

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 Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

ATMA JNANA—II

SO LONG as there is egoism, neither self-knowledge (Jnana) nor liberation (Mukti) is possible and no cessation of births and deaths.

TRUE knowledge leads to unity and ignorance to diversity.

EVERY being is Nârâyana (Brahman). Man or animal, sage or knave, nay the whole universe is Nârâyana, the Supreme Spirit.

HUMANITY must die before divinity manifests itself. But this divinity must, in turn, die, before the higher manifestation of the Blissful Mother (*Brahmanayi*) takes place. It is on the bosom of dead divinity (Shiva) that the Blissful Mother dances Her dance celestial.

THE knowers of God sometimes live and appear like lunatics, drunkards and children.

As a drunkard sometimes puts his coat on his head and at other times uses it as breeches, or ties his cloth round his head and at other times carries it about in a bundle within his arms, so the God-intoxicated man is not conscious of the external world.

MYSTERIOUS is that sacred seat, where there is neither teacher nor pupil. The *Brahma Jnana* is that state of oneness in which

there remains no distinction between the Guru and the disciple.

AS SOFT clay takes an impression, but not the burnt earth or the stone, so also Divine Wisdom impresses itself on the heart of a loving devotee, but not on that of the bound souls, burnt by worldly desires.

WHEN camphor is burnt no residue is left. When discrimination ends and formless Samadhi is attained, there is neither I, nor thou, nor the universe; for this mind and also egoism are merged in the absolute Brahman.

ONCE a Sannyasini came to the royal court of Janaka. To her the king bowed but did not look in her face. Seeing this the Sannyasini said: "O Janaka, how strange it is that you still have so much fear of woman! When one attains to full Jnana, one's nature becomes like that of a child of five years,—one sees no distinction between male and female."

However, the slight spots of the Jnani in the world do not matter much. The moon has spots but that does not interfere with her giving light.

SHOULD it be the rare good fortune of a person to be favoured with one side-glance of love from the Lord, such a person becomes blessed at once with Divine Wisdom (Jnana).

OCCASIONAL NOTES

OUR contemporary of the *Wednesday Review*, in course of an editorial on "Prescriptions in plenty," in its issue of the 19th September, takes exception to Swami Abhedananda's preaching Vedanta as the secret of Indian unity, and characterises it as "a very bold prescription to give at the very centre of political agitation" namely, Calcutta. "We have a suspicion," adds the Review, "that Vedanta cannot work in practice, though we admit it affords consolation to life which nothing else, can." "A life of resignation and renunciation," according to our contemporary, "may do good to a few but if it be largely adopted it can only lead to a country's extinction, a consummation which except from a *Sannyasin's* standpoint, is not to be devoutly wished for. Such preachings have a benumbing influence on a people so emotional as the Indians and they interfere at least for the time being, with their legitimate activities."

We thought this "prescription" was rather startling and "one-sided" and needed correction. But we are spared the trouble of amendment, as in the issue of the same paper of the 3rd October, we notice in the article on, "Three misconceptions regarding the Vedanta.—II" by Prof. K. Sundararaman, what seems to have been meant as a reply to the above rather hasty allegations. We make the following extensive quotations from it.

"To those who fully comprehend the scope and meaning of the Vedantic idea,.....it will be clear that the life of renunciation which the Vedanta enjoins will not be inconsistent, with any of the legitimate activities of man's life on earth. In fact, we shall show that, in all the stages of progress up to the topmost one

of perfect freedom, no one is required to get 'benumbed' into stocks and stones, or to take 'a sickly and morbid view of our mission in life.' There is a good deal of culpable ignorance abroad in regard to this matter."

".....Now, let us make the extraordinary supposition that, as a result of the study and preaching of the Vedanta, all men in India attempt to lead the Vedantic life. Will that be inconsistent with, or injuriously affect, the activities of men in society? Not at all. What is the beginning of the life of the spirit? It is technically known as *Nishkâma Karma Yoga*. Do whatever you do in life not for your own sake, not because it brings you certain enjoyments,—but for the Lord's sake, because it is worth being dedicated to the Lord. Says the Gita:—'Whatever you do (in your secular life), whatever you enjoy, whatever you offer (in your daily and other sacrifices), whatever you give in charity, whatever austerities you perform,—do it all as an offering to Me.' Clearly there is nothing in this ideal which makes for a life of inactivity, of dull do-nothingism, of fatalistic apathy,—which justifies the foolish fear that the life which the Vedanta prescribes is one which brings about the petrification of the emotions or the intellect. The vast majority of mankind live the life of the senses, and to them certainly nothing can be more elevating than, this renunciation of self-interest and the doing of every action as a love-offering to the Lord and without thinking of the fruits. The fruits will certainly come in, for this is a world in which the law of cause and effect universally prevails; but the motive force leading man to activity is no longer to be a cold calculation for purposes of self-aggrandisement. It may be confidently asserted that, if this ideal can be

adopted, much of the wear and tear, the worry and scurry, of life will cease, and greater righteousness and peace of mind will prevail on earth, while at the same time none of the legitimate activities of men will suffer in the least degree. There will be more of co-operation and harmony among men, and less of the spirit of rivalry, hatred and fanaticism,—for all will then learn to regard one another as servants of one Common Master.....Even the *Jivan-Mukta* is not debarred from pursuing secular and sacred activities. The cases of 'Janaka and others' are mentioned in the Gita in this connection, and the Upanishads mention not only great Brāhmins like Yājñavalkya, but great and active kings like Ajātasatru, among those who had attained the highest self-realisation."

".....But, it may be asked, why should man be invited to enter on this course of practical spiritual evolution, and why should not man pursue the modern evolutionary ideals of struggle for existence and survival of the fittest. Here comes in the philosophy of existence, as preached by the Vedānta, to justify the call addressed to mankind on behalf of the life of the spirit.....All we see and have about us—wife, children, friends, enemies, possessions, countrymen, country, the entire world—are in reality the Atman.....When the Vedānta preaches *Nishkāma Karma Yoga* as the beginning of the life of the spirit, it means that we must renounce this false view of the world as mine and thine, as I and Thou, and must act on the principle that there is but One Existence—the Lord, the Atman—and that this alone will enable us to act properly, our part in the world."

"....."Now, if all this is understood, the Vedānta alone can be the salvation of every true Aryan man in India. It alone, can enable us to fulfil our duties, secular and sacred, fully, fearlessly and in the right spirit. There is nothing in it which need scare away any man, whatever be his sphere of action in life. No

one is asked to surrender his activities in life, in whatever station he may be placed. All are taught to regard the world, its activities, possessions, and enjoyments as the mere forms and names of the one reality behind, and as having no reality of their own apart from that One Existence—and to act accordingly. This truth is also taught in the first verse of the *Isāvāsya Upanishad*:—"All this universe, whatever exists in all the worlds, is to be covered by the Lord."

As to its being "a very bold prescription to give at the very centre of political agitation," it is worth noting the following wise and sober view taken on the subject, by the veteran Editor of the *Indian Mirror*, Calcutta:—

"We should all reflect earnestly on the words spoken by Swami Abhedananda at the meeting in the Calcutta Town Hall on the 19th September....He held up religion, as the surest means of uniting the people, and exhorted them to silent work. This is the unbiased impression of one of our travelled countrymen on seeing things after eleven years' absence from India. Yes, we want religious culture to give us unity, and we want unity for the success of our national cause.... Let self-renunciation and self-effacement be the guiding principles of our lives. When we develop these characteristics, not only self-government, but yet higher boons which at present we do not dream of, will come to us."

Now, Swami Abhedananda could only mean to convey what the above quotations so clearly put forth. The Swami, progressive as he is, is not so credulous, and such a religious Rip Van Winkle, as to expect his countrymen to give up all their secular pursuits and the "legitimate activities" of life for one of retirement and meditation only. What he wanted us to do was, to make the Vedānta in its most universal aspects the basic plank, on

which to build our aspirations and activities, in whatever sphere of life they might be, and to so guide and rate them, as to be always consistent with its higher principles. Everything in and through and always with Vedanta.

—

In the present stage of India's renaissance, when it is so much fascinated and perhaps hypnotised by the glare of Western civilization, the Swami's note of warning cannot be valued too highly. The bane of Western civilization has been the divorce of higher and practical religion from the secular pursuits of life, and the inevitable result is vanity, self-aggrandisement and aggressiveness, which have turned God's creatures into angry wolves ready to jump at each other's throats. It would be an egregious error on the part of the Indians if they omitted religion from their daily life, as being an only suitable support for the old and a solace for the dying. Such a departure from our old national traditions and ideals, which have always been all-inclusive and ever-expansive, would be, not a triumph, but a *defeat* of civilization.

—

Another of our contemporaries, *The Arya Patrika*, also agrees with Swami Abhedananda that, "the belief in Vedanta can

alone unite the Indians into the common tie of brotherly friendship." It rightly observes that, "religion is the only lever by which the low lying masses of the Indian people can be raised and exalted to the high dignity of human beings. To dissociate India from religion, is to deal a death blow at the roots of her existence."

—

But we must confess our utter inability to catch the drift of the wonderful logic contained in the following paragraph. "This, (viz., that Vedanta can alone unite the Indians into the common tie of brotherly friendship), is perfectly true so long as Vedanta continues to be interpreted in the light of the Vedas, but as soon as God becomes one with man, there is no end to our troubles, and instead of uniting us, it only helps to separate. Each man becomes a self-constituted God, and if we imagine as many as 300 millions of Gods in India, we may well infer the gravity of the situation." If our learned contemporary is not indulging in one of his lighter moods when penning the above, we cannot but characterise it as the most typical illustration of how the *Advaita* is misunderstood, even in the land of its birth and realisation.

SWAMI VIVEKANANDA AND ART

FEW amongst those who were privileged to know the Swami Vivekananda personally and to catch glimpses of his vast erudition and of the high ideals shadowed forth in his now world-famous lectures, would deny that he was a judge of poetry. Himself a master of singing, possessing a most beautiful voice, he was a *connoisseur* of music, and could thoroughly appreciate Western as well as Eastern music. However, his ideas on art are not generally known. A Western friend

once said to me, "Swami was no judge of painting. I have never heard him pronounce the right judgment on any picture. It was natural, for these works of art were merely pleasing to the senses, while Swami was a supersensuous man. However, he was a good judge of music. It was simply because he was a master in the art, though in the Hindu way; and could appreciate the Western music." Perhaps the argument implied in these words is this: Take for instance, a painting which

represents an ideal of womanhood. To pronounce the right judgment on this work of art there must be in the mind of the critic a perfect ideal, preconceived, to enable him to form the right understanding. For the super-sensuous man herein lies the difficulty. The Yogi gathers-in his mind, as it were, from the association of external senses and concentrates and fixes it on Brahman. Hence it is impossible for any worldly ideals to exist in his mind, for he never allows it, even after the attainment of his goal, to run in the same groove as the worldly-minded, but purges it of all previous sense impressions,—Samskâras. And perhaps through this continual self-restraint and abstraction of mind, and consequent recognition of higher and higher objects, the faculties of pleasing sense perception are liable to become blunt.

Prima facie the argument appears to be true. But now let us see whether Vivekananda, the Religious Napoleon of our age was a true judge of the fine arts or not. In the year 1900 he attended the Paris Exposition in which various figures representing the arts of sculpture and painting were exhibited. The Swami had a copy of the illustrated report of the Exposition and in it he pointed out one particular piece of sculpture. There were two figures, one of a man and the other a woman. The man represents a sculptor, or more properly an artist. His right hand with the necessary tools is placed carelessly on the knee of the woman and with the left hand he unveils her face and is charmed by the beauty exposed to his view. Below the figures is written "Art et Nature." Here the Swami remarked that it would have been better if it were named "Art unveiling Nature." The artist unveils the beauty of nature to the uninitiated gaze. Just as the same human face, mirrors different expressions according to the inner feelings of the heart, so the same landscape wears different aspects and reveals different hidden ideas to the artist. To her

beloved worshipper, the artist, Nature yields up the treasures of her infinite beauty. The Swami said, that the artist catches some of the fleeting graces of coy Nature and gives them permanence. This is the initiative work of an artist. The worshipful gaze, the inclining posture, the poise of the head and the position of every limb of the sculptor, (in the figure referred to) speak of the sacred relation of the artist and his goddess. Thus the artist must have preconceived a perfect idea of the relation between Art and Nature, and then produced this master-piece. Whoever will thus find out the links of the inner and the outer world, will also be able to give as perfect an expression to them as the above artist; and thus from the outflowing of eternal beauty from the inner to the outer world, the poet, the painter, the sculptor, makes his selections, concretizes and expresses them in the above way for the benefit of humanity. This, the Swami said, is the highest and noblest mission of all artists.

The Swami, it must be said, had no admiration for English art. He used to say that the Englishman has been trying to imbibe art in his daily life by contact with the Asiatic, but his natural inclination to the worship of Mammon is a great barrier, and for that reason the greater part of his energy is devoted to painting animal life and landscapes. On the other hand, the old Indian artists by trying to dwell exclusively in the ideal world at the sacrifice of the material, have ultimately degenerated into what often approaches the grotesque. Swamiji used to compare Art with the lotus, which being born in stagnant water, raises itself above it, without altogether losing sight of it, and diffuses its sweet serene glory. In the same way Art should express her transcendental ideals, yet keep in harmonious touch with external nature.

In his conversation with Max Muller, Indian architecture was one of the topics. The professor was of opinion that in the

Buddhist architecture there was some resemblance to the Greek and, as the Greeks had communication with India at that time it seemed probable that, India was influenced by Greece. The Swami retorted by saying that, if the mere presence of some Greeks in India was the only proof that Indian architecture was indebted to the Greek, the argument might prove the other way and it might with equal force be said that Greek architecture was influenced by Indian. For, the sculptures of the Buddhist period have no resemblance whatever to those of the Greeks. The latter excel in the representation of the external, while Indian sculpture represents the inner nature almost at the sacrifice of the external. The Greek sculptor is very exact in the minutest details of anatomy, while the Indian almost completely overlooks it to express various mental aspects. Here, in old India, every good sculptor was a skilled mason. Evidence of this still remains in the District of Gaya. At the time of the construction of the Vishnu Temple of Gaya, a class of Brâhman sculptor-masons were brought from Ajodhya, whose descendants still live in a village in that district and earn their livelihood by the same profession. If the Greeks came here to teach architecture then why did they not correct the faults in our sculpture, seeing that our architecture was covered with figures? The Swami thought that the Greeks came here for the purposes of trade and not to teach any art or science. Besides that, the architectural art of India, as Swamiji held, was far superior to that of Greece because it always expressed some definite idea whereas the Greek architecture did not.

Here in India the Hindu as well as the Mahomedan architect never fails to give an accurate expression to some idea or other. While travelling in Rajputana, Swamiji was very much struck with the beauty and the perfect expression of a tomb at Alwar. While visiting the Taj at Agra, he remarked, "If

you squeeze a bit of these marbles, it will drip drops of Royal Love and its Sorrow. People say Calcutta is a city of palaces, but the houses look much like so many boxes placed one upon the other! They convey no idea whatever. In Rajputana you can still find much pure Hindu architecture. If you look at a Dharmasâlâ, you will feel as if it calls you with open arms to take shelter within and partake of its unqualified hospitality. If you look at a temple, you are sure to find divinity blooming in and about it. If you look about a rural cottage, you will at once be able to comprehend the special meanings of its different portions, and that the whole structure bears evidence to the predominant ideal of the owner thereof. This sort of expressive architecture I have seen elsewhere, only, in Italy." He had also a great admiration for Italian art.

About Greek representations of Jesus he remarked that, the Greeks had never appreciated the internal development of Christ; if they had, they could not have portrayed Him as so muscular in appearance. For, a highly advanced spiritual person can never have a muscular body. In this respect the statues of Buddhadeva are very praiseworthy. One can at once gauge the spiritual development of a nation by studying its art. The Greek art gives the least evidence that the nation had ever attained any great spiritual height. On the other hand, Indian art in endeavouring to work only on spiritual lines, disregarding the material world, has become degenerated.

(To be continued).

PRIYA NATH SINHA.

THE individual in whom simple tastes and susceptibility to all the great human influences overpower the accidents of a local and special culture is the best critic of art.

EMERSON.

SELECTION FROM SANSKRIT :

A PSALM OF DIVINE LOVE BY SRI GAURANGA

[For this month's Sanskrit selection, we offer to our readers the memorable hymn, composed by Sri Gaurāṅga, who is recognised as one of the Divine Incarnations of Love. In the following Slokas which are known as the "Shikshâstaka" (the eight slokas of instructions), he embodies in the form of a prayer, the essence of his teachings, as a guide to the path of Divine Love. The depth of the sweetness of love and devotion, the heights of transcendental intoxication and forgetfulness, and the inspiring personality of the Prophet of Nadia,—which this holy psalm reveals,—have justly enshrined it in the hearts of devotees on the path of Bhakti.—Ed.]

चेतोदर्पण-मार्जनं भवमहा-दावाग्नि-निर्व्वर्पाणां।
श्रेयःकैरव-चन्द्रिका वितरणं विद्यावधू-जीवनम्॥
आनन्दाम्बुधि-वर्द्धनं प्रतिपदं पूर्णामृतास्वादनं।
सर्व्वात्मस्नपनं परं विजयते श्रीकृष्ण-संकीर्तनम्॥

नाम्नामकारि बहुधा निजसर्व्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणो न कालः।
एतादृशी तवकृपा भगवन् ममापि।
दुर्दैवमीदृशमिहाजनि नानुरागः ॥

तृणादपि सुनीचेन तरोरपि सहिष्णुना।
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥

न धनं न जनं न सुन्दरीं
कवितां वा जगदीश कामये।
मम जन्मनि जन्मनीश्वरे
भवताङ्गकिरहैतुकी त्वयि ॥

अयिनन्दतनूज किङ्करं पतितं मां
विषमे भवाम्बुधौ।
कृपया तव पादपङ्कजस्थितधुली-
सदृशं विचिन्तय ॥

नयनं गलदश्रुधारया
वदनं गद्गदरुद्धया गिरा।
पुलकैर्निचितं वपुः कदा
तव नामग्रहणे भविष्यति ॥

TRANSLATION

Supreme Glory be to the singing of the Lord (Sri Krishna). Such is the act that cleanses the mirror of the heart, extinguishes the forest-conflagration of worldly existence; which is, as it were, the streaming of the moonlight on the white lotus of final beatitude; it is the life and soul of its beloved consort, the *Vidya* (self-knowledge), it swells the ocean of bliss; every stage of it imparts the sweetest nectar; it is, as it were, a soothing bath for the soul with the inner senses.

Various are Thy names revealed by Thee (O Lord), into which Thou hast infused Thy omnipotent powers, and no limitations of time and place for taking those names are ordained by Thee. Such are Thy mercies, O Lord, and even such is my misfortune that I have begotten no devotion for them.

The Lord (Hari) is to be always sung by one, being humbler than even a blade of grass, with more endurance than that of a tree;—by one who being himself devoid of conceit bestows honour on those who are entitled to it.

For neither wealth, nor retinue, nor fair damsels, nor even the gift of omniscience, have I any longing, O Lord of the universe. May I have in Thee, O Lord, that causeless Bhakti from birth to birth.

By Thy grace, O Thou Son of Nanda (Sri Krishna), pray think me, Thy servant, who is immersed in this mysterious ocean of the world, as the dust of Thy lotus feet.

When in taking Thy name (O Lord), with tears of joy my eyes will overflow, words (prayers) will be choked in my mouth, and all the hairs of my body will stand erect, thrilled with joy.

युगायितं निमेषेण चक्षुषा प्रावृषायितं ।
शून्यायितं जगत् सर्वं गोविन्दविरहेण मे ॥

आश्लिष्य वा पादरतां पिनष्टुमा-
मदर्शनात्तमर्महतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो
सत्प्राणनाथस्तु स एव नापरः ॥

In the state of separation from the Lord (Govinda), even the twinkling of the eye seems to me as a cycle, copious tears flow from my eyes like unto the rainy season, and all the world appears to me like a void.

May He hold me, who is fondly attached to His feet, with His sweet embrace; or keeping Himself beyond my vision wound me to the core of my heart: or let the Wicked (used here in endearment) do whatever He likes, yet the beloved Lord of my Soul is He, notwithstanding, and none else.

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THE MASTER AS I SAW HIM

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

VIII.

THE SWAMI VIVEKANANDA AND THE ORDER OF RAMAKRISHNA

IN these wanderings through India, I find the third and final element in my Master's realization of that great body of truth which was to find in him at once its witness and its demonstration.

There can be no doubt, I think, that the formative influences in his character were threefold: first, his education in English and Sanskrit literature; second, the great personality of his Guru, illustrating and authenticating that life which formed the theme of all the sacred writings; and thirdly, as I would maintain, his personal knowledge of India and the Indian peoples, as an immense religious organism, of which his Master himself, with all his greatness, had been only, as it were, the personification and utterance. And these three sources can, as I think, be distinctly traced in his various utterances. When he preaches Vedanta and upholds before the world the philosophy of his people, he is for the most part drawing upon the Sanskrit books of past ages, though it is true, with a clearness and certainty of touch that could only be the result of having seen them summed up in a single wonderful life. When he talks of *Bhakti* as of "a devotion beginning, continuing and ending in love," or when he analyzes Karma Yoga, 'the secret of work,' we see before us the very personality of the Master himself, we realize that

the disciple is but struggling to tell of that glorified atmosphere in which he himself has dwelt at the feet of another. But when we read his speech before the Chicago Conference, or his equally remarkable "Reply to the Madras Address," or the lectures in which at Lahore, in 1897, he portrayed the lineaments of a generalized and essential Hinduism, we find ourselves in presence of something gathered by his own labours, out of his own experience. The power behind all these utterances lay in those Indian wanderings of which the tale can probably never be complete. It was of this first-hand knowledge then, and not of vague sentiment or wilful blindness, that his reverence for his own people and their land was born. And it was a robust and cumulative induction, be it said, moreover, ever hungry for new facts, and dauntless in the face of hostile criticism. 'The common bases of Hinduism had,' as he once said, 'been the study of his whole life.' And more than this, it was the same thorough and first-hand knowledge that made the older and simpler elements in Hindu civilization loom so large in all his conceptions of his race and country. Possessed of a modern education that ranked with the most advanced in India, he yet could not, like some moderns, ignore the *Sannyasin* or the peasant, the idolator or the caste-ridden, as elements in the great whole called India. And this determined inclusiveness was due to that life in which he had for years together been united with them.

It must be remembered, however, that we have not entirely analyzed a great career when we have traced to the origin in the personal experience those ideas which form its dominant notes. There is still the original impulse, the endowment of perennial energy that make the world-spectacle so much more full of meaning to one soul than to another, to be accounted for. And I have gathered that from his very cradle Vivekananda had a secret instinct that told him he was born to help his country. He was proud afterwards to remember that amidst the temporal vicissitudes of his early days in America, when sometimes he did not know where to turn for the next meal, his letters to his disciples in India showed that this innate faith of his had never wavered. Such an indomitable hope resides assuredly in all souls who are born to carry out any special mission. It is a deep unspoken consciousness of greatness of which life itself is to be the sole expression. To Hindu thinking, there is a difference as of the poles, between such consciousness of greatness and vanity, and this is seen, as I think, in the Swami himself at the moment of his first meeting with Sri Ramakrishna when he was decidedly repelled, rather than attracted, by what he regarded as the old man's exaggerated estimate of his powers and of himself.

He had come, a lad of fifteen, as a member of a party visiting Dakshineswar, and some one probably knowing the unusual quality of his voice, and his knowledge of music, suggested that he should sing. He responded with a song of Ram Mohun Roy's, ending with the words, "And for support keep the treasure in secret,—purity."

This seems to have acted like a signal—"My boy! my boy!" cried Sri Ramakrishna, "I have been looking for you these three years, and you have come at last!" From that day the older man may be said to have devoted himself to welding the lads about him into a brotherhood whose devotion to "Noren," as the Swami was then called, would be unswerving. He was never tired of foretelling his great fame, nor of pointing out the superiority of his genius. If most men had two, or three, or even ten or twelve gifts, he said, he could only say of Noren that his numbered a thousand. He was in fact "the thousand-petalled lotus." Even amongst the great, while he would allow that with

one might be found some "two of those gifts which are the marks of Siva," Noren had at least eighteen of such.

He was sensitive to the point of physical pain himself, in his discrimination of hypocrisy, and on one occasion refused to accept a man whose piety of life was regarded by those about him as unimpugnable. The man, he said, with all his decorum, was a whited sepulchre. In spite of constant purification his presence was contamination, while Noren, on the other hand, if he were to eat beef in an English hotel, would nevertheless be holy, so holy, that his very touch would convey holiness to others. By such sayings he sought constantly to build up an enduring relation, based firmly on essentials, between those who were to be his supporters, and this disciple who was to lead.

It was his habit, when a new disciple came to him, to examine him mentally and physically in all possible ways. For the human body was as significant in all its parts, to his trained eye, as a toy machine to a skilled scientific observer. These examinations moreover would include the throwing of the newcomer into a sleep, in which he had access to the subconscious mind. The privileged, as I have been told, were permitted in this condition to relate their own story; while from the less honoured it was evoked by means of questions. It was after such an examination of "Noren" that the Master told all about him, that when the day should come for this boy to realize who and what he was, he would refuse for a moment longer to endure the bondage of bodily existence, and would go out from life with all its limitations. And by this was always understood by the disciples, the remembering by the lad of what he had already attained, even in this world, in lives anterior to his present consciousness. No menial service to himself was permitted by Sri Ramakrishna from his particular follower. Fanning, the preparation of tobacco, and the thousand and one little attentions commonly rendered to the *Guru*, all these had to be offered to the Master by others.

Amongst the many quaint-seeming customs of the East, none is more deep-rooted than the prejudice against eating food cooked by one who is not respected. And on this point the Swami's Master was as sensitive as a woman. But what he

would not eat himself he would give freely to his favourite disciple, for Noren, he said, was the "roaring fire," burning up all impurity. The core of divinity again, in this boy's nature was masculine in its quality as compared to his own merely feminine. Thus by an attitude of admiration, not unmixed with actual reverence, he created a belief in the high destiny of this particular lad, which, when he himself had passed away, was to stand him in good stead, in furnishing authenticity and support to his work. For the Swami was nothing, if not a breaker of bondage. And it was essential that there should be those about him who understood the difference in significance between his breaches of custom and those of the idly self-indulgent. And nothing in the early days of my life in India, struck me so forcibly or so repeatedly as the steadiness with which the other members of the Order fulfilled this part of the mission laid upon them. Men whose own lives were cast in the strictest mould of Hindu Orthodoxy, or even of asceticism, were willing to eat with the Europeans whom their leader had accepted. Was the Swami seen dining in Madras with an Englishman and his wife? Was it said that while in the West he had

touched beef or wine? Not a quiver was seen on the faces of his brethren. It was not for them to question, not for them to explain, not even for them to ask for final justification and excuse. Whatever he did, wherever he might lead, it was their place to be found unflinching at his side. And surely none can pass this spectacle in review, without its being borne in upon him, that meaningless as would have been the Order of Ramakrishna without Vivekananda, even so futile would have been the life and labours of Vivekananda, without, behind him, his brothers of the Order of Ramakrishna. It was said to me lately by one of the older generation that "Ramakrishna had lived for the making of Vivekananda." Is it indeed so? Or is it rather impossible to distinguish with such fixity between one part and another in a single mighty utterance of the Divine Mother-heart? Often it appears to me in studying all these lives, that there has been with us a soul named Ramakrishna-Vivekananda, and that in the penumbra of his being appear many forms, some of which are with us still, and of none of whom it could be said with entire truth that here ends in relation to him, the sphere of those others, or that here begins his own.

SWAMI ABHEDANANDA IN MADRAS

VISIT TO SRI RAMAKRISHNA GIRLS' SCHOOL: ADDRESS ON FEMALE EDUCATION

Swami Abhedananda paid a visit to the Sri Ramakrishna Paramahansa Girls' School, Georgetown, on the morning of the 17th July. The proceedings commenced with the recitation of a Sanskrit verse in praise of the Swami by a Pandit. The girls of the school then recited a few verses in praise of Sri Ramakrishna Paramahansa. The Swamiji next unveiled the portrait of Sri Ramakrishna Paramahansa.

Mr. S. Ramachandrier, one of the Vice-Presidents of the School, then welcomed the Swamiji, and said that the School was originally started with three girls on its rolls. Now the number had risen to nearly three hundred. This number, must be considered to be high in that Peta, considering the number of Missionary schools round about the locality.

Swami Abhedananda then rose and said amidst thundering applause:—

Ladies and gentlemen,

When your worthy Vice-President explained why this school has been called Sri Ramakrishna Paramahansa Girls' School, it occurred to me that this is the most appropriate name by which the school could be styled. There could not have been a better name for the Girls' School in this age, because Bhagavan Sri Ramakrishna realised that every woman, whether young or old, is the representative of the Divine Mother, the Sakti, the Mother of the Universe, *Jagan Mata*, and it was he who, for the first time, made it known to the world that every woman should be considered as the Divine Mother in flesh and blood. Bhagavan Sri Ramakrishna, who is now recognised as the

incarnation of Vishnu, made his first teacher a lady. He was the only *Avatar* who took a Brâhman lady, *Brahmaedrini*, as his spiritual teacher. By doing that, he raised every woman to a position which is desired even by the Gods. The highest position that can be given to womanhood was given by Bhagavân Sri Ramakrishna, and he realised that the greatness of our country can be achieved only by educating the young girls, the women of our country. These young girls who are studying here will become the future mothers and their children will be the future generation. They will be the heart and soul of the Hindu community and the Hindu nation. How important it is for us then that these girls should be properly trained and educated. Why should more than half the Hindu population be deprived of all the privileges that come through right education and of the enlightenment that comes through the knowledge of various branches of science, philosophy and religion. They have more right than we have, because they are going to be the mothers of the future generation. You do not realise how important it is for mothers to be well trained. Otherwise, the children will not inherit those qualities which are great and inspiring. If we want to have children, strong and genius-like, we must educate their mothers first. This has been the great defect in our present system of education in India, especially among the Hindu women; but from the Vedic period we find that the education of women was highly considered and was given freely, irrespective of caste distinction. If we study the Vedas we shall find there were ladies who were like incarnations of Saraswati, such as Gârghi and others. You will find many names like Gârghi in the Vedic literature. Even in the Puranas we find their knowledge and education were supreme and they were held in very great respect, and they even commanded the male members of the community and guided them: but to-day we are so negligent about our own education that we do not pay any attention to our young boys and girls. I appeal to the Hindu parents not to neglect this school but to strongly support it and make it a Hindu National Girls' College, where higher education will be imparted to all the Hindu girls and where some girls will be trained as teachers later on. We need women teachers.

It is a mistake to let male teachers teach the girls, because women know their needs better than men. Therefore, the first advice that I can give to the Directors of this school is to train women teachers.

I am very glad to know that you have two women teachers in your school, but I want two dozen. If we have this number, they will be able to go from one Peta to another Peta and start other schools. If there is any influence brought to bear by the Missionary ladies as has been said, then our Hindu ladies will do better. I also look forward to the time when a Principal of a National Hindu College for Women will be a Hindu Lady. If you go to America, you will be able to see the culture of women. They are like the flowers and blossoms of the twentieth century, and those flowers are very beautiful in every respect. Young girls there do not marry so early as here. They devote all their youth to education. I have seen women 35 years old, pure in character, who are devoting their whole energy to study. They are not willing to get married, because marriage is considered by them to be the greatest bondage. They are staunch lovers of freedom and knowledge. If you go to public offices and public Schools and Colleges there, you will find women clerks and teachers more in number than men, and they are the best teachers. In the Kindergarten schools, in Primary Schools and in High Schools and Colleges in America, you find everywhere women teachers. Why should we not try to train such women-teachers among ourselves? Why should we send our girls to Mission Schools, where they do not receive their National Education? Everything is destructive of Hinduism in Mission Schools. Nothing is constructive. It is constructive in their own way, because they try to break the Hindu community. All this should be guarded against. You must unite your energy, and take a stand against such foreign influence. If the parents of the girls do not help and encourage such an institution, then they would be ruining themselves. It is upon them that the glory of the future generation greatly depends. Therefore, I appeal to all the parents to show proper encouragement without further delay and help the Directors to erect a large building for this school. I hope that in a short time this school will have thousands of students. I would like to see it growing into a High National College for Hindu women. I thank

you all for having given me an opportunity to say these few words.

With a vote of thanks and with the singing of *mangalam*, the proceedings terminated.

VISIT TO THE SANSKRIT COLLEGE, MYLAPORE.

On the evening of the 18th, Swami Abhedananda paid a visit to the Mylapore Sanskrit College, where he was presented with an address in Sanskrit. In reply, the Swami thanked them for the address and impressed upon them the need for throwing open the study of the Vedas and Shastras to all classes of Hindus. He pointed out that it was too late in the day, after foreigners have already begun to study our sacred literature and philosophy, to keep back that knowledge from our fellow-Hindus. It is by spreading the study of the Vedas and Vedanta among all classes in India that our spiritual progress and main source of strength would improve. After inspecting the various classes the Swami left.

LAYING THE FOUNDATION-STONE OF THE RAMAKRISHNA HOME

Swami Abhedananda's presence in Madras was taken advantage of in laying the foundation-stone of the Ramakrishna Home, on a site in Brodie's Road, Mylapore, which was a free gift from Mr. A. Condia Chettiar, a resident of Madras.

The ceremony took place in the most orthodox fashion. Mr. G. A. Natesan, one of the Secretaries of Swami Vivekananda Memorial Committee, gave a brief history of the circumstances under which the Sri Ramakrishna Home had been decided to be erected at Madras, in memory of the late Swami Vivekananda. At a public meeting held in the Pachaiyappa's Hall, after the passing away of the great Swami on the 4th of July, 1902, it was resolved to perpetuate his memory in a fitting manner, by the erection of a Home wherein people could be trained so as to enable them to propagate the Vedanta religion and philosophy. The proposed building was estimated to cost Rs. 8,000.

His Holiness, before proceeding to lay the foundation-stone, said :—

Friends,

The work which was started by our illustrious brother Swami Vivekananda is a national work, and the whole nation is interested in it. If there are some

individuals who are apathetic in a certain way or who may show less interest in the work, the time is coming when they will wake up from their sleep of self-delusion and realise the grandeur and usefulness of this great work. Swami Vivekananda's work is a national work. We may not feel it now, but we are bound to feel it either to-morrow or the day after. The whole Hindu nation, all the members of the different sects amongst the Hindus, are unanimous in their opinion that Swami Vivekananda was the patriot-saint of modern India. His ideal was not a foreign ideal. His ideal was based upon the fundamental principles of the universal religion of Vedanta. His ideals were founded upon the Vedic truths which were discovered by the ancient seers and prophets, and therefore all the sects should unite to help this great movement which is going to embrace the whole world. The whole world is now beginning to appreciate what Swami Vivekananda has done and what has been done by the Sri Ramakrishna Mission. The Sri Ramakrishna Mission is not a mushroom growth which has come up to-day, only to die to-morrow; but it is going to gain strength every day and it is going to move the whole world. The signs of such a movement have already begun. It has crossed the ocean and knocked at the doors of those who are living at the antipodes of our country, and if the people of that country are already willing to raise monuments in the name of Swami Vivekananda, in the name of his glorious Master, Bhagavan Sri Ramakrishna, how important it is that we should do honour to Swami Vivekananda in every possible way. It is a pity that this foundation-stone was not laid four years ago, just at the time of the passing away of our illustrious brother, but it is better late than never, and we should join hands to raise this building on the spot. But this spot is too small for much scope. Of course, we thank the donor from the very bottom of our hearts, but his example is, I hope, only the beginning. You must remember others may come forward to endow a larger building in memory of that great illustrious patriot-saint of modern India. He has set a noble example; I mean, the donor; and others, I am sure, will soon come forward with liberal offers, but from this minute we ought to put our shoulders together. We must unite in our efforts, and our purpose should be to raise a gigantic monument in memory

of Swami Vivekananda. What he has done for Hinduism, you may not feel now, but your children and grandchildren will realise the turn the current of spirituality has taken in the new channel, and that channel is going to broaden itself every day and unite all the countries and bring all the nations within its fold. To-day we have gathered here to honour Swami Vivekananda, not merely for his personality, but for the work which he has done, for the glory which he has brought upon the Hindu nation. It was he who for the first time explained the universality of our religion, and it was he who proclaimed it before the world. Others have tried. They were only forerunners, but Swami Vivekananda was the leader and founder of this movement. Although he got his inspiration from our divine Master Bhagavan Sri Ramakrishna Paramahansa, still he was but the mouthpiece, through whom the divine Master poured his own spirit amongst his hearers. The building that is going to be erected here will, in course of time, be the institution which will continue the work which Swami Vivekananda carried on during his lifetime. Of course, his work needs a large institution in which to train the Hindu students who will be willing to understand their own religion in a scientific manner and then go forward as preachers to other countries. It is, therefore, that we want to see established in the heart of Madras an institution such as this, because Madras first discovered Swami Vivekananda. Madras takes the glory of discovering Swami Vivekananda before he was known to the public, and Madras should, therefore, show its appreciation first, by building a gigantic monument in the name of Swami Vivekananda. If the people of Madras fail to do it, it will be a shame to them. They will bring that shame upon themselves by their own negligence and lack of their due discharge of duty. I appeal to those who are present and all those who are interested in this grand movement to unite their efforts and make this a successful institution and raise more funds, so that other institutions may be added to this, in order to perpetuate the memory and further the spiritualizing work of Swami Vivekananda.

The Swami then proceeded to lay the foundation-stone, on which were inscribed the words:—

Foundation-stone of Sri Ramakrishna Home, in

memory of Swami Vivekananda. Laid by Swami Abhedananda, on Friday, the 20th July 1906, on the site presented by A. Condia Chettiar.

Underneath the foundation-stone were laid in a box five sacred woods,—Aswatha, Bilva, Thulasi, Lotus and Sandal; five stones,—Sâligrama, Bâna, Shona, Sphatika and Rudrâksha; holy ashes, a copy of Bhagavad Gita, the photographs of Sri Ramakrishna Paramahansa and Swami Vivekananda and the autograph signatures of the Swamis of the Mission. After placing these under the foundation-stone, Swami Abhedananda laid the foundation-stone and declared it truly and well laid.

With a vote of thanks to the Swami, and with the distribution of sugarcandy, the gathering dispersed.

A CONVERSAZIONE AT TRIPPLICANE

On the same night, under the auspices of the Triplicane Literary Society, a conversazione was held at the Gangaikondan Mandapam. There was a large representative gathering on the occasion.

In reply to the question, as to what his and his brother Swami's attitude was, towards the three systems of the Hindu Philosophy—Dualism, Qualified Monism and Monism,—whether there was any idea of superiority and inferiority, and whether he followed Sankara, Ramanuja or Madhava, or whether he had chalked out a separate path for himself, Swami Abhedananda said:—His was no new system or theory; he owned his allegiance to the three above mentioned commentators. There was no idea of superiority or inferiority. One system was neither superior nor inferior to the other. All the three were parallel roads to the same goal, 'Moksham.' Each followed the particular road according to his tendency and aptitude. One liked to taste the sugar or *Anandam*, whilst another liked to become the sugar or *Anandam* itself. No one has any right to say that the one is wrong and the other is right. All the three commentators are considered to be the *Avatars* of some deity. They realised what they said. They were God-inspired individuals. Their ideas found expression in the sayings of Hanuman, the greatest *Bhakta*, and Sankara the greatest *Advaitist*. Both of them said, "When I think of my body, Oh Lord, I feel I am Thy *Dâsa* or servant; when I think of my *Jivatman*, I feel I am Your *amsa* or a portion of You; and when I think of my *Atman*, I feel I am 'Thyself.'" Thus it will be seen that the seeming

antagonists, the greatest *Bhakta* and the greatest Monist have agreed about the three systems of philosophy.

The next question raised, was, whether the emancipation of the individual or the advancement of the country was more important. The Swami said, that the country did not mean merely earth and water. It is composed of individuals. If the individuals are emancipated then the country is emancipated. The next question raised, was, that if the converse proposition was true, when the country was politically free could it be said that, its individuals were emancipated. The answer was, "No. Because the freedom we see in different countries is not founded on the rock of true religion, but is based on the shifting sand of commercialism."

Mr. M. O. Parthasarathy Aiyangar, M. A., M. L., Judge of the City Civil Court, in proposing a vote of thanks to the Swami made an appropriate and felicitous reference to the words of Sri Rama addressed to Hanuman. In words of the deepest emotion Sri Rama said, that the richest treasure he could offer as a recompense for all the devotion and service of Hanuman was, a hearty embrace. The speaker said that he could think of no other tribute to the Swami who had laboured for us beyond the seas than the one suggested by the well-known and noble lines of Valmiki above referred to.

A CONVERSAZIONE AT THE RANADE LIBRARY

At the Ranade Library, Mylapore, Swami Abhedananda was present on the 22nd at a *conversazione* arranged by some leading gentlemen of Mylapore, and the Swami discoursed to a large concourse of people, on the aims and objects of the Vedanta Society in New York, the work it has achieved, and the need for more Swamis, to which Madras, he said, should respond. He also stated that the Society had arranged to provide a Home for the students who might hereafter be sent out to America for industrial and technical instruction, and that His Highness the Gaekwar of Baroda had already arranged on his return to India to send students to America who would be looked after by the Vedanta Society of New York. The Swami answered a few more questions put by some of the audience and the *conversazione* then came to a close.

REVIEWS AND ACKNOWLEDGEMENTS

FIRST Annual Report of the Bhâratopakârini Sabha, Kyankse, Burma, for period ending 31st July 1906.

The objects of the above institution are to render assistance to the poor and destitute, to promote brotherly feelings among the Sabha members and to improve their moral and intellectual conditions, by the occasional reading of essays on subjects of general interest. The report of the work done, shows how admirably the Sabha with its limited means has carried out its noble objects. Besides helping the sick and the needy in various ways, other work for the local public good was accomplished, whilst the famine relief work, and several institutions in India such as our Homes of Service at Benares and Kankhal were also benefited by the Sabha.

May the Lord fulfil the noble wishes of the Sabha: "A friend of the friendless may we be; what is all this life worth, if in its comforts, we do not share with the poor.....He (the Lord) makes the poor, that they may be befriended by the wealthy and He makes the rich that they may serve the poor."

DEVAVANI. 24 pages. MRITASANJIBANI. 20 pages. Published by the Anath Bandhu Samiti of Salkhea, Howrah.

A few hundred copies of the former were distributed by the above Samiti on the occasion of their presentation of an address of welcome to Swami Nirmalananda and the latter one at a similar ceremony to Swami Abhedananda, which came off recently at Howrah, Calcutta.

These two pamphlets contain some of the choicest selections from the stirring utterances of Swami Vivekananda, published in his Bengali writings, such as, "Modern India," "East and West," "Paribrâjak," and his other contributions in the "Udbodhana."

MY MASTER'S MESSAGE TO THE WORLD. By Mr. M. R. Subramania Iyer. 40 pages, Price 4 as.

It is a pamphlet dwelling upon the objects and aims of the Chit Sabha Mission, Brahma Nishta

Mutt, founded by Sri Swami Sadanandaji in Kerala, Trivendrum.

LIFE OF SWAMI VIVEKANANDA. 5½" × 8½". Pp. 267. Price Cloth bound Rs. 2-4. Cheap edition Re. 1. Postage extra. Published by Ramprasad K. Desai, Pettad, Baroda State.

It is an account of the Swamiji's life, work and mission &c. The manuscript, we are told, was looked over by Mr. Romesh Ch. Dutt, I.C.S., C.I.E. and revised according to his valuable instructions.

LIFT IRRIGATION. By Mr. Alfred Chatterton, Professor of Engineering, on special duty, Madras. 5" × 7½". 240 pages. Price Rs. 2. To subscribers of the Indian Review Re. 1-8. *

This book deals with the mechanical methods of lifting water for agricultural purposes, by the aid of oil engines and centrifugal pumps, and also advocates the use of windmills. The cost of pumping even on a small scale with oil engines is proved to be less than one-half that of the bullock power, and on a large scale the cost is not even one-tenth. We recommend the book to those interested in the development of the agricultural resources of our country.

THE BRAHMANS AND KAYASTHAS OF BENGAL. By Babu Girindra Nath Dutt, B. A., M. R. A. S., M.S.A. 4" × 6¼". Pages 167. Price Re. One. *

This work, in a brief compass, purports to be "a national history," says the author, "of the two great castes, Bráhmans and Kâyasthas, which form the bulk of the educated population of Bengal." It sets forth the author's independent researches on some of the interesting problems concerning social customs, such as Kulinism &c.

INDIA UNDER GREAT BRITAIN. 56 pages. Price 4 as. *

It consists of reprints of Mr. Morley's Indian Budget Speech, Mr. Gokhale's paper on "Self-Government," and Mr. Bryan's Contribution to the *Sun*, New York, on "British rule in India."

DADABHAI NAOROJI. A sketch of his life and work. 63 pages. Price 4 as. *

* To be had of Messrs. G. A. Natesan & Co., Esplanade, Madras.

CORRESPONDENCE

VEDANTA WORK IN SAN FRANCISCO

To the Editor, Prabuddha Bharata.

Dear sir,

Notwithstanding the great vicissitudes through which the city of San Francisco has lately passed, the work of the Vedanta Society has been steadily growing. This can be observed from the increasing interest of the people in the Vedanta teachings, from the large attendance at the Sunday lectures delivered in the Temple here, as well as at those given in Oakland, and last but not least, from the increase in the numbers of private interviews which the Swami kindly grants to students.

The subjects of the Sunday lectures for the month of August were as follow:—

(1) Nothingness of the World, (2) Search after the Truth, (3) Means for the attainment of the Truth, (4) Great Liberty of the Soul. They were exceptionally interesting, and the Swami was quite at his best when delivering these addresses.

Swami Prakashananda of the Ramakrishna Mission, India, arrived here in the first week of August, for the purpose of helping the Swami Trigumatita in the Vedanta work. Soon after his arrival he commenced holding Gita and Upanishad classes on Mondays and Thursdays respectively. The Swami is liked by one and all here. He has already become accustomed to the manners and customs of this country, as well as to its climate which he seems to like very much, and he is so glad to render help to the people here. Besides taking the classes, the Swami Prakashananda answers questions in the Socio-religious meetings, held on the first Thursday, of every month.

In addition to the private lessons given by the Swami Trigumatita, further practical help is offered to the members, by holding a daily meditation class which has been started, and

is conducted by Swami Prakashananda. So you can see that the Swami Prakashananda is a great help to the Swami Trigunatita, who has been vigorously working almost single-handed, for the past four years, in the face of great difficulties, to further the cause of Vedanta in this country. We certainly have found the Swami Trigunatita a capable earnest teacher, a ready worker, ever willing to help others, and to adjust himself to our Western ways. In consequence, he has been highly successful in accomplishing much good in a short time. May we prove ourselves faithful and worthy of the great sacrifice which the Swami Vivekananda made for us all, both in the East and the West!

Yours in Truth,

B. E. PETERSEN.

SWAMI VIVEKANANDA AS A MUSICIAN

A Mysore correspondent sends us the following:—

In the course of a lecture on "Civilization" delivered on the 2nd instant, by Mr. S. K. Nair of Travancore, in the Rungacharlu Memorial Hall, Mysore City, he advised the expediency of cultivating the art of music. He remarked that many of the most famous men of the world were musicians. Being himself a great lover of music and having known many first-rate musicians, he was still of opinion that of all he had heard, none excelled the Swami Vivekananda, who was a highly accomplished master of the art. When he sang, the melodiousness of his voice, harmonising with the outpouring of his innermost spirit, so powerfully enchanted his hearers, that they were transported, as it were, for the time being, into a higher sphere.

THE LATE SWAMI RAM TIRTH

To the Editor, Prabuddha Bharata.
Sir,

One of the brightest spiritual stars of the Indian firmament, set for good on the Diwali

day. Swami Ram Tirth in whom was centred an excellent type of the spirituality of India, and who was looked upon with profound reverence and trust by his many disciples, was drowned on the 17th October whilst bathing in the Ganges near Telri. The heart-rending news was received in Lahore with intense regret. It cast the whole city into mourning. Condolence meetings have been held which were largely attended. The news of the lamentable death of the Great Swami will be received with equal sorrow, in Japan and America also, as these countries have received much benefit from the lectures delivered there by him.

Yours obediently,

Lahore.

HORI.

[We record our deep sense of sorrow at the untimely death by drowning, of Swami Ram Tirth, the enthusiastic preacher of the Advaita Vedanta philosophy. His was a valuable life dedicated to the cause of the Motherland and Religion, and as such we had great hopes of the continuance of his hitherto brilliant career. Our prayer is that, his noble labours and endeavours will produce good fruit abundantly. May his soul rest in peace and blessedness.—Ed.]

THREE YEARS' REPORT OF THE MAYAVATI CHARITABLE DISPENSARY

We are glad to present to our readers an abstract of the number of patients treated, in our Charitable Dispensary at Mayavati, from November 1903 to October 1906; also, an account of the total receipts and disbursements, in connection with it. Through the kindness of a friend, we were able to open the Dispensary. But for this timely help, it would have been impossible for us to have continued the work for any length of time. All thanks to the generous donor, and also to our various subscribers who have given us their support and who continue to take an interest in the efforts

made, for giving medical aid to these poor hill people.

From November '03 to Nov. '05 we engaged a doctor on a salary of Rs. 30 per month, with board and lodging extra. But from December of the same year to March last, we were fortunate enough to enlist the free services of a Doctor from New York, who came over to India, lived as a Brahmacharin and freely tendered his valuable professional assistance for our work. Lastly, we are indebted to Dr. Bipin Behari Mukherjee, a retired medical practitioner of Konnagore, near Calcutta, who for three and a half months philanthropically devoted his time and practical skill to the benefit of our long-suffering country-folk.

Those, who have not visited our monastery and the surrounding villages, which are scattered far and wide among the jungle of the Himalayas, cannot form an adequate idea of the exceeding poverty and backward condition of the people of Kumaon. Far removed from civilization, these people have no conception of the blessings of modern medical science; and in the absence of such, they are doomed to suffer indefinitely from diseases which could be alleviated by medicines and suitable treatment. In many cases cures are quickly effected, by the application of Allopathic or Homœopathic remedies, the rapid restoration to health surprising even the doctors, who have been in charge of the Dispensary here.

From the following report it will be noticed, that our funds are exhausted, and no balance remains by which we could maintain a qualified medical man or even replenish our medicine-chest. Unless the kind-hearted public will come to our aid, we cannot continue this greatly needed work. It will cause us much regret if, in the regions of the Himalayas,—with which are associated all the hallowed ideals of what is best and highest in Hinduism,—we should be under the painful necessity of dispensing with the services of a doctor who is able to give relief to those who urgently need it. Will our sympathetic friends permit us in the future to allow these poor and helpless villagers to suffer, without offering them any succour? We are persuaded to the contrary.

Remittances will be welcomed and duly acknowledged by the Editor in the Prabuddha Bharata.

RECEIPTS

	Rs.	As.	P.
Public donations as published in this paper from Oct. '04 to Feb. '05	34	10	6
Do. Do. from April '05 to Oct. '06	375	0	3
The Advaita Ashrama from Nov. '03 to Oct. '06	1021	15	0
The Prabuddha Bharata Office	8	12	9
Total Rs.	1440	6	6

DISBURSEMENTS

	Rs.	As.	P.
Advertisement charges for a Doctor in Sept. 1903	6	14	0
Medicines, from Sept. '03 to Dec. '04	201	6	0
Surgical Instruments	21	9	0
Dr. Shyama Charan Sen's pay from Nov. '03 to Nov. '05, at Rs. 30 per mensem	750	0	0
His Boarding expenses	125	0	0
Travelling expenses for his double journey	60	0	0
Medicines bought from January '05 to Nov. '05	108	11	6
Board and travelling expenses for Doctors incurred from Dec. '05 to Oct. '06	166	14	0
Total Rs.	1440	6	6

Balance in hand... nil

REPORT OF THE TOTAL NUMBER OF PATIENTS

Treated from Nov. '03 to Oct. '06.

	Men	Women	Children	Total
Europeans:	28,	25,	nil	53
Mahomedans:	85,	30,	8,	123
Hindus:	1922,	450,	546,	2918
Grand Total	2035,	505,	554,	3094

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

OVER 4,000 Bibles are distributed free in England every day.

THE Persian Parliament was formally opened by the Shah on Monday the 8th October.

BY grafting a tomato branch on a potato shoot Mr. Ernest Morel, of Chiswick, has produced a plant which grows tomatoes above the ground and potatoes under it.

OF every 1,000 inhabitants of the globe, 558 live in Asia, 242 in Europe, 111 in Africa, 32 in America, 5 in Oceania and the Polar regions, and only 2 in Australia.

THE Orange, in the widest sense, (*Citrus aurantium*, Lin), is a native of Southern Asia. The tree lives to a great age, there being orange trees as old as 600 years and upwards.

A REUTER'S telegram, of peculiar interest to Hindus, has escaped general notice. The last of the Hindu Kings in Java has just been put to the sword by the Dutch, without a word of protest from the civilised world! The aged King with all his Princes and followers died sword in hand!

THERE are now in England 35 vegetarian societies, 60 vegetarian restaurants and boarding-houses, 1 hospital and 2 sanatoria.

AMONG the non-flesh eaters the following are largely quoted. Pythagoras, Plato, Plutarch, Milton, Isaac Newton, Wesley, Swedenberg, Shelley and Edison.

TO IMPROVE the fate of 20,000 poor blind persons of both sexes in Roumania, the Queen, "Carmen Sylva" has decided to establish a colony for the blind, where the afflicted ones may live together, with their families, and learn a trade. Those with literary tastes will be able to gratify them by means of a newly-introduced kind of typewriter for the blind.

AN experiment was made the other day on the Maidan at Calcutta with a new fire extinguisher patented by an Englishman. A stack made of hay, wood, and combustibles was set fire to. In a short time the flames leaped up and enveloped the heap. Then the patentee brought his device into play. A powdery substance was thrown on the flames and in less than a minute's time the fire was brought under control, if not altogether put out.

IN the August *Deutsche Rundschau*, Johannes Hoops has a most interesting article on Oriental Influences in English Literature—the Bible (especially the Old Testament), the Alexander Legend, Apollonius of Tyre, the Crusades, the Seven Sages, etc., before the twelfth century, and a whole list of Oriental legends and subjects from the thirteenth century onwards, to Fitzgerald's translation of Omar Khayyam, Sir Edwin Arnold's "Light of Asia," etc.—*The Review of Reviews*. Sept.

AT the village of Clovelly, on the North Devon coast, a very large percentage of deaths is due to cancer, and the reason locally given is the habit of intermarriage necessarily brought about in a place so widely severed from the outside world. The state of affairs appears to be even worse at Bucks Mills, a fishing hamlet three miles away, where intermarriage has been carried on to such an extreme, that one surname is almost sufficient to designate the whole of the population of the village.

THE East India Railway Company have, after conducting an exhaustive series of experiments, decided to introduce on a somewhat extensive scale, self-propelled railway vehicles for supplementing existing train services on rural branches, and around certain of their busy traffic centres. Accordingly they have just placed with Messrs. Nasmyth, Wilson, and Co. (Limited), of Patricroft, Manchester, an initial order for five steam motor vehicles, which are to cost about £13,000, and be delivered within six months.

—*The Standard*, London.

OUR readers may take note from the following, which shows how some of the American students maintain themselves and provide funds for their college expenses:—

There are lots of young men who have no well-to-do parents to pay their fees at

the University. Yet if they have made up their minds to get a University training they have it. So they save enough to pay the fees, which are about £60 a year. At night they do odd clerical work. In the vacation months they get jobs with firms as labourers. A young fellow studying medicine earned money in the vacation as a bath chair man at Atlantic city. Another hard-pushed lad went to some big building operations where several hundred men were employed and obtained the right to go all over the place selling iced drinks to the workers. At Haward University students earn tuition fees by waiting on fellow-students. It is common for them to be conductors. One was an undertaker's assistant. One of the most successful students entered Haward with 45 cents.

IN the course of a highly interesting speech at the Bombay Graduate's Association rooms, Mr. B. G. Tilak said that, among numerous wonderful discoveries of the nineteenth century, there was none greater or of far-reaching importance than the discovery of the ancient Chaldean literature, deciphered from a vast collection of bricks in the British museum in London, on which the old Chaldeans wrote everything. These brick-books treated various subjects, e. g. complete codes for the government of an empire; of ships; of weapons, of banking, commerce, the ten commandments, law of Torts, the eternal feuds between the powers of light and darkness, etc. These treasures which lay buried since the fall of Nineveh (about 600 B. C.) were unearthed in 1840.

These relics of the past speak of a civilisation among the Chaldeans, existing at a time to which the writ of history does not run, of monarchs, "whose peoples have converted the waste land between the Tigris and the Euphrates into smiling gardens." These people were afterwards conquered by the Turanians. But the conquerors 'felt, as

it were, their captives' charms. The art of the Chaldeans scored a triumph, as it happened subsequently to the Roman conquerors of Greece. Mr. Tilak pointed out a number of expressions that were common to the Vedas, (especially the texts in the Atharva Veda), the Avesta and the Chaldean literature, which lends support to the inference that the ancient Aryans met the Chaldeans in the valley of the Euphrates sometime about 4000 B. C. From these and some other circumstances, Mr. Tilak showed that the Vedas were more ancient than any Chaldean books and the Aryan civilisation was accordingly more ancient.

IN course of an interview given to the *Empire* reporter, Sister Nivedita made the following pronouncement based on what she believed to be the idea of her Master:—

Every nation, I think, is capable of becoming to the individual what the Catholic Church has been in Europe to the Catholic soul. That national customs, I mean, in countries like India, China and Arabia, those strange Asiatic countries, may be accepted by the individual as a ritual or as a monastic discipline. Now I think that by so observing the social customs of a given people in the external things and in small things as well as great, it is possible to unite ourselves with the consciousness of that people, and in that way an exchange of ideals becomes possible, not an exchange of customs or institutions. I think an exchange of institutions is often mischievous because it is often very destructive based on mere imitation and ostentation. But this change which comes of love and sympathy is an exchange of ideals and if it is successful each people works the new idea out in its own national fashion.

For instance, criticism from the European point of view of the position of the Eastern woman is likely to do great harm and the imitation of the European woman's position by the Eastern woman is likely to be

most baneful: but the acceptance of the highest ideal of European womanhood and its re-interpretation by the Eastern woman along her own lines can never do anything but good. It was my Master's opinion that the time had come for the West to be refreshed by the ideals of the East and the East by those of the West in such matters as education, womanhood and so on.

Ramakrishna Paramahansa's doctrine was that every religion is true. His great saying was that man proceeds from truth to truth, and not from error to truth. This being the doctrine you will see at once that it is possible to admit the orthodoxy of any people, and to explain yours to them through your own orthodoxy. My personal application of the teaching would lie in the acceptance of the nationality of any people.

A VEDANTIST'S FAITH

'*Prabuddha Bharata*' for August, publishes an appreciation of its late Editor, Swami Swarupananda, who died on June 27th last at the early age of thirty-eight. He was a pupil of Swami Vivekananda, and a practical mystic, a believer in work as well as in meditation, recognising labour as a necessary factor in the uplifting of man. He took as his model the creed formulated by Vivekananda:—

'In whom is the Universe, Who is in the Universe,'.....in the long run attain to Absolute Freedom. (See *Prabuddha Bharata*, August, page 2).

As '*Prabuddha Bharata*' says, 'this is a prodigious conception, if one keeps in view from the beginning the threads of a most varied design which is yet intrinsically One.' The Swami caught the fire from his teacher, and went heart and soul into the enterprise of realising his vision; he bought a printing press, established his paper, trained teachers for the spread of Vedanta, and started a Charitable Dispensary for the relief of suffering around him.—*Light*, London, 29th Sept.

THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

THE Sonaimuri centre near Noakhali and the Chowkitala centre near Magrahat are relieving 1500 and 250 sufferers respectively by doling rice weekly at the rate of 1 powa per head per day. Thus the total weekly expenditure at both places have come up to Rs. 300, while the balance left in our hands is very small.

The distress in the meantime has assumed greater proportions and will continue to grow till the harvesting of the next crop in December. It is peremptory therefore that the work be carried on with great vigour for a month more. May we ask our numerous friends and patrons to arise, awake and make it possible for us, who are always at their service, to save the afflicted from the very doors of death, by sending their mites.

RAMAKRISHNA MISSION FAMINE RELIEF FUND

	Rs.	As.	P.
Amount previously acknowledged	2810	15	0
Theodor Springmann Esq., Jr. Hagen, Germany (in continuation of Rs. 115 in October) ...	3	14	0
Prof. S. C. Dey, Barrielly ...	4	0	0
Total ...	2818	13	0

RAMAKRISHNA HOME OF SERVICE, BENARES

REPORT FOR SEPTEMBER 1906

	Rs.	As.	P.
Last month's balance ...	240	5	9
Subscriptions and Donations ...	299	11	9
Total ...	540	1	6
Total Expenditure	116	15	6
Balance in hand	423	2	0

Outdoor patients:—217, Indoor patients:—17.

4 mds. 39 srs. 8 chs. of rice was collected by the workers by door to door begging.

Medicines worth Rs. 27-12-6 were received from Messrs, Nursingprasad Dutt & Sons, Calcutta.

Contributions will be thankfully received and acknowledged by the Secretary, Ramakrishna Home of Service, Ramapura, Benares City, U. I.