

Prabuddha Bharata

OR

Awakened India



इत्तिष्ठन् जामत प्राप्य वरान्निबोधत ।

Upanishads Uva. I. iii. 4.

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उत्तिष्ठत जाग्रत



प्राप्य वराश्रिबोधत ।

Katha Upan. I. iii. 4

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

—Swami Vivekananda.

VOL. XXVI]

DECEMBER 1921

[No. 305

NOTES FROM CLASS-TALKS.

BY SWAMI VIVEKANANDA.

ON ART.

IN art, interest must be centred on the principal theme. Drama is the most difficult of all arts. In it two things are to be satisfied—first, the ears, and second, the eyes. To paint a scene, if one thing be painted, it is easy enough; but to paint different things and yet to keep up the central interest is very difficult. Another difficult thing is stage-management, that is, combining different things in such a manner as to keep the central interest intact.



ON MUSIC.

There is science in *Dhrupad*, *Kheyal* etc. but it is in *Kirtana* i. e. in *Mâthura* and *Viraha* and other like compositions that there is real music—for there is feeling. Feeling is the soul, the secret of everything. There is more music in common people's songs and they should

be collected together. The science of *Dhrupad* etc., applied to the music of *Kirtana*, will produce the perfect music.



ON MANTRA AND MANTRA-CHAITANYA.

The Mantra-shastris (upholders of the Mantra theory) believe that some words have been handed down through a succession of teachers and disciples, and the mere utterance of them will lead to some form of realisation. There are two different meanings of the word Mantra-chaitanya. According to some, if you practise the repetition of a certain Mantra, you will see the Ishta-Devata who is the object or deity of that Mantra. But according to others, the word means that if you practise the repetition of a certain Mantra received from a Guru not competent, you will have to perform certain ceremonials by which that Mantra will become Chetana or *living*, and then its

repetition will be successful. Different Mantras, when they are thus 'living,' show different signs, but the general sign is that one will be able to repeat it for a long time without feeling any pain and that his mind will very soon be concentrated. This is about the Tantrika Mantras.

From the time of the Vedas, two different opinions have been held about them. Yaska and others say that the Vedas have meanings, but the ancient Mantra-shastris say that they have no meaning, and that their use consists only in uttering them in connection with certain sacrifices, when they will surely produce effect in the form of various material enjoyments or spiritual knowledge. The latter arises from the utterance of the Upanishads.



ON CONCEPTIONS OF GODHEAD.

Man's inner hankering is to find some one who is free, that is, beyond the laws of nature. The Vedantins believe in such an Eternal Ishwara, while the Buddhists and the Sankhyas believe only in a Janyeshwara (created God), that is, a God who was a man before, but has become God through spiritual practice. The Puranas reconcile these two positions by the doctrine of Incarnation. That is, they say that the Janyeshwara is nothing but the Nitya (Eternal) Ishwara, taking by Maya the form of a Janyeshwara. The argument of the Sankhyas against the doctrine of Eternal Ishwara, viz., 'how a liberated soul can create the universe,' is based on false grounds. For you cannot dictate anything about a liberated soul. He is free, that is, he may do whatever he likes. According to the Vedanta the Janyeshwaras cannot create, preserve or destroy the universe.

OCCASIONAL NOTES.

PERSONALITIES that represent the highest principles in their life and action receive the spontaneous offerings of love and regard, homage and worship, which come from the very depth of the human soul. The Prophets and Saviours of the world—the Buddhas and Christs—the Messengers of the light spiritual—appeal to mankind because of their super-human renunciation and unflinching devotion to Truth, their same-sightedness and universal love towards all men and women, whether saint or sinner, Aryan or non-Aryan, Jew or Gentile, as also for their message of hope and peace which heals up the wounds of the lacerated heart, lays bare before man the vision of the world be-

yond, untouched by the troubles and tribulations with which his earthly existence is inseparably connected, and brings solace to the weary soul when everything else fails.

The important lesson that we learn from the lives of the greatest of the world's religious teachers is that the real world-forsakers alone become the movers of the world and the transformers of the lives of mankind, when they come out of their self-imposed retirement to preach the special message which they are born to deliver. After years of intense spiritual Sadhana they burst upon society all of a sudden, without any previous notice,

advertisement or propaganda work to prepare the people to receive them, to break down the encrustation of ignorance and superstition that gathers round the religious life of the people, hampers their growth and even threatens their very existence with annihilation. They thus create an environment favourable for the evolution of society leading a vegetating life at the time of their advent. The impetus that comes from these world-shaking giants to the very soul of the people awakens them from the state of spiritual torpor and infuses in them a new spirit and hope that strengthen them to march on along the path of advancement and progress. And not infrequently looked upon in the beginning as thoughtless reactionaries these world-teachers prove to be the greatest benefactors of mankind, because the apparent revolutionary changes which they bring about in the psychology of the people are really the necessary consequences of a natural evolution, however dangerous it may appear to the superficial critic. No wonder then that with the rolling on of years they are accepted as the Saviours of the world, as Messengers of truth whose power no obstacles, however great, can ever hope to successfully stand.

Merged as their individuality is in the Universal Consciousness, freed as they are from passions and desires that create bondage for the soul, all works for any personal end cease to exist for them, and on coming down from the plane of the transcendental consciousness they find themselves in a transfigured world radiant with the effulgence of the Spirit. But when they come to see the miserable condition of the people around them sunk in ignorance and worldliness

the feeling of deep sympathy and compassion for the suffering humanity touches the inmost chords of their being and out of the fullness of heart spontaneously flows their unconditioned love, and without any sense of personal gain they take upon themselves the burden of the suffering and the miserable, and devote their life for the labour of love,—for the salvation of others. Though separated by age and clime, these Supermen, who belong to a class by themselves, show an amazing resemblance, whether we study their life and teachings or consider their superhuman love and renunciation, or even the stories and legends connected with their birth, Sadhana and ministry. But those who call themselves the followers of these prophets forgetting this remarkable coincidence on fundamental points are ordinarily inclined to believe that each particular teacher is the only true prophet and the religion that he preached the only true religion on earth.

However, the new light that is being brought by science, the critical and comparative study of the scriptures of the world and above all by the conscious or even unconscious interchange and assimilation of one another's ideas and ideals is bringing about a broadening of the mental horizon, a wonderful transformation in the life and thought of all civilised nations. With the deliverance of the human mind from the clutches of ignorance and bigotry and the consequent clearing of the human understanding the people have commenced to appreciate and honour others' prophets and seers, faiths and religions also, and this tendency, if unhampered, would in course of time so develop the spirit of toleration that the world might be ultimately led to the acceptance of all

religious as true. It is indeed a most significant fact that at the present times there are truly religious and orthodox people, and it is gratifying to note that their number is fast increasing, who do not hesitate to accept, though no doubt in their own way, the treasures of wisdom and knowledge from even the once despised heathens or Mlechhas and honour their teachers and saints as well. It is the increase of the bounds of knowledge that accounts for this better understanding.

It is not without adequate reasons that the universal truths and principles of the Vedanta have already penetrated into distant lands and commenced to influence, to no small extent, the religious thoughts of many among the Christian nations of the West, while the essential teachings of Christ find acceptance in India and the sacred personality of the Son of God appeals readily to the religious instinct of many a devout Hindu who see in that wonderful life the realisation of the principles which their own religion embodies, for the doctrines of Jesus as distinct from institutional Christianity are so similar in their essential nature to what the Vedanta has been teaching for ages before the advent of Christ. The life of Sadhana and Sannyasa—of spiritual practice and renunciation—that he lived is so characteristically Oriental, common to Hinduism as well as its rebel child Buddhism, that in studying the life of the Prophet of Nazareth, a Semitic though he was, one is reminded of the Buddhist missionaries who preached in the dominions of Ptolemy Philadelphos, king of Egypt, and of Antiochus Theos, king of Syria, as the Asokan edicts conclusively indicate, or of those brotherhoods that sprang from the 'contemplative frater-

nities of India'—the Therapeuts of Egypt, and the Essenes of Palestine who, as Pliny describes, dwelt on the Western shore of the Dead Sea—a revered hermit clan, without any women and money, that was resorted to in large numbers by men who were weary of existence, a society, in which no one was born but which lived on perennially for ages. It is in the life of a true world-forsaker and a real Yogi that he who was known as Christ lived—in his meditation and Self-realisation—that lay the secret of his perfection and spiritual power.

Whether we consider the moral precepts of Christ as we learn from the New Testament, or his spirit of non-resistance, or his message of Shanti—"peace on earth and good-will to men," we find in him a typical Asiatic teacher so much akin to those great souls who preceded as well as succeeded him and became founders of great religions and systems of thought. But transplanted from the land of the ancient Babylonian and Assyrian civilisations in the soil of the Greco-Roman culture, the religion of meekness and non-resistance which Christ preached became aggressive and persecuting. It is a grim irony that ever since the conversion of Constantine "who established faith and exterminated heretics," and more than four centuries later of that of Charlemagne, the protector of the church, who carried the cross at the head of his army and Christianised by compulsion the pagan Saxons and other aboriginal races, the followers of Christ have been pursuing a course of action, a policy of aggression and persecution, wars and massacres—and all these in the name of the Prince of Peace who, as he spoke of himself, came not to destroy but to fulfil!

Christianity is not synonymous with the Western civilisation. Its engrafting on the soil of the cultural descendants of the warlike Hellenes has been an incongruity, for its dominating note has unfortunately been more material than spiritual. In modern times things have come to such a deplorable state that even zealous Christians are constrained to acknowledge that religion counts but little as a factor in the life of the Western nations and the attitude of the generality of people in the West, though the Christian missionaries seem to be more anxious to save the soul of the heathens than that of their own co-religionists and are busy more than ever to create spheres of influence in non-Christian lands in the East, is no better than that of 'benevolent indifference' towards matters religious. The term Christian civilisation has thus come to imply rather a social and political structure than a spiritual scheme of life.

"The Kingdom of Heaven is within you" has said the Master, but with honourable exceptions the followers have cared more for earthly possessions and temporal powers with the result that Mammon and Odin have continued to triumph over Christ! But there is still time for the Western nations to be true followers of him who preached the noble teachings as are enshrined in the Sermon on the Mount, to subject themselves to the moulding influence of the Christ-force and allow themselves to pass through the process of real conversion or spiritual matamorphosis,—thus to realise the spiritual ideal that was upheld and embodied in the life of Christ. And this spiritual regeneration is essential not only for the peace of the world but also for their own well-being, as the soul of the West,

uninspired as it is generally by the message of Christ has been overburdened with worldly ambitions and possessions. The fetish of colour-consciousness and race-superiority that has obsessed the spirit of modern European civilisation divides mankind by raising racial barriers which cannot be surmounted unless there is accomplished an entire change of heart and a totally different appraisal of what constitutes the essentials of life. This cleavage of humanity is the greatest obstacle that stands in the path of the realisation of the solidarity of man and the establishment of true spiritual Brotherhood which has been the dream of all the greatest of the prophets of the world. And a universal religion alone can help men to transcend the bounds of religious fanaticism, racial prejudice and national selfishness, and serve as the cementing principle to unite nations with nations by the bond of love and good-will, by laying bare before mankind the vision of the Spirit, the One without a second, the common substratum of all that exists, animate or inanimate. Perfect equality can be established on such a spiritual basis alone and on no other.

On the tree of the Absolute Existence-Knowledge-Bliss (*Sat-chit-ananda*) there hang innumerable bunches of Ramas, Krishnas, Buddhas, Christs, &c. Out of those, one or two now and then come down into the world and produce mighty changes and revolutions. It is all one Avatara that we have, having plunged into the ocean of life the one God rises up at one point and is known as Krishna; and when after another plunge He rises at another point, He is known as Christ.—Sri Ramakrishna.

AT THE FEET OF THE MOTHER.*

AT the feet of the Mother at last after a long and wearisome journey through the villages, fields and workshops of the South! Of course pilgrimage was not the main objective, but pilgrims we are in any journey in India, whatever may be the motive of our wanderings. For in North, South, East and West we see in every village a temple, in every city a more magnificent shrine with beautiful architecture and craftsmanship and we see also as we go along main roads or cart-tracks the gods and goddesses in our trees and tanks, in agricultural fields where harvest is reaped or in front of the village workshops where looms and lathes are playing from morn till night. And this in every part of India with specific variations that all the more emphasises the unity of our spiritual norms and categories. What a surprise to a Northerner, for instance, when he sees in the villages of Mysore, in Tanjore or even in Tinnevely in the South his familiar Goddesses, Bhadrakali, Chamundi, Bhagavati and Kali. But with this difference that in the North the worship of Shakti or the Primal Energy has been assimilated to the highest teachings of the Upanishads and the Vedanta, while in the South it is more or less left to the non-Brahmins and it is here less esoteric and intellectual and more magical and propitiatory. But who knows perchance a Brahmin, or a non-Brahmin Seer or Guru may re-discover the Shakti cult, expand and renew it and the spiritual revolution may mean not merely an uplift of religion from an abstract formal and barren mono-theism into a due recognition of the pluralistic elements in life and in nature, a rescue of the processional car of God from the mire of acrimonious disputation and of

formal ceremonialism, but also a social revolution which will bring with it a new message of uplift for the non-Brahmins who will contribute to deepen and expand the spiritual currents of society. That will be to illustrate the fundamental unity of India in the sphere of religion.

And at Kumarka let all feel their unity and brotherhood at the Divine Feet of the Mother. And people and tradition say that the two rocks which form little islands at the southernmost point of the promontory are those Divine Feet which are washed still by the commingling waters of the two oceans, but the Goddess has chosen as her 'fit abode' the temple on the shore at the southernmost point of the land when her original abode in the rocks became inaccessible to men when the oceans advanced.

Here, sitting at the Divine Feet with the waves of the oceans softly beating on them, one pictures the Mother steadfastly gazing at the glacier-clad Himalayas in the North, the Mother as one voice, the music of the Infinite, in the song of the waves eternally breaking themselves against the southern shores, in the wail of our meandering rivers, the Sarayu, the Jamuna, the Bhagirathi, the Narmada, the Godavari and the Caveri, and the sight of the Infinite in her eyes, in the inaccessible mountain fastnesses, in palm and cocoanut-clad lake or sea-shore or in desert expanses where she has specially manifested an aspect of her beauty or frown in different places which become for us sacred sites of pilgrimage. It is this vision of the Infinite in the finite that the Mother seeks to impart to us in all her places of beauty in land or sea, desert or valley in her bewildering variety of finite symbolisms, local dieties and communal gods.

What vision does she impart to us in the

* Written at Cape Comorin.

promontory as she casts a gaze at the breaking waves that lap at her feet, at the oceans that extend unto eternity, at the waves of the fertile fields of paddy at Tinnevely and Travancore, and at the ever-receding Ghats? Here it is not Annapurna, the Divine Mother and sustainer of the world by means of food as she is in the fertile plains of the Ganges, she is not the Divine Mother and destroyer of the world by means of her tongues of subterranean fire as she is in Jwalamukhi in the Punjab. She is here as the Eternal Maiden who by her asceticism seeks the favours of the Eternal Ascetic. How significant again the intuition and the vision of the colonising Aryans who had colonised and settled in the then known Bharatavarsha, and dreaming of fresh lands that may yet emerge from the oceans at the farthest extremity of the jutting peninsula conceived of the image of a youthful daughter that sports in the ecstasy of her new creations and playful moods! But she is here more in penance than in play. For has she not lost her Lover with whom she was in a moment to be bound in the eternal ties of a due and sacred marriage? Alas! the moment passed away and the day dawned and the nuptials could not be celebrated before the vulgar gaze of mortals. From that moment she has become an ascetic even in her maidenhood. Aryans, Sakas, Huns, Mongols, Moughols and new races have come and stayed but the Mother feels that she has an unfulfilled vow. One moment of neglect and her whole life is one blank despair. She looks at the snow-capped Himalayas and their dark unfathomed caves and she finds one thing wanting. Her eyes dance with affection as she sees her heterogeneous stocks and congeries of stocks which have come to her lap but the thought recoils back like the waves,—there is no joy. As she sees her rivers and the plains flowing with milk and honey she experiences the diverse streams of cultures and thought-movements that have their sources here, that have expanded and

spread along the fertilizing rivers and that have mingled their offerings at her feet, but yet there is no harmony. As she gazes steadfastly at the ships and boats that ply the seas at the far distant horizon she heaves a sigh that the good is lost, for she has lost the True, the Good, and the Beautiful in one lost moment of idleness and she sits there serene and yet passionate in the Mahayajna of universal humanity, but the priests have left her, the Immortals who adorned the assembly have sneered in contempt and her Lover also has vanished.

The Gopuram of the wedding temple has been left unfinished and there the four pillars stand, alone, ghost-like, still uncarved and undecorated. The cauldron in which the wedding rice and cakes were to be cooked has been turned into stone by the curse of the Maiden. Thus has India's palace of art and Truth been left unfinished, and the vessels in which our choice offerings to humanity were to be prepared are now all solid rocks. The rice and the bran have all been turned into sand and the pilgrims who bathe in the oceans still offer these sands to the ocean as rice and bran,—present India's poor substitutes for food and offerings to the ocean of universal humanity! And she sees this in grief every morn and noon as the pilgrims come and go and she mingles her mourn with the voice of the sea-mews that fly to inch and rock as the blackening waves are edged with white.

Long and long weary days and nights she has mourned for her lost Lover. Long and long has she counted the beads in her hand and waited for the fulfilment of her vow. He must come. How long can he leave his beloved at the rock-bound coast in the solitude of inaccessible forests and in the desolation of angry storms and cruel tides? He must come.

And as night comes on and she fondly broods on the past reminiscences of her lost nuptial night the passions surge in her heaving

breast and then the oceans roar and seek to engulf the land, and tempests rush through the land, boisterous and devastating, and all people say that the Maiden Goddess is angry and they keep the Eastern Gate of the Temple towards the ocean closed lest she cannot contain herself and give herself up to the angry seas.

She has long waited and cannot contain herself in her expectant agony. He must come, she thinks in the fulness of passion and hope, of joy and truth and then her passions are be-calmed. We find her then a subdued ascetic with curls of grey rocks and the *kashaya* garment of the red shore and the calm oceans as the softer tears of her eyes. And as day follows night, as the calm follows the boisterous, her penance follows her agony and this goes on through eternity. And shall it continue through eternity? It only her relentless Lover knows. The shock and collision of the forces of time and history which have shattered the fair vision of the fairest Maid, he has brought about and he alone can withstand.

Dhanushkodi may be more profound, more sublime than Kanyakumarika. Dhanushkodi is full of joyous recollections and victorious fights which have ended another long tale of agony and suffering. There India's ideal king of peace and goodwill has vanquished the ocean with his arrows and the

ocean is as quiet and peaceful as a lake, majestic in its grandeur.

But Kanyakumarika is more touching, more overpowering. At the southernmost point of this great land of lost causes and unfulfilled destinies the rock-bound coast, the tempests of the oceans, the arid sand-dunes, the desolation of the temple and the harsh noise of the numberless palmyra trees have a unique yet melancholy attraction. Those who are fighting truth's battles against hope, with whom failure and suffering are the only consolation will gain a new faith if they rest and sleep a while at the wave-tossed feet of the Mother, the Eternal Maiden, herself desolate and forsaken, who has drunk to the dregs her Lord's potion of despair. And in the boisterous passions of whose troubled heart, the passions of her children can find their complete rest and fulfilment. For he who has seen her troubled soul at midnight in the deafening roar of the oceans and the fury of the mad storms will subdue his despair and will gain a new faith and a new intuition when he will see her again as the playful girl in the morning, clad in her *gairika* attire worshipping the rising sun for another day of penance, another rosy evening of expectancy and another night of grief and trouble.

RADHAKAMAL MUKERJEE, M.A., P.R.S., Ph.D.

THE MESSAGE OF LORD BUDDHA.*

BY SWAMI ABHEDANANDA.

THE real religion of the so-called Hindu people is Sanatana Dharma which in English might be translated as eternal religion. It is also known as the Aryan religion. Dharma means the law of Truth. This Dharma has been taught from pre-historic

times by the ancient Seers of Truth who realised the one-ness of the spiritual entity, as all-pervading and beyond the conception of the human mind, as neither the Creator, Preserver or Destroyer but as the fountain-head of the creative, preserving and destructive power. That eternal Truth is the foundation of Sanatana Dharma, the

*Extracts of a lecture delivered at Rangoon.

everlasting spiritual law which is our religion. In the Vedas God is not described as Brahmâ, Vishnu, or Shiva, but as the One Truth without a second. Truth is the eternal reality of the universe. That reality cannot be described in words and any one who reaches the eternal existence becomes one with it, transcending all the laws of birth and death; and the realisation of that state is described as the attainment of *Nirvana*, or infinite existence which means the cessation of sorrow, suffering, disease and death.

The eternal religion which was started from pre-historic times in ancient India was stated again and again by the great teachers. Among them was one, the greatest shining star, and that was Bhagavan Sri Krishna, who was the embodiment of the knowledge of the Vedas, which he gave out before the world about 1400 B.C. And there he said, "Whenever true religion declines and vice prevails, I manifest myself in human form to establish truth and destroy evil." True to the law of manifestation and the divine principle, about 550 B. C. there appeared in India the founder of the great religion which moved the world and whose followers now outnumber the followers of other religions. He was Prince Siddhartha, the son of a reigning monarch who lived in all the luxuries of Oriental fashion. In the midst of all those luxuries and pleasures his soul was awakened to the Truth. Of course, he was educated; he learnt all the methods of instruction given in those days, imbibed all the ideas of Truth and *Nirvana* and the method by which that Truth could be realised. In his teachings, Buddha mixed the same ideals of the Vedas and connected them with the principal methods of practice described in the different schools of philosophy then

prevailing in India. Through long asceticism and trials, after conquering the tempter, he attained to the consciousness of the Buddhahood and then he became a true incarnation of Divinity and manifested his powers to establish Truth and Righteousness and taught his disciples to reform the evils of the country of that time. Thus Buddha might be called one of the greatest incarnations of Divinity.

The progress of Buddhism reached its climax about 1000 A. D. and then in India it began to decline on account of corruptions which got into it and the different forces working at that time such as Shaivism, Vaishnavism etc. In course of time Buddhism practically disappeared from India although it spread in other parts of the world surrounding India, and its neighbourhood. The teachings of Buddha were grand and wonderful. There does not exist in reality any difference between the teachings of Buddha and the teachings of the Vedas. Some people think that Buddha denied the soul-entity, which is a delusion. The facts declare it and Sri Krishna taught it. The whole system of Vedanta repeats that the so-called Jivatman is a delusion. Did Buddha deny the Truth? He said that Truth is one and it is the only Saviour. He meant that anything outside Truth is a delusion. So man's personality which is the resultant of the combination of the five *skandhas* is a delusion. It does not exist throughout eternity. The Bhagavad Gita says that in the performance of functions, physical or mental, he must be a fool, a deluded being who thinks that he is the doer of his actions. He cannot perform anything. He has no power. It is the forces working through him that perform all these things, and make him feel for the time being through the power of

Avidya that he is the *Karta* or doer. In reality he cannot be the *Karta*. He must pass out and attain *Nirvana* or Buddhahood.

Why should we draw a line between Buddhism and Hinduism? Both are the same and if we try to separate one from the other the foundation is lost. Buddha did not teach anything new. He only showed us the hidden way that would make us seekers after Truth. Buddha said, "If Truth is the Saviour why should that Truth be kept away from mankind? Let everybody be benefitted by following it." Truth is the only Saviour and there is no other Saviour in the universe. Buddha's teachings are those of the highest philosophy known as Vedanta which was afterwards explained most beautifully by the great commentator, Bhagavan Sri Sankara. There is no difference between the Truth of Buddha and that of the Vedas, because Truth is one. Those who think that it is a separate system originated by Buddha are mistaken. Very few of the followers of Buddha understood the true meaning of *Nirvana*. Some considered it a state of nothingness, others thought it to be a state of annihilation and some others said it was not a positive state to be desirable. We find from the inward experience in our spiritual progress that Buddha did not mean anything different from the positive state. Here is what he said, "There is, O Brethren, that Abode, where there is indeed no earth, nor water, nor air; nor the world of Infinity of Space, nor the world of Infinity of Intelligence, nor the world of Nothing whatsoever, nor the world of neither Cognition nor non-Cognition; nor this world, nor the world yonder, and neither the sun, nor the moon. That I call, O

Brethren, neither coming, nor going, nor standing, nor birth, nor death. Without foundation, without origination, beyond thought is That. The destruction of sorrow verily is That."

There are hundreds of passages in the Upanishads describing the same state of Brahma-Nivritti where there is neither consciousness of the sense-perceptions, nor the consciousness of going or coming, nor the consciousness of Me or Mine; yet it is a positive state which is the ideal and reality and we must be one with that. What Buddha refuted was the personal Brahman. He did not dispute the absolute existence which is described as Brahman impersonal. Therefore the Message of Buddha teaches and spreads the same wonderful truth that has been taught several ages ago and that has been the ideal of human existence from the beginning of the human race. Buddha described the four noble Truths, namely, the existence of sorrow and suffering, their cause, their cessation, and lastly, the method by which that cessation could be reached. The same Truths were repeated in the Sankhya system of Kapila, and in fact, the same ideal and the same denial of Creator was emphasised by Kapila. There was no such thing as a personal God. Nature produced all these things. When *Prakriti-Purusha* could explain all this phenomenon, the existence of a personal God was superfluous. Buddha never mentioned a word about Ishvara. Neither did he deny nor affirm His existence. When a Brahmin came to him and asked him if he believed in Ishvara, Buddha replied, "Did I deny His existence?" India was at that time the hot-bed of philosophical discussions, but Buddha did not take any part in them. His sole object was to help humanity

and make people free from suffering, misery and death, and show them some way by which they could attain happ-

iness even in this world. His religion was a religion of humanity and for humanity.

MIRABAI.

OFTEN do we find saintly women on this earth in spite of the narrow view held by some who, in order to show the superiority of man, say that women cannot attain to the highest realisation of God. But this is a selfish view and its truth has been falsified many a time in the history of this world. The Hindu scriptures, however, recognise the principle of the fundamental equality of man and woman in the realm of the Spirit. The huge structure of religion and ethics of the Hindus has for its corner-stone this spiritual equality of man and woman. There can be no sex in the Atman and the Hindus cannot understand why a woman by the sheer strength of will and character cannot attain to the highest knowledge. It is a fact that there have been many saintly women in India and even some of the very greatest of the Vedic seers were women. In this short article the writer would try to paint the life of one of these saintly women—of Mirabai, the queen of Chitore, once the famous centre of Indian chivalry and valour.

From the snow-capped Himalayas to Cape Comorin, from the Indus to the Brahmaputra the name of Mira is a household word. The devotees of Sri Krishna hold her in high esteem and her lyric songs are sung even by the country folk all over Maharashtra, Rajputana and other parts of India. Her image is still worshipped by all at Chitore side by side with "Ranchhore Deva"—the image of Sri Krishna worshipped by her.

Mira was the daughter of Ratiya Rana, a Rathore chieftain of Marwar. She was born in about 1420 A. D. in the village of Maratha. From her childhood she was a lover of Sri Krishna. She was handsome and beautiful. She could sing and her sweet voice charmed all the people of the neighbourhood. She loved to sing the praise of Hari and men and women left their work, and children their play, to hear Mira's sweet Sankitan. It was so very fascinating. People from various parts of

Rajputana flocked to the village to hear Mira. They were all carried away by her sweet melodious voice. There was such a heavenly light in her eyes, devotion in her heart, melody in her voice and deep feeling in her songs that everyone felt a Devi or a Gopi of Brindaban in her.

The story of the beauty of Mira and her sweet music passed on from lips to lips and from ears to ears till at last they reached Rana Kumbha of Chitore. He wanted to see Mira. So one day he left Chitore in disguise and came to Rathore. Mira's beauty and songs enchanted him and he stayed there rather longer than one could expect, making false excuses for his stay—so unwilling was he to leave Mira and her songs. Some days passed in this way till on one occasion he made bold to ask for Mira's hand in marriage and when Mira's father came to know that the visitor was no other than Rana Kumbha of Chitore he gladly accepted the proposal. So the Lily of Lilies, Mira, was married to Rana Kumbha and the newly married couple returned to Chitore which welcomed its queen amidst great rejoicings.

But her love for Krishna grew stronger day by day and she was carried away in its currents to the celestial realms far away from this material world. She forgot the ephemeral pleasures of the senses, but this troubled the Rana. The Rana was a poet and he taught the art of poetry to his queen hoping that this would bind her down to the sense-world, but unfortunately for the Rana it had quite the opposite effect. Soon the style of Mira began to differ from that of the Rana's; she began to sing the name of Hari in rhyming couplets. While the Rana with his appetite for power was piling obstruction to his soul, the queen gathered the world about her with her songs and grew in saintliness. And this made the Rana jealous and hate the queen whom once he had so greatly prized. But the Lord who ever takes care of his devotees appeared to the Rana

in a dream and told him not to be jealous of his queen mad with Divine Love. This changed the Rana's attitude and he built a temple within the palace-precincts for "Ranchhore Deva," the cowherd-boy of Brindaban. Mira spent her days in this temple singing the glory of Govinda with the Vaishnavas of Chitore.

Soon the Rana found that it was futile to look to Mira for conjugal happiness and so thought of taking a second wife. He took by force, according to the custom prevalent at the time, the princess of Jhalwar. But the Rana found no happiness even in this marriage, for the princess had given her heart to Prince Mandar.

In the meantime Mira passed her days in the service of her Lord "Ranchhore" and His devotees who visited the place. She herself would cook and feed the devotees of the Lord. One day there came a devotee who refused to take any food and on Mira's repeated entreaties replied that he was Prince Mandar and would take food if he could but see for once the princess of Jhalwar—his beloved. Mira accordingly arranged for an interview and this made the Rana furious with anger. He banished her from his kingdom and Mira became a beggar in the streets of Rajputana. But the Lord was with her and so wherever she went people flocked round her and even the deserts of Rajputana resounded with the sweet name of Hari.

But no more was heard the sweet name of Hari at Chitore. No more those festivities, nor the thronging of devotees from far and near and Chitore looked deserted and in mourning. The Rana realised his folly. He realised that Mira had won a greater empire and established her throne in the hearts of men on a strength beyond the power of the mightiest princes of the world. So he sent men to get Mira back to Chitore. When Mira returned the Rana craved her pardon but the ever-faithful Mira fell at his feet saying, "Dear Lord, I am ever your wife and maid." Happy was the reconciliation and from that time Mira was allowed to join in Hari-sankutan parties in the public streets of Chitore which is quite against the custom of the land and especially for women of high rank. The queen's mixing freely with the common people in the streets of the city is an idea that the Rana could hardly bear. Yet this freedom was given to Mira that she might be happy at

Chitore singing the name of the Lord with all. She had forgotten that she was the queen, that she was a woman even, in her search after her Lord Govinda, the lovely cowherd boy of Brindaban. Such is the power and fascination of Divine Love.

Once there came a lord of a mighty empire to Mira's temple in disguise to hear her sweet music. Mira was singing the name of the Lord and the visitor was in raptures at the sweet voice and deep Divine Love of Mira. When she had finished he prostrated at her feet and asked her the way out of this Samsara, the world of duality, of happiness and misery, pleasure and pain. After a short discourse the visitor before departing put a jewelled necklace into the hands of Mira as his humble present to "Ranchhore Deva." Mira accepted the necklace. The news of the visitor in disguise and of the costly present reached the Rana. A shadow of doubt crossed his mind and he cast a look of suspicion on Mira's conduct. But it never struck him that a queen who had brushed aside with her feet the pomp and glory of royalty, could hardly prove unfaithful for a mere necklace. We judge others by our own standard and herein lies the seed of all trouble in this world. Ah! that canker-worm of jealousy once it enters into the heart works destruction making man mad turning love's delight to misery. The Rana thought that the queen was a disgrace to the royal house of Chitore and had brought dishonour on his lineage. The whole scene changed and Mira was no longer to him the song-bird of Divine Love but a pretender, luring the world with goodness to hide her own wickedness. Here was, he thought, a kite's beak giving the bulbul's note. He was determined to put an end to this and thought that red blood alone could purify the pollution.

The Rana signed a death-warrant but the ministers refused to execute it—so dear was the queen to the people of Chitore. The Rana sent the warrant, which asked Mira to put an end to her life by drowning herself, through a servant who placed it in Mira's hands as she was returning from the temple. "Tell the Rana," said Mira to the carrier, "The Hindu wife obeys her Lord." At dead of night when all were asleep Mira silently left the palace. None knew when she left. It was a clear starlit night. She came to the river bank and

jumped into the impetuous current of its turbid waters. As she fell she lost her consciousness. She saw a vision—a light of radiant orbs. The cowherd boy of Brindaban kissed her saying, “Mira, you have obeyed your husband, but you have a higher duty to fulfil. Arise, awake to live again and to teach the world.” When she came to her senses she saw herself lying on the bank. Remembering the vision she walked on to Brindaban singing the name of the Lord on her way to the people who heard her and they were filled with Divine Love.

There was a great Vaishnava saint at Brindaban named Rup Goswami; and he had renounced lust and gold and would not even look at a woman’s face nor touch a coin. So when Mira wanted to see him he refused to do so. But Mira sent the following words to him—“There is only one man in Brindaban and he is Sri Krishna; the rest are all Gopis, if Goswami thinks himself to be a man he must at once leave Brindaban, a place meant only for the Gopis.” The Goswami was struck by her devotion and invited Mira to his temple, knowing that she would be no ordinary woman. From that time a sweet relation sprang up between them and each looked upon the other as a Guru.

The news of her appearance at Brindaban

spread all over Rajputana. The people of Chitore flocked to Brindaban and the Rana once more realised his folly. He left Chitore in disguise and came to Brindaban. He found out Mira and asked her pardon. But Mira fell at his feet begging to be excused for all the wrongs she had done to him. The woman and wife in her was still alive.

The Rana brought her back to Chitore but thenceforward she used to live half the year at Brindaban. Various legends are current regarding the final passing away of Mira. The most persistent one points out that the image of Krishna at Dwaraka was cleft into two while Mira was praying before it and the great soul spirited away into the bosom of her Beloved—the eternal repose of all devotees.

This is the life history, most telling but unostentatious, of a great soul every moment of whose life was spent in the holy communion with God, who from the transcendental heights of divine glory came to look upon the world as vibrating with His resplendent love and where every creature, sentient and insentient, are emanations from that One Existence.

SWAMI PROBODHANANDA.

PLACE OF MIRACLES IN RELIGIOUS LIFE.

II.

THOSE who flare up in the name of visions and trances, cry down much real incidents as the effects of imbecility or senility and laugh at scriptures and lives of saints replete with such instances, to them one may say without being guilty of any moral opprobrium, “Just see, here lived a man close to your city of light and learning, practised Sadhana for the long period of twelve years and saw many visions without impairing his strength of mind or losing his purity or holiness. His life was tested and his activities examined and sifted by people no less sceptic or pragmatic than you, but in the end all of them acknowledged the veracity of those experiences and bowed before his superhuman realisations. There-

fore you cannot declare all these to be mere hoaxes.”

“There are,” once remarked a great disciple* of Sri Ramakrishna Deva, “two outstanding features which I noticed, above all, in his character and which attracted me most to his magnetic personality. They are his great kindness and the power of pleasing everybody by fulfilling his respective desires.” This great ability to work in the mind of different people and influence them in different ways, in fact, constitutes a characteristic feature of all Incarnations and the Special

*The late Srijut Girish Chandra Ghosh, the great Bengali dramatist and actor.

Messengers of God. In this connection one is reminded of those beautiful lines of Srimat Bhâgavatam which describe how Lord Krishna was viewed upon in the court of Kamsa by different people seated in that assembly. The lines run thus :

“The wrestlers saw him as an athlete of adamantine constitution, the common people as the peerless and supreme among them, the ladies as cupid personified, the cowherd boys as their own friend and the wicked kings as their chastiser. He was, again, looked upon as a child by his own parents, while Kamsa saw in him his very death. The ignorant took him for a simple boy of yet undeveloped features and the great sages as the Supreme Truth, while the descendants of Vishni looked upon him as their Gracious God and thus viewed upon and scanned by different people, Sri Krishna entered the list with his elder brother.”

Being endowed with this ability, uncommon among the rest of mankind, they possess the secret to guide the destiny of the people along different paths to the same goal without pauperising them of their own intellect, for it is never the purpose of God to bereave the world of its diversity and lead everyone to his destination through the same track. They help men to discover unity in diversity and show that all the different paths ultimately lead but to God as different rivers, taking sources from different mountains, mingle their waters in the same sea. This all-sidedness is the one great characteristic of the great saviours of the world.

It is also true that during the progress of Sadhana, the devotees acquire certain powers, psychic and supernatural, which if they use for their own personal ends would bring about their own downfall. By these powers they possess the capacity of healing, hypnotising, manifesting various feats of strength or assuming subtle bodies etc. These are extremely harmful in the path of Yoga. These turn the mind of the devotee from God to his own body, personal comforts, convenience or disunion. These psychic powers and their misuse have caused the ruin of many devotees. These are known as *Siddhis* and are divided into eight groups. But it is again and again reiterated in the Shastras that so long as a devotee's mind hankers after any of these powers he is far away from God. Sri Ramakrishna Deva often used to state

how he fervently prayed to the Mother, day and night, to throttle all his desires for the acquisition of these subtle powers. At one time he was requested by Hriday, his nephew and attendant, to pray to the Divine Mother to bestow upon him the boon of, at least, one of these powers. Then the Master was in a particular mood of mind and could not disoblige any body. So he went to the Kali Temple and said to the Mother that Hriday requested him to beg of her some psychic powers. He at once saw in a vision the Goddesses Kali pointing to a heap of human ordure and asking him, “This is the power you pray for. Accept it if you like.” Sri Ramakrishna Deva turned his face in disgust and promised never to make any such ugly impotunity before the Mother. Later on he took Hriday to task for giving him such a nasty advice and never afterwards did even a slight desire cross his mind to acquire *Siddhis*. Whenever any one came to him for healing a disease, he would humbly disavow any claim for such an ability and send him to the Goddess in the Kali Temple. He again and again cautioned his devotees and disciples about these *Siddhis* lest even in their unguarded moments there might flash any desire to acquire those supernatural powers. He would often illustrate their uselessness, as they are quite out of proportion to the labour they entail in acquiring, by many interesting stories.

No doubt the great incarnations or prophets possess some supernatural powers; but they should not be looked for in this direction of showing miracles. They do not generally touch a dead body to impart into it the breath of life. But their power lies in another way. They can remove the tegument of our soul and help the inflorescence of the lotus in our heart by a look, touch or word and thus extricate us from the quagmire of illusion and ignorance. They command a man, “Be pure in heart,” and forthwith vanish away all his impurities and he is rejuvenated with new enthusiasm, life, aspiration and hope. A man sinks in the mire of vice or runs down the precipice to the abysmal depth of ruin and destruction; they raise their finger and ask him, “Behold, the Kingdom of God is at hand and enter it.” Instantly the man turns his face, shakes his body and passes into the realm of light and truth. The man who is immersed in the pleasures of the senses and

hugs them to his breast without knowing the divine spark of a religious life, understands his folly in a moment by means of a kind word from their gracious lips, feels the presence of God and follows him as the pillar of smoke by day and column of fire by night. The wise precepts of these great souls stand as a beacon light in the midst of a wilderness, a peak in an ocean or an oasis in a dreary desert and their heavenly life shines as the star of the first magnitude in the heart of all to guide them safe along the treacherous ways of the world. In fact these are the real miracles of their life. This is how they infuse the dead and dull matter with vitality and life. They touch a rotten scum and he becomes at once *crème de la crème* of the society. Emboldened by their favour the veiled man gets up his loins with strength and can challenge the whole world. They can illumine a darkened heart lying in that state for hundreds of years, by a ray of their kind look and in that direction he then greatness and superhuman ability. This is the method of their activity and thus they can convert a man from the path of vice to that of virtue. This quality was seen in superabundant affluence in the life of Sri Chaitanya, the great incarnation of Nityananda, by an embrace or touch, passed into a man's body an electric shock of spiritual fervour, and curiously enough other people, touched by that man, were themselves affected with religious ecstasy which they never experienced before, and cried and wept being overwhelmed with the rapture of God. In that way Sri Gouranga Deva travelled on foot alone, helpless and without any material resource, throughout a great part of India, flooded the whole country with divine love which coming in great cataclysms drowned the people under the waves of the glory of God and washed away all their weeds and impurities. Christ asked a man with a withered hand, "Stretch forth thy hand" and he stretched it out. His hand was restored whole as the other. Therein does not lie the greatness of the Prince of Suffering. Again it does not indicate his real magnificence when he said to the dead daughter of the ruler of the Synagogue, "Damsel, I say unto thee, arise," and the damsel arose and walked straightaway. Living in the midst of unheavened hearts and ignorant people he had to perform these miracles. These miracles may all be effaced from the face of the earth

like the drop of water in the bosom of a dry desert, but his great Commandment, "Hear, O Israel, the Lord, our God is one Lord. And thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind, and with all thy strength," will remain for ever so long as there will live one single human being standing on earth under the canopy of the sky and hankering after Truth and God. All his other deeds, the feeding of the five thousand or the stilling of the tempest may be forgotten but that will, for ever, be engraved on the tablet of the human soul till its last breath, which he, lying along the Cross in Golgotha clothed with purple and platted crown of thorns, uttered with raised hands, towards heaven, "Father, forgive them, for they know not what they do." Herein lies his miracle, superhuman love, greatness, wisdom, fortitude and virtue.

In the like manner one may or may not accept some particular phenomena happening during the *Sadnana* period of Sri Ramakrishna—though these too have their utility and usefulness in their own place—for after all they do not exhaust all the remarkable factors of his great life which has yet many other activities—the everlasting glories of that wonderful man—which look supernatural and breathe out superhuman ability and are the precious legacy for the future generations for all times to come. Thus by dint of that divine power looking nothing short of miracle—for he was here playing with the human minds and moulding them like lumps of clay—he could say to the sceptic Narendranath, "Yes, my boy, I see God as I see you, perhaps more intensely, nay, I can also show you God," which changed his life for ever, because in those words he felt the living presence of God and His divine breath; or he could point out to a doubting disciple, "Behold, there is thy Isham," and the disciple really saw It with his own eyes in all Its Beauty and Effulgence. In that direction lay the miraculous power of the Master when with a touch or glance he could overpower a man with rapturous ecstasies and make him realise what was meant by divine beatitude or when by a kind word he could redeem an unfortunate soul from the biting agony of cruel Cerberus, rescue him from the torture of the hell-beast, direct his mind to the Kingdom of God and ultimately bring to

his lips the sweet nectar and ambrosia of immortality. These are the outstanding facts of his glory and magnificence about which there must not be any pother or confusion and on these bedrocks of universal truths men of all shades and

colour will ever find their sweet repose and undying felicity. These are the real miracles of his life.

(Concluded)

ANANDA.

REVIEWS AND ACKNOWLEDGMENTS.

A Guide to Health.—By Mahatma Gandhi. Published by S. Ganesan, Triplicane, Madras. Pp. 147. Price Re. 1-8.

This is a translation in English by Mr. A. Rama Iyer M. A. of the original in Gujrati by Mahatma Gandhi. As Mahatmaji says, "Prevention is better than cure," and most of the diseases we suffer from are due to our neglect of the principles of hygiene and sanitation. Good air and water would reduce the diseases by 50 per cent. Regular diet which is simple and nourishing with plenty of exercise is sufficient to keep the body intact during the soul's sojourn in this terrestrial home. If all these are supplemented by Brahmacharyam then there would be very little need for doctors and medicines. This is a point to which all should give their serious attention. Brahmacharyam is the corner-stone of our life's work. It gives us health, intellect, an indomitable will and energy and makes our life a success. Its absence only leads to misery, disease and poverty and we may end our life in a ghastly ruin. Mahatmaji has ably treated all these points in the first part of this book which deals with the general principles of personal health and hygiene. The second part deals with some simple treatments for common ailments and accidents. The methods prescribed are very simple and at the same time we are sure of the results as they are based on the author's own experience in the various cases handled by him. We hope our readers will take advantage of such a valuable book.

To the Nations.—By Paul Richard. Published by Messrs Ganesh & Co., Madras, with a Foreword by Dr. Rabindranath Tagore. 2nd Edn. Pages 83. Cloth Price Re. 1-8.

The original in French has been translated into English by Sj. Arobiudo Ghose. In this little book the author voices forth the views of the

people who are tired of the existing state of things. M. Richard has distinctly stated what he sincerely believes—that the great war is bound to free the earth from the spirit that dominated it—the spirit of barbarous mechanism, commercialism and competition, cruel, cold and heartless. The consciousness of humanity will be established in the hearts of men, raising the nations from the animal to the human plane from whence it is only a step to the divine.

The author clearly points out that wealth and power should not be the ideals of the nations. The ideal ought to be self-sacrifice and not self-interest. "No nation lives for itself alone. When it ceases to do so it is checked out." If service be the ideal of all nations, then, it is possible that a small nation may contribute more towards the growth of Humanity than a big and powerful one and as such its right for existence is obvious.

The author concludes by saying that all the nations of the world whether great or small must be independent to follow their own paths and contribute thereby to human progress. They should look on one another not with hatred and contempt, but with love and respect. Only then can there be a harmony of all nations, an ideal world which they at present are trying to establish through wars and competition. Will such a world, such a social perfection ever come? It is sure to come if all the nations leave off their selfishness. But will they discard this selfishness? Whether such an ideal would come or not it is worth while to work for it.

The Drink and Opium Evil. By C. F. Andrews. Published by Messrs. Ganesh & Co., Madras. Pp. 18.

Mr. Andrews describes vividly how the drink evil has spread its degenerating influence not only in towns but also in country-sides in India, and he,

therefore, pleads for the abolition of the excise altogether.

The curse of opium that is mainly produced in India is in some ways more deadly to the soul of India, he says, than other intoxicants as it has its evil effects chiefly on her neighbours, the people of China. Mr. Andrews quotes from the writings of Miss La Motte, an American lady who made a thorough investigation into the opium traffic to show that in European countries and in America the Governments make every effort to repress the sale of habit-forming drugs, while in the Far East, Japan and the Philippine Islands excepted, the Government strives to encourage and extend the sale. The conclusion is that the production of opium beyond medical necessities should be stopped. This is the greatest hindrance to the suppression of opium in China, where the drug is smuggled and used in huge quantities, and where the practice of administering the injurious hypodermic injections of morphia is unfortunately ever on the increase leading to ruin, physical, moral and economic.

Goods and Bads, Outlines of a Philosophy of Life.

By Professor Alban G. Widgery, M. A., The College, Baroda. Pp. xxiv + 318.

The author in this admirable book of Six Chapters treats of the Philosophy of Life with reference to their values, physical, intellectual, æsthetic, moral and religious,—their relation to one another and ultimately to "the Good Life—its unity and attainment." The book is written in an easy non-technical style and is all the more valuable because the different kinds of goods and bads which are actually experienced in life are discussed from the practical point of view. Mr. Widgery, a professor of philosophy and comparative religions as he is, has nothing but condemnation for religious intolerance and pleads for toleration and mutual understanding.

A table of contents giving the summary of the principal sections of the book proves to be very useful for reference.

Count Leo Tolstoy. By G. V. Krishna Rao. Published by Messrs. Ganesh & Co., Madras. Pp. 40. Price 4 as.

This booklet attempts to give within its limited compass a short sketch of the life and works

of the great Russian sage and shows how the noble soul had to pass through various changes of circumstances before he could accept the life of poverty, humility, self-sacrifice and service to humanity. Tolstoy's life is an open revolt against the materialistic aspect of the Western civilisation and is a glorious illustration of the struggles between the flesh and the spirit, in which the latter ultimately triumphed. The simple life of a Russian peasant that he chose to live, his work for the uplift of mankind and furtherance of the cause of humanity are object lessons to all men who people this planet of ours, in which there indeed live very few who can really act up to their ideal, no matter how great the struggle and sacrifice they may have to undergo. It is on these points of the sage's life that the writer of the pamphlet wants to draw the attention of the readers.

The King's Wife—By James H. Cousins. Published by Messrs. Ganesh & Co., Madras. Pp. 96.

This is a short drama based on a doubtful incident in the life of the famous Mirabai, the queen of Chitore. Akbar's visit to the temple of "Ranchhore Deva," the deity worshipped by Mira and his parting present to the deity of a necklace which resulted in the Rana's casting suspicion on Mira's character is after all a questionable fact. Again the author ends the story in a tragedy with the death of Mira and does not treat of her miraculous rescue and also the good she did to humanity thereafter. The author himself is aware of all these facts and apologises for the liberty he has taken. His object has been to paint the three great feelings found in all countries viz. simple devotion, spiritual hankering and fanaticism. These the author has brought out excellently and the sense of beauty and the melody of diction displayed make the book a success.

The Music of India. By H. A. Popley. Published by the Association Press, 5 Russell Street, Calcutta. Pages 173.

The very soul of the East, especially of India is woven with art and music. Art and music are with the Indians a part of their religion. In India music was developed not only to the full seven notes but also to half and quarter notes ages ago. The similarity between the Greek, Persian and Arabic scales with that of the Indian shows how much influence

India had on other countries in music though since then these countries have developed the art on different lines. India led in music as also in drama and sculpture. But it is a lamentable fact that like all other sciences music too has become crystalised in form here and no attempt is made to develop it further. Whatever is done now is merely an attempt at imitation.

The author has rightly pointed out that music in India began with the chanting of the Vedas especially of the Saman. The Vedic Mantras were chanted to tune and time with proper intonations. This was the beginning of the Indian music. Since then music had developed, both vocal and instrumental, so that by the Ramayana and the Mahabharata period it was a well developed science and introduced even into dramas. The author has also not failed to show the apparent differences between the Northern and Southern schools. Probably this difference is to some extent due to the Mahomedan influence in the North, while the South which was not so much under its influence has kept its science comparatively pure.

The book treats clearly of the various topics a knowledge of which is essential for understanding the Indian music in the right way. Thus the author has given a clear conception of the seven fundamental notes, the three Gramas, the Sritis, Ragas and Raginis and lastly the Tala or timing and of various minor things connected with the science. A study of the book gives a fair knowledge of the Indian music. The description of the various instruments is very interesting and at the same time educative.

In the last chapter the author has at length pointed out the difference between the Eastern and Western science of music. The whole thing could be put in a nutshell if we say that the West aims at imitating Nature while the East tries to represent the ideal, the supersensual in music as in art. The Raga pictures, and the prescribed time for singing particular Ragas gives us, as it were, a peep into this Eastern Psychology. Both the Eastern and Western music suits us, yet they are contradictory in spirit. It is this difference in their nature that makes it difficult for an ordinary man to appreciate both and it is only a trained ear like that of our author's that can appreciate music in these two contradictory systems.

Dozen Weapons. By K. S. Sheshagun Iyer To be had of Mr. Vasudeva Sastri, Sanskrit Teacher, Thuvannamalai Pp 40 Price 8 as.

This is a pamphlet treating briefly of various subjects like Dharma, Purity Fortitude, Meditation etc. It may be of interest to our readers

Ramadas. By C. Ramakrishna Rao. Pp 19.

This is an interesting life of an Andhra saint, which clearly brings out to the reader that the greatness of India lies in religion, which has produced hordes of great saints who have hallowed this motherland of ours with their holy feet.

Nicolai Lenin.—By G. V. Krishna Rao. Published by Messrs. Ganesh & Co, Madras. Pp. 84. Price 8 as.

This is a short sketch of the life of one of the greatest figures in European politics of to-day. Even his enemies have to recognise that he is one of the greatest living statesmen in Europe—a most remarkable personality brought by the world-war into prominence. Lenin with his band has saved the civilisation of Russia from utter collapse and the fact that Russia still survives is the miracle played by this great man. He has raised his hand against the oppression of capitalism and is determined to fight it as much as in him lies. But this great man falls short in the field of moral idealism, of everything that we mean by spirituality proper. He is a soldier, a child of the Western civilisation and though he is standing for the redemption of humanity and social liberation, his methods seem to be that the end justifies the means. Any means to reach the goal are justifiable to Lenin.

The character of Lenin as a man, his personal integrity, rigorous purity, simplicity and unconcern for name and fame, his devotion to the ideal of a better world—all these are clearly pointed out by the author in this little sketch. We recommend this book to our readers.

Mr. Montagu's Failure.—By T. S. Krishnamurti Iyer. Published by Ganesh & Co., Madras Pp. 92. Price Re. 1-8.

*The Revolt of the East.**—By Bernard Houghton. Pp. 98. Price Re 1-8.

*Reform or Revolution.**—By Bernard Houghton. Pp. 22.

*The Psychology of Empire.**—By Bernard Houghton. Pp. 17.

A case for Mulshi Peta Satyagraha. Published by Satyagraha Sahayak Mandal, Poona. Pp. 53. Price 4 as.

*Published by S. Ganesan, Triplicane, Madras.

SRI KRISHNA AND UDDHAVA

(Continued from page 256.)

स्वमायया सृष्टमिदं सदसलक्षणं विभुः ।
प्रविष्ट ईयते तत्तत्सरूपोऽग्निरिवैधसि ॥४७॥

47. The omnipresent Lord, pervading this gross and subtle¹ universe created by His own Mâyá,² acts in the shape of different things, like fire³ in combustible things.

[¹ *Gross and subtle*—*Sat* and *Asat* may also mean higher and lower beings.

² *Mâyá*—See note 3 on Sloka 16, Ch. II.

³ *Fire etc.*—Fire has no form of its own. As the principle of Tejas it is present in everything. But when a piece of wood burns, fire also seems to have that shape. So all the apparent activity of the Atman is due to the supervening adjuncts (*Upâdhis*) through which It manifests Itself.]

विसर्गाद्याः श्मशानान्ता भावा देहस्य नात्मनः ।
कलानामिव चन्द्रस्य कालेनाव्यक्तवर्त्मना ॥४८॥

48. The states¹ from birth to death belong to the body, not to the Atman, like the digits of the moon² occasioned by Time whose march is inscrutable.

[The illustration of the moon is explained in this verse.

¹ *States etc.*—all the stages of a corporeal being's life.

² *Moon etc.*—The moon remains as it is, only there is an apparent change over it due to astronomical motions.]

कालेन ह्योद्यवेगेन भूतानां प्रभवाप्यथौ ।
नित्यावपि न दृश्येते आत्मनोऽग्नेर्यथार्चिषाम् ॥४९॥

49. Birth and death, though ever assailing bodies through the massive velocity of Time, are never witnessed of the Self, as in the case of the flames¹ of fire.

[This is a return, in passing, to the topic of fire to emphasise the transitoriness of things and thus stimulate a spirit of renunciation.

¹ *Flames etc.*—The flames are subject to change, but not the fire.]

गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति ।
न तेषु युज्यते योगी गोभिर्गा इव गोपतिः ॥५०॥

50. The Yogin accepts sense-objects through the sense-organs and returns them at the due season,¹ without being attached to them, like the sun,² (giving back) the water (it sucked) through its rays.

[The analogy of the sun is made explicit in this and the next Sloka.

¹ *Due season*—wherever there is a needy person.

² *Sun etc.*—The reference is to the circulation of water between the earth and the sky.]

बुध्यते स्वे न भेदेन व्यक्तिस्थ इव तद्रतः ।
लक्ष्यते स्थूलमतिभिरात्मा चावस्थितोऽर्कवत् ॥५१॥

51. Like the sun,¹ the Atman, established² in Itself, is not perceived as admitting of varieties, but when manifesting³ Itself through an adjunct, is looked upon by dull-witted people as becoming identified with that.

[¹ *The sun etc.*—The sun, as it is, is one, but when reflected in water etc., it appears to be many and seems to be small or distorted and so forth.

² *Established etc.*—ever the same.

³ *Manifesting etc.*—See note 3 on Sloka 47.]

नातिस्नेहः प्रसङ्गो वा कर्तव्यः कापि केनचित् ।
कुर्वन्विन्देत संतापं कपोत इव दीनधीः ॥५२॥

52. One should not cherish too much affection or attachment for anyone. If one does so, one is smitten with affliction like the poor pigeon.

[The lesson which the pigeon taught is graphically set forth from this Sloka to the end of the chapter]

कपोतः कश्चनारण्ये कृतनीडो वनस्पतौ ।

कपोत्या भार्यया सार्धमुवास कतिचित्समाः ॥५३॥

53. A pigeon built his nest on a certain tree in a forest and lived there for some years with his partner.

कपोतौ स्नेहगुणितहृदयौ गृहधर्मिणौ ।

दृष्टिं दृष्ट्याङ्गमङ्गेन बुद्धिं बुद्ध्या बबन्धतुः ॥५४॥

54. The pigeons, with their hearts tied in a bond of love, lived a family life, fixing their gaze on each other, in close companionship, each intent on the other.

शय्यासनाटनस्थानवार्ताक्रीडाशनादिकम् ।

मिथुनीभूय विस्रब्धौ चैरतुर्वनराजिषु ॥५५॥

55. In that forest they together went through such acts as lying, sitting, roaming, resting, talk, sport and eating,—without any fear.

यं यं वाञ्छति सा राजंस्तर्षयन्त्यनुकम्पिता ।

तं तं समनयत्कामं कृच्छ्रेणाप्यजितेन्द्रियः ॥५६॥

56. Whatever the female bird, who pleased her partner and was agreeably treated by him, wished for, the other, O king,¹ fulfilled those wants, even at the cost of much trouble, for he was a slave to his senses.

[¹ King—Yadu.]

(To be continued.)

NEWS AND NOTES.

Our New Hindi Monthly—The “Samanway.”

We are glad to announce that we are going to start from our Branch at 28 College Street Market, Calcutta, a Hindi Monthly named the *Samanway* (Harmony) on the same lines as the *Prabuddha Bharata* and other organs of the Ramakrishna Order. The object of the magazine will be to disseminate among the Hindi-knowing public the life-giving truths of the Scriptures interpreted in the light of the teachings of Sri Ramakrishna and the Swami Vivekananda. Hindi translations of the writings and utterances of these great masters will be a regular item, and the paper will contain interesting original articles on religion, philosophy, social problems, education and industries. Those outside the Hindi-speaking public who appreciate the importance of Hindi as a *lingua franca* for India and are desirous of cultivating its knowledge will find an easy medium of instruction in the translated pages of the *Samanway*. We appeal to our readers to help in the circulation of the new magazine, the first issue of which (Demy 8vo. 48 pages) will appear in the middle of January, 1922. The annual subscription including postage will be Rs. 3, and the get up will be satisfactory.

Permanent Peace

Human desire knows no bounds. Unless kept within legitimate limits it refuses to be satisfied even with all the world's riches and possessions. The insatiable thirst for power and wealth gaining full ascendancy over the soul of man impels him to encroach upon others' rights and possessions, and leads to wars and strifes that destroy not only his own peace but the peace of the world as well. This has been the history of the degradation of man, the rational being, the acme of God's creation! This is the use he has made of his superior intellect and possibility to degenerate himself into a state that is worse than that of the brute! But the redeeming feature is that the world is becoming weary of wars. The inaugural words of President Harding addressing the assembly of the representatives of the nations taking part in the Disarmament Conference that is being held at Washington indicate that the world may probably return to a better sense and better relationships. He says:—“All thoughtful people desire to see the war outlawed.... No pride need be humbled, no nationality submerged but we would have a mergence of the minds committing us all to less preparation for war and more enjoyment of peace.

If finer sentiments were not urging us, cold, hard facts of excessive cost and eloquence of economics would urge us to make a reduction of armaments." President Harding also laid down the noble purpose for which all nations should live:—"I welcome you not alone in good will and with a high purpose but with the high faith that we are meant for the service of mankind, with the hope for undertakings which will emphasise guarantees for peace and for commitments to less burdens and better order which will tranquillise the world."

Would to God that all nations may be guided by these noble sentiments and the higher ideal of life! But the world would know no peace so long as the mighty nations are bent upon being the dictators or rulers of the weaker and less fortunate nations and follow under the cloak of high ideals and international justice the avaricious policy that brought about the Great War and still threatens the peace of the world, so long as all nations show signs of feverish arming and are more anxious for the development and invention of destructive technique of war neglecting the much needed reconstruction and counting moral and economic ruin instead. It is certain that unless all nations give up their grossly material setting and establish themselves on a nobler basis no permanent peace and happiness can ever be realised on earth. And the higher ideals of life and humane national policies alone can keep under check the ambitions of militarism and imperialism. As an esteemed American friend very truly writes to us—"War leaves many legacies—poverty, misery, crime. Some day men may learn that co-operation is the way but never while greed and self rule. The only thing that can prevent war is the regeneration of the human heart, of the poor equally with the rich or powerful."

The Industries of the Country-side

In an agricultural country like India or Ireland that possesses a peasantry of small holdings and is broken up into small farms, the nation lives practically in the cottage and it is the cottage industry that is most suited to the agricultural people. Rev. P. Conefry, in a well thoughtout paper on "The Industries of the Country-side" read before the members and associates of the Catholic Truth Society at Dublin, pleaded for the establishment of home in-

dustries to enable the peasantry to be self-supporting and restore them to their rightful position.

In the past, Father Conefry said, there existed a comprehensive system of cottage industries in Ireland and almost every farm-house in the country was self-supporting. There were the small hand-mills which supplied fresh meal in the summer, as also the mills worked by water-powers. There lived, besides, in almost every parish the white-smiths, black-smiths, tin-smiths and nailers. The white-smiths and nailers had disappeared. Coopers, turners and wheelwrights had almost disappeared. Tailors and shoemakers who lived in every parish were also disappearing. Wicker-work too was practised with great skill in the past. Quilt-making, a very useful industry practised with great skill by women, was almost forgotten. The Irish cottage system once excelled in the manufacture of flax, and wool into cloth. These industries, most suitable as they were to an agricultural people, kept them employed when they could not be working on the land.

Two social diseases, Father Conefry further said, crept into the country—shoneenism or contempt for what was Irish, and snobbery that might be defined as "ignorant imitation of gentility." These were to a very great extent responsible for suffocating the spirit of nationality in many of the rising generation, for the people were ashamed of almost everything that bore the brand of Irish nationality and showed contempt not only for the diet of the nations, for its music and dance, but also for Irish names of many of the districts. And the existing system of education which besides other defects neglected technical education was mainly responsible for the deplorable state of affairs.

What Rev. Conefry said of Ireland holds equally true of India also. The revival of the old self-governing and self-supporting village system, the re-establishment of cottage industries which are primarily meant for supplying the household, and the stemming of the tide of denationalisation that still holds to a great extent its sway in the country—these are the momentous problems before India as well. And a system of true national institutions that would train students in hand-crafts and scientific agriculture, impart technical education side by side with general

education are the crying need of the day in India. Such an educational system as it would directly help the student to earn his livelihood is sure to attract a larger number of pupils from all classes, especially the peasantry and handicraftsmen who do not at present care for a simply theoretical education that is not remunerative and does not help them in the struggle for existence which is unfortunately becoming keener day by day. And in a country like India where the ordinary labourer cannot always earn even by hard labour, let alone the question of maintaining his family, enough to meet the barest necessities of life and keep his own body and soul together, it is indispensable to impart an education that besides developing the intellectual, moral and spiritual faculties of the students is calculated to better his economic condition also.

The Function of Culture

"O my mind, why don't you learn the art of tilling? This human soil is lying fallow; it would yield gold if you could but cultivate it"—thus sang Sri Ramaprasad, the great national poet of Bengal. The analogy between agriculture and homo-culture is patent and the laws of the natural world are so often applicable to the world spiritual as well. Mr James H. Cousins in his article on "The Function of Culture" published in the October issue of the Shama'a very happily shows the relationship between the two meanings of the Latin *colere* from which the word culture is derived—to *till* and to *worship*. He says—"As man cultivated nature, nature cultivated man and both to the same purpose—the turning of diffuse potentialities into definite realisation, the attainment of that other half of life, expression, and the lifting of that expression through successive stages from low to high. This is the function of culture."

Evolution, whether individual or social has to pass through a number of stages to attain its end, where man realises the Divine Personality—its method and purpose,—and endeavours to live in unison with it—"to live (as Milton put it) 'as ever in the great Task-master's eye,' with life not a gratification but a sacrament." The first stage of the process of culture, says the writer, is actuated by necessity, in the second, "culture is rejoiced in for its own sake," while in

the third, culture "becomes a conscious co-operation with a superhuman power which is itself felt to be the source and the culmination of culture."

Speaking of the "supposedly cultured nations" of modern times Mr Cousins says, "that the bulk of civilised humanity, while nominally cultured, have not yet passed beyond the purely tillage aspect of culture" and "have not yet risen above the domination of low necessity." "They have developed their resources, sharpened their wits, blunted their sensibility to the needs of others, boasted of wealth with poverty in their hearts—but have kept the spirit of worship, of devotion to a higher Power, a matter of one day in seven and of a place apart from life."

Mr. Cousins very appositely concludes—"Culture without worship is incomplete.... But if culture without worship is incomplete, worship without culture is no less incomplete, is soft, vapourous, fanatical, vulgar, cruel. Each needs the other for its fulfilment."

The Vivekananda Tamil School, Kuala Lumpur, F. M. S.

On Saturday, the 8th October, 1921, His Holiness the Swami Abhedananda laid the foundation stone of the new building of the Vivekananda Tamil School that is now managed under the direct supervision of Swami Vidyananda of the Ramakrishna Mission, the head of the Vivekananda Ashrama, Kuala Lumpur. This school, the first of its kind in the Federated Malay States, was started in the Ashrama building in 1914, to impart instruction in their vernacular to the children of the Tamilians who rank third in point of number in these parts. It was previously managed by a committee until it was transferred to the Sri Ramakrishna Math, Belur, India, in December 1920. As the Ashrama building in which the school is now located is not suitable for want of separate class rooms and playground, besides its being required for other purposes, the Government has on representation kindly granted a piece of land adjoining the Ashrama premises for erecting a suitable school-building as also for a recreation ground for children. We wish this ideal institution every success and congratulate the management for the

efficient manner in which it has been carrying on the noble task it has taken upon itself.

Swami Abhedananda back to India

His Holiness the Swami Abhedananda landed on the soil of his motherland on the 10th of November last. As is well known to our readers the Swami has been preaching the universal religion of the Vedanta and interpreting the essentials of Indian Culture and Philosophy to the West for a quarter of a century and has thereby rendered splendid service to the West as also to the land of his birth. Arrangements were being made to accord to him a hearty welcome and the public reception by the Indian citizens of Calcutta took place on the 2nd inst. and that by the Indian students on the 4th of this month.

Sailing for India from San Francisco on the 27th of July last, the Swami reached Honolulu in the second week of August to join the Pan Pacific Educational Conference as a delegate on behalf of India and delivered there a lecture on education. Next he halted at Singapore on his way home and the report of the grand reception held there has been already presented to our readers. At Kuala Lumpur, where the Swami proceeded accompanied by Swami Vidyananda of the Ramakrishna Mission and was received with great enthusiasm by the Hindu population, he laid the foundation stone of the Vivekananda Tamil School. The Swami also visited Seremban, Klang etc in the Federated Malay States, received addresses of welcome and delivered lectures at all these places. He arrived at Rangoon on the 18th October and was accorded a hearty public reception and presented with an address closed in a beautiful silver plate. During his stay at Rangoon he delivered a series of public lectures including "the Message of Buddha," an extract of which we publish elsewhere.

We are glad to announce that we are in possession of a number of recent lectures by Swami Abhedananda and hope to present these to our readers through the pages of the Prabuddha Bharata from January next.

The Cult of Nationalism

The apotheosis of political nationalism has been

the bane of the Western Civilisation. The construction of the whole structure of the Western society on the political basis and the acceptance of the political power and economic supremacy as the *summum bonum* of national existence have hampered the growth of the noble sentiments of humanity and led to mortal struggles and devastating wars, political as well as economic. With solitary exceptions in the case of individuals, the nations of the West are all actuated by inordinate communalistic love and its accompanying evils—the greed for exploitation and domination, and the result has been that cut away from the moorings of the higher ideals of life the soul of the West is adrift in chaos and knows no peace. And unless the call of humanity and love universal finds response in the heart of man no permanent peace can ever be brought into being.

Lord Hugh Cecil's letter in the London Times on the Cult of Nationalism which he regards as the curse of Europe, speaks in unequivocal terms of the "embittering and desolating influence of nationalism" that is dominating Europe. He says—"It was nationalism that not only made the war but defiled it with the shameful crimes that have so deeply impressed our minds.".... It is the cause of the present European unrest too. "Again if we look at Central and Eastern Europe to-day what is the cause of all the bitter antagonism, the violence, lawlessness, the filibustering we see there, except the spirit of nationalism?" Lord Hugh Cecil suggests also the remedy but very rightly does not condemn nationalism altogether—"What is needed is to realise that nationalism is not a quasi-religion, as some people seem almost to imagine, but a human passion, like other passions beneficent only so long as it is strictly disciplined and controlled by the moral law, mischievous and debasing as it passes beyond that control." Love for one's own people and hatred for aliens give birth to nationalism, which however essential it may be in the initial stage of national progress, should be transcended that it may realise itself in internationalism ultimately leading to the fundamental unity of mankind in the Spirit. Nationalism, therefore, should not be regarded as an end in itself for it is but a means to an end.

The Report of the Ramakrishna Mission Sevashrama, Brindaban, Dt. Muttra, U. P.

From January to October, 1921

Indoor patients—Of the total 139 cases 109 were discharged cured, 6 left treatment, 22 died and 2 were still under treatment.

Outdoor patients—There were 12002 cases in all of which 2752 were new and 9250 repeated numbers.

Ashrama Accounts.

		Rs.	as	p.
Total Receipts*	...	2258	2	0
Total Expenses	...	2256	0	6
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Balance f		2	1	6
Building Fund Accounts				
Total Receipts*	...	963	14	3
Total Expenses	...	392	4	6
<hr/>				
Balance		571	9	9

* Including last year's balance.

All contributions are to be sent to the Hony. Secretary.

The Report of the Ramakrishna Mission Sevashrama, Kankhai, Dt. Saharanpur, U. P.

For October, 1921.

Indoor patients—There were 11 old and 58 newly admitted cases of whom 58 were discharged cured, 2 left treatment 2 died, and 7 were still in the Sevashrama.

Outdoor patients—Of the total number 3435 there were 1367 new and 2068 repeated cases.

		Rs.	as	p.
Balance of the last month	...	7453	12	6
Receipts	...	280	8	3
<hr/>				
Total Receipts	...	7734	4	9
Total Expenditure	...	1838	2	0
<hr/>				
Balance		5896	2	9

Any contribution will be thankfully received and acknowledged by Swami Kalyanananda, the Hony. Secretary.

IMPORTANT NOTICE.

From January, 1922, begins the 27th year of the Prabuddha Bharata.

We are glad to announce that from this year an attempt will be made to improve the get-up of the magazine. As an experiment the Prabuddha Bharata will appear in Demy 8vo size from January next, the number of pages being 40 per issue, and as far as possible, better paper will also be arranged for. We are sure the subscribers will hail this change with delight.

To meet the increased expenditure consequent on this change, as well as to cope with the enormous general increase in the cost of labour and materials etc., the annual inland subscription only of the Prabuddha Bharata will be increased to Rs. 2-8 from the coming year. Considering the disadvantages of an out-of-the-way place like Mayavati, the increase is insignificant, and we are confident our kind subscribers will continue to extend the same favour to the journal as they have been doing for the last twenty-six years.

As usual, the January number of the coming year will be sent to our inland subscribers by V. P. P., except to those who kindly notify beforehand their intention of discontinuing their subscription from the next year. To avoid inconvenience and delay due to remoteness of postal communication, as also to save the Registration charge of two annas—since all V. P. articles are registered now—all subscribers are requested to make it a point to kindly send in their subscriptions by **Money Order** so as to reach our office before the 10th of January next.

In all communications please always quote the Subscriber's Number.

Subscription : Inland Rs 2-8. Foreign (including Mesopotamia) Rs 4.

The special rate to Free Libraries and Reading Rooms and to poor students will continue to be Re. 1-8 as before.

Manager, Prabuddha Bharata, Mayavati P. O., Via Champawat, Dt. Almora. U.P.

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I, iii. 4.

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