

Prabuddha Bharata

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

—Swami Vivekananda

Vol. XI]

JULY 1906

[No. 120

SRI RAMAKRISHNA'S TEACHINGS

LOVE OF GOD—II

Mere possession of wealth does not make a man rich. The sign of a rich man's house is that a light burns in each room. The poor cannot afford the oil therefore they do not arrange for many lights.

This temple of the body should not be kept in darkness; the lamp of knowledge ought to be lighted in it. "Lighting the lamp of knowledge in your room, see the face of the Mother Divine." Every one can attain to knowledge. Individualised self and the higher Self. Every individual is connected with the higher Self. There is gas connection in every house. Gas can be had of the Gas Company. Apply to them, they will arrange for the supply. Then there will be gas-light in your room (laughter).

Some are awake. They have certain marks. They do not like to hear anything but what relates to God. They do not like to speak anything but what relates to God. Just as there are the seven seas, the Ganges, the Yamuna, and other rivers—all containing water but the *Chatak* cries for the rain water. Though its throat be parched with thirst, it will not drink any other water.

Q. Which is better, devotion with knowledge or loving devotion?

A. Loving devotion does not come without great love to God and a feeling of personal possession such as 'God is mine.' Three friends were going through a forest. They saw a tiger. One of them said, 'Brothers, our fates are sealed.' Another said, 'Why, why should we die? Come let us pray

to God for protection.' While the third said, 'No, why should we trouble God. Come let us climb on this tree.'

The man who said 'Our fates are sealed,' did not realize that there was an almighty protector, God. The man who said, 'Come let us pray to God for protection,' was wise. He knew that God was the agent in all actions of creation, existence and destruction. And the man who said, 'Why should we trouble God, let us climb on this tree' had love developed within him. It seems the very nature of a lover to consider himself more powerful than the object of his love. He is always anxious lest the latter should have trouble. His one desire is that his object of love may not even be pricked by a thorn.

A newly married young woman remains deeply absorbed in the performance of domestic duties, so long as a child is not born to her. But as soon as she has a son she begins to neglect the performance of household details and does not find much pleasure in them. Instead, she fondles the new born baby all the livelong day and kisses it with intense joy. Thus man in his state of ignorance is ever busy in the performance of all sorts of works, but as soon as the love of God begins to blossom in his heart, he finds no pleasure in other things. On the other hand his happiness consists now only in serving God and doing His will. His heart turns away from other pursuits and he cannot withdraw himself from the ecstasy of that Holy communion.

OCCASIONAL NOTES

THE world of experience is a dual world and a world of correlatives. Subject and object, pleasure and pain, motion and rest, to name a few only of the dual throng, cannot, a single one of them, be cut asunder from its mate (opposite) by even the keenest of intellects. A pair of opposites rise or fall together, they know no separation.

The state of non-dualism therefore admits of no expression in thought or word. Even if such a state were possible beyond the relative world, it has to be expressed in the region of the mind in terms of relation or duality.

Such being the case, all that one can do is to try to express it in the least dual manner. This seems to have been done as nearly as possible by Shankara, according to whom the really Real is the one infinite and absolute Self, while its correlative the Non-self can neither be put down as real nor unreal.

Since by the very law of thought the Self must have a correlated Non-self, the Non-self is real so far as the phenomenal world extends. But as it becomes unreal farther on, i. e., in the real, noumenal world, the non-duality of the Self remains intact. Thus in the state of the highest knowledge alone the non-duality of the Self holds good, *not in any other*—a position always held consistently by Shankara's school.

The Non-self is the opposite of the Self. The Self is pure knowledge, the Non-self is profound mystery. The whole universe is enveloped in this mystery, veil within veil. Lift one veil, there is another. The series seems to be unending. But there is one hope-

ful feature about it. The veil that is lifted, the area of ignorance which is lighted up by knowledge; melts like a dream leaving no wreck behind.

The concomitant of the progress of knowledge has been the annihilation of wrong notions. It is a trite saying that a thing is only our idea of a thing: a notion. We can never know what things are in themselves, we know notions only. As knowledge proceeds one set of notions replaces another. The old notions proven false lose all reality.

Consider the phenomenon of thunder and lightning, i. e., the notions regarding it. Time was when it meant an angry God striking his ungrateful children with his terrible weapon. What reality have those notions now to one conversant with electricity? The same as a mirage has after it is found out.

Consider again the notion imperviousness of solids. Before the discovery of the X rays, a block of wood or rock was regarded as impenetrable by light. Now that objects locked up in boxes of the above materials have been photographed, the notion has been dispelled. It existed in the state of ignorance, but ceased to be as knowledge came.

Is not this mystery or ignorance the general condition of things? Is not every fact and state in nature steeped in it? Is it not the very atmosphere of existence?

Then again do we not find our ignorance about a state or a thing, a wrong notion, completely dispelled at the dawn of a comparatively right knowledge, so that we are

compelled to regard our wrong notions as real only so far as they had an existence in our own minds, and unreal, because they vanished into nothing at the approach of knowledge?

Then why is this quarrel about a name? Why is this fighting shy of *Mâyâ*? *Mâyāvādins* do not claim anything more for it than what is stated above. *Mâyâ* is a mere statement of fact as we have tried to indicate. It is neither a delusion, nor a snare.

We are aware that an altogether perverted doctrine of *Mâyâ* exists among a section of our countrymen. Any one who cares to study Shankara can find out for oneself that that doctrine is unwarranted and unwarrantable. Let the spurious imitation be condemned, but not the genuine article.

For instance, the charge is often levelled at the *Mâyâ* doctrine that it teaches that everything we see or do is unreal or imaginary, therefore to do anything is futile or useless. To any one who has followed us so far it would appear that nothing could be further from the truth. The *Mâyâ* doctrine signifies that the ignorance which is the general condition of existence has to be dispelled by knowledge. That the process of knowledge knows no stop in the phenomenal world. Veil within Veil has to be pierced, area after area of ignorance has to be converted into knowledge, till the march forward crossing the spheres of the senses and the mind touches the region of the non-dual. **ज्ञानान्मुक्तिः** "Salvation by knowledge" is the motto of *Mâyāvāda*. All beings from the crawling worm to the highest Deva, in all their actions, are struggling consciously or unconsciously for happiness, their real nature, is one of its corollaries. The whole process of evolution has as its motive power, the unconscious striving of every state of existence in the

universe to gain its highest development, its full stature, the Self-hood. No being, however mean or dull, can help moving on till it has gained its infinite expansion, its greatest growth, its own true being.

In the absence of injunctions to the contrary, it would seem that in the very nature of things, a scheme of human salvation by knowledge or more properly, by the knowledge of the Real, demanded the cultivation of knowledge in all its departments, and consequently stood for a system of social and national adjustment in which all things worked towards one object, namely the gain of knowledge.

That this was the view of the *Mâyāvādins* is clear from their teachings. Consider their well-known injunction, that a knowledge of the Veda (which contained all the knowledge then available) was necessary to qualify one for the highest knowledge. There is also evidence to show that they realised that the advancement of knowledge was of the supremest consideration, and that according to their lights, they worked for this end to the best of their powers.

To sum up. The doctrine of *Mâyâ* stands for the advancement of knowledge as no other doctrine can, simply because according to it freedom can come through knowledge alone. That, therefore, is a consistent notion of *Mâyāvādins*, which so adjusts its forces, that they all serve the one grand purpose of pushing the limits of knowledge ever farther and farther; which realises that as drops go to form the ocean, knowledge of little things leads up to the highest knowledge: that the fortress of ignorance has to be attacked by all manner of means, therefore no branch of knowledge can be neglected: that the knowledge of the dual, the relative and the phenomenal pushed to the extreme leads to the knowledge of the non-dual, the absolute and

the noumenal and therefore encourages study and research in all directions; and lastly which so organises itself in regard to its internal as well as external factors, that it can without disturbance or molestation carry on from day to day its search for knowledge so that it can gain for itself as well as for all mankind the highest blessing it calls FREEDOM.

Further it teaches the Oneness of the Self of all beings. The solidarity of man is another of its corollaries. It alone explains why we should love our neighbours as ourselves; because they are our Self. Again this doctrine alone is the strongest support of ethics, since according to it by hurting others we only hurt ourselves.

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THE MASTER AS I SAW HIM

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

IV.

THE MASTER AS I SAW HIM.

“**H**E knew nothing of Vedanta, nothing of theories! He was contented to live that great life, and to leave it to others to explain.” So said the Swami Vivekananda once, referring to his Master, Ramakrishna Paramahansa. And, as an expression of the idea that there may in a great life be elements which he who lives it may not himself understand, the words have often come back to me, in reference to his own career.

In the West, the Swami had revealed himself to us as a religious teacher only. Even now it needs but a moment's thought and again one sees him in the old lecture-room, on the seat slightly raised above his class, and so enthroned, in Buddha-like calm, once more in a modern world is heard through his lips, the voice of the far past. But renunciation, the thirst after freedom, the breaking of bondage, the fire of purity, the joy of the witness, the mergence of the personal in the impersonal, these and these alone had been the themes of that discourse. It is true that in a flash or two one had seen a great patriot. Yet the secret signal is sufficient where destiny calls, and moments that to one form the turning-point of a life, may pass before the eyes of a hundred spectators, unperceived. It was as the apostle of Hinduism, not as a worker for India, that we saw the Swami in the West. “Oh how calm,” he exclaimed, “would be the work of one who really understood

the divinity of man! For such, there is nothing to do, save to open men's eyes. All the rest does itself.” And out of some such fathomless peace had come all that we had seen and heard of him.

From the moment of my landing in India, however, I found something quite unexpected underlying this. It was not Ramakrishna Paramahansa, nor even the ideas which were connected with him, that formed so strange a revelation here. It was the personality of my Master himself, in all the fruitless torture and struggle of a lion caught in a net. For, from the day when he met me at the ship's side, till that last serene moment, when, at the hour of cowdust, he passed out of the village of this world, leaving the body behind him, like a folded garment, I was always conscious of this element inwoven with the other, in his life.

But what was the struggle? Wherein lay the frequent sense of being baffled and thwarted? Was it a growing consciousness of bodily weakness, conflicting with the growing clearness of a great purpose? Amongst the echoes that had reached his English friends of his triumphal reception in India, this had been the note carried by a man-friend to my own ear. Banished to the Himalayas with shattered health, at the very moment when his power had reached its height, he had written a letter to his friend which was a cry of despair. And some of us became eager to take any step that might make it possible to induce him to return to the West, and leave his Indian under-

takings on other shoulders. In making such arrangements, how little must we have realised of the nature of those undertakings, or of the difficulty and complexity of the education that they demanded!

But to what was the struggle actually due? Was it the terrible effort of translating what he had called the 'super-conscious' into the common life? Undoubtedly he had been born to a task which was in this respect of heroic difficulty. Nothing in this world is so terrible as to have to abandon the safe paths of accepted ideals, in order to work out some new realisation, by methods apparently in conflict with the old. Once in his boyhood, Sri Ramakrishna had asked "Noren," as he was then called, what was his highest ambition in life, and he had promptly answered, 'to remain always in *Samadhi*.' His Master, it is said, received this with a smile. "I thought *you* had been born for something greater, my boy!" was all his reply. We may take it, I think, that the moment marked an epoch in the disciple's career. Certainly in years to come, in those last five and a half years, particularly, which were his crowning gift to his own people, he stood for work without attachment, or work for impersonal ends, as one of the highest expressions of the religious life. And for the first time in the history of India an order of monks found themselves banded together, with their faces set primarily towards the evolution of new forms of civic duty. In Europe, where the attainment of the direct religious sense is so much rarer, and so much less understood than in the East, such labour ranks as devotional in the common acceptance. But in India, the head and front of the demand made on a monastic order is that it produce saints. And the value of the monk who, instead of devoting himself to maintaining the great tradition of the super-conscious life, turns back to help society upwards, has not in the past been clearly understood.

In the Swami's scheme of things, however, it would almost seem as if such tasks were to take that place in the spiritual education which had previously been occupied by systems of devotion. To the *Adwaitin*, or strict believer in the Indian philosophy of Vedanta, the goal lies in the attainment of that mood in which all is One and there is no second. To one who has reached this, worship becomes impossible, for there is none to worship.

none to be worshipper; and, all acts being equally the expression of the Immanent Unity, none can be distinguished as in any special sense constituting adoration. Worship, worshipper, and worshipped are one. Yet it is admitted, even by the *Adwaitin*, that systems of praise and prayer have the power to "purify the heart" of him who uses them. For clearly, the thought of self is more quickly restrained in relation to that of God, than to any other. Worship is thus regarded as the school, or preparation, for higher stages of spiritual development. But the self-same sequence would seem to have held good in the eyes of the Swami, with regard to work, or the service of man. The "purifying of the heart" connoted the burning out of selfishness. Worship is the very antithesis of use. But service, or giving, is also its antithesis. Thus he hallowed the act of aid, and hallowed, too, the name of man. Till I know of one disciple, who, in the early days of the Order, was so filled with the impulse of this reverence that he sucked the sores of the lepers to bring them ease. The nursing of the sick and the feeding of the poor, had indeed from the first been natural activities of the Children of Ramakrishna. But when the Swami Vivekananda returned from the West these things took on a larger aspect. They were considered from a national point of view. Men would be sent out from the Monastery to give relief in famine-stricken areas, to direct the sanitation of a town, or to nurse the sick and dying at a pilgrim centre. One man started an orphanage and industrial school at Murshidabad. Another established a teaching nucleus in the South. These were, said the Swami, the 'sappers and miners' of the army of religion. His schemes however went much further. He was consumed with a desire for the education of Indian women, and for the scientific and technical education of the country. How the impersonal motive multiplies the power to suffer, only those who have seen can judge. Was his life indeed a failure, as he was sometimes tempted to feel it, since there never came to his hands that "twenty million pounds" with which, as he used to say, he could have set India on her feet? Or were there higher laws at work, that would eventually make a far greater success than any that could have been gathered within a single lifetime?

His view was penetrative as well as comprehensive.

He had analyzed the elements of the development to be brought about. India must learn a new ideal of obedience. The Math was placed, therefore, on a basis of organization which was contrary to all the current ideas of religious freedom. A thousand new articles of use must be assimilated. Therefore, though his own habits were of the simplest, two or three rooms were provided with furniture. Digging, gardening, rowing, gymnastic exercises, the keeping of animals, all these were by degrees made a part of the life of the young *Brahmacharins* and himself. And he would throw a world of enthusiasm into a long course of experiments on such problems as the sinking of a well or the making of brown bread. On the last Charrok Puja day of his life a gymnastic society came to the Math for sports and prizes and he spoke of his desire that the Hindu Lent should be celebrated henceforth by special courses of athletic exercises. The energy which had hitherto gone into the mortification of the body, might rightly, in his opinion, under modern conditions, be directed to the training of the muscles.

To a Western mind, it might well seem that nothing in the Swami's life had been more admirable than this. Long ago, he had defined the mission of the Order of Ramakrishna as that of realizing and exchanging the highest ideals of the East and of the West. And assuredly he here proved his own power to engage in such an undertaking as much by his gift of learning as by that of teaching. But it was inevitable that he himself should from time to time go through the anguish of revolt. The Hindu ideal of the religious life, as a reflection on earth of that of the Great God in the Divine Empyrean,—the Unmoving, the Untouched, "pure, free, ever the Witness,"—is so clear and so established that only at a great cost to himself could a man carry it into a fresh channel. Has any one realized the pain endured by the sculptor of a new ideal? The very sensitiveness and delicacy of perception that are necessary to his task, that very moral exaltation which is as the chisel in his hand, are turned on himself in passive moments, to become doubt and terror of responsibility. What a heaven of ease seems then, to such a worker, even the hardest and sternest of those lives that are understood and authenticated by the imitative moral sense of the

crowd! I have noticed in most experiences this consciousness of being woven out of two threads, one that is chosen and another endured. But in this case the common duality took the form of a play upon two different ideals, of which either was highest in its own world, and yet each, to those who believed in its fellow, almost as a crime.

Occasionally, to one who was much with him, a word, let fall unconsciously, would betray the inner conflict. He was riding once with the Rajah of Khetri, when he noticed that his arm was bleeding profusely and found that the wound had been caused by a thorny branch which he had held aside for himself to pass. When the Swami expostulated, the Rajput laughed the matter off, "Are we not always the Defenders of the Faith, Swamiji?" he said. "And then," said the Swami, telling the story, "I was just going to tell him that they should not show such honour to the *Samyasin*, when suddenly I thought that perhaps they were right after all. Who knows? May be I too am caught in the glare of this flashlight of your modern civilization, which is only for a moment." "—I have become entangled," he said simply, to one who protested that to his mind the wandering *Sadhu* of earlier years, who had scattered his knowledge and changed his name as he went, had been greater than the Abbot of Belur, burdened with much work and many cares,—"I have become entangled." And I remember the story told by an American woman, who said she could not bear to remember his face at that moment when her husband explained to this strange guest that he must make his way from their home to Chicago with money which would be paid gladly to hear him speak of religion. "It was," she said, "as if something had just broken within him, that could never again be made whole." One day he was talking in the West of Meera Bae, that saint who once upon a time was Queen of Chitore, and of the freedom her husband offered her, if only she would remain within the royal seclusion. But she could not be bound. "But why should she not?" some one asked, in astonishment. "Why should she?" he retorted. "Was she living down here *in this mire*?" And suddenly the listener caught his thought, of the whole nexus of the personal life, with its inter-relations and reaction upon reactions, as intolerable bondage and living anguish.

And so, side by side with that sunlit-serenity and child-like peace which enwrapped the Swami as a religious teacher, I found in his own country another point of view from which he was very, very human. And here, though the results of his efforts may have been choicer, or more enduring, than those of most of us, yet they were wrought at a self-same cost of toiling on in darkness and uncertainty, and only now and then emerging into light. Often dogged by the sense of failure, often overtaken by a loathing of the limitations imposed alike by the instrument and the material, he dared less and less, as years went on, to make determinate plans, or to dogmatize about the unknown. "After all, what do we know?"

he said once, "Mother uses it all. But we are only fumbling about."

This has not perhaps been an element in the lives of the great teachers on which their narrators have cared to dwell much. Yet one catches a hint of it in the case of Sri Ramakrishna when we are told how he turned on God with the reproach, "Oh Mother! what is this you have brought me to? All my heart is centred in these lads!" And in the eleventh chapter of the Dhammapada one can see still, though twenty-four centuries have passed since then, the wave-marks of similar storms on the shores of the consciousness of Another Teacher.

THE RELIGIOUS INSTINCT

IN every nation, in myriads of aeons, under every sky, so far as we can trace from the beginning, men have paid homage to a god or gods in some form or other, and this instinct has been passed on through innumerable generations, swaying the feelings of mankind, and especially of individuals. But it is uncertain when religious conceptions were first framed. The Rig-veda is considered to be the oldest literary document in existence, and contains the original conception of God. At that period,* 4,500 years B. C., the social condition was one of comparative civilisation. At the time of its production, the worship represented in the greater number of hymns, is that of natural objects—Indra, the cloudless firmament; the Maruts, the winds; Ushas, the dawn; Vishnu, Surya, Agni, and a host of lesser deities. These gods do not appear at first to have had any distinct ethical qualities ascribed to them: only feelings and passions similar to those which man himself experienced.

The most distinguishing attribute was power. Religion meant simply, ceremonial, sacrifice, conciliation, and invocations for

assistance in the every-day affairs of life: and the worshipper of one god did not necessarily impugn the authority of another.

The origin of polytheism is obvious. The powers of nature by which man is environed, to which he is subject, and which are not understood by him, are many; hence, it is natural for him to imagine numerous superior beings which control them. The instinct of human nature when left uncultivated, is slow and feeble, and adoration cannot soar above the state of the adorer.

Therefore it would seize upon such objects as presented themselves, of wonder, awe, or admiration to which to attach itself.

On the other hand, the correspondences which a keener observer perceives among the forces of nature, when thought and reflected upon, would develop into the higher form of monotheism, and in the changes which have been made from one system to another, this has proved the general rule. The uniform testimony of history proves the religious instinct of mankind to develop itself in many directions, and farther examination shows that while one nation sought its gods in the powers of nature, others developed animal, ghost, fetish, ancestor, and hero-worship, followed

* Professor Jacobi of Bonn, Bal Gangâdhar Tilak.

later on by symbolism, oracles, secret doctrines or mysteries. Animal sacrifice, and the belief in immortality were more or less common at all times.

There were some who thought of cultivating elevated and devout feeling by the aid of the fine arts. No doubt beauty has an element of infinity which we catch through the medium of form, colour, rhythm, or harmony, but it is nebulous and vague, and though religion may spring from art, it finally emancipates itself from it. The would-be worshipper who dwells much on fine buildings, music, and such-like, as helps to devotion is liable to become so absorbed in mere sense beauty as never to rise into devotion. Poetry at its highest and best is an harmonious blending of heaven and earth, leading the human spirit into finer spheres, where the springs of inward purity and noble ideas are reinforced. Under the inspiration of the poet, the idea of the beautiful is spiritualised, common things are sanctified, and old truths receive new impressiveness from his expression and interpretation of them.

It would appear that the forms of religion were limited rather by what appealed to man, than what was suitable to God. So we see all over the world men speculating as to the Invisible One, and it is not strange that different nations, differently born, reared, and surrounded, leading various kinds of lives, should have widely different notions of Him.

Ages rolled on before the old gods were out-grown and superseded by spiritual ideas and ethical influences. In the slow march of the centuries, the idea regarding religion as purely a matter of revelation crept in, and the religious impulse was marked by ever-varying superstitions. There can be no freedom when crass superstition reigns, because this tyrant mercilessly dictates, and tends to cruel and horrible rites, which destroy the essence of devotion.

The assumption that there can be only one true religion, rests on the belief of the unity

of God. If there is but one God, He must stand in the same relation towards all nations of men, and all existence. An inspired book is only to us what we see it to mean: for no words can convey exactly similar ideas to all classes of minds, and so cannot carry the same message to everyone. Has the fecundity of thought been exhausted? Can the world become bankrupt of spiritual experience? We answer, "No, it is always one and the same God that gives the light in every age." An appeal to the scriptures may be a valuable assistance to the attainment of wisdom, but they must not be blindly received: for, in that case, no room remains for investigation, conviction, or knowledge. We recall the famous words of the Mohammedan Omar, who said concerning the noted Alexandrian library. "If these writings agree with the Koran, they are useless and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." So he burned the thousands of volumes. Religious liberty is opposed to the imposition of any arbitrary restrictions upon forms of worship, or the propagation of religious opinions, or to the exacting of any binding formula of worship or belief.

The man who has a delicate sensibility for the beautiful in Nature, and who hearkens to her soul-impressive voice, oft-times vibrates to the touch of the Divinity. For he is overwhelmed by the immensity of the universe, of his own inferiority and littleness, and unites a yearning after fuller knowledge with a reverential self-prostration, in the presence of that inscrutable Power out of which we and all these multiform phenomena emanated, and which leads him to ponder on the correspondence of God, man, and the universe. He feels that God is both Principle and Person. As the underlying cause of all things, He is Principle, impersonal. As expressed in each individual He becomes personal to that one.

We find that one of the profoundest influences

of humanity is religious inspiration : a divine afflatus controlling the soul. It is essentially intermittent, but hallowed whispers and foregleams come to the man who is spiritually adjusted. The resulting echo will be determined, not altogether by the illuminating potency, but by the capacity for expression of the instrument that is striving to attune itself to the Infinite. In all times there has been a class of men, whom we term *rishis*, sages, seers, saints, and prophets. They felt that they were one with the unseen about them, and that they adumbrated wisdom and truths higher than they were familiar with in their normal condition. The seer has eyes within the soul far more penetrating than those which pierce earthly things, and he senses realities for which he has no name, and seeks God in the temple of the soul.

It seems that man in the lowest stage of his spiritual development, identifies himself with the gross body ; in the following stage, with the vital powers ; next, with the seat of

sensations ; subsequently, with the intellect, and ultimately, with the unchangeable Essence, God Himself. We see that this inherent consciousness is an attitude of the soul ; an effort of the mind, heart, and spirit of the race to get into right relations with the Omniscient. Henceforth, the problem of religion is to unfold the spiritual side of man more and more. The principle of Truth means growth, going from Ideal to Ideal : being energized by the Divine life, and living in accord with It : the life of Love, Consecration, Service. Blessed are they who find the entrance into the Presence chamber of the Infinite, the Holy of Holies, and participate in the beatitude of the One absolute.

* * * * *

“Speak to Him thou for He hears ; spirit with Spirit can meet,
Closer is He than breathing, and nearer than hands and feet.”

ADVAITIN.

SELECTION FROM SANSKRIT

THE FOURFOLD MEANS

[For this month's selection we take the following from the Vivekachudamani of Sri Sankaracharya.]

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिद्धयति ॥

आदौ नित्यानित्यवस्तुविवेकः परिगणयते ।
इहामुत्र फलभोगविरागस्तदनन्तरम् ।
शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥

ब्रह्म सत्यं जगन्मिथ्येत्येवं रूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ॥

TRANSLATION

Here fourfold accomplishments (for attaining salvation) are mentioned by the wise ; which when present, devotion to Brahman (comes), which when absent, there is no success.

Discrimination of what is eternal and what is non-eternal, is mentioned first. Then comes dispassion for the enjoyment of the fruit of one's actions both here and hereafter ; the acquirement of the sixfold qualities of shama etc., and desire for freedom.

Such firm conviction as Brahman is real and the universe is unreal has been called discrimination between the eternal and the non-eternal.

The desire for renunciation of the enjoyment of the impermanent objects by the senses, from the physical body to the (manifested) Brahman, is called *Vairagya* (dispassion).

विरज्य विषयवाताहोषदृष्ट्या मुहुर्मुहुः ।
स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेपरामिन्द्रियाणां स दमः परिकीर्तितः ॥

वाहानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।
चिन्ताविजापरहितं सा तितिक्षा निगद्यते ॥

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् ।
सा श्रद्धा कथिता सद्भिर्यथा वस्तूपलभ्यते ॥

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।
तत्समाधानमित्युक्तं न तु चित्तस्य चालनम् ॥

अहंकारादिदेहान्तान्वन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥

The constant stay in one's own ideal after being disgusted with the sense objects by the repeated observation of their defects is what is called *Shama* (tranquility of mind.)

The act of keeping the organs of action and perception in their respective centres after having withdrawn them from their objects is called *Dama* (self-restraint.)

When the mental tendencies have not for their support the outward objects it is called the good *Uparati*.

Forbearance of all pains without any attempt to remedy them, devoid of any anxiety and sorrow, is called *Titikshá*.

The firm faith in the infallibility of the scriptures and the teachings of the *Guru* (spiritual preceptor) is called by the good as *shraddhá* by which the reality is attained.

Constant fixing of buddhi on the pure and unstained Brahman is called *Samadhána* (concentration) and not its shaking.

Desire to be free from the bondages of which Egoism is the beginning and the body the end, and which are the fictions of ignorance, by the knowledge of the true nature of one's own self is called *Mumukshutá*.

MORAL SAYINGS

I. Virtue

1. The arrows of calumny fall harmlessly at the feet of virtue.

2. Virtue embalms the memory of the good.

3. The roughness found on our entrance into the paths of virtue and learning grow smoother as we advance.

4. If we forsake the ways of virtue we cannot allege any color of ignorance or want of instruction.

5. Virtue is placed between two extremes which are equally blamable.

6. To practise virtue is the sure way to love it.

7. Let not the sternness of virtue affright us; she will soon become amiable.

8. Peace and honor are the sheaves of virtue's harvest.

9. The path of virtue is the path of peace.

10. To do unto all men, as we would that they in similar circumstances should do unto us, constitutes the great principle of virtue.

11. Virtue joined to knowledge and wealth confers great influence and respectability. But knowledge with wealth united has a very limited influence and is often despised, if virtue is wanting.

12. Virtue confers supreme dignity on man and should be his chief desire.

13. If virtue suffers some pains, she is amply recompensed by the pleasures which attend her.

14. Nothing is better worth the time and attention of young persons than the acquisition of knowledge and virtue.

15. When we have had a true taste of the pleasures of virtue we can have no relish for those of vice.

16. If virtue reward us not so soon as we desire the payment will be made with interest.

17. Be not discouraged, be the ascent to the temple of virtue ever so steep and craggy.

18. Genuine virtue supposes our benevolence to be strengthened and confirmed by principle.

19. How much are real virtue and merit exposed to suffer the hardships of stormy life.

20. When we see bad men honored and prosperous in this world, it is some discouragement to virtue.

21. One of the first and the most common extremes in moral conduct is that of placing all virtue either in justice on the one hand or ingenerosity on the other.

22. The friend of order has made half his way to virtue.

23. The man of virtue and honor will be trusted, relied upon and esteemed.

24. The path of piety and virtue pursued with a firm and constant spirit will assuredly lead to happiness.

25. We may rest assured that by the steady pursuit of virtue we shall obtain and enjoy it.

26. Virtue abandoned and conscience reproaching us, we become terrified with imaginary evils.

27. Piety and virtue are particularly graceful and becoming in youth.

28. Though bad men attempt to turn virtue into ridicule, they honor it at the bottom of their hearts.

29. The charms and comforts of virtue are inexpressible and can only be justly conceived

by those who possess her. The consciousness of Divine approbation and support, the steady hope of future happiness, communicate peace and happiness to which all the delights of the world bear no resemblance.

30. If we knew how much the pleasures of this life deceive and betray their unhappy votaries and reflected on the disappointments in pursuit, the dissatisfaction in enjoyment or the uncertainty of possession which everywhere attend them, we should cease to be enamoured with these brittle and transient joys and should wisely fix our hearts on those virtuous attainments which the world can neither give nor take away.

31. One of the noblest of virtues is to love our enemies.

32. Feeding the hungry, clothing the naked, and comforting the afflicted yield more pleasure than we receive from those actions which concern only ourselves. Benevolence may in this view be termed the most refined self-love.

33. Though virtue borrows no assistance from the advantages of fortune, yet it may often be accompanied by them.

34. True virtue must form one complete and entire system. All its parts are connected; piety with morality, charity with justice, benevolence with temperance and fortitude.

35. The resources of virtue remain entire when the day of trouble comes. They remain with us in sickness as in health, in poverty as in the midst of riches, in our dark and solitary hours, no less than when surrounded with friends and cheerful society. The mind of a good man is a kingdom to him and he can always enjoy it.

36. Let us consider that youth is not of long duration and that in maturer age when the enchantments of fancy shall cease and phantoms dance no more about us, we shall have no other comforts but the approbation

of our own hearts, the esteem of wise men and the means of doing good. Let us live as men who are sometime to grow old and to whom it will be the most dreadful of all the evils, to count their past years only by follies and to be reminded of their former luxuriance of health, only by the maladies which riot has produced.

37. The good (i.e. virtuous) men of the world are of no nation and no creed; they are the world's possession.

38. Strip *virtue* of the awful authority she derives from the general reverence of mankind and you rob her of her majesty.

2. Conduct

1. The comeliness of youth is modesty and frankness; of age condescension and dignity.

2. Convey to others no intelligence which you should be ashamed to avow.

3. Recompense to no man evil for evil.

4. A witty and humorous vein has often produced enemies.

5. To be of a pure and humble mind, to exercise benevolence towards others, to cultivate piety towards God are the sure means of becoming peaceful and happy.

6. The fear of shame and the desire of approbation prevent many bad actions.

7. Neither precept nor discipline is so forcible as example.

8. To do good to them that hate us and on no occasion to seek revenge are the duties of a virtuous man.

9. We should be careful not to follow the example of persons who censure the opinions, manners and customs of others merely because they are foreign to them.

10. It is an inflexible regard to principle which has ever marked the characters of those who have eminently distinguished themselves in public life; who have patronised the cause of justice against powerful oppressors; who in

critical times have supported the failing rights and liberties of men; and who have reflected honor on their nation and country.

11. Benefits should be long and gratefully remembered.

12. We should stand or fall by our character.

13. True gentleness is native feeling heightened and improved by principle.

14. Be not overcome by the injuries you meet with so as to pursue revenge; by the disasters of life, so as to sink into despair; by the evil examples of the world so as to follow them into sin; overcome injuries by forgiveness, disasters by fortitude, evil examples by fairness of principle.

15. To be humble and modest in opinion, to be vigilant and attentive in conduct, to distrust fair appearances and to restrain rash desires are instructions which the darkness of our present state should strongly inculcate.

16. How many rules and maxims of life might be spared could we fix a principle of virtue within and inscribe the living sentiment of the love of God in the affections! He who loves righteousness is master of all the distinctions in morality.

17. Disputing should always remind us that the only end of it is truth.

18. Moral character is a force in the individual which spurns everything that is injurious to the growth and development of the inner man and draws from his environments everything that contributes to such growth and development. It is the living principle in man which safely guides him through stumbling-blocks and pitfalls and helps him to reach the goal with as little trouble and difficulty as possible.

19. A man is either good or bad; but the woman is the sphinx.

20. Symbolise by action as far as possible every thought you have.

A TRUE GHOST STORY*

[Master Krishna Chandra, son of Babu Jugal Kishore Khanna, of Messrs Vidyant & Co., of Lucknow, had fallen ill at Allahabad in April last of sunstroke, from which he recovered under circumstances which have caused not a little curiosity in private circles. We give an account of the boy's illness in Babu Jugal Kishore's own word. He chronicled the events in a letter to one of his relations. Code words have been omitted which the spirit at a subsequent visit to the boy asked him to omit in giving the story to the Press.—Ed., *Advocate*.]

On Saturday the 28th April 1906 I received a telegram from Babu Madan Mohan late at night simply telling me that my presence was required at Allahabad on Sunday morning. This telegram greatly upset me and I could not sleep the whole night. On Sunday I left this by mail and arrived at Allahabad at 10 a. m., to find Krishna seriously ill. While returning from Chowk after making some purchases for a marriage party he had a sunstroke which brought about very high fever and next day he became delirious. Fortunately Dr. Ohdedar was in Allahabad, so he, with other doctors have been attending him because the case was very serious and his life was in great danger. When I reached Allahabad he was out of danger and had very slight fever. He used to become so violent at times that five of us, could hardly manage him. On Monday the entire phase of the fits suddenly changed and it was obvious from very early morning that some spirit had got possession of him. On previous days when he used to get fits one *lota* of ice-cold water used to bring him to his senses, but on Monday we tried to cool his head with *Gharas* after *Gharas* of ice-cold water but to no effect. The more we threw water over him and bathed his head and face, the more violent he became. On previous days he had been talking all nonsense but on Monday his talk was very sensible. *First fit* at 6 a. m. Mother

alone was with him: Krishna opened his eyes, looked towards her and laughed. Mother told him that she was much worried owing to his sickness. Krishna then told her to put Rs. 5 at different places in the compound of the Bungalow (pointing the places out). She did so, but did not tell us about it till late the same evening. *Second fit* at 10 a. m. This was a violent fit in which Krishna was talking in English which was very idiomatic and high-flown. *Third fit* he had at about 2 in the afternoon. This was very violent and lasted about three hours. In this fit he was talking like a military man. It seemed he was leading an army against an enemy. He led the army in the field, made the proper disposition and saw that the fort he was trying to capture fall. Then he reached the King, made him sign a document and telegraphed the result home. There ended his 3rd fit. *Fourth fit* at 5 p. m. It also lasted two hours. In this fit he conquered three battles. At about 7 p. m. he had a *fifth fit*. The attendants were now convinced that Krishna was possessed by a spirit. An expert in spirits was sent for who thought himself unequal to the task. During the sixth fit Dr. Ohdedar commenced talking with Krishna and here is the dialogue which I give in my words.

Dr.—Who are you?

K.—I am a man.

Dr.—Where do you live?

K.—I live here.

Dr.—What do you mean by here?

K.—In this Bungalow.

Dr.—What room do you occupy?

K.—I don't live in any of the rooms. I live on the front tree.

Dr.—What is your name?

K.—I won't tell my name.

Dr.—Captain, or Commander whatever name you bear, there must be something very dark in your career that you are ashamed to tell your name when so many ask it and who are prepared to pay their respects due to your position and to your person.

* We take the following from the Lucknow *Advocate*. We also have independent reasons to believe in the accuracy of the story.

K. I have very strong reasons for not telling my name.

Dr.—Why have you taken possession of this boy?

K.—Because I love him.

Dr.—This is a peculiar way of showing your love. The boy is so sick that he hardly takes anything since last three days and so weak that he can hardly stand on his legs. Why do you tease him so much?

K.—I don't tease him. I only relate to him my battle adventures.

Dr.—What should we do that you may leave him?

K.—Give me something to eat and I will go away.

Dr.—What do you want to eat?

K.—I want bread, Dairy mutton.

Dr.—Dairy mutton we cannot get so late at night. Will not Bazar mutton do?

K.—No.

Dr.—You seem a very unreasonable man that you want us to do impossibilities.

K.—Very well, Bazar mutton will do.

Dr.—How much do you want?

K.—I want 6 loaves, plenty of mutton, a clump of sugar and some sweets.

Dr.—You want these things to be put under the tree you are living at?

K.—No, I want these to be thrown into the well.

Here Bachan asked.—Which well? There are two wells in the compound.

K.—I don't mean one near servants' quarters, I mean one in the corner near the roadside.

Dr.—Will not the water of the well be spoiled for those who drink water out of that well?

K.—No one can dare drink water out of that well.

Dr.—Very well. Will the things be not spoilt if they are dipped in the water when thrown into the well?

K.—That is no business of yours.

Dr.—Now leave the boy.

K.—All right. Good night.

Dr.—Good night.

The Doctor went away after this, but Durga Pershad and other friends were still there. Bachan went at once to bring the things. When he was going I told him to bring butter also, because bread was hardly tasted without butter. Hardly ten minutes were past when the boy had the 7th fit. I forgot to mention that while under the influence of fits his

eyes were always closed. He never even opened them once.

7th fit. K.—Where is that gentleman who has been talking to me, I want to speak to him again.

Raja Ram being present said "I am here."

K.—You are a nonsense.

In the meantime I came and told him that Dr. Ohdedar had been talking to him but that he was gone.

K.—Where is the boy's father?

I.—I am here.

K.—Are you! What is your name?

I.—My name is Jugal Kishore.

K.—I forgot to tell certain things and I have come again.

I.—Very well go on, tell us now.

K.—I want six loaves, plenty of mutton, a clump of sugar, some salt, but I want butter also.

I.—Without your asking for butter it has been sent for and you will get it with other things.

K.—And I want to place two restrictions on you all for so long as you all live here.

I.—What are these restrictions?

K.—First let nobody go to the well and let nobody piss under the tree.

I.—Very well. But why do you tease the boy?

K.—I do not tease him, I simply tell him my battle adventures. That is all.

I.—If you do not leave him the boy is sure to die. Practically he is starving and is getting weak every moment.

K.—All right. I won't come upon his head, but I won't leave him because I love him so much that I will always remain with him, will keep watch over him, will always be by him in time of difficulty and also change his temperament. He is a bit naughty. Have you noticed it?

I.—Yes at times he appears haughty.

K.—Do you know why it is so?

I.—No.

K.—Because he has been my commander and a very good and spirited commander he was, a little of that spirit is still left in him but I will change it.

I.—Can I rely upon your promise that you will not tease the boy?

K.—Yes, I take the oath of Solomon the great that I will not tease him. Is the boy married?

I.—Yes.

K.—Where is his wife?

I.—At her parent's place.

K.—Had he been single I would have taken him away with me at any sacrifice, but since he is married I will leave him.

I.—Then I have your promise that you won't trouble the boy any more.

K.—Yes, and I have taken the greatest oath that one can take and which we dare not break.

I.—Very well! Then leave him.

K.—But not till I receive those things.

I.—This is very strange. You know those things are coming and you will get them, still you don't believe.

K.—But you will not try to take back those things which you are going to offer to me?

I.—No. I will not attempt. Now leave.

K.—Very well! Good night.

A second or two after this Krishna got up at once and said he was feeling very quiet as if a burden had been removed from his head. He changed his clothes and said he was very hungry. I suggested some light food but he went inside the Bungalow and took a full meal of *Poorees* and *Tarkarees*. A few minutes before the spirit had left him he was so weak that we used to carry him whenever he wanted to go to answer nature's call. But now he was as strong as ever. Yes I forgot to tell you one thing. The spirit during the conversation asked me if I knew why he wanted 6 loaves. He said that he wanted to divide these amongst his friends living in the same compound. This meant that besides him there were five others living in the same compound. Bachan came with the things and he thought best to put these things into a basket and tie a string, so that the basket may be easily lowered into the well without spoiling the things. I took these to the well, Bachan and one more man was with me. I lowered the basket some 8 to 10 feet when I felt somebody snatching the basket. It was so forcibly done that I received a jerk and the basket was gone, leaving a mark of the string in my forefinger.

After this Krishna came out of the Bungalow after taking his food, we were discussing that he should not be allowed to sleep alone that night. Mother said she would sleep with him. A few moments

after Krishna called Bachan and told him that somebody had just whispered in his ears not to let anybody sleep with him for he had something to talk with him. This gave us some anxiety and I, Bachan and Kanahyalal decided to keep awake the whole night. Mother slept in a separate cot but very close to Krishna's, putting her hands over his body. At one o'clock Lala Ram Charan came and told us that he had seen five men pass the portico from the well towards the tree. Four he could not distinguish but the fifth he could see very well. He was a military man having a sword cut in the forehead. We were discussing the point when at half past one Bachan got up to drink water. The *Surahce* was kept near Krishna's bed. When he went there he found mother standing. He asked mother why she was standing. She said somebody asked her to stand up; but when she would do so she was raised by the hand and was left standing where Bachan found her. Bachan shouted out "Bhaiya come soon." I was by the side of bed in no time and called out Krishna. Then I asked:—Well sir, have you come again?

K.—Yes.

I.—Why?

K.—I had something to talk with the boy and I have come for a short stay. Don't interrupt us. I want to finish and go away.

I.—Tell me if the boy's life is safe with you?

K.—Yes. Have I not taken the greatest oath which we dare not break.

Bachan.—Did you get those things you wanted?

K.—Yes.

Bachan.—Did you take them?

K.—Don't ask such questions.

I.—Should we leave the Bungalow? We are prepared to do so early next morning.

K.—No. You can live here but follow two restrictions already laid down. They are meant for all others. This boy alone can do whatever he likes. There is no restriction for him.

I.—There are so many sick that I am disgusted with the place.

N. B.—Practically there were 12 sick beds when I had arrived at Allahabad.

K.—They will all be all right by to-morrow.

And wonder of wonders the next morning all were up. No one felt sick.

Bachan. Are you satisfied now?

K. Yes. Now leave me, and let me finish with the boy.

We all left Krishna alone and five minutes after we all heard somebody say loudly: "good night, all, I am off now." This was said so loudly that we all got up from our chairs and commenced looking at one another's face. Then we went to Krishna and found him all right. He said the spirit was again to tell him certain things with instructions not to tell them to anybody else. We didn't press the point, because I knew of cases when people disregarding such warnings had suffered very heavily. But Krishna told us this much that the spirit had told him specific times of his successes and troubles in life. He refused to tell in details and was not pressed to know further.

I asked him if the spirit had wished him good night as he did to others. Krishna replied that whenever he appeared before him he saluted him in the military fashion. Since a very long time under the guise of a spirit he has been searching Krishna but could not find him anywhere. Accidentally he came to know that Krishna was somewhere in India and he came out to this country. He arrived in Allahabad one year ago and took his abode in the tree. When Krishna with others went to live in the Bungalow, the spirit said he had his suspicions that Krishna was the man. One night Krishna was sleeping outside the Bungalow. That night to clear his doubts he called Krishna twice. But since he did not go to him so he started watching his movements. Krishna declared that one night about 3 weeks ago he saw twice the same night a military man in full uniform standing under the tree who saluted him and after bowing down made a sign for Krishna to go to him. But Krishna thought he must be some soldier who had come into the compound and didn't pay any heed to him. When he got up at about 3 in the morning he saw the same figure and making the same sign. Even then he didn't care but went to bed. When Krishna had the sunstroke and fits he let drop certain expressions which convinced the spirit that he was really the man in whose search he was. And then he took possession of him. He also said to Krishna:

"you are my officer and I am ready to obey your commands."

The spirit one day wanted some money, Rs. 5 were given. The spirit again visited and said "I wanted Rs. 6 and not 5 as you gave us this morning. Give us one more to make up, Sir. This should be kept under the tree." Bachan gave mother a rupee and she put this under the tree; she then went to Krishna's side and we started discussion about these wonderful events. Bachan asked my permission to go to see if the rupee under the tree had disappeared but I did not allow him to do so. Just a minute or two after mother came again and asked us if any of us passed any remarks about the rupee given; I asked her, why she was making such enquiries. She said that some one had just whispered to her that he won't take the rupee, as people were discussing and passing remarks. They were satisfied and would distribute 5 rupees amongst themselves the sixth rupee should be picked up and given to some poor man. Still we did not take away that rupee but left where it was. At half past four in the morning some one again told the mother "I won't take that rupee why don't you pick it up. Go and do it just now." So mother went under the tree, picked up the rupee which was given to a Brâhman. From that day still Krishna is well.

Dr. Ohdedar, writing to a correspondent on the same subject says: "All that I can say is that during my professional career, extending over nearly 27 years, I never saw another case which appeared more like that of 'possessed' than the one you refer to in your letter. Certain things that happened in my presence absolutely startled me and I am unable to offer any explanation for them."

ACKNOWLEDGEMENTS

The Advaita Ashrama, Mayavati, thanks Mr. Bishambhar Sahai of Khandla, for his kind present of two copies of Upanishads to the Ashrama library, and Mr. P. Venkataratnam for three photogravures of Sri Saukara-charya. They can be had free if half anna stamp be sent to cover the postage to Mr. P. Venkataratnam, Srinivasa Mandiram Road, Balepet.

OBITUARY NOTICE

It is with deep regret that we have to announce the news of the death of Swami Swarupananda, a disciple of the late Swami Vivekananda. To the many to whom his intellectual face and noble character were well-known, it will come as a painful shock to learn that after a brief illness at Naini Tal, whither he had gone a few days before to visit some friends, this sad event, due to pneumonia, occurred on June 27th. Swami Swarupananda had for some years been President of the Advaita Ashrama, Mayavati, and it was mainly owing to his exertions and zealous help, that the monastery was started in March of 1899.

He brought to the Ashrama, an earnestness which compelled attention, and all who came under his influence will be most ready to admit the value of his services, who realise how much high principle and constant effort are involved in fashioning the life of, and in maintaining such an institution.

The inmates were encouraged to meditate and study, and also to use their energies in various ways for the good of the community. It was under his able editorship that the Prabuddha Bharata attained to its present wide circulation. What he sought were the attainments of high ideals, which could have emanated from nothing but the greatest and purest aspirations, and an inextinguishable belief in the truth of Advaita. He cherished meditation as a clue to which the soul must cling in the labyrinth of this mutable and fleeting world, as the means to inward illumination, to all that is true and eternal. Retirement from active business in the world, did not hinder the multiplicity of his interests in any work directed to the spiritual and social advancement of mankind.

The Swami will be remembered by all for his gentleness, forbearance, and strength of character. Never was the voice of personal anger heard from his lips.

These few remarks give but an imperfect hint of the real man as he was to those who knew and loved him, and it was impossible to have any association with him without respecting and loving him.

The concluding lines are singularly appropriate to his life :—

“ One who never turned his back, but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.”

RECEPTION TO SWAMI ABHEDANANDA IN COLOMBO

THE citizens of Colombo accorded a grand ovation to Srimat Swami Abhedananda on his return from America on the 16th of June last. He was received with great pomp and ceremony. The jetty was crowded with Hindus and others. The Swami was garlanded several times on his drive to his temporary dwelling at the palatial residence of Mr. C. Namasiwayam. The rose petals were thrown all along the procession while rose water literally rained on him from silver sprinklers vigorously manipulated by sturdy runners on either side. No sooner was he seated on the outer verandah the following address of welcome was read, the crowd pressing uncomfortably close all round :—

To Srimat Swami Abhedananda.

Reverend Sir,

We, the Hindu residents of Colombo, beg to offer you a very hearty welcome to our island on your return from America after ten years of unremitting labour in the cause of Hinduism.

We cannot adequately express our high appreciation of, and our deep gratitude to you for, the invaluable services which you, as head of the Ramakrishna Mission in America, have done to your co-religionists, in so ably and successfully carrying on, with unique zeal and single-hearted devotion, the noble and holy work started by Srimat Ramakrishna Paramahansa, and continued by your immediate predecessor, the late lamented Srimat Swami Vivekananda. As a tangible proof of the far-reaching influence of your mission we may be allowed to mention the “Colombo Vivekananda Society” and the “Jaffna Vivekananda Sabha” which, however humble they may be, are supplying a long and much felt want.

It is our fervent prayer that you may long be spared to continue your labour of love and self-sacrifice and that Ishwara may prosper you and your work.—We remain, etc.

The address was received with cheers. After a few seconds the Swami rose to reply and was greeted with loud applause. He spoke with particular ease and fluency, and with a pleasantly musical accent. We reserve the Swami's reply for the next issue.

After the address the Swami retired for a brief rest, the crowd being treated to light refreshments. When he was seated the devotees fell prostrate at his feet, metaphorically kissed the dust and reverently held their hands out for a pinch of the sacred ash which the Swami was distributing from a silver

cup placed before him. They took this, put a portion of it into their mouth, some of it on their forehead, the rest on their arms and withdrew profoundly satisfied.

In course of a brief interview, the Swami is reported to have said that the philosophy he was propagating was making its way through Europe, especially, in Germany. America was receiving it gladly and the Vedanta books were now translated into most European languages. Continuing he said that christianity had not much of a hold on the people. They did not understand it. The priests themselves did not. People called themselves Christians as it was the fashion, but really there was nothing really abiding. He had lectured before the clergy and he was able to explain to them the mysterious relation of soul to God which they did not understand. When asked if he had anything like a census of his converts taken he replied "No, ours is not a sectarian religion." He then went on to discuss learnedly on "conversion" which was practically the later stages of religion, possible only to him who had studied deeply the mystic union of the soul with the all-supreme. There was a great deal to be done in America, the Swami explained. More workers were wanted. There ought to be centres where men could study. Men—poor men, who could more easily make sacrifices—must study, and sacrifice themselves for the good of humanity.

The Swami was to deliver two lectures in Colombo, the one on "The religion eternal" and the second on "The aim of religion."

REPLY TO THE ADDRESS OF WELCOME TO SWAMI NIRMALANANDA

On the 13th of May last the members of the Ramakrishna Anath Bandhu Samiti, Salkia Howrah, accorded a hearty welcome to Swami Nirmalananda of the Ramakrishna Mission on his return from America. The students and *elite* of the place mustered strong, and about 500 people were present. He made a very impressive reply to the address, the purport of which was as follows:—

The Swami said, that the members of the Anath Bandhu Samiti only glorified the name of Bhagawan Sri Ramakrishna and his Mission to the world by presenting him with that address of welcome. That he did not do anything so very special to deserve the honour which the Samiti was so kind as to accord. He simply followed in the footsteps of his Guru, the late world-revered Swami Vivekananda during his stay at New York for two years and a

half and did what lay in his power to further the cause of the Universal Religion of Vedanta there. That from the day the Swami Vivekananda addressed the August assembly representing various religious sects of the world at the Parliament of Religions at Chicago in 1893, the ignorance that enshrouded the Western world on account of the distorted versions of the Christian Missionaries regarding India and her religion was entirely dispelled. They came to know that there were many things to learn from India. In the West, the old Judaistic conception of God and the time-acquired superstitions of Churchianity could no longer satisfy the soul enlightened by the onward advance of science and knowledge. Thousands of souls were hungering for some rationalistic religion which would satisfy the cravings of their heart. Not finding any *terra firma* in the quicksand of old superstitions and dogmatic belief of the churches, many of them turned into rankest materialists. So the appearance of Swami Vivekananda at the Religious Congress at Chicago was hailed as a godsend. The Universal Religion of Vedanta as illustrated in the life of the greatest Teacher of the times, Bhagawan Ramakrishna, and carried far and wide by his most worthy apostle the Swami Vivekananda, illumined the darkest recesses of the truth-seeking hearts of many intelligent men and women all over the Christendom.

The Swami continuing said, that each nation had its own characteristic and each had been contributing to the common stock its respective share of knowledge either social, ethical, material or otherwise for the advancement of humanity. But India the motherland of religion stood alone in bold relief from time immemorial to help humanity reach its perfection by contributing her own share of spiritual knowledge. The very backbone of India was religion, and as such every step towards progress whether social, political or temporal would have to pass through the *distillerie* of religion. The Western people were now, thanks to the exertion of Swami Vivekananda and his co-workers, coming to realise that the sages and philosophers of India had not been a set of idle dreamers with a mass of impracticable theories—the outcome of their fertile imaginative brains.

The Swami emphasised the reconciliation of Jnana and Karma. He said that Work is worship. To serve humanity is to serve God, for it is He who dwells within every soul, nay every being in the universe. So Jnana and Karma did not contradict but complement each other. Thus showing the beautiful harmony, he concluded by wishing a long life and prosperity to the Samiti and hoped that by and by there would be many more such philanthropic organisations following their living example.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

EIGHTY-THREE citizens of San Francisco have been officially certified as insane in consequence of the earthquake and fire.

THE oldest tree in the world is said to be the famous dragon tree of Teneriffe, which is estimated to be from 4,000 to 6,000 years of age.

OUR readers will be glad to learn that the last terrible earthquake and fire at San Francisco left the new temple of the Vedanta Society there perfectly uninjured.

WE are grieved to learn that a severe scarcity has overtaken many places in the newly-created province of Eastern Bengal. Harrowing tales of distress reveal the gravity of the situation.

Mr. Tyaga Rajan, an Indian Government scholar, is bracketed with the Senior Wrangler, and **Mr. Birendronath De** of Midnapur educated at the Presidency College, Calcutta, is Sixth Wrangler.

SWAMI Bodhānanda who left for New York on 15th. April last has assumed charge of the Vedanta Society work there after June 1st. Swami Prakāshānanda sailed on the 13th. of June last to help Swami Trigunatita at San Francisco.

WE are glad to learn that not only have all the shares of the Bengal Luxmi Cotton Mill have been taken up but the applications received covered fifty per cent. in excess of the capital and that the shares are already at a premium of two per cent.

THE pineapple plant yields a valuable fibre which is woven into the famous "pina" cloth—the most delicate of known fabrics. It is very beautiful and shawl made of it will actually float in the air, settling down very slowly when it is tossed upwards.

THE Sivaji Festival was celebrated in Calcutta with great eclat, for four days from the 3rd to the 6th June last. Messrs. Tilak and Khaparde who had come over to Calcutta on invitation received a very

hearty ovation. The Swadeshi stalls had been kept open during all the days.

WE are glad to announce that the Baroda Government has resolved to adopt compulsory education throughout the State from 1st. August excepting villages having population less than 500 and other backward parts. This involves extra expenditure of Rupees 3,25,007 to the State.

WE are glad to announce the opening ceremony of the Ramakrishna Mission School, by the Swami Vivekananda Samaj, Cowlbazar, Bellary, on the 1st of June last. As it is only an infant institution, it stands in need of help from the sympathetic public. Donations may be remitted to V. S. Varadaraj, Local Fund Engineer's Office, Bellary.

MR. A. Ramachandra Iyer, the late Chief Judge, presented his spacious Bungalow at Bangalore, estimated at about Rs. 75000, to His Holiness the Jagadguru of Sringeri Math. The Jagadguru in his turn converted the building into a College where all the branches of the Eastern Philosophy and science should be taught and His Holiness has resolved, we hear, to bear the entire cost of the Institution.

MR. M. S. Pandit, B. A. (Bom.), of Rajkot, son of the late Mr. Shanker Pandurang Pandit, who went to study at Oxford last October, has won the Boden scholarship value £50 per annum, for three years. It is many years now since this scholarship has been won by an Indian student. Mr. Pandit also obtained another scholarship shortly after going to Oxford, which secures him £150 for three years.

INFORMATION has been received from the students who went last month from India to Japan that the authorities of the Tokyo University find it difficult to admit more than two of them every year and that the terms on which students are admitted to the private factories are not encouraging. The batch of the students which has just reached Tokyo finds it difficult to get room. This is discouraging and ought to prove a warning to students intending to go to Japan.

THE New Bengal Technical Institute, which is going to be started in Calcutta soon, owes its inception to the princely munificence and exemplary liberality

of Mr. T. Palit, the well-known Calcutta Advocate, who has given the magnificent sum of Ten lakhs of rupees for this Institute. The scheme is a very comprehensive one and the courses of study are thoroughly up-to-date and practical. We earnestly hope the Bengal Technical Institute may have a glorious career of usefulness before it.

At Hoogly, both Hindus and Mahomedans congregated in large numbers to celebrate the first centenary of the foundation of the Mahomed Mohsin Fund. This philanthropic Mahomedan gave away the whole of his fortune, representing an annual income of Rs. 1,56,000 for educational purposes besides the world-known Imambara. The opportunity was also taken to lay the foundation of a canopy over the graves of Haji and his sister, which was performed by the Commissioner of Burdwan.

The *Pioneer* in reviewing editorially the paper on "British Religion" writes:—"Our languages in Europe belong to the same type as those of the purely Hindu races of India. They are not Semitic languages, though we follow religions which in their origin were Semitic. So also our religions, the religions of our forefathers, were of the Vedic type, the worship of the great powers of nature personified as potent deities. Not only do we retain our Indo-European languages, but our social and religious life is still coloured by the influences of our Aryan ancestry. Not only are our Christian festivals, Yule, Easter, Whitsuntide, survivals of old Aryan festivals celebrating the miracle and wonder of the changing seasons, but, to this day, we possess, not the Sabbatical week of the Jews and Mahomedans, but precisely the same Aryan week of seven days which is used by the Hindus.....And it is only Europeans and Hindus who have this peculiar planetary week. It is true that Christians have given Sunday some of the attributes of the Semitic Sabbath. But their weekly holy day and holiday is still demonstrably the day on which the sun was worshipped at Stonehenge, as it is still worshipped, on that very day, in parts of Eastern India. European Christians, then, are a white Aryan race who have been converted to a Semitic religion, and who retain many Aryan peculiarities—among them the habit of waging war and, until lately, of religious persecution, just as Indian converts to Islam retain

traces of caste and a habit of worshipping at Hindu shrines, and so forth."

The Vedanta Society of New York had the honor and pleasure of entertaining the Maharaja and the Maharane of Baroda at the farewell reception given on May 14th. in honor of Swami Abhedananda.... Mr. Crossman, the Vice-President, presided and delivered the address of welcome. He said that India had always stood for intellectual and spiritual freedom, and, in tolerating all phases of religious belief, had built up the mightiest spiritual Republic the world had ever known; while America, holding aloft the torch of social and political freedom, had erected the greatest social Republic yet recorded in history. "The future," he continued, "can achieve no more glorious task than to unite these two lofty ideals of freedom."

Swami Abhedananda spoke at some length and in an exceptionally interesting and thoughtful manner of the serious educational problem which confronted India, and of the important part the United States might play in helping her solve it.

The Maharaja, in the course of the evening, gave two addresses which showed him to be a master, not only of English, but also of the art of speaking. He declared that his purpose in coming to this country was to study our improved industrial methods, that he might thereby be enabled to do more for the happiness and welfare of his own people on his return to Baroda. . . . He believed that America was on the eve of a great spiritual renaissance. He spoke in high terms of praise of the work which Swami Abhedananda had accomplished in the United States, both in spreading the great teachings of Vedanta and in awakening a true sympathy and love for India.

The farewell address to the Swami was read by the Secretary, Mrs. Cape. "For nine years"—it ran it part—"you have labored tirelessly among us, enduring hardship, opposition, even enmity, yet pushing on your course undaunted and unchecked. . . You have been to us an ever-wise and ever-loving Master and Teacher. . . . Everywhere you have brought hope, gladness, strength, and spiritual light. Never can we pay the mighty debt we owe to you, except in striving day by day to embody in our lives the lofty truths you have taught us, and to remain staunch and loyal to the work to which you have devoted your life."—*The Vedanta, June 1906.*