

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

Vol. XIX, No. 221, DECEMBER, 1914.

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Prabuddha Bharata

उत्थित जाग्रत



प्राप्य वराधिरोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

VOL. XIX]

DECEMBER 1914

[No. 221

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras 1892—1893.—V.*)

Christ was a Sannyasin and his religion is essentially fit for Sannyasins only. His teachings may be summed up as : "Give up" ; nothing more,—being fit for the favoured few.

"Turn the other cheek also"!—impossible, impracticable! The Westerners know it. It is meant for those who hunger and thirst after righteousness, who aim at perfection.

"Stand on your rights," is the rule for the ordinary men. One set of moral rules cannot be preached to all—Sadhus and householders.

All sectarian religions take for granted that all men are equal. This is not warranted by science. There is more difference between minds than between bodies. One fundamental doctrine of Hinduism is that all men are different, there being unity in variety. Even for a drunkard, there are some *man-trams*,—even for a man going to a prostitute!

Morality is a relative term. Is there anything like absolute morality in this world? The idea is a superstition. We have no right to judge every man in every age by the same standard.

Every man, in every age, in every country, is under peculiar circumstances. If the circumstances change, ideas also must change. Beef-eating was once moral. The climate was cold and the cereals were not much known. Meat was the chief food available. So in that age and clime, beef was in a manner indispensable. But beef-eating is held to be immoral now.

The one thing unchangeable is God. Society is moving. *Jagat* means that which is moving. God is *achalam*.

What I say is not reform, but, 'move on.' Nothing is too bad to reform. Adaptability is the whole mystery of life,—the principle underneath, which serves to unfold it. Adjustment or adaptation is the outcome of the self pitted against external forces tending to suppress it. He who adjusts himself best lives the longest. Even if I do not preach this, society is changing, it must change. It is not Christianity, nor science, it is necessity that is working underneath, the necessity that people must have to live or starve.

OCCASIONAL NOTES.

HUMANITY owes Europe to Jesus Christ, for he shaped forth a Europe from the melting pot of primitive barbarism with the ladle of Greco-Roman thought. Whenever we think of Europe, admiring or admonishing, the personality of Jesus gives us the perspective. A rebel child she might have grown up to be, but all the same Europe is the child of that Christ-force which took possession of the Western world from the cross on the Calvary, and whatever she lives to be, this child she must remain, or else die.

When Europe yielded herself to the moulding influence of Christ, she was not at all a plastic material. The primitive races were inordinately fond of war and plunder, and the gospel of uncompromising meekness and self-denial fell upon their life with the stunning effect of a sharp, incisive contrast. The antithesis was marvellously effective; it sobered down the most riotous worshippers of the war-god into a Europe that used to kneel down at the feet of the monk. Monasticism of the Middle Ages was the most legitimate creation of the Christ-force, while the populace of mediæval Christendom was a hybrid creation having in its composition a large alloy of primitive aggressiveness. This element of aggressive, secular spirit like a restive horse put under the bridle of a religion that was essentially a religion of the monk traced the diagram of European history.

But while thus the threads of European destiny were in the hands of the monk, he failed in his duty. He had in his custody the culture of the ancients wonderfully transfused by his own Christianity, but this he withheld from the people as a close preserve, and the result was a forced delaying of the European

Renaissance. But Islam with its democratic spirit introduced into Europe the popular taste and desire for culture and the eyes of the people slowly opened to all their intellectual inheritance. A surging wave of new culture swept all over Christendom, and the monk or the priest could not resist it. The popular reaction against their selfish authority assumed the form of a new Christianity and that of a stolid indifference to religion in the upbuilding of a new European life, in which the Church of Christ found herself relegated to a subordinate position. This failure of the chosen representatives of the Christ-force to stand sponsor at the birth of a modern Europe is responsible for the rise of a secularist nationalism that with its unchristian political outlook on collective life has served to depose Christ from the life of modern nations.

This defection from Christ is now the crying evil of the whole of Christendom, and if a German philosopher now comes forward to add the audacity of frank utterance to the silent triumph of this evil spirit, he deserves more to be thanked than to be cried down. Germany has at least proved herself above hypocrisy, and has declared for the triumph of Odin over Christ in her national life with her characteristic thoroughness. "Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and free in spirit, for they shall enter into Vallhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the war-makers, for

they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve." Christian Europe here throws off the mask of a religion meant essentially for monks and glows and glistens on our view in the mailed glory of primitive Europe,—thanks to German frankness!

This resurrection of primitive Europe in modern times is a fact very unpleasant to admit, but hard to deny. No nation in modern Europe lives a life worthy of a disciple of Christ, and no nation *means* to live so. To attempt it now would even be an impossibility, a self-contradiction, a retracing of steps through centuries of history. The die was cast when political nationalism rose in Europe. That evil day dawned on a parting of ways, and the choice of path which Europe made has been leading her more and more astray each day from the sovereignty of Christ in her life. From that day man in Europe ceased to live as an individual and became submerged in man as the nation, and in this new exalted form of human life Christ was silently denied his proper place and authority. Do not speak of the march of civilisation, of the progress of thought and culture, of the lives of individual Christian worthies; waves also form graceful figures as they seem to linger on a sweeping current that rolls them headlong in its course. The very flux and sweep of life in Europe is completely at the mercy of political nationalism, and whatever flowers on that life as precious to man is either doomed to rush along the course of political utility, or else must shed a transient, passive grace and then die.

This silent but irresistible compulsion of political nationalism leaves no room for Christ's lead in the march of collective life in any European country. European nationalism began by limiting his authority to the scope of individual life and then ousted it

even therefrom by imposing its own paramount will on the individual in the name of patriotism. The church exists now to interpret to the people the will of the nation in terms of religion, just as diplomacy interprets politics in terms of international morality. Thus a spurious religion and morality is created by European nationalism for the people as a sop to their outraged conscience, and conscience is not a thing to remain unblunted for ever. The result is a complete enslavement of a whole people, forced but hypnotic, by political nationalism, and if a bystander now points out this terrible fact, he will be greeted with a loud chorus of protest from the victims themselves. But all the same the stern reality remains of the most perfect slavery into which Europe, the spiritual child of the Christ-force, has been plunged by her political nationalism,—by her worldly lust for power and wealth. Some people are sanguine that the present war is preparing the ground for bringing back Christ to Europe. With pity we contemplate their irrepressible optimism,—“hope springs eternal in the human breast.” Their case fully illustrates how political diplomacy and nationalism before driving a people into war first pervert their view of the issues involved in it. The purely political is made to put on the guise of the religious. Like the proverbial tribute which vice pays to virtue, politics recognises in this way the claims of man's moral and religious nature.

But if Christ-force finds itself played out in Europe, is there no place on earth to form the scene of its future workings? Yes, there is, for, as one Indian preacher once declared to the world, Jesus Christ has come to India. And in this month of December let us sing hallelujahs to this Divine Guest. Within the last five decades, no worshipper of Christ realised his divinity in communion such as did one of our own countrymen, Paramahansa

Ramakrishna. His marvellous realisation was the real signal of Christ's coming to India. Zarathustra came to India long ago, and Mahommad came also in the life of the many Indian *pirs*, and now comes Jesus Christ. India, the first abode and the last refuge of Religion, has received into her capacious fold today the saints and prophets of the world. It is not a mere figure of speech, for the life of Sri Ramakrishna is the concrete symbol of that fact of reception. All the prophets and founders of creeds have to come to India today, for as witnesses they have to confirm and renew their several testaments through the great revelation of Religion as a unity in diversity, for which Sri Ramakrishna was the chosen instrument of God. Like rivers pursuing their tortuous, isolated, eventful careers wide apart, the creeds and the faiths of the world have journeyed long and wearying in their diverse courses through history, and now is the time to mingle their waters in the great expanse of the One Religion. And where on earth but in India should this consolidation of world-spirituality take place?

So India has need of Christ today. He has to bear witness through the Holy Ghost in the life of his disciples in India that Religion is one, that all the religious Revelations of the world proceed from One Source, and that the same Word becomes flesh in different ages and climes to effect the atonement of man with God. Thus the testimony of Sri Ramakrishna's life has to be repeated from the fold of Christianity through an increasing number of Christian lives. Let the same death-knell of bigotry which the Vedanta has been tolling from its temples and monasteries be tolled everyday from the steeples of Indian churches. Let Religion rise in India in the full strength and glory of its unity and universality, and then flood the world again with the saving waters of a renewed faith in its realities and harmonies. This is the mission which India has to fulfil

through her collective life, and unlike Europe therefore, she represents a nation that affords to every saint and prophet the fullest scope for their authority and inspiration. And over and above this, she stands pledged to restore to every prophet and saint their ministry over the people of their choice, for all creeds will find in the unity of religion that India preaches to mankind a new inspiration and justification for their existence and the strongest incentive to progress on their respective lines.

So Europe will reaccept Christ one day: the rebel child will return to her paternal home once more. How this transformation would precisely come it is beyond all human foresight to predict. Before Religion can be reinstated in Europe in all its real glory, Europe must have to pass through a political death. So complete is her self-surrender to the pursuit of politics that she must have to see the utmost end of it, and worldliness, individual or national, leads but to one grim end. But the new Europe that will rise from the ashes will have a real baptism in Christ, and the wisdom of India will nurse her back to her new life. Till the time when all that comes to pass, Christ, as we have said, has his work to do in India, and as we celebrate the birth of Christ this year, with the distant spectacle of a Europe "red in tooth and claw" looming before our eyes, a sense of added *ownness*, of heightened kinship in present concern and future purpose is borne in upon our soul at the contemplation of Jesus, the Son of God. We feel today as never we felt before that he has come to stay with us and that the seal of his constant inspiration and authority will never be lacking to ratify our national efforts for the establishment of the unity of Religion among men.

A CHRISTMAS CARMEN.

I.

Sound over all waters, reach out from all lands,
 The chorus of voices, the clasping of hands;
 Sing hymns that were sung by the stars of the
 morn,
 Sing songs of the angels when Jesus was born!
 With glad jubilations
 Bring hope to the nations!
 The dark night is ending and dawn has begun;
 Rise, hope of the ages, arise like the sun,
 All speech flow to music, all hearts beat as
 one!

II.

Sing the bridal of nations! with chorals of love
 Sing out the war-vulture and sing in the dove,
 Till the hearts of the peoples keep time in
 accord,
 And the voice of the world is the voice of the
 Lord!
 Clasp hands of the nations
 In strong gratulations:
 The dark night is ending and dawn has begun;
 Rise, hope of the ages, arise like the sun,
 All speech flow to music, all hearts beat as
 one!

III.

Blow, bugles of battle, the marches of peace;
 East, west, north, and south, let the long
 quarrel cease:
 Sing the song of great joy that the angels
 began,
 Sing of glory to God and of good-will to man!
 Hark! joining in chorus
 The heavens bend o'er us!
 The dark night is ending and dawn has begun;
 Rise, hope of the ages, arise like the sun,
 All speech flow to music, all hearts beat as
 one!

J. G. WHITTIER.

THE PROBLEM OF RELIGIOUS
UNITY.

THE idea of one God and one humanity is taking hold of the modern human mind, then why not the idea of one religion?

The age of tribal or sectarian Gods is gone for ever. Every modern man admits that people all over the world worship the same God under various names and conceptions. Add to this the idea of one humanity—all men, irrespective of clime or age, creed or race, moving collectively towards one goal or purpose. Such being the case, the corollary unavoidably suggests itself that religion is one,—that all the relations which man conceives of as between himself and his God come under one generalised truth or principle

We can speak of a science of religion only when the unity of religion is admitted. When we read the lectures of Swami Vivekananda on the fourfold Yogas, we find that he wanted to preach to the world a science of religion. He wandered freely over the extensive ground covered by all the creeds of the world and knitted them all together, their theories and practices, into a science of religion. He did not go out to preach any "ism" to the world: he preached religion.

This idea of one religion has dawned upon India. For here in India specially, the night of religious diversity and the dawn of religious unity alternate. History shows that in the earliest Vedic India, religion in its unity became manifest, and then going out from its first abode, it became many. But ever since that happened, religion had again and again to come back to India to find out its lost unity. This law explains the patent fact of all the religions of the world at present finding their meeting place on the soil of India. Religion came back to India again in modern times to seek its lost unity. Did India fail to play its historic role? No; she has fulfilled her

accustomed task, and it remains for us all to participate in that glorious fulfilment.

No sects need quarrel over the credit of establishing this unity of religion. The life of one who fulfilled this glorious task of India belongs as much to a Hindu as to a Mahomedan or a Christian. No particular society even can claim him as its own, for he was a Paramahansa—beyond all social laws or limits. He belongs to India, and through India as living her life for the world, he belongs to all mankind. It would be the height of injustice to regard Sri Ramakrishna as the centre of a particular sect. To do that would be to deal the cruelest blow on the mission he came to fulfil. When we rally round the banner which he has planted on the soil of India, we do not meet as sectarian devotees, but as the proud sons of mother India united for ever in the realisation of our religious unity,—aye, as a nation in the making with the proudest mission that ever fell to the lot of man.

The first step that has to be taken therefore in solving the problem of religious unity in India, is to grasp the truth that religion has found out its lost unity in the life of Sri Ramakrishna Paramahansa. If we were simply to recognise by intellect or preach in words the unity that underlies the religions that have met together in India, we cannot make that unity a force to weld us all Indians together in one national bond. We must have a concrete realisation of that unity and a visible symbol of that fact to gather round. An abstract idea may well suit the needs of a philosopher, but to the Indian people at large we must give a concrete symbol, not devised by human ingenuity, but vouchsafed by our common God Himself,—the wonderful personality of Sri Ramakrishna Paramahansa.

So Providence has done His own part, it remains for us to do ours. Politics can never be the pivot of national life in India. We cannot turn to politics therefore to give us our national unity, for only that which is to

inspire the nation can serve to unite it truly. We have no other choice but to accept religion as the principle of national unity; and national unity is the *sine qua non* of our progress in every direction. It is the solution in a nutshell of the whole Indian problem with all that it implies. So every man in India who has any sincere desire to serve this country will turn to religion as the unifying principle in the upbuilding of a nation in India, and Providence has kept ready at hand for such people, that evolved power of religion by virtue of which it becomes a principle to unite various creeds and communities.

Am I a Christian that call India my mothercountry, and do I want to serve her? Well, the very first step for me to take is to realise my unity with all Indians. Now this unity does not lie in a common political mission, for India has no such mission to fulfil in this world. Is it then any social ideal that will unite me with all my countrymen in a common national bond? No; with India every type of social efficiency is but a means to an end. India looks beyond social ideals and judges their value according as they subserve a still higher purpose. So I come to that spiritual mission of my mothercountry which has been the guiding star of her life-history,—the preservation, practice and propagation of the Spiritual. But alas, how am I to reconcile my idea of the Spiritual with that of my Hindu fellow-countryman? The problem is urgent, for unless I solve it, I cannot become a true servant of my mothercountry. But the first condition for solving this problem is to eschew all religious bigotry. Am I ready to do this? Would I admit that the Hindu or the Mahomedan worships in his own way the same God that I worship? Would I admit that my God who has ever been providing for all the requisites of a Hindu or Mahomedan's physical life according to his physical temperament and nature must have been also providing ungrudgingly for the most important needs of his spiritual life?

Would I not concede to God that wisdom and resourcefulness by which He must have brought about the unfoldment of spiritual life in every nation or race according to its peculiar aptitude and trend of thought and feeling? If I have this width of vision all obstacles in the way of my spiritual fellowship with a Hindu or Mahomedan must have to disappear. If I have this openness of mind,—this conception of an impartial God who does not grudge any race or country its suitable religious dispensations,—I am fit to understand what God has done through the life of Ramakrishna Paramahansa for the regeneration of my mothercountry by the united efforts of all her creeds and communities.

For this life held up in my view gives me the solution of my problem, namely, how to harmonise my idea of the Spiritual with that of a Hindu or a Mahomedan. *This life is the God-revealed symbol of national unity in India*, and I who long to work for this unity must rally round this symbol. The Paramahansa said that religion is one; let me study what he meant. He has clearly said that our Christ was God incarnated and that our way of salvation lies through Christ. Nay even more, by a continuous meditation for three days with all the superhuman impetuosity of his soul, he gained a vision of Christ as he is in God! And after all that, he declared that religion is one. He being apparently a better Christian than myself, having actually seen Christ as dwelling in himself, I do not do anything unchristian in rallying round him as the symbol of my national unity with the Hindus. Nor do I thereby accept him as my religious saviour. I am quite free to have my own *ishta* or the divine object of my love and worship. But through Ramakrishna Paramahansa I become linked to India, her life-mission, her spiritual collective life.

A Mahomedan, likewise, may argue on similar lines. It is futile to expect that political interests will bridge the gulf between a Hindu and a Moslem, for unless you appeal

to their religious interests, you do not appeal to their real selves, and unless therefore religion is made to provide the unifying principle, their union can never be deep enough and lasting for the purposes of a real national life. And "God is great, indeed," He has made religion yield us, both Moslems and Hindus, a lasting bond of union. For Sri Ramakrishna was a Hindu and a Moslem in one. No Moslem can help accepting him as a co-religionist, for he was a Mahomedan not by mere intellectual or sentimental sympathies but by his actually undergoing the religious discipline of Islam under the directions of a Moslem Fakir in order to attain a Moslem's spiritual goal. And seeing that he succeeded in realising that goal, would we not call him a modern saint or *pir*? India is interspersed all over with the graves of *pirs* as no other country on earth is, but no *pir* unites Mahomedans better to the soil of India than Ramakrishna Paramahansa; and when a Mahomedan rallies round his personality he is only accepting a Moslem of Moslems as the symbol of his national unity in India.

The question may very well come up next as to how was it possible for one man to be a Hindu, a Christian and a Moslem at the same time. The answer is that religion in its essence is a unity. Now-a-days it has been possible for some learned men, though few, to rise to an intellectual height where all creeds and faiths converge into a unity. For example, Max Muller in his *Psychological Religion* attempts to take us to this intellectual altitude. But intellectual proof, however much authoritative in the domain of philosophy, has very little force in religion. So the urgent demand in the modern world was for a man who would declare it as the dictum of his experience that religion is one. Such a man was vouchsafed to us by God, and the fact that he actually *practised* the several religions in order to realise their unity and common essence amply justifies our taking

on trust what he declared about them. A Christian who accepts nothing new said about religion except it be a revelation through a chosen instrument of Christ has now to come forward and examine for himself those facts of Sri Ramakrishna's life which prove his communion with Christ. A Moslem may do likewise in respect of his communion with Mahommed. For every Indian must accept, either through his philosophy or on trust, the great truth that religion is one,—the truth that has to capture the whole of India today and become nationalised therein, so that our national mission to preserve, to practise and to preach it to the world may be fulfilled.

If religion is one what are we to say of the diversity of creeds and sects? The answer in the words of Rig-veda is: The One Ultimate Fact sages express variously. Unity in *esse*, in being, but difference in expression—is an idea to which our mind very easily reconciles itself. A common idea, for example, expresses itself in different languages through different articulate sounds. The one sentiment of greeting, again, finds different expressions among different races or communities. One community may even deprecate the custom of shaking hands in greeting: diversity in expression may engender conflict; but that does not affect or subvert the unity of sentiment that underlies the different forms of greeting. The more we enter into the inward spirit of religious practices from their outward forms, the more do we approach the hidden sanctuary of the One Religion. Let from the fold of every creed and church come forth in modern times in increasing numbers the valiant worshippers at this sanctuary. The Hindus have fortunately found in his Vedanta the key to this universal sanctuary. He can call himself a Vedantic Christian or a Vedantic Moslem, and should be proud to prove himself such. Let the recognition of one religion bear down all the impossible barriers between creed and creed, and just as bees collecting honey from dif-

ferent flowers in far-off plants and trees build up a great useful hive, so let all Indians develop spirituality from their pursuit of different creeds and then store it up in their national life in India to flood the world with it again and again, whenever the times are propitious and need urgent.

Not only is the life of Sri Ramakrishna the symbol of our national unity, but it is also the interpretation of our national mission. He did in his life and through his disciple Swami Vivekananda what India has to do in this world, namely the establishment of religion as a unity through difference in creeds and disciplines. It is on this life-mission of India that all her sons, whether Hindu, Moslem or Christian, have to concentrate all their scattered energies to build up the Indian nation. It is to this fundamental problem of nation-building that all other problems, political or economic, have to be subordinated, and it is of great advantage to India that such a political nation from the West has been brought over to look after her political needs and interests as pursues a strict policy of non-interference with respect to social and religious matters. This is obviously a necessary condition for the peaceful rapprochement and unification of all the creeds and communities of India. If our educated countrymen regard the establishment of British rule in India as a signal for political advancement, they would frustrate the great object of nation-building, for then there would be no end of political rivalries and jealousies; but if on the other hand, they take it as a God-given opportunity of uniting together the creeds and communities on the basis of our spiritual mission in the world, the fact of our being organised will make us more deserving of political and economic advancement than we can ever otherwise prove ourselves to be.

So without further waste of time and energy, let us all rally round the symbol of our national unity and our national mission and commence real constructive work. It was in

no spirit of sectarian exultation, but with that prophetic inspiration which his wonderful depth of love for India imparted to his soul that Swami Vivekananda declared: "The highest ideal in our Scriptures is the impersonal, and would to God every one of us here were high enough to realise that impersonal ideal; but, as that cannot be, it is absolutely necessary for the vast majority of human beings to have a personal ideal; and no nation can rise, can become great, can work at all, without enthusiastically coming under the banner of one of these great ideals in life. Political ideals, personages representing political ideals, commercial ideals, would have no power in India. We want spiritual ideals before us, we want enthusiastically to gather round grand spiritual names. Our heroes must be spiritual. Such a hero has been given to us in the person of Ramakrishna Paramahansa. If this nation wants to rise, take my word for it, it will have to rally enthusiastically round this name."

EPISTLES OF
SWAMI VIVEKANANDA.

XXXII.

Indiana Ave,
Chic. Ill. 6th April, 1896.

Dear Mrs. B—

Your kind note was duly received. I had beautiful visits with my friends and have already held several classes. I shall have a few more and then start on Thursday.

Everything has been well arranged here, thanks to the kindness of Miss Addams. She is so, so good and kind.

I am suffering from slight fever the last two days; so I can't write a long letter.

My love to all in Boston.

Yours with kind regards
Vivekananda.

XXXIII.

124 E, 44th Street, New York,
April 14th, 1896.

Dear—

* * Here is a gentleman who comes to me with a letter from Bombay. He is a practical mechanic and his one idea is to see cutlery and other iron manufactories in this country.....I do not know anything about him, but even if he be a rogue I like very much to foster this sort of adventurous spirit among my countrymen. He has money enough to pay his way.

Now, if after testing his genuineness of spirit you feel satisfied, all he wants is to get some opportunities of seeing these manufactories. I hope he is true and that you can manage to help him in this.

Yours with kind regards
Vivekananda.

XXXIV.

63 St. George's Road,
30th May, '96.

Dear—

Day before yesterday I had a fine visit with Prof. Max Muller. He is a saintly man and looks like a young man inspite of his 70 years, and his face is without a wrinkle. I wish I had half his love for India and the Vedanta. At the same time he is a friend of Yoga too and believes in it. Only he has no patience with humbugs.

Above all, his reverence for Ramakrishna Paramahansa is extreme and he has written an article on him in the 'Nineteenth Century.' He asked me, "What are you doing to make him known to the world?" Ramakrishna has charmed him for years. Is it not good news? * *

Things are going on here slowly but steadily. I am to begin from next Sunday my public lectures.

Yours ever in grateful affection
Vivekananda.

XXXV.

63 St. George's Road,
London. S. W. June 5th '96.

Dear—

The Raja-yoga book is going on splendidly. Saradananda goes to the States soon.

I do not like any one of my beloved to become a lawyer, although my father was one. My Master was against it and I believe that that family is sure to come to grief where there are several lawyers. Our country is full of them; the universities turn them out by the hundreds. What the nation wants is pluck and scientific genius. So I want M— to be an electrician. Even if he fails in life still I will have the satisfaction that he strove to become great and really useful to his country.... In *America alone* there is that something in the air which brings out whatever is best in every one..... I want him to be daring, bold, and to struggle to cut a new path for himself and his nation. An electrical Engineer can make a living in India.

P. S.—Goodwin is writing you this mail with reference to a magazine in America. I think something of the sort is necessary to keep the work together, and shall of course do all that I can to help it on in the line he suggests.....I think it very probable that he will come over with Saradananda.

Yours with love
Vivekananda.

XXXVI.

July 25th 1896,
Sans-grund, Switzerland.

Dear—

I want to forget the world entirely at least for the next two months and practise hard. That is my rest..... The mountains and snow have a beautifully quieting influence on me and I am getting better sleep here than for a long time.

My love to all friends.

Yours &c.
Vivekananda.

XXXVII.

63 St. George's Road, London, S. W.
8th July 1896.

Dear—

The English people are very generous. 'In three minutes' time the other evening my class raised £150 for the new quarters for next autumn's work. They would have given £500 on the spot if wanted, but we want to go slow, and not rush into expense. There will be many hands here to carry on the work and they understood a bit of renunciation, here,—the deep English character

Yours with best wishes

Vivekananda.

LESSONS ON RAJA-YOGA.

[*Unpublished Class-notes* given by the Swami
Vivekananda.*]

I.

THE theory of creation is that Matter is subject to five conditions; Ether, Luminous Ether, Gaseous, Liquid and Solid. They are all evoked out of one primal element, which is the very finest Ether.

The name of the energy of the universe is Prana, which is the force residing in these elements. Mind is the great instrument for using the Prana. Mind is material. Behind the mind is Atman which takes hold of the Prana. Prana is the driving power of the world, and can be seen in every manifestation of life. The body is mortal and the mind is mortal; both, being compounds, must die. Behind all is the Atman which never dies. The Atman is pure intelligence controlling and directing Prana. But the intelligence we see around us is

* These notes were preserved in England, in the form of several lessons on each Yoga as given from day to day, but these are compressed here into a series of articles on the Yogas, each of which is comprised in two or three or more articles as convenient.—Ed. P. B.

always imperfect. When intelligence is perfect we get the incarnation,—the Christ. Intelligence is always trying to manifest itself and in order to do this it is creating minds and bodies of different degrees of development. In reality, and at the back of all things, every being is equal.

Mind is very fine matter, it is the instrument for manifesting Prana. Force requires matter for manifestation.

The next point is how to use this Prana. We all use it, but how sadly we waste it. The first doctrine on the preparatory stage is:—that all knowledge is the outcome of experience. Whatever is beyond the five senses must also be experienced in order to become true to us.

Our mind is acting on three planes: the sub-conscious, conscious, and super-conscious. Of men, the Yogi alone is super-conscious. The whole theory of Yoga is to go beyond the mind. These three planes can be understood by considering the vibrations of light or sound. There are certain vibrations of light too slow to become visible; then as they get faster we see them as light and then they get too fast for us to see them at all. The same with sound.

How to transcend the senses without disturbing the health is what we want to learn. The Western mind has stumbled into acquiring some of the psychic gifts which in them are abnormal and are frequently the sign of disease. The Hindu has studied and made perfect this subject of science, which all may now study without fear or danger.

Mental healing is a fine proof of the super-conscious state; for the thought which heals is a sort of vibration in the Prana, and it does not go as a thought but as something higher for which we have no name.

Each thought has three states. First, the rising or beginning, of which we are unconscious; second, when the thought rises to the surface; and third, when it goes from us. Thought is like a bubble rising to the surface. When thought is joined to will, we call it power. That which strikes the sick person whom you are trying to help is not thought, but power. The self-man running through it all, is called in Sanskrit, the "Thread self."

The last and highest manifestation of Prana is Love. The moment you have succeeded in manu-

facturing Love out of Prana, you are free. It is the hardest and the greatest thing to gain. You must not criticise others; you must criticise *yourself*. If you see a drunkard do not criticise him, remember he is you in another shape. He who has not darkness sees no darkness in others. What you have inside you is what you see in others. This is the surest way of reform. If the would-be reformers who criticise and see evil would themselves stop creating evil, the world would be better. Beat this idea into yourself.

The Practice of Yoga.

The body must be properly taken care of. The people who torture their flesh are demoniacal. Always keep your mind joyful; if melancholy thoughts come, kick them out. A Yogi must not eat too much, but he also must not fast; he must not sleep too much, but he must not go without any sleep. In all things only the man who holds the golden mean can become Yogi.

What is the best time for practice in Yoga? The junction time of dawn and twilight when all nature becomes calm. Take help of nature. Take the easiest posture in sitting. Have the three parts *straight*,—the hips, the shoulders and the head, leaving the spine free and straight, no leaning backwards or forwards. Then mentally hold the body as *perfect*, part by part. Then send a current of love to all the world; then pray for enlightenment. Then, lastly, join your mind to your breath and gradually attain the power of concentrating your attention on its movements. The reason for this will be apparent by and by.

The "Ojas."

The "Ojas" is that which makes the difference between man and man. The man who has much "Ojas" is the leader of men. It gives a tremendous power of attraction. "Ojas" is manufactured from the nerve-currents. It has this peculiarity: it is most easily made from that force which manifests itself in the sexual powers. If the powers of the sexual centres are not frittered away and their energies wasted (action is only thought in a grosser state) they can be manufactured into Ojas. The two great nerve-currents of the body start from the brain, go down on each side of the spinal cord, but they cross in the shape of the figure 8 at the back of the head. Thus the left side of the body is

governed by the right side of the head. At the lowest point of the circuit is the sexual centre, the "Solar Plexus." The energy conveyed by these two currents of nerves comes down and a large amount is continually being stored in the solar plexus. The last bone in the spine is over the solar plexus and is described in symbolic language as a triangle, and as the energy is stored up beside it, this energy is symbolised by a serpent. Consciousness and sub-consciousness work through these two nerve-currents. But super-consciousness takes off the nerve-current when it reaches the lower end of the circuit, and instead of allowing it to go up and complete the circuit, stops and forces it up the spinal cord as "Ojas" from the Solar Plexus. The spinal cord is naturally closed, but it can be opened and form a passage for this "Ojas." As the current travels from one centre of the spinal cord to another, *you* can travel from one plane of existence to another. This is why the human being is greater than others, because all planes, all experiences, are possible to the spirit in the human body. We do not need another, for man can, if he likes, finish in his body his probation and can after that become pure spirit. When the "Ojas" has gone from centre to centre and reaches the Pineal Gland (a part of the brain to which science can assign no function) man then becomes neither mind nor body, he is free from all bondage.

The great danger of psychic powers is that man stumbles, as it were, into them, and knows not how to use them rightly. He is without training and without knowledge of what has happened to him. The danger is that in using these psychic powers the sexual feelings are abnormally roused, as these powers are in fact manufactured out of the sexual centre. The best and safest way is to avoid psychic manifestations, for they play the most horrible pranks on their ignorant and untrained owners.

To go back to symbols. Because this movement of the "Ojas" up the spinal cord feels like a spiral one, it is called the "snake." The snake, therefore, or the serpent, rests on the bone or triangle. When she is roused she travels up the spinal cord and as she goes from centre to centre a new natural world is open inside us. The *Kundalini* is roused.



PARABLES OF SRI RAMAKRISHNA.

IX

THE PARABLE OF THE PIOUS SNAKE.

There lived a snake of venom deadly sure,
—Where fields beyond the village lie—
The terror of the merry shepherd boys
Who watched their grazing herd close by.

A holy man once chanced to pass that way ;
The boys all raised a hue and cry :
"A fierce snake, sir, lies in ambush there,
Please shun the path or else you die."

Said smilingly the holy man to them :
"Well boys, he can't do harm to me" ;
So on he went and hissing came the snake
With hood upraised fast o'er the lea.

The holy man soon uttered charms which brought
The tamed snake at his sacred feet,
And then reproving gave him graciously
A secret *mantra** to repeat.

A fortunate disciple made, the snake
The sage departing gravely taught :
"A living creature do not make your prey,
And with your venomous fangs bite not."

The reptile strange transformed by Guru's grace
And by the mantra's subtle force,
Now fed on vegetable roots and fruits
And lived in piety and remorse.

The watching cowboys noticed soon this change ;
They had him caught in trap one day,
And whirled him by the tail and struck on ground
Till dead-like, motionless he lay.

The boys then thought him dead and left him there,
But sense returned to him at night,
When from the clots of blood he belched, he dragged
His body out of human sight.

* A holy name of God having power to develop spirituality.

For days within his nest, on diet most spare,
 In all his limbs he aching lay;
 And when restored to usual life, he heard
 * His Guru calling him one day!

The holy man about the snake at first
 Had asked the cowboys on his way;
 "Oh, dead long ago," they had said in glee,
 But he no heed to this did pay.

For in his mind the sage the power knew
 The mantra had that he had taught,—
 When practised once it won't let any die
 Before it sure salvation brought.

So on he went and called his pupil snake,
 Who gladly crept out from his hole;
 His shrunken body was enough to grieve
 His holy Guru's loving soul.

"Well, how do you now do, my son," he asked,
 "Quite well, my lord" replied the snake;
 "But tell me what made you so lean and weak,"
 Insisting thus the Guru spake.

"Perhaps the altered diet, methinks, oh sir,
 Has brought this needful change in me";
 "Just think, it must be something else, my son,
 That has to do with it," quoth he.

"Oh yes: the cowboys knowing of my change
 Me almost beat to death one day!
 The evil I resisted not, but meek
 I took my lot and half-dead lay.

"That accident may be the reason, sir,
 Why look I thus reduced in flesh."
 "Ah now, I see," the holy man then said,
 —His heart with pity moved afresh,—

"Yes, sure I taught you not to prey or bite
 But tell me,—silly that you are,—
 To hiss or raise your hood did I forbid?
 How else to keep all rogues afar?"

"Pour not your venom though sore sinned against,
 For evil evil don't return,
 But that the *power* you possess thereof
 All evil-doers must discern.

P. S. I.

THE VAIRAGYA-SATAKAM
 OR THE HUNDRED VERSES ON RENUNCIATION
 BY BHARTRIHARI.

(Continued from page 214).

वैराग्यशतकम् ।

ये संतोषनिरन्तरप्रमुदितास्तेषां न भिन्ना मुदो
 ये त्वन्ये धनलुब्धसंकुलधियस्तेषां न तृष्णा हता ।
 इत्थं कस्य कृते कृतः स विधिना कीदृक्पदं संपदां
 स्वात्मन्येव समाप्तहेममहिमा मेरुर्न मे रोचते ॥२६

29. The felicity of those, whom contentment unceasingly makes happy, is not interrupted, while the cravings of those of greedy and confounded minds are never quenched. Such being the case, for whom did the Creator create the Meru, representing inconceivable wealth, but confining to itself the glorious potency of its gold? I would not covet it.

कस्य कृते कृतः etc.—The idea is that Meru, the (fabled) mountain of gold, serves no useful purpose to anybody, and so I would not go in for it (न मे रोचते); because those that are contented feel quite happy without possessing it, and those that hanker after wealth feel never satisfied how big so ever might be their acquisitions. स्वात्मन्येव समाप्तहेममहिमा—Its gold serves only to glorify itself, but not to satisfy the greedy.

भिक्षाहारमदन्यमप्रतिसुखं भीतिच्छिदं सर्वतो
 दुर्मात्सर्यमदाभिमानमथनं दुःखौघविध्वंसनम् ।
 सर्वत्रान्वहमप्रयत्नसुलभं साधुप्रियं पावनं
 शंभोः सन्नमवार्यमक्षयनिधिं शंसन्ति योगीश्वराः ॥३०

30. The great Yogis describe food which begging brings as follows: it does not humiliate (*vide* Verse No. 32); it is an independent pleasure (i. e. not dependent on the pleasure of earning money or fulfilling social duty etc.); it is in all respects free from any anxious fear (i. e. about one's expenditure, or food-stores etc.); it destroys wicked pride, egotism and impatience; it eradicates the manifold evils of worldly existence; it is easily avail-

able anywhere any day without efforts; it is the beloved of the holy men; it is a purification by itself; it is as the inexhaustible feeding-house of Shiva, access to which none can prevent.

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाङ्ग्यं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणो खलभयं काये कृतान्ताङ्ग्यं
सर्वे वस्तु भयान्वितं भुवि नृणां वैराग्यमेवा-
भयम् ॥३१॥

31. In enjoyment, there is the fear of disease; in social position, the fear of falling-off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of foemen; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All the things of this world pertaining to man are attended with fear; renunciation alone stands for fearlessness.

आक्रान्तं मरणेन जन्म जरसा चात्युज्ज्वलं यौवनं
संतोषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमैः !
लोकैर्मत्सरिभिर्गुणा वनभुवो व्वालैर्नृपा दुर्जनै-
रस्थैर्येण विभूतयोऽप्युपहृता अस्तं न किं केन वा ॥३२॥

32. Birth is preyed upon (*lit.* attacked) by death; brilliant youth by old age; contentment by greed; happiness of self-control by the wiles of gay women; virtues by the jealousy of men; gardens by predatory beasts; kings by the wicked in counsel; and powers even are vitiated by their evanescence; what on earth is not seized upon by something else?

आधिव्याधिरतैर्जनस्य विविधैरारोग्यमुन्मूल्यते
लक्ष्मीर्यत्र पतन्ति तत्र विवृतद्वारा इव व्यापदः ।
जातंजातमवश्यमाशु विवशं मृत्युः करोत्यात्मसा-
त्तर्किक तेन निरंकुशेन विधिना यन्निर्मितं
सुस्थिरम् ॥३३॥

33. Health of men is destroyed (*lit.* rooted out) by various hundreds of ailments of body

and mind; whereupon Lakshmi (the goddess of prosperity) alights, there perils find an open access; death sure annexes to itself, rendering impotent very soon, whatever is born again and again. Then what is created as stable by the absolute Creator?

(To be continued).

ON THE CONNING TOWER.

THE spreading and choking fumes of a fire prove more offensive and pernicious than the fire itself which burns and glows underneath. The systematic war of vilification that is raging furiously today behind the war of guns and torpedoes has created a worse stinking inferno than the embattled fields of Europe. One American paper (the *Macon Telegraph*) says that "there is no more expert liar in existence than the excited patriot." To this description of the excited patriot, we have to add the equally proved characteristic that none is more liable to wax abusive than he. Centuries of civilisation could not eliminate the unmitigated indecency of mutual abuse between enemies at war.

Wordy contest between angry warriors is found to have been customary on the battle-fields of ancient India; the conditions of modern warfare preclude that possibility. But it is evidently worse than want of self-control for those who do not fight and stay behind in their homes to behave as if their columniating tongue would supplement the bullet and the steel of their own armies on the battle-field. Since modern science does not as yet claim it as one of its many miracles to kill an enemy beyond sight by columny, is it not a wasteful diversion of the national will to be busy, more or less, flinging biting columny at the enemy in time of war when all its energies have to be solely concentrated on flinging fighting columns at him? Yet that is what we find the nations at war in Europe doing today. But what concerns us more intimately is the fact that a tendency seems to be growing in the literature of India today to follow in the footsteps of the war literature of Europe. This is, to characterise in a word, a denationalising tendency. When we point out in our columns the defects

of the political civilisation of the West, we do not so much expect that our words would bring home to Western nations the necessity of reconstructing their collective life, as we do expect that those words will prove to be a warning to our own countrymen. Similarly, we expect that our condemnation of the war of villification that is raging in Europe today would help our countrymen to keep in view during the war the higher standards of self-control and dignity in our national morals.

On the outbreak of the European war, we pointed out that India whose political destinies are interlinked with the fortunes of the British arms has to fight England's battles by her side with her traditional bravery and freedom from the passions of war. Strict loyalty on our part to British political suzerainty does imply no doubt our moral obligation to contribute to British arms whatever fighting strength our country may possess, but it does not imply at the same time that we should join the army of the swaggering traducers of Germany. The substantial proof of our love and loyalty to the nation which rules over us, does not lie in growing enthusiastic and eloquent over slandering its enemies, but in having a sincere regard in whatever we do and say for its true well-being and prosperity. India is pledged by her history and life-mission to a creed of good will towards all nations, and over and above this to England she owes her duties and responsibilities as her political dependency. There need be no antagonism between these two aspects of her life, and let no Indian writer put up an attitude of sacrificing either of these to the other while dealing with the European affairs of today. Politics has made a tangled skein of the issues of the world's civilisation and progress. There is something in the very game of politics which necessarily mixes up good and evil and makes those issues highly complicated. So it is unwise in the extreme to indict or absolve a political nation off-hand on the basis of its immediate political behaviour. But it is always safe and beneficial to point out the fundamental evils of political nationalism,—that unrighteous cult of collective life which every nation in Europe has embraced with open arms.

So instead of cheap, and very often lispings, judgments on the political affairs of this nation or that in Europe, let our literature in India ring with the wisdom of a spiritual nationalism. The political history of Europe is still in the making, Europe still lies in the chemical crucible of experiment; but the spiritual history of India is an accomplished fact and factor for the progress and culture of humanity. Let our literature grow up mainly on the nourishment which the ideals of Indian life and history supply it, for then only it will acquire fit strength and true capacity to absorb whatever is good and great in European life and history. Let not the press in India accept that in Europe as its oracle on every question; let it have its own ideals and outlook on everything that concerns human life and thought. True to the Indian type of nationalism, let it move on and it is bound to excel in true wisdom, strength and beauty. The view-point of Indian nationalism opens out before us quite a new world of thought and inspiration that still lies almost unexploited by our modern literature. We want to find it striving more and more to take possession of this world, so that there may not be in future any necessity to beguile its time and energy in such unworthy feats, as, for example, setting up and burning a grotesque effigy of a Kaiser everyday through print just as some journals in Europe are found to be doing now.

THE SISTER NIVEDITA GIRLS' SCHOOL AND HER "HINTS ON EDUCATION."

The Amrita Bazar Patrika of the 24th Nov. says:—

An excellent booklet,—“Hints on Education,”—containing a few papers on education by the late lamented Sister Nivedita, has been sent to us for review by the publisher, Ganendranath Brahmachari, of I, Mukherjee's Lane, Baghbazar, Calcutta. It is a little gem of a book, and we are sure will confer on the reader a benefit out of proportion to its small size and still smaller price—annas four only. Each of the essays is characteristic of the writer, going deep into the very pith and marrow of the subject and vibrant throughout with the perfervid enthusiasm which characterised all she said and did. We have just now amongst us a movement, happily headed by our Government

itself, for fostering education amongst our girls on strictly oriental lines, and the publisher has chosen indeed a psychological moment for bringing out this valuable tract.

The ideas sought to be inculcated in it are thoroughly in tune with the lofty ideals set before by our sages and just those that should inform and guide all movements for female education in the country. These are, in brief, firstly, that in educating our women we must steer clear of the great danger of feeding the intellect at the expense of the feelings, in other words we must not allow "the brain to run away with the heart's best blood." "Granted," says the Sister, "that a more arduous range of mental equipment is now required by women, it is nevertheless better to fail in the acquisition of this than to fail in the more essential demand, made by the old type of training, on character. An education of the brain that uprooted humility and took away tenderness, would be no true education at all." Secondly, intellectualisation, if any, must be subordinated and made preparatory to spiritualisation, the dominant note of which is self-consecration in the cause of *Jana*, (humanity), *Desha*, (country) and *Dharma* (religion). This is how she has, in her own inimitable way, traced the connection between education and the uplifting of our mother-land:—

"Her sanctuary today is full of shadows. But when the womanhood of India can perform the great *arati* of nationality, that temple shall be all light, nay, the dawn verily shall be near at hand."

Thirdly, that the educators and controllers of education of our girls must be our own countrymen. And why? Because, says she, "Our own countryman, however unversed in educational theory, is likely to be in harmony with our highest emotional life. His chance words will touch the keys of spiritual motive, where the best-intentioned foreigner, with all his efforts, is liable to fail."

Here again is a golden hint that the educators of our girls would do well to lay to heart:—

"We do not want to identify the mere drill of learning to read and write, and the memorising of a few facts conveyed by that vehicle, with the idea of culture. We are well aware that even literary culture might easily be greater in some illiterate Indian villager, familiar with *kathaks* and *mangol-gayens* than in the most accomplished *passer of*

examinations. But we do not wish, on the other hand, to forget that it is a duty to develop our intellectual powers. No Hindu, who wishes to fulfil his obligations to the *jana-desha-dharma*, can afford to neglect any opportunity of learning that he can possibly make for himself."

Here is yet another. The apostle of education, in his zeal, often forgets that the school-life and home-life (especially of a girl) are supplementary to each other, and becomes an unconscious instrument in effecting a divorce between school-life and home-life. To such she raises the voice of wise warning:—

"But these schools must be within Indian life, nor antagonistic to it. The mind set between two opposing worlds of school and home is inevitably destroyed. The highest ambition of the school must be to give moral support to the ideals taught in the home, and the home to those imparted in the school,—the densest ignorance would be better for our women than any departure from this particular canon."

We read these precious lines with a melancholy interest, for, we all know that the late Sister tried to translate these ideals into reality and made a very modest but none the less hopeful beginning with a small girl's school at Bosepara, where she had taken up her abode. We also know, from what we know of her forceful personality and her burning love for India, that she would have been able to perform the difficult task of realising such a high ideal if she had been spared to us by Providence. As it is, however, she was taken away from the midst of her unfulfilled work, the seedlings of which, though moistened with her life-blood, were beginning to wither away for lack of nourishment in her absence. It is therefore that we all welcome the decision of the *Bande Mataram Sampraday*,—particulars of which appeared in our columns the other day,—to devote all the funds at its disposal (Rupees eight thousand and odd) for enabling this valuable institution to progress along the lines chalked out by its illustrious founder. It is to be sincerely hoped that this institution will be allowed to grow up as a model centre of education of Hindu girls on strictly Hindu lines.

Nothing is left for us to add to this able editorial of our well-known contemporary, for which

all well-wishers of the Sister Nivedita's institution feel sincerely indebted to it. We take this opportunity however to express our gratitude and admiration to the members of the Bande Mataram Sampradaya. They have in a great measure succeeded in doing what the Nivedita Memorial Meeting of the Calcutta Town Hall has so far failed to do, and have thereby greatly strengthened the hands of the Memorial Committee and the chances of realising their object. It was resolved, it may be remembered, by that fully representative gathering of the Calcutta Town Hall that the most befitting memorial to the late Sister would be the perpetuation of the educational institution, which she had started at Baghbazar, Calcutta, and in the service of which she laid down her life. The school has been sitting all along in a rented dilapidated house. The first and foremost need therefore is that of a permanent building of its own. Now the well-judged, opportune, liberality of the Bande Mataram Sampradaya has provided the school with a good nucleus for a building fund, and if the Memorial Committee now renew their efforts to raise subscriptions and the public generously come forward with their contributions, the noble institution may very soon be put on the way of removing its urgent needs. We have been appealing to the public on behalf of the school since October last and earnestly do the same again. Donations may be remitted to our office or to the Secretary of the Ramkrishna Mission, 1 Mukherji's Lane, Baghbazar, Calcutta.

THE ELEVENTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY HIMALAYAS.

THE eleventh yearly report of our dispensary brings its record of work to the close of a well-defined period, during which the hospitality of the Advaita Ashrama premises enabled it to prove its great usefulness and its claim to a separate building of its own. Prompt generosity of the public has provided it now with this building, and the next year's report will no doubt bear witness to much expansion in the work in every direction, its utility being greatly enhanced under the new order of things.

The Report of the Advaita Ashrama, Mayavati, published early this year, contains a brief history of our Dispensary. It was started in Nov. 1903, receiving both its expenses and accommodation from the Advaita Ashrama. For the first two years of its existence it was placed in the charge of a retired Indian doctor who had to be paid a small salary besides free board and lodging. After this period it was found impossible for the Ashrama to retain the services of a paid physician and the charge of the Dispensary was taken over henceforward by one or other of the Brothers of the Ashrama having a fair experience and knowledge of the treatment of the cases that usually come up here. Public donations for meeting necessary expenses and the large percentage of cures affected by treatment made the work of the Dispensary under this arrangement an undoubted success, so that the claim was justified and ground prepared for accepting public donations from the year 1911 with a view to giving the Dispensary permanent quarters of its own.

The tenth yearly report of the Dispensary, published in the Prabuddha Bharata just one year before this date and reviewing the work done during the year from Nov. 1912 to Oct. 1913 expressed the hope that a qualified doctor would take charge of the Dispensary during the year 1914, when its work would be carried on from the new building to be completed in the course of a few months. But the difficulties in the way of getting adequate number of skilled and unskilled workmen hindered the construction work from being completed till the end of November this year and we were enabled to perform the opening ceremony only on the 4th of December last. Still the qualified doctor of whom mention was made in the last report kindly gave his services to our Dispensary for three months beginning from June '13. In October, the Secretary of the Ramkrishna Mission kindly sent us another qualified doctor to take charge of the Dispensary. He had studied for four years in the National Medical College of Calcutta and passed its examination. He desires to live as a Brahmacharin member of the Advaita Ashrama and the work of the Dispensary is progressing satisfactorily under his management.

The number of patients treated during the year under review (Nov. '13 to Oct. '14) was 985, show-

ing an increase of 262 patients over the number reported last year. Of this number those who required indoor treatment were accommodated as during previous years in one or other of the out-houses belonging to the monastery and their number during the year was more than 30. So long as the Dispensary was not removed to the new building, a regular indoor department with proper hospital arrangements could not of course be conducted, and so a separate register of indoor patients was not kept. But all the same such patients continued coming to the Dispensary throughout the year as could not be sent away with medicines merely, and for these we are providing in the new building a few beds in the two indoor patients' rooms constructed for the purpose, one for female and the other for male patients.

The new building has been provided for our Dispensary work not a moment too soon. The demands and needs of the charitable relief started by the Advaita Ashrama have all along been outgrowing the temporary arrangements made to meet them, and it is at present evident that the work must be given now all the scope, status and form of a permanent charitable institution. With the exception of the Bible and Medical Mission which is conducted by two noble-minded European lady doctors, there is absolutely no course public or private, to which the thousands of poor people may betake themselves for medical help from the outlying villages near Mayavati within a radius of about nine or ten miles, and the Mayavati Charitable Dispensary is looked upon by all these poor villagers as a centre of medical relief most suited to their peculiar needs and predilections, their faith in the treatment offered here being almost religious. We hope the generous public will henceforward **render our charitable institution more regular financial help in coping with the responsibilities which the above circumstance imposes upon it.** Now that our work of medical relief has assumed the proportions of a Sevashrama like those established elsewhere by the Ramkrishna Mission, we have to appeal for greater public co-operation in the interests of its proper maintenance and stability, and we hope our appeal will not have been made in vain.

We give below a brief statement of the last years' Dispensary work and its accounts, and they will be

found to bear favourable comparison with statements published with the previous years' reports. The public will kindly notice that the building fund ran short during the year and we had to draw from the Dispensary fund to make up the deficiency. The claim of our Dispensary therefore on public contributions has been rendered more urgent.

(a) Statement of Diseases treated:—

Fever	95	Liver complaints ...	9
Debility & Anæmia ...	7	Lumbago	1
Dysentery	28	Skin Diseases ...	134
Veneral Diseases ...	11	Dyspepsia	71
Gonorrhœa	43	Phimosis	1
Diseases of the Eye ...	93	Dropsy	1
" " " Ear ...	12	Itches	84
Rheumatism	34	Sores	18
Diarrhœa	47	Other complaints ...	227
Colic	36		
Piles	1	Total	985
Worms	32		

(b) Statement of Religion and Sex of Persons treated:—

Hindus 979, Mohammedan 4, European 2.
Men 690 Women 165 Children 130 Total 985

(c) Receipts during the year Rs. As. P.

Last year's balance	922	2	0
Amount of Subscriptions acknowledged in P. B. up to October '14 ...	187	6	0
Total Receipts ... Rs.	1109	8	0
Total Disbursements	193	1	9
Balance in hand, ... Rs.	916	6	3

(d) Disbursements during the year Rs. As. P.

Homœopathic medicines bought ...	39	7	0
Allopathic medicines ..	110	10	9
Railway freight, postal parcels and coolie hire etc. for bringing up the things from Calcutta	53	0	0
Total Disbursements ... Rs.	193	1	9

(e) Statement of the total number of persons treated during the last eleven years:—

	Europeans	Mahommedans	Hindus	Total
From Nov. '03 to Oct. '12	73	430	5567	6070
" " '12 to " '13	5	127	592	724
" Oct. '13 to " '14	2	4	979	985
Total Nov. '03 to Oct. '14	80	561	7138	7779

(f) Total Receipts for the Building Fund :—			(g) Total Disbursements for the Building Fund :—		
Amount of subscriptions received, Rs. As. P.			Amount of expenditure for building Rs. As. P.		
during the year, as acknowledged			the kitchen house	314	14 3
in P. B. up to Oct. '14	...	36 8 0	By masonry work in the Dispensary...	126	9 0
Last year's balance	...	232 10 11	„ Carpentry work „ „	142	11 0
			„ Quarrying stones „ „	21	7 9
			„ Carrying „ „	6	11 0
			„ Blacksmiths' work „ „	23	6 6
Total Receipts ...	Rs.	269 2 11			
Total Disbursements ...	„	635 11 6			
Minus balance	Rs.	366 8 7	Total Disbursements Rs.	...	635 11 6

(h) Statement of total Receipts and Disbursements for the Dispensary during the last eleven years :—

	Public donations and subscriptions	Advaita Ashrama and P. B. Office, Mayavati	Total Receipts	Total Disbursements
	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.
From Nov. '03 to Oct. '12	2099 10 3	1030 11 9	3130 6 0	2227 9 3
„ Nov. '12 to Oct. '13	153 7 0	0	153 7 0	134 1 9
„ Oct. '13 to „ '13	187 6 0	0	187 6 0	193 1 9
From Nov. '03 to Oct. '14	Rs. 2440 7 3	Rs. 1030 11 9	Rs. 3471 3 0	Rs. 2554 12 9
Balance left Rs. 916-6-3.				

Secretary, The Mayavati Charitable Dispensary,
Lohaghat P. O., Dt. Almora, U. P.

THE THIRD ANNUAL REPORT OF THE RAMKRISHNA MISSION SEVASHRAMA,
MUTTHIGUNJ, ALLAHABAD.

We have received the third annual report of the Ramkrishna Mission Sevashrama, Mutthiganj, Allahabad, for the year 1913. Allahabad as a metropolis attracting people from neighbouring districts for livelihood and as a place of pilgrimage drawing great numbers of pilgrims from the remotest parts of India for bathing in the sacred confluence of the Ganges and Jumna, sorely needs a charitable organisation of this kind. Owing to these great congregations of men, epidemics break out among the poor pilgrims and to provide shelter, nursing and treatment to these people away from their home has been the object of the Sevashrama workers serving the poor of the surrounding locality.

But, for want of funds, its services are at present confined only to giving medicines to the sick poor and needy.

During the year under review 5,060 poor patients were treated of which 4,416 were Hindus, 523 Mohammedans, 88 Christians. These figures indicate its great utility and popularity and also the

nonsectarian spirit of the work of relief as people of all denominations receive the same care and attention. The receipts during the year together with the balance from last year amounts to Rs. 1631-14-5 and expenditure during the year leaves only a balance of Rs. 178-5-0 in hand.

The Sevashrama is in need of a shelter for the sick who are homeless or require treatment in a hospital. A plot of land for a hospital of six beds with a surgery attached and a separate room for infectious cases will serve its present purposes. For providing this kind of relief to the suffering poor appeal is made to the generous public to help the institution with funds:

Contributions however small, can be sent to Swami Vijnanananda, Ramkrishna Sevashrama Mutthiganj, Allahabad, or to Swami Brahmananda President, Ramkrishna Mission, Belur P. O., Howrah.

THE FIRST REPORT OF THE RAMKRISHNA
MISSION ASHRAMA, SARGACHI,
MURSHIDABAD.

WE have received the first report of the Ramkrishna Mission Ashrama, Sargachi, Murshidabad, for a period of sixteen years from its inception in 1898 to Dec. 1913. While in 1897 Swami Akhandananda was travelling in Murshidabad, famine had broken out and so making the village of Mahula his centre he distributed relief all around. Two orphans came under his care at that time and being compelled to take full charge of them he conceived the idea of establishing an orphanage. Through the help of the District Magistrate, Mr. Levinge, many orphans came under his protection.

Since its inception the orphanage had a total number of 50 orphans under its care among whom four were Mahomedans and two girls. Thirty-three of them have completed their education here and attaining full age are earning honest livelihood elsewhere.

The orphanage, so long located in quarters lent for the purpose, have since bought fifty bighas of land, where, temporary sheds have been put up, to which it has been removed in 1913.

There is a lower primary school attached to the orphanage, where the boys are educated, so that they may go out as useful members of society. It has now been improved into a Middle English School.

(Continued in page vii.)

NEWS AND MISCELLANIES.

THE date for the formal ceremonies connected with the birthday of Swami Vivekananda falls on the 8th of January according to the calendar for 1915. The public celebration of his Birthday Anniversary therefore comes off on the following Sunday, that is on the 10th of January, 1915. All societies, associations or Ashramas who observe a public anniversary of Swamiji's birthday may choose the latter date for public celebration. The Swami Vivekananda number of the Prabuddha Bharata containing the reports of public celebrations will as usual appear as a combined issue for February and March. All the centres of the Swamiji's Birthday celebration are requested to send in their reports to the P. B. Office during the month of January.

WE have received from the Secretary to the United Provinces Government a copy of a notice regarding the measures that have been taken for the assistance of Indian students who go to England. A Bureau for furnishing information with

regard to the educational facilities and conveniences of living in England and an Advisory committee to supply information and advice and generally to stand *in loco parentis* to student's living away from the supervision of parents, were established in London in 1909. To supplement their activities local committees have been established in the different provinces of India with headquarters at Allahabad. Parents desirous of sending their sons to England are invited to apply to the Secretary, Mr. K. K. Sorabji, Bar-at-Law, Allahabad, for necessary information regarding educational and social matters abroad.

SEVERAL members of the Ramkrishna Yoga-ashrama, Koalpara, have been working silently for the amelioration of the condition of the agricultural population of village Boradanga P. O. Radhaballavpur, Dt. Hngli. In 1911 a free school has been established by their efforts to impart primary education to the local peasantry and a charitable dispensary opened to distribute medicines during the prevalence of the *malarial* fever. The efforts of these young men serve as an object-lesson as to how philanthropic work among the poor peasantry can be undertaken with beneficial results.

THE report of the Ramkrishna Mission outdoor dispensary, Allahabad shews that during October 1915, 1179 patients were relieved and subscriptions and donations during the month amounted to Rs. 35-5-0. No provision has yet been made for indoor patients.

WE express our thanks to Babu Navagopal Mukherjee, Gurudham, Benares, for presenting the following books to the monastic members of the Ramkrishna Mission:

Mental and Moral Science by Bain, History of Materialism by Lange 3 Vols, Buckle's History of Civilisation 3 Vols, Vedanta Sara, Sarva-darsana Sangraha (Bengali Translation), Panchadasi, Gita Govinda, Mill's Autobiography, 19 Sanhita's (Bengali), Gaurapadiya Karika, Origin of Religions (R. P. A. Series), Chaitanya Charitamrita (Bengali), Principles of Political Economy by Mill, Evolution from Nehula to Man by McCabe, Jesus of Nazareth Ed Clodd, Ekamebadwiteam, Vishnupuran (2 Vols. Bengali) Origin of Species (Darwin), Vedanta Sutras (1 Pada), Panchamrita (Bengali), Nyadarsana (Bengali) Kashinath Tarkopanchanan, Lectures and Essays by Tyndal, Three Essays on Religion by Mill, Elements of Metaphysics by Deussen, Mill's Logic, Upanishads (Isa, Kena, Prana, Manduk) by Ananda Vedanta-Vagish, Swaragya Siddhi, Satyarthaparokasika, Upanishads (2 Vols).