

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वराहबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

FAITH like that of the child is the one thing needful. Such faith leadeth one to God.

THE calculating intellect of the world weigheth things with an eye to worldly loss and gain. Man's limited reasoning seeth not far enough. It hath no right of entry into the land of the Supreme. It is faith—the faith of a child—which leadeth one forth into that land.

THE Ego is like a water-jar, the Absolute is the shoreless Ocean in which the water-jar is merged. Thou mayest reason that the Infinite or the Absolute is both within and without; but thou canst not shake thyself free of the 'water-jar' so long as thou reasonest. The so-called Absolute is something relative to thee so long as thou reasonest. This water-jar that thou canst not shake off is the Self or Ego of Divine Love. So long as there is the 'water-jar' or ego there are both I and Thou. Thus 'Thou art the Lord, I am the servant of the Lord.' Thou mayest carry thy reason-

ing to the highest point but the self or ego still remaineth.

THE Master to Narendra: A young Nepalese lady once came here in company with 'Captain' (Vishvanath). She played nicely on the Eshraj (a kind of violin) and chanted the name of the Lord at the same time. Somebody asking if she was married, she replied with some sharpness, 'I am the handmaiden of the Lord! He is my Lord and Husband. Him alone do I serve and not any man.'

WHEN Ravana was killed, Lakshmana ran to him and found that there were no bones but had holes in them! Then he said to Rama: "How potent is thy unerring aim! There is not a spot in Ravana's body which has not been penetrated." Then said Rama, "Brother, those cavities have not been caused by arrows; overwhelming grief for the loss of his sons has pierced those bones; those hollows are the marks of that grief,—it has shattered his whole frame."

OCCASIONAL NOTES

IT is the greatest mistake to believe that freedom lies in licence. Freedom is great only when the idea of freedom is great. To be free to become in the highest sense, is the highest conception of freedom. What is free within us? The Divinity which is the Indwelling Reality.

We must become conscious of a higher Self before we can dignify our conception of freedom. Only that which is beyond desire is free. Freedom is a matter of consciousness. It does not exist through any external condition. It is no external thing. Real freedom co-exists with the Divine Reality. In so far as we are able to perceive That are we free.

The freedom to work out our desires is in itself a bondage. Only in the cessation of desire can there be peace. Man wanders everywhere, in every department of life and experience, for freedom—always finding himself cheated. Everywhere he finds himself hampered in expression. But it is not the fault of nature. Eventually man comes to know that That which he really seeks in desire and endeavours to work out in experience, is beyond both desire and expression. And That is his Self.

Freedom lies in the dissolution of that consciousness which is always seeking in the outer for the true life, the true peace. It is not in possession that freedom lies, but in being, and in the possibilities of being. So long as we believe that anything without is greater than the Within-hood that we are, so long must the stupid play of desire continue.

Man seeks everywhere but within himself for truth. He has mastered everything but himself. He has come to know the universe, but does not know himself, and yet the greatest study of man is man. When we have explored the inner world of consciousness we shall have made a real discovery and acquired real knowledge.

There is nothing so exalted as knowledge, for it really frees. It is, truly, power, as the proverb says. Our knowledge of the universe has placed vast powers at our disposal. It has created the great field of scientific usefulness. Our knowledge of ourselves would do infinitely greater things and place at our disposal infinite capacities in the way of freedom and power.

The doom to which we have been destined seems to be that our progress must be piecemeal. We must conquer every inch of knowledge only to find that the stretches of the unknown are illimitable. The greatest minds of the world have renounced that form of knowledge and set themselves to the knowledge of the Highest Self and to the conquest of the self that desires. And this is the constituent element in the religious life. Than that there can be nothing higher, for religion opens up the highest possibilities and realisation to which the human soul is liable.

We have been searching for all sorts of freedom, for theological, political, social, moral, and now it is economic and industrial freedom. But every man must sometime know that there is but one knowledge and freedom—and these are the knowledge and the freedom of the Self.

DISCOURSES ON THE VEDANTA

(Continued from page 205)

LIFE in its true and non-superficial sense is deep and serious. For the man of intensity of mind or heart, the ordinary revelations of Life can never explain it nor discover the Infinite Fact by which all other facts are explained, for which he is so desperately longing and which has been the mood and the supreme inspiration for all his achievements in any given direction of human endeavour. Art, science, philosophy, religion, music, emotional activity, moral observance are all modes by which he attempts to relate himself, in a definite, objective and tangible form to the Infinite which presses upon man through the Divine Surge and Impulse. All these modes are as many different faiths, as it were, and all men and women, therein engaged, are verily priests, provided they are actuated by sincerity and depth of intention, and labour for the sake of labour and for the Supreme Realisation to which their respective calling leads. All human activity, whether emotional, intellectual, or otherwise, draws its inspiration from, and has its source in, the Supreme Fact, called under various names according as the religion, philosophy and science of any age has endeavoured to interpret It.

Man is first of all a religious being, if by the term religious we mean something not usually taken into consideration ; if we mean that he is a being relating himself through the Supremest Mode of Life to the Eternally Highest. All his faculties, whether of mind or heart, are thus religious faculties. The whole man is religious, not any severed or separate fraction, but the whole man. All his relations to Life are relations in an effort to explain Life. He may express it poorly, indeed, but nevertheless in so far as he attempts to express it, he is religious. It is all a oneness in kind, but there are naturally

tremendous variations and distinctions. We may often fail in attempting to explain Life completely, but we all have the same Fact in mind. Life is seeking to interpret Life and in this all life is a religious activity. Also a philosophical activity. Life is endeavouring to react upon itself. This is the great science and the greatest activity, the keynote of all others.

This conception, practically related, widens the scope of religious thought and its emotional and intellectual expression and meaning. The true religion must have room for every human activity, however distantly related to the Highest, provided such activity ultimately tends towards the discovery and emphasis of those factors that are constantly spoken of in relation to the Highest which has been personally interpreted as God.

All of us are attempting to describe the Highest. Of this there can be no doubt. All of us are attempting to realise what we believe in heart and consciousness to be the Infinite, the Highest. We may often fail because of the blindness and the myopia of animal instinct, but still we strive and this fact is the surest proof that the Highest, or what man understands to be God, really and actually exists.

Our respective understanding of what the Highest is, may differ by latitudes of thought and longitudes of emotion, but we all agree that the Highest is, and that It is the Culminative Meaning of all relative experience and life, and that It is the Eternal, Untainted, Deathless Subject of the greatest dream man can entertain, however perfect he may become in the future either in knowledge or experience. It is always the most advanced intellectual and emotional outlook upon what we call Life, that we can possess.

(To be continued).

F. J. ALEXANDER.

CONVERSATIONS WITH THE SWAMI VIVEKANANDA—XVI

[*Sri Priya Nath Sinha*]

We evince a lack of restrained manners whenever five or six of us meet together. Everyone wants to talk at the same time, and few have the patience to listen to what another has to say! If one begins to sing all the others join in, without considering whether they know anything of the music or not, paying no heed to the fact that their voices are not in harmony—and we feel no compunction if the music be as disharmonious as the noise produced in a goat-shed on fire!

A friend of Swamiji in a talk with him one day at the Math alluded to this subject. Swamiji remarked,—“You see, we have an old adage—‘If your son is not inclined to study, keep him in good company (lit., take him to the assembly, *Sabha*). The word *Sabha* here does not mean social meetings, such as take place occasionally at people’s houses in connection with special social or religious functions—it means royal Durbar meetings. In the days of the independent kings of Bengal, they used to hold their courts mornings and evenings. There, all the affairs of the State were decided in the morning—and as there were no newspapers at that time, the king used to converse with the leading gentry in the evening, and gather from them all news and information regarding the people and the State. These gentlemen had to attend these Durbar meetings, for, if they did not do so, the king would send for them and demand the reason of their non-attendance. Such Durbars were the centres of civilisation in every country and not merely in ours. In the present day, the Western parts of India, especially Rajputana, are much better off in this respect than Bengal, as something similar to these old Durbars is still observed there.

Q.— Then, Maharaj, have our people lost their good manners because we have no kings of our own?

Swamiji:— This degeneration has its root in selfishness, and comes out in actions. In cases of difficulty, such as boarding a steamer in a rush, one follows the vulgar maxim—‘Uncle, save thy own

precious skin,’ and even in music and moments of recreation everyone tries to make a display of himself. Only a little training in self-sacrifice would take away this bad habit. It is the fault of the parents, for they do not even teach their children good manners. Self-sacrifice, indeed, is the basis of all higher civilisation.

[Even when Swamiji was very young, and used to talk and sing in the company of his friends, there was never a noise or discordant note among them; there was such a power in his personality, and his good manners and self-control were noticeable in all his movements and actions! Had a point quite foreign to the subject of his conversation been raised by any one, he would first of all satisfy the inquirer with a proper solution of the same and then proceed with the main thread of his subject. When he was singing, if one of his friends sang in perfect harmony with him, well and good, otherwise, he would stop and say, “My dear brother, you fail in harmony. Please hear me first and master the tune before you join me in singing it. And the boy at once understood this.]

Swamiji continued: On the other hand, owing to the undue domination exercised by the parents, our boys do not get free scope for growth. Generally, they are given to understand that it is very improper to sing before their elders! So, when a young man brought up in such a family hears a fine piece of music which charms him, he sets his mind on how to learn it himself, and naturally he must look out for an *Addá*.* Then again, “It is a sin to smoke!”—So what else can a young man do than mix in low company, even with the servants of the household, to indulge in this habit in secret? In everyone there are infinite tendencies, good and bad, which must be given some proper scope for satisfaction. But in our country that is not allowed; and to bring about a different order

* A rendezvous of singers and players, where old and young people congregate to while away their time in idle talk and in singing and playing games.

of things would require a fresh training of the parents. Such is the condition! What a pity! We have not yet developed a high grade of social order and material civilisation, and in spite of this our educated Babus want the British to hand over the helm of the government for them to steer! It makes me laugh and cry as well. Aye, where is that martial spirit that, at the very outset, requires one to know how to serve and obey, and to practise self-reliance! The martial spirit is not self-assertion but self-sacrifice. One must be ready to advance and lay down one's life at the word of command before he can command the hearts and lives of others.

A devotee and biographer of Sri Ramakrishna once passed some severe remarks, in a book written by him, against those who did not believe in Sri Ramakrishna as an Avatara (Incarnation of God). Swamiji was annoyed at this and having summoned the writer to his presence, addressed him thus in a spirited manner:--

What right had you to write like that, abusing others? What matters it if they do not believe in your Lord? Have we created a sect? Are we Ramakrishnaites, so that we should look upon anyone who will not worship him as our enemy? By your bigotry you have only lowered him, and made him small. If your Lord is God Himself, then you ought to know that whoever calls upon Him in whatsoever name, is calling upon Him only,—and who are you to abuse anybody? Do you think they will hear you if you inveigh against them? Foolish man,—you can only win others' hearts when you have given yours to them, otherwise why should they hear you?

Regaining his natural composure after a short while, Swamiji spoke in a deep and sorrowful tone the following words:—

Can anyone, my dear friend, have faith and resignation in the Lord, unless he himself is a hero? Never can hatred and malice vanish from one's heart unless one becomes a hero, and unless one is free from these vices how can one be called truly civilised? Where in this country is that sturdy manliness, that spirit of heroism? Alas, nowhere! Often have I looked for that and I could find it in none except in one and one alone.

Q:— In whom have you found it, Swamiji?

Swamiji:— In G. C— alone I have seen that true resignation,—that true spirit of a servant of the Lord. And was it not because he was ever ready to sacrifice himself that Sri Ramakrishna took upon himself the charge of protecting and saving him in spite of what he did or might do? What a rare and unique spirit of dependence on the Lord! From him have I learned the lesson of self-surrender.

So saying, Swamiji raised his folded hands to his head out of respect for him.

Swamiji could never bear the sight of one causing pain to another, and because a disciple of Sri Ramakrishna was guilty of such an offence, he rated the writer for it. Swamiji was ill at the time; and the audience thinking that such unlooked-for excitement might make him worse, slipped away from his presence one after another.

"SEEK AND YE SHALL FIND."

BY MARIE CORELLI.

I have found Thee, O God!

Not in cold temples built by human hands.
But in broad beneficence of skies,
And in the flowering-time of meadow-lands.

I have heard Thy voice,

Not in the pauses of a priestly prayer,
But in the tender whisperings of the leaves
And in the daily breathings of the air.

I have felt Thy touch,

Not in the rush of world's delight or gain,
But in the stress of agony and tears,
And in the slow pulsations of strong pain.

I have known Thy love,

Not when earth's flattering friends around me
smiled,
But in deep solitude of desolate days,
Then wast Thou very gentle with Thy child.

I have seen Thy face,

Not only in the great Light of the Cross,
But through the darkness of forgotten graves,
And the pale, dawning recompense of loss.

Yea, I have found Thee, God!

Thy breath doth fill me with a strength divine!
And were a thousand worlds like this my foes,
The battle would be brief—the victory mine!

DETACHMENT

WHEN all the wounds caused by many a secret severance are healed and nothing can harm us we have learnt the great lesson, the great miracle of personal DETACHMENT, which on the planes of its human expression seems paradoxical. For it is then and not until then that we can truly, and in a divine sense unknown to the earthly-minded, ATTACH ourselves to Humanity for its good without personal hurt or personal honour. We can, when in such a state of consciousness, pass through pollution unpolluted. We can commune with the utterly "Damned," and have for them a pure affection which will help them without hurting or in any way contaminating us. The fires cannot burn us any more, for they can only burn that which is inflammable. "The prince of this world will come and see nothing in

us"—to attract him.

The destroyers cannot wound our invulnerable love, for our lives will flow in such divine rhythm as a metre to which they have no key. The "sun"—the light of the worldly—shall not light upon us nor any heat of finite friction, for we shall attain the great white LIGHT into which all our coloured Karma merges when we reach that city which is paved with the pearls of an earnest endeavour, and the walls thereof are the walls of a shining transparent life, "And the Lamb is the Light thereof." We shall need no creedal candle or any religious consolation of human manufacture within that jasper sphere. And God Himself shall wipe away all tears from off our eyes, and there shall be no "Night" there.

VERONICA CONSORT.



THE DESTINY OF LIFE

HOW intricate and recondite is the solution of the above question which is indeed the keynote of our existence and the crown of Nature. The wonderful and mysterious manifestation of all life, human or otherwise, in the universe, presents a puzzle to all minds. Of course there have been and are men, few and far between, who are in a position to understand the hidden truth of life. These we call scientists, philosophers and saints. A group of intellectual and spiritual babies that we are, we fight with one another regarding all matters, worldly and divine, and have to rely on the conclusion of either a scientist, a philosopher or a saint. The scientist represents a man who has, more or less, investigated the laws which govern the objective world. The philosopher is one, who

with a certain amount of introspection into the truth, has convinced himself of the Reality which underlies all phenomenal existence, and is present in the hearts of all beings. The saint is the philosopher who has seen the truth face to face and lives on it. In the scientific world it is only a few among the Western people who keenly and solely devote their minds to searching after something apart from the objective world. The generality of earnest scientific thinkers, who, being always in close touch with material phenomena that lend themselves to their constant observations and experiments, succeed in finding out and utilising finer forces, such as electricity, but, after all, to them the solution of a life's destiny is, and must be, merely a wild-goose-chase, a wanton waste of time and

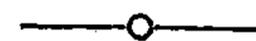
labour. The highest aim of every scientific enquirer of Truth should be to know the real nature of the world, the existence of something abiding in it, unchangeable in the midst of change, both within himself and outside. What is that Something, is the question. Would It be called soul, or what? These are the questions to which a scientific mind is compelled to respond and, if he be able to offer a correct solution, he is known not only as a scientist but also as a philosopher and sage. The only difference between a true scientist and the latter lies in the fact, that whereas the former arrives at something in the form of a most subtle force whose gross manifestation is what we call matter, to which he does not desire to give the name of spirit or soul, the latter, with whom we are concerned here, believes in the existence of something which permeates all existence and life of the cosmos, both universally and individually, and this he calls God or soul, according as his idea is personal or impersonal. There are not two entities, such as God and soul. There is, as our Scripture says, "only One without a second." The same Entity that manifests itself as the soul of man or of any other being is, in true essence, God. All these individual souls are emanated from Him, who is infinite, indivisible, and unknowable, who pervades the whole universe, and who, as a necessary corollary to this, is also shining in and through all beings as the Soul of their souls. It is only with the culmination of knowledge when we transcend the relativity of existence by means of super-sensuous consciousness, that we perceive that the individual soul which witnesses change has its existence in and through the Universal Soul, that that factor in us which is found to be separate and destructible is our body, and that which witnesses the changes is the soul, also that there is no essential distinction between the individual and the Universal Soul, as our Upanishads and other

Scriptures in one voice proclaim.

Every man who seeks to find out the destiny of life, that is, of himself, by proper analysis, discovers that the body is not the self, though without the body life is impossible. The soul has taken on the body as the only possible vehicle by which it can manifest itself and attain, by gradual evolution, to its innate perfection. As long as that Goal is not reached he must have to take up body after body and strive to realise the truth which will make him free and one with the Universal and ultimate Reality, called the Soul.

Now the question arises,—How to intensify this gradual evolution so as to get rid of the necessity of constant rebirth and its train of misery and delusion, born of ignorance? According to different temperaments two main paths are laid down by our perfected sages, the one of Jnana Yoga or Advaita, and the other of Bhakti Yoga or Dvaita. The former being based on most profound philosophical principles, is suited for a higher type of humanity and consequently followed by a minority. But the majority must find satisfaction in Dvaita, which solves the problem of the destiny of life by believing in an all-wise and all-kind Providence who not only moulds our destinies according to the Universal Law but forgives and overlooks our faults, saves us by His infinite mercy, loves us as His children, and protects us from evil, if we pray to Him and worship Him with a sincere and yearning heart. Where the Jnani sees the same Universal Self present in all beings and all beings one with That, the Bhakta sees all beings as coming out from and belonging to one God who is not only the creator, preserver and destroyer of the universe but a loving father or mother. Life is no more now a riddle but an open page to the seeker after Truth.

K. S. Doraiswamy Aiyengar.



TRIUMPH OF FRATERNITY

'Tis coming up the steep of time,
 And this old world is growing brighter;
 We may not see its dawn sublime,
 Yet high hopes make the heart throb lighter.
 We may be sleeping in the ground
 When it awakes the world in wonder;
 But we have felt it gathering round,
 And heard its voice in living thunder—
 'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
 Foretold by seers and sung in story:
 For which, when thinking was a crime,
 Souls leapt to heaven from scaffolds gory!
 They pass'd, nor saw the work they wrought;
 Now the crown'd hopes of centuries blossom!
 But the live lightning of their thought
 And daring deeds doth pulse earth's bosom—
 'Tis coming! yes, 'tis coming!

Creeds, empires, systems rot with age,
 But the great people's ever youthful!
 And it shall write the future's page
 To our humanity more truthful!

The gnarliest heart hath tender chords,
 To waken at the name of "brother";
 And time comes when brain-scorpion word
 We shall not speak to sting each other—
 'Tis coming! yes, 'tis coming!

Fraternity! Love's other name!
 Dear, heaven-connecting link of being!
 Then shall we grasp thy golden dream,
 As souls, full-statured, grow far-seeing;
 Then shall unfold our better part,
 And in our life-cup yield more honey;
 Light up with joy the poor man's heart
 And Love's own world with smiles more sunny—
 'Tis coming! yes, 'tis coming!

Ay, it must come!.....

* * * * *
 Room! for the men of mind make way!
 * * * * *

The world rolls on, the light grows stronger—
 Ye cannot stay the opening day!
 The people's advent's coming!

—Gerald Massey.

CONCERNING VANITY

Vanity is of three sorts.

There is physical vanity, which is pride of personal appearance. Then there is mental vanity, which is a desire to appear to be learned or literary. Lastly, there is theological vanity, which is ordinarily called piety.

Thus we have three species of vanity; the vanity promulgated by fashion books, the vanity promulgated by literary colleges, and the vanity promulgated by evangelical zeal.

Of all the sickeuing people in the world, the worst is the one who makes his piety prominent; who is always holding up by conversation or conduct the fact that he is pious. And yet, he cannot make himself a greater nuisance than that other fellow who never loses an opportunity to show his familiarity with classical lore and historical books

whenever he has anything to say or write.

Physical vanity makes a man a conceited dude. Mental vanity makes a man a pedantic prig. Theological vanity makes a man a pharisaical prude. If a man has no physical attributes to be vain of, he is quite apt to make the attempt to be vain of his learning. If he fails to have either a body or a brain to excite his vanity, his last hope is piety. At least he can be pious, even though he be flat-chested and empty-headed.

Once get vanity of some sort into a man's head and there is no room for anything else. Whenever a man begins to show off, his learning leaves him if he has had any. Whenever a man begins to get proud of his religious attainments, his religion leaves him and he degenerates into a pious prattler.

—Columbus Medical Journal.

SARVOPANISHAT

The Sarvopanishad is appropriately spoken of as the quintessence of the Upanishads, being a concise and at the same time highly eloquent presentation of the concentrated wisdom, bearing on the main points at issue, of the Vedanta philosophy. The Upanishad opens with questions as to the nature of the twenty-three fundamental topics, and furnishes the answers to them, in a consecutive order, to the end. Starting with bondage and Moksha and their causes, the seeker after truth is treated to a fine and delicate discrimination of the various gross and subtle states, in and through which the soul seems to appear within us, because of its *upādhis*. Indicating the real nature of the soul and dealing with the niceties of the ideas conveyed by each of the words of the *Mahāvākya*, Tat-Tvam-Asi (That thou art), the Upanishad seeks to point out the identity of the Jivātman with the Paramātman or Supreme Brahman which is spoken of as the Essence of Truth, Knowledge, Infinitude and Bliss, and concludes by an attempt at defining Maya, thus completing as it were the circle in order to show what causes the bondage and how it can be broken once for all. From the point of happy definitions of the most difficult and important terms in the phraseology of Vedanta philosophy within the smallest compass, this Upanishad holds a distinct position of its own, and is worthy of our best attention.

ॐ कथं बन्धः कथं मोक्षः काऽविद्या का विद्येति जाग्रत्स्वप्नं सुषुप्तं तुरीयं च कथ-
मन्नमयः प्राणमयो मनोमयो विज्ञानमय आनन्दमयः कथं कर्ता जीवः क्षेत्रज्ञः साक्षी
कूटस्थोऽन्तर्यामी कथं प्रत्यगात्मा परमात्माऽऽत्मा माया चेति कथमात्मेश्वरोऽनात्मनो
देहादीनात्मत्वेनाभिमन्यते सोऽभिमान आत्मनो बन्धस्तन्निवृत्तिर्मोक्षस्तदभिमानं कार-
यति या साऽविद्या सोऽभिमानो ययाऽभिनिवर्तते सा विद्या । मनआदिचतुर्दशकरणैः
पुष्कलैरादित्याद्यनुगृहीतैः शब्दादीन्विषयान्स्थूलान्यदोपलभते तदाऽऽत्मनो जागरणं

1. Om. What is *Bandha* (Bondage of the Soul)? What is *Moksha* (Liberation)? What is *Avidyā* (Nescience)? What is *Vidyā* (Knowledge)? What are the states of *Jāgrat* (waking), *Swapnam* (dreaming), *Sushupti* (dreamless sleep), and the fourth, *Turiya* (Absolute)? What are the *Annamaya*, *Prānamaya*, *Manomaya*, *Vijnānamaya* and *Anandamaya* (*Koshas*, vestures or sheaths of the soul)? What is the *Kartā* (agent), what the *Jiva* (individual self), the *Kshetrajna* (Knower of the body), the *Sākshi* (Witness), the *Kutastha*, the *Antaryāmin* (Internal Ruler)? What is the *Pratyagātman* (Inner Self), what the *Paramātman*, (Supreme Self), the Atman, and also Maya?—The master of self (*a*) looks upon the body and such like things other than the self as itself: this egoism (*b*) is the Bondage of the soul. The cessation of that (egoism) is *Moksha*, Liberation. That which causes that egoism is *Avidyā*, Nescience. That by which this egoism is completely turned back (*c*) is *Vidyā*, Knowledge (*d*). When the self, by means of its four and ten organs of sense beginning with the mind (*e*), and benignly influenced (*f*) by the sun and the rest (*g*) which appear outside, perceives gross objects such as sound etc. (*h*), then it is the Atman's *Jāgrat*

1. (*a*) *The master of self*: The Paramātman dwelling in the body, as its lord or controller.

(*b*) *This egoism*—This misconception which makes one think, "I am a Brāhmana," "I am beautiful in appearance," "I am the doer of actions," and so on.

(*c*) *Turned back*—towards the Self as the real Ego.

(*d*) *Knowledge*: Spiritual illumination.

(*e*) *Four and ten organs.....mind*—the four "inner" organs, viz., mind (*Manas*), intellect (*Buddhi*), memory (*Chitta*) and egoism (*Ahamkara*); the five organs of perception, viz., hearing,

touch, sight, taste and smell; and the five organs of action, such as the tongue, the hand, the leg etc.

(*f*) *Benignly influenced*—in the matter of resolve, perseverance, perception and egoism.

(*g*) *The sun and the rest*—viz., the Moon, Vishnu, Shiva, the Creator, the Quarters, Air, the Sun, Varuna, the Asvins, Fire, Indra, Upendra, Mitra and Brahmā, who are held to be, respectively, the *adhidevas*, or presiding deities, of the fourteen organs of sense enumerated above.

(*h*) *Sound etc.*—i. e., objects that can be heard,

तद्वासनारहितश्चतुर्भिः करणैः शब्दाद्यभावेऽपि वासनामयाञ्जब्दादीन्वदोपलभते तदाऽऽत्मनः स्वप्नम् । चतुर्दशकरणोपरमाद्विशेषविज्ञानाभावाद्यदा तदाऽऽत्मनः सुषुप्तम् ॥१॥

अवस्थात्रयभावाद्भावसाक्षि स्वयं भावाभावरहितं नैरन्तर्यं चैक्यं यदा तदा तत्तुरीयं चैतन्यमित्युच्यतेऽन्नकार्याणां षण्णां कोशानां समूहोऽन्नमयः कोश इत्युच्यते । प्राणादिचतुर्दशवायुभेदा अन्नमये कोशे यदा वर्तन्ते तदा प्राणमयः कोश इत्युच्यते एतत्कोशद्वयसंयुक्तो मनआदिचतुर्भिः करणैरात्मा शब्दादिष्वयान्संकल्पादिष्वमान्यद्वा करोति तदा मनोमयः कोश इत्युच्यते । एतत्कोशत्रयसंयुक्तस्तद्गतविशेषाविशेषज्ञो यदाऽवभासते तदा विज्ञानमयः कोश इत्युच्यते ।—

(wakeful) state. When, even in the absence of sound etc. (*i*), (the self) not divested of desire in them (*j*), experiences, by means of the four organs (*k*), sound and the rest in the form of desires,—then it is the Atman's state of *Swapnam* (dream). When the four and ten organs cease from activity, and there is the absence of differentiated knowledge (*l*), then is the Atman's state of *Sushupti* (dreamless sleep).

2. When the essence of consciousness which manifests itself as the three states, is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness,—then it is spoken of as the *Turiyam*, the fourth (*a*). The aggregate of the six sheaths (*b*), which are the products of food, is called the *Annamaya-kosha* (*c*), alimentary sheath. When the fourteen kinds of Vayus beginning with the Prána (*d*), are in the alimentary sheath, then it is spoken of as the *Pránamaya-kosha*, vesture of the vital airs. When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire etc., which have for their objects sound and the rest; then it (this state) is called the *Manomaya-kosha*, mental sheath. When the soul shines being united with these three sheaths, and cognisant of the differences and non-differences thereof (*e*), then it is called the *Vijnánamaya-kosha*, sheath of intelligence.

touched, seen, tasted, smelt, accepted, rejected, and enjoyed.

(*i*) *Even...sound etc.*—Though the other organs of sense are inactive.

(*j*) *Not divested.....in them*—*Tadvásandarahitah*—for, the thinking in dream comes from desire or attachment to sense-objects, caused by impressions unconsciously left on the mind by the accumulated Karma, good or bad, in past lives, or from current experiences of the waking state. There is said to be another class of dreams which are caused by the instrumentality of the Devas.

(*k*) *The four organs*—the four “inner” organs, viz., mind &c.

(*l*) *There is.....knowledge*—That is to say, when even the mind and the other inner organs do not function, consciousness by itself alone remains without any object for support.

2. (*a*) *Turiyam, the fourth*—which is the

Absolute, devoid of duality.

(*b*) *The six sheaths*—viz., those pertaining to the nerves, bones, marrow, skin, flesh and blood, which compose all living bodies.

(*c*) *Annamaya-kosha*: The Koshas beginning with the Annamaya, the grossest of the series, are the vestures (sheaths or cases,) which make the body enshrining the soul, and as such, are the different states or forms in which the soul resides.

(*d*) *The fourteen.....Prána*: called, Prána, Apána, Vyána, Udána, and Samána; Nága, Kúrma, Krikara, Devadatta, and Dhananjaya; and Vairambhana, Sthánamukhya, Pradyota, and Praketa. These different *Váyus* or vital airs, are the forces that carry on the different functions of the body, by directing all the various motions within it, and are variations of the Prána. Prana is not the breath, but that subtle force or life-principle which causes the motion of the breath.

(To be continued)

THE FAITH UNTO SALVATION

(A Story)

“What though ye chant the Vedas four?
 What though ye learn the scriptures all?
 What though ye daily teach Ethics?
 What though ye know the sciences six?
 Avails it nought to all but those
 That think of Him, Our Lord that is.”

IN Southern India, years ago, there lived a king, Mai Porul Nayanar by name, who was very simple, kind and righteous, and a man of pious devotion. He used to rule his country with the greatest care and love, agreeably to the rules laid down in the Code of Manu. He was never showy; all that he desired for himself was a strict conformity to the principles of the Saivic faith. He would give a cordial welcome to all Siva Bhaktas (true lovers of Siva) in his palace, and minister to their wants unasked. Thus he remained the beloved king of his subjects and a devoted lover of the Lord Siva.

Smitten with deep jealousy at the affluence of this king, a neighbouring chief invaded his country several times, but in vain. Finding all his repeated attempts baffled, the invader became careworn and perplexed as to how he could best attain his object. But on coming to know that his adversary was a pious king, he at last hit upon a plan of overthrowing him by treachery. One day the ruffian disguised himself as a Siva Bhakta and entered the palace of the king, with a book in hand, within the leaves of which he had deftly hid a rapier. It was then the dead of night, but he found an easy entrance, for the royal mandate was that no Siva Bhakta should be denied admission into his presence, whatever the hour it might be sought. The first sentinel taking the miscreant for a true sage let him in. So did all the guards on duty till he approached the threshold of the bed-chamber, when he was asked to stand back by the chief sentinel, as the king and the queen were sleeping within. He did not heed the words of the sentinel, but rushed into the room saying, that he was sure to be welcomed as he had a unique and urgent religious engagement with the king at that hour, and that the king would by no means resent his action. The queen who was disturbed by this squabble woke up, and

roused the king. He was not upset in the slightest degree by this untimely intrusion. Seeing that a sage had come, he stood up and received him with all courtesy and reverence. On the representation that the visitant was a man of realisation, and that the book in his hand treated of God and His Wisdom, the king wished to be initiated by him into the verities of religion. The man only condescended to do so if himself and the king should be left alone. Accordingly the king asked his wife to leave him and submitted himself to the villain. Alas! the knave covered himself up with a piece of cloth as if that were a necessary part of initiating the king *sub rosa*, and slowly taking the rapier out of his book, plunged it into the king's heart. The chamberlain who anxiously stood all the while in the doorway, uncertain as to the developments, rushed in, the moment he perceived this dastardly act, and was about to throttle the assassin, when the king, though in mortal agony on account of the stabbing, interfered and enjoined him to conduct the assassin unhurt to his own country. By this time the queen and the courtiers crowded round the royal sage, weeping, and begged him to get rid of the foe by killing him on the spot. But the king protested saying, that as the man came in the semblance of a sage he should be paid the same respects as a sage, for the *Bheka* or religious garb must be honoured by all means. Shortly after the king was informed by his chamberlain that the miscreant had reached his country safely. And only then could the good-natured king have peace of mind, and resigned himself calmly to death. But the Lord is all-merciful and with Him alone rests the final issue! Loving, compassionate and equal-minded is He! “Be strong in the Lord and cast thy burden upon Him,” runs the sacred song.

In recognition of the overflowing love of the king to an erring child of His, the Lord surely blessed him with the ‘vision beatific,’ in His form of *Uma Mahesvara*, and took him unto “His eternal fellowship,” Mukti, the peace and joy of which know no bounds. Says Saint Appar:—

As fire in wood, as ghee in milk,
 The Lum'nous One lies hid within,
 First fix the churning-stick of Love,
 Pass round the cord, Intelligence,
 Then twirl,—and God will bless thy sight.

V. S. Arumuga Mudaliar.

FROM EAST TO WEST

AN INDIAN MESSAGE

IN a previous article the general principles of Raja Yoga ideas were set down. They were concerned first with physical exercise, with mental growth, and with spiritual understanding. But where the Yogis differ from our Western philosophers is in their belief that power comes through subjection and renunciation rather than from assertion and dominance. Subdue the body, they say, and it will give no trouble. And their idea of renunciation is not at all that of the dervish who lacerates himself, but rather reminds one of one who trims a lamp, with a desire for a clear flame.

PRACTICAL PHILOSOPHY

The first principle of the Yogi is to obtain mastery of nerves and muscles by a system of breathing exercises. Having in-time done this, subdue the mind by equally systematic thought training, as set down in the books of a celebrated Swami, whose books are published by Messrs. Longmans. The practical value of all this came to me through hearing the Swami Paramananda, who is on a visit to this country. The Swami is a young man whose quiet, meditative manner and whose physical grace reveal harmony of life. He had, indeed, that reserve which marks the older races, and which we, as Aryans, inherit, though modern life makes us hectic. As he spoke one seemed to be drawn closer to that spirit of the East, which is so much more native to us than the hot-headed philosophies of the West. "The Truth is One, called by different names." Religion and philosophy are not alien to each other. The "idolator" and the "scientist" each strive to approach Truth. Where they fail is in narrowness. As the Swami said, it is recorded of a man that he saw a ghost and was afraid. Looking more closely it appeared to be a dog, and he felt friendly towards it. Whereupon he saw that it was a man. And looking more closely knew it to be his brother.

THE CHAMELEON

Professor Max Muller regarded the Upanishads as among the divine revelations of the human spirit. So did Schopenhauer, and even Huxley regretted that age prevented his assimilation of the Lotus Wisdom of the East that flowers in every prepared

heart. And one of the principles of that wisdom lies in this story. Several men looked upon a chameleon, and each beheld it as a different colour. So to discover the truth the gardener was called. "You are all right," he said, for Truth is seen in a different aspect by all men. And only when Love and sympathy bid them compare can they share the great unity which rejoices in its myriad manifestations. And it was thus with the three blind men who, by the limited sense of touch, sought to comprehend the form of an elephant. One said that it was shaped like a pillar, for he had compassed one of its legs. Another regarded it as a winnowing fan, from the shape of its ear. The third knew it as a club-shaped beast, for he had held its trunk in his hands. Thus each of us knows at least a part of that strange Eastern beast, which is Truth.

SIN AND SOCIAL SERVICE

The Yogi dwells little upon sin. Rather he prefers to eliminate it in thought or action. For sin is the load of religion, and the contemplation of it a dark thing. Rather does a Yogi think how he can relieve suffering and want, not, indeed, as a charity to the sick man or the beggar, but as part of his own evolution. For evolution has ceased to mean the "struggle for existence" or "the survival of the strongest." It is the continual rehearsal of life's music, the growth of harmony, the resolution of discord. And in practical life it is being found that the struggle for mastery affords less satisfaction than the simplification of life; that inward peace and quiet work are better than triumphs of a trumpery kind. And concerning the religious sects, the Swami said that nowhere were there so many as in England. In India there are many, but all of them acknowledge the one Source of Life, and work without antagonism. Nor is there any gulf fixed between social life and religion; the latter being, indeed, the accepted code of the common aims of men.

OUR INDIAN FRIENDS

The real Indian question lies in the understanding of that inner life. For side by side with the Wisdom-religion goes much that the casual Westerner would deem superstitious. And the Indian, who was a civilised man while our ancestors, woad-painted, danced rude measures in the forest, has an

aristocrat's feeling of aloofness when a missionary approaches him as an unenlightened "native." But when in the spirit of Love his tribes try to show the doctrines of Christ, without contempt for the ways of those by whom the Lord Krishna is worshipped; that race spirit, unbroken by the centuries, binds East and West with its golden chain about the throne of the sun. And the future will be fraught with danger if the spirit of unrest spreads from West to East, when so easily, as naturally as the Sun's course, the East may call to us, showing us how to plant in our gardens the Lotus Flower, whose petals are wisdom grown upon the stem of Truth. Before we went away the Swami blessed us in the name of those several Spirits whom the human family regard as divine.—*T. P.'s Weekly*.

ELLA WHEELER WILCOX ON THE VEDANTA PHILOSOPHY

The following lines by Ella Wheeler Wilcox will be interesting:—

It was my privilege to be a pupil of Swami Vivekananda during his tour in New York.

This I regard as the greatest intellectual and spiritual opportunity of my life. Neither in the lectures of Vivekananda, his books or the Vedanta philosophy, are to be found any of "weird", "uncanny" or unwholesome teachings. The breathing exercises, inhaling, retention of the breath and exhaling, using a word which means God, are a part of Vedanta teaching.

The very first physical act of a new-born child is to breathe a long breath. After a few years children, especially in our Western world, cease to breathe deep breaths because they wear restricting garments, and live indoors, and sit and stand with indrawn chest. In the Orient the morning devotions are begun with breathing exercises. Therefore, tuberculosis and catarrhal troubles are the least prevalent of all maladies in India. Vivekananda repeatedly warned his pupils against excesses in these exercises. Properly practised, they produce physical, mental and spiritual strength. Overdone they produce disaster. Precisely as the right use of the X and violet rays cures disease, and the wrong use kills, or as a tonic may stimulate

digestion, and too much tonic may induce indigestion.

In all religions, sciences, arts and professions there are too many teachers ill prepared for their work.

Vivekananda was a master. He urged the most careful preparation and years of study and self-development before his pupils attempted to be teachers. Despite his warnings many of them rushed into the field to impart information which they had not yet received.

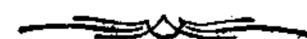
The Vedanta philosophy teaches the full development of body, mind and soul, and methods of concentration, and the realisation that "all life is one." Christ studied this philosophy in the Orient, and it was a part of "Vedanta" when He said, "I and my Father are one."

There are many foolish women who study Vedanta and think they must cease to be human—who strive to be disembodied spirits—while still in the earth form.

But properly understood, this religion teaches each human being to make the "best of life" in the position to which he or she is called. The best wife, husband, parent, friend and citizen are to perform every duty cheerfully and perfectly, and to be happy in this life while conscious that it is only one plane of many—one room in the Father's mansion.

For that (Vedanta) teaches, above all things, that each soul makes its own destiny, and contains all divine powers within itself, and that through realisation of the "one life" we may all become like Christ, the "One with Father."

Absolute fearlessness, absolute unselfishness, absolute kindness to all living things must result from a proper understanding of the real Vedanta philosophy. It is profound as the ocean's depths; all other religions, all other philosophies, all the sciences, are contained in it; and, while it has its codes and rules for those who wish to become adepts and masters, it has also its simple, wholesome and helpful line of training for the man and woman who want to make happy homes and successful toilers. It teaches self-reliance, self-conquest and self-development and these must be the "foundation" of immortality.



THE TRUE WORKER

FROM an instructive lecture delivered by Mr. E. K. Sivasubrahmanya Iyer B. A., at the Vivekananda Hall, Manipal, on "The True Worker," we make the following excerpts:—

To that Darling Child of India whose portrait is hanging in this Hall, and after Whom your society is named, to that orator by Right Divine Who was Saint, Sage, Philosopher, Poet, and Patriot, all of the highest order, all rolled into one, to the Blessed Swami Vivekananda of green and glorious memory, Who was Kashi Vishweshwara born in mortal flesh, Whose incarnation at a critical juncture has infused extraordinary life, hope, and enthusiasm into the drooping hearts of a desponding nation and turned the current of its thoughts Godward, Whose brief career of matchless brilliance has produced in the world of men in general, and among his co-religionists in India and Ceylon in particular, a spiritual upheaval unprecedented both in extent and intensity since the time of Sri Sankaracharya, Who, indeed, was Sankara Himself born again, not for India alone, but for the whole world, to that glorious Narendra, Prince among Men, and Highest among gods, may my salutations go forth in humble reverence and sincere devotion.

* * * * *

In one of the temples there was a silent Yogi. He had a fixed seat from which he never stirred, and he never spoke to any one. He had a daily fixed allowance of meals from the temple. Things went on thus for a long time when a new manager was appointed. This gentleman, a University graduate, was burning with zeal to reform everything and everybody. When he entered the temple for the first time he saw the Sage quietly eating the temple meals. "Who is he?" he demanded of the temple servants. "He is a *Mauni*" they replied. "What work does he do for the temple?" was the next question. "He does nothing but sit there without speaking" was the answer. "Then why do you supply an idle vagabond with temple meals?" asked the manager, with a frown. "Because, Sir," said they, "under the orders of your predecessors we have been doing it for a long time." "Nonsense!" said the manager, "stop his allowance in future" and, with this peremptory

order he walked away with the air of a man who had effected a great "Reform." Three days passed and the sage had no meals. On the morning of the fourth, the manager came again, but what was his surprise to see the *Mauni* Swami in the same place, and to hear that he had not taken meals for three days, and had not stirred from where he sat! But the greater surprise to the crowd—which, by this time, had collected in large numbers—was that the silent Sage opened his lips for the first time and requested the manager to come near and sit there without moving as long as he could without speaking. Though surprised at the strange request, the manager, nevertheless, chose to comply with it, but, at the expiration of five minutes, began to show signs of restlessness. Ten minutes more passed and his impatience to get up was patent to all; and—ten more minutes—he could bear it no longer. Saying "I can't do it" he rose up forthwith. Now the sage said, "You cannot do for half an hour what I have been doing for years and years; you are deluding yourself into the belief that you are a great worker, but the real fact is you are the slave of your *Rajoguna*, it is driving you on like a machine whether you will or not. You are not working, you are being worked upon by a force beyond your control. But Work consists in enslaving Nature, and *not* in being enslaved by it. Can you remain without meals for three days together?" "Oh dear no!" said the manager, "I will make a hell of my house if the three daily meals are not served at the proper time." "Thus, you see" said the sage, "you are a slave, but I am a free man. In what respect, then, are you superior to me?" The manager saw that the Sage was too much for him, and from that day forth, he not only gave up his conceited notions of his own superiority, but also became the Sage's devoted disciple thenceforth.

* * * * *

A number of women once went to a temple. Standing before the image, each of them alleged that *she* was the most miserable of women, and that the granting of her prayer would make her the happiest. While all of them were rending the air with their grievances, the Lord appeared in their midst. "What do you want?" He asked one. "I am very poor, my Lord, with plenty of children, and I want plenty of money to keep us all in com-

fort." "What do you want?" He asked the next. "I have plenty of money, my Lord, but no children. I want plenty of children." "What is the use of all these?" said a sickly woman, "without long life and plenty of health and strength to enjoy them?" The next wanted "jewels" and the next "personal charms" and so on till the Lord came to the last. She said, "Lord, please release me from the bondage of desires. Place me in that position where I may not desire for anything."

* * * *

Not long ago in Madras a Naidu gentleman in Government service was possessed with madness after spiritual knowledge. He went to a Muni three or four miles away from the town. The Muni did not take the least notice of him. But the Naidu was not abashed at this repulse. He used to rise up early every morning, walk the whole distance to the Muni, remain there standing for two or three hours together with folded arms and then return home. This he did for three weary months, and at the end of that time, the Sage one day simply told him, "Sit down" and was as silent as before. But still the Naidu went to him and, instead of standing as before, used to sit at the sage's feet for two or three hours daily. This he did for three more months. When six months had thus passed, the Sage took a small book which he had and gave it to the Naidu to read. The Naidu read the first stanza, and the Sage explained it to him. That was all the *Upadesa* the Naidu had. In a short time the Naidu developed into one of the greatest Yogis. He gave up his service under Government. Now, the head of the Department, a European, was grieved at this, and offered him promotion. The Naidu Sage replied, "I thank you, Sir, from the bottom of my heart. The salary which I am just now in receipt of is so great that, in comparison with it, the sovereignty of the whole Universe is *nothing*." The Naidu was, in his turn, the Guru of the late B. R. Rajam Iyer, Editor of "Awakened India."

CHRISTMAS GREETING

Out of black clouds that hover
O'er-shadowing the earth;
Snow-flakes, falling, cover
The dullness and the dearth.

Out of our winter wailing,
Out of the soul of the storm;
Comes Christmas peace prevailing,
Its one goodwill availing
Through graces multiform.

—Eric Hammond.

THE EIGHTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY

Another year of usefulness has passed with the Mayavati Charitable Dispensary conducted by the Advaita Ashrama Brotherhood, and it completed the eighth year of its existence in October last. Through the continued help and co-operation of the kind-hearted public, to whom we offer our best thanks, we have been able to accomplish the difficult task of alleviating in our humble way, much pain and suffering of the needy sick who come to us from distant places for relief. It is gratifying to note that modest as the means at our disposal were, we succeeded in strengthening the faith of the people of Kali-Kumaon in the efficacy of our treatment of difficult cases, as will be seen from the increase in the number of patients during the year—it being 512, against 467 of the year before,—as also from the golden opinions circulated in the District by those who were benefited. Thus, it is our pleasant duty to offer our congratulations to Swami Purnananda, who has been diligently conducting the Dispensary work for the last two years with remarkable success and efficiency.

Less as was the amount of subscriptions and donations for the Dispensary work than the expenses during the year, we are sorry to state that our proposal of constructing a building consisting of (1) a dispensary room, (2) an examining room, and (3) a room for indoor patients, all properly furnished, has not caught the attention of our generous readers to the extent that might be expected from them. For instance, our appeal for the comparatively moderate sum of Rs. 2000 which is urgently required to fulfil the above long-felt wants, realised up to November the sum of Rs. 646-8 as. only, and that too, as the reader might have noticed in the acknowledgment columns of the Building Fund, has in the main been the response of a few large-hearted sympathetic souls who each contributed a hundred rupees or more. While acknowledging the special usefulness of such handsome donations and our hearty gratefulness for them, we beg leave to emphasise the fact to our numerous readers of average means that it is on their conjoined, though modest assistance, that the success

of such a scheme mostly depends. Owing to the sad want of suitable accommodation we were unable to house more than 17 patients as indoor cases, all of whom, we are glad to say, were discharged, perfectly cured of their various complaints, and this was not a little due to the proper diet and careful nursing received at the Ashrama.

We earnestly appeal once more to all our numerous friends and readers to help us in this humanitarian work, and we are confident that the cries of distress wrung from the hearts of their penniless brothers and sisters at the time of illness will not fail to move all hearts to compassion and that we shall in the New Year see contributions pouring in from all those who are assured of the thorough utility of our charitable work, so as to enable us to begin and finish the proposed construction of the Dispensary Building, for which only about Rs. 1400 more is wanted. Contributions, however small, towards the *General Dispensary Fund*, or the *Building Fund*, will be thankfully acknowledged by the Editor, Prabuddha Bharata. In sending a donation please mention for which of the above Funds it is meant.

Below, we subjoin statements of (a) Diseases treated, (b) the religion and sex of the patients, (c) Indoor and outdoor patients, (d) Receipts and (e) Disbursements during the year, (f) the total number of persons the Dispensary has helped since its beginning, and (g) the total receipts and disbursements during the last eight years—a glance at which will convince our readers of the great need of such a work in these Himalayan forest regions, where improved means of medical aid are unknown.

(a) Statement of Diseases treated:—

Fever, Remittent, Malarious, &c. ...	48	Venereal Diseases ...	67
Rheumatism ...	55	Leucoderma ...	1
Dysentery ...	45	Worms ...	19
Diarrhoea ...	39	Eczema ...	23
Prolapsus Ani ...	3	Stomatitis ...	5
Piles ...	5	Gonorrhoea ...	50
Indigestion ...	7	Cold and Cough ...	11
Bronchitis ...	13	Toothache ...	15
Asthma ...	3	Puerperal ...	3
Diseases of the Eye ...	27	Debility & Anæmia ...	19
" " the Nose ...	2	Minor complaints ...	35
" " " Ear ...	17		
		Total ...	512

(b) Statement of the religion and sex of persons treated:—

	Men	Women	Children	Total
Hindus:	223	127	87	437
Mahommedans:	39	23	7	69
Europeans	2	4	0	6
Total.	264	154	94	512

(c) Statement of Indoor and Outdoor patients treated:—

Indoor patients:—17, all cured. Outdoor patients:—495.

(d) Receipts during the year

	Rs.	As.	P.
Last year's balance ...	117	5	0
Amount of Subscriptions received, as acknowledged in this paper, from January to October 1911 ...	149	2	0
Received from Messrs. B. K. Paul & Co., Allopathic Medicines worth ...	15	0	0
Total Receipts, Rs. ...	281	7	0
Total Disbursements, ,, ...	181	0	3
Balance in hand, Rs. ...	100	6	9

(e) Disbursements during the year

	Rs.	As.	P.
Allopathic medicines bought ...	88	7	6
As charity from Messrs. B. K. Paul & Co., Calcutta, medicines worth ...	15	0	0
Surgical outfit ...	5	9	3
Food for Invalids ...	3	8	0
Railway freight and coolie hire for bringing up the things from Calcutta ...	11	15	0
Furniture ...	2	0	0
Medical books ...	10	0	0
Personal expenses of the Doctor in charge ...	42	0	0
Sundries ...	2	8	6
Total Disbursements Rs. ...	181	0	3

(f) Statement of the total number of persons treated during the last eight years:—

From Nov. '03 to	Europeans	Mahommedans	Hindus	Total
Oct. '10 (vide P. B. Dec. '10)	58	280	4814	5152
" " '10 " '11	6	69	437	512
Total—Nov.'03 to Oct.'11, 64	349		5251	5664

The average no. of persons treated annually:—708.

(g) Statement of total Receipts and Disbursements during the last eight years:—

	Public donations and subscriptions	Advaita Ashrama & P. B. Office, Mayavati	Total Receipts	Total Disbursements
	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.
From Nov. '03 to Oct. '10 (vide P. B. Dec. '10)	971 9 3	1030 11 9	2002 5 0	1885 0 0
" Nov. '10 to Oct. '11	164 2 0	0	164 2 0	181 0 3
From Nov. '03 to Oct. '11	Rs. 1135 11 3	Rs. 1030 11 9	Rs. 2166 7 0	Rs. 2066 0 3
Balance left Rs. 100-6-9.				

Swami Virajananda, President, Advaita Ashrama, Mayavati.

THE COMING SEMICENTENNIAL OF SWAMI VIVEKANANDA'S BIRTHDAY

THE wheel of time will have rolled on full fifty years into eternity, on the 11th. of January 1912, since it ushered into mortal life the soul of the great teacher of humanity of the modern era, known to the world as the Swami Vivekananda. Meteoric though his splendid achievements were—for the Swami gave up his body in Samadhi when only 39 years old—he has left an undying name in the annals of our religion. Before our eyes, he stood as the Prophet of Modern India and the India that is to be—not of the India strutting about in the finery of the alien, ephemeral, materialistic ideals and civilisation, but of the very soul of her who stands in her glory as the Mother of religion, “the old Mother of all that is noble, or moral, or spiritual.” It is a happy sign of the times that the message of India he bore to her children and to the West is gaining ground every day, as it has awakened the national religious consciousness at home, and moulded the thought currents of the West into new channels. Every Indian is proud of him for his raising the Motherland in the estimation of the Western world, and every Westerner who came in contact with his blessed personality or with his teachings of our sublime philosophy through his published works, owes a debt of gratitude to him which nothing can repay.

It is now ten years since Swamiji left the world, as suddenly and unexpectedly as he had appeared ten years previously before its dazzled gaze, at the great assembly of the Parliament of Religions. India felt the loss of her glorious son as a national calamity, and gave vent to her mourning with unparalleled outbursts of grief and devotion. But what have we done to perpetuate the name of “The Patriot-Saint of modern India” in a fitting memorial? The Ramakrishna Mission sought to do this on the banks of the Ganges, in the grounds of its Headquarters at the Belur Math in Howrah district, by raising a Temple which would hold under its roof, besides the mortal remains of the Master, a Vedic school, a library of philosophical and religious literature of the East and the West, and a hall of assembly for discussions of such subjects. In response to the informal letters issued to Indian friends and admirers and to the

Vedanta Societies of the West, a sum was collected which was hardly sufficient even for constructing the embankment and the plinth of the main building to their finish, and only a bare low-roofed room stands as a covering to the altar which marks the place of cremation, his remains being temporarily placed in the chapel of the Math. Thus this unfinished structure, instead of being what it was intended for, stands as a memorial of the shame and impotence of India's sons! Does it not behoove us to bestir ourselves at once to wipe out this mark of disgrace from our forehead and to show that India, even in the present day, *can* honour its departed prophets?

We lay before our readers for their approval the most practical suggestion that presents itself to us for the accomplishment of this object, which, according to the present estimate, would further cost about 30,000 Rupees. Let every individual who feels himself indebted in any way, whether directly or indirectly, to Swamiji and his cause, take a religious vow that he will set apart on the 50th year of Swamiji's birth, one-fiftieth of his sole earnings every month and send it as a *Guru-Dakshinā* (offering to the Guru), to the undersigned, or to Swami Virajananda, President, Advaita Ashrama, Mayavati, either monthly or at the expiry of the year 1912, according as it suits his convenience. Let the same be also done by all the publishing centres of the Mission, the Vedanta Societies, and the Vivekananda Societies in all parts of the world, which conduct any money-business in the name of Swamiji, whether incorporated or not with the Mission. The proposition should also hold good with the money collected by each of the above centres for the commemoration of the next birthday of Swamiji by them. By this simple step, which will in no way entail a heavy tax on anyone's resources, we are sure that the dome of the Memorial Temple will raise its head high into the sky, on the sacred banks of the Ganges,—an emblem of India's patriotism and religious consciousness,—the last one the celestial River flows by, on her way to meet the ocean. Whose heart will not leap at the idea that one year's little sacrifice on his part will make it possible to

accomplish this thing, which will stand as a glory to the nation and its posterity?

We shall be glad to know if the above proposal meets with the approval of our readers and the general public, and if they are ready to enter the lists of those who desire to take the above vow. The Prabuddha Bharata Office heartily joins these Vratīs (observers of the vow), and will keep a list of them open for the year with an account of the remittances submitted by each, and at the expiry of the term will publish their names and amount of their contributions, thus enabling them to know the result of their laudable efforts in behalf of the Swamiji's Memorial.

With infinite faith in the practical co-operation of our brothers and sisters all over the world in this great cause

Ever yours in the Lord

Swami Brahmananda

President, The Ramakrishna Mission,
The Ramakrishna Math, Belur P. O., Howrah Dt.

IN MEMORIAM:

THE SISTER NIVEDITA.—II

(*Extracts from our Contemporaries*)

One of the noblest and brightest souls has passed away in Sister Nivedita. She was an Avatar, as it were, of ideal self-sacrifice. No European, male or female, loved India so passionately and so sincerely as the deceased lady did. To the service of India she dedicated her whole life, and hence she was called "Nivedita." As a matter of fact, she has sacrificed herself for the sake of her beloved land of adoption. She left her own country, her mother and brother, and all her early associations at home for serving the Indians, and how magnificently did she serve them! Her death will be mourned from one end of the country to the other, while the loss which poor India has suffered by this sad event is simply incalculable. Perhaps it is not generally known that she maintained a considerable number of Hindu orphans and helpless Hindu women at her own expense. To them her demise would mean something like starvation. She has left several books relating to India, bristling with

gems of lofty ideas and thoughts which will no doubt immortalise her name. If there is a heaven—and what reasonable man can doubt it?—then she is now undoubtedly there, enjoying celestial bliss which is the lot only of the good and the virtuous.—"The Amrita Bazar Patrika."

We are extremely grieved to announce the death of Miss Margaret Noble who was better known in India as Sister Nivedita of the Ramakrishna—Vivekananda Mission. She was a very close student of Indian life and Vedanta, and in order to know the real inner significance of Hindu domestic and social life she often freely mixed and lived with Hindu men and women in their households. Her work "The Master as I Saw Him" is a remarkable tribute paid by her to her Guru, Swami Vivekananda, and is a very luminous exposition of Vivekananda, the man and spiritual teacher. From her Master she imbibed that spirit of bold and robust freedom of intellect and thought which distinguished him from his compeers. She also wrote "The Cradle Tales of Hinduism." No better and clearer exposition of the significance of Hindu life has been as yet written by a Western pen than Sister Nivedita's "Web of Indian Life." She frequently contributed to periodicals, especially the "Modern Review," on Indian art and the ideals of Hindu culture and civilisation. She wielded a vigorous pen and rose to remarkable heights in her eloquence. She did much service in throwing abundant light on problems of modern sociology, light which she derived from her study and practice of the principles of Vedanta. India is all the poorer for losing a devoted Western student of her literature, civilisation and philosophy.—"Maharatta."

It was with sincere regret that we read the news of the death of Sister Nivedita. She had an energetic personality and gave herself wholly to India. She has written with insight and power on Indian life. Her real work was confined to Calcutta. The "Indian Mirror" gives the following particulars of it. "She lived in Calcutta in the heart of the Indian quarter, in a dark and narrow by-lane, and her mode of life was that of a simple and devout Hindu lady, uncontaminated by the luxuries