

Prabuddha Bharata

उत्सिद्धत जाग्रत



प्राप्य वरान्निबोधत ।

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

—Swami Vivekananda.

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THE BEAUTY OF BENGAL

BY SWAMI VIVEKANANDA.

(*Translated from Bengali.*)

THERE is a certain beauty in one's own people which is not to be found anywhere else. Even the denizens of Paradise cannot compare in point of beauty with our brothers and sisters, or sons and daughters, however uncouth they may be. But if, even after roaming over Paradise and seeing the people there, you find your own people coming out really beautiful, then there is no bound to your delight. There is also a special beauty in our Bengal, covered with endless verdant stretches of grass, and bearing as garlands a thousand rivers and streams. A little of this beauty one finds in Malabar, and also in Kashmir. Is there no beauty in water? When there is water everywhere, and heavy showers of rain are running down arum leaves, while clumps of cocoanut and date palms slightly bend

their heads under that downpour, and there is the continuous croaking of frogs all around—is there no beauty in such a scene as this? And one cannot appreciate the beauty of the banks of our Ganges, unless one is returning from foreign countries and entering the river by its mouth at Diamond Harbour. That blue, blue sky, containing in its bosom black clouds, with golden-fringed whitish clouds below them, underneath which clumps of cocoanut and date palms toss their tufted heads like a thousand chowries, and below them again is an assemblage of light, deep, yellowish, slightly dark and other varieties of green massed together,—these being the mango, lichi, blackberry, and jack-fruit trees, with an exuberance of leaves and foliage that entirely hide the trunk, branches and twigs,—while close by, clusters of bamboos toss in the wind, and at the foot of

* Written enroute to the West to a brother-disciple.

all lies that grass, before whose soft and glossy surface the carpets of Yarkand, Persia and Turkistan are almost as nothing—as far as the eye can reach, that green, green grass looking so even as if some one had trimmed and pruned them, and stretching right down to the edge of river,—as far down the banks as the gentle waves of the Ganges have submerged and are pushing playfully against, the land is framed with green grass, and just below this is the sacred water of the Ganges. And if you sweep your eye from the horizon right up to the zenith, you will notice within a single line such a play of diverse colours, such manifold shades of the same colour, as you have witnessed nowhere else. I say, have you ever come under the fascination of colours,—the sort of fascination which impels the moths to die in the flame, and the bees to

starve themselves to death in the prison of flowers? I tell you one thing,—if you want to enjoy the beauty of Gangetic scenery, enjoy it to your heart's content now, for very soon the whole aspect will be altered. In the hands of money-grabbing merchants, everything will disappear. In place of that green grass brick-kilns will be reared and burrow-pits for the brick-fields will be sunk. Where, now, the tiny wavelets of the Ganges are playing with the grass, there will be moored the jute-laden flats and cargo-boats; and those variegated colours of coconuts and palms, of mangoes and lichis, that blue sky, the beauty of the clouds, these you will altogether miss hereafter; and you will find instead the enveloping smoke of coal, and standing ghost-like in the midst of that smoke, the half-distinct chimneys of the factories!

OCCASIONAL NOTES.

IF we analyse our mind minutely, we find in it a constant fight going on. Some one in our mind, as it were, says continually: "Try to avoid pain as much as possible and get pleasure also as much as you can." The material world, its different objects affect us differently—some creating a sensation of pain and some a sense of pleasure—and we go on with all the means at our disposal to avoid the one and seek the other. We want tasteful food to eat, soft bed to sleep on, nice and warm clothing to put on, a beautiful and commodious house to live in, comfortable means of locomotion to carry us wherever we desire to go. Not only these things, sometimes in the search of pleasure, we want also intoxicants, music

and companions, without which our life seems not worth living. Yet, pain seems to be inevitable in this imperfect world of ours. The three sorts of pain—viz., those in our body and mind, those caused by other beings and those coming from agencies of which man seems to have no control, or as they are called in Sanskrit—*Ádhyâtmika*, *Ádhibhautika* and *Áधि-
daivika*,—always threaten us and our dream of eternal pleasure is always hampered by these. Yet man is resourceful always. He is not to be easily conquered by the nature surrounding him. Read the history of world's civilisation and you will find in it evidence of man's indomitable energy in trying to conquer nature. It is said that 'knowledge is power.' Man,

generation after generation, has tried to acquire more and more accurate knowledge of nature, the splendid result of which is modern science—with electricity, magnetism, steam-power and various other mechanical forces as his servants, and he turns them into good account in establishing various arts, the sole object of which is to diminish the misery and increase the happiness of man. We are struck at every step with the wonderful intellectual power as developed by man, and though he may be yet very far short of the ideal perfection, still there is no doubt that he is advancing daily towards the goal. Mark the most modern discoveries and inventions—aeroplanes for instance, and can one doubt that the civilised man is little short of your theological all-powerful God?

But we have said in the very beginning of our discourse that in our mind, there are always two tendencies warring with each other. Perhaps this eternal struggle has been described in different religions as the fight between the Devas and Asuras, as the fight between the two Gods—Ahura-Mazda and Ahriman—between God and Satan and so on. Let us now study what the other voice dictates.

The other voice, though in many very feeble and weak as yet, and perhaps dormant in many, asks us in no uncertain terms, 'to give up.' To give up the desire for sensual gratifications, to look to the non-ego and not to the ego as the centre of our activity, to consider neither power nor aggrandisement as our aim, but rather personal worth and nobility of character. We are commanded by this voice to consider a man of self-sacrifice, a man of intrinsic virtue, a man of true renuncia-

tion as our hero, not a man of riches and power. This struggle between the ego and the non-ego is going on eternally and when this struggle becomes more and more manifest, human evolution reaches such a plane, that we cannot measure it by the so-called laws of evolution, such as natural selection and survival of the fittest. New doctrines about the purpose of creation are required to explain this special trait of the human evolution. And to this we find the ancient philosophy of Sankhya or better still, of Vedanta applies well. What do these philosophies say about the cause of the human evolution? They say in no uncertain terms that what you call evolution is preceded by what we may term as involution, that the human soul is really already perfect, that a layer of imperfection has covered it as it were and evolution consists in the removal of this covering, layer after layer. The Sankhyas call this principle of imperfection—'Prakriti,' which is said by them to consist of the principles of illumination, activity and inertia or as they call in Sanskrit Sattva, Rajas and Tamas. Evolution consists in the removal of the covering of inertia, activity and illumination successively and when the principle of imperfection is totally removed, the human soul or the Self shines in its own inherent perfection and this is liberation—the real aim of life. The Vedanta, with its more rigorous logic, states the fact a little more clearly, and calls this principle of imperfection, Maya or illusion. Says the Vedanta: You are always perfect, you are always pure, you are always divine, nay, you are always at one with what you conceive as the Lord of the Universe—only know it and you are free immediately. These involutions and evolutions are always illusory, the soul never involves

or evolves: what involves or evolves is the Prakriti as the Sankhyas call it or the illusory power or reflex of the Seli, the Mava, as the Vedantins put it. The Vedanta does not tolerate dualism like the Sankhya but argues that what you call Prakriti can never have an independent existence.

Now, what is the effect of all these philosophical speculations upon the conduct of our life? By their light, how do we explain the eternal battle of the two inner voices in our soul, and in what way can we hope to end this seeming eternal struggle?

This struggle, it must be clear to every one, is the struggle from Tamas through Rajas to Sattva. Tamas and Sattva are as it were two opposite poles to which man oscillates through Rajas, and when the perfect Sattva is reached, that pure Sattva becomes identical with the real human Soul—which is eternal perfection. Pure Tamas is where a man desires *bhoga* or enjoyment without being active in the least degree and the highest ignorance and dullness and misery are the result. When it is joined to a little Rajas, man perpetrates the most criminal and cruel deeds. When the Rajas, however, oscillates a little towards Sattva, a man is seen pursuing pleasure, but accumulating the means thereof in a virtuous way. When the Rajas oscillates towards Sattva a great deal, a man is seen performing the most virtuous deeds, such as philanthropy and doing good to others. Thus far, the ordinary human mind can follow the works of the three Gunas as they are called. With the predominance of Sattva comes, however, the meditative state gradually and its necessary result illumination, which is often mistaken by ordi-

nary mankind as a lapse to Tamas, while in reality it is exactly its opposite. The ordinary man sees the highest goal of man to lie in activity—good activity of course, but cannot go beyond.

But is it not only a half-way house 'Stop not till the goal is reached'—say the great ones. Now we see clearly that the struggle between the two voices can be ended by the perfect predominance of the higher one—the voice of the Devas and there is no chance of a compromise in it. But man—weak man—stands aghast at such a high, such an extreme ideal and proposes various sorts of compromise—Yoga and Bhoga must be combined, as if light and darkness can co-exist, as if oil and water can be mixed together.

These proposals of compromise are good as stages to the highest goal, but to set them as ultimate ideals is to degrade the ideal itself. We admit that all societies, all institutions, all human laws are based on such compromises, and as helps to a man in the lowest degree of evolution to ascend to a higher degree they are all right and good, but do not therefore obstruct the paths of those few noble daring souls who are determined to end the struggle even in this life and who are not satisfied until the goal is reached. They are the elder brothers of humanity, they are the pioneers of all human progress and of such is the kingdom of heaven made. They are the Buddhas Christs and Rishis and Tirthankaras; they are the perfect *Tyagis* all over the world; they are the Mahapurushas and Avataras and it is for weak humanity to gradually follow their footsteps and thus to evolve the human society into a divine society, where love and not hatred will be the sole law of life.

SWAMI VIVEKANANDA AND SRI
RAMAKRISHNA.

Their Spiritual Relation.

[RENDERED FROM SWAMI SARADANANDA'S
"LILAPRASANGA."]

(Continued from page 56.)

THE sharp insight of Sri Ramakrishna had been able to grasp from the very first the fact that the pure mind of Narendranath always proceeded to action under the guidance of high ideals of life. Therefore his every-day dealings with Narendranath were found to be of a different nature. The many rules which he used to follow with regard to food, sleep, rest, *japa*, and meditation for keeping the spiritual fervour alive and undiminished, he encouraged his other devotees to observe in their lives; he, again, would unhesitatingly speak in clear words before all that no evil would accrue to Narendranath even if he departed from them. "Narendra is ever perfect," "Narendra is perfected in meditation," "the fire of knowledge is always burning brightly within him burning to ashes all the defects and impurities attaching to food and therefore even by his not observing the restrictions of food his mind will not be tainted or stray from God," "with the sword of knowledge he is always cutting to shreds the bonds of ignorance and therefore the power of cosmic ignorance is unable to bring him under influence,"—hearing always such words about Narendra from Sri Ramakrishna, we would then feel greatly astonished.

The Marwari devotees of Sri Ramakrishna, while visiting him, would offer sweets, almonds and other articles of food

as presents to him. Sri Ramakrishna would not take any of those things, nor give them to his devotees near by, but said: "They (Marwaris) do not know how to make a single unselfish gift: if they offer one trifling thing, they attach sixteen selfish desires to it. By eating food from such a giver charged with desires, the devotion to the Lord becomes diminished." In reply to the query, "What to do with the food then," Sri Ramakrishna said, "Go, and take them to Narendranath. If he eats them he will not be affected."

Narendra once dined at a public hotel and coming to Sri Ramakrishna said, "Sir, I have eaten to-day what ordinarily people call interdicted food." Sri Ramakrishna understood that Narendranath was saying so not to express bravado but that he might be forewarned about it if he had any objection for his such eating to touch him or allow him to touch the articles in his room. Understanding so he said: "No blemish will attach to you for that; if after eating flesh one fixes his mind on God, then that is equal to the holiest food,—and if eating vegetables, one gets immersed in worldliness, then that food is not purer than flesh in any way. Your eating at the hotel, does not give rise to any repulsion in my mind, but if any of them (pointing to the devotees seated) had eaten so and told me, I would not have been able to touch him."

It is impossible to make the reader understand the measure of love, praise and freedom which Narendranath received from Sri Ramakrishna from his first meeting. Such offering of respect to the inner power and being of the high-souled disciple and dealing with him accordingly is found nowhere else but in the lives of the world-teachers. Sri Rama-

Krishna would not feel easy in mind without speaking all his inner thoughts to Narendranath, and in all matters he would take his opinion. He tested the acumen and spiritual faith of his visitors by putting them to a discussion with Narendranath, and he never asked the latter to accept anything as true on faith without thoroughly examining and testing it. And, needless to say, receiving such behaviour from Sri Ramakrishna, Narendranath's faith in himself, his determination, love of truth, and faith and devotion to the Lord increased a hundred fold within a short time. Sri Ramakrishna's great love for him was like a moral barrier acting subconsciously and always saving the infinitely freedom-loving Narendranath from all temptations and ignoble actions. Thus within a year from their first meeting, Narendranath sold himself for ever to the love of Sri Ramakrishna. But did Narendra realise in full how far his loving surrender to him was naturally and inevitably compassed by the strong flow of Sri Ramakrishna's love for him?—Perhaps not. Perhaps, filled and blessed with the pure delight of the unearthly love of Sri Ramakrishna he did not realise in full what a rare thing it was, desired even by the Gods. The full realisation of it came to him later on, when after coming in contact with the selfish and relentless world he had a chance of viewing it in contrast. We shall relate a few incidents in illustration of our above remarks.

A few months after the meeting of Narendranath with Sri Ramakrishna, in the year 1882, March, Sri M—, the author of the 'Gospel of Sri Ramakrishna' was blessed with the holy company of Sri Ramakrishna at Dakshineswar. On account of his staying at Baranagore he had

several successive opportunities of visiting Sri Ramakrishna, and how from a few words full of wisdom, his vanity of education was dispelled placing him ever in the position of a humble learner, he has himself related in portions of his book on Sri Ramakrishna. Narendra said: "At that time, I passed one day at Dakshineswar with Sri Ramakrishna. I was sitting quietly some time in the *Panchavati* grove when Sri Ramakrishna suddenly appeared and holding me by the hand laughingly said, "Come, your learning will be tested to-day. You have only passed two examinations of the University; to-day M. has come who has passed three examinations. Come and talk with him." So I had to go with him and entering his room got acquainted with Sri M. and entered into a talk on various subjects. Thus putting us into a conversation, Sri Ramakrishna sat silently hearing our conversation and observing us. Afterwards when Sri M. took leave and departed, he said: 'Passing examinations is immaterial. M. is shy and bashful like a woman, short of speech and cannot talk and converse well.' Thus Sri Ramakrishna would create a fun setting me into discussion with others."

Srijut Kedarnath Chatterjee was a household devotee of Sri Ramakrishna. Perhaps a short time before Narendranath's arrival at Dakshineswar he came to Sri Ramakrishna. But his place of occupation being in East Bengal at Dacca he could not come frequently to Sri Ramakrishna except during holidays such as the Puja recess. Kedarnath was of the type of a Bhakta and was progressing in spiritual life following the spiritual ideals of the Vaishnava scriptures. Hearing the songs and praise of God, tears of bliss flowed from his eyes: Sri Ramakrishna there;

fore praised him much before all. Seeing his love for God, many at Dacca showed him reverence and regard, and many also built their spiritual life by receiving instruction from him. We heard that when many devotees were coming to Sri Ramakrishna, and he was tired of holding spiritual discourses, he spoke in a spiritual mood to the Divine Mother: "O Mother! I cannot talk any more; give some power to Kedar, Ram, Girish, and Vijoy, so that people may at first learn something from them and then come to me and by a few words get spiritual awakenment." But this happened a long time after the time of our present narration.

For some period Srijut Kedar took leave from his work and coming to Calcutta, got opportunities to visit Sri Ramakrishna. Sri Ramakrishna getting a devotee was talking with him on spiritual matters with great joy and making his other assembled devotees acquainted with him. Srijut Narendra coming to Sri Ramakrishna one day about this time saw S. Kedar Nath and observed his spiritual absorption at the time of religious singing. Afterwards Sri Ramakrishna put Kedar Nath into a discussion with Narendra for some time. Kedar could argue well from his standpoint and sometimes would indicate the fallacy of the opponent's arguments by sharp words of reasoning. The words with which he silenced an opponent one day appealed to Sri Ramakrishna very much, and when any one raised that question again in his presence he would say that Kedar had answered it thus. The questioner raised the point that if God is really merciful, then why is there in His creation so much of pain and misery, oppression and injustice? For scarcity of food, why do people die of starvation in thousands in times of famine? Kedar

answered: "At the meeting in which God decided to keep pain, misery, and death in the world inspite of being merciful, He did not call me, how then can I understand the subject?" But before the sharp reasoning of Narendranath, to-day Kedar had to keep silent before all.

When Kedar took leave and departed Sri Ramakrishna addressing Narendranath said: "Well, how did you find him? See what love for the Lord he has; he sheds tears at the very name of the Lord. He from whose eyes tears of bliss flow at the name of Hari, is a Jivan-mukta. Kedar is very good, is he not?" The pure-souled, spirited Narendranath hated from his heart those, who taking a masculine body adopted feminine ways of thinking. It appeared to him an insult to manliness that man should approach the Lord with tears as his only means, instead of reaching Him by the power of strong determination and effort. Even in reliance and self-surrender to the Lord, man should always be a man and offer himself to God like a man—this was his idea. Therefore unable to endorse whole-heartedly the words of Sri Ramakrishna he said: "Well, Sir, how can I know that? You know (the inner character of men) and can say. Otherwise, by merely observing the weeping one cannot conclude one way or the other, good or bad. By steadfastly looking at an object, tears may flow from the eyes copiously. Again it is doubtless that many who weep hearing the songs descriptive of Sri Radha's grief at separation from Sri Krishna, do so by remembering the separation from their wives or by ascribing that idea to themselves. Men like me who are thoroughly unacquainted with those states and feelings will not so easily feel inclined to weep at hearing the

love-songs of Sri Radha." Thus what Narendranath knew to be true, he fearlessly spoke when asked. At that Sri Ramakrishna would always be pleased and never took offence. For the introspective mind of Sri Ramakrishna knew for a certainty that there was not a touch of insincerity in Narendranath's mind.

(To be continued.)

SRI RAMAKRISHNA AND HIS MESSAGE.

It has been drummed into our ears ever since our school-days that India is a land of diverse manners and customs. James Cousins in his book entitled the "Renaissance of India" fitly describes India as one 'organic unity.' For whatever may be our differences in form and shape, we have always been under one central religious thought. In the land of Chaitanya, sages like Ramdas and Tukaram and religious teachers like Sankaracharya have met on one common platform with Sri Ramakrishna Paramahansa Deva.

It has been our one pride that we have something to offer to the world. While the rest of the world is mainly guided by materialistic ideas, spiritual upliftment is the keynote of our activity. Since our contact with the Western civilisation we also fell under the glamour of materialism. At that time came Sri Ramakrishna and boldly showed the necessity of spiritual upliftment as the goal of the material—such as would remind us of our past and chalk a direction for our future.

India is the land where the material progress of the West and the spiritual progress of the East have come to a deadlock without reaching a proper reconciliation. We have always realised the principle of the division of labour. Each nation has given something to the world and if we think of life in its various phases we shall have to acknowledge the contribution of each nation to the complete ideal of the world. From Greece the world got Art, from Romans Law and order, from France practical Politics and modern poli-

tical institutions, from Germany intellectual speculation, and from England practical idealism, especially in the world of politics. But we have made our contribution too—one not dealing with ephemerals of the mortal life but India has the noblest of all ideals to contribute and that is a Perfect Religion.

It is always a gratifying fact to find that epoch-making religious teachers mark a line of their own. So said the Lord Krishna in the Bhagavad-Gita: "Whenever virtue subsides and vice prevails I come down to help mankind." At the time of the advent of Sri Ramakrishna material ideas were at the high-water-mark of their glory. Two different types of civilisation were face to face with each other. The occidental idea "Soul for Nature" was in direct antagonism to the oriental, "Nature for Soul." Each has its grandeur. "In the India of the past the best man had been too conscious of the more remote spiritual ideals and amongst them, of the spiritual conception of freedom, to be capable of such an enthusiasm for the assertion of civic and national discipline and we cannot wonder that in spite of the existence of ability and character, certain advantages of the modern system have thus been left for the moderns to demonstrate. That Hinduism, nevertheless, is capable enough of adding to her development the inspiration and sustenance of such activities, is shown in the very fact of the rise of Sri Ramakrishna and his disciple, Swami Vivekananda, with their characteristic contribution to the modern thought." And the present spiritual adjustment also comes from the Orient. The life of this great teacher was a great solace to the country, at a time when she had just begun to admire steam and electricity without pausing to think for one minute: "Why? Nature does a million things more than that." And on the eve of this mentality, Sri Ramakrishna was born.

It seemed for some time that this materialism was going to sweep us away from the heritage of the teachings of our sages with which this land is replete. It was a wave like the many which we have endured and which we have survived leaving our national spiritual ideals untouched. Swami Vivekananda speaking in Madras says: "The time was ripe for one to be born who in one body would have the brilliant intellect of Sankara and

the wonderfully expansive, infinite heart of Chaitanya, one who would see in every sect the same spirit working, the same God, as well as see God in every being, one whose heart would weep for the poor, for the weak, for the outcast, for the down-trodden, for everyone in this world, inside India, or outside India, and at the same time whose grand brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects, not only in India, but outside of India and bring a marvellous harmony, the universal religion of head and heart into existence."

Max Muller has described the state of the country at the time of Sri Ramakrishna's birth. Keshub Chandra Sen mentions four among his contemporaries who were Siddha-purushas. Prior to this, let us go back a few centuries to find the turns that Religion was taking, the degradation it underwent and its subsequent revival. Let us go back to the era of Sankaracharya. "He wanted to bring back the Indian world to its pristine purity, but think of the amount of the task before him.....The Tartars and Belluchis, and all the hideous races of mankind came to India and became Buddhists, and assimilated with us, bringing their national customs, and thus the whole of our national life became a huge page of the most horrible and the most bestial customs." Sankara came, a great philosopher, and achieved the synthesis of Buddhism and Hinduism as being essentially similar and attributed the apparent differences to the ignorance of the disciples of each religion. Then came Ramanuja who purified ceremonies and instituted new methods of worship suitable to all classes of Hindu society. Many leaders came after him and the brightest amongst these was Chaitanya.

Sankaracharya had a great intellect and Chaitanya had a great heart and the time was now ripe for one to be born who in one body would have the intellect of the former and the wonderfully expansive, infinite heart of the latter. And he lived near a city which was full of Western thought, a city more Westernised than any other city in India. Without any university career, he fascinated all the leading luminaries of his time. But he was not only for his age—all ages were for him.

From his earliest childhood he passed his time in meditation and communion with God. By a self-imposed penance he reached the highest stage of a Yogin. By penances he transcended the body-consciousness and lost all attraction for wealth. We are told, he used to sit by the side of the Ganges taking some money in one hand and some rubbish in the other and repeat to himself, "Money is rubbish, money is rubbish." He thus lost the ordinary superiority of the one over the other and regarded all wealth as rubbish and as something sure to lead to the ruin of the Soul.

He was not the founder of a new religion or sect but a devout exponent of the Vedantic philosophy. He thought for himself and practised the tenets of all religions. He had visions of his own, and after all these visions and his realisations of different religions, he came to the conclusion that all religions are true "though each of them takes account of one aspect only of the *Akhandā Sachchidananda* i. e. the undivided Existence, Knowledge and Bliss." Each of these different religions seemed to him a way to arrive at that One.

His philosophy was Vedantism in its entirety, though he wanted to unify the various schools of Hindu thought and philosophy. The religious ideas towards which he naturally gravitated were highly abstract and philosophical, the very reverse of those which are commonly referred to as idolatrous. The realisation of Brahman, by shaking off the illusion of Maya was his only inspiration, the Advaita philosophy his only system of doctrine, the Vedas, the Upanishads his sole scriptural authority. His philosophy was no academical discussion of metaphysics from any historical or linguistic point of view, but the faith of heart of a living people who have continuously struggled for its realisation.

Though an Advaitin himself, he had always consistently realised the three special conceptions of Hinduism. (1) The conception with which Indian thought may almost be said to be identified is that of the cyclic character of the cosmos. The creator and created are equal elements in a dualism which is a relative truth. (2) The next thought is of incarnation and *Karuna*.

in the manifestation of the "Divine Nature of man"; and finally (3) the universality of truth whatever the form of thought or worship. (Nivedita)

Speaking about "Idol" worship, throughout his sayings we get the idea that the realisation of a personal God through Bhakti and mergence in him leads to an Impersonal conception of one Brahman. He insists on the discipline of mind and a complete unconditioned faith in Him. He says: "It is faith in the Lord that works miracles, for faith is life, and doubt is death." Renunciation, the thirst after the freedom of the Soul by shattering the bondage of Maya, the fire of purity, the mergence of the personal in the impersonal—these had been the themes of his teachings.

It has been said of India that her religious teachers are content with realising the Self. Swami Vivekananda was once told by Sri Ramakrishna the practical lessons of Samadhi. He said to the effect, "Devote yourself to maintain the great tradition of the super-conscious life, turn back to help society upwards"—things, which in the past had not been clearly understood.

Sri Ramakrishna without possessing any book-learning was a living epitome of the Vedanta. He insisted first on devotion as a step to Self-realisation and afterwards to Yoga as necessary for soul-purification, the only condition by which you can merge into the Universal Brahman." For then the worship becomes such that there is none to worship and none the worshipper: all acts to such a mood are expressions of the Immanent Unity.

We find the life of this great Paramahansa of Dakshineswar lived out in its fullest ideals by his disciple Vivekananda. He carried out the wishes of his master and laid a sure foundation for modern India. He stood as the apostle of Hinduism in the West. "His object was to make 'Hinduism aggressive.' The eternal faith must become active and proselytising, capable of sending out special missions, of making converts, of taking back into her fold those of her own children who had been perverted from her and of the conscious and deliberate assimilation of new elements." He made a search for the common bases of Hinduism as a sure step towards National well-being. In analogy he used to say, "Had not

Buddha preached Nirvana and renunciation, and these were the essentials of National Life, had not India within two centuries of his death become a powerful empire?"

We are on the threshold of a great spiritual synthesis. But such a synthesis would only be an academical dream if we have not got in us the spirit of tolerance. "Bow thy head and adore," said Sri Ramakrishna, "where others worship, for in that form in which man has called on Him, God will assuredly appear." This refers to the compatibility of the antagonistic religious ideas of different sects and creeds. "But when the Teacher of Dakshineswar set himself to determine the accessibility of the highest illumination through the life of the woman, we are perhaps justified in feeling that he opened the door to a deeper regard for the sacredness of what is commonly considered to be social and secular. In a world of symbols, he proved the service of the home as true a means to God as attendance at the altar; the sacrament of the temple though served by priestly hands, not more a means of grace than the common bread of the household broken and distributed by wife or mother. Everything, even the name of God, is Maya. But some of this Maya helps us towards freedom, the rest only leads us to a deeper bondage. In showing that the deeper life of a good woman was thus blessed, that a home was a temple, courtesy, hospitality, and the fulfilment of duty in the world might be made into one long act of worship." Says the Sister Nivedita: "The vast complexus of systems which make up Hinduism, was in every case based upon the experimental realisation of religion, and characterised by an infinite inclusiveness. The only tests of conformity ever imposed by the priesthood had been social, and while this had resulted in a great rigidity of custom, it implied that to their thinking the mind was actually free. But it could not be disputed that the thought-area within Hinduism as actually realised had been coloured by the accumulation of a few distinctive ideas. It was Swami Vivekananda who on his return to India in January 1897, in philosophic form made that contribution to the thought of the people which India requires of all her epoch-makers, that the three philosophic systems—Advaita, Dvaita, and Visishtadvaita—are to be regarded as offering to

the soul, three different means of liberation. He reconciled these three schools. He boldly claimed that the final bliss for all alike, was the emergence in the One without a Second."

Before I come to Vedanta and modern science, I wish to briefly allude to one great feature of his thought and that was the conception of "Divine Mother." He says, "Why cannot we see the Divine Mother? She is like a high-born lady transacting all her business from behind the screen, seeing all, but seen by none. Her devotees only see Her, by going near Her, and behind the screen of Maya."

Says the Swami Vivekananda:

"I can clearly see the perfect unison of Vedantic thought with modern science. Vedanta thinks of the One Brahman called in philosophy the Absolute. The one manifestation of Brahman is Ishvara who can be likened to the "Primal creative energy" and the two forms of Ishvara, *Prana* and *Akasha* similar in function to Force and Matter. The Dualists claim that the soul after death passes on to the Solar sphere, thence to the Lunar sphere. Thence he is accompanied by a *Purusha* to Brahmaloaka. On the Advaitic side, soul neither comes nor goes and all these spheres or layers of the universe are only so many varying products of *Akasha* and *Prana*. That is to say, the lowest or most condensed is the solar sphere consisting of the visible Universe in which *Prana* appears as physical force and *Akasha* as sensible matter. The next is called the Lunar sphere. This is not the moon at all but the habitations of gods i. e., *Prana* appears in it as psychic force and *Akasha* as fine particles. Beyond this is the Electric sphere, a condition in which *Prana* is almost inseparable from *Akasha* and one can hardly tell whether electricity is force or matter. Next is the Brahmaloaka, where there is neither *Prana* nor *Akasha*, but both are merged in the mind stuff, the primal energy. The *Jiva* contemplates the sum-total of mind, in the form of *Purusha*, a Universal Soul, yet not the Absolute. From the the *Jiva* finds at last that Unity which is the end. Advaitism says that these are visions which arise in succession before the *Jiva* who himself neither goes nor comes, and that in the same way this present vision has also been projected. Now the projection and dissolution must

take place in the same order, only one means going backward and the other coming out.

"Now as each individual can only see his own universe, that universe is created with his bondage and disappears with his liberation, although it is there for others who are in bondage. Name and form constitute the Universe like water in an ocean with a name and form becoming a wave. When the wave subsides, it is water. This name and form is called *Maya* and the universe is the Brahman. The name and form cannot for one moment remain separate from the wave although water can remain eternally separate from name and form. But because the name and forms can never be separated, they can never be said to exist, yet they are not zero. This is called *Maya*."

Sri Ramakrishna's philosophy as expounded by his disciple Swami Vivekananda extended its conquest over the West. The Swami attended the World's Religious Parliament at Chicago and made a wonderful impression on the people of America and subsequently over the continent of Europe. There was the spirit of Vedanta in the West. The central spirit was working there for generations past. Ever since the days of Greek mythology, there was the idea of one Universal Soul. This idea was current in the pantheistic creed of ancient Greece, giving rise to the notion of "a colourless, formless, tangible being." This idea had a great hold on Plato and subsequently Schelling in the 18th century expounded the same view. Bruno, his predecessor, built the whole philosophy of Nature on the basis of the Universality of the Soul. He declared that Nature is animate. This idea runs through all the poetry of Coleridge who used it to interpret all art and literature. Shakespeare correctly interpreted the voice of Nature and Wordsworth's poetry is the manifestation of a heart-to-heart talk with Nature. He regarded every flower as the manifestation of that Universal Soul, and this vast and varied world of phenomena was but a name and form of the Universal all-pervading Spirit within. And the time-spirit in "Faust" only gives a partial expression to the spirit of Vedanta when it says:

"Thus on the roaring loom of Time I ply,
And weave the garment thou seest Him by."

With this central Vedantic idea of one Universal

Soul pervading the whole of the West, only an inspiring touch was needed to plant the spirit in its entirety. Swami Vivekananda was the man for the task and when he addressed the audience at Chicago, the local papers rightly announced his speech as the hit of the day. He succeeded in collecting a huge gathering and establishing Vedantic Societies in America. He thus carried out the wishes of his master in making "Hinduism aggressive."

There is a charge laid on our religious teachers from some quarters in the West that Hinduism teaches the negation of life and the life of a saint is not lived for social service. His great disciple after a great amount of mental struggle during which he reconciled himself led the programme of national work. He realised the need of social service conducted by all people high and low. "Monk and king," he said "were obverse and reverse of a single medal. From the use of the best to the renunciation of all was but one step. India had thrown all her prestige in the past round poverty."

The cry of the oppressed and the sick ever touched him. "The nursing of the sick and the feeding of the poor had indeed from the first been the natural activities of the children of Sri Ramakrishna. This spirit was strengthened. Men would be sent out from the monastery to give relief in famine-stricken areas, to direct the sanitation of a town, or to nurse the sick or dying at a pilgrim-centre. And one man started an orphanage and industrial school at Murshidabad."

The great lesson which Paramahansa has left by way of heritage to us all—the sons of this ancient land—is that of realising and exchanging the highest ideals of the East and the West. He drew to himself a vast admiring throng of people and to his shrine millions go every year. The voice within the shrine cries to all, "There is one pervading Universal Soul," and to any casual visitor of Dakshineswar this voice comes. "Nature is animated; Soul is universal, you are only a name and form." In a spirit of gratitude the visitor lifts up his hands and falls in a fervent prayer:

"We are fallen on evil times; lift us up; save us again!"

M. A. MOGHE, M. A. B. SC.

BUDDHA AND HINDUISM.

THE higher classes of people, overburdened with elaborate rites and cumbrous ceremonies, tired of sacrifices and offerings which lost their spiritual meaning and brought no peace and blessedness to the hungering soul, as well as the Sudras, depressed and downtrodden and suffering great iniquities at the hands of the privileged, finding no possibility of redemption near at hand, were praying for the advent of a Saviour. For the amelioration of their distress, for the welfare of the many, for the happiness of the many, came Lord Buddha, the Enlightened and the light that emanated from him at that distant age still dispels the gloom and misery of the world. Nearly two thousand four hundred and seventy-eight years ago this God-man was born in this holy land of ours and the mighty wave of spirituality which he raised swept over the whole earth and spreads even to-day its benign influence over one-third of the human race.

His mighty heart overflowing with mercy could not bear to see the sins and sufferings of men, frightened by old age, sickness and death. Such became his readiness and passion to sacrifice himself for the good of the world that from the depths of his being arose this earnest wish—"कलिकुरुकृतानि आनि लोके शयि निवतन्तु विदुच्छताम् तु लोकः"—"Let all the sins of the world fall on me but may the world be saved," and he, the son of a king, renounced the love of his beautiful wife and new-born babe with all the splendours and glories of the world to embrace the life of a monk, that freed from the cares and anxieties of life he could find out the saving Truth to heal the miseries of mankind, and then distribute it freely to all. Neither abstruse philosophies and their subtle speculations which he studied, nor the severe penances and mortifications he underwent, were of any avail to him for the attainment of the eternal

peace that lies beyond all suffering. Prince Siddhartha, for that was the name of the scion of the Sakya race, weak and emaciated by austere fasts and penances, at last came to Gaya, where after taking the nourishing food which Sujata brought to him, he sat down under the Bo-tree with the firm determination to come face to face with Truth. Immersed in deep meditation he remained for a long time and at last the Truth flashed before his eyes. He discovered the 'four truths' and the 'eightfold paths' and Siddhartha became Buddha, the Enlightened.

Conquest of passions and desires by the practice of self-control, meditation and universal love open the inner eyes and understanding and lead to peace of mind, to full enlightenment and to Nirvana—this is the middle path he found out. Realising in his own life the futility of subtle philosophies and of mortifications and penances and seeing the utter barrenness of sacrifices and oblations which the people performed, avoiding the abstruse discussions about God and Soul, Buddha preached, during the long period of his ministrations, a highly ethical religion—one of self-culture, love and peace, following which each man can attain salvation for himself without depending on God or gods. His towering personality, and above all his pure and unselfish life and all-embracing love soon won for him a very large following, both monastic and lay.

Buddha preached no new religion. Buddhism in its pristine purity is nothing but a re-statement of the pure religion of the Upanishads, with special stress on its practical aspects,—on the life of self-control, meditation and realisation, divested of the encrustations that had gathered round it for ages. His genius lay in the application of the principles of the Vedic religion to the everyday life of the people. Even long before the birth of Buddha there existed orders of monks—the Bhikshus and Parivrajakas, who preached the uselessness of the Vedic rites

and ceremonies and lived a life of strict Brahmacharya and meditation on Brahman, as the only means to cross the ocean of *samsara* and attain immortal bliss. And this quarrel between the Jnanakanda (spiritual portion) and Karmakanda (ceremonial portion) is as old as the Vedas themselves and we find that many a Rishi of old knowing the fruits of sacrifices to be perishable, raised their voice against their performance and proclaimed the saving power of the Knowledge of Brahman, which alone can for good put an end to the misery of man. Buddha thus founded only a new order of monks among the many already existing. His conception of Nirvana does not imply final extinction or annihilation as some are mistaken to think, but a tranquil state brought about by true knowledge and as such does not differ from the Vedantic idea of Mukti or the blissful state of Brahma-jnana or Self-knowledge which for ever extinguishes the thirst for life and its pleasures that bring on misery and repeated births. Nirvana is the negation of mind and matter and cannot therefore, be thought of or described as "either to cease or to live," while Brahman too is *अवाह्नसो गोचरम्*—"Outside the ken of speech and thought" as It is *एकमेवाद्वितीयम्*—"the One alone without a second." Buddha, therefore, in a sense, may be said to be the living embodiment of the spirit of the Upanishads. The study of the popular and later developments of Buddhism will not make this point clear to us but it is the unadulterated form of Buddhism which the Master himself preached that we are to consider in this connection.

The most outstanding feature in the religion of Buddha is that with a heart melting with compassion, he threw the gates of spirituality open to all. Not disqualified because of the accident of birth, men and women, Brahmanas and Sudras, the high and the low found shelter in his all-encompassing love, nay the sinner, the lowly and the down-trodden were the special objects of his mercy.

While the Vedic religion was partial to the higher classes, Buddha freely admitted the masses without any distinction whatsoever and discarding Sanskrit as the medium of instruction spoke in the language of the people that he might directly reach their hearts and herein lies the great success which Buddha's religion achieved.

But after some centuries the same fate which overtakes all religious movements took hold of Buddhism too and it degenerated. "Were there no God it would be advisable to invent one," a great French sceptic is reported to have admitted. In spite of his boast of knowledge and pride of power man feels utterly helpless to solve the problem of life and death, and to save himself from the pains and sufferings of life, wants to depend on a being who can come to his aid when everything else fails. It is also a psychological fact that except in the case of the highly developed, people cannot do without forms or ceremonies which serve as the props of their faith. These cardinal points Buddhism failed to take into consideration at the beginning and had to pay very heavily for this mistake which ultimately brought about its ruin. Besides, the highly ethical religion was too high for the ordinary people and specially for the semi-civilised races that gathered under the banner of Buddhism. For some time it seemed as if they assimilated the culture but later on when the reaction set in they introduced with a vengeance the worship of the images of Buddhas, Bodhisatvas and a host of gods and goddesses, even the ghosts and serpents which they and their forefathers worshipped were not left behind. Gorgeous temples, pompous processions and elaborate rituals gradually came into existence and the indiscriminate admittance of men and women into the order introduced secret worship, with most obscene ceremonies and abominable rituals and there were written various books advocating the most dubious practices

in the name of religion. Also as time went on, upon the sublime and practical teachings of the Master were built the various schools of philosophy, which vied with one another in the subtleness of their arguments about the existence and non-existence of a permanent soul. The spirit of Buddha was lost and the reformed religion was itself in need of reformation.

The great lesson that a careful study of the evolution of Hinduism teaches us is that like a mighty stream, now overflowing its banks, at another time appearing to be nearly dried up, with its various branches and tributaries, the eternal religion is flowing unobstructed in its course ever since the very dawn of civilisation, of which history keeps no record. And it is not unoften that the branches which seemed at one time to be very powerful joined again the main stream which began to flow with renewed force and vigour. The vitality of the Hindu religion consists in its great power of adjustment and assimilation. Various sects and creeds came into existence from time to time, many a rebel child seemed to lead an independent and vigorous life and even threatened to be powerful adversaries of the mother religion for some time, but were at last re-absorbed and went back to the source from which they came.

Buddhism once looked like a menace to the Vedic religion, which though struggling all along for revival, got the full opportunity for re-adjustment with the downfall of the rival. The guiding spirit of the renaissance is Sankaracharya. Although before him Kumarila Bhatta commenced the work of reformation, he tried but to introduce the Karmakanda. But the wonderful genius of Sankara alone was able to fulfil the needs of the time. Endowed with the most powerful intellect, and a great philosopher himself, he by preaching the basic tenets of the Vedanta was successful in converting the Buddhists and bringing them back to the parent

religion. He gave the people the *rationale* of their faith and the philosophical basis of their religion, which they were in great need of, and introduced the *panchopasana*, the worship of the five Deities, in place of the manifold gods and goddesses which Buddhism brought into existence. His philosophy did not differ much from intellectual Buddhism and he had mainly to bring in the conceptions of God and Soul which the latter denied. The great success of Sankara lay in the fact that he took into full consideration the psychological and spiritual necessities of man, made provision to supply food to all the various faculties of the human mind and gave enough scope for the working of the human emotion and will, as the worship of a personal God, performance of Yajnas, rites and ceremonies, and various works of charity and philanthropy have their place in his system, though it is the highest knowledge that reigns supreme. Vedanta thus conquered Buddhism and became the crown and glory of Hinduism. As time rolled on, Buddha himself was accepted as one of the Avatars or Incarnations of God and the conquest was almost complete.

But this was not the work of a generation only. For centuries slowly and steadily was Hinduism trying to regain its lost glory. The educated and the intelligent could be won over by arguments and philosophy but the masses who formed the bulk of the people still clung more or less to Buddhism. It was the task specially of the Vaishnava reformers, who made little distinction of caste and religion for admitting newcomers into their faith and preached the religion of love that appealed to the hearts of the people, to bring them within the fold of Hinduism, which by this time had passed through great changes so far as the forms and ceremonies were concerned. Many of the Buddhist temples were converted into Hindu places of worship, many Buddhist gods were deposed and Hindu deities installed in their place, various Buddhist

ceremonies and customs, leaving out the non-assimilable portions, took a Hindu garb and found a place in Hinduism along with the converts who practised them. Thus a slow process of Hinduising went on.

All ancient races and religions, grown wiser by the experience of ages, are very cautious to take up a new idea or introduce a new reform. But Hinduism, though always on its guard not to bring about a sudden revolution never failed to rise equal to the occasion whenever the time-spirit demanded any change or reformation. It has thus been able to assimilate various races with diverse religions, manners and customs without in the least losing its distinctive individuality and by the force of its superior and invincible culture has been able to conquer all with whom it came in contact for any considerable time. It is a wonder to observe that though not being a proselytising religion and believer in sudden conversion, it slowly but surely spreads its cultural influence on millions of people outside its pale, who as time rolls on, gradually settle down as part and parcel of the great Hindu Society. A study of the present-day Hindu religion and society makes this point quite clear to us. But a superficial view will only bring about confusion and take us farther from the truth, to understand which we are to dive deep into the matter. Local manners, customs and laws there are and they must always vary, but it should be borne in mind that these are but minor and non-essential points. Tamilians, Kolarians, Bactrians, Huns, Tartars and various other races and people by the slow process of Aryanisation have been assimilated in the body of Hinduism and have so entirely lost their separate character that it is not possible to distinguish them from the rest, as they all acknowledge the authority of the Vedas, possess much the same faith in God, Soul and the laws of Karma as based on them and follow the same religious and moral codes so far as the essential points are con-

cerned. It has been the culture which broadly speaking always determines a Hindu.

SWAMI VATISWARANANDA.

LETTERS OF

SWAMI VIVEKANANDA.

CLXXII.

33rd. St. George's Road, London.

May, 1896.

Dear Sister,

In London once more. The climate now in England is nice and cool. We have fire in the grate. We have a whole house to ourselves, you know, this time. It is small but convenient, and in London they do not cost so much as in America. Don't you know what I was thinking,—about your mother. I just wrote her a letter and duly posted it to her, care of Monroe & Co., 7 Rue Scriba, Paris. Some old friends are here, and Miss M— came over from the Continent. She is good as gold, and as kind as ever. We have a nice little family, in the house, with another monk from India. Poor man!—a typical Hindu with nothing of that pluck and go which I have, he is always dreamy and gentle and sweet! That won't do. I will try to put a little activity into him. I have had two classes already—they will go on for four or five months and after that to India I go. But it is to Amerique—there where the heart is. I love the Yankee land. I like to see new things. I do not care a fig to loaf about old ruins and mope a life out about old histories and keep sighing about the ancients. I have too much vigour in my blood for that. In America is the place, the people, the opportunity for everything. I have become horribly radical. I am just going to India

to see what I can do in that awful mass of conservative jelly-fish, and start a new thing, entirely new—simple, strong, new and fresh as the first born baby. The eternal, the infinite, the omnipresent, the omniscient, is a principle, not a person. You, I and everyone are but embodiments of that principle and the more of this infinite principle is embodied in a person, the greater is he, and all in the end will be the perfect embodiment of that and thus all will be one, as they are now essentially. This is all there is of religion, and the practice is through this feeling of oneness that is love. All old fogey forms are mere old superstitions. Now, why struggle to keep them alive? Why give thirsty people ditch-water to drink whilst the river of life and truth flows by? This is only human selfishness, nothing else. Life is short—time is flying—that place and people where one's ideas work best should be the country and the people for everyone. Aye for a dozen bold hearts, large, noble and sincere!

I am very well indeed and enjoying life immensely.

Yours ever with love,

Vivekananda.

THOUGHTS ON INDIAN COSMOLOGY

THE main lines of psychological and cosmological truths which are accepted by the more orthodox schools of Indian Philosophy furnish a view of the constitution of man and of the world, which accords well with a spiritual outlook on man and nature. True to the trend of all Indian thought everything is in its ultimate ground taken to the conscious Spirit, which lies beyond the material universe, from which the latter receives both its existence and value.

One chief principle of psychological and metaphysical thought is that the individual and

collective, the *vyashti* and *samashiti*, the microcosmic and macrocosmic are identical in nature, related to each other as part of the manifestation of the same Spirit. By studying the nature of the individual, discovering the many 'principles' of his being, we learn the constitution of the macrocosm. Indeed the two are so related and complementary that one presupposes the other. Thus we find that each principle has two manifestations, an individual and collective, a *Vyashti* and *Samashiti* and they are correlated and interconnected. To the principle which is operating in the microcosm as the principle of sight (चक्षु) there is in the physical world a complementary manifestation as all formed objects (रूप) and these principles are mutually helpful. This 'principle' again is not an inert and material power but a state of consciousness, a state which the inner consciousness assumes. Similarly with the functions of sound, taste, smell and touch. The physical eye, the ear, the skin are not the real organs of sensation, but they are the outer physical instruments. Their real seats are in the brain, associated with the mind, as parts of the subtle mental body. Their outer seats are the projection into sense of a power, whose real origin is in the inner mind and consciousness. They are but the projection of the power of consciousness desiring to have sense-enjoyment. So it is said in the Mahabharata,—“शब्दरागान् श्रोत्रमस्य भायते भावितात्मनः । स्वररागान् तथा चक्षुर्द्राणं गन्धजिह्व-
स्तथा ।” When the Self desired to hear, the ear was produced, when It desired to see, the eye appeared etc. It is from within outwards, as powers and extensions of subjective Self that even the sense-faculties appeared. The idea of the evolutionists that in the first primitive protoplasm, a covering membrane first appeared, associated with the tactile sense, and then by the action of the sun's rays playing on it, the tactile sense was modified into the visual, with its particular seat in the eye, describes only the outward phenomenon but does not give any actual explanation of the origin. The real explanation is to hold with the Indian view that these separate senses were already present in the protoplasm, as an unmanifested faculty of the dormant sentiency and by the play of the external agencies, the sun's rays, and the environmental conditions of struggle and survival, they were brought out into overt action,

and built their respective organs of sense. If these senses are not assumed to be pre-existent as inner faculties and powers of the mind, the outer agencies may be powerful yet the rise of different *indriyas* and their location in restricted parts of the body will not be accounted for. The Sankhya and Vedanta say that from one primal substance the *Indriyas* appeared as *Guna* and *Shakti* by the differentiative action of *Ahamkara*, the principal of egoity, and the outward agencies only helped to bring them out into physical manifestation as the organs of sensation and perception. The trend of Indian psychology is thus always to explain the so-called objective powers and phenomena as the expression of a subjective consciousness.

The view of the outer world according to Indian thought is also subjective and psychological. Just as behind our body there is a mind or psyche which takes in all that the body presents through the senses, and transforms the stuff of sensation into perceptions and concepts and builds a world of ideas, which is the psychical counterpart of the physical individuality, so behind each individual object and the whole of the external world there are individual psyches, and a Universal Mind which feels the sum-total of the Nature as a great mental ocean and all individual objects as ideas or waves of that mental ocean. To this universal mind and consciousness which is behind the material universe, the world must present itself as idea-forms, expressing the *Guna* and *Shakti*, the essence of physical objects. Much the same as we in our mental world are aware of our ideas arising and disappearing from the mental ocean, but as part of our being, so the universal mind must also feel the whole universe in the mental-psychic plane as ideas, or forms of ideas not as outside of it and resisting it, but as modes of its being. Human mind also by rising to the level of the universal consciousness, may be aware of itself as a function of this universal mind.

The objection may be raised that such an animate view of Nature is equal to the lowest phase of human thought development in the primitive people with their peculiar turn of ascribing human attributes to non-human things, thus leading to falsities of apprehension. There is a similarity, yet a difference as between the two poles, in these two

views. The similarity is that the world is conscious in both views, but in the lower, the view is warped by being looked through the dense medium of the narrow, physical ego-mentality; in the other there is no falsifying colour, as the narrow personality of man has melted taking on an impersonal, universal turn. The human personality in the higher thought is not a mould of limited, apparent man, with his finite desires and human limitations of view, but an expressive function of the state of universal consciousness which is operating both behind the universe, as well as in the individual. The lower human personality is elevated and attuned to the being of the universal cosmic personality, and then there is no chance of any falsity of medium. This is also the impersonal view of science, which pursues its objects and truth without any reference to the needs or purposes of the lower human ego. The material view of Nature which confines the personality within a human individuality with its peculiar turns and temperaments, likes and dislikes, measures and standards, and then tries to read the whole universe in that limited light, inevitably leads to falsities of view and apprehension. Man is placed in the centre of the universe, and everything else in Nature is supposed to minister to him and to confirm itself to his limited view and apprehension. Thus we find that the universe in its ultimate ground is Spirit, as also man and everything is a state of consciousness of the universal Spirit, which is operating both in the macrocosm and microcosm. Even the Gods, Brahma, Vishnu and Siva are states and aspects of consciousness, which is present within us and by elevating our consciousness, we can reach their level and live in their *loka*, in the light of their cosmic personalities. The Universal Mind which is the psychical counterpart of the Universe, in which everything has a psychical self and of which it is a part, is called Hiranyagarbha, Sutratma, Mahat etc. in Indian cosmology.

Ishvara is the causal state of supreme consciousness, to which the whole world presents itself as conscious, but much more intimately, with a greater closeness and nearness to the subject than that of Hiranyagarbha. The two states must be very akin to each other with a difference in degree, as regards the relation of the subject and object of

experience. Both are states of *samashitic* consciousness which feels the world as a totality in which the diversity of creation is held as modes of a universal consciousness. The one is causal, the other the subtle state of the universal consciousness. The first is analogous to what the individual feels in the state of deep sleep, when the diversity of objective experience is almost identified with the subject, yet not obliterated, but remains in non-distinct causal seed-forms. The second state is the Samashti (collective) corresponding to the state of dream-consciousness in the individual when the diversity of objective experience remains as distinct mental objects but as modes and forms of the mind. In the Hiranyagarbha state the subject and object, the 'Aham' and 'Idam' of experience, are held a little apart, but within one embracing consciousness, which feels them as part of itself; just as we feel the thoughts of our mind seen objectively and as set over against the subject, yet held in as part of our mental being. There is yet no cleavage and otherness between subject and object, which makes one to be seen independent of and different from the other. In the Ishvara state of consciousness, on the other hand, the subject and object are brought closer together almost identified, for the subject does not only see the object separate from it and held in an embracing consciousness, but sees everything as itself, and encompasses all within itself. It is the state of being whose centre is everywhere but circumference nowhere. The Ishvara state of consciousness is the causal state of the world in which the world is almost identified with Ishvara, yet the diversity of creation remains in undistinguished seed-forms.

Thus the states of cosmic consciousness are explained by analogy with the deepening grades of individual human consciousness. The profundity of Indian psychological and cosmological thought lies in the emphasis on consciousness and explaining everything from a subjective standpoint as states of consciousness. There is nothing of occult, or objective curiosity in it, and even if different beings with different looks are set up, they are looked upon without any vulgar curiosity or surprise, with a perfect sincerity and naturalness, for it is known that those are but the myriad manifestations and states of the same

Supreme Consciousness, which is also operating within the individual and therefore the whole universe is part of the subject and held within the subjective being of the Self.

SRI KRISHNA AND UDDHAVA.

[Srimad-Bhagavatam, from which the present serial is taken, is one of the most authoritative of Hindu Scriptures. It is a high authority on Bhakti or devotion. But devotion, as the Bhagavata depicts it, is not divorced from Jnanam, as it is popularly understood, but rather Jnanam is exceedingly helpful to its perfect attainment. Bhagavan Sri Krishna is the central figure of this wonderful work, and in the Eleventh Book the Lord on the eve of His exit from the arena of the world gives His parting instructions to His beloved devotee and follower, Uddhava. The lessons comprise a variety of subjects, but in and through all, the necessity of seeing the Lord in everything and living a life of perfect self-surrender and non-attachment is passionately inculcated. The Bhagavata amply fulfils the chief task of the Puranas, viz., popularising the Vedic truths by means of narratives and such other aids. The laconic tribute which Sri Ramakrishna bestowed on this book is sufficiently expressive: "It is," he said, "fried in the butter of Jnanam and put in the syrup of Bhakti"—with a connoisseur's reference to the numerous delicacies that are prepared in India in this process. The book has several commentaries of which Sridhara Swami's is the most famous, and it is this which we shall mainly follow. The book is put by its reputed author, the great Vyasa, into the mouth of his son, Bhagavau Suka. Our series begins with the Sixth Chapter.]

श्रीशुक उवाच ।

अथ ब्रह्मात्मजैर्देवैः प्रजेयैरावृतोऽभ्यगात् ।
भवन्न भूतभव्येणो ययौ भूतगणैर्वृतः ॥१॥

Suka said :

1. One day came Brahmā surrounded by His sons,¹ the Devas and the Prajapatis²; and Shiva, the Lord of things crea-

ted and yet to be created, came surrounded by His Demous;

[¹Sons—Sanaka, Sanandana etc.

²Prajapatis—the ten lords of created beings.

इन्द्रो मरुद्भिर्भगवानादित्या वसवोऽश्विनौ ।

ऋभवोऽङ्गिरसो रुद्रा विश्वे साध्याश्च देवताः ॥२॥

2. Bhagavan Indra with the Maruts,¹ the Ádityas, the Vasus, the Aswins, the Ribhus, the offspring of Augiras, the Rudras, the Viswadevas, the Sādhyas,—

[¹The Maruts &c.: Different classes of super-human beings are mentioned here, of whom the Apsarases only are female.]

गन्धर्वाप्सरसो नागाः सिद्धचारणगुह्यकाः ।

ऋषयः पितरश्चैव सविद्याभरकिन्नराः ॥३॥

3. The Gandharvas, the Apsarases, the Nagas, the Siddhas, the Chāranas, the Guhyakas, the Rishis, the Pitris, together with the Vidyādharas and the Kinnaras,—

द्वारकामुपसंजग्मुः सर्वे कृष्णदिहत्त्वः ।

वपुषा येन भगवान्प्रलोकमनोरमः ।

यशो वितेने लोकेषु सर्वलोकमलापहम् ॥४॥

4. All came to Dwaraka with a view to see Krishna,—in which body the Lord being the delight of human beings spread His glory throughout the universe,—the glory that takes away the impurities of all beings.

तस्यां विभ्राजमानायां समृद्धायां महर्षिभिः ।

दृष्ट्वा च्छ्रुत्वा वितृप्तान्ताः कृष्णमद्भुतदर्शनम् ॥५॥

5. In that brilliant city enriched with great splendours they beheld Krishna, of wonderful form, with unsatiated gaze.

सर्गोद्यानोपगैर्माल्यैश्छादयन्तो यदूत्तमम् ।

गीर्भिश्चित्रपदार्याभिस्तुष्टुबुर्जगदीश्वरम् ॥६॥

6. Covering the best¹ of the Yadus with garlands of flowers growing in the gardens of heaven, they began to praise the Lord of the Universe with sentences full of beautiful words and sentiments.

[¹The best &c.—i. e. Sri Krishna.]

देवा ऊचुः ।

नताः स्म ते नाथ पदारविम्बं

बुद्धीन्द्रियप्राणमनोवचोभिः ।

यच्चिन्त्यतेऽन्तर्हृदि भावयुक्तै-

मुमुक्षुभिः कर्ममयोरुपायान् ॥७॥

The gods said

7. Lord, to Thy lotus feet which those seeking liberation from the stroug meshes of work¹ fervently meditate upon within the heart, we bow² with our Buddhi,³ organs, vital powers, Manas⁴ and speech.

[¹ Work—done for the satisfaction of desires.

² Bow &c.—i. e. surrendering ourselves completely.

³ Buddhi—the determinative faculty.

⁴ Manas—which raises doubts.]

एवं मायया त्रिगुणयाऽऽत्मनि कुर्विभाव्यं

व्यक्तं सृजस्यवसि लुम्पसि तद्गुणस्यः ।

जैतैर्भवानजित कर्मभिरुच्यते वै

यत्स्वे सुखेऽव्यवहितेऽभिरतोऽनवद्यः ॥८॥

8. O Thou Invincible One, through Thy Maya¹ consisting of the three Gunas, and resting² in them, Thou dost create, maintain and destroy in Thyself³ this unthinkable universe, but these activities do not touch Thee, for Thou art unimpeachable, being immersed in the unobstructed bliss of the Self.⁴

[¹ Maya—is the indescribable power of the Lord, being the equilibrium of Sattva or balance, Rajas or activity and Tamas or dullness.

² Resting etc.—i. e. seeming to identify Himself with the Gunas.

³ In Thyself: The universe in all its stages is not apart from Brahman.

⁴ Self—which is His Essence.]

बुद्धिर्गुणां न तु तथेज्य दुराशयानां

विद्याश्रुताध्ययनदानतपःक्रियाभिः ।

सत्त्वात्मनामृषभ ते यशसि प्रवृक्ष-

सच्छ्रया श्रवणसंभृतया यथा स्यात् ॥९॥

9. O Adorable One! O Supreme! Mental worship, scriptural study, charity, austerities, and work do not confer such purity on men of unsatisfied desires as the men of balanced minds obtain through a heightened true regard for Thy glories developed by means of hearing (of them)

स्यान्नस्तवाङ्घ्रिरशुभाशयधूमकेतुः

क्षेमाय यो मुनिभिरार्द्रहृदोऽह्यमानः ।

यः सात्वतैः समविभूतय प्रात्मवद्भि-

र्व्यूहेऽर्चितः सवनशः स्वरतिक्रमाय ॥१०॥

10. May Thy feet¹ be the fire to consume our evil desires, the feet which sages, for their welfare, carry² with tender hearts, which are worshipped by devotees in diverse forms for attaining equal glories³ with Thee, and by the spiritually minded thrice a day with a view to transcending heaven!

[¹ Feet &c.—i. e. being meditated upon.

² Carry—think of.

³ Equal glories &c.—One of the five kinds of Liberation known among the dualists. This is a lower Bhakti than the next kind described.]

(To be continued.)

THE MAYAVATI CHARITABLE DISPENSARY.

Seventeenth Annual Report—Jan. to Dec. 1920.

In December, 1920, the Mayavati Charitable Dispensary completed the seventeenth year of its existence and we have the pleasure to subjoin the following brief report of its work during the year:—

(a) Outdoor Hospital Relief.

Altogether 574 cases were treated from the outdoor dispensary, of which 554 were new cases, and 20 repetitions of the same.

(b) Indoor Hospital Relief.

The number of in-patients admitted in the

Hospital was 6, of whom 2 were cured, 3 were relieved, and one died (of dysentery).

(c) Statement of Diseases treated from
January to December 1919.

Names of diseases	Outdoor	Indoor	Total
Dysentery	14	2	16
Gonorrhœa	5		5
Leprosy	2		2
Malaria	10		10
Pneumonia	1		1
Pyrexia of uncertain origin	146		146
Rheumatic fever and Rheumatism	16		16
Syphilis	2		2
Other infective dis- eases including In- fluenza	16	1	17
Anæmia	1		1
All other general dis- eases	36		36
Diseases of the ner- vous system	12		12
„ Eye	109		109
„ Ear	13		13
„ Nose	3		3
„ Circulatory system	1		1
„ Respiratory system except Pneumonia & Tubercle of the Lungs	18		18
Dyspepsia	5		5
Diarrhœa	7	1	8
Other liver complaints	20	1	21
Digestive system	30		30
Goitre	1		1
All other diseases of the Urinary System	5	1	6
Ulcers	7		7
Diseases of the Skin	26		26
Other local diseases...	22		22
Operations	26		26
Total	554	6	560

(d) Statement of Religion and Sex of Patients.

Hindus	532	Men	315	} Outdoor
Mahomedans	13	Women	152	
Christians	9	Children	87	
	<u>554</u>		<u>554</u>	
Hindus	6	Men	5	} Indoor
		Women	1	

(e) Statement of Receipts and Disbursements
during the year 1920.

Receipts	Rs.	as	p.
Last year's balance	576	10	3
Subscriptions and Donations received from Jan'y. to Oct. (acknowledged in P. B., June and Nov. '20)	204	15	0
K. Bhashikaram Esq.	19	0	0
D. K. Natu Esq., Wadhwan Camp	4	0	0
K. Krishna Rao Esq., Bezwada	2	0	0
J. N. Ghosh Esq., Fort Gloster	5	0	0
R. V. Nayak Esq., Bombay	3	0	0
By sale of pamphlets	10	8	0
Interest from Savings Bank	12	7	10
	<u>837</u>	<u>0</u>	<u>1</u>
Disbursement	Rs.	as	p.
Medicines bought	96	5	0
Ry. freight and coolie hire for medicines	22	15	6
Homœopathic medicines bought	2	8	0
Doctor's maintenance	100	0	0
Doctor's travelling expenses	15	0	0
Empty bottles bought	1	4	0
	<u>298</u>	<u>0</u>	<u>6</u>
Balance in hand	539	8	7

The Homœopathic Department also treated a number of cases with success. A notable feature of the Dispensary's work during this year was the opening of a temporary outdoor Hospital at Tanakpur (36 miles from Mayavati) where the hill people migrate during the winter season. There the doctor in charge, Swami Pradudhananda, successfully treated a considerable number of patients (over 300), and gave them free medicines.

From the statement of accounts given above it will be seen that the expenses exceeded the receipts. This paucity of funds prevented us from undertaking the much needed overhauling of the roof of the Dispensary building. On behalf of the sick and diseased Narayanas of this Himalayan region we most earnestly appeal to all generous hearts to help us with the requisite funds to carry out the above repairs as well as maintain the general upkeep of the Dispensary. We take this opportunity to heartily thank the proprietors of the Bengal Chemical and Pharmaceutical Works Calcutta, for their kind gift of 8 phials of medicines free of all charges. Contributions, however small in aid of the Dispensary will be gratefully received and acknowledged by the undersigned.

Swami Madhavananda.

Secretary, M. C. D.

Mayavati, Dt. Almora.

REVIEWS AND REPORTS.

The Avadhuta Gita of Dattatreya. Translated with an exhaustive introduction by Kanno Mal m. A. Price Re. 1/-. S. R. Murthy & Co., Madras.

This is an excellent rendering into English of a well-known treatise on the Advaita Vedanta. The merits of the original need not be expatiated as it is renowned as an able and very bold exposition of Vedanta, the words having the ring and lustre of issuing from a high and elevated spiritual living. The translation is well-executed, retaining some of the spirit of the original. It is prefaced by two introductions, one on the teachings of the Avadhuta Gita, giving a concise and learned account of its principal ideas, and another on a short life of the reputed author of the book, Avadhuta Dattatreya.

The Leasts of God by Zero. Published by the Panini Office, Bhuvanewari Ashrama, Bahadurganj, Allahabad. Pages 74.

A series of reflections on the religious life in its metaphysical aspects. The author displays acquaintance with the scientific and philosophical knowledge of the West, coupled with a knowledge of Hindu scriptures. His reflections are the fruit of deep thinking and his comparison and co-ordination of the Hindu spiritual knowledge with the theoretical results of modern scientific knowledge of the West are illuminating.

Swami Ramakrishna, the Great Master, Vol. I. By Swami Saradananda. Published by the Ramakrishna Math, Mylapore, Madras. Pp. 154 + xii. Cloth-bound, Rs. 2-4.

The Volume contains the early life of the Great Master and as the original Bengali proceeds from the pen of one of his chosen disciples it is a faithful exposition of the life and teachings of the Messenger of the new gospel of freedom and harmony. It is an exhaustive treatment of the subject and contains many unpublished details of the wonderful life till his 16th year. The life of Swami Ramakrishna is a beacon-light to many groping in the darkness of this materialistic age and we welcome the publication especially at this critical period in the world's history, when the minds of

men in all countries are floundering in the conflict of ideals. Other volumes will follow. We congratulate the Madras Math for the timely publication and heartily recommend the book to our readers.

The Annual Report of the Ramakrishna Mission Students' Home, Calcutta, for the year 1920.

This useful Institution was started in the year 1916 with the avowed object of supplementing the education which the students receive from the University by a Home-training based on the best elements of the Eastern and Western culture, a combination of which is essential for man-making by bringing about the harmonious development of head, hand and heart. Here special care is taken to create an environment favourable to the growth of the various faculties of human nature—moral, practical, intellectual and spiritual. The students are encouraged 'to know something of everything' by making a free use of the library, containing carefully selected books that are calculated to inspire them with noble ideas. A socio-religious class is held once a week, when the students are given the chance of giving expression to their studied thoughts. No servant is employed in the Home and the boarders themselves do all the household duties except cooking and are thus given an opportunity to learn the dignity of labour and self-help. The Home is a non-collegiate Hostel and maintains a number of indigent students going up for college education and also admits a minority of paying students who want to undergo the training without any distinction. At the end of the year under review there were eight students, seven free and one paying.

The income, though very variable, from a coaching class started for the benefit of college students by the worker in charge within the precincts of Home, has all along been the mainstay of the Institution. The total receipts during the year amounted to Rs. 3,936-7-0 and total disbursements to Rs. 2,568-15-6 leaving a balance of Rs. 1,367-7-6. The financial condition of the Home is far from satisfactory. It is situated in a rented house and a permanent fund is absolutely necessary for its consolidation and expansion. We sincerely hope that lovers of education will come forward with their help and sympathy which the Institution rightly deserves.

Contributions, however small, may be sent to any of the following addresses and will be thankfully acknowledged:—(1) Swami Brahmananda, President, The Ramakrishna Math, Belur, Dt. Howrah. (2) Swami Saradananda, Secretary, the Ramakrishna Math, 1 Mukherjee Lane, Baghbazar, Calcutta. (3) Brahmachari Anadichaitanya, 119/1 Corporation Street, Calcutta.

NEWS AND NOTES.

THE 86th Birthday anniversary of Bhagavan Sri Ramakrishna Paramahansa was celebrated on Sunday, the 28th March 1921 with great zeal and devotion at the Sri Ramakrishna Bhajan Mandir, Alampur, Raichur. The *tithi-puja* was observed on the 11th March, but the public celebration was postponed to the 28th owing to some unavoidable circumstances. The celebration took place for 3 days with Puja, Bhajana, instrumental and vocal music, public lectures and distribution of *prasada*.

On Friday evening, March 11th, Swami Abhedanandaji held a special service in Native Sons' Hall, San Francisco, in commemoration of the Birthday of Bhagavan Sri Ramakrishna. Swami Prakashananda and Brahmachari Gurudas were invited to be present and share in the service.

After a short meditation Swami gave a most inspiring sketch of the life of his Master. He described the spiritual practices, the intensity of his desire as voiced in the cry, "O Mother, another day has gone and I have not seen Thee;" how, when the Divine Mother finally appeared to him, he still wanted to realise God through every form of religion and was not content until he found the unity and harmony of all.

Swami spoke of the three phases: life of the body, life of mind, and life of spirit. Sri Ramakrishna's manifestation was life of the spirit. He described the betrothal and spiritual relation with Saradâ Devi—the "Holy Mother." Unique, as a true spiritual marriage, it is a proof that such a marriage can exist even in this materialistic age. His purity saw in her the manifestation of the Divine Mother of the universe, whom he constantly worshipped. And she, his first and nearest disciple, worshipped him as her Lord; and when he left the body her cry to him was, "O Mother, why hast Thou gone leaving me here!" But when, according to custom, she would have removed her ornaments and adopted the widow's garb, he appeared to her, bidding her not to do so and telling her that he was still the same as ever. And her life, so deeply a sharer of his consciousness, has alone been a wonderful blessing to many. The chronicle of these events—from the view-

point of a direct eye-witness—never fails to hold Swami's audience in sympathetic reverence for the ideal character of his Master,—the manifestation of Divinity in this age.

Swami Prakashananda spoke of the universality of religious ideals as manifested in Sri Ramakrishna, and referring to the symbols present,—the altar, the flowers and fruit, said that the heart was the altar where the Lord was seated and all thoughts and deeds must be offered to Him.

Brahmachari Gurudas then read an account of a celebration of Sri Ramakrishna's birthday as he witnessed it in India. He told of the thousands who came by boat, by carriages, and on foot, to share in this holy festival; of the chants, the joy, and of the multitude of the poor that were fed in the Name of the Lord.

Several songs were interspersed, and the service was closed by meditation, after which Swami invited all those present to partake of the *prasada*, saying that Sri Ramakrishna never liked anyone to go away from his presence without being offered something.

A large altar was built for the occasion, in the centre of which the picture of Sri Ramakrishna was placed, while around and beneath it was massed a most beautiful garniture of flowers,—tulips, lilies, carnations, fruit blossoms, ferns, smilax and other greens. Seven candles burned in a candlestick on the left side of the altar, while incense sent its purifying fragrance from an incense-burner on the other side.

A large table at one side, near the altar, was filled with offerings: nuts, candies, cakes, dates, figs, and fruits of various kinds. These offerings, as also the flowers, were the loving gifts of students devoted to the work. A generous collection was also received to be sent to India for relief of the poor.

On Sunday morning, the 13th, March in continuing the Birthday celebration, Swami Abhedananda's topic was "A Real Mahatma." His audience listened with rapt attention as he brought out point after point in his Master's teaching—a teaching demonstrated before him by his Master's life. A poem to "Sri Ramakrishna," offering the flowers and fruits of all virtues to him, was read by one of the students, and the service was closed by the usual meditation and the benediction by Swami.

On Sunday evening a number of the students went to the Hindu Temple, where services of like nature were held during the day by Swami Prakashananda. Swami Abhedananda was the guest, by courtesy, and after an address by the former, was called upon to speak. With the directness and certitude of one who was not only witness but part of this remarkable drama, he recalled the wonderful events. He told of his great compassion: how during the final days when doctors had forbidden any exertion and given strict orders that no one was to be allowed to see him, the Master could not bear that any who needed his words of inspiration should be turned away. He said that Sri Ramakrishna never tried to convert anyone, but urged each one to be sincere in his own path or religion. That he questioned, "why should Christians call themselves sinners?"—for "as one thinketh so he becomes;" and said, that they should claim themselves as children of God—which is the truth. Swami contrasted this Pauline teaching with that of Christ, and charged that those who called themselves Christians were not truly following Christ's teaching, which is the path of complete renunciation; but as very few could practise it in this age, a new ideal of harmonising God and the world through the path of love and devotion was the great message of Sri Ramakrishna—the latest Divine Incarnation.

On Tuesday, March 8th, Swami Abhedananda was the guest of honour at the home of a prominent Episcopal minister of San Francisco. The noted Bishop and his wife were invited to meet him, and in the course of his conversation Swamiji explained to them the relation between Christianity and the religion of Vedanta.

Swami Kalyanananda sends us the following report of the relief work organised by the Ramakrishna Mission Sevashrama, Kankhal, during the last Ardhakumbha Mela:—

The Ardhakumbha is not so big a fair as the full Kumbha Mela held every twelfth year, yet more than one lakh of Sadhus and lay pilgrims assembled during the Mela. The municipality did excellent and elaborate arrangements in anticipation of a big gathering and owing to the free supply of water from waterworks and the efforts of the sanitary workers, the cholera epidemic was much less

than formerly. The Seva Samiti of Allahabad with a band of two hundred workers and the Ramakrishna Seva Samiti of Hardwar did good work in helping the pilgrims but on account of the Seva Samiti workers leaving the place as soon as the bathing was over, they could not render relief when their services were most needed to alleviate the suffering of the pilgrims, arising subsequent to the dispersion of the Mela. As a matter of fact the real sufferings of the pilgrims begin when the Mela is over and unable to get accommodation in the trains on account of rush in traffic, they are detained some days and disease breaks out needing relief when unfortunately the Seva Samiti is away.

The Ramakrishna Mission Sevashrama at Kankhal confined its activities to giving medical help to the pilgrims and tending the sick and the helpless. In our indoor dispensary, in the cholera ward was admitted a Multani gentleman from Jaswant Ghat, Hardwar. He was very badly attacked with cholera but through good nursing and proper treatment he was cured. Seven cholera patients were admitted into our cholera ward, of whom two died and five were completely cured and discharged. Of the five cases of small-pox admitted into our ward during the Mela all were cured; many pneumonic and other patients were also admitted and served. In our outdoor department medical service was rendered to the pilgrims and more than one thousand pilgrims and Sadhus suffering from diseases such as cholera, small-pox, and pneumonia were supplied with medicines gratis during Mela time. A branch dispensary was opened in Bhimgoda in the thick of the Mela grounds where sick pilgrims got medicines and diet from that dispensary. A travelling dispensary was organised to search and find out cases of suffering which would otherwise escape notice and give ready help then and there and in that way many pilgrims suffering from many diseases unnoticed were cured. By the extensive supply of medicines caused by the gathering of the Mela our stock of medicines is nearly empty. Therefore we appeal to our generous and kind-hearted countrymen to replenish the stock of medicines by liberal contributions and thus save the lives of our less fortunate brothers and sisters from death and sufferings.