

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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Prabuddha Bharata

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

—Swami Vicchananda

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SRI RAMAKRISHNA'S TEACHINGS

RESIGNATION TO THE WILL OF GOD

WHAT is the nature of absolute reliance?

It is like that happy state of comfort and satisfaction felt by a fatigued worker, when reclining on a pillow he smokes at leisure after a hard day's toil: it is cessation of all anxieties and worries.

THE young of a monkey clasps and clings to its mother tightly when she moves about. The kitten on the other hand does not do so but mews piteously and the mother grasps her by the neck. If the young of the monkey lets go its hold on its mother, it falls down and gets hurt. This is because it relies upon its own strength; but the kitten runs no such risk, as the mother herself carries it about from place to place. Such is the difference between self-reliance and entire resignation to the will of God.

WHEN Srimati Radha was put to the ordeal to prove her chastity by having to fetch water in a jar of thousand holes and she succeeded in doing it, without even a drop of water leaking out, there were shouts of applause from every one that such a chaste woman never was and never again will be. Then Radha exclaimed, "Why do you heap praises on me? Say rather, 'Glory be to Krishna, glory be to Him alone'; I am only His servant-maid."

Q. What are we to do when we are placed in this world?

A. Give up everything to Him, resign yourself to Him, and your troubles and worries will be at an end. Then you will come to know that everything is done by His Will.

FOR a devotee there is no path safer and smoother than that of *Bakalmā*. *Bakalmā* means resigning the self to the will of the Almighty, to have no consciousness that anything is "mine."

IF one acquires the conviction that everything is done by God's will, then one becomes only an instrument in the hands of God, then one is free even in this life. "Thou doest Thy work, O Lord, they say, 'I do it?'"

He who can resign himself to the will of the Almighty with simple faith and guileless love approaches the Lord very soon.

A milkmaid used to supply milk to a Brâhman priest and had to come from the other side of a river. Owing to the irregularities of ferry service, she could not be punctual. Once being rebuked, she stated her difficulties to the Brâhman. The priest said, "Woman, they cross the ocean of existence by the name of God, and canst thou not by the same means cross this little river." From the next day, the milk

was supplied to the Brâhman early in the morning. One day the priest asked the woman, "How is it, you are no longer late now?" She replied, "since I cross the river by uttering the name of the Lord as advised by you, I stand in no need of a boatman now." The priest could not believe this and wanted to see it for himself. The woman took him with her and began to walk over the water.

The priest also tried to follow her but was soon seen sinking in the water. The woman seeing his sad plight said, "How is this, sir, you are uttering the name of God, but are at the same time taking every care to save your clothes from getting wet? Thou dost not fully rely on the Lord." Entire resignation and absolute faith in God are at the root of all miraculous deeds.

OCCASIONAL NOTES

AMONGST many items of news that reach us from Bengal, none can possibly compare in interest with those which tell of the new efforts for self-education in Calcutta. The National University Association seems in some special way to be building itself up, upon the basis of the excellent work done during late years by Mr. Satis Chandra Mukherjee, as Editor of the *Dawn* Magazine, and founder of the Dawn Society, and by others, amongst the students. The Polytechnic, on the other hand, which is, as we understand, lately opened appears to be the gift of one man, Mr. T. Palit of Ballygunj, and would seem to be turning its attention rather towards the higher technical and scientific side of education, than towards its general and literary aspects.

All such efforts are most hopeful and encouraging signs of the times, and we feel very strongly that it is better to have two than one, better six than two. For in our united capacity we gain by *manifold* experiments more than we could do, by a single overwhelming organisation. The whole notion of organisation, indeed, tends in modern times to become a vice, from its unwieldiness. It is modelled, doubtless, on the worship as ideal of the large machine and the large fortune. Its worst expressions are found in governmental

bureaucracy and in financial 'trusts' and 'corners.'

Even in Western countries, to which things on such a scale are native, and amongst communities which have been prepared for their manipulation by centuries of natural and steady evolution, these truths are beginning to be felt, and we may look to see the day when the many small working combinations will be set up for admiration, in the place of the few large. But in India we are still apt to be dazzled by mere size. We imagine that great aggregates of capital are desirable in themselves, forgetting that still more difficult to obtain than money are the skill and experience to deal with money, that still more rare than power is efficient administration. For all these reasons we are indeed thankful that two different attempts at higher education are to be inaugurated in Calcutta, instead of one, for we feel that there is a promise of growth in this fact, which will be potent to breed new attempts with new success, in other parts of India also.

In any case, the moral of all such efforts is one, and notable. We, the Indian people, must undertake the task of our own education for ourselves. It was high time that we realised this; and all honour and gratitude are due to those noble benefactors who are

making it possible for us to set our feet on the first rung of the ladder that leads us up to its achievement.

Let us only have education! Let us only see amongst us trained and developed minds and characters of the highest order, with the widest outlook upon truth! Everything further can be left to work itself out. Education, development, training, these are the things for which we thirst. These are the goal which we must at any cost win. There is no power in the world like mind. There is no propaganda like truth. There is no force to be compared with right thought. Having these, we may safely venture to press forward towards those new forms of co-operation and social combination for unfamiliar ends, which form the problem of the immediate future.

“Even when you fall,” said Sri Ramakrishna to his disciples, “Even when you fall, never let your *Vichar*, your analysis, cease for one moment, in your own minds. In that way, even your mistakes will lead to knowledge.”

This is as true for societies as for individuals. Experiments made when the lamp of thought and enquiry has first been lighted, lead to enlightenment, not to confusion. But changes, on the other hand, that are made in pure rashness or selfishness, without thought, unscrutinised by the faithful mind, unweighed by the anxious heart, are merely destructive, and have no compensations to bestow.

This is one of many reasons why education is so necessary. Already we are being hurried through great changes. It is necessary that we watch closely, and learn to understand the reason of this thing, the inevitableness of that, the outcome of a third. In this way, we may hope to gain wisdom, even where we seem to have suffered loss, and gradually there will come to us, doubtless, the power of controlling

and directing, to some extent, our own way along the rushing current. We may hope to check here, to direct there, to make the best of all things, in our course. But for this, the alert mind, the strong soul, is essential. Wherefore we must have education. We must first *think* rightly. The right word and right action cannot then fail to follow in their turn.

And this education must be the servant of *love*. Knowledge without a moral impulse, is like gunpowder thrown into the street. Either it never acts, or it acts at random. Something like this we have seen in India during the last two generations. But a day has now come when the great formative impulse of love is making itself felt by all of us. We love each other, and our land, and all those helpless and distressed who are to us flesh of our flesh and bone of our bone. This it is that shall give direction and guidance to all we do, and all for which we struggle, and in the united strength of work and love and knowledge, we may look to make a new world around us, and a new life and inheritance for all who shall come after.

“The great scientific discoveries are great social events. Every word in every language is a record of human striving and human fellowship, so with poetry, painting, sculpture; so with each step in the industrial arts— weaving, agriculture, building, metal-working; so, finally, with the great art of human life itself, the art of faithfully doing our duty. The trained impulse to do good, the right ways of doing it, alike come to us from the silent wisdom, heroism, and self-sacrifice of the past. So that all these ways of teaching fall into two: quietly and clearly to explain the past from which we come; to kindle glowing aspirations for the future towards which we tend; and so from both elements of Time to frame the temper of mind and heart that shall best enable us to do our duty in the Present.”—*Dr. I. H. Bridges on Comte.*

“LEST WE FORGET”

“Man, at this day, tends to fall into the stomach : man must be replaced in the heart, man must be replaced in the brain.....The social question requires to-day, more than ever, to be examined on the side of human dignity.”

—*William Shakespeare*, by Victor Hugo.

“To work for the people,—this is the great and urgent need.

“It is important at the present time, to bear in mind that the human soul has still greater need of the ideal than the real.

“It is by the real that we exist ; it is by the ideal that we live. Would you realise the difference ? Animals exist, man lives.”—*Ibid.*

INDIA is being modernised. The forces which have made the Western nations what they are, had long entranced the imagination of the Indian people, and can now be fairly said to have entered their thought and begun their work. Their distinct Western impress is visible in all departments of Indian activity, educational, political, social and industrial. That to live in modern times and to hold her own under modern conditions, India will have to thoroughly modernise herself, seems to have been well understood by the majority of educated Indians. Indeed certain recent events leave no room for doubt how rapidly and deeply this process is going on.

While not failing to understand that for the material salvation of India, we must learn to look at things from Western viewpoints, and not only master the Western arts, sciences and industries, but make our own Western methods and ways of doing business—while realizing all this, we cannot lay too much stress on the folly of blind imitation and introduction *en bloc* of Western ideals and modes of life in our midst. India is fast arriving at the stage when she will be flooded by everything Western and unless care is taken beforehand by her sons and daughters to discriminate what of the West they should take and assimilate and what not, the result will be disastrous for India and for the cause of true progress and civilization. For progress and civilization is a mosaic of the best cultures

of all the sections of the human race,—a garland of the virtues brought to perfection by each and of the highest achievements of each in different departments of life. For one kind of culture to be swamped and destroyed by another would be an incalculable injury to the cause of civilization. On the other hand the function of different cultures is to act as correctives to the imperfections of one another and thus by casting out the bad from, and assimilating the good of, one another, bring about the harmonious development of the true civilization.

Of this new Western culture we have to learn many good things, and root out many an evil from our society with its aid. It is of the utmost importance therefore to find out its bad features and guard against them, lest they should make their entrance into our society along with its desirable elements that we are anxious to possess.

That it is nothing more nor less than a material civilization only—the product of wonderful conquests in the realm of matter—is clearly seen from the God it worships, namely SUCCESS. In her “History of the Standard Oil Company.” Miss. Ida M. Tarbell gives the following as the ethical code of the princes of American finance :

“Success is the paramount duty. It can be attained in the highest degree only by force. At times it requires violence, cruelty, falsehood, perjury, treachery. Do not hesitate at these practices, only be sure they are necessary for the good of the

business, and be very careful to insist upon them always as wise and kind and that they work together for the greatest good of the greatest number."

This may be considered as peculiar to the monster, called "Trust" born of Western civilization, but is it not also an exaggerated description of the incipient ethics of the mother organization—an anticipation, probably, of the full-blown morality of the "white man's burden"? For, observe from the following lines reproduced from the *March Review of Reviews* which way the wind blows.

"Sir Robert Anderson, asked in the *Quiver* to make comments on a sermon by Canon Hay Aitken dealing with commercial morality, rather severely remarks that the God of modern London is money, not merely in the city but also in the Church. The test of a successful ministry is the letting value of the pews. When the national Church, he adds, has decided whether it is Protestant and whether the clergy are required to fulfil their ordination pledges, it may speak with commanding voice about the want of principle in commercial life. The prevailing standard is expressed by the American epigram. "Get on; get honour; get honest." The worst offenders, he says, are women, whose ostentatious display of wealth is the most powerful incentive to the illicit greed for gold."

How this sordid spirit of materialistic egoism has affected the political life of, perhaps, the most advanced of Western peoples will be seen from the extract which we make from a remarkable editorial in the *Arena* for last December, headed "Lest We Forget" (after which this paper has been named and from which the two mottos at the head have been taken).

"For almost half a century, or coincident with the rise of corporate power and privileged interests that were born during the Civil war or came into vigorous life after its close, the despotism of the dollar or the aggression of corporate wealth and privileged interests seeking the acquisition of gold that other men had earned, through special privileges, gambling and various forms of indirection,

steadily gained influence and domination in the political life of the nation while exerting a death-dealing influence on the millions of the people. In recent years the power of the new commercial feudalism has become great enough to so seduce, corrupt and debauch the people's representatives and servants in the municipalities, the various commonwealths and the nation that they have systematically given away to unscrupulous bands the public franchises, worth hundreds of millions of dollars—franchises which, thus secured by corrupt practices, have given to the special privileged few the power to levy taxes or tariffs as extortionate as they are fabulous upon the people in city, state and nation; and more than this, it has become so firmly entrenched as to render practically impossible any fundamentally just, radical or effective legislation for the safeguarding of the interests and rights of the people from the insatiable greed of corporate wealth.

"The enormous and ever-increasing river of gold that has thus been made to flow into the coffers of an ever-narrowing privileged class has given to a few scores of men the wealth and power necessary to drive into retirement the incorruptible statesmen who seriously menaced their criminal aggression, to elevate their attorneys and tools to pivotal and vital places in government, and to gain complete control of the great party-machines by ownership of corrupt bosses and liberal campaign donations; and in this manner they have become the absolute arbiters in municipal, state and national government.

"It is well for America that enough has been uncovered of national corruption to lead to the arrest and conviction of two United States senators and several trusted officials in federal departments, as well as representatives of the great trusts.....It is well that the riot of corruption resulting from the long-continued alliance of the pillars of society and the dominant political bosses in various American municipalities, such as St. Louis and Philadelphia, has been sufficiently unmasked to reveal the almost incredible extent to which bribery and moral degradation can be carried when the so-called "best element" of society feels itself secure in systematically practising crimes which would promptly lead poor men and those who have no powerful

influences to defend them, to the bar and behind the bars. It is well that the lid has at last been lifted from the great insurance companies of New York and the amazing fact brought to light that the sacred trust-funds of the millions of America have been made the inexhaustible reservoir from which the Wall street gamblers and the promoters of water-logged trusts have enriched themselves. . . . Thus, for example, at the opening of Columbia University in New York city, in the latter part of September of this year, President Nicholas Murray Butler summed up the moral aspects of conditions such as now obtain in American political and business life in these solemn words which should be pondered by every liberty-loving American :

“ ‘Just now the American people are receiving some painful lessons in practical ethics. They are having brought home to them, with severe emphasis, the distinction between character and reputation. A man’s true character, it abundantly appears, may be quite in conflict with his reputation, which is the public estimate of him. Of late we have been watching reputations melt away like snow before the sun ; and the sun in this case is mere publicity.

“ ‘Men who for years have been trusted implicitly by their fellows, and so placed in positions of honor and grave responsibility, are seen to be mere reckless speculators with the money of others, and petty pilferers of the savings of the poor and needy.

“ ‘Put bluntly, the situation which confronts Americans to-day is due to lack of moral principle. New statutes may be needed, but statutes will not put moral principle where it does not exist. The greed for gain and the greed for power have blinded men to the time-old distinction between right and wrong.

“ ‘Both among business men and at the bar are to be found advisers, counted shrewd and successful, who have substituted the penal code for the moral law as the standard of conduct.

“ ‘Right and wrong have given way to the subtler distinction between legal, not-illegal and illegal ; or, better, perhaps, between honest, law-honest and dishonest.

“ ‘This new triumph of mind over morals is bad enough in itself ; but when, in addition, its exponents secure material gain and professional prosperity it becomes a menace to our integrity as a people.’ ”

“ In David Graham Phillips’ vital new work, *The Reign of Gilt*, he thus refers to the outspoken utterances of New York’s eminent Protestant prelate in characterizing the plutocracy of the metropolis :

“ ‘He charged them,’ says Mr. Phillips, ‘with having ‘the buying of legislatures as their highest distinction’ and with ‘appropriating the achievements of the scholar, the inventor, the pioneer in commerce or the arts, without rewarding them for the products of their genius,’ he framed an indictment not on belief but on knowledge which becomes tremendous in view of the conservative character of his mind and his training, the dignity and responsibility of his position and the unequalled opportunity that is his to know whereof he speaks.’ ”

“ Mr. Phillips further quotes the following dismal conclusion based on the Bishop’s intimate knowledge of the rise and onward march of triumphant plutocracy :

“ ‘The whole people are corrupted and corrupting ! Moloch is god and his shrine is in almost every household in the republic ! ’ ”

“ Now, while we incline to think that the last characterization is far too sweeping, yet it nevertheless emphasizes an evil condition that marks a certain section of American society that assumes leadership in business, political and social life—a section where dollar-worship is resulting in a materialism that is destructive to moral or spiritual growth.”

“ Never has the materialism of the market, never has the degradation of dollar-worship, been more boldly exposed to the public gaze than in recent years in America. Church, school and society have vied with each other in striving for the smile of corrupt and sordid wealth and in reaching out greedy hands for tainted gold. The bishop of the diocese of New York gave a startling picture of one phase of this degradation when he thus characterized the prostitution of American maidenhood :

“ ‘Hear a group of young girls whose fresh youth one would think ought, in the matter of their most tender and sacred affection, to be as free from sordid instinct as from the taint of a godless cynicism. You will find that they have their price, and are not to be had without it any more than a Circassian slave in the market of Bagdad.’ ”

"The Congregational ministers who recently clothed themselves in dishonor by refusing to accept the very moderate resolution of Dr. Gladden, gave another painful exhibition of this degradation of dollar-worship. The acceptance by Yale College of the chloroforming golden crumbs thrown out by Mr. Rockefeller to the institution whose president had so vigorously urged social ostracism for those who had obtained their wealth by dishonorable or unfair means, effectively changed the voice of censure into the song of greed intoxicated praise. But why multiply illustrations? Those mentioned are strictly typical, and they are ominous in that they show how rapidly moral idealism is giving place to the most degrading form of sordid materialism."

Its effect on those in whose hands is the moral and religious guidance of the people, and hence on the current popular religion of the West, can be inferred from the following excerpt from the *Positivist Review* for December last.

"In a pamphlet entitled 'The Churches and the South African War' (*New Age Office*, 1 and 2, Took's Court, E. C., 2d.), Mr. Alfred Marks has collected a large number of expressions of opinion by the clergy of all denominations defending the war in South Africa. The circumstances which gave rise to the publication are somewhat peculiar. The Rev. Silvester Horne, an eminent Nonconformist, declared that during the war 'the pulpits of the Established Church rang with enthusiastic panegyrics of that appalling and disastrous policy.' Mr. Horsfall, a Churchman, imprudently challenged Mr. Horne to name 'a single clergyman who uttered any panegyrics of the kind.' The result is the present collection, in which are set forth with perfect impartiality the words of twenty-three Anglican Prelates, not to mention minor dignitaries, and of a considerable number of well-known Nonconformist Ministers.

"If we suffered defeat, it was, according to the Bishop of Sierra Leone, because we had not prayed enough, since the relief of Ladysmith followed our prayers; if we were victorious, it was, according to Dr. Norman McLeod, a sure sign that our cause was righteous—a comforting doctrine to all the successful villains in history."...The war, which has

resulted in the impoverishment of both South Africa and England, is spoken of as the opening of a new era of prosperity and equal justice.

"In the end, the will of God is interpreted in accordance with the wishes of His servants...The hand of God is seen everywhere by the Bishop of Lincoln. The warlike imagery of the Old Testament is used by Dean Farrar, the Dean of Gloucester, and others, to inflame the passions of the hour...The Bishop of Stepney said:—

'The glorious thought about it was that we thereby helped on the will of God. Just as by sowing and reaping we obtained His gift of bread, just as by study and reading we acquired His gift of knowledge, so by praying and fighting we showed that our prayers were in earnest, and that we believed we were spreading His gracious gift of good government throughout the world.'

"It will be observed that there is no effort here to prove the justice of our claims before the war. As to the righteousness of our decision to make the war a war of conquest, or the mercifulness of the burning of farms and the imprisonment of non-combatants in the concentration camps, these methods of spreading the gracious gift of good government were still in the future when the Bishop preached, but he was not among those who protested when the women and children were dying by thousands. Apparently, so sacred an end justified the means. It is almost a relief to turn to the plain-spoken Bishop of Truro, who boasted that God had added to this Empire 'a diamond field, a land whose harvest is pure gold.....' More often, the war was justified because the Boer influence was 'an obstruction to the spread of Christ's Church.' The Bishop of Lincoln hoped that the war 'would prepare the way for the missionaries to spread the Gospel all around in Africa,' making ready the advent of the Prince of Peace.'"

Its influence on "the Home" in the West or what in India is synonymous with "the Mother," is brought out in a contrast between the ideals of "Marriage in the West and in the East" by Mrs. Flora Annie Steele in the *Monthly Review* for April.

Among other things she says that if Indian "missionaries" were to go to England to "convert" the English as English ladies go to India, "they

would find quite as much, say in London, at which to hold up holy hands of horror as we do, say, in Calcutta and Bombay." To the Indian wife (and to the Indian husband also) marriage is a duty, a duty to her race. "The real tie between husband and wife lies in their fatherhood, their motherhood." A Western bride goes to marriage as she would to a theatre, "expecting to be happy, interested, amused." The Eastern bride goes as a nun to a cloister, voluntarily self-dedicated to duty. "Not long ago," Mrs. Steel writes, "I was expounding my views to a very charming young woman—a wife and a mother—who laughingly replied, 'That would not suit us. My husband and I are looking forward with delight to leaving the children with their nurse for two months while we enjoy ourselves quite alone together abroad.' Now I do not know what the Western woman may call this; but no Eastern woman would dream of calling this marriage. She would quietly, simply, and without

emotion, call it quite another name." The lengthening divorce list and the diminishing birth-rate lead Mrs. Steel, as they have led many other thoughtful people, to ask themselves whether mere attraction, which is the ground basis of marriage in the West, is a sufficient safeguard of the race. From the man's purely selfish point of view there is little to choose between the Eastern and the Western marriage systems. In England a woman "may refuse to be companion, helpmeet, friend; she may neglect her husband's house, his children and play skittles with his money and his reputation; she may even refuse to be the mother of his children, and he has no redress."

Let India learn all she can from the West, but let her beware of this degrading materialism with its message of vulgar, sensuous self-seeking, and let her not forget her own spiritual ideal of sacrificing in all things the lower self for the higher.

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THE MASTER AS I SAW HIM

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

VI.

THE SWAMI VIVEKANANDA AND THE ORDER OF RAMAKRISHNA

IT was amongst the lawns and trees of the Ganges-side that I came to know, in a personal sense, the leader to whose work my life was already given. At the time of my landing in India (Jan. 28th. 1898), the ground and building had just been purchased at Belur, which were afterwards to be transformed into the Calcutta Monastery of the order of Ramakrishna. A few weeks later still, a party of friends arrived from America, and with characteristic intrepidity took possession of the half-ruined cottage, to make it simply but pleasantly habitable. It was as the guest of these friends, here at Belur, and later travelling in Kumaon and in Kashmir, that I began, with them, the study of India, and something also of the home-aspects and relationships of the Swami's own life.

Our cottage stood on a low terrace built on the western bank of the river, a few miles above

Calcutta. At flood-tide the little Gondola-like boat, which to those who live beside the Ganges serves the purpose of a carriage, could come up to the very foot of the steps, and the river between us and the opposite village, was from half to three-quarters of a mile broad. A mile or so further up the eastern bank, could be seen the towers and trees of Dakshineswar, that temple-garden in which the Swami and his brothers had once been boys at the feet of Ramakrishna Paramahansa. The house which was in actual use at that time as the Monastery, lay some half mile or so to the south of our cottage, and between us and it were several other garden-houses, and at least one ravine, crossed by a doubtful-looking plank made out of the half of the stem of a palm tree. To our cottage here, then, came the Swami daily at sunrise, alone or accompanied by some of his brothers. And here, under the trees, long after our early breakfast was ended, we would be found still seated, listening to that inexhaustible flow of interpretation, broken but

rarely by question and answer, in which he would reveal to us some of the deepest secrets of the Indian world. I am struck afresh whenever I turn back upon this memory, by the wonder as to how such a harvest of thought and experience could possibly have been garnered, or how, when once ingathered, could have come such energy of impulse for its giving-forth. Amongst brilliant conversationalists, the Swami was peculiar in one respect. He was never known to show the slightest impatience at interruption. He was by no means indifferent as to the minds he was addressing. His deepest utterances were heard only in the presence of such listeners as brought a subtle sympathy and reverence into the circle about him. But I do not think he was himself aware of this, and certainly no external circumstance seemed to have power to ruffle him. Moods of storm and strength there were in plenty; but they sprang, like those of sweetness, from hidden sources; they were entirely general and impersonal in their occasion.

It was here that we learnt the great outstanding watchwords and ideals of the Indian striving. For the talks were above all an exposition of ideals. Facts and illustrations were gathered, it is true, from history, from literature, and from a thousand other sources. But the purpose was always the same, to render some Indian ideal of perfection clearer. Nor were these ideals always so comprehensible as might have been supposed. This was a world in which concentration of mind was the object of more deliberate cultivation than even the instincts of benevolence could require, but the time was not yet come in which this was to be argued as for or against India. The attainment of the impersonal standpoint was boldly proposed, in matters personal. "Be the Witness!" was a command heard oftener than that which bids us pray for our enemies. The idea of recognizing an enemy would have seemed to this mind a proof of hatred. Love was not love, it was insisted, unless it was "without a reason," or without a motive, as a Western speaker might have attempted, though perhaps with less force, to express the same idea. Purity and renunciation were analyzed untiringly. The Great God, tempted by nothing—not kingship nor fatherhood, not wealth nor pleasure,—in all the worlds he had created, proving on the contrary, in matters worldly, "a very simple fellow," incurious, easily deceived,

and begging His daily handful of rice from door to door, shone through all our dreams. *Titiksha*, or non-correction of evil, was a mark of the religious life, and of this we might find a Western example in that monk who was a leper, and who, when the maggots fell from his finger-joints, stooped and replaced them saying, "Eat, brothers!" The vision of Raghu Nath was one of the perfections of the soul, and that saint had had it, who fainted when the bullocks were beaten in his presence, and the weals made by the lash were found on his own back. We were even called upon to understand a thought immeasurably foreign to all our past conceptions of religion, in which sainthood finds expression in an unconsciousness of the body, so profound that the saint is unaware that he goes naked. For that delicate discrimination of a higher significance in certain cases of nudity, which, in Europe, finds its expression in art, in India finds it in religion. As we, in the presence of a Greek statue, experience only reverence for the ideal of beauty, so the Hindu sees in the naked giant only a glorified and childlike purity.

There was one aspiration, however, which was held, in this new thought-world, to be of the same sovereign and universal application in the religious life as that of the concentration of the mind. This was the freedom of the individual soul, including all the minor rights of thought, opinion, and action. Here lay the one possession that the monk was jealously to guard as his own, the one property on which he must brook the foot of no intruder; and as I watched the working out of this, in daily life, I saw that it amounted to a form of renunciation. To accept nothing, however pleasant, if it concealed a fetter, at a word to stand ready to sever any connection that gave a hint of bondage, how clear must be the mind that would do this, how pure the will! And yet the ideal, too, was eloquent of many things. One could not help seeing that it accounted for the comparative non-development of monasticism in India, for the fact that the highest types of the religious life in the past had been solitary, whether as hermits or wanderers. In the Monastery beside us there were men, as we were told, who did not approve of their leader's talking with women; there were others who objected to all rites and ceremonies; the religion of one might be described as atheism tempered by hero-worship; that of another led him to a round of practices

which to most of us would constitute an intolerable burden; some lived in a world of saints, visions and miracles; others again could not away with such nonsense, but must needs guide themselves by the coldest logic. The fact that all these could be bound together in a close confraternity, bore silent witness to their conception of the right of the soul to choose its own path. It also, as I could not help thinking, both then and after, accounted for the failure in certain respects of the old Indian forms of authority. For, in order that the highest and most disinterested characters may throw themselves into the work of the city and the state, it is surely necessary that they should sincerely hold the task of such organisation to be the highest and most honourable which they could aspire to carry out. In the India of the past, however, the best men had been too conscious of the more remote spiritual ideals, and amongst them, of this conception of freedom, to be capable of such an enthusiasm for the assertion of the civic and national discipline.

And we cannot wonder that in spite of the existence of ability and character, certain advantages of the modern system have thus been left for the moderns to demonstrate. That Hinduism, nevertheless, is capable enough of adding to her development that of the inspiration and sustenance of such activities, is shown, as I believe, in the very fact of the rise of Ramakrishna and his disciple Vivekananda, with their characteristic contribution to the national thought.

It was perhaps as an instance of that 'exchange of ideals' which he had ever in mind, that the Swami gravely warned us again and again, as the great fault of the Western character, of making any attempt to force upon others that which we had merely found to be good for ourselves. And yet at the same time, when asked by some of his own people what he considered, after seeing them in their own country, to be the greatest achievement of the English, he answered, 'that they had known how to combine obedience with self-respect.'

SELECTION FROM SANSKRIT

BHAKTIYOGA AND IMAGE WORSHIP

[We take for this month's Sanskrit selection the words of wisdom on Bhaktiyoga spoken by Bhagavân Kapila, the father of the Sankhya philosophy and Evolution, to his virtuous mother, Devahuti, when that lady approached him and prayed to be enlightened on the subject. The following Slokas occur in the 29th chapter, 3rd Skandha of Sriinad Bhagavatam. In these few slokas Kapila gives us the quintessence of the path of Bhakti or devotion and shows most beautifully, how its higher aspects are exclusively based on the consciousness of the eternal truth of oneness of the universe and the Paramatman.—Ed.]

TRANSLATION

भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते ।

स्वभावगुणमार्गेण पुंसां भावो विभिद्यते ॥

अभिसंधाय यो हिंसां दम्भं मात्सर्यमेव वा ।

संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः ॥

विषयानभिसंधाय यश्च ऐश्वर्यमेव वा ।

अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥

कर्मनिर्हारमुद्दिश्य परस्मिन्वा तदर्पणम् ।

यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः ॥

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये ।

मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ।

लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् ।

अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥

O noble lady! Bhaktiyoga manifests itself in various ways according to the nature of the faith (of its followers). Inclinations of men vary according to the modes of their Gunas (Sattva, Rajas and Tamas) which form their character.

He, who worships Me (the Supreme soul), impelled by the motive of doing injury to others, or by arrogance or envy, knowing Me as separate from himself and the universe, is a Tâmas (of dark nature) Bhakta.

He, who worships Me (the *Paramatman*) in images with a view of gaining the objects of sense enjoyment, fame and supremacy, knowing Me as separate from himself and the universe, is a *Râjas* (of ostentatious nature) Bhakta.

He who worships Me, in order to be liberated from the bonds of *Karma*, or who renounces the fruits of his actions to Me, or who worships Me regarding it as his duty, but thinks Me as separate from himself and the universe, is a Sâttvic (of the nature of goodness and purity) Bhakta.

That course of the mind, which, on hearing only My qualities, flows ceaselessly to Me, the Supreme Purusha, residing in the cave of the hearts of all creatures, like unto the waters of the Ganges to the ocean, and which is distinguished as having no cause for its condition, is the characteristic of what is called the Nirguna (unconditioned) Bhaktiyoga.

सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥

स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः ।
येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते ॥

निषेवितेनानिमित्तेन स्वधर्मेण महीयसा ।
क्रियायोगेन शस्तेन नातिहिंसेण नित्यशः ।
मद्विषयदर्शनस्पर्शपुजास्तुत्यभिवन्दनैः ।
भूतेषु मद्भावनया सत्येनासंगमेन च ।
महतां बहुमानेन दीनानामनुकम्पया ।
मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ।
आध्यात्मिकानुश्रवणान्नामसंकीर्तनाच्च मे ।
आर्जवेनार्यसङ्गेन निरहंक्रियया तथा ।
मद्धर्मणो गुणैरेतैः परिसंशुद्ध आशयः ।
पुरुषस्याञ्जसाक्ष्येति श्रुतमात्रगुणं हि माम् ॥

यथा वातरथो घ्राणमावृद्धे गन्ध आशयात् ।
एवं योगरतं चेत आत्मानमविकारि यत् ॥

अहं सर्वेषु भूतेषु भूतात्मावस्थितःसदा ।
तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥

यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।
हित्वाची भजते मौढ्याद्भ्रस्मन्येव जुहोति सः ॥

द्विषतः परकाये मां मानिनो भिन्नदर्शिनः ।
भूतेषु वद्धवैरस्य न मनः शान्तिमृच्छति ॥

अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानघे ।
नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ॥

अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥

आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् ।
तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्बणम् ॥

अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् ।
अर्हयेद्दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा ॥

Such Nirguna Bhaktas, though repeatedly offered, would not accept even the boon of dwelling in the same sphere or possessing the same excellences with Me, or living in My immediate proximity or having the sameness of form with Me, nay, not even oneness with Me, in place of the privilege of serving Me.

Such is designated the Supreme or Absolute state of Bhaktiyoga, by which the Bhakta goes beyond the three gunas and attains to My-ness (Brahmanhood).

Having purified one's heart,—by the due discharge of the duties of one's own station in life without any motive; by the regular performance of the right kind of *Kriya-yoga*, (path of action) which involves but little injury (personal, verbal and mental); by worshipping My image by seeing, touching and by chanting hymns of praise; by thinking of Me as residing in all beings; and also by following truth and non-attachment; by showing due honor to the great, compassion to inferiors and by being friendly with equals; also by the control of the internal and external organs; by listening to subjects dealing with self-knowledge; by singing My names in praise; by sincerity, by living in the company of pious men, and by shunning egotism;—having purified one's desires by these qualities pervaded with My spirit, verily one attains instantly to Me, merely by hearing My qualities.

As the fragrance wafted by the air from its source, (the flower) embraces the sense of smell, so does the heart devoted to Yoga, reach the Atman, which is immutable by its nature.

I am in all beings, always as the soul of all; despising Me as such the mortals set up My image in imitation.

He, who, rejecting Me, the Lord, abiding in all beings as the inner Atman, worships My image out of delusion, pours the sacrificial butter into the ashes.

The conceited and the seers of diversity, who hate Me in the bodies of others and have deep-rooted animosity towards all beings, never enjoy tranquillity of mind.

O thou sinless one! I never become pleased with those who despise all beings, though they may worship My image with various (prescribed) articles, ordinary or rare, and by the actions produced by such offerings.

But so long as man does not know Me, the Lord, as seated in his own heart and in all beings, he must worship Me in images, fulfilling his respective duties.

To the seer of diversity, who makes the slightest distinction between himself and others, I appear as Death, and inflict intense fear on him.

Therefore, one should worship Me, by almsgiving, by showing respect and by being friendly to all, with an eye not seeing distinctions, knowing Me as the inner soul of all, and every one as My abode.

GOPALER-MA

JULY 8, 1906, AT DAWN

ALL night long we had been watching the slow, hard breathing of the dying. In, in, in, it would go, growing ever more and more still, till one thought that never again could movement take place in the aged frame, and then freedom once more and a succession of quick deep inbreathings. Such breathing they said, was seen but seldom, and was the result of long years of *Pranayana*, practised unconsciously over the beads, as night and day the old woman had counted them, saying the name of her *Ishtam*, 'Gopala! Gopala! Gopala!'

For she beside whom we sat and watched, was Gopaler-Ma, that saint whom Sri Rama-krishna Himself had treated as His mother.

Without a single want she lay there, as she had lived, the mind suspended in the thought that had made its life, the face full of the last sweetness and peace. A day and a night already had she lain thus by the Ganges side. For at the moment of the rising of the full moon, we had stepped with her over the threshold of the door, and had felt the silent soaring of her spirit, as it cast off triumphantly the first of its outer wrappings, the shell of home. But when she had reached the ghâts, and lain awhile in the play of cool breezes and the brightness of the moon, she had shown, as the dying are wont to do, some signs of revival. And the candle of life for many an hour thereafter, had burnt up in its worn socket, before it was finally to be put out.

It was not perhaps entire unconsciousness in which she lay. For to one and another it would seem now and again, as if she gave a look of recognition, following them with her eyes. And on that last morning when a Brâhman came and chanted above her *stokas* from the Upanishads, she had responded visibly, with what would almost represent

excitement. All her life long she had worshipped the idea of the Holy Child, and now there seemed a fitness in the fact that at the last, dying of old age at over ninety years, the worn out frame had gone back to baby-hood again, and the twitching of the limbs or the turning of the head was the only sign of volition she could give.

But even this had been sometime past, for now that night was with us once again, she had lain still for many hours, with all the consciousness turned inward, and the peace of one who asked nothing of the world about her.

We, the waiting women, could hear from without the long, low lapping of the Ganges against the foot of the bathing-stairs, and the moaning whisper of the rain-winds as now and again they swept down and caught the surface of the waters. And once, was it at midnight, or was it an hour or so later?—once in the midst of the silence there came a rushing and swirling of the river beneath the cloud-veiled moon, and the little boats lying at anchor on the Ganges, knocked against each other, and the word went round, "The tide is coming in!" But some to whom the passing soul had been friend and *Guru*, sighed, for with turn of that tide, had we not been warned that she would go forth, and her place and people know her no more?

Hour upon hour had gone and still no change. Some who had rested rose, and plied little offices of tenderness beside the sick, and another lay down to snatch a spell of sleep. Suddenly there was a stir and a light hand touched the sleeper. "Call the bearers," said one, "for the end is come!" Out on the terrace above the river-steps they sat, as they had sat all night, holding deep talk of the past, and of the Lives with which this life

outgoing here had been a link, and easy enough were they to call. A moment more and the dying form was lifted to the cot, and then on the shoulders of yellow and white clad bearers together, it was borne swiftly out of the room to the north, and then down the few steps that it needed to take Gopaler-Ma where she could lie with feet touching the sacred waters, and so go forth.

There she lay, the last changed breaths coming at easy intervals, while one of the monks whom she had known as boys bent over her and with his brow to hers, half spoke, half whispered the words that the Hindu loves to hear in his last hour—"Om Ganga Narayana! Om Ganga Narayana Brahma!"...

A moment more, and then, with one voice, from the circle of watchers came the shout of "Hari bole!" for the last breath had gone. The spirit of Gopaler-Ma had taken flight and only the garment of flesh was left behind.

Then one at the head of the bier, looking up at the brightening of the sky behind the clouds asked, "Is this *The dawn?*" And from the foot came back the answer, "Yes, it is the dawn!" And then, looking down, we saw that the waters that had bathed the feet of the dying, were already receding,—were already sunken some inches below us. Gopaler-Ma had died indeed at the moment of dawn, on the very turn of the outgoing tide. N.

(To be continued).

SWAMI ABHEDANANDA'S RECEPTION IN MADRAS AND HIS REPLY TO THE WELCOME ADDRESS

THE S. I. Ry. Station was the scene of great enthusiasm on the morning of the 15th July, when Swami Abhedananda arrived in Madras. There was a large gathering who welcomed the distinguished Swami with vociferous shouts of *Bande Mataram*. A procession was formed which took nearly two hours to pass, and in several places triumphal arches had been put up with suitable inscriptions. A noteworthy feature of the reception was a Bhajan party of Chucklers, who sang devotional songs all through the way.

In the evening, the address of welcome on behalf of the people of Madras was presented to the Swami at the Victoria Public Hall. But owing to the immense overcrowding, an open air meeting was held. Rai Bahadur Ananda Charlu C. I. E., who was voted to the chair, remarked, in the course of his speech, that in a sense it might be said that the Swamiji before them, and other apostles who were co-workers, were really the embodiments of the late Swami Vivekananda. Swami Vivekananda was not dead. He was here, there and everywhere; and so long as the message, which he gave, lived, he lived in that message; he lived in everyone who spread that message, and also in those who respected that message. The late Swami had, it struck the speaker,

modernised Sannyasism, and they had before them apostles, who would elevate them in the scale of civilisation by opening the eyes of the world.

Professor Rao Bahadur M. Rangachariar next read the address of welcome on behalf of the Hindus of Madras. The following are only a few extracts from it:—

"On this occasion of your return to our Motherland after having spent years of strenuous and self-sacrificing labour, in far away continents, in spreading the light of ancient Indian thought, you naturally remind us of the great Swami Vivekananda, who had been most markedly the successful pioneer of Vedantic propagandism in the modern history of our country. And if we now take credit to ourselves as having been the discoverers of Vivekananda, in that we felt faith in him first and encouraged him to go to the Chicago Parliament of Religions as the representative of Hinduism, it is not out of any feeling of egotism and self-satisfaction, but to enable you to see how deeply we are interested in the spread of Vedanta in Western lands, and how true and warm our appreciation of your labours as a Hindu Missionary is naturally bound to be."....."With your heart filled with the benign and sanctifying influences derived from

having had the privilege of sitting at the feet and listening to the living words of such a seer and divinely blessed teacher as Sri Ramakrishna, and with your life modelled on the plan of your great predecessor and fellow disciple Vivekananda, you are sure to leave indelible footprints on the sands of time, so that the generations that come after you may thereby realise that that life is indeed the most usefully spent which is worn away in the doing of unselfish duty and in the rendering of disinterested and loving service."

Swami Abhedananda, in reply, delivered an earnest and eloquent address for nearly an hour. The following is a condensed report of his speech:—

Mr. President, co-religionists and fellow citizens,— I thank you heartily for the grand reception that you have given me this morning and also for the enthusiasm that you have shown from morning to evening. Our illustrious leader, the late Swami Vivekananda was the pioneer of this movement; in fact, he was the first Hindu Missionary who went abroad, crossing oceans and reaching the heart of Western civilisation and preaching the Gospel of Truth. Not only the members of the Ramakrishna Mission, but the members of the Vedanta Societies in Europe and America and students of Vedanta all over the world are all indebted to the inhabitants of Madras for having discovered Swami Vivekananda long before he was known to the public. The work which was done by our illustrious brother was a permanent work. It was only the beginning of a work which is going to last for ever. At any rate, as long as the Hindu nation will last, his work will continue to grow stronger and larger in capacity. His Mission was to enlighten the minds of all the inhabitants of all countries. His Mission was to show that this world is not our home; it is not a permanent abode of our souls, but only temporary. Western nations, who are rolling in luxury and sensuous pleasures, have hardly found time to think of the ephemeral nature of our earthly existence and it was Vivekananda, who, for the first time, in glowing terms and through oratorical powers, described to people in Europe and America that this world of ours is not permanent, that this earthly existence is, when compared to the eternal, like a flash of lightning which passes away in a moment. In this ephemeral existence what ought we to do, what should be our aim? Is dollar

worship, the worship of Mammon, the ideal of human existence? Is the search for sensuous pleasures the ideal of our life? Western civilisation may hold materialism and sensuality and commercialism as the ideal for the time being, but the time is sure to come when they will wake up from this self-delusion and begin to see things as they are in reality. Western nations have a great deal to learn from the East, especially from India. Vivekananda gave them the ideals of life, ideals which are not fleeting but eternal. And the first thing that I want to impress upon your minds is that you are souls and not bodies. This is the religion, this is the fundamental principle of the Hindu faith and the Vedic scriptures. Vivekananda preached the religion of the Vedanta. But what is the fundamental principle of this religion of the Vedanta? It is that we are born as immortal souls; we are not born in sin and iniquity, but we are children of immortal bliss. This is the lesson which the world has yet to learn from the religion of the Vedanta, and Vivekananda was the preacher of this great religion. We must always consider this evanescent earthly career as a means to attain to the highest ideals of life which is freedom, emancipation and the attainment of perfection. We might call that state, a state of God consciousness. If we are in reality children of immortal bliss, do we feel it or are we conscious of it? Whether we do so or not it matters little. It is our birthright, we must feel it sooner or later; we are bound to feel it and be conscious of it. Every one of us is like God, eternal, immortal, and potentially divine. Our religion is the most practical of all religions in the world, because it does not teach us that belief in a certain set of doctrines, dogmas or creed is the aim of religion. It teaches, on the other hand, that to become divine, to reach perfection, to manifest divinity in all actions of daily life is true religion. True religion lives nowhere so perfectly as it does in our Motherland, the *Punyabhumi*, the sacred soil of India. India is the only country which has maintained the jewel of spirituality in her bosom from time immemorial. She is the only country which has produced the highest spiritual ideals that human mind can grasp and has produced spiritual leaders who have moved the world. India still is living and her religion is not dead. It is still alive, in fact it is the heart and soul and

the life-blood of every individual Hindu.

When a spiritual teacher returns to India from a foreign country, he is received with greater honour and reverence than commercial nations pay to the political governors and rulers of their country. This shows that our life consists in spirituality which is part and parcel of our life. I have told again and again before my English and American audiences, that "you Christian people do not hold religion as a part of your daily occupation. You go to Church once a week, but during the week days you are busy with other matters. But in India Hindus eat religion, sleep religion, walk religion and live religion." In my travels in Europe and America I have found nowhere such a demonstration of spiritual life as I find given here to-day after ten years of absence. India can never give up spirituality. If we are spiritually strong we shall be strong in every possible way. Spiritual strength is the mother of all other strength, especially in our Motherland. We may try to start social reforms and political reforms, but all these do not reach the very core of our hearts, the very bottom of our souls; but if we unite these reforms with our spiritual ideals we gain new strength, new power and we are ready to move the world. Western nations consider religion as something which is necessary because it is a part which must be played under the name of civilisation, but in our country it is a part of our daily life. . . . Another thing which our religion teaches is unity, oneness. Unity is the plan of nature or rather the ideal of nature; unity is the foundation of this phenomenal universe—unity of spirit, unity of souls. If we are all children of immortal bliss, as such we are one.* External differentiations and distinctions are only names and forms, but intrinsic unity pervades every atom of our being. We must realise that we are one in spirit, one with our neighbours, one with all living creatures. Jesus Christ asked his disciples to love their neighbours as themselves. Our Vedas have asked all to love humanity and all living creatures as themselves. Why should we love our neighbours as ourselves? We do not find the answer to this in the Bible. The reason is given in the Vedic writings by the seers of truth, the *Mantra Drashtas*, and that reason is this that we must love our neighbours and all living creatures as ourselves, because we are one with our neighbours in spirit, we are one with all living crea-

tures in spirit. We should learn that all individuals are one spirit and, therefore, we should love all. Five hundred years before the Christian era, the Great Sakyamuni, Prince Siddharta, declared before the world the eternal law that hatred is never conquered by hatred but by love. But what is the meaning of love? Love is nothing but an expression of oneness. The Hindu nation will be a different one when all are united by one spiritual ideal, united in God, the eternal Being.

In Canada, Alaska and the States and down into Mexico, everywhere I have found in people a great desire to know more about the religion and philosophy of the Vedanta. There are a great many centres in America and thousands and thousands are already inspired by the ideals of this wonderful religion. Practical men and women of high culture in America are anxious to learn more about it and to apply the teachings to their daily life and gain comfort, consolation and happiness even in this life. There are already thousands and thousands who have read Vivekananda's writings, and who have the Gita. There are many in America who regard the writings of Swami Vivekananda as their Bible, and they feel a new life. They are so anxious to learn more about the Vedanta that they ask me again and again to bring more Swamis from India as their teachers. Such teachers, however, must first practise renunciation; without renunciation no one can become a spiritual preacher. The strength of renunciation is known only by those who are able to live a life of renunciation. When I first landed at New York I was penniless. Not one penny was sent from India to support me. There are millions and millions of dollars behind Missionary workers, but we *Sannyasins* do not need funds. The blanket is our garment, bare-foot is our ornament and mother-earth is our bed; and the *Sannyasi* life is the most enjoyable of all life because we enjoy freedom. If any one has once tasted the blissfulness of the eternal happiness that comes through divine communion, he cannot enjoy the pleasures of senses, pleasures of earthly life and all that proceeds from earthly attachment. People may ask why should we cut those ties? Because emancipation is the goal. It is our mind that is the cause of bondage and the same mind becomes the greatest help and brings us salvation and freedom when the veil of *agnanam* or ignorance is re-

moved. Our own self can be our friends as well as our enemies. If we ignore the higher spiritual nature and live on the sense plane then our own self acts as our enemy. Those who wish to preach Sanatan Dharma must be fearless, must renounce all attachment to the body and senses and external objects, and must cut asunder all ties that hold the individual down on the material plane; and when this is done, he becomes a spiritual leader of mankind. Swami Vivekananda was one of them. He had no ties; he was fearless and always held communion with Brahman, the Infinite Being. He felt the presence of Divinity not only in himself but in all living creatures. In this age of commercialism and materialism Swami Vivekananda has thus set us a living example as to how we may attain to glory by following his footsteps. The movement, which he started, is not a local movement nor sectarian. I assure you it is going to be our national movement. This movement is growing steadily and covering a larger area everyday, and the time is not far from to-day when we shall be able to see that the whole world will accept this movement and be its true followers and admirers. Ramakrishna Paramahansa, our divine Guru, is the life and soul of this movement which is spreading under the name of Vedanta. It is a divine movement and will create wonderful results as time rolls on. The late Paramahansa is going to be a living example of a Sannyasin and renunciation. He has set an example to the world, and his hands are felt everywhere. He is worshipped and honored in America, in England, in Canada, in Europe and everywhere. The numbers may be small in some parts of Europe, but it is bound to increase in numbers if preachers are forthcoming to make the whole world know the spiritual teachings of our Guru. A noted clergyman of America places on the same level the writings of the Swami with those of the great spiritual saviours of mankind. We shall unite our efforts for the spread of the movement. We shall recognise no distinction of castes in our religion; because caste, is a social movement and religion has nothing to do with it. Do you not know that the Vedas teach that? Religion does not recognise caste and there is the grandeur of our religion because it is in religion alone we can find freedom from all distinctions. We are all children of God there. That has been

held before our eyes as the highest ideal from time immemorial. He, who seeks the same spirit in a Brahmin, a cow, an elephant, a dog and in a Pariah, is the true seer and knower of God. He is the true Pundit. Now it is our time to practise it, live up to it and show before the world that we live religion and do not talk about it so much. Then we shall be able to help our country, to help ourselves, to help humanity, and to help all those who will come in future, all souls who are aspiring for the highest ideal of eternal truth and who are struggling hard to realise that truth, in their own souls.

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 RAMAKRISHNA SEVASHRAMA,
 KANKHAL
 ANNUAL REPORT

THE fourth annual report of the Ramakrishna Sevashrama, shows a very good record of work done during the year 1905. The total number of persons treated during the year was 3477; men 2833 and women 644. Of the men, 1148 were Sadhus and 1685 were Grihasthas. Of the women, 13 were Sadhus and 631 were Grihasthas. The total number of indoor patients treated was 70 Sadhus. Of the outdoor patients, there were 1091 Sadhus and 2316 Grihasthas. Of the indoor patients, 87 per cent. were cured and of the outdoor patients 93.3 per cent. of the Sadhus and 92.7 per cent. of the Grihasthas were cured. The year opened with a cash balance of Rs. 301-11-3½; and the receipts during the year amounted to Rs. 1221-11-0, of which H. H. the Maharaja Sahib of Alwar heads the list with his very handsome donation of Rs. 500. Special mention must also be made of the names of Rai Bahadur Lala Baijnath who contributed Rs. 146, and of Mr. S. N. Pandit, Rajkot and Dr. N. C. Halidar, with Rs. 50 each, the latter gentleman for help towards the repairs of the well. But what self-denial has been shown by the "Sweeper, Ramakrishna Sevashrama," a comparatively poor middle-class gentleman who contributed Rs. 77 for the Home, Rs. 150 for repairing the well and also Rs. 200 for feeding Sadhus and the poor on the occasion of the Mahavaruni bathing fair, at which not less than 6 lacs of people assembled, one-third of them being Sadhus only. This great in-

flux of pilgrims, added naturally to the Sevashrama work, especially when cholera broke out among them.

Among other things received, were large quantities of foodstuffs from "a kind friend," and from Lala Gurmukrai; blankets &c. worth Rs. 100 from Nikunja B. Mullick; and Homœopathic medicines and books from the late Swami Niranjanananda. All thanks are due to them and also to the many friends and the generous public without whose kind support the Sevashrama could not have continued its work of love. The total expenditure amounted to Rs. 845-9-0, thus leaving a balance of Rs. 677-13-3½ only, for the current year.

The Ashrama did not rest satisfied with providing medicine and diet only for the needy. Situated in the midst of a holy place where Sadhus congregate in great numbers throughout the year, we are glad to note how the Sevashrama has been able to assist in the education of the Sadhus through the agency of a good library, of about 200 valuable works on Sanskrit literature and philosophy, which have been the generous gift of Rai Bahadur Lala Baijnath, for which all thanks are due to him.

We publish here the following extracts from the visitors' book :—

..... The work taken up here namely that of affording medical aid to Sadhus, is one of real usefulness and deserving of public support. The idea appears to be to extend the usefulness of the institution by imparting religious instructions to Sadhus. Both objects are noble and the Sadhu in charge of the institution has his heart in the work.

(Sd.) Bishen Das, Rai Bahadur.

P. A. to Manager, N. W. Ry. Lahore.

This noble institution founded by Swami Vivekanandaji, is one that deserves much commendation and help. His Highness the Maharaja Sahab Bahadur of Alwar visited it on 5th April 1906 and was much interested to see what a great deal of trouble Swami Kalyananandaji who is in charge of this Ashrama, takes in helping to relieve his fellow human brethren from diseases and bodily distress. His Highness wishes the Swamiji and the institution every success.

(Sd.) Jagmohan Lal

State Secy. to H. H. the Maharaja
Sahab Bahadur of Alwar, Rajputana.

The Sevashrama is maintained wholly by charity, and is almost unique of its kind in India excepting perhaps its sister institution,—The Benares Ramakrishna Home of Service. Its sole workers being Sannyasins and Brahmacharins, the contingency expenses are reduced to a negligible amount. The disinterested charity of the Hindus in feeding, clothing and sheltering Sadhus and the poor is proverbial. But what sufferings the Sadhus calmly and silently endure when they are ill, cannot be fully realised by their lay brothers. How many know that Swami Vivekananda had to come down several miles from Hrishikesh with the help of his Gurubhais, to get proper diet and medicine, when after his serious illness he was too weak to walk even? We appeal once more to our generous countrymen to help this institution to widen its scope of usefulness and to carry on the work on a more satisfactory basis.

We conclude this short review by quoting the inspiring sayings of Swami Vivekananda, which appear on the back cover of the report.

Have you love?—you are omnipotent. Are you perfectly unselfish?—you are irresistible.

- Sympathy for the poor, the down-trodden, even unto death,—this is our motto.

This life is short, the vanities of the world transcient, but they alone live who live for others, the rest are more dead than alive.

What vain Gods will you go after and yet cannot worship the God that we see all around us,—the *Virat*.

How many Buddhas die before one finds expression! I believe in God and I believe in man, I believe in helping the miserable, I believe in going even to hell to serve others.

He who sees Shiva in the poor, in the weak, and in the diseased really worships Shiva; and if he sees Shiva only in the Image, his worship is only preliminary. With him who has served and helped one poor man seeing Shiva in him without thinking of his caste or creed, or race or anything, Shiva is more pleased than with that man who sees Him only in temples.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

AT Barisal the planet Venus is clearly visible to the naked eye at noon, near the moon.

THE Japanese call India in their language "Kantinjago" which literally means the home of the blessed (*swargadhām*).

THE banana produces per acre forty-four times more food than the potato and one hundred and thirty-one times more than wheat.

THE 4th Annual General meeting of the Vivekananda Society, Colombo, was held at the Society's hall on the 21st July. The number of members on the roll stands now at 138.

THERE are now 43 match factories in Sweden, 212 in Germany, 150 in Austria and Hungary and 30 in the United States, besides hundreds in other countries; while in India only two match factories are established, one in Kota, and another in Ahmedabad!

A sensation has been caused at the British Medical Association, Toronto, by Dr. Carrell, of Rockefeller University, exhibiting healthy dogs and cats with kidneys transplanted from other dogs and cats. He also stated that he had cut off and replaced the legs of cats and guinea-pigs.

THE most ancient sacred fire which still exists in India, was consecrated twelve centuries ago, in commemoration of the voyage made by the Parsees when they emigrated from Persia to India. The fire is fed five times every twenty-four hours with sandal-wood and other fragrant material, combined with very dry fuel.

AN eminent Japanese bacteriologist has recently shown that the acids of lemons, apples, and some other fruits, are capable of destroying all kinds and varieties of the germs

which cause disease and pain in the human body. Cholera germs are said to be killed in fifteen minutes by lemon or apple juice, and even typhoid germs, which have great resisting power, are said to be killed in about thirty minutes. Lime fruit and oranges have the same effect.

EIGHT years ago, the pioneer students who went from India to Japan to learn arts and industries, consisted of two men only. In November 1903, they increased to 15, while at the present time there are 52. Some 25 students, after finishing their training there, have already come back to India, while others after completing their course have gone to the United States, Germany and England, to gain a more intimate knowledge of the arts and industries they have learned in Japan.

HERE are the antecedents of some of the Labourite Members of Parliament. Mr. T. Summerbell was once a barber's boy and a runner of errands to a grocer. Mr. William Bruce was working at the age of 12 in the Risca Collieries. Mr. D. Shackleton was a factory boy at 9. Mr. Havelock Wilson sold newspapers in the streets as a child of 6. Mr. J. Jenkins was an ex-shipwright. Mr. Henderson was running errands in New Castle for a few shillings a week. Mr. A. Gill was a little "half-timer" forty years ago.

THANKS to the courtesy of the Vedanta Society of San Francisco, we have much pleasure in presenting to our subscribers with the current number, an illustration of the Hindu Temple in San Francisco, which was dedicated in January last by Swami Trigunatita. It is a curious fact, that while nearly the whole city of San Francisco was destroyed by the last terrible earthquake, and better-built and more massive edifices were razed to the ground, this new building remained entirely unaffected. Finding, on going to Press, that we have an insufficient number of the pictures to send to all our subscribers, we have asked for

more, and hope to receive them in due course.

WE are glad to note that the Sri Ramakrishna Samaj, which was started in 1904, at Anakapalle, Vizagapatam Dt., has made much progress during the last two years and has lately opened a "Ramakrishna Sevashrama" in connection with it. The need for this has been greatly felt by the members of the Samaj, as hundreds of Sadhus and pilgrims, who halt at this place on their way to and fro from Rameshwaram, have had to go without food and shelter, as there is no *Dharmasala*, or institution of *Sadavrata* within 20 miles of Anakapalle. The Samaj invite contributions from their religious countrymen, towards providing a *Dharmasala* and a *Sadavrata*, for the Sadhus. Any donation, will be thankfully received and acknowledged by Mr. Tata Suryaprakasa Row, Secretary, Sri Ramakrishna Samaj, Anakapalle, Vizagapatam Dt.

IN MEMORIAM

IT is with deep and sincere sorrow that we record the death on the 21st of August last, of Mr. Ananda Mohan Bose. In him the Sadharan Brahmo Samaj, has lost its strongest pillar and its most distinguished leader, and India—one of its greatest and gentlest sons. He was the first Indian Wrangler, and as an Educationist his services were very conspicuous. His life was indeed a life of consecration to the service of his motherland;—the Brahmo Samaj, social, political, and educational reforms,—all received the stimulus and inspiration of his genius. Of him it might aptly be said, "A great man is dead; long may he live." In one sense, he was one of the makers of new Bengal. As a man of deep religious fervour and wide catholic spirit, he bore to the last the white rose of a blameless life. His was the first handshake to welcome Swami Vivekananda to Calcutta, on his return from the West. We recall with sweetness, the most charming days that we, the inmates of the Advaita Ashrama, spent in his amiable company during his sojourn here for some weeks in 1902, and the child-like joy that he felt to be in the midst of the splendid

scenery and solitude of our Himalayan retreat. May his soul rest in peace and blessedness.

WE have yet to record the death of another illustrious countryman, Mr. Justice Badruddin Tyabji of Bombay. A man of wide sympathies and liberal views, and devoted to the service of his country, he was Indian first and Mohammedan after.

IN the death of Seth Premchand Roychand, India loses a great benefactor and philanthropist. His charitable and philanthropic donations came up to Rs. 3,000 a month. But it was his educational endowments that brought him well-deserved renown—six lakhs towards the establishment of the Bombay University and three lakhs to the Calcutta University for the Premchand Roychand scholarship.

IT is with deep sorrow that we learn of the untimely death of Swami Swarupananda, the Editor of the "Prabuddha Bharata or Awakened India." The Swami was 38 years of age when he died. He took Sannyasam 8 years ago and immediately became the Editor of "Prabuddha Bharata." He had been also the Editor of the "Dawn." He was a devoted student of Sankaracharya and very well known for his Sanskrit and English scholarship. He was the Head of the Mayavati Ashrama situated in the very heart of Himalayas in that enchanted place near Manasarôvara, the resort of a large number of Sadhus and pure souled Idealists. That the Swami may attain absolute freedom and that he may be succeeded by scholars equally able and scholarly is our sincere prayer.

—*The Mysore Herald, Aug. 28.*

A great man has passed away in the person of Swami Swarupananda, late Editor of "Prabuddha Bharata." Under his Editorship, Prabuddha Bharata maintained a high level of thought, feeling, and style. The deceased was one of those many unknown workers who are helping to lay the foundation of that fabric of sound objects and aims on which the *Indian Nation* will rise.

—*The Carlylean, August, 3rd week.*