

Prabuddha Bharata

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

—*Sri Sri Vichitrananda*

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SRI RAMAKRISHNA'S TEACHINGS

AVATARA—R

IN some seasons water can be obtained from the great depths of the wells only and with great difficulty, but when the country is flooded in the rains, water is obtained with ease everywhere. So ordinarily, God is reached with great pains through prayers and penances, but when there is an incarnation of God and it floods all around with spirituality, God is seen anywhere and everywhere.

A Siddha-purusha (perfect one) is like an archæologist who discovers an ancient and historic well covered up during ages of disuse by soil and rank growth. The Avatara, on the other hand, is like a great engineer who sinks a new well in a place where there was none before. Great men can lead only those to salvation who have the waters of piety and goodness in themselves, but the Saviour saves him too whose heart is devoid of all love, and dry as a desert.

THINK not that Rama, Sita, Krishna, Radha, were mere allegories and not historical personages; or that the Scriptures are true only in their inner or esoteric meaning. Nay, they were human beings of flesh and blood just as you are, but because they were Divinities, their lives can be interpreted both historically and allegorically.

THE Avataras are to Brahman as waves are to the ocean.

As the elephant has two sets of teeth, the external tusks and the inner grinders, so the God-men, like Sri Krishna, act and behave to all appearances as common men, while their heart and soul rest far beyond the region of Karma.

As the dawn heralds the rising sun, so sincerity, unselfishness, purity, righteousness, &c. precede the advent of the Lord.

As a king, before going to the house of his servant, sends from his own stores the necessary seats, ornaments, food &c., to his servant, so that the latter may properly receive him, so before the Lord cometh, He sends yearning love, reverence, faith &c., into the heart of the devotee.

THE seeds of Vajravantula do not fall to the bottom of the tree. From the shell they shoot far away from the tree and take root there. So the spirit of a prophet manifests itself at a distance, and he is appreciated there.

OCCASIONAL NOTES

WHAT do I think of "Vedanta Philosophy or Raja Yoga"? Nothing better if used in moderation and administered with plenty of American common sense and go. Being and doing are Siamese twins of which the westerner is apt to neglect one and the easterner the other. Let us take good care of both. — *Nautilus*.

Is not the situation exactly described by our American friend?

Yes, of the 'Being and Doing' Siamese twins, we Indians neglect the 'Doing', and hence the 'Being' is of no avail to us. It is as dead.

Considering the fact that the discovery **ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः** "Brahman is real, the world is unreal, man is none other than Brahman," cost what was highest and best in India, the Indian mind having produced little else worthy of comparison with the achievements of other gifted races, it was to be expected that Indians would make the most of the discovery, would make practical use of it. But alas! it is in India that one finds impassable social barriers erected in the way of the practice of the Brahmanhood of man.

In other civilised countries not possessing the knowledge of the intrinsic oneness and divinity of man as the most sacred religious revelation, man has "ceased to be the slave of nobles and despots" and become "free and sovereign." All men are theoretically equal, and the way is certainly open to every man to be equal to and to possess the rights and **privileges** of any of his brothers. Not so in

India. Here, where the knowledge of the Brahmanhood and unity of man is looked upon as the highest spiritual attainment, in fact as the only reality, by the side of which every other fact or achievement dwindles into insignificance, all sorts of ingenious inventions bar the belief in and prevent the practice of even the equality of man!

We are very glad to quote the following from the editorial columns of our excellent contemporary, the *London Light*:

"This, then is the fulfilling of the Law: to be filled and illumined by the sense of the unique relationship of God to man; the only relationship that can exist between the Creator and that which is no external creation, but a manifestation of Himself in essence and in power; a revelation of identity, whereby all things are God and in God, and God is all and in all. When this relationship is realised, what more can be said? 'I am He, I am He, and so art thou.' We are all one, even as He is One. We cannot hurt or injure one another without injuring ourselves, and diminishing our own sense of relationship with God, as well as with our neighbour; while by uniting with our fellows in love and sympathy we are drawing both ourselves and them nearer to God; that is, nearer to a realisation of our true relationship to God."

And again, "Can any religion be simpler than this? Is it not a rule for our conduct of life under any and every circumstances? If we would love God we must necessarily love our neighbour as ourselves, for He is ourselves in the ultimate and highest sense of existence, a sense in which there is One Existence and no

other, and all apparent differences of individuality are temporary states—often called illusions—of material existence on one or other plane of imperfection, from which we have to free ourselves.”

We do not quote the above to furnish a thrill of satisfaction to our Indian readers because of their Vedanta finding such wonderful expression in the thoughts of a cultured English writer; no, but to ask them if they have taken note of this ‘simple religion’?

No doubt Vedanta is Indian. And Indian Rishis recognised it as the *Veda-Shira*, the crest of the Veda. The Indians may well be proud of their Vedanta as it is not only the high-water-mark of Indian thought, but of *all* thought. But what about the practice of its precepts? The writer in the *Light* asks, “Can any religion be simpler than this?” No. No religion can be simpler than “Brahman is real, the world is unreal, man is none other than Brahman,” or in other words: The One God is the real and abiding element in all beings, the apparent differences in beings are passing states, phenomenal, false, and every being is truly God. But since religion is *practice*, we ask what has been done in India towards the universal practice of this Vedanta religion? What steps has Indian society taken to make the practice of the unity of man paramount and the notion of difference in men insignificant? What are the institutions, the conventions, the ceremonies, in a word, the social instruments in India which conduce to the belief in and the practice of the oneness of all men?

Almost all of the instruments forged by our society are differentiating agents, showing that the Vedanta religion has not yet leavened our social life, that we as a people never practised the noblest of our beliefs, the divinity of the soul. Nor is there any indication in the times that we are any nearer to the same.

Our friends clutch at anything to help us one step forward in the making of a united Indian nation. Not that we disbelieve in a variety of efforts, but we believe that the sleeping giant in the masses of the Indian people is Religion, the power-house of Indian energy is in Religion. By kindling within him the fire of religious fervour the Indian can be transformed more quickly and easily than by any other fire.

It is idle to hope that there can be a united Indian nation, so long as the religious and social inequalities, whose name is legion, exist among us. Who shall light the flame which will burn these barriers down and unite the people into a co-ordinated whole? We know what burned them down in Japan. We believe the simple religion of Vedanta can do it in India.

Something more real than sounding platitudes and rounded periods, a love deeper than the love of praise, a wish more organic than the wish to shine, is necessary to accomplish anything serious. Intense feeling and strenuous action at once uncompromising, fearless and thorough, should be among the attributes of the pioneers of any great work.

Now we all know that a unity can no more be built of differences than any real transforming sentiment be extracted out of non-existent feelings; and we all know how much difference there exists between sect and sect, caste and caste, race and race, all through India and how little of communistic or social feeling, not to say anything of a national feeling or patriotism. How could a national feeling exist when each one sect is a self-contained unit at war with every other similar unit? How could there be patriotism in a country where the religious and social disparity resulting in mutual hatred is so acute as among the Hindus, Muslims and Christians of India?

What is to be done? Why, the difference must be abolished and sympathy restored by striking a higher chord, by touching a deeper vein, in the heart of every Indian. No sacrifice can be too great to demonstrate that this could be done. And who should be the demonstrators? Those who claim the bluest blood, the best education, the highest places, among us, the leaders of society. Remember the words of Krishna in the Gita: Whatsoever the superior person does, that is followed

by others, what he demonstrates by action, that people follow. (III, 21).

We repeat, in India without a common religion, without a common fund of social feeling, no abiding sentiment of national unity, no patriotism is possible. The simple and soul-satisfying Vedanta can furnish this common religion and common social feeling, and more.

EPISTLES OF SWAMI VIVEKANANDA

X

Extracts

YOKOHAMA. 10th July 1893.

Dear—

.....We reached Colombo. Our steamer remained in port for nearly the whole day, and we took the opportunity of getting down to have a look at the town. We drove through the streets and the only thing I remember was a temple in which was a very gigantic *Murti* of Lord Buddha in a lying position entering *Nirvana*.

The next station was Penang, which is only a strip of land along the sea in the body of the Malay Peninsula. The Malayas are all Mahomedans, and in old days were noted pirates and quite a dread to merchantmen. From Penang to Singapur on our way we had glimpses of Sumatra with its high mountains and the captain pointed out to me several places as the favourite haunts of pirates in days gone by. Singapore is the capital of the Straits Settlements. It has a fine botanical garden with the most splendid collection of palms. The beautiful fan-like palm called the traveller's palm grows here in abundance and the breadfruit tree everywhere. The celebrated mangosteen is as plenty here

as mangoes in Madras but mango is *nonpareil*. The people here are not half so dark as the people of Madras although so near the line. Singapore possesses a fine museum too. Next Honkong. You feel that you have reached China. The Chinese element predominates so much. All labour, all trade seems to be in their hands. And Honkong is real China. As soon as the steamer casts anchor you are besieged with hundreds of Chinese boats to carry you to the land. These boats are rather peculiar with two helms. The boatman lives in the boat with his family. Almost always the wife is at the helm, managing one with her hands and the other with one of her feet. And in ninety per cent. cases you find a baby tied to her back, leaving the hands and feet of the little Chin free. It is a quaint sight to see the little John Chinaman dangling very quietly from its mother's back, whilst she is now setting with might and main, now pushing heavy loads or jumping with wonderful agility from boat to boat. And there is such a rush of boats and steam launches coming in and going out. Baby John is every moment put into the risk of having his little head pulverised, pigtail

and all ; but he does not care a fig. This busy life seems to have no charm for him, and he is quite content to learn the anatomy of a bit of rice-cake or two the madly busy mother giving him from time to time. The Chinese child is quite a philosopher and calmly goes to work at an age when your Indian boys can hardly crawl on all fours. He has learnt the philosophy of necessity too well. The extreme poverty of the poor is one of the causes why the Chinese and the Indians have remained in a state of mummified civilization. To an ordinary Hindu or Chinese everyday necessity is too hideous to allow him to think of anything else.

Houkong is a very beautiful town. It is built on the slopes of hills and on the tops too, which are much cooler than the city. There is a tramway going to the top of the hill dragged by wire rope and steam power almost perpendicular.

We remained three days at Honkong and went to see Canton, which is 80 miles up a river. What a sight of bustle and life ! What an immense number of boats almost covering the waters ! And not only boats that are carrying on the trade but thousands of boats which serve as houses to live in. And quite a lot of them so nice and big. In fact they are big houses two or three stories high, with verandas running round, and streets between and all floating !

We land on a strip of ground given by the Chinese Government to foreigners to live in. But with all its population, all its activity, it is the dirtiest town I saw, not in the sense in which a town is called dirty in India, for as to that not a speck of filth is allowed by the Chinese to go waste ; but because of the Chinaman, who has, it seems, taken a vow never to bathe. Every house is a shop, people living only on the top floor. The streets are very very narrow, so that you almost touch the shops on both sides as you go. At every ten paces you find meat stalls and there are shops

which sell cat's and dog's meat. Of course only the poorest classes of Chinamen eat dog or cat.

The Chinese lady can never be seen. They have got as strict a Zenana as the Hindus of Northern India ; only the women of the labouring classes can be seen. Even amongst these one sees now and then a female with feet smaller than that of your youngest child, and of course they cannot be said to walk but hobble.

I went to see several Chinese temples. The biggest in Canton is dedicated to the memory of the first Buddhistic Emperor and the five hundred first disciples of Buddhism. The central figure is of course Buddha and next beneath him is seated the Emperor and ranging on both sides are the statues of the disciples all beautifully carved out of wood.

From Canton back to Honkong, and from thence to Japan. The first port we touched was Nagasaki. We landed for a few hours and drove through the town. What a contrast ! The Japanese are one of the cleanliest peoples on earth. Everything so neat and tidy. Their streets are nearly all broad, straight and regularly paved. Their cage-like and neat little houses, their pine-covered evergreen little hills forming the background of almost every town and village. The short-statured, fair-skinned, quaintly-dressed Japs, their movements, attitudes, gestures, everything is picturesque. Japan is the land of the picturesque. Every house has almost a garden at the back, very nicely laid out according to Japanese fashion with small shrubs, grassplots, small artificial waters and small stone bridges.

From Nagasaki to Kobe. Here I gave up the steamer and took the land route to Yokohama, with a view to see the interior of Japan.

I have seen three big cities in the interior, Osaka a great manufacturing town, Kioto the former capital and Tokio the present capital. Tokio is nearly twice the size of Calcutta with nearly double the population.

No foreigner is allowed to travel in the interior without a passport.

The Japanese seem now to have fully awakened themselves to the necessity of the present times. They have now a thoroughly organised army equipped with guns which one of their own officers has invented and which is said to be second to none. Then they are continually increasing their navy. I have seen a tunnel bored by a Japanese engineer nearly a mile long.

The match factories are simply a sight to be seen and they are bent upon making everything they want in their own country. There is a Japanese line of steamers plying between China and Japan and which shortly intends running between Bombay and Yokohama.

I saw quite a lot of temples. In every temple there are some Sanskrit Mantras written in old Bengali characters. Only a few of the priests know Sanskrit. But they are an intelligent sect. The modern rage for progress has penetrated even the priesthood. I cannot write what I have in my mind about the Japs in one short letter. Only I want that numbers of our young men must pay a visit to Japan every year, to whom India is still the dreamland of everything high and good. And you, what are you?.....talking twaddle all your lives, vain talkers, what are you? Come, see these people and go and hide your faces in shame. A race of dotards, you lose your caste if you come out!! Sitting down these thousand years with an ever increasing load of crystallised superstition on your heads, for a thousand years spending all your energy upon discussing the touchableness or untouchableness of this food or that, with all humanity crushed out of you by the continuous social tyranny of ages—what are you? And what are you doing now?..... promenading the sea shores with books in your hands—repeating undigested stray bits of European brainwork and the whole soul bent upon getting a thirty rupees clerkship

or at best becoming a lawyer—the height of young India's ambition—and every student with a whole brood.....cackling at his heels and asking for bread! Is there not water enough in the sea to drown you, books, gowns, and university diplomas and all?

Come, be men. Come out of your narrow holes and have a look abroad. See how nations are on their march. Do you love man? Do you love your country? Then come, let us struggle for higher and better things, look not back, no, not even if you see the dearest and nearest cry. Look not back, but forward!

India wants the sacrifice of at least a thousand of her young men—men mind and not brutes. The English Government has been the instrument brought over here by the Lord to break your crystallised civilization and Madras supplied the first men who helped in giving the English a footing. How many men, unselfish, thorough-going men is Madras ready now to supply, to struggle unto life and death to bring about a new state of things—sympathy for the poor—and bread to their hungry mouths—enlightenment to the people at large—and struggle unto death to make men of them who have been brought to the level of beasts by the tyranny of your forefathers?

Yours etc.

VIVEKANANDA

P. S. Calm and silent and steady work and no newspaper humbug, no name-making you must always remember.

V

BUT thou art a supreme object, thou art a piece of God, thou hast in thee something that is a portion of him. Why, then, art thou ignorant of thy high ancestry? Nay, but in thyself thou dost bear him; and seest thou not that thou defilest him with thine impure thoughts and unrighteous deeds?—*Epictetus*.

KARMA YOGA

ITS SPIRITUAL AND SECULAR RESULTS

BRAHMAN is impersonal and beyond relativity. Ishwara is a person and within relativity. Religion means realization, with some, of the impersonal Brahman and, with others, of the personal Ishwara. Personality and personal relations are incompatible with the Impersonal. Separateness implies relativity ; if there is any the least separateness between the religious aspirant and his realized ideal, that ideal is within relativity and not Brahman. Realization of Brahman can therefore mean nothing but oneness with it, by giving up personality and personal relations. Difference in degree or kind is possible within and impossible beyond relativity. There can therefore be no difference in degree or kind in the realization of the Brahman beyond relativity. Its realization is the same, whether effected through Karma, Bhakti or any other Yoga. On the other hand, oneness is impossible within relativity, and certainly a person can be realized only by a person and establishment of personal relationship between them is not inconsistent. One can therefore realize the personal Ishwara within relativity, only as a being separate from oneself, by keeping-up one's personality and having, if desired, some personal relation with Him. Difference being the condition of relativity, Ishwara, being within relativity, must have different aspects of which the realization will differ according to the Yoga through which it is effected. The crowning realization of Ishwara through Karma-Yoga consists in making oneself, as it were, an instrument through which He works. It is the attainment of a spiritual state, being in which the Karma-Yogi can say, as Sri Ramakrishna said, "Mother I am *Yantra* (the machine), Thou art *Yantri* (one who works the machine); I am the chariot, Thou art the charioteer ; I do just as Thou makest me do ; I speak just as Thou makest me speak ; I behave just as Thou makest me behave." The words of Bhagavan Sri Krishna to

Arjuna, "By Myself have they been already slain : be thou only the instrument, O Savyasachin" (Gita, XI, 33), point to it.

Karma in its widest sense, denotes every action, physical or mental. So we perform Karma all the time. The Impersonal is beyond action. If our end be realization of the Impersonal, we have to attain to a state beyond action. Karma-Yoga teaches the method of making use of action itself to go beyond it. The Karma-Yogi plunges into the active world and working on, knowing the secret of work, comes out of it in the long run.

Karma, as ordinarily done, tends to continue our personality. First, every work we do makes an impression on our mind. The impressions are called *Samskâra* in Sanskrit. When a work is finished, its impression remains in a fine form in the mind, with the potentiality of taking a definite shape under favourable conditions. Mind likened to a lake, every work produces, as it were, a wave in the lake ; when it is done, the wave subsides, but does not entirely disappear. It leaves a mark behind, which reappears as a wave. Each impression, as it was the effect of a work done, becomes, in its turn, the cause of a work to be done and forces us to do it even in spite of ourselves. Our personality is thus continued, in the first place, as the actor of the works caused by the impressions. Secondly, every work produces certain results, primary and secondary, for the worker. By making a fire, we warm ourselves ; that is the primary result of the work, 'making a fire.' The gratitude shewn us by the man we help is the secondary result of our charity. The man who hates the world must be hated by it in return. One man struggles all his life to become rich to find at last that his struggles are of no avail. To another, Nature holds out her blessings ; he has but to ask to receive. Why ? Because the one did not, while the other did deserve to be

rich. This deserving is determined, according to Karma-Yoga, by the secondary results of a man's past actions. Bad work produces bad secondary results, good work good; if we do an evil action, we must suffer for it in the present or a future life; if we do a good action, it must bear its good result for us now or some time after. And we get the primary results as the immediate effects of the works we do. Our personality is thus continued as the sufferer from the bad or the enjoyer of the good results, both primary and secondary, of our works.

The two tendencies of work to continue the worker's personality have to be conquered by him whose aim is the realization of the Impersonal. How can this be done? The answer, given in the Gita, is "Work, but be not *attached* to it or its results."

Attachment means identifying oneself, with anything, superimposing the idea 'mine' on anything. The central idea in Karma-Yoga is that nothing has the power to act upon us unless we identify ourselves with it. A man does not generally become very miserable if a friend's son dies; but when his own son dies how miserable he feels. Because in the one case he has not and in the other has, identified himself with the son. The idea, *my son*; is the cause of his misery. The death of my friend's son does not affect me so much as that of my own. The less we are attached to a thing, we see, the less has it power to affect us. And when we are perfectly non-attached to a thing, it cannot at all affect us. By non-attachment to work and its results, it becomes thus possible to overcome their tendency to act upon us.

Walking through the streets of a city, I may meet hundreds of persons during the day and among them a friend of mine. In the night, returning home, if I try to remember all the faces I saw, the face of my friend comes easily enough before my mind and I can recollect, with difficulty, if at all, the face of any of the others. The reason is because his face makes a deeper impression on my mind, on account of my being attached to him, than the faces of the others I am not attached to. Similarly a work, when done, as it is often done, with attachment, leaves deep impressions on the

mind, which hinder the realization of the Impersonal, and not, when done without attachment.

How can we work without attachment? By thinking always that though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, seizing, in short, acting in any way, we virtually do not do any of those actions but it is the senses that function among sense-objects (Gita, V. 8-9); that we in reality are the Impersonal beyond action and the actions do not belong to us but to the mind and body which are but parts of the universal Nature and not ours; that we are not Nature but beyond it. By working incessantly but never identifying ourselves with the work, never allowing the mind to be enslaved by it. By learning to concentrate the mind on any work we like and also to take it away from that work whenever we wish. By looking upon this world as a sojourn. By being like the servant who takes care of his master's children as if they were his own, yet leaves them as soon as ordered to do so. By looking upon work not as the be-all and the end-all of life but as the means to the end of spiritual realization. Working in this way, our attachment to work ceases by degrees and when finally perfect non-attachment is attained, the impression-making tendency of work is completely subdued.

The selfish man himself enjoys and the unselfish man makes room for others to enjoy the fire he makes. Helping a man, if we expect him to be grateful to us, we fret and feel injured if he proves ungrateful. Doing a great work, if we look for name and fame, we become happy when the world applauds us. If we do not expect gratitude from the man we help or applause from the world by doing a great work, we are neither pained if the man shews ingratitude nor are pleased if the world applauds. It is our selfish desire for something in return for the work we do, that opens us to the influence of the bad or good, primary and secondary results of our works. By working only for others, by working solely for work's sake without any selfish desire for any results it may produce for us in return, by offering our body, mind and soul in ceaseless unselfish service to the world, we can deny the power of the results of our works to reach on us. To begin with, we ought to learn to find out the motive prompting

us to do any work. Invariably we shall find some selfish motive behind every work done ordinarily ; but, by persistent self-denial, this selfishness gradually passes away and the time we become able to work for others without any the least selfish motive, the result-producing tendency of work is wholly conquered.

The Karma-Yogi is asked to preserve equanimity in success and failure (Gita, II. 48), because the success or failure of only the work we are attached to or our self-interests are associated with, elates or depresses us. He is asked to do whatever he does with whole-heartedness, being entirely absorbed for the time being in the work in hand, however trivial, because it is only when we are attached to work or selfish that we attach less importance and not give the whole attention to the work to which we are less attached or which conduces less to our self-interest.

As the consequence of perfect non-attachment to work and its result, the moment their personality continuing tendency is perfectly overcome, the Karma-Yogi's personality dissolves and oneness with the Impersonal Brahman is established.

In the realization of the Personal Ishwara, we keep our personality, but make it an instrument for His work. "Actions are not attached to Me, nor have I a desire for the results of actions : he who knows Me thus is not bound by actions," says the Lord (Gita, IV, 14). We can never hope to be an instrument for the Lord's works, unless our works partake of the nature of the Lord's. The first condition therefore is that we should, after the manner of the Lord, be neither attached to works nor desire their results. The practice for the fulfilment of this condition is evidently the same as in the case of the realization of the Impersonal. Next, we should use all the power of our thought to bring about the desired state. We should try to forget that it is we who work and, instead, always tell ourselves and think that the body, senses and mind are only obeying the Lord, that every impulse for action is coming from Him every instant, think with all the concentration of thought that He is the doer and we are but the instrument of all the works, we do as He maketh us do. As we shall go on thinking thus, the strength of the thought will increase, it will take possession of our

head and heart, enter into our very blood, permeate our whole being. The old personality consisting in the self-consciousness that we are the doers will gradually give place to the new personality with the consciousness that we are instruments in the hands of the Lord. As the Lord is drawn by the Bhakti-Yogi by the power of his intense yearning for Him and realized by him as the God of love, He will be drawn by the power of the intense thought of the Karma-Yogi and realized by him as the God of action, enthroned in the temple of his body, working through his senses and mind, he himself being an instrument for His work.

As the spiritual result of Karma-Yoga, the Karma-Yogi himself becomes a spiritual gainer. As its secular result, the world finds in him a friend who helps it physically, intellectually and spiritually without expectation of any return from it.

All the evil deeds causing suffering and disturbance in the world can be traced to one or other selfish motive of their perpetrators. The Karma-Yogi, working with no selfish motive, does only good deeds and is a blessing to the world.

The ordinary worker is attached to many things of the world. He is a slave to a hundred and one considerations, among which his attention is divided. He cannot apply his whole attention to one work. The Karma-Yogi, on the other hand, works as a master, not as a slave of his mind. He can concentrate his whole attention on one work. Surely the more a worker concentrates his mind on a work, the better will it be. His attachment to the things of the world does how often unbalance the ordinary worker's mind with joy or sorrow due to the good or evil circumstances that happen to every man ! By non-attachment the Karma-Yogi denies the power of outside things, good or evil, to act upon him and maintains his calmness of mind in the midst of all conditions. It is the balanced and calm man alone who works well and properly. So the Karma-Yogi turns out better works for the good of the world than the ordinary worker. Nor are his works, being not the compulsory doings of a slave, but the voluntary services of love of a master, spoilt by the slave's grumbling fretfulness.

Attachment to our convictions, faiths, wishes and hopes, to the means and methods of work we

adopt or like, in short, to whatever we possess or do, blinds us to the good or right in whatever others possess or do. We become fanatics on the work we take in hand. Fanaticism retards true progress as it spreads, in the name of love, justice and truth, hatred and anger, makes people unsympathetic, vitiates judgment and obscures the clear vision of things. Being attached, we do not learn when to or not to yield and though actuated with the best intentions to do good to the world, fail to do it or do the reverse. The Karma-Yogi, on the contrary, does not become a

victim to such baneful outcomes of attachment. His head and heart are ever open to receive new knowledge and truth. He knows when not to doggedly cleave to petty differences and how to smoothly gain his opponents over to his side. He can indeed command the confidence and co-operation of the world; it follows him wherever he leads. How much faster than now would the progress of the world have been, did its simple workers learn to be Karma-Yogis, to be less attached to their work and its results!

A SANNYASI

THE MARKS OF A FREED SOUL

(FROM THE VIVEKACHUDAMANI)

जीवन्मुक्तस्य लक्षणानि
(विवेकचूडामण्यम्)

TRANSLATION

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते
ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ।

That Self-controlled one is of settled knowledge, who is always happy, whose self is merged in Brahman, who is free from perturbations of the mind and action.

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी
निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते
सुस्थितासौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ।

Brahman and self purged of superimposition, that state of consciousness which is devoid of variety, pure intelligence, and fused into unity is called Prajna. Of whom the same (consciousness) is well-established, he is called a man of settled knowledge.

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः
प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ।

He whose knowledge is steadfast, whose joy is ceaseless, who has well-nigh forgotten the phenomenal world is called a Jivanmukta (free even in this body).

लीनधीरपि जागर्ति यो जाग्रद्धर्मवर्जितः
बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ।

He who is awake though his intellect is immersed (in Brahman), without having the characteristics of the waking state, whose intelligence is free from desire is called a Jivanmukta.

शान्तसंसारकलनः कलावानपि निष्कलः
यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ।

He for whom the world-phenomenon has ceased, who is partless even in the body, whose mind is completely free from care is called a Jivanmukta.

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि
अहंताममताभावो जीवन्मुक्तस्य लक्षणम् ।

The mark of a Jivanmukta is the absence of 'me and mine' in his body, though it follows him like a shadow.

अतीताननुसन्धानं भविष्यदविचारणम्
औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ।

The mark of a Jivanmukta is the absence (in him) of the dwelling on the past and of speculation regarding the future, and his indifference to the present.

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणो
सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ।

इष्टानिष्टार्थसंप्राप्तौ समदर्शितयात्मनि
उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ।

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः
अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ।

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः
औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ।

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात्
भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ।

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके
यस्य नो भवतःकापि स जीवन्मुक्त इष्यते ।

न प्रत्यग्ब्रह्मणो भेदं कदापि ब्रह्मसर्गयोः
प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ।

साधुभिः पूज्यमानेऽस्मिन् पीड्यमानेऽपि दुर्जनैः
समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ।

यत्र प्रविष्टा विषयाः परैरिता
नदीप्रवाहा इव वारिराशौ
लीयन्ति सन्मात्रतया न विक्रिया
मुत्पादयन्त्येष यतिर्विमुक्तः ।

The mark of a Jivanmukta is evenness everywhere in this naturally variegated world composed of good and evil.

The mark of a Jivanmukta is evenness (of mind) in the attainment of both pleasant and unpleasant objects on account of the perception of the same Self in all.

The mark of a Jivanmukta is non-perception of the external and internal, because the mind of such a self-controlled man is absorbed in the enjoyment of the bliss of Brahman.

He who lives in indifference without the notion of 'me and mine' in the functions of the body and the senses etc. has the mark of a Jivanmukta.

He who by the power of knowledge of the Shrutis has realized the Brahmanhood of his self and is freed from the bondage of birth has the mark of a Jivanmukta.

He who has never any egoism in his body and senses, no non-egoism in objects different from his self, is called a Jivanmukta.

He who by his knowledge never sees the distinction between the individual self and Brahman, and between Brahman and the creation, has the mark of a Jivanmukta.

He who remains unaffected, when honored by the good and ill-treated by the wicked, has the mark of a Jivanmukta.

Entering whom external excitations are lost and create no disturbance, like currents of waters in the ocean, owing to his having become the pure existence, that self-controlled man is free.

THE ARCTIC HOME IN THE VEDAS

II

IN a previous number (Nov. '03) was published a brief account of Mr. Tilak's evidence of the Polar and Circumpolar characteristics as revealed directly by certain Vedic passages. We shall now give our readers a summary (in his own words) of the testimony he has obtained in 'Vedic Myths' and the subsequent chapters of his great work.

VEDIC SEVEN RIVERS AND THE PUNJAB

The true nature and movements of waters

released by Indra from the grasp of Vritra has been misunderstood from the days of the most ancient Nairuktas, or, we might say, even from the days of the Brahmanas. There are passages in the Rig-Veda where Pushan is said to cross the upper celestial hemisphere in boats; but the Ashvins and Surya are generally described as traversing the heaven in their chariots. This led the ancient Nairuktas to believe that the upper celestial hemisphere

was not a seat of aerial waters, and that when Indra was described releasing waters by slaughtering Vritra, the waters referred to could not but be the waters imprisoned in the rain-clouds. The seven rivers set free to flow by killing Vritra, were similarly understood to be the rivers of India, like the Ganges, the Jamuna, &c., while the piercing of the mountains was explained away by distorting or straining the meaning of such words as, *parvata, giri*, &c., as stated above. It was at this stage that the subject was taken in hand by Western scholars, who, taking their cue from the *Hapta-hindu* of the Avesta, eloquently advanced the theory that the seven rivers, set free by Indra, were the rivers of the Punjab. This explanation, when first started, was regarded as an important historical discovery; and so it would have been, if it had been a real fact. But, as pointed out above, the Punjab is, by nature, a land of five rivers and not seven; and it is so described in the Vajasaneyi Samhita. It is also evident that as the seven rivers, set free to flow by Indra, were released simultaneously with the dawn, they could not be the rivers of the Punjab.

THE CAPTIVE WATERS

If Indra is described as the leader or the releaser of waters (*apam neta*, or *apam srashtha*), the waters do not mean the waters in the clouds, but the waters or the watery vapours which fill the universe, and formed the material out of which the latter was created. In other words, the conquest over waters was something grander, something far more marvelous and cosmic in character than the mere breaking up of the clouds in the rainy season; and under these circumstances it was naturally considered to be the greatest of Indra's exploits, when, invigorated by a hundred nightly Soma sacrifices, he slew with ice the watery demon of darkness, shattered his hundred autumnal forts, released the waters or the seven rivers up-stream to go along their aerial way and brought out the

sun and the dawn, or the cows, from their place of confinement inside the rocky caves, where they had stood still since the date of the war, which, according to a Vedic passage, hitherto misread and misunderstood, commenced in higher latitudes every year on the 40th day of *Sharad* or autumn and lasted till the end of winter.

An interesting light is shed by the Arctic theory on many a Vedic and Pauranic story. Here are a few glimpses.

KUMARA-SAMBHAVA

The story of restoring Vishnapu to Vishvaka (R. V. I, 117, 7) and of giving milk to Shaya's cow probably refer to the same phenomenon of bringing back the morning sun to the parents; and from this it is but a small step to the story of Kumara (*lit.*, a child), one of the names of Karttikeya in the Puranas. It was this Kumara, or the once hidden (*guha*), or dropped (*skanda*) Child, rising along with the seven rivers or mothers (R.V.VIII, 96, 1) in the morning, that led the army of gods or light and walked victoriously along the Devayana path. He was the leader of days, or the army of gods; and as Maruts were the allies of Indra in his conflict with Vritra, Kumara or the Child, meaning the morning sun, may, by a turn of the mythological kaleidoscope, be very well called a son of Rudra, the later representative of the Maruts; or said to be born of Agni, who dwelt in waters; or described as the son of seven or six Krittikas.

VISHNU'S STRIDES

Vishnu's strides represent the annual course of the sun divided into three parts. During two of these the sun was above the horizon, and hence two of Vishnu's three strides were said to be visible. But when in the third or the last part of the year the sun went below the horizon producing continuous darkness, Vishnu's third step was said to be invisible. It was then that he helped Indra to demolish Vritra and bring back the dawn, the sun and

the sacrifice. It has been shown in the ninth chapter that Indra's fight with Shambara commenced on the fortieth day of *Sharad* or in the eighth month after the beginning of the year with *Vasanta*. These eight months of sunshine and four of darkness may very well be represented by two visible and one invisible step of Vishnu, and the Puranic story of Vishnu's sleeping for four months in the year further supports the same view. It may also be noticed that Vishnu is said to sleep on his serpent bed in the midst of the ocean; and the ocean and the serpent here alluded to are evidently the waters (*apah*) and Ahi or Vritra mentioned in the Vritra legend.

THE RAMAYANA

The main story in the Ramayana is narrated in such detail that, on the face of it, it bears the stamp of a historic origin. But even then we have to explain why Rama's adversary was conceived as a ten-headed monster or an unnatural being, and why Rama's father was called Dasharatha or ten-carred. A ten-headed monster cannot ordinarily be regarded as a historical fact, and it seems not unlikely that some of the incidents of Vedic myths may have been skilfully interwoven with the main story of the epic by its author. We have seen above that some of the Indra's enemies are described as Dashoni or Dashamaya, and that in the *Dasharajna* fight there were ten non-sacrificing or demoniac kings opposed to Sudas. These ten non-sacrificing kings may well be conceived as a single king with ten heads and spoken of as a ten-headed monster, much in the same way as Brihaspati, the chief of the ten Angirases, is said to be ten-headed or ten-mouthed. The fact that the brother of this ten-headed monster slept continuously for six months in a year also indicates his Arctic origin. Prof. Rhys, in his *Hibbert Lectures*, quotes Plutarch to the effect that the Paphlagonians regarded their gods as shut up in a prison during winter and let

loose in summer, and interprets the legend as indicating the temporary ascendancy of the powers of darkness over those of light during the continuous night of the Arctic region. If we adopt this view, we can easily explain how all the gods were said to be thrown into prison by Ravana until they were released by Rama. Another fact in the Ramayana which is supposed to require explanation is the conception of the monkey-god Hanuman. The Rig-Veda mentions a monkey (*kapi*), who, as Vrishakapi, has been elsewhere shown to represent the sun at the autumnal equinox, or according to the Arctic theory discussed in this book, at the time of going down below the horizon into the long darkness of the nether world. It is Dr. Pischel, who first threw out the hint that this Vrishakapi may probably be the ancestor of the Puranic Hanuman; and the fact that Hanuman was born at a time when the sun was said to be eclipsed goes to corroborate the view to a certain extent.

THE ILIAD AND THE RAMAYANA

Prof. Max Muller, in his Lectures on the Science of Language, has shown that many names in the Iliad can be traced back to the Vedas. One thing, however, seems certain, that the story of the restoration of the Dawn-wife to her husband was an ancient inheritance both with the Greeks and the Indians; and we need not, therefore, be surprised if we discover a few striking coincidences between the Iliad on the one hand and the Ramayana on the other; for a common mythical element appears to have been interwoven with the main story, of course with a different local colouring, in each case. The question whether the Ramayana was copied from Homer is, therefore, entirely meaningless. The fact seems to be that both Homer and Valmiki have utilised a common mythological stock, and any resemblances between their works only go to prove the theory of their common origin.

RELIGION AND RELIGIONS

IN the recognition of the truth that there are many religions but one religion, we open our eyes to the folly and the crime of the present attitude of Christendom to the other great religions of earth; the folly and the crime which effectually neutralize the heroic efforts of our foreign missionary work. The East India treaty of 1813 contained the following paragraph, known as "The Missionaries' Charter." It reads thus:

"Whereas it is the duty of this country (England) to promote the interest and happiness of the native inhabitants of the British dominions, and such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religion and moral improvement."

The "*introduction of religion*"! There had been, then, no religion in the land which had produced little else but religion! There were, then, no plants of the Heavenly Father's planting in the soil of India, no life of God in the soul of the Hindu, no feeling after God by his children in Bengal and the Punjab, no graces of the spirit grown in the lives of the children of Madras and Bombay, no virtues blossoming forth in the saints meditating by the shores of the Indus and the Jumna!

We still go to India to introduce religion, and then wonder that we get no warmer welcome and achieve no greater results. Could we but go thither to recognize the reality of the religion growing there in such rank fertility; to say after Paul—"Ye men of Benares, we perceive that in all things ye are very religious"; to confess the truths held and the life lived there as of God; humbly to learn from the seers of India what they have to teach us, and then, finding them thus ready to receive from us what we have to teach

them, to bring to them the story of the Divine Man whose truth and life we hold in trust for the world, bidding them find in Him what they need of truth, what they lack of life—how different our foreign missionary work would be! The first step to a successful foreign missionary work is honestly to face the truth of the topic now before us, religion and religions—one religion under many religions.

In Standford University last winter, the president showed me a letter lately received from a young minister who had been engaged for two or three years in foreign missionary work in the East. It was a frank and manly letter, breathing throughout the surprise and consternation of an honest soul who had gone upon his work believing that Christianity held a monopoly of true religion, and that he was to displace the false religions of the East by introducing religion; an honest soul who, in the face of the real religiousness of India, of the truths held there and the life lived had awakened with a start to realize that "in every land there, he that feareth God and worketh righteousness is accepted of Him"; that "that was the true light which lighteth every man coming into the world"; and that we who have seen the "great sheet let down from heaven are thenceforth to call nothing common or unclean."

He was coming back, so he wrote, to take up the study of Sanskrit, that he might master the sources of Hinduism at first hand and thus prepare himself, humbly and wisely, to go back with a living message to the living children of the living God.—Extract from an article by R. HEBER NEWTON, in *The North American Review*, April 1904, quoted by the *Theosophic Gleaner*.

REVIEWS

DESIER KATHA. Part I. (In Bengali).
By Sakharani Ganesh Deuskar. Calcutta,
1904, 6½ × 4, Pp. 342. †

The name of this excellent and exhaustive treatise in Bengali by a Mahratta gentleman who writes Bengali as his mother tongue, can be translated as "Facts about the Country". It has been based mainly on the writings of Messrs. Digby, Naoroji and Dutt, and it aims at spreading among the Bengali-knowing people a knowledge of the economic condition of India and of the means of removing the evils with which she is afflicted. The author describes very feelingly the pauperisation of the people, the ruin of the indigenous industries, the havoc of famine and plague and their endemicity in the country, and such other momentous problems which demand the strenuous efforts of the rulers and the ruled in India for solution. The author ably shows how while in other civilized countries the tendency has been to minimize the cost of education, in our country primary education has not yet received the attention it deserves. We have been greatly pleased to note the soundness and fairness of Mr. Deuskar's conclusions. He never takes shelter under sophistry to establish his position, but has taken special pains to quote facts and figures in support of his statements. As means of improving the material condition of the people he suggests the extension of irrigation, the establishment of properly-managed agricultural banks and co-operative societies and the reduction of the enormous administrative expenses by employing on a larger scale the children of the soil. He also urges the necessity of constant political agitation, here as well as in England, to bring home to the minds of the English people the wants and

grievances of their large dependency and awaken in their hearts a sense of justice.

We congratulate Mr. Deuskar on this his excellent attempt to popularize among the Bengalis the knowledge of the exact condition of the country which has hitherto been available only to the well-read English-knowing sections of our countrymen. It will be a move in the right direction to write works like this in all the vernaculars of India. We wish Mr. Deuskar success.

THOUGHTS ON VEGETARIANISM.
By Emma C. Allison. Bombay, 1904,
8½ × 5½, Pp. 38. ‡

This brochure is a prize essay on Dr. Anna Kingsford's "Perfect Way in Diet." "The strongest argument," thinks Miss Allison, "against flesh-eating is the fact that our animals are more highly evolved (that is, coming nearer the human) to-day than they have ever been before; and to kill and eat them seems very much like killing and eating young children." The author quotes freely from Dr. Kingsford's book and ably points out the injurious effects of flesh-eating and the wholesomeness of vegetarian diet.

A SHORT ACCOUNT OF THE LIFE AND TEACHINGS OF THE SWAMI VIVEKANANDA. Compiled by the Secretary of Ramakrishna Mission, Dacca Branch. Dacca, 1904, 7¼ × 5, Pp. 88. *

We are glad to welcome this booklet from Dacca. While it is in no sense a biographical sketch, it may be useful as a compilation of some of the more notable facts relating to the Swami. It contains among other interesting materials some opinions and press notices about him as well as some of his teachings gathered from his writings and lectures.

‡ Cherag Printing Press, Bombay.

* To be had of Manager, Ashutosh Library, Dacca. Price As. 5.

† To be had of Bengal Medical Library, 201, Cornwallis Street, Calcutta. Price Re. 1.

Q. & A.

QUESTIONS AND ANSWERS

These two columns are set apart for the use of readers. Any one can send queries and answers. As the object of starting this page is to afford an opportunity to our readers for mutual help and cooperation in removing each other's doubts and for sharing the benefit of each other's thoughts and studies, the Editor does not propose to answer any queries but invites the readers to send in answers to all queries. The answers must be direct and short and only the best shall be published. Each answer should bear the number of the query to which it is a reply. All queries and answers should be addressed to the Editor, with the initials Q. & A. in a corner of the envelope. Correspondents must send their full names and addresses, not necessarily for publication. They should write on one side of the paper only, and use a separate sheet for each query or answer.

QUESTIONS

24. What is the difference between Prakriti of the Sankhya philosophy and Maya of the Vedanta?—A student.

25. What is चैराग्यं? How is it attained?
—H. N. C.

26. Is मुक्तिः attainable by a householder?
—P. S. R.

27. What steps can the people as distinguished from the Government take for the education of the masses?—M. C. D.

28. What is the goal of Indian civilization?
—B. G. C.

REFERENCE WANTED

29. Will any of your readers kindly refer me to the chapter and the verse of the book in which the following well-known Sloka occurs:

जानामि धर्मं न च मे प्रवृत्तिः
जानाम्यधर्मं न च मे निवृत्तिः
त्वया हृषीकेश हृदिस्थितेन
यथा नियुक्तोऽस्मि तथा करोमि ।

—An enquirer.

ANSWERS

13. A spiritual teacher is one who has experienced spiritual facts in his own consciousness and is able to teach others what he has learnt. He must be pure, unselfish and calm in all circumstances.—S. T.

14. Civilization is the ever-progressive adjustment of social and individual thought, action, aspiration and life with factors external and internal, which pushes on the boundary of knowledge in all directions, practicalizes all available knowledge for the gain and good of the whole world so as always to raise it on a higher level of thought and life and makes the best use of every kind of matter, force and life by securing for them conditions for unfolding their highest and attaining their best.—B. K. M.

15. Homes where love of knowledge and action and conquest of self are imparted to the young with the mother's milk are the main fortresses of the true civilization of a nation.—S. S. R.

16. Chitta-shuddhi is the purification of mind. The mark of such purification is that the mind can like a crystal reflect within itself the object before it, without being affected by the same.—R. S. C.

17. A Brahmachari should be chaste in body and mind, live with his teacher, obey him implicitly, study and practise as directed by him.—R. K. B.

18. No. But in the great majority of cases it is almost impossible to advance in the most intricate path of religion without a spiritual guide.—A. S.

19. In the following passage of *The Ancient Sage* :—

For more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And passed into the Nameless, as a cloud
Melts into Heaven. I touched my limbs—
the limbs
Were strange, not mine—and yet no shade
of doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as matched
with ours
Were Sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world.
—Pritam Singh.

Herr O. Schlick, a well-known German naval engineer, has invented an apparatus for preventing sea-sickness by diminishing the amplitude and increasing the period of the "rolls" or oscillations of the vessel. It is done by means of a horizontal fly-wheel in the middle of the hull, kept revolving by an electric motor. The fly-wheel acts like a spinning-top or gyroscope, and tends to keep the vessel steady. A fly-wheel of ten tons and 12 ft. in diameter is expected to serve for a ship of 6000 tons.

THE State of Mourbhanj in Orissa has taken to sericulture. Mulberry plantations have been established in the State and cocoon rearing and silk reeling introduced. Another Orissa State which has taken up sericulture is that of Keonjhar, which is employing a trained man to supervise the development of sericultural operations. In other parts of Bengal, the Bengal Silk Committee is continuing its useful and valuable work in popularizing the use of healthy seed and extending mulberry plantations.

AN American doctor, who has made a life-long study of alcoholism, announces an extraordinary discovery. He finds, after very careful observation, that imperfect eyesight and a craving for stimulants always go together. He has treated thousands of alcoholics and he has never yet found the drunkard who had not something the matter with his eyes. Acting on this discovery, the doctor has directed his attention to the cure of visual weakness. When he succeeds in doing this his patients, we are told, find their craving for drink entirely disappear.

THE President of the Gujrati Mitra Mandal Sabha, Amritsar, writes :—

Under the auspices of the Gujrati Mitra Mandal Sabha, Mr. Harshadray Dahyabhai Mehta delivered a public lecture on "Swami Vivekananda and his Works" before a crowded

audience, Mr. R. B. Golvalu being in the chair. A Portrait of Swami Vivekananda was beautifully adorned and garlanded.

The lecturer gave a vivid narration of the life and works of Swami Vivekananda which made a good influence on the minds of the audience, and the chairman at the close of the lecture gave a short account of his meeting with the Swami at Calcutta and said that the Swami was really a Star of India and we have lost in him a great orator, a champion of the Vedanta, and a pioneer of the Hindu religion.

ONE of the great enemies of the overland telegraph line in Central Australia is the green frog. In order to save the insulators from being broken by the lightning they are provided with wire "droppers" to conduct on to the pole in case of need. The frogs climb the poles, and find the insulator cool and pleasant to their bodies, and fancy that the "dropper" is put there especially for their edification. After a nap they yawn, and stretch out a leg until it touches the pole. Result—sudden death to the frog; and, as the body continues to conduct the current to the earth, paragraphs appear in the papers to the effect that, "in consequence of an interruption to the lines, probably caused by a cyclonic disturbance in the interior, we are unable to present our readers with the usual cables from abroad."

A correspondent writes from Seringapatam :—

Swami Atmananda of the Ramakrishna Mission came here at 1.30 P.M., on the 1st Sept. At the Railway Station a large crowd greeted him while a local band discoursed music. An address of welcome was read in the Railway premises to which the Swami replied in fitting terms. Then he was driven in a carriage to the house specially arranged for him. On the 2nd, it being Sri Jayanti day, the Swami held a general conversation and in the evening Harikatha and Pooja

were performed. On the 3rd and 4th he delivered two lectures at the Town School Hall on "The Keynote of the Bhagavad Gita" and "The Aim of the Ramakrishna Mission" respectively, and on the 5th morning he visited the temple of Ranganatha and left for Mysore by the mail train.

WE are glad to hear that the work of the Benares Ramakrishna Advaita Ashrama is progressing well under the supervision of Swami Shivananda. Life and Teachings of Sri Ramakrishna and Swami Vivekananda, the Mahabharat, the Gita, the Upanishads and other Shastras are subjects studied in the Ashrama. Two Brahmacharins on the average are trained every year. Apart from this the Ashrama is spreading the spirit of Sri Ramakrishna among the educated community of Benares. Those who believe in the training of Brahmacharya should help towards the permanence of the Ashrama. Particulars will be furnished on enquiry and contributions, however small, thankfully received by Swami Shivananda, Ramakrishna Advaita Ashrama, Khachanjee's garden, Laksha, Benares City.

The Swami acknowledges with thanks the receipt of Rs. 40 from Dr. Basudeo Sahai.

THE Asst. Secretary of The Vivekananda Society, Bagbazar, writes:—

The name of this Society is not new to the readers of this paper. The object of this Society, in brief, is three-fold: (1) To implant among its members the spirit of practical Vedanta, (2) to serve the poor and (3) to impart education to those who can not afford to go to school.

On Saturday, the 29th October, was celebrated the First Anniversary of the Society. The meeting took place at No. 46 Bosepara Lane. More than four hundred gentlemen were present. Swami Saradananda presided. The meeting opened with a song by Babu Pulin Behari Mitra. Passages from Bengali and Sanskrit authors were recited by the

students of the Society's evening school. A report of the society was read by the assistant Secretary. Then followed lectures by Babu Monmohan Ganguli, Swami Suddhananda, Swami Bodhananda, Roy Chuni Lal Bose Bahadur and the president. Lastly there was an entertainment of legerdemain by the Egyptian Black Art and Variety Party. Several hundred copies of Vira-vani, Swamiji's life, and photos were distributed among the audience.

WE have been asked by the Postmaster General of these Provinces to publish the following postal notice:—

Under the existing rules dealing with investments in Government paper made through the agency of the Post Office, Government paper of the nominal value of Rs. 100, or any multiple thereof not exceeding Rs. 1,000, may be purchased by any person, whether a depositor in the Post Office Savings Bank or not, in any one year; and the maximum nominal value of the paper which may be purchased through the Post Office and held at one time is limited to Rs. 3,000.

2. With effect from the 1st August 1904, it has been decided to relax the restrictions which these rules impose and to amend the rules with the object of affording greater facilities for such investments, and of rendering them more generally popular. The chief changes which have been effected by the new rules are:

- (1) Sums in whole rupees, not being less than Rs. 10, may be tendered for investment in Government paper through the agency of the Post Office, subject to the maximum limits prescribed in the rules.
- (2) No fees, commission, or brokerage of any kind will be charged for the purchase, sale, safe custody, or delivery out of custody of Government securities purchased through the Post Office.
- (3) No income tax will be levied upon the interest derived from such securities, so long as they remain in the custody of the Comptroller General.

- (4) The maximum amount which may be invested through the Post Office has been increased to Rs. 5,000 in the case of an adult, and to Rs. 4,000 in the case of a minor.

3 Further particulars regarding the new rules can be ascertained on application from the local post office.

SIMLA :) A. P. FANSHAWE,

The 30th May 1901. Director-General of the Post Office of India.

MAVAVATI CHARITABLE DISPENSARY

We beg to acknowledge with thanks the receipt of the following sums in response to our appeal for Medical Aid in Kafi Kumaon.

A sympathiser from Rajkot	Rs.	12	6	0
Mr. Bhagavati Prasad	...	5	0	0

Any contribution, however small, will be gratefully accepted.

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