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 hut, 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.

Hardly used to say, the condition of my body. I have been so much scorched, and the body is in such a frail state that the body is almost like a pile of ashes. Sometimes I am like a skeleton, and would continue discussion on a subject for hours; without feeling that my body.

SRI Ramakrishna used to say, sometimes uncover the garden beds that the dew may water. Sometimes he would say, that the flowers will bloom after the Lord is preparing you to do works.
OCCASIONAL NOTES

The importance of the personality of Sri Ramakrishna in the history of our national life has not been recognised as it deserves. That is because we have not given 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 importance he 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. Sankaracharyā and Chaitanya stand for opposite poles, respectively of intellect and heart; but in Sri Ramakrishna, one finds these opposites in an eclectic and wonderfully vital unity. He presented to the world the whole of the Hindu Faith; others were parts. The age itself warranted India being politically an island, at the same time confronted by foreign ideas and foreign influence—it was only natural that she should raise from out her own soil the leader, by his realisation, become the spokesmen of India as a whole. Sri Ramakrishna, in whom all the spiritual experience of India and the whole spiritual experience of the world, 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 "Th 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 as much 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 Paramahamsa 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 well, the Divine Master, Sri Ramakrishna Paramahamsa Deva.

Whatever the Swami Vivekananda may have done—and we believe that this was th
Restoration of the Indian Spirit—in that, likewise and conjointly has Sri Ramakrishna taken part. That both have lived is the supreme blessing of Hindusthan 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 disciple is he who makes the ideals of the guru his own; and this implies that everyday 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 prayer, but in self development, knowledge and conscientious service.

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

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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. Interpenetrating 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 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 in Him. He knows all thy ways. Trust in His wisdom. How "fatherly is He! He is a man and how motherly is He!" Ever-trusting, long-suffering with the Love which has no bounds. In thou art happy through the days and through the nights. Ever doth He forgive us.

"Even should evil fall upon thee, evil when thou lovest the Lord most fear-inspiring, yet, ever, through Love, recognisest as a means of His grace. Through Love, In Thee. Is not the mother of Love, your mother affectionate? Even to the end shall love be thy sister, thy soul's delight. Believe only in love. It is well shall be well with thee. Do not hearken to the transgression. Be pure in heart. Be pure in thought. Be a master of all knowledge. May God may thy knowing be such that thou mayest be a master. Be a man. Facilely control. Recognise that thou mayest do the good in the good. And all thy days be happy. And all thy works be blest. And all thy work may be the service of the Lord. And all thy works may be rewarded with the joy of the Lord. And all thy words may be heard by Him. And all thy thoughts may be cherished by Him. And all thy actions may be done with the purpose of serving the Lord. And all thy life be filled with the love of the Lord. And all thy life be spent in the service of the Lord. And all thy life be lived in the love of the Lord. And all thy life be spent in the service of the Lord. And all thy life be filled with the love of the Lord. And all thy life be spent in the service of the Lord. And all thy life be filled with the love of the Lord. And all thy life be spent in the service of the Lord. And all thy life be filled with the love of the Lord. And all thy life be spent in the service of the Lord. And all thy life be filled with the love of the Lord.
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 ensnared as it were, in flesh. Do thou make thyself master of immortality. Even the gods worship Him who has vanquished the body. 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 do this as the course of thy spiritual evolution. Have done with things external. Even the man master the whole universe, still has he to become the master of himself. Even he discovers all that is knowable, intellectually speaking, still shall he have to know himself. Self-knowledge is the aim in life. Consciously or unconsciously, this is the aim of reason to life. It is this aim that is the process of living, the process of content. That knowledge is indeed that knowledge which leads to the improvement of life. Therefore set thyself bravely on self-knowledge. Long, perhaps the way but there can be no end. Leaving off all other words, concerned with that which is.

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 Price
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 rood
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 prate the Heart that loved
O dear, beloved God, accept our
And may that love for Thee forever

Swami Ishananda
SRI 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 universalism, 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 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 endeavours. 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 sympathy 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 out-grew these limitations is unimpeachable testimony that with him religious sympathy was an inherent faculty showing how heightened were the powers and the natural insight of his soul even in his earliest years. This characteristically proves that he was from the very fulness of the fullest sense, one citizen of the Universe.

The Indian mind has unfolded this ordinary faculty in its perception of, on the climax in India alike in the Unseen Reality. Thus it is no wonder that the masses of the Indian people, of all castes and all sects, paying homage to one who was the very incarnation of the在他 Life of Hinduism. And this to severe and come intensified at times so as and as Indian people come more and more to raise the value of Sri Rammohan.

It must always be remembered that Master held in his hands the key of the secret of Hinduism. To one who he realises how truly educated he was a master of parables and proverbs. His utterances are like lightning, caustic, and stern. They strike the heart and conscience in sudden and unaccountable manner. Reading them one becomes lost in thought. All his intellectual points with regard to the ND he was to ashes thenceforth, for his intellect had something infinitely more luminous within him. he has come into contact with the world. Statements of the actual perception running through all his statements in 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 viewpoint. 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 analogies, and anything, from the simplest to the most complex, from the least to the greatest, from the most commonplace incidents of the day to the most exalted facts of spiritual perception, served him for his argument. The whole of life itself as having a spiritual message. His “Teachings” one finds references ordinary, and seemingly unrelated in matches and flowers, and the waves.

It was this ubiquity of metaphor that makes this teaching so readable and direct. It is as if I were just to you whatever you are, though he himself in all the intensity of life was there before you.

There are reasons have his words become revelations, immediate and actual, in life. And having entered into the spirit, one sees the oneness of Sri Ramakrishna practically exemplified, in the names of Radha and Sita, Rama and Kali and Shiva simultaneously as it were, with the words “Thou art That” or “All is One.” This is the very essence of Hinduism. But more than this,

views of His persons and realisation. Certainly he was the literal manifestation of the Unity of the whole world’s religious experience;—and all men may, without hesitation, bow down before him, as to 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 verity, 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 in life he attained a divinity, 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. Yeas of keenest struggle and terrible Tapasya 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 Divine he magnetised their soul was the Divine in them responded to 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 thousand rays; and there are many others.
"Let those who run, read as the saying goes, and with the Swami Vivekananda let us say,—

"Move on, Oh Lord, in thy resistless paths
Till Thy high noon overspread the world,
Till every land reflect Thy light,
Till men and women, with uplifted heads,
Behold their shackles broken, and
Know, in springing joy, their life renewed!"

THE VOICE OF THE SON.
(An Easter Poem)

A voice there came at midnight at my door,
A sweet, soft voice upon the zephyr borne:—
It told me all its lore,
And soothed the bleak world’s sting
As rent in heart and lost in sin, I lay
Alone,—forlorn!
Then—"A Jubilee of Joy!" Oh, let the minstrels sing

And loud acclaim the joys on this day born.
Christ,—the Mighty Poet has counselled man to pore
Upon that Book of Life, born of Wisdom’s Love:
"On earth is peace;"—I read, aye more!
Hushed was all strife and vain and sensuous thought,
Hushed was all difference then; for ‘twas He—

taught.
His heart did seek all Love in Nature’s Whole:
He glorified all
From the peccant to the firm in soul.
Aye, the Redemptive carol caught
The Heart of Flain... and crookedness was naught.
’Twas a carol sung at God’s Behest—
The Behest that was: ‘The Word was God.’
Aye. He is the Son of God, the Son of Man
What glorious kingdom He unhath shown
When to His children he proclaimed
That ‘I and my Father are One.’

Mercy.

THE MISSION OF THE SWAMI VIVEKANANDA

(Concluded from page 55)

Besides, look at all the great Saviours of the world. Did they ever confine their activities to their kith and kin? They went out amidst the rich and the low—perhaps more amidst the low than amidst the rich, and from among them picked the gems of Society. Jesus of Nazareth did not stick to His place of birth to preach His doctrines. Lord Buddha did not confine his activities to the District of Gaya alone. Mohammed the Prophet stopped not within the precincts of Arabia. Great souls do not understand the meaning of sects, clans, and nations. They have gone in the mist of Maya, and have realised their One self with the Universe. Even the moment of manifestation of matter is fit subject for their contemplation as much as the highest of evolved human beings through them all.

ATMAN the Parabrahman, we know no difference, it is all one for them to them the rotten leper at the roadside, the beggar huddled in the street, the depressed and the prodigal, the Pariah, the prince and the poor are all the same. Their eyes find no difference in the Dharma in all. Some hidden fire is aglow in them in their work. As a log of wood floats and drifts up the stream without the least fear of being snared by mightier billows and boisterous seas, and float through these seas and giving hope to one refuge. Are such men the laws of Nature? No, by our standards. One
He believed that the man in particular had to
and he delivered. His
advent was unconscious.
He was recognized allowed. He gave it back, and for what honor he came back, and that this countryman of estate—common, materialistic, superstitious, uneducated, materialistic, he was immortal; music of the immortal, music of unison of one heart and one
is capable of the
SAT OMIC passion of his
guided.
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, needless of the con-
temptible vagaries of those who were ever ready to
spoil their venom at him.

Though a great Spiritual Teacher and Vedantin,
he did not ignore worldly conditions as
usual. Otherwise he would not have
taken up the practical philosopher and reformer
work of talking about material civilisa-
tion, nor yet of creating work for the poor.

"I do not believe in a God who
is not here giving me eternal bliss
in India. I am to be raised..." The
poor are to be removed. He abhorred
philosophy, secretism and secret doctrines. He always stood
for real truth, despite what others might say.

He was for work, good, honest, self-
work for the good of others, and
not for the sake of idle life. He denounced Jesuitism in
work. On his own peculiar vigorous way he
shall no esoteric blackguardism
be overthrown. Nothing should be done in
social favourism of the Master.
Not only outwardly brave, but in
the heart, men or no men! Have you
God? Outward and forward to
you are irresistible."

Heavenly words fallen from his heavenly
graces, pregnant with such wisdom
that practical common sense
in a big library. His Mission was to
give the message to all the world, and
Not one branch of human activity
he left. He was a great religious
Social Reformer, a clear
philosopher, a poet and a Sannyasin.

Vivekananda has left eternal
roots of time. His name is
not accidental, but as long as
he said a word to everyone
- Brahmachari and the Girish-
and the Sannyasin... He
adopted it in the estimation of
an ideal life. He found
the midst of the great silence
in the Indian, intense activity
and solitude of the desert.

"Vastly wise, yet one cannot
be faulted in the emission which
man-made. His hold is
not social nor political, but human,
and is one heritage..."

"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 neces-
sity for educating the masses. The deterioration
in the national character, the lack of faith in our-
ourselives 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 intelli-
gence of the land, while the civilisation of to-day
is the property of the plebian—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 classes of
ours. Swami Vivekananda, in one of his letters
deplores the lack of heart in our educated com-
munity and want of originality in the nation. The
remedy for these evils is—education
ation alone which will create faith in
self and, through it will rouse all inherent
for good in our nature. True to his word
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 sectarian
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 man was broad and unique. He ignored small, petty differences and wasted 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 Yogi, Sankara, an ideal Jnana Yogi 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, Paramanamsa 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 revivified 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, let thy mind be thrilled. When you are in misery, when you are in pain and when you are in sorrow, remember his words. 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 that smothered it, and made it our national life. Now is the time to expand and grow, to develop and realise our unity. We are one of the great saviours of mankind, and has been bequeathed to us a vast treasure of knowledge. They are all ours and when our nation shall shine with the full manhood and glory, there will be born amongst us saints and sages who will take up 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 loom large and large in the eyes of posterity, even as his words "TAT-TWAM ASI, BODHAYATMYA." Let us conclude by giving you another beautiful word of Lowell:—

"Life is a leaf of paper while the Whereoneach one of us may write His word or two and then someone Greatly begin I Though how have 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 among you 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 Allah.
The union of the soul to God is the only means by which we acquire a knowledge of truth.  

—Malebranche.

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-God Mammon and put a Spirit-God in his place.— Carlyle.

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 not 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. Hemble.

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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.

A Disciple.
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. Abbott.

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

Then welcome each rebuff
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 three
—Robert Browning.

I bid you to live in peace and patience without
fear or hatred, and to succour the oppressed
and love the lovel, 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 action is a thread in the web of
life. Of that web two things are true—that which
enters therein will reappear, and nothing will re-
appear 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.
"OUR INCREDULITY—THE WORST ENEMY
OF PROGRESS

"We depend too much upon the testimony 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 colours. our foot in the fire. It is not the foot that burns us, it is in our brain that the feeling of burned resides. We speak of heat and cold there is neither heat nor cold in the universe our 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 see a very small number of the movements which make up the life of the universe. Between the last oscillation of sensation perceived by our ear and due to 30,850 vibrations per second to the first optical sensation perceived by our eye, and which is due 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 understands, we should never hold him up to ridicule, never become obstructionists.

"Think of Röntgen’s X-rays, and wireless telegraphy, which seemed marvellous years ago, but which are now facts. This is my advice, and admit that there are things beyond the reach of your intelligence, an unknown of yesterday may be recognised tomorrow as truth."
THE RAMAKRISHNA BIRTHDAY FESTIVAL.

AT THE MATI, BELUR

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 Belur, 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 householder 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 necessaries pour in. The day before, the novitiates, supervised by the elder monks, decorate the buildings with flags and buntings and with other emblems and, above all, with the banner of the order—a huge gurukul 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, a mass of flowers, the Image and the altar adorned especially, Sankirtan and religious dancing parties come and go the entire length and breadth of the grounds. An atmosphere of ecstasy can be felt as if the Master were himself present truly he was. The shout of triumph, "Jai Sri Guru Maharaj ki Jai," rang out at times from the hearts of all. There was hardly room to walk, so great were the crowds.

The festival is a movable feast, and the actual anniversary date falls on Sunday, and the accommodation of the public it is therefore a Sunday. Otherwise many engaged in business could not come. The ferry companies put the Ganges with their steamers provide special facilities for the transport of passengers across the river from Calcutta to Belur. The steamers are packed to the utmost, sometimes seeming to the danger point. Two steamers were coming and going throughout the day. Two special landing-stages had been prepared, and the steamers discharged their enormous human freight, the name, "Ramakrishna," coming from the throats of thousands rent the air, making it impossible for the masses to come to the great chapel to pay their reverent devotion to the Master, a huge pandal had been erected on the maiden of the monastery, there was a large picture of Sri Ramakrishna had been installed and decorated, and before this hundreds, immediately prostrated themselves and proffered their homage. The whole day-long, Bhaktas paraded were constantly pouring in, playing various instruments and singing hymns and so composed in praise of the Master. The bazaar of food-shops and book-stalls had been set up.

The recently published "Life of Swami Vivekananda" by the Himalayan Brotherhood received universal attention and was purchased Perpetual adoration was maintained in the Sacred Presence. The spirit of the day, enthusiastic devotion was contagious, and Súdras, rich and poor, Hindus and Mohammedans, and even Europeans, mixed in a sweet democracy of soul the whole day-long, was one of the great features of the occasion.

Thousands of the poor and Bhaktas were fed; and it was a busy task which served hands had on hand. Fortunately it was delightful. It was a memorable day, the great human masses sit down together, with any social distinction or that of caste, eating the food that had been first offered sacrificially and with Puja to Sri Ramakrishna. It was especially inspiring to see the rush to receive even a mouthful of Prasád. Volunteers had offered themselves, many of them college students to assist in the distribution of Prasád.
The day was closed with evening service to the Master—the enthusiasm of the whole day was concentrated and with a brilliant display of fireworks. And as the steamers and the numerous small row boats carried off the last of the multitude in the evening, alike, 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. Thathacharier, which was largely attended.

At 8-30 p.m. a Public Meeting was held, at which the Hon’ble 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 or 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’ble 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, or 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 teaching in such eloquent words that it is not necessary for me to go over the same again. Nor is it necessary for me to refer to 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 in 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 your 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 there a more correct estimate of the requirements of the situation, as long as there is a chord in our nature which responds to the influence of the life and teaching 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 and equip ourselves with knowledge which subserves only such material progress. It is because there is that strong religious fibre in the heart of every one 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 sects. It seems to me a most hopeful feature of the times, and I welcome these occasions as affording opportunities for cultivation of this view, 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 must conclude without congratulating the gentleman like Mr. Sadasiva Iyer, whom I have been so thoroughly attuned to the teachings of Ramakrishna.” In your name as well as my own, I tender to him my most sincere thanks for the excellent words of advice and summary of the teachings of Ramakrishna with which he has favoured us to-night.
Mr C P Ramaswamy 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 eighteenth Birthday Anniversary of Sri Ramakrishna was celebrated at the Ramakrishna Ashrama, Basavanagudi. In the forenoon Bipasha 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 Prabhada, and continued till 5 p.m. A most representative gathering was present on the occasion. Vidyabhushan Maha Bhangavatkar of Karthikota 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., Dl, 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 Paramahamsa 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 Natayana 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 Anjana-swami 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 permanent huts with brick-walls. On Sri Ramakrishna's Janmasthmi day the Orphanage was removed to its own quarters and special Puja, Homa and Bhoga were performed and 500 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 Pauranic songs, Gatha and Kirana, and exhibition of etc. About 2,500 of the poor and theวย- touristers of the neighboring villages took part. Prasad. One promising feature of the Utsab was that the villagers themselves, voluntarily by supplying rice and other contributions, took great interest in the proceedings.

At the meeting held in the afternoon, the Dl. Judge, who with his wife from Berhampur came, presided. Srijut Lalit Kumar, the manager of the Maharajah’s Estate, delivered an excellent speech. 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 Srijut Brajendra Nath Basu in the name of the Mission, Srijut Phanindra Nath Mukhopadhyay showed and explained the design of the Ashrama building made by him, which was praised by the Dl. Judge and the whole assembly.

With the kind consent of the Hon'ble Maharaja of Coimbatore, his own amateur Theatre gave a most creditable performance on "Shah-Jahan" and "Regina," on the nights of 16th, 17th, 18th 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 theatre of the Ashrama is especially due to the Hon'ble Maharaja and Mr. E. Panton and to the gentlemen and students who helped to make the holy occasion a grand success.

AT BANARAS.

The Sri Ramakrishna Birthday festival was commemorated with great spiritual devotion, under the inspiring guidance of Swami Brahmanand. The following programme was observed:

The morning from the Shastras 9 a.m. to 9 a.m. 4 a.m. 4 p.m. 4 A lecture on the Life and Sri Sri Bhagavan Ramakrishna Deva, 5 p.m. 5. Bhajan with music, 5 to 6 p.m. 6. Distribution of Prasad.

AT DACC.

The Ramakrishna Mission at Dacca observed the Janmasthmi day by the performance of the Aarti, Bhoga, Homa, music and Sankirtana beginning 12 a.m. at night. On the Christmas day there were music and readings of Ramakrishna Kathamritta from 6 to 8 a.m. 8 to 11 a.m., Srijut Hariprasanna Chatterjee: "Sri Gosthalika Kiranto." This was followed by Kiranta and music till 3 p.m. From 3 to 10 p.m., Srijut Ramohan Goswami, Vakil, Kunnadi-
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 Sangam. 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., Bengali, Kiriten, 8 to 9 p.m. and feeding of the poor from 2 p.m. till evening.

A meeting was convened with Srijut Ramachandra Govind Kanhere Shastri as President. The principal speakers were Srij. Umesh Dutta Pathak, M. A., L. L. B. and Srij. Santosa 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 26th of March 1913 at the House of Srij. 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 Srijut 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, Srij. Anath Bandhu Guba 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 Arai ceremony. Then followed a soul-stirring Kirtan. The shouts of "Jay Ramakrishna ki jai" 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 ARNAUL

Arnaul, a village in the district of Tippera, celebrated the Birth Anniversary of Ramakrishna Deva with great devotion and enthusiasm on the 15th of March 1913, at the premises of the Dayamaie 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 a.m. - 12 p.m. The distribution of Prasad. 6 p.m. Arai and Sankirtan. Then a meeting was convened presided over by Prof. Kailash Chandra Tarkanidi. 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 some of 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 NOAKHALI

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

AT RANGOON

The Janmatihi 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 Paramahamsa Deva, the Swami Vivekananda, in Samadhi posture. Over it was hung a picture of Lord Sri Krishna dancing on the serpent Kaliya. High above it, was kept a fine sketch of the symbolic representation of the Universal Brahman. The credit for the decorations is 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 Guhanadayar 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. Sweats were distributed to all assembled. The poor numbering over 300 were fed through the encirce 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 Avataramahima 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 lecture in Hindi on the life of the Paramahamsa Deva was delivered by Mr. Dasanathalal R. Joshi. Mr. T. Muthu Krishna also spoke in English on the Saintly Glory of Sri Ramakrishna Deva. The lecturer expatiated on the points which went to show that the Paramahamsa 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, Srijut Dines Chandra Munsi, 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 Dakshinswar. With Mangalarati the proceedings terminated.

AT ULSUR, BANGALORE.

The Birthday Anniversaries of Sri Ramakrishna Paramahamsa 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 Mangalarat 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 ENTAILLY.

In connection with the 13th anniversary of the establishment of the “Sri Ramakrishna Ashrama” an Utsab 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 Advala Ashrama, Mayavati; at the Sevashrama, Kankhal; at Sri Ramakrishna Math, Vaniyambadi at the Ramakrishna Ashrama, Siddhakati, at Shibiganj, 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:

TAKE PALACE, BANGALORE.

2nd February, ’13

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 mousing his marvellous capacity assisted him to go to America. It was thereafter that I had the good fortune to recognise the Swami’s wonderful grasp of religion and the philosophy of the Vedanta. Ever since has his Mission been spreading out and finding enthusiastic supporters in India, America and Europe.

It is not difficult to see why the Mission succeeds so well. Its Swamis live 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 sought the unity and harmony underlying the various religions of the world. His teachings replace the Vedas 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 you, like the late Swami Ramakrishnanandaji and Swami Abhedananda, whom I knew personally, is doing a worldwide 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 forwarded for the upkeep of the Math in Bangalore.

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

(Sd.) K. N. R. Wadiyar

77
Sri Ramakrishna Ashrama, 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 course of the lecture by Mr. Subramanya Ayyar on Swami Vivekananda and Modern Science, you showed Your Highness’ letter to the public to be read out by Mr. Karpur Srinivasa Rao, President of the Assembly. Your Highness’ contribution to the funds of the Math in addition to Your Highness’ high appreciation of the good work of the Mission, which I had the pleasure of attending, made a great impression on the audience present. It is simply impossible to describe the very pleasing surprise and joy in everybody to find that the Mission in Bangalore had excited so much interest and spontaneous recognition of his person like Your Highness. We passed a vote of thanks to your Lordship for the great independence of spirit, for the munificence and hearty affection, which was engendered by Your Highness, the very embodiment of sympathy and love for the truths of our religion and the welfare of every nation on the face of the earth. We have learned a great deal.

It is that the world discovers that mankind in its own lifetime is capable of doing good and that in every nation on the face of the earth. The East and West are united in the course of time in beneficent influences set in motion by the Mission of Swami Vivekananda. The invaluable testimony of their lives will act as a powerful stimulant for those less advanced and those around us, who will in turn profit by the example of your Highness to humanity, which we have been so deeply blessed.

The Mission have been steadily increasing in numbers. There are here at present four Brahmacharins. The President in Chief, Nirmalanandaji, who is well attuned with the West, having preached in Europe, desires me to communicate to Your Highness the profound thanks of all the Swamis with their best love and blessings for the noble sympathy and enlightened appreciation You Highness has evinced in the work of the Mission. He also requests Your Highness’ kind acceptance of the first volume of the Life of Swamiji Vivekananda just issued and sent herewith.

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

I am Yours sincerely

(Sd) M. A. Narayana Iyengar

NEWS AND MISCELLANIES

(Culled and condensed from various sources)

A centre of service called the Vivekananda Ashrama has been organised at Harinakunda, 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 have been happy in the success.

Addressing his students the other day the Hon. Babu Surendranath Banerjee explained how he had kept his wonderful health and energy. He was 64 years old, and yet did not yield to anyone in his energy, zeal and love of work. The secret of all was, he said, that he took his daily physical exercise with unfailing regularity. No matter whether 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 Calcutta:—Lord and Lady Curzon, the Prime Ministers are winning the hearts of the people in numerous ways. In our 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-known.

WANTED a qualified medical man to take charge of our Mayavati 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-lesson 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, Madampuili, 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 Bhandari at a spacious hall which was tent 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. Subramaniam, G.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 supart.

A meeting was recently held at the rooms of the Asiatic Society of Bengal, under the presidency of Mahainahopadhyaya Har Prasad Saxty, when Mr. Alfred Westharrison, 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 Sarananda 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 Swami Sarananda 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. A result of this, 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.

The lectures every Sunday were delivered by Swami Trigunastita 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 subject was 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 Un trodden Path. How to Communicate with the Divinity?

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


February 2: What Does It Mean to be the Master of Life? Evolution of Life and Form. Doings and Doer.

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


The Swami Abhedananda had a splendid success on his recent tour in South America, the new field for Vedanta propaganda having before been preached by anyone. Swami Abhedananda lectured before large audiences in Panama, Florida, and Jacksonville, and everywhere was warmly greeted by the best people of the towns.
who gave him large receptions. A number of clergy-
men were interested in 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 Abhed-
nanda." Under the auspices of the Atlanta Psychol-
ogical Society, he held classes and gave a series of
lectures every morning and afternoon on the "Veda-
ant 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 "Reincarn-
ation." The next day he left for New York. We
regret that want of space forbids us to publish the
numerous newspaper cuttings sent us, which
spark in most eulogistic terms of the great
enthusiasm and interest created by the Swamiji's
personality and teachings in Atlanta.

**SUTTER or self-immolation, as is well known, was
a common practice in years gone by, but happily
the practice was stamped out. Apparently, how-
ever, 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 be-
fore, 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
photograph on her chest. In a third case, who had become a widow at Narkul-
chandra's death, he married himself to death by the side of her
dead body. According to Hindu ideas, this union not only exists in this life but
life hereafter and the husband is looked
up by his wife as her spiritual and temporal
soul. The two souls should be in
that a woman with the object that
should accompany that of her husband,
in the act of existence. A case which
was reported to the Shampaker Police points to
painful and determined case of Suttee. A
was employed as an assistant in the
business of Elasio Pak & Co., was suffer-
gen for some time, and died
potted who is reported to be about
inconceivable and while
progress for the removal of
burning ghat at Nimbolab, she
to the terrace of the house and
her saree with kerosine oil, set
was practically burnt to a cinder
of the house became aware of

An interesting and instructive demonstration 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 pain-
ful character. Simultaneously with this was the
objectively outward demonstration of response by
means of an electric twitch traced by the galvan-
ometric recorder. Employing the identical exper-
imental arrangement but substituting a plant for
the human subject the answers of the plants 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
response of 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 morphological curves were V-shaped,
the sharp point of inversion defying 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 induced 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 street but some-
times causing unauthorised electrocution of un-
lucky 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.