nature. Prevention will be the watchword and a skilled surgeon one of its members." The coming reli-

gion, he thought, will be based on the two great commandments, the love of God and the service of fellow-men. "The new religion," he said, "will not be based upon authority; the future generation is to be led, not driven." The new religion will deal chiefly not with sorrow and death, but with joy and life. "God will be so immanent that no intermediary will be needed. Its priests will strive to improve social and industrial conditions. The new religion will not attempt to reconcile people to present ills by the promise of future compensation."

A correspondent writes to us of the wonderful efficacy of the Shri-Heramba-Prasad in the treatment of diseases, chronic or otherwise. This holy Prasad generally consists of Kunku (a fine red-coloured turmeric powder quite commonly used by the Indian ladies as Tilaka on their foreheads). Persons suffering from lunacy, leprosy, hysteria and other similar diseases have found relief in this treatment. Cattle diseases also have been successfully cured on the application of this holy Prasad. The Prasad is offered gratis to any one who sends six annas in postage stamps to cover packing and postal charges of the packets, which are for internal use twice or thrice a day in a small quantity of water, milk or honey, as may be prescribed according to the nature of the disease. Packets for the external application are also to be had separately. The Prasad is to be used generally for a period of twenty-one days, or in chronic cases for forty-two days, or until perfect recovery. The two following conditions have to be strictly observed:—(a) To stop every other treatment (medical or otherwise). (b) To feed not less than twenty-one poor people at the beginning, middle, or positively on the 21st day of the treatment. There is no restriction of diet. A Sadhu and Bhakta who is not a mystic, Mantravadi or Tantravadi, but is only a devoted servant of Sri-Ganesh is entrusted with the charge of distributing the Prasad. His name is T. A. R. Daheer and his address is Vallayambalam, Trivandrum, South India. Applications are to be made to him. While doing so, the patients should give a clear and concise history of their complaints to enable him to give them the proper directions for the use of the Prasad. Any further particulars may be had of him by letter.

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