

# Prabuddha Bharata

सहित अग्रत



मास्य चरारिषोभत।

Katha Upa. I. 114. 4.

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

—Sri Sri Pishchenanda.

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## SRI RAMAKRISHNA'S TEACHINGS

### THE JNANI AND HIS BODILY ILLNESS

SRI Ramakrishna (to Keshab) You are suffering; but your illness has a deep meaning. In this body you have gone through various stages of spiritual development; the body is now suffering from the reaction. When the spiritual waves arise, the consciousness of the body vanishes; but it tells upon the body in the end. When a big steamer plies in the waters of the Ganges, the waves dash against the shore for sometime after the larger the boat the stronger the waves; sometimes they break down the banks. If the elephant enters a small hut, it shakes it and breaks it to pieces, so also the experience of the spiritual ecstasy shakes and sometimes shatters the body of the devotee. What happens; do you know? If there be a fire in the house, it burns up many things. Similarly, the fire of Divine Wisdom burns all passions, anger and other enemies, and in the end destroys the sense of "I, me, and mine." The body is then wrenched and

shattered. You may think that everything is finished, but so long as there is the least sign of illness, so long He will not make you free. If you enroll yourself as a patient in hospital, you cannot come out before you are perfectly cured.

HIRIDY used to say, "I feel the condition of my body. I have never been much spiritually and physically fit, but such a frail state of the body. But I am not a body man, still I have a sense of the presence of God with others." At one time I remember, I was thinking, "a person would continue discussions on spiritual subject for hours, without feeling that his body"

SRI Ramakrishna (to Keshab) Sometimes a gardener uncovers the roots of the bushes that the dew has fallen upon. Sometimes he throws away the roots of the flowers which are withered. The Lord is preparing you to do His work.

Extracted from 'The Gospel of Sri Ramakrishna' by K. M. Ganguli

## OCCASIONAL NOTES

THE importance of the personality of Sri Ramakrishna in the history of our national life has not been recognised as it should be. That is because we have not made a sufficiently intense study of its value and its actual influence. The value of Sri Ramakrishna's life lies in its universality as a test of the Hindu experience. It lies in the all-sidedness of his realisation, in the unique import it possesses as a motive power to the intensification of the Hindu consciousness with us. The more one studies Sri Ramakrishna, the more does he understand the whole of Hinduism. For he made it the task of his life to assimilate in character, in knowledge and in vision all the contents of the Sanatan Dharma. Indeed, the more one realises Sri Ramakrishna, the more of a Hindu does he become.

WE have had great minds in the history of Hindu thought which represented various aspects of Hinduism. Sankaracharya and Chaitanya stand for opposite poles, respectively of intellect and heart; but in Sri Ramakrishna one finds these opposites united in an eclectic and wonderfully vital personality. He presented to the world the realisation of the Hindu Faith; others were only gropings of parts. The age itself warranted India being politically an independent nation, and, at the same time confronted with every line of its culture by foreign objects and a foreign influence,—it was only natural that she should raise from out Her own bosom one who could, by his realisation, become the spokesman of India as a whole. Sri Ramakrishna, in whom all the elements of the Indian spiritual experience were gathered together in the weaving of a national pattern old and yet new, all-inclusive

in its universality and at the same time distinctly particular in a new individualism—the realised ideal of Eclectic Hinduism.

If it be granted that the core of our culture is a throbbing spirituality—then Sri Ramakrishna must be regarded as an actual incarnation, a living manifestation thereof. A who know of his life and have read "The Gospel of Sri Ramakrishna" realise the towering greatness of his religious insight and eclecticism. What he realised in the domain of religion makes us immovably confident "that Hinduism is alive," for he produced a Ramakrishna. We as Hindus have every reason to feel ourselves blessed inasmuch as he lived and walked amongst us indeed the whole world may rejoice because through his realisation humanity at large has become enriched with a higher vision of religion.

If he had done nothing else than to make Vivekananda, he would stand out upon the national horizon as the greatest figure in many centuries. Behind the vital utterance and magnificent personality of the Swami Vivekananda is the soul of Ramakrishna. Those who love the Swami Vivekananda must love and adore the Paramahansa Ramakrishna as well. Whatever the value of the Ramakrishna Mission in our midst is due to the immense worth of that Man. It is acclaiming the success of the Swami Vivekananda as a "Jagat-Guru," both India and the Western nations whom he taught, glorify as well, the Divine Master, Sri Ramakrishna Paramahansa Deva.

Whatever the Swami Vivekananda may have done—and we believe that this was the

Restoration of the Indian Spirit—in that, likewise and conjointly has Sri Ramakrishna taken part. That both have lived is the supreme blessing of Hindustan and of the Sanatana Dharma.

For a full understanding of the potentialities within our Dharma, a full understanding of these two great personalities is imperative. Some there are who emphasize "Sri Ramakrishna." To them we say "Study Vivekananda." Others emphasize "Swami Vivekananda." To them we say, "Study Sri Ramakrishna." For these two are one.

Our aim as followers of Sri Ramakrishna and the Swami Vivekananda is not only to praise them and to glorify their names, but especially to assimilate the ideas they have

bequeathed as an intellectual and spiritual inheritance to our time. True discipleship always consists in unintermittent assiduity in the effort at realisation. The true *bhakta* is he who makes the ideals of the *gurus* his very own; and this implies that every day shall mark an advance in the direction of character an advance in insight and in the capacity to serve. Applying this in our case, we find that our responsibility as disciples of Sri Ramakrishna and the Swami Vivekananda is "not only to love, but to be, as well." Our Faith consists not only devotion and in prayer, but in self development, knowledge and conscientious service.

In fact, as the Swami Vivekananda has said "Man-making is the Goal."

## IN THE HOURS OF MEDITATION

### XVI

Again the Voice made itself heard in the hours of meditation, saying,—

"Peace be with thee, my son. Neither here nor hereafter is there any cause for fear. Impenetrating all things is the great spirit of Love. And for that Love there is no other name but God. God is not far from thee. He is not bound down by the barriers of space, for He is the Formless One, reigning within. Resign thyself utterly to Him. Give Him all that which thou art, both good and evil,—all. Let nothing be reserved. By such an act of resignation thy whole nature shall be made pure. Think, how vast is the character of Love. It is greater than life and stronger than death; it is the quickest of all paths to God.

"Different is the path of Insight, easy the path of Love. Become thou as a child. Have faith and love. Then no harm shall befall thee. Be patient and hope. Then shalt thou be enabled readily to meet with all the

circumstances of life. Be large-hearted. Root out all small-mindedness and thought of self. Surrender thyself with all trust to Him. He knows all thy ways. Trust in His wisdom. How fatherly He is! How motherly is He! He is infinitely long-suffering with thee. His mercy knows no bounds. If thou doest wrong, He forgiveth thee, for He is ever doth He forgive thee.

"Even should evil befall thee, evil when thou lovest the Lord, most fear-inspiring experience thou wilt recognise as a messenger from the Lord. Through Love, only thou shalt reach God. Is not the mother of the child's love affection? Even so is He, who is the Lover of thy soul. Believe only in Love. I shall be well with thee. Do not fear thy transgressions, though they be many. Be a man. Face the world. Be strong. Thou may do thou remain strong and happy. That infinite strength is at thy feet and call. Go

Himself is with thee. What fear canst have thou?

Make thy struggle for immortality here and now. Train the mind That is the only important task. That is the great meaning and purpose in life. Now is the opportunity to demonstrate immortality by overcoming the body-consciousness, even when the spirit is engaged as it were, in flesh. Do thou make thyself worthy of immortality. Even the gods worship him who has vanquished the body-idea. Death is only a physical event; long is the life of the mind, and immeasurably long is the life of the Soul. How necessary, then, that thou shouldst think great thoughts, and that thou hast the course of thy spiritual evolution. Have done with things external. Even if a man master the whole universe, still has he to become the master of himself. Even if he discover all that is knowable, intellectually speaking, still he shall have to know himself. For self-knowledge is the aim in life. Consciously or unconsciously, this is the aim that gives reason to life. It is this aim that governs the process of living, the process of development. That knowledge is indeed the aim which leads to the improvement of the inner self. Therefore set thyself bravely to the pursuit of Self-knowledge. Long, perhaps, is the way but there can be no turning back. Leaving off all other words, let me be concerned with That which is mine own feet! Defy thy whole world and be content with the Highest. Do not seek for "external" riches. Seek thou for riches of the within. The time shall come when thou shalt know that the empire of the world, even the empire of the East, must before the splendours of the Eternal Shine! Gird thy loins for the coming of the Divine Life. Thine are the riches which no thief can rob thee. Thine are the riches of the Omnipotent Soul "

## GOOD FRIDAY

I walked with Jesus to Gethsemane,  
My soul in agony with His was wrung.  
With Him the Cup of Sorrow I did drink:  
—The while the Angels the Redemption sung.

I walked with Jesus to the High Pric  
And saw the maddened crowd mock at His woe  
And all that night with Jesus I was scourged,  
With Peter I thrice heard the cock's shrill crow.

That night I too was mocked and crowned with  
thorns  
The while the Saviour's Head was wratched in pain,  
The while He suffered lone and all forlorn  
For man's Redemption and the whole world's gain

With Jesus I was led to Pilate's court  
The while the barbarous crowds did laugh aloud;  
From Pilate to King Herod I was dragged  
And set at naught by that cursed monarch proud

O I did hear the dread cries of the mob  
That shouted "Crucify Him! Crucify Him!" wild  
I saw great Pontius Pilate's saddened face  
The while the Saviour stood there gentle as a child

I heard the terrible and mad decree  
That came from conscience-stricken Pilate grey;  
The furious mob cried out, "Away with Him!"  
And Jesus Calvary-ward did wend His way.

His body one great mass of burning pain,  
Wearily His bleeding feet trod sadly on.  
Thrice did he fall, beneath the heavy cross,  
Tears in his eyes, His face so ghastly wan.

And there high on mount Calvary,  
His hands and feet nailed to the dreadful rod  
O does not the heart burst forth in agony  
At sight of the Blessed Saviour's streaming

How can one sin when one doth read!  
His sins do pierce the Heart that loveth  
O dear, beloved God, accept our  
And may that love for Thee forever

**S**RI Ramakrishna is a remarkable instance in the history of Hinduism of its inherent powers for synthesis and eclectic representation. He possessed an amazing sense of universality, in fact this was the unique feature in the make-up of his personality. Throughout the entirety of the modern intellectual effort one finds paramount, amongst all thinkers, the search for an all-inclusive one-ness. Seen in this light, and through the perspective of Hinduism, Sri Ramakrishna was one of the most powerful intellectual factors in the history of the Modern Transition in India. From the very earliest period in his spiritual realisations, one finds him bent on the discovery of the universal elements in Hinduism. Though a most ardent devotee of the Mother,—both in the Personal and Impersonal forms of this Divine Ideal—he was none the less as ardent a devotee of the other Ideals in Hinduism. Those who have become acquainted with the narrative of his spiritual experiences, cannot but pause in wonder at the magnitude of his efforts and realisations along all lines of religious endeavour. He was no fanatic, bound down to one religious outlook; he possessed the same intensity for each and every religious form; and of every religious outlook he was at once the Master and the Prophet.

To illustrate the foregoing argument would necessitate the opening of a series of volumes with respect to his religious austerities and their fruits in all their details. One idea after another he assimilated in the course of his great aspiration. His consciousness exhibited an almost inexplicable flexibility of response to new religious ideas. From the most objective forms in Mother Worship to the highest abstract subjectivity of Vedanta philosophy he would soar, bursting asunder those limitations of sense and thought that

confound the ordinary religious temperament, finding it within the narrow enclosure of an isolated theology and creed. The religious sense in Sri Ramakrishna as far as expression was concerned, was unimaginably developed. His early training and environment, being strictly orthodox, should have tended rather to an isolated religious consciousness, strictly Brahmanistic in character,—but that he overgrew these limitations is unimpeachable testimony that with him religious symbolism was an inherent faculty showing how heightened were the power and the natural insight of his soul even in his earliest youth. This characteristic fully proves, that he was a *born master* in the fullest sense, one *born for the Masterhood*.

The Indian mind has unfolded an extraordinary faculty in the perception of unity—the climax in Indian philosophy is the Unity-Reality. Thus it is no wonder to find great masses of the Indian people of all castes and all sects, paying homage to one who was the very incarnation of the Ideal of Life in Hinduism. And this homage and adoration come intensified in the present and as the Indian people come more and more to realise the value of Sri Ramakrishna's teachings.

It must always be remembered that our Master held in his hands the very essence of Hinduism. At one sitting he could realise how truly *the Master* he was—a master of parables and proverbs. His utterances are like lightning bolts of illumination. They strike upon consciousness in sudden and unaccountable revelations. Reading them one enters new worlds of thought. All his statements point with regard to the spiritual life and burnt to ashes thenceforth or he has done with some thing infinitely more illumining to the mind. he has come into contact with the true statements of the actual perception. A line running through all his statements is the

sense of One Goal and One Life,—these being the spiritual goal and the Life Divine. His one watchword in the battle-field of our striving for perfection is, "Realisation through Renunciation." Ramakrishna was a man who never uttered idle words; he never addressed the intellect; he spoke to the soul direct. And thus speaking he always confirmed the rational view-point. And it is for this reason that all his teaching is so pre-eminently sound and inspiring. It is flawless in its logic and in all its analogy, and anything, from the simplest to the most complex, from the least to the highest, from the most common place incidents of the day to the most exalted facts of the spiritual perception, served him for metaphor or argument. The whole of life was for him as having a spiritual message. In his "Teachings" one finds references to such ordinary and seemingly unrelated things as matches and flowers, and the waves of the sea. It was this ubiquity of metaphor and the directness that makes this teaching so readable and direct. It is as if he were speaking just to you whatever you are, and though he himself in all the intensity of his life was there before you.

For these reasons have his words become revelations, immediate and actual, to the individual life. And having entered into the spirit one sees the *one-ness* of Sri Ramakrishna's Faith practically exemplified, and the names of Radha and Sita, Krishna and Rama and Kali and Shiva appearing simultaneously as it were, with the words "Thou art That" or "All is Brahman." This is the very essence of Hinduism. But more than this,—the names of Christ and Mohammed, "The Father" or "Allah" are also found. By his Teachings alone we can fathom the profundity of his soul. For it is common to find even as a Saint Francis of Assisi worshipped the Christ and had

visions of His person and realisation. Certainly he was the literal manifestation of the Unity of the whole world's religious experience;—and all men may, without any hesitation, bow down before him, as to a Master. Because he alone in the history of religions has guaranteed to all worshippers the equality and the truth of all faiths. A test of this, it was often an occurrence that those who heard and followed him saw in him, each according to his own religious possessions, his own Ideal incarnate. In very truth, Sri Ramakrishna is a glorious Centre of Realisation from which all aspects of religion radiate; the present tense is used because with regard to him the past tense is impossible. He still lives in all the reality of existence, for even in life he attained a closeness with Immortality, for to use his own words,—he had SEEN God! And not only this, he *made others see God*.

It was these two—seeing God and making others see God—which constitute, in Sri Ramakrishna's case, his prerogative to be regarded as an Incarnation. For, after all what is a Divine Incarnation if not the embodiment and the inspirer of the Divine Consciousness; and he verily was *That*. Years of keenest struggle and terrible Tapasy had raised him head and shoulders above all other men, investing him with unusual power. In the way of discovering reality, and with immeasurable *Jnanam*. So that when his disciples came, he was *really*, in his own simile, the lotus-blossom, and they the bees drawn irresistibly. By having attained the Divine he magnetised their souls. This was the Divine in them responded to the Divine in him, and he and they were made one in their relationship as Guru and Shishya respectively. And as a result, we of the present generation of humanity are in the radiance of a Great Sun of Spiritual Glory, composed of the mutual illumination of the Master and his disciples. Of that Sun, Vivekananda was a thousand rays; and there are many others.



back on the past and singing its praises, shut their eyes to the present or future. The Swami had clear notions of the conditions of India to-day, and as it had been usual with him he gave vent to his feelings in clear and unmistakable language, and applied the proper remedy, heedless of the contemptible vagaries of those who were ever ready to spit their venom at him.

Though a great Spiritual Teacher and Vedantin, he did not ignore worldly conditions as they fell to-day. Otherwise he would not have become the most practical philosopher and reformer of his time. He talked about material civilisation, material civilisation, nay, even about the necessity to create work for the poor.

I do not believe in a God who gives me bread here giving me eternal bliss there. India is to be raised, the poor to be educated, to be spread and the material is to be removed." He abhorred mysticism and secret doctrines. He always stood for truth and truth, despite what others might say.

He was a man of work, good, honest, selfless, working for the good of others, and this was his life. He denounced jesuitism in his own peculiar vigorous way he said—

—No man shall no esoteric blackguard-ism, secret juggling, nothing should be done, in the name of spiritual favouritism of the Master, to the detriment of the people.

Onward my brave boys— money—men or no men! Have you any God? Onward and forward to the front, you are irresistible.' How often these noble words fallen from his heavenly lips, pregnant with such wisdom and broad practical commonsense, have been a big library. His Mission was to spread his message to all the world, and

Not one branch of human activity was left behind. He was a great religious teacher, a Social Reformer, a clear-sighted Statesman, a Sannyasin in the true sense of the word, and a Sannyasin in the true sense of the word.

Swami Vivekananda has left eternal lessons for the world. His name is a name that will live as long as there is a word to say to everyone—of the Hindu religion and the Grihasannyasin, the Sannyasin.

He was a man of the great silence and the midst of intense activity and the solitude of a desert. He was a man of the great silence and the midst of intense activity and the solitude of a desert.

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"There is a nobler glory which survives  
Until our being fades, and, solacing  
All human care, accompanies its change:  
The consciousness of good, which neither gold,  
Nor sordid fame, nor hope of heavenly bliss  
Can purchase."

He has done his Karma in the only true way in which it could be done. He has helped the world up to the very point of his death and unto his last day he never got tired of preaching the sublime truths of the Vedanta. He was not a mere dreamer, an intellectual enthusiast fond of displaying the feats of his brain-power to an admiring audience. He was a constructive reformer of a most practical turn of mind. He had realised everything that he said, and expressed it in utter disregard of what the world thought of him. Opposition, vilification, malice, both from within India and outside it, were hurled at him in a most brutal fashion, but he found love everywhere, even in those who maligned him, and stood up for truth undaunted.

According to him the one cause for all miseries in India was ignorance and degradation of the masses. At every moment of his short but crowded and eventful life he was unceasing in his efforts to bring home to our minds the dire necessity for educating the masses. The deterioration in the national character, the lack of faith in ourselves were all due to only one cause and that is absence of true education amongst us. The world's civilisation can roughly be divided into two—Ancient and Modern. What is the gulf that separates the two, one from the other? It is the education of the masses. Among the ancients culture and education were the property of the patricians, a handful of men who by dint of position and royal authority monopolised the intelligence of the land, while the civilisation of to-day is the property of the plebeian—the commoner the masses. If we are to rise in the scale of nations the only way for it would be by educating the depressed and the down-trodden corners of our land. Swami Vivekananda, in one of his lectures deplores the lack of heart in our educated community and want of originality in the nation. The remedy for these evils is—education, education alone which will create faith in self and through it will rouse all inherent powers for good in our nature. True to his word he started two centres of work—one at Calcutta and the other at Madras—to spread education, to train young aspiring men to serve humanity by carrying the torch of knowledge to the dark corners of ignorance by giving the message of peace and harmony to the warring camps of sectarianism and bigotry. These two centres are carrying on a vigorous work with many others that have since grown up.



His one idea was to serve mankind. Now, is it not a great object-lesson to such of us that admire him, and adore him to imitate and follow? Will not one self-sacrificing act and one thought of selfless devotion please his mighty spirit more than myriads of celebrations of his birthdays? His life was a precept and an example in one. What greater glory can we heap upon his revered name than by doing an infinitesimal part of what he did and what he intended to do? What greater service can his disciples do to him than by carrying the banner which he held aloft with credit? Work, work whole-heartedly for your fellowmen, raise them from the mire of ignorance and misery and make them realise the potent divinity which resides in all without distinction of creed, colour, race and position. Then you would have lived well your life as the follower of one of the greatest of men.

Swamiji's outlook on the affairs of men was broad and unique. He ignored small, petty differences and wasted not a single second of his precious time on ephemeral subjects. The problems of touching and non-touching, the eating of this or that and the wearing of one thing or another were all beneath his sphere of talk and action. He interested himself in the wider issues of human activity and declined to discuss matters of trivial importance. We are more intent on fighting over things which appear utterly contemptible in the eyes of the great ones. He preached the Religion of harmony, love and assimilation. He condemned no system of religion. He venerated all prophets and seers, and his teaching was that each of these showed us the truth in his own way. His watchword has ever been, "Injure none, deny the position of none, take man where he stands, and if you can lend him a helping hand and put him on a higher platform, do so, but do not injure, and do not destroy. All will come to truth in the long run." The goal of life is always one, look at it in whatever way you like. Truth is ever one, and that is the gospel he preached. According to him Lord Buddha was an ideal Karma Yogin, Sankara, an ideal Jnana Yogin and Jesus Christ, a perfect Vedantin. In him the Sermon on the Mount found the most rational exponent. He condemned not a single faith, vilified not a single religion, but welcomed them all as manifold paths for realising the ONE-SELF.

But it is not enough to remember the life of Swami Vivekananda alone and by itself. Because with him, is associated for ever his counterpart, his Master, Paramahansa Ramakrishna, who was the fountainhead of all his inspiration. The son cannot be known without the father, and far more so, the disciple without the Guru. Arjuna cannot be known without Sri Krishna. "Ramakrishna and Vivekananda are one as Guru and disciple, as

teacher and messenger of the new faith, the revived Hinduism, the synthetic religion in which sectarianism is unknown.

More than ten full years have passed away since Vivekananda left the world, but his ideas and the spirit which he has left behind are manifested everywhere. Our country is throbbing with a new life. There are signs of returning activity all round, and the outlook seems hopeful. Everything points to the development and growth of manhood amongst us. To such of you who have read Vivekananda's writings I have very little to say, only try to realise all he has said and know your Self; and to those who have not read any of his works, I would only request them to spend a little of their time in perusing some of his works. It will well repay the time spent on it, and I believe they will have no reason to regret it. Only ponder over his words, his sayings, and his life. When you are in misery when you are in pain and when you are in sorrow, go to him. His words will make men of you and you will come to know the duties in your life. He has shown the way he has shed the light, he has cleared the path, he has removed the weeds growing in the path, he has cleared our national life. Now is our time to expand, to develop and realise our values. He was one of the great saviours of mankind and has bequeathed to us a vast treasure of knowledge. They are all ours and when our nation bathes in the sunshine of full manhood and glory, there will be an array of saints and sages who will have a pedestal of their highest and their best for the sake of others. One thing I am realising as the days pass, that the spirit of the sage Vivekananda will soon be felt and larger in the eyes of posterity as one who made his "TAT-TWAM-ASI" real and true. I conclude by giving you advice in the words of Lowell:—

"Life is a leaf of paper white,  
Whereon each one of us may write  
His word or two and then come  
Greatly begin! Though thou hast  
But for a line, be that sublime,—  
Not failure; but low aim is crime."

Beware lest ye make the Word of cause of opposition and stumbling, or the source of hatred among you. If ye have a word or an essence which another have not, say it to him with the tongue of love and kindness. If it be accepted and impressed, the end is attained. If not, leave him to himself, and pray for him, that do not molest him.—Baha Ullah.

## TO BHAGAVAN, KAMAKRISHNA DEVA.

Oh Sage! The world would hold Thee mad;  
 And truly wert Thou mad as Thou didst say,  
 Mad as those madly, madly, madly, mad,  
 Mad with the ecstasy of the soul that knoweth God!  
 Thou didst say, "The whole, wide world is mad,  
 Some there are mad after passing name,  
 Others there are mad after temporal fame,  
 Mad after the enjoyments of the senses,  
 Mad after the bliss of fleeting heaven-worlds.  
 But Thou, Great Sage, wert made for God alone.  
 Thine mind and heart with one-pointedness of soul  
 Did firmly fix themselves on That Which Ever Is.  
 Men call Thee mad when they themselves are mad,  
 Mad after their petty joys and the trinkets of the world.  
 Thy great soul with massive strength did strive,  
 To break the darkness of the world, to God.  
 With added strength that madness often lends  
 Thou didst shake to bits the whole of Maya's form,  
 Dancing, ranning madly o'er the whole of life,  
 And wreathing all that spoke not of the Lord.  
 O God-madman, God-intoxicated Sage,  
 Give us Grace Divine that maddened, too, we be  
 And overpowered by that Divine Intoxication  
 That made Thee give up all that the world holds dear.  
 Thy madness made Thee all-triumphant  
 O'er the galling bondages and fraud of life.  
 Ah, Lord, we too shall fling away  
 All that this Maya-saturated world holds sane!  
 Diving deep into the Sea-like Being of the Lord,  
 Discarding all that is of *Kama-Kanchana*,  
 We shall attain that Utmost Peace of Soul  
 Which comes as Freedom from all mortal dreams.  
 And "That Thou Art," Insanely Sanest Sage,  
 With Thee, then, we, Thy servants, shall be one-d.

A Disciple.

## GLEANINGS

Where difficulties abound the soul gains courage.  
 Lose no opportunity of realising thine ideal.  
 Thy life lived honestly and fearlessly is of more  
 avail than many arguments and much preaching.  
 —E. Gibson.

The union of the soul to God is the only means  
 by which we acquire a knowledge of truth.

—Malybranche.

Such as you are, you have been somewhere for  
 ages.—Schelling.

In practice the great end is that the Love of  
 God may become the habit of my soul, and  
 particularly these things are to be sought.—

1. The spirit of love.
2. Of self-sacrifice.
3. Of purity.
4. Of energy.

—W. E. Gladstone.

God is Truth. To be true, to hate every form  
 of falsehood, to live a brave, true, real life—that is  
 to love God.—F. W. Robertson.

Oh, if you could dethrone that Brute-C Mam-  
 mon and put a Spirit-God in his place.—Cadylye.

Do not pray for easy lives. Pray to be stronger  
 men. Do not pray for tasks equal to your powers.  
 Pray for powers equal to your tasks. Then the  
 doing of your work shall be no miracle. But you  
 shall be a miracle. Every day you shall wonder at  
 yourself, at the richness of life which has come to  
 you by the grace of God.—Phillips Brooks.

It is the mind that makes the man and our vigour  
 is in our immortal soul.—Ovid.

## MY CREED.

"Not one holy day, but seven.  
 Worshipping; not at the call of a bell,  
 but at the call of my soul.  
 Singing, not at the baton's sway,  
 but to the rhythm in my heart.

Loving because I must.  
 Giving because I cannot keep.  
 Doing for the joy of it."

A sacred burden in this life ye bear  
 Look on it, lift it, bear it solemnly,  
 Stand up and walk beneath it steadfastly  
 Fail not for sorrow falter not for sin  
 But onward, upward, till the goal ye win.

—F. A. Memble.

The sweetest music is not in the orchestra, but in the human voice when it speaks from its instant life tones of tenderness, truth and courage.

—R. W. Emerson.

The race is divided into two classes, those who go ahead, and do something, and those who sit still and inquire "Why wasn't it done the other way?"—O. W. Holmes.

I begin to suspect that the common transactions of life are the most sacred channels for the spread of the heavenly leaven.—G. MacDonald.

To be humble is not to think meanly of one's self. To be humble is knowing your character and abilities, to be willing to take a lower place, and perform a menial service—L. Abbot.

Talk of those things that make people the better for listening to you—K. W. Trine.

Then welcome each rough buff  
That turns each smoothness rough,  
Each sting that bids nor sit, nor stand but go!  
Be our joys three parts pain!  
Strive, and hold cheap the strain,  
Learn, nor account the pang;  
Dare, never grudge the throng

—Robert Browning.

I bid you to live in peace and patience without fear or hatred, and to succour the oppressed and love the lowly, and to be the friends of men, so that when ye are dead at last, men may say of you,—they brought down Heaven to the earth for a little while—William Morris

Life is a web, time is a shuttle, man is a weaver. The principle of actor is a thread in the web of life. Of that web two things are true—that which enters therein will reappear, and nothing will reappear which was not put therein—J. Newman.

The Kingdom of Heaven is not come even when God's will is our law; it is come when God's will is our will. While God's will is our law, we are but a kind of noble slaves, when His will is our will, we are free children—G. MacDonald.

### SRI RAMAKRISHNA ASHTOTTARA SATANAMASTOTRA

[ Composed by Sri Swaminatha Dasathitha, a Dharmapuri, and dedicated to the haloed feet of Sri Ramakrishnananda. This hymn is recited during the special Pujas performed at the "Vivekananda Town Hall by the devotees of Dharmapuri.

मानमः परमात्मवे ।

श्रीकालिमाताऽपचित्प्रभावात् ।  
विह्वानबाह्याप्रपदेत्पिरे ।  
विराजमानं यतिसार्वभौमस्य  
श्रीरामकृष्ण विरत्त्वानमामि

तत्त्वमस्यादिवाक्ययसुधारससस्यि  
मोक्षसाक्षात्प्राप्त्यर्थं तस्मै रामकृष्णमहो  
समो भद्रगुणोपेतः संभवात्प्रसन्नचित्तः ।  
श्रीपुराणमसजोतः सर्वप्रकारकृपा  
विवेकानन्दमुख्यविशिष्टस्युत्सवस्य  
चन्द्रसेवप्रतापचन्द्रसेवस्य विविध  
तत्त्वातीतो दयाम्बोधिः सर्वसूक्तिः ।  
श्राद्धयान्त्रियसञ्जातः कृष्णचारित्र्य  
धरीविष्णुमन्त्रशुद्धः सच्चिदानन्दनि  
तत्त्वसारसुभास्वस्वरसञ्ज्ञाविमलाङ्गुलः ।  
राजराजाचितः पूत शरदाप्राणयुक्तः ।  
रामायणकथासत्कहृदयो यतिराजः ।  
यमाद्यष्टाङ्गसौभाग्यमोक्षवर्त्महृत्त्वान्वतः ।  
गदाधरोपसञ्जातस्त्वज्जनावनतलक्षः ।  
भक्तकल्पद्रुमः पूयोः पुण्यशोभासजः ।  
भक्तार्तिभजनश्रीमादः योगेश्वरप्रदः ।  
गंगाविष्णुसुतोभीरः कृतज्ञश्चिन्मया  
न्ययानिर्वाण्यदः प्राज्ञः ज्ञानी गान्धर्वः ।  
देवो धैर्यवतांशुष्टः प्रियाश्रयदानहृत् ।  
समयाचारतत्वज्ञः पद्मपद्मयत्तुल्यः ।  
विवर्तज्ञाननिद्रास्रां पूष्णानन्दस्वराजः ।  
श्रीमद्विष्णुपदेनद्वगगनो मधुरा  
सर्वलोकप्रियावासो भुक्तिमुक्तिप्रदा  
वेदवेदान्ततत्वज्ञो भुक्तिकान्तासमाहृतः ॥१३॥  
श्रीरश्मिसुरामिहः सयवन्तस्सदाप्रव  
ज्ञातायामकुमारस्य पद्ममाली जयप्रदः ॥१४॥

मातृकायाङ्गसंसिद्धं शुद्धं नतत्परः ।  
 साधुदत्ताङ्गसंतुष्टः कान्तिर्निर्जितपुष्पायः ॥१५॥  
 ह्रींकारिकाभिन्नाः केसरी सुगुणार्णवः ।  
 जन्मत्वान्नदोवाप्सी लोकसारपरावरः ॥१६॥  
 श्रीरञ्जितात्मनाय नमः शिवाय श्रीप्रदशिवः ।  
 श्रीरामानन्दानामात सत्यचारिभूमिमान् ॥१७॥  
 यज्ञवानतपःकर्मविदं विनयपारगः ।  
 हंसरूपानुसन्धानम नसौ धुग्यभूषणः ॥१८॥  
 यतिमस्तकसंज्ञाभिः शिवादिपङ्कजैर्भवः ।  
 षोडश्यास्तमायुक्तं जन्तिसं न मुनिपुङ्गवः ॥१९॥  
 भारपुष्पाद्ययासायने वरः कर्णपारगः ।  
 नरकार्यैर्वाग्निप्रज्ञा वारुणः प्रथिकः ॥२०॥  
 प्रधानपुरुषवाचिना नो वि ज्ञैतेन्द्रियः ।  
 मयिर्वाग्नि राजयोगि शास्त्रयोगि सुरोत्तमः ॥२१॥  
 चालुदाप्रियकर्तृचं शिष्यो वरनायकः ।  
 ज्ञानस्वरश्चिदादिचिदितो भूसुरोत्तमः ॥२२॥  
 ह्यारमिर्गैर्वाश्वोभिः दयासारी दयानिधिः ।  
 ज्ञानधिज्ञानतुल्यत्वा जगत्पुण्यभयजः ॥२३॥  
 यतिराज्ञवपामिहः रत्नध्यानपरायणः ।  
 ज्ञानस्वरश्च सन्तप्रपि विवैराग्यबोधकः ॥२४॥  
 ताबीदलकश्चक्ष्मास रामसेवापुन्यवरः ।  
 भयवाग्निसेमस्र जनकष्टवहाहकः ॥२५॥  
 रामकृष्णामृतप्राप्त परमास्वेकारकं ।  
 सत्यपुङ्गवोपमं परमायुष्यवर्धनम् ॥२६॥  
 ॐ तत्सत् ॥

TO SRI RAMAKRISHNA PARAMAHAMSA

Immortal Saint, the Heir to deathless fame  
 Of India a golden Past!—O God, how She  
 Above the waves of ceaseless misery  
 Did hold Her head; then Lord! Thy blessings came,  
 Now bright is She with lustre of a name  
 Sung far and wide by sweetest minstrelsy,  
 Because of Thy Spirituality  
 Which kept alive, undimmed Her ageless fame!  
 O God-filled Soul, in Thee doth shine full-clear  
 The throbbing orb of pristine Golden Light  
 Which India hath O, Lord, Thou art a Seer,  
 A Master-Mind who wrought a world's delight,  
 Whose heart and soul and thought had naught so  
 dear  
 Than that each soul should soar to Freedom's  
 Height.

Anant D. Upson.

“OUR INCREDULITY-THE WORST ENEMY  
OF PROGRESS

“We depend too much upon the justness of our senses in our judgment of everything that is new, though it is a fact that they deceive us continuously.

“We see the sun, the moon, the stars revolving as it seems to us, round us. That is all false. We feel that the earth is motionless. That is false too. We see the sun rise above the horizon. It is beneath us. We touch what we think is a solid body. There is no such thing. We hear harmonious sounds. But the air has only brought us silent undulations that are silent themselves. We admire the effects of light, and of the colours that bring vividly before our eyes the splendid scenes of nature, but, in fact there is no light, there are no colours.

“It is the movement of opaque ether which gives us the impression of light and colour. We burn our foot in the fire. It is not the foot that burns us, it is in our brain that the feeling of pain burned resides. We speak of heat and cold; there is neither heat nor cold in the universe; only motion.

“Thus our senses mislead us as to the reality of objects around us. Sensation and reality are two different things. Furthermore, our five senses are insufficient. They only enable us to feel a very small number of the movements which make up the life of the universe. Between the last acoustic sensation perceived by our ear and due to 36,850 vibrations per second to the first optical sensation perceived by our eye, and which belongs to 400,000,000,000,000 vibrations in the same time, we perceive nothing.

“I do not mean that for this reason we should make no use of our senses. On the contrary, we should make the best use of them, but we should not trust them too implicitly, and when someone whose perception is finer than ours, has discovered a new fact that our undeveloped mind cannot understand, we should never hold him up to ridicule, never become obstructionists.

“Think of Röntgen's X-rays, and of wireless telegraphy, which seemed impossible a few years ago, but which are now facts. This is my advice, and admit that there are things beyond the reach of your intelligence, and that unknown of yesterday may be recognized tomorrow as truth.”

Camille Flammarion.

# THE RAMAKRISHNA BIRTHDAY FESTIVAL.

AT THE MATH, DELHI

THE annual festival throughout India, commemorating the birthday of Sri Ramakrishna, is gradually becoming a national event. In scores of Indian cities, from the Himalayas to Ceylon, this day is kept by thousands upon thousands as a "Day of National Rejoicing" and as one of the important religious festivals in the year. But nowhere does such fervent enthusiasm prevail as in the Ramakrishna Monastery at Behar, where most of the Sannyasin disciples of the Great Master live.

Many days beforehand, the date of the celebration is publicly and privately announced. In many streets of Calcutta wave banners and pennants with the name of the Master on them, heralding the news of the coming festival and welcoming the whole city to the monastery for partaking in the rejoicings. In many places placards are posted with similar tidings, so that all those who know and love the Master look forward to the day with great anticipation, and as a result, thousands flock to the monastery on this occasion.

This year the festival took place on Sunday, the sixteenth of March, and this year, more than ever, did the celebration prove a tremendous success, thus showing an unprecedented public testimony to the greatness of Sri Ramakrishna and the influence his name and teaching exercise. No less than sixty thousand persons joined the Utsab.

The hugeness of preparation for the entertainment of such vast numbers may easily be imagined and the whole responsibility rests with the monks of the order who are simply indefatigable to make the celebration worthy of the Master. For days previous, it is the one concern of the authorities and the one topic of conversation. A large sum of money is required, and this the monks acquire by begging from house to house. Of course their task is somewhat relieved by the generous devotion of the householders, disciples of Sri Ramakrishna and of "the Bhaktas of the Math." Gradually all that is needed in the way of money and food and other necessities pour in. The day before, the novitiates, supervised by the elder monks decorate the buildings with flags and bunting and with other emblems and, above all, with the banner of the order—a huge gerron flag. Many, indeed, come the night before, passing the time in meditation, in song or in holy converse, and in helping the monks in the various services. Invariably the great day is commenced with the worship of Sri Ramakrishna. The chapel is a mass of flowers, the Image and the altar adorned especially. Sankirtan and religious dancing parades come and

go the entire length and breadth of the sacred grounds. An atmosphere of ecstasy, such as truly he was. The shout of triumph "Jai Sri Guru Maharaj ki Jai" rang out at times to the hearts of all. There was hardly a word so great were the crowds.

The festival is a movable feast, and its anniversary date falls somewhat irregularly, so the accommodation of the public is a matter of a Sunday. Otherwise many engaged in business could not come. The ferry companies, that ply the Ganges with their steamers provide special facilities for the transport of passengers across the river from Calcutta to Behar. The steamers are packed to the utmost, sometimes seemingly to the danger point. Two steamers were constantly coming and going throughout the day. Two special landing-stages had been prepared, and the steamers discharged their enormous cargoes of freight, the name "Ramakrishna" coming from the throats of thousands, rent the air, and being impossible for the masses to come, to the chapel to pay their reverent devotion to the Master, a huge pandal had, as usual, been erected on the maidan of the monastery. A large size picture of Sri Ramakrishna had been installed and decorated, and before this huge picture, devoutly prostrated themselves and meditated the whole day long. Bhaktas were constantly pouring in, playing musical instruments and singing hymns and songs composed in praise of the Master. A bazaar of food-shops and book-stalls had been opened. The recently published "Life of Sri Sri Sri Vivekananda" by the Himalayan Brothers had drawn universal attention and was purchased.

Perpetual adoration was maintained in the Sacred Presence. The spirit of the day was enthusiastic devotion was contagious, and Sadras, rich and poor, Hindus and Mohammedans, and even Europeans, mingled in a sweet democracy of soul the whole day long. It was one of the great features of the festival. Thousands of the poor and Bhaktas were led; and it was a busy task which the monks and servers had in hand. Fortunately the day was delightful. It was a memorable day, the great human masses sit down together, without any social distinction or hat of caste or religion, the food that had been first offered specially and with Puja to Sri Ramakrishna. It was specially inspiring to see the rush to receive even a mouthful of Prasad. Volunteers had offered themselves, many of them college students—to assist in the distribution of Prasad.

The day was closed with evening service to the Master—in which the enthusiasm of the whole day was concentrated—and with a brilliant display of fire-works. And as the steamers and the numerous small row boats carried off the last of the multitude in the evening twilight, one could not help feeling that at the Math one stood on holy ground,—and indeed, in the Presence of the Lord.

#### AT MADRAS.

The anniversary of the birth of Sri Ramakrishna was held on March 16th. at the Ramakrishna Home, Mylapore, the proceedings of the celebration extending over the whole day. The day began with Bhajana, in which Swami Sarvananda and the members of the Math took part. Nearly 6,000 poor were fed, irrespective of caste, creed and colour. The disciples with the Swami attended to the serving of the poor personally. In the afternoon there was a discourse in Tamil on the life of Ramakrishna, by Mr. M. K. Thathachariar, which was largely attended.

At 5-30 p. m. a Public Meeting was held, at which the Hon. Mr. T. Sadasiva Iyer read an interesting paper on "The Essence of Sri Ramakrishna's Teachings," in the course of which he reviewed the teachings of the Saint, and pointed out how they were absolutely free from sectarian prejudices and how they were based on the doctrines of universal love. He illustrated the universal character of the Saint's teachings by reference to many episodes in his life; in conclusion he made an eloquent appeal to the followers of the Math to see that the Ramakrishna movement did not degenerate into sectarianism.

The Hon. Mr. P. S. Sivaswamy Iyer who presided; made a short speech, in the course of which he said:—

Gentlemen,—After the very learned, stirring and eloquent address which we have all listened to; it seems to me that it will be hardly proper for me to mar the effect of the address by any such feeble or superficial observations, as may occur to me, and as it is too often the lot of a Chairman to make. A year has gone by since we last met to honour the hallowed memory of the great Bengali saint, and we are again met here to-day to offer a homage of reverence to him. These occasions are bound to be of the greatest spiritual and moral value. They give us occasion to remember the life and teachings of the great man, they enable us to revivify ourselves and kindle afresh the love of spirituality that is latent in every Indian, and especially every Hindu. Our country has been the land of saints and, perhaps, Ramakrishna, though one of the most recent, was certainly not the least of the saints of this land; as such, the study of his life and teachings cannot but elevate us and make us better fitted to realise the noble

and spiritual part of ourselves. Mr. Justice Sadasiva Iyer has given you the pith of his address in such eloquent words that it is, I think, unnecessary for me to go over the same ground. Nor is it necessary for me to refer to the nobility of the life of that great man, which are well known to you all, and which have been often referred to in this hall. It is a matter for gratification that at an age when there is a marked tendency to materialism, the life and teachings of Ramakrishna should appeal so strongly to the minds and hearts of young India, and of all our countrymen generally.

It has been often said that religious instruction is unnecessary, and that religion is hardly a thing to which any practical attention need be paid in the education of our young men. Is that a correct estimate of the requirements of the situation? So long as there is a chord in our nature which responds to the influence of the life and teachings of Ramakrishna it is, I think, very strong evidence that it will not let us feel satisfied if we acquire the elements of material progress or equip ourselves with knowledge which subserves only such material progress. It is because there is this strong religious fibre in the heart of everyone of our countrymen that the life and teachings of Ramakrishna make such a strong impression upon us all and no system of education that fails to take note of this elemental fact of our nature, or make provision for the fulfilment of this need, can fairly be deemed satisfactory. There is a considerable amount of scepticism as to the possibility and utility of religious and moral instruction in our educational institutions, but I am one of those who take an optimistic view of that question. I think that it is quite possible to provide for all young men an education which shall appeal to and cultivate the religious elements in their nature and shall, at the same time, be free from sectarian prejudice. A belief of this kind is naturally strengthened by the sight of gatherings which are composed not of men of one sect but of all castes. It seems to me a most hopeful feature of the times, and I welcome these occasions as affording opportunities for cultivation of this virtue and to learn the lessons which the life of Ramakrishna practically illustrated and which his teachings inculcated. Gentlemen, I do not think that it is necessary for me to dwell any further upon the advantages of such celebrations, and I do not conclude without congratulating the success of this celebration on having secured the presence of a gentleman like Mr. Sadasiva Iyer, who is so thoroughly attuned to the teaching of Ramakrishna. In your name as well as in my own, I tender to him my most sincere thanks for the excellent words of advice and summation of the teachings of Ramakrishna with which he has favoured us to-night.

Mr C P Ramasawmy Iyer proposed a hearty vote of thanks to the Chairman for his wise words of counsel and to the Hon'ble Mr. Sadasiva Iyer for the sincerity and directness of appeal which always marked his speeches. That day was a day of sacrifice, and the example of the Saint Ramakrishna could not but be contagious. He had not worked only for his own salvation but sought to find the salvation of all. In conclusion, he thanked those who had assisted to make the day successful. Before the gathering dispersed, Prasad was distributed to all.

#### AT BANGALORE.

On Sunday the 16th. of March, the eightieth Birthday Anniversary of Sri Ramakrishna was celebrated at the Ramakrishna Ashrama, Basavangudi. In the forenoon Bhajani processions arrived at the Math from different parts of the city. Harikatha by Mr. Krishna Das was commenced at 2 p. m. with the story of *Prabhu*, and continued till 5 p. m. A most representative gathering was present on the occasion. Vidyabhusan, Maha Bhagavata of Karthikotta gave an interesting and thrilling discourse in Kannada on the "Teachings of Sri Ramakrishna and their Bearing on the Present Day Religious Needs." The lecture was heard with rapt attention. This was followed by another discourse on "The Universal Aspect of the Teachings of Sri Ramakrishna," in English, by Mr. K. Krishna Iyengar, B. A., Dy. Chief Engineer of Mysore, and this was also much appreciated by the audience. Mr. K. Srinivasa Rao, B. Sc., the Chief Engineer of the State, who presided, dwelt on the several aspects of Paramahansa Deva's life and teachings and exhorted the audience to read the teachings of the Saint, which, he said, were best suited to modern times. In conclusion Mr. M. A. Narayana Iyengar thanked the Chairman and the lecturers on behalf of the Math, for their instructive discourses. The gathering dispersed with the distribution of Prasad. On the following Sunday, 1000 poor were fed at the Sri Anjanayawami Temple.

#### AT MURSHIDABAD

The Mahotsav was celebrated this year with unprecedented enthusiasm and grandeur at the Ramakrishna Orphanage, Sargachi, on its own grounds. After fourteen years of strenuous effort Swami Akhandananda, the founder and head of the Ashrama, has been able to secure an extensive plot of land, measuring nearly 17 acres, and has recently erected several temporary huts with brick-walls. On Sri Ramakrishna's Janmatithi day the Orphanage was removed to its own quarters and special Puja, Homas and Bhoga were performed and 300 gentlemen were entertained with Prasad.

On the 16th. of March, the public celebration day, many educated gentlemen and students came

from Berhampur to the Ashrama. Sankirtan, singing of Paurnanic-seva Gatha and Kiritana, and exhibition of tableaux &c. About 2,500 of the poor and the spiritual tourists of the neighbouring villages took part in Prasad. One promising feature of the Mahotsav was that the villagers themselves came voluntarily by supplying rice and other articles and took great interest in the proceedings.

At the meeting held in the afternoon at the Panton the Dt. Judge, who with his wife from Berhampur came presided. Sriji Lalit Kumar, the manager of the Maharajah of Cossimbazar's Estate, delivered an excellent speech on Sri Ramakrishna and the Murshidabad Mission. The President in a few well-chosen words expressed his sympathy with the "Murshidabad Mission." After the vote of thanks to the Chair was proposed by Sriji Brajendra Nath Basu in the name of the Mission, Sriji Puanindra Nath Mukhopadhyay showed and explained the design of the Ashrama building made by him which was praised by the Dt. Judge and the whole assembly.

With the kind consent of the Hon. Mr. Panton of Cossimbazar, his own amateur Theatre Party gave a most creditable performance of "Shah-Jahan" and "Regia," on the nights of the 16th. and 17th. of March. Men, women and children, mostly simple villagers, flocked to the Ashrama grounds from far and near and immensely enjoyed the performances, the like of which many of them had never seen in their life. The thanks to the Ashrama are especially due to the Hon. Mr. Maharaja and Mr. E. Panton and to the gentlemen and students who helped to make the holy occasion a grand success.

#### AT BENARES.

The Sri Ramakrishna Birthday festival was commemorated with great spiritual devotion, under the inspiring guidance of Swami Brahmananda. The following programme was observed:— 1. Reading from the Shastras 8 to 9 a. m. 2. The reading of the Sadhus 11 a. m. to 2 p. m. 3. Prasad 2 to 4 p. m. 4. A lecture on the Life and Sri-Sri Bhagawan Ramakrishna Deva, 4 to 5 p. m. 5. Bhajan with music, 5 to 6 p. m. 6. Distribution of Prasad.

#### AT DACCA.

The Ramakrishna Mission at Dacca celebrated the Janmatithi day by the performance of the Aradhya Bhoga, Homas, music and Sankirtana, commencing at 12 o'clock at night. On the occasion day there were music and reading of Ramakrishna-Kathamrita from 6 to 8 a. m. 8 to 11 a. m., Sriji Hariprasanna Goswami recited "Sri Gosthalia Kiritana." This was followed by Kiritana and music till 3 p. m. From 10 to 12 p. m., Sriji Raimohan Goswami, Vaidya, Murshid-

ganj, gave a charming performance of "Nimai Sannyas" or the Great Renunciation of the Lord Gouranga, mainly composed of songs.

#### AT SITABALDI, NAGPUR

The Ramakrishna birthday anniversary was celebrated within the precincts of the temple of Sri Muralidhar at the Sargam. The proceedings commenced with Hindi and Marathi Bhajana on the previous evening. On the celebration day there were Discourses on the sayings of Sri Ramakrishna, 6 to 8 p. m., Bengal Kirtan, 8 to 9 p. m. and feeding of the poor from 2 p. m. till evening.

A meeting was convened with Sriji Ramachandra Govind Kanhere Shastri as President. The principal-speakers were S. Umesh Duta Pathak, M. A., LL. B. and S. Santosh Kumar Bose, M. A., B. L., who dwelt on the Life and Teachings of the Saint and were heard with rapt attention.

#### AT COMILLA.

The Birthday Anniversary was celebrated with great devotion and enthusiasm on the 9th of March 1913 at the House of S. Mahesh Chandra Bhattacharya. A life-size portrait of Sri Ramakrishna was decorated with garlands and flowers and at 6 a. m. a procession composed of about three hundred Bhaktas went round the town and finally met at the Hall selected for worship and Bhajana at 9 a. m. Then the distribution of rice and clothes to the poor was continued for two hours. The success of the work was due to the untiring zeal and devotion of Sri ut Mahendra Kumar Nag. His two daughters aged 7 and 8 respectively and a son of five years old sang together three songs. After the two little sisters had chanted three hymns in praise of Bhagavan Sri Ramakrishna, S. Anath Brahmdu.Guha read an essay full of devotion on the life of Sri Ramakrishna Deva and His teachings. Then there were readings of some portions of "Kathamrita Punthi" and singing of two songs, after which the elder sister aided by her younger one performed Arati ceremony. Then followed a soul-stirring Kirtan. The shouts of "Jay Ramakrishna ki jay" made the Hall thrill with spiritual vibration. The Kirtan went on. The disciples mad with divine love sang songs, in the course of which many fell in a trance. One notable feature of this year's celebration was the ladies' gathering. The ceremony was terminated with the distribution of Prasad.

#### AT ARNAIL.

Arnail a village in the district of Tippera, celebrated the Birthday Anniversary of Ramakrishna Deva with great devotion and enthusiasm on the 9th of March 1913, at the premises of the Dayamayee-Pathasala. A life-size portrait of the Saint was tastefully decorated with garlands and flowers, etc. The following programme was observed:

6-9 a. m. A procession through the village with the picture of Sri Ramakrishna at the head. 9-11 a. m. Puja and Bhajana. 11 1/2 m.—12 p. m. The distribution of Prasad. 6 p. m. Arati and Sankiran. Then a meeting was convened presided over by Prof. Kailash Chandra Tarkanidhi. After two young boys had chanted three hymns in praise of the Bhagavan, a gentleman read a paper on the life of Thakur Ramakrishna, and some portions of "Kathamrita." Mr. S. C. Bhattacharya read Swamiji's lecture on "My Master." The President then expounded in a short speech the subtle problems of Hindu religion by quoting shlokas from the "Divine Gita," and other authoritative Scriptures. The meeting was brought to a close with a vote of thanks to the Chair.

#### AT NOAKHALL.

The Ramakrishna Anniversary commenced from the 8th. of March and continued for a week, being concluded with prize distribution and Mahotsav.

#### AT RANGOON.

The Janmatithi of Bhagavan Sri Ramakrishna Deva was observed on the 10th of March by the members of the Ramakrishna Sevak Samiti, the Jayanti Mandal and the Ramakrishna Society, in the premises of the Hindu Social Club, Rangoon. In the morning Puja was performed and in the evening Mr. Radhakrishna Iyer with a few friends of his entertained the members present with choice devotional songs to the accompaniment of the harmonium and the Mridanga. On the 16th, the public celebration day, the hall was tastefully decorated with festoons and arches of evergreens, and the walls were adorned with photos of the Paramahansa Deva, the Swamiji and the Sannyasin workers of the Ramakrishna Mission. The central figure was a life-size photo of Sri Ramakrishna, at whose feet was placed an image of his foremost disciple, the Swami Vivekananda, in Samadhi posture. Over it was hung a picture of Lord Sri Krishna dancing on the serpent Adhishthi. High above it was kept a fine sketch of the symbolic representation of the Imperial Brahman. The credit for the decorations is due entirely to the exertions of Mr. G. N. Sircar, the Secretary of the Ramakrishna Sevak Samiti. The morning began with Bhajan. A member of the Guhanadyar Thirukkuttam and a few others including a party of Bengalee Bhaktas sang devotional songs which enraptured the hearts of all present. The Bhajan lasted till 12 noon. Sweets were distributed to all assembled. The poor numbering over 300 were fed through the licence of two charitably disposed gentlemen. Such of the poor as were not prepared to eat were given alms, sweets and pice. The evening programme commenced with a lecture in Tamil on Avalaramahima by Pandit Sivarama Sastri, a



Sanskrit scholar from Madras. The lecturer dwelt on the meaning of Avatara, and explained how Sri Ramakrishna Deva was an Avatara of the age. A Telugu song composed by Mr Ramamoorthy, on the greatness of Sri Ramakrishna Deva was then sung. After this a lecture in Hindi on the life of the Paramahansa Deva was delivered by Mr Dasanthalal R Joshi. Mr T Muthu Krishna also spoke in English on the Sainly Glory of Sri Ramakrishna Deva. The lecturer expatiated on the points which went to show that the Paramahansa Deva was, from his tender age, like Suka Deva, unaffected by Kama and Kanchana which bind men in the meshes of Maya. At this stage Mr. L. Bannerjee who had had the privilege of meeting the Master related some of his reminiscences of the great Soul. The President, Sri Jut Dines Chandra Munsii, B A., B. L., laid special stress on the point that the long-standing feud among the various religious sects in Bengal had been greatly minimised by the advent and the teachings of the Saint of Dakshineswar. With Mangalarati the proceedings terminated.

#### AT ULSUR, BANGALORE.

The Birthday Anniversaries of Sri Ramakrishna Paramahansa Deva and Swami Vivekanandaji were celebrated at the Vivekananda Ashrama on Sunday the 6th April '13. - Feeding the poor formed the chief function of the day and about 1500 persons were sumptuously fed. Swami Somananda delivered a lecture on Swami Vivekananda and his Mission in Telugu, which was appreciated by the audience. There was Nagar Sankirtana in the morning, and Bhajan and music in the evening. The celebrations ended at 8 p. m. with Mangalarati and distribution of Prasad.

#### AT JESSORE.

At the Vivekananda Ashrama, Harinakunda, the birthday ceremony was celebrated on the 30th of March. There were readings from the Scriptures, and singing of suitable songs besides feeding the poor and distributing alms to them.

#### AT ENTALLY.

In connection with the 13th. anniversary of the establishment of the "Sri-Ramakrishna Archana-laya" an Utsav was held on the 13th. April with great religious fervour. Worship, music, Sankirtana, serving the poor and the distribution of Prasad were the marked features of the occasion.

#### AT OTHER CENTRES.

The eightieth Birthday anniversary was also duly celebrated at the Advaita Ashrama, Mayavati; at the Sevashrama, Kankhal; at Sri Ramakrishna Math, Vaniyambody at the Ramakrishna Ashrama, Siddhakati, at Hibiganj, Raipur (Dehra Dun) and Ranchi, and at all the other centres of the Ramakrishna Mission in India and abroad.

## H. H. THE YUVARAJA OF MYSORE AND THE RAMAKRISHNA MISSION, BANGALORE.

We have much pleasure in giving publicity to the following letter and its reply :—

TAN PALACE, BANGALORE.

2nd February, 1913

My dear Mr. Narayana Iyengar,

I understand that the public of Bangalore celebrate the birthday festival of the Swami Vivekananda to-day at the Sri-Ramakrishna Ashrama Basavangudi. I have watched with interest the good work that the Mission is doing in several parts of the world in general and in Bangalore in particular.

My father of revered memory knew Swami Vivekananda personally, and knowing his marvellous capacity assisted him to go to America. It was thereafter that the world recognised the Swamiji's wonderful grasp of the religion and the philosophy of the Vedas. Ever since has his Mission been spreading out and having enthusiastic supporters in India, America and Europe.

It is not difficult to see why the Mission succeeds so well. Its Swamiji, like the true life of renunciation and celibacy, giving up the usual quest for money and power and take a real pleasure in serving man in every form. They teach and preach the highest principles of religion, irrespective of caste, creed, race or nationality. Their teachings reconcile science and religion, ancient and modern thought, East and West.

I have studied the life of Sri Ramakrishna Deva and his sayings with deep reverence. He lived the life of the prophets of old and brought the unity and harmony underlying the various religions of the world. His teachings replace the Vedanta on the broadest basis and plead for morality, righteousness and toleration in every religion. This Mission started by Ramakrishna Deva and Swami Vivekananda, and continued by people like the late Swami Ramakrishnananda and Swami Abhedananda; whom I knew personally, is doing a world-wide service to humanity, and its aims and objects have my fullest sympathy.

I have great pleasure in sending herewith a sum of Rs 100. It may be utilised for the upkeep of the Math in Bangalore.

I shall be glad if you will kindly communicate to the Swamiji, with any suggestions, my deep appreciation of their noble and unselfish work in Bangalore.

SRI RAMAKRISHNA ASHRAM,  
Bangalore 2nd Feb 1913

To  
His Highness The Yuvaraja of Mysore

Your Highness,

We cannot thank Your Highness enough for your Highness' very kind letter of to-day. It reached us here at 4 p m as the celebration of Swamiji's Birthday was proceeding with great enthusiasm about a thousand gentlemen and a hundred ladies being present.

In the close of the lecture by Mr. Subramanya Ayyangar, Swami Vivekananda and Modern Science, I read out Your Highness' letter to the audience presided by Mr. Karpur Srinivasa Rao, Your Highness' President of the Assembly. Your Highness' contribution to the funds of the Math and Your Highness' high appreciation of the good work of the Mission couched in such words of sympathy made a deep impression on the minds of those present. It is simply impossible for me to describe the very pleasing surprise and gratification I felt in everybody to find that the noble work of the Mission in Bangalore had elicited such respect and spontaneous recognition from a person like Your Highness.

Just before I passed a vote of thanks to your Highness with deep gratitude and hearty affection, I was engendered by Your Highness' wisdom, sympathy and love for the eternal truths of our religion and which every nation on the face of the globe learn a good deal.

It is my hope that the world discovers the truths of our religion in their own life-time. As you rightly remarks, there can be no real understanding of the East and West unless we are modified in the course of time by the beneficent influences set in motion by the noble Deeds and Swami Vivekananda. The invaluable testimony of their importance will act as a powerful impetus to the people, by less advanced and uneducated people around us, who will be disposed to profit by the elevation of the Mission. We are convinced that your Highness to humanity will be the best blessings.

The Mission have been steadily and busily working in Bangalore. There are here at present four Brahmacharins: The President in the East Nirmalanandaji, who is well known in the West, having preached in Mysore for 25 years. He desires me to com-

municate to Your Highness the profound thanks of all the Swamis with their best love and blessings for the noble sympathy and enlightened appreciation Your Highness has evinced in the work of the Mission. He also requests Your Highness' kind acceptance of the first volume of the Life of Swami Vivekananda just issued and sent herewith.

Thanking Your Highness once again, on behalf of the public, the Swamis and myself

I am Yours sincerely  
(Sd.) M. A. Narayana Iyengar

## NEWS AND MISCELLANIES

(COLLED AND CONDENSED FROM VARIOUS SOURCES)

A CENTRE of Service called the Vivekananda Ashrama has been organised at Hirahanda, Jessore Dt. from the year 1910. The main aim of the Ashrama is to serve the poor, and spread the Vedanta religion among the public. In connection with it a library was opened in the following year and a charitable dispensary in 1912. We heartily wish it success.

ADDRESSING his students the other day the Iron Babu Surendranath Banerjee explained how he had kept up his wonderful health and energy. He was 64 years old, and yet did not yield to any one in his energy, zeal and love of work. The secret of it all was, he said, that he took his daily physical exercise with unflinching regularity. No matter when he returned home, whether it be eight or nine at night, he took his 45 minutes' exercise. He impressed upon his students that they should do likewise.

An esteemed correspondent writes from Bosepara in Baghbazar:—"Lord and Lady Curzon are winning the hearts of the people in numerous ways. In one neighbourhood a great experiment was initiated by the late lamented Sister Nivedita and her worthy colleague Sister Christina, to educate Indian women on national lines; how efficiently and how worthily this has been done is well-

**WANTED** a qualified medical man to take charge of our Mayavau Charitable Dispensary. One desirous to lead a retired spiritual life, but willing to do a little professional work freely for the good of his fellowmen will be welcome.

Apply for particulars to  
The Editor of this paper

known to those who live in the neighbourhood. It is an object-less both to the country and its Government. Lady Carmichael is evincing a lively interest in this important movement and her long visit to the school the day before yesterday testified to the depth of that interest, as well as to the success which has been attained through the devoted services of the two ladies, who adopted India as their home.

The second anniversary of R. K. Mission Boys' Society, Madanapoh, was celebrated with much enthusiasm on the 30th. March 1913. About two hundred people of the depressed classes were fed at the local Hanuman Temple on the occasion.

The regular meeting began with Bhajana at a spacious hall which was lent for the use of the celebration. The Chair was occupied by Mr P. Subramanya Iyer, B. A., who delivered a very inspiring and learned address on "Love."

This opportunity was availed of by the members to present a farewell address to Mr. N. Subramanian, B. A., their permanent President, who was to leave the place shortly. The members also presented him with a medal as a token of grateful remembrance. The meeting closed with a benediction from the Chair and distribution of pan sapat.

A MEETING was recently held at the rooms of the Asiatic Society of Bengal, under the presidency of Mahamahopadhyaya Hara Prasad Sastry, when Mr. Alfred Westharb, Doctor of Music (Munich), delivered an interesting address on the psychology of Indian music. The lecturer spoke of European materialism and Oriental idealism. Orientals began their music, he said, at a point where Europeans believed there was no music possible. Oriental music was not only based on sound but on technique and freedom of will. Europe proceeded on a harmonic system which had the effect of cramping the real soul of music. The rules which governed European music were too rigid to allow the musician to have the full play of his feelings and sentiment. Beethoven and other great masters of music who had excelled in their art, had been able to do so by rising superior to those conventional rules which govern the ordinary music of Europe. A short discussion followed the lecture. Music given on Indian instruments brought the meeting to a close.

We have received elaborate reports of the 51st. Birthday Anniversary of the Swami Vivekananda celebrated by the Vedanta Society of Bangalore Cantonment, the Vivekananda Vedanta Society of Palghat, the Vivekananda Sangam of Dharmapuri, the Hindu Temple of San Francisco, and

the Vedanta Centre of Boston, but we are sorry that for want of space we cannot publish them. We are glad to note that Swami Saravanauda was given grand ovations on his arrival at Dharmapuri and at Palghat to celebrate the anniversary in those places. He was taken in elegant procession through the streets and was presented with addresses of welcome. The most important work that he initiated during his recent tour to the West Coast was to establish a Depressed Classes Mission at Palghat. In the public meeting held for the purpose the Swami Saravanauda delivered a stirring and eloquent address urging upon the audience the need of elevating the so-called Untouchables, by giving them education and making them feel that they were our brothers. As a result a strong committee was formed with the leading gentlemen of the city as the executive body to give effect to the movement, and several gentlemen promised their support.

THREE lectures every Sunday were delivered by Swami Trigunajita and Swami Prakashananda at the Hindu Temple, San Francisco, U. S. A. The former lectured in the afternoon and the latter in the morning and evening, the subjects being arranged according to the order in the following list:

January 5: Kingdom of Heaven on Earth. Sincerity and Devotion Is Self-control Indispensably Necessary?

January 12: Multiple Consciousness. The Untrodden Path. How to Communicate with the Divinity?

January 19: Can We Conquer Birth and Death? Appeal to the Higher Nature. The Inner

January 26: Is the Conception of Myth? Whence and Whither? The Path of Discipleship.

February 2: What Does It Mean to be Evolution of Life and Form? Do the De-

February 9: God as Mother. Self. Knocking at the Door.

February 16: Saintliness and Sin. Walking with God: The Invisible World.

February 23: Thought-power in Control of Culture. Is Religion merely a Matter of Faith? What Constitutes Immortality?

THE Swami Abhedananda had a most successful success on his recent tour to the South of the United States. He was a new field for Vedanta teaching, and he has before preached by another Swami. He has lectured before large audiences in Tallahassee, Florida, and Jacksonville, and everywhere he was warmly greeted by the best people of the towns.

who gave him large receptions. A number of clergymen were interested by his lectures. From Florida the Swami lectured through the State of Georgia, coming to Atlanta, Ga., on the 1st. of March. Upon his arrival there he was hailed as "Prince Abhedananda." Under the auspices of the Atlanta Psychological Society, he held classes and gave a series of lectures every morning and afternoon on the "Vedanta Philosophy and Religion," and ethical lectures dealing with "The contribution of India's thought to modern Ethics," for which he was especially invited. On the morning of the 9th of March he spoke on "The Kingdom of God is within you," and in the afternoon at Cable Hall on "Reincarnation." The next day he left for New York. We regret that want of space forbids us to publish the numerous newspaper cuttings sent to us, which speak in most eulogistic terms of the great enthusiasm and interest created by the Swamiji's personality and teachings in Atlanta.

**SUICIDE** or self-immolation, as is well known, was a common practice in years gone by, but happily the practice was stamped out. Apparently, however, an isolated case is reported occasionally. About a year ago, it may be remembered, a young Bengali woman who had lost her husband threw herself on his funeral pyre, but was saved, not before, however she was seriously injured and had to be detained in Hospital for months and is now said to be terribly disfigured. A second case was reported shortly after the above, when a young Hindu woman set fire to herself, after placing her husband's photograph on her chest. In a third case a woman who had become a widow at Narkul, threw herself to death by the side of her husband's dead body. According to Hindu ideas, a woman's union not only exists in this life but in the life hereafter and the husband is looked upon by his wife as her spiritual and temporal guardian, and that the two souls should be inseparable, so that a woman with the object that she should accompany that of her husband, should have a mortal existence. A case which has been reported to the Shampooker-Police points to a case of this kind and determined a case of Suicide. A woman who was employed as an assistant in the office of Messrs. Buto, Kripso Pal & Co., was suffering from paralysis for some time and died on the 11th of March. Her widow who is reported to be about 40 years of age, was inconsolable and while waiting for the progress for the removal of her body to the burning-ghat at Nimtollah, she went on to the terrace of the house and poured kerosine oil on her saree with kerosine oil, set it on fire and was practically burnt to a cinder. The neighbours of the house became aware of

An interesting and instructive discourse on "Electric Response" was delivered by Professor J. C. Bose, at the hall of the Calcutta University Institute. The lecture was illustrated by numerous striking experiments. That all plants and every organ of every plant was excitable and that they gave an answering thrill to every external blow, was fully demonstrated.

For a simple demonstration of the principle of electric response, the lecturer put a member of the audience in connection with his electric recorder. The experimental individual was then subjected to a stimulus of a pinch. The individual perceived this subjectively as a sensation of a somewhat painful character. Simultaneously with this was the objective outward demonstration of response by means of an electric twitch as traced by the galvanometric recorder. Employing the identical experimental arrangement but substituting a plant for the human subject the answers of the plant to the various forms of stimuli were then exhibited. The plant gave a moderate electric twitch in response to a gentle blow. But the matter did not stop here, for the consideration shown to the human subject was not extended to the plant which was next subjected to various modes of intense stimulation such as those caused by pin-prick, irritation by acids and a burn by red-hot wire. To all these, the responsive electric thrill manifested by the plant was painful to behold.—The response of different plants were often so characteristic as to reveal their identity by the peculiarity of their pulse-records.

The lecturer discovered that at the critical point of death a contractile spasm passed through the body of the plant, and by means of suitable apparatus the plant could be made to record its own death-curve. These mortographic curves were V-shaped, the sharp point of inversion denoting the moment of onset of death. A very interesting discovery which the lecturer made in this connection was the occurrence of a sudden electrical discharge at the critical point. The specimen which gave a very intense electrical discharge at the onset of death was the ordinary green pea in the earlier part of its season. The sudden electrical variation introduced at the critical moment was sometimes as high as one-twentieth part of a volt. This was with one-half of the pea. If two-thousand peas could be used, being suitably arranged in series, then the electrical shock given by the dying peas would be equivalent to two hundred volts, a voltage sufficient not only to light our streets but sometimes causing unauthorised electrocution of unlucky pedestrians. It was well that the cook did not know what danger she ran as she prepared the simple dish. How fortunate it was for her that the peas were not arranged in series.