

Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

JNANA—I

'THOU and thine' is Jnana; 'I and mine' is Ajnana (ignorance).

WHEN a thorn gets into the flesh, one takes it out by another thorn, and then casts both away. So 'relative' knowledge alone can remove the 'relative' ignorance which blinds the eye of the Self. As such knowledge and ignorance are both comprised truly in Nescience, the man who attains to highest Jnana, or knowledge of the Absolute, does away with both knowledge and ignorance in the end, being himself free from all duality.

WHAT is Jnana or knowledge, in the highest sense? Says the Jnani (the wise man) "Oh Lord, Thou art the sole actor in this universe. I am only an humble instrument in Thy hands. Again nothing is *mine*. Everything is *Thine*. Myself, my family, my riches, my virtues all are *Thine*."

THE number of those who attain divine wisdom is very limited. Thus in the Gita: "One perchance in thousands of men strives for perfection: and one perchance among the blessed ones, striving thus, knows Me in reality (VII. 3)."

THE more his attachment to the world, the less is a person likely to attain Jnana. The less his attachment to the world, the more is the probability of his getting Jnana.

JNANA Yoga is communion with God by means of Jnana. The Jnani's object is to realise Brahman, the Absolute. He says 'Not this,' 'Not this,' and thus leaves out of account one unreal thing after another until he gets to a point where all vichara (discrimination) between the real and the unreal ceases and Brahman (the absolute) is realised in *Samadhi*.

IF you ask whether there is any difference between the Jnanis who live in the world and those who renounce it, I would say that the two are the same. Both of them have Jnana in common—the same thing. But if the Jnani be in the world he has causes of fear as in living in the midst of sense-attractions there is fear, slight though it might be. If you live in a sooty room, however careful you might be, you are sure to get a little blackened by the soot.

FAITH

CONCEPTION of things is based on their observation. We observe a man, an animal or a tree and the conception of a man, an animal or a tree is a mental aggregation of the attributes found in a man, an animal or a tree. Conception of a thing, not observed, is impossible, except when the aggregate of its attributes is obtained by a summation of attributes previously observed. Centaur is a fabulous being, not observed ; yet its conception is possible, because, it being supposed to be half man and half horse, its attributes are a combination of the attributes observed in man and horse.

Religions are the records of certain facts observed by their founders when their minds transcended the limits of the senses. God and soul are the objects of such transcendental observation. Their attributes differ *in toto* from, and therefore cannot be obtained by summation of, the attributes observed when the mind is within the limits of the senses. Hence he who has not observed God or soul by reaching the state beyond the senses has no conception of them.

We read about God and soul in books written by persons who saw them or hear about them from such persons, until we come under the delusion that we have a real conception of them.

When a person who has not gone beyond the senses and therefore has not observed any attributes but those fur-

nished by the senses, attempts to form a conception of God or soul, he has to do so out of the attributes of the objects of his senses and, at best, of those attributes attenuated or magnified in thought. But let him attenuate or magnify those attributes as much as he likes, a change is effected only in degree and not in kind and therefore, no synthesis of them can yield conceptions other than sensuous. But God and soul being beyond the senses, are not sensuous objects. Hence his conception of God and soul are misconceptions.

The function of reason is to predicate a term B of another term A. To complete predication, there must be two terms and both must be present in conception. To apply reason in the case of God and soul, they must be the one or the other term required in predication and therefore present in conception. But they cannot be present in conception and therefore cannot be such terms and are therefore beyond the scope of reason.

That is why faith is so much inculcated by the founders of religion. They know the futility of every attempt to establish supersensuous objects by reason. They therefore ask us first to believe in the existence of a higher state they have realized and then shew us the methods, following which honestly, they say, every one of us can realize that state and find the truth for oneself.

Z.

CONCENTRATION

VEDANTA divides existence into three entities, nature comprising matter and mind, soul and God. Of these, we know ordinarily only matter and mind and infer the existence and the attributes of soul and God or believe in them by hearing from their professed seers. Our knowledge of matter again is only partial. Matter is infinitely extended in all directions and evidently we know only a very small portion of it. They who profess to possess more than ordinary knowledge of mind allege (and it stands to reason) that there is a universal mind, omnipresent like matter and our individual minds are bits of it; that we know only our respective individual minds and this knowledge is also partial. We know them as thoughts. Besides the thoughts we know, there are many thoughts we do not know. But soul and God are altogether unknown. Religion means knowledge of God even in this life.

The soul is the knower. The individual mind and the senses are its instruments of knowledge. When external objects are known, their impressions are first received by the senses, then carried by them to the mind and by the mind to the knower. When thoughts, the internal objects of knowledge, are known, their impressions are presented by the mind alone to the knower. The knower can know only those objects, the impressions of which its instruments of knowledge are able to receive. We do

not know God because the instruments cannot receive the impression of Him. By changing the present constitution of the mind, it is said, it is possible to receive the impression of and know Him through it, but it is never possible to do so through the senses.

We infer or are informed by those who claim to have seen Him of the formless oneness of God. Knowledge of Him implies the impression of formless oneness. Thoughts are forms of the mind as chairs are of wood. The mind is at present in the state of manifold thoughts. In this state it receives and, it is said, can receive only the impression of the manifoldness of nature. To receive the impression of the formless oneness of God, it must not itself be in the state of manifoldness of thought forms. Destroy the thoughts, its forms and the mind will get into a state of formless oneness. In this state alone, it becomes a fit instrument for the reception of the impression of the formless oneness of God.

How can the thoughts be destroyed? First, by not allowing the mind to receive the impressions of the manifold external objects through the senses. These impressions come as blows to the mind and form it into thoughts. Next, by strongly concentrating it on one thought. The strength of this thought will suppress other thoughts, "fire eating fire as it were." It will then be easy to suppress this last thought also, and when that is done, the mind becomes formless.

The mind passes through many stages before it reaches the last, viz., the formless one. Different spiritual realizations come to the soul in the different stages. These are mainly four. Sri Ramakrishna described the realizations thus.* "In the first, one sees now and then Divine Light all around. The mind no more runs after the things of the world. In the second, one does not like to speak or hear except about God, and leaves the place where others talk of subjects other than God. One's ignorance due to Avidya is well-nigh over. In the third, one always sees Divine Beauty. Yet there remains a slight Avidya. Mad with the beatific vision, one tries to touch and embrace it but cannot, like an insect trying to get at the light in a lantern, foiled by the glass of Avidya intervening. The last is the Samadhi or formless state. Here Avidya is completely gone and is direct and vivid knowledge of God. One remains unconscious in this state and keeping on in it for twenty-one days results in the fall of the body."

How hard it is to concentrate the mind! Besides the known thoughts, there are many unknown thoughts in the depths of the mind. All have to be suppressed. Mind may be divided into two parts, conscious and sub-conscious. We know only the thoughts that are in the conscious part. When they leave it, we do not know them, but they are not gone. They go down, become fine and are stored up in the sub-conscious part. These are the unknown thoughts. They are countless, stored up in the present and the past lives. A

novice in the practice of concentration has to begin with the suppression of the known thoughts. After practice for some time, when the force of concentration becomes strong enough, it stirs the whole mind and the unknown thoughts of the sub-conscious mind begin to appear in the conscious. Past associations, hideous thoughts will come to it and he will be astonished that it was possible for him to think such thoughts. He will observe that they crowd and assert their strength at the very time he tries to concentrate his mind, though at other times they are not so active. It is because then the force of his concentration acts on them and they react with all their force. At other times they do not react and are therefore not so potent. Sometimes their reaction will be so powerful that the task would seem hopeless. But instead of despairing, he should with more zeal apply himself to their suppression. Their very appearance shews that the force of his concentration has been strong enough to affect the whole mind and indicates his progress in concentration. The unknown thoughts are the lurking enemies that have to be conquered and the sooner they are brought out of their hiding-places and killed, the better it is. Moreover, as he will progress, his knowledge will extend to the sub-conscious mind. In time, he will know the whole mind and cognize it as entirely separate from the body. Then will begin a tremendous fight, the real struggle in concentration. Practising hard and patiently however, he will find that the thoughts by degrees lessen in number and become less and less, violent, until at last they are all suppressed.

A YOGI

* Cited from the "Leaves from the Gospel of Sri Ramakrishna."

VEDANTA AND ITS TEACHERS

Abstract of a Sanskrit paper read before an assembly of Pandits, Mysore.

BY SWAMI RAMAKRISHNANANDA

Learned Pandits,

The fortune of good company as you comes to one as myself only through the grace of God. For the company of the wise and the good inspires one with the desire to know the truth and their help enables one to realise it. Man is freed from misery when he knows the truth. When the fleeting pleasures of the senses are much sought after, an attachment grows towards them, but by associating with the good we can get rid of that harmful attachment. So has it been said, "Good company leads to non-attachment, which, in its turn, leads to non-delusion, which again in its turn leads to the unchangeable truth and the truth ultimately leads to freedom even in the body." Hence need it be mentioned that good company is the gateway to *Moksha*?

In historic times three expounders of higher religious truths were born in India. They all honored and hallowed the Deccan by incarnating themselves there. The first was Sri Sankaracharya, who is regarded as the Incarnation of Sri Sankara Himself. He held, "Brahman is real, the universe is unreal and the individual soul is the same as Brahman." He who is all-permeating, beyond space, time and causation, all-knowledge, all-bliss and undecaying, is alone real and the other, the universe which exists in

space, time and causation, is unreal. The word 'unreal' is understood by Sri Sankara as 'relatively real.' Brahman is the true self of the individual soul. Overpowered by the beginningless illusion, the soul identifying himself with body thinks "I am physical, old, blind, dwarf," identifying himself with mind thinks "I am happy or unhappy" and thus deluded, losing sight of his true nature, and led by his tendencies, the results of his past actions, falls again and again into this well of the world, full of the poison of sense-desires and the pains of birth, death, old age and disease. When his good actions, bearing, brings him into the company of the good, he is able, through their grace, by means of the fourfold path, to gradually attain Freedom. Like darkness before sunrise, his misery, the offspring of ignorance, disappears before his dawning wisdom. None can attain wisdom without serving the wise and the good. The Lord says in the Gita "By humble prostrations, questions and loving services, get wisdom: (For then pleased with you,) the seers of Truth, the wise, will instruct you in true Knowledge." When he realises his real nature, he knows himself to be one, omnipresent, knowledge and bliss absolute, beyond birth and death, and does no more come back to this world.

This is the conclusion Sri Sankara drew from the scriptures.

In due course when the time was ripe, Vishnu, the father and guide of the universe, according to His words in the Gita "When religion goes down and irreligion prevails, I create myself," incarnated Himself as Sri Ramanujacharya and Sri Madhvacharya. They deprecated the then existing corrupted monistic views.

Sri Ramanuja held that matter and soul form the body of God and as such are one in Him. Hence his system goes by the name of qualified Monism. God is infinitely good, the creator, preserver, and destroyer of the Universe, all-permeating and has the form of Vishnu. He is the only Lord and all, from Brahman to the meanest grass, are His and His alone. The souls are eternal servants of God. Through ignorance, through the desire for earthly enjoyments, they become the slaves of the senses instead of the Lord and thus are subject to repeated births and deaths. When through good actions and Divine grace, they begin to serve God, they become free from egoism, realise their own smallness and God's infinite greatness, and become intensely devoted to Him, which, concentrating all their energies in Him, makes them realize the highest bliss. "Attaining Me, O son of Kunti, there is no rebirth," says the Lord in the Gita.

Sri Madhvacharya also regarded devotion to God as the best means to realise perfection. He held that God, souls and matter, as well as the relation between them, are eternal; but he did not hold with Ramanuja that God could ever be qualified by the other two. If

one, controlling senses and mind, is able through the grace of God to give up the desires for sensual enjoyments and instead of gratifying one's passions, serves God, one is freed from all misery and realises the highest ideal of man. Placed under His holy feet, one has not to come back to the world.

All these great men aim at going beyond birth and death. Although the means they teach differ, the end is the same. "He who has an intense devotion to God, as well as to his Gurn—he alone is able to realise the true meaning of the words of the sages?" "Those who always meditate upon the Self, who are masters of their passions, not affected by pleasure or pain, heat or cold &c., free from vanity, illusion and the bane of attachment—such undeluded people realise that undecaying Bliss." "Who conquers the world? He who conquers his mind." "The desires are beyond the senses, the mind is beyond the desires, the determinative faculty is beyond the mind, the soul is beyond the determinative faculty, the unmanifested (Maya) is beyond the soul and the Purusha or Brahman is beyond the unmanifested, there is nothing beyond the Purusha, He is the end, the highest goal." The man who has controlled his mind and body, alone reaches the highest of these steps—the step "from whence words come back with the mind, unable to reach it."

The control of the mind and the senses effected through self-exertion or the grace of God, discrimination or devotion, releases man from misery—is the view not only of our sages, but that of the Christians, and the Mahomedans also. On account of the variety of individual

tendencies, the paths are many, though the goal is one. "The Vedic, the Sankhya, the Yoga, the Pâshupata, the Vaishnava, each of these different systems claims its superiority over the others; but as different streams, having their sources in different places, all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, straight or crooked, all lead to Thee." As the radii of a circle, coming from different directions, all meet in the centre, so the various religions all meet in God, the sole support of the universe. The Lord says, "Whoever worships Me with whatever end in view, I fulfil his wish accordingly; O Partha, it is My path that men tread in all ways."

As a chameleon assumes different colors, so God shows Himself in many forms as well as without form to bless His devotees of different natures. He is with and without form at the same time; is doer and non-doer at the same time. He says "Know Me to be non-doer and changeless though I am the doer thereof."

The path of Bhakti or devotion leads to Him very easily. It cannot be said that Bhakti is to be found only in India and nowhere else. The Christians and the Mahomedans are also devotees of God. Buddhists are greatly devoted to Buddha, the Incarnation of God. "Glory be to Thee, O Keshava, in the form of Buddha, who, with a heart overflowing with compassion for animals sacrificed, condemns Vedic rites," sang Jayadeva and thus accepted Buddha as an Incarnation of God, following *Srimat Bhagavatam* and other Puranas. Here we should not forget the injunction of the

Lord, "It is better to die in one's own religion than take up another's."

Such being the case, he who regards and tries to prove his own religion to be real and perfect and that of others as unreal and imperfect is to be pitied for his ignorance. Led away by his vanity and presumption, he thinks himself to be the favourite of God and deluded by this nescience exclaims "who else is there equal to me?" In order to enlighten these extremely narrow-minded people, scattered all over the earth, the great teacher, Bhagavan Sri Ramakrishna, of unparalleled wisdom and devotion, lately appeared in Bengal. This Great Soul perfectly realised and clearly proved the absolute necessity and the truth of the different religions, intended to meet the requirements of different minds. The embodiment of Sanatana Dharma, he clearly comprehended its universal nature, fitted to all people at all times. The narrow-minded regard this universal Religion, based upon the eternal wisdom of the Vedas, as only intended for a class and not humanity. Ignorance of the scriptures is the cause of this bigotry. If the scriptures are properly studied, this false view will no longer be entertained.

Learned scholars, well-versed in the scriptures, I approach you with all reverence. The children of the old, altruistic and broad-minded Aryan sages, not knowing their own scriptures, have now become exceedingly narrow and mean. I, your humble servant, ask of you a boon; be kind to them, teach and expound the scriptures to them. Knowledge increases by being given. To hold it back is contemptible. I earnestly hope that my prayer will not be in vain.

MEDICAL INSTINCT

MANY birds, particularly those that are prey for sportsmen, possess the faculty of skilfully dressing wounds. Some will even set bones, taking their own feathers to form proper bandages. A French naturalist writes that on a number of occasions he has killed woodcocks that were, when shot, convalescing from wounds previously received.

In every instance he found the old injury neatly dressed with down plucked from the stem feathers and skilfully arranged over the wound, evidently by the long beak of the bird. In some instances a solid plaster was thus formed and in others bandages had been applied to wounds or broken limbs.

One day he killed a bird that evidently had been severely wounded at some recent period. The wound was covered and protected by a sort of network of feathers, which had been plucked by the bird from its own body and so arranged as to form a plaster, completely covering and protecting the wounded surface. The feathers were fairly netted together, passing alternately under and above each other and forming a textile fabric of great protective power.

NATURALISTS who have been studying the habits of certain ants have discovered that each insect goes through a most careful operation of cleaning itself. Each ant performs this operation, not for herself, but for another. She acts for the time as lady's maid. She stands by washing the face of her companion and then goes over the whole body. The

actions of the ant who is being washed show the utmost satisfaction. She lies down with all her limbs stretched loosely out, she rolls over on her side, even on her back, a perfect picture of ease. The pleasure the little insect shows in being thus combed and washed is really an object lesson to many higher animals.

THE KEY

ALL that I craved belonged to me ;
 God held the gifts, and I the key ;
 He held them, waiting my command,
 And yet I would not understand.
 In petulance and discontent
 Full many a wasted year was spent.
 I cried, "How cruel is the fate
 That bids me work and weep and wait
 For things which make life worth the
 living,
 Nor rob the giver in the giving !
 A little joy, a little wealth,
 Result for toil, abundant health ;
 A chance to do, a chance to be——"
 And then I looked and saw the key !
 Right in my heart I carried it,
 Divinely fashioned, formed to fit
 The lock of God's great reservoir
 Which held the things I hungered for.
 The key was Love—pure gold, a crust
 With glittering gems of faith and
 trust.
 It fits all doors, it turns all locks ;
 It leads the way through walls and
 rocks ;
 It lifts the bolt, unbars the gate,
 And shows us where life's treasures
 wait.
 Oh, are there heights thy feet would
 press ?
 Seek Love, the key to all success.

—Ella Wheeler Wilcox.

THE GOSPEL OF SELF-HYPNOTISM

II

(Continued from page 15)

BEFORE we go further let us form a clear idea of what we mean when we speak of the dual mind. A floating iceberg affords a very workable simile. Fully seven-eighths of its bulk are below the surface. The portion of which the observer is ocularly aware is comparatively insignificant. It is thus with the conscious and the unconscious brain. The mental processes of which we are conscious at the moment of their exercise, reveal but a very small portion of the real activities and faculties of the intelligence. It is not a mere theory, but a scientific truth established by myriads of examples, that the submerged mind—that which in terms of science we call the subliminal—is absolutely incapable of forgetfulness. There is not an incident of experience, however trifling in itself, which is not stored in its recesses, and it is constantly reminding us of its hidden treasures of remembrance.

NOTHING IS FORGOTTEN

The surface mind—the supraliminal—forgets a thousand things an hour, as in the accidental disposition of objects, their shape and colour, the faces of passers-by in a crowded street, scraps of chance-heard or unregarded conversation, odours, sounds, effects of light and shadow, and so forth; but it is within the experience of all of us that these things have made

a permanent mark upon the memory of the subliminal mind without our knowledge. Under conditions over which we have no control whatever, these past experiences rush back upon us, with a vividness which would seem remarkable even if we had expended a conscious and undivided attention upon them at the time at which they were *subconsciously* observed.

THE MUSEUM OF MEMORY

But the subliminal mind is not merely the curator of this amazing museum of memory. It suggests and controls all operations of the will, and it presides over all those motions which the body, by dint of long experience, has been taught to perform automatically. For example, until I actually reminded myself at this instant, I was not consciously aware that I was tracing letters upon paper, and occasionally refreshing my pen by a dip in the ink bottle. My surface mind was entirely occupied with my argument and with the choice of words in which to express it to the best advantage.

HABIT

The whole value of self-hypnotism will be found to be along the lines of this one fact. The conscious mind is employed in the formation of *habit*. The subliminal mind conserves it. A very pregnant line

is to be found in the pages of Charles Reade. "Sow an act, and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny." The whole process is one of dictation and redictation. You have once done or thought a certain thing. That unforgetting, sleepless, subliminal consciousness will inevitably call upon you to repeat the act or thought when occasion shall arise. If you obey the prompting without hesitation, it will recur to it with an added force. Before you know it the act or the thought will return constantly. It is precisely as if you had instructed a faithful tradesman to supply you with a given article at a given moment, or a faithful servant to perform a certain act. If it concerns no more than a gesture, which becomes personal and characteristic, the subliminal will is there to toss its little message to the proper brain cell, which will instantly ring up the motor nerves concerned in the operation.

A FAITHFUL SERVANT

Now it follows with inevitable naturalness that if you can thus form an unconscious habit, you can by a repeated act of will form a habit consciously. You set the same maswerving sentinel to his work and you may rely upon him to perform it. If you have already accustomed him to the performance of a certain function and you desire him to assume another of an opposite or contradictory nature, you will have to keep a strict and watchful eye upon him, or you will find him obeying the earlier behest instead of the later. This, however, is certain:—He will bring you, in the way of unconscious cerebration,

precisely that thing which you have taught him to bring. He will awaken you at your accustomed hour, and if in receipt of his proper and accurate instructions, he will time himself to the minute. He is the most faithful and obedient of servants, so long as you keep him in his place, and precisely because he is so faithful and obedient he has it in him to become the most ruthless and inexorable of tyrants.

THE FIRST STEP

There is no doubt whatever that in the formation of good habits, or the correction of bad ones, a prodigious amount of service may be extracted from this sub-conscious monitor. The recognition of a fault or a shortcoming is the first step towards its cure. Suppose a man afflicted with an infirmity of temper which comes upon him so suddenly that he has positively no time to guard against it, and suppose him at every waking hour to consult his watch and to say seriously within himself, "For one hour I will not be angry." In a week or two he will have automatised both the action and the thought, and in a month or two, if he is really in earnest, he will have made a considerable inroad on his infirmity. Should he persist long enough his domestic demon will cease to serve up the rush of blood to the head and the flux of violent words which were in perpetual demand before the order for them was thus perpetually countermanded. But though it is possible in the long run to create *an automatic demand for self-possession* in the face of provocation, in place of *an automatic demand for the surrender of self-control*, the thing is not to be done

without repeated admonitions from the conscious will. You have secured an aid of incalculable value, but the supraliminal will must keep his subliminal yoke-fellow at work to begin with. Until you have automatised the hand to the watch-pocket, and the thought to the subconscious mind, you will have many lapses into forgetfulness, and the conscious mind must be kept alert and wakeful.

THE ONE THING NOT DECEIVABLE

One of the important characteristics of that strange basic intelligence to which the appeal is made is that it carries on its processes during the act of sleep, and if, after an initial day of success, the victim of the habit will bear in mind the fact of victory, and will promise himself that his task will grow easier every four-and-twenty hours, he will find the thought helpful and inspiring. But be it remembered always that a mere repetition of the form, without a decisive intent behind it, is charged with a most tremendous danger. You will find it set forth in many well-meaning—but ignorantly conceived and written—pages that you may automatise the words alone, and that when you have done this the desire intended to be conveyed by the words will take root as a result of their mere recurrence to the mind. Look at this for a moment by the mere light of common-sense. You are working along the indicated lines of a law of nature which does not err or change. You are evoking a psychological fact to your aid, and your appeal is to the subtlest, the most receptive and obedient of your intellectual agencies. You are trying to deceive it—*it*, above all things—the

one thing not deceivable—and you are simply teaching it that you are half-hearted and lazy, and much inclined to spare yourself trouble.

A FACT IN NATURE

"Sow an act and you reap a habit." Sow the act of an idler and a self-deceiver in the repeated utterance of a verbal form, and you will inevitably reap the habit of that act. Sow an act of resolve, or even of half-piteous hope, and go on sowing it, and your help is at hand. But let no charlatan or ignoramus induce you to believe that any intellectual hocus-pocus lies hidden in this matter of self-hypnotism, and that you "can be and do whatsoever you please," by dint of breathing through your nostrils and thinking Health, Opulence, and Success of a morning. Self-hypnotism is a fact in nature, and you can think yourself into a cheerfully-urgent or a mournfully-despondent frame of mind. You can cultivate either as a permanent mood. The discovery of the fact that the will can be automatised is so ancient that to go flourishing about with it as a "New Thought" savours of impertinence. The new psychologists have appealed to modern science to justify the conclusions of their far-off predecessors. They have helped us to a knowledge of Nature's processes, but they have done no more.

In a final article I shall deal with some of the more actively mischievous teachings of a cult which is invaluable when rightly understood and practised.

—*David Christic Murray*

in T. P.'s Weekly.

(To be concluded)

REVIEWS

THE HISTORY OF A HUMBLE SOUL, being the life and letters of Hiranand Shaukiram. By *Dayaram Gidmal, LL. B., C. S.* Karachi, 1903.*

The subject of this sketch was born on the 23rd of March 1863, at Hyderabad, Sindh, of a family professing the faith of Guru Nanak. His eldest brother Diwan Navalrai was the first convert on the banks of the Indus to the Brahmoism of Keshab Ch. Sen. The child Hiranand was much influenced by the noble traits and religious convictions of Navalrai. During his study in Calcutta our young man was blest with the society of master-spirits of the age such as Sri Ramakrishna, Keshab Chandra and Ishwara Ch. Vidyasagar. "Hiranand used to spend days and nights at the Paramhansa's place, listening to his words full of deep wisdom, arguing with him, joking with him and trying to serve him personally." The entries, quoted from the journal of the "Eagle's Nest," a student's club organized for self-culture by Hiranand and six other young men, throw light on the growth of his mind. The entries are not less remarkable for the beautiful English that characterizes them than for the noble thoughts of a struggling soul to reach its moral and spiritual height, thoughts that will be as guiding stars to many a kindred spirit. We are taken into the inmost chamber of his heart by the entry, Saturday, 24th

Nov., 1883, "I know no face but Thine, Charmer Divine! And like a faithful lover, may I ever hug Thee to my bosom, in the sincerity of my heart. May Thy love shine in me, a bright unmistakable reality, which no logic of the schools dare deny."

Hiranand took his B. A. degree (Calcutta) in 1883 and returned to his native city in January next year. He was then for four years the editor of two newspapers 'The Sind Times' and 'The Sind Sudhar' of Karachi. In 1886 he was sent as a delegate of the Sindh Sabha to the second Indian National Congress which met at Calcutta. In November 1887, he gave up his editor's work and returning to Hyderabad, devoted the rest of his life to philanthropic work, his good brother Navalrai finding funds. Like Vidyasagar Hiranand qualified himself in medical science that he could serve the sick and the diseased better. His many-sided activities unselfish all, his labours in connection with the local movements, the Women's Hospital, the Girls' School, the Union Academy, the Education Society, the Brahmo Samaj, the Social Reform Association, the interest taken by him in the Congress, in the advancement of the Sindh literature and the spread of Sanskrit in the Province, his strenuous service during the 1892 cholera epidemic at Hyderabad, are monuments of what a single man can do, if he has the heart and the will,

* The Sind Gazette and Commercial Press Co., Ltd., Karachi. Price Re. 1/4.

building day after day, unobtrusive and unknown, a coral island in the deep.

When the epidemic was at its worst, "one night, Hiranand returned home at 2 A.M., after attending to cholera patients. He had not yet taken his evening meal : while it was about to be placed before him, some one came to call him to see a fresh case. Without taking one morsel of bread or one drop of water, he rose to go. Diwan Navalrai urged that, since with an empty stomach he ran a great risk of being stricken down with the fell disease, it would be better for him to take something and then go out. But the man of God replied : 'Who knows, but a few minutes' delay may render the case hopeless.'"

His letters shew the keen insight and practical wisdom of a great mind.

The immortal spirit of Hiranand left its mortal tenement on the 14th July, 1893, when he was only thirty ; but, if we count the golden hours he lived, he *lived more* than most men.

We thank Mr. Gidumal for bringing out this admirable sketch. He hesitated for years, we read in the preface, "whether the record of such a man's life—a life alas extremely brief—ought to be published at all." We have no hesitation in saying that Mr. Gidumal would have failed in duty—duty to himself and to his country, if he did not discover to the world Hiranand, aptly compared by him to the desert flower of Sindh.

DHARMA VICHARA. By *Rai Bahadur Lala Baij Nath, B. A., F. A. U.* Roy. 8vo. Pp. 142. Muttra (V. 1970).†

A treatise in Hindi containing among

† To be had of the Manager, Prabuddha Bharata. Price As. 4.

other articles of interest, a succinct account of the ancient ideals of India, the more important of its scriptures, some of its chief spiritual teachers, and its present state—religious and social, discussion of some of the social problems of the day and some of the main Hindu doctrines.

The work is replete with information and the mature observations of the learned author. Its tone is progressive and elevated. It should have a wide circulation among the Hindi-speaking Hindus.

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We beg to acknowledge with thanks the following books :—

A Hindi translation of Swami Vivekananda's paper on Hinduism read at the World's Parliament of Religions, Chicago, published by the Benares Ramakrishna Advaita Ashrama. Price Anna One. To be had of the Manager, Bharatjivan Press, Benares city.

THE PRO AND CON OF SPIRITUALISM, (2) THE CHRISTIAN'S HELL AND INFANT DAMNATION, (3) THE ORIGIN OF THE HUMAN SOUL and (4) WHO ARE THESE SPIRITUALISTS? by *J. M. Peebles, M. D., M. A.*

A DREAM OF REALMS BEYOND US, by *Adair Welcker.*

—
A GAY, serene spirit is the source of all that is noble and good. Whatever is accomplished of the greatest and the noblest sort flows from such a disposition. Petty, gloomy souls, that only mourn the past and dread the future, are not capable of seizing upon the holiest moments of life.—*Selected.*

RAMAKRISHNA HOME OF SERVICE BENARES

WE have received the third annual report of the Benares Ramakrishna Home of Service (July 1902 to June 1903). The total number of persons relieved during the year was 589, of whom 284 were males and 305 females, 1 Christian, 7 Mahomedans and the rest Hindus. The method of relief varied, as in previous years, according to the circumstances of each case. 65 sick people lying in the streets and ghats of the city were sent to the different local hospitals wherein all incidental expenses and food were supplied by the Home. The number of the indoor patients at the Home was 72 and that of the outdoor was 370. Of these latter again 240 required medical aid only, while the rest were furnished at their own houses with medicines and diet and nursed by the Home workers. Of the infirm and the indigent with whom Benares abounds, 2 seers of rice per head was given every week to 40 extreme cases and 31 persons were saved from starvation in the streets by timely supply of food bought from the market and in some cases given from the Home. Besides these, relief in the shape of money and food was rendered to 11 special cases of respectable gentlemen needing immediate help.

The year opened with a cash balance of Rs. 657-5 and the receipts and disbursements during the year amounted to Rs. 5,632-12-6 and Rs. 1,436-14 respectively. The balance left at the close of the year under report was therefore Rs. 4,853-3-6 out of which the sum of Rs. 4,000 belongs to the building fund. The articles of food collected by the Home workers by door to door begging in the city were 44 mds. 24 srs. 9 chs.

The best thanks of the Home are due to Dr. M. N. Bose, Dr. A. N. Banerji, Dr. N. C.

Mukerji, Kaviraj Mahendra Nath Chakrabarty and Kaviraj Bhawani Prasad Kavi-
ranjan for their rendering gratis medical aid to the Home throughout the year and to the local druggists, Messrs. K. M. Bhattacharjee & Co., and Messrs. Banerji and Mowlic and Co., for supplying drugs at reduced prices.

The account of the oft-enacted sorrowful drama of human misery in a holy place like Benares, furnished in the history of some typical cases of the year, is heart-rending. The Report shews what the Home of Service has been able to do with its limited means towards alleviating the sufferings of the aged, the diseased and the abandoned. It is superfluous to observe that a great deal remains to be done. Since its organization the Home has been supported entirely by private charity, the principal sources of income being monthly subscriptions and casual donations. A building of its own has become an absolute necessity. The sum of Rs. 4,000 contributed by a kind friend is inadequate for the purpose. The Committee have been trying hard to secure a plot of land for the erection of a building, but no suitable site is available for the money at their disposal. The income from private subscriptions and donations is naturally fluctuating and uncertain and the permanency of the Institution cannot be ensured, until it is properly endowed. The Committee therefore earnestly appeal to all who are able to help for support.

Not that there is in this land of beneficence any lack of charity: but there is a sad lack of discrimination in its practice. The institutions which have been the objects of charity since olden times, have as a matter of fact been monopolising it, are no longer the sources of blessing to society that they were. Even the least observant among us knows how this blessed stream has been wasting itself simply for the lack of right direction.

Right direction of charity is possible only if the charitable discriminate between worthy and unworthy objects, if they seek to find out the use their charity is put to, if they invest it in stocks capable of yielding the highest and the best results to society. For, the blessedness of unselfish charity is twice blessed if it can combine with itself the greatest good of the community. And need it be urged that this is accomplished by directing charity to the maintenance and furtherance of institutions like the Rama-Krishna Home of Service? What cause could be more entitled to sympathy than that of the sick, destitute and decrepit men and women lying in the streets and ghats of Benares and dying there uncared for—men and women who are drawn to the Holy City inspired by a deep religious fervour and a desire to be holy and good?

NEW YORK VEDANTA SOCIETY

(communicated)

THE annual Memorial Service in honor of Swami Vivekananda was held by the Society on January 12. The service was opened by chanting and prayer followed by meditation and silent worship, broken at intervals by a few eloquent words spoken by Swami Abhedananda in praise of "the Great Soul that was Swami Vivekananda," or by the reading of the Swami's favorite passages from the Vedas by Swami Nirmalananda. At six P.M. this first service closed, but many remained to pray before the altar until eight, when a still larger number than in the afternoon gathered to take part in the Memorial Service proper.

This was begun by a short meditation, after which Swami Abhedananda made a brief address, dwelling with feeling emphasis on the noble work accomplished by Swami

Vivekananda in America. Swami Nirmalananda next read a paper, especially interesting to all who listened because it gave many facts concerning Swami Vivekananda before unknown to his American friends and described in a picturesque manner some of the events of the Swami's early life as a Sannyasin when he was preparing for the great mission later achieved by him. Prof. Parker, the President of the Society, then spoke of the strong personal attraction Swami Vivekananda had exercised on all who came in contact with him and of how potent a factor this personal power had been in gaining a first hearing for the message of Vedanta in America. Mr. Goodyear, one of the Swami's most devoted friends and disciples, told something of his early struggles in this country, of the hardships he had endured so cheerfully, of his tireless industry in giving 8 lectures a week besides a question class and a public lecture each Sunday, and of the ardent devotion he had inspired in all who had worked with or for him.

Swami Abhedananda then summed up all that had been said in a few moving words. He said that the Power that worked through Swami Vivekananda would work through us all to strengthen, uplift and purify us, if we would but follow the call to consecration and freedom through renunciation as the Swami had voiced it in "The Song of the Sannyasin," with the reading of which the Service closed.

The annual business meeting of the Society was held on the 14th. Each committee presented its report for the year, and all were of a nature to inspire confidence in the continued success of the Vedanta work in America. The Treasurer stated that the regular income of the organization had been sufficient to meet all the expenses during the twelve months just closing and to leave a fair balance in bank. The Librarian announced over 100 accessions to the library, while the

Chairman of the Publication Committee was able to report various evidence of growth in our department.

The most important business before the meeting was the election of officers to fill the vacancies due to the resignations of the Secretary, Miss Faure, and the Treasurer, Mr. Goodwin, both forced to give up their offices because of the demands of their private business affairs. Mrs. Emily Palmer Cape was named in place of the first and Mr. H.C. Maass in place of the second. Prof. Parker was re-elected President, Mr. Crossman Vice President, and the other members of the Executive Committee were likewise asked to remain. Swami Abhedananda warmly thanked the retiring officers for the faithful service they had rendered and spoke gratefully of the unselfish work done by all the members of the different committees. He also spoke of the value that Swami Nirmalananda must have in the Society's work and of the new impetus he had already given in certain directions through the daily meditation and the organization of the Sanskrit class.

One of the interesting features of the evening were various letters read, among them being one from Dr. Hiram Corson, Professor Emeritus of English Literature at Cornell University, in which he begged the honor of becoming both an active and an honorary member of the Society, speaking at the same time in high praise of the teaching for which it stood and of the power of the teachers to whom it looked for guidance. He spoke in high terms of the works on philosophy and psychology by Swami Vivekananda and Swami Abhedananda, published by the Society and transmitted an urgent invitation to Swami Abhedananda to lecture before the students and Faculty of Cornell University during the month of February.

NEWS AND NOTES

THE shark holds the record for long distance swimming. A shark has been known to cover 800 miles in three days.

A PORTION of one of the walls of an old-fashioned residence in Albany, New York, is adorned with a wall-paper valued at £40,000. It is composed of very rare revenue stamps.

THE Birthday Anniversary of Sri Ramakrishna Deva was celebrated on the 21st February at Benares, in the Ramakrishna Advaita Ashrama and at Bangalore, in the Clarendon Hall, Ulsoor.

THE first college for women in Japan was opened less than two years ago, and its students already amount to more than eight hundred, a large number of whom come from the most distant parts of the Empire.

DR. Puterman, a Russian medical man, has been making observations of school-boys undergoing examination. He says that the average effect of an examination is to make the pulse beat twenty to the minute quicker.

THE cinematograph seems to have been rather successfully used by Paris surgeons for a very novel purpose—namely, that of exhibiting to medical students how typical surgical operations should be carried out.

SWAMI Sivananda acknowledges with thanks the receipt of the following contributions towards the Benares Ramakrishna Advaita Ashrama: Dr. Basudeo

Sahay, Rs. 10; Lala Badri Shah, Rs. 10; Baboo Sant Lal, Rs. 20; Baboo Govinda Chandra Bhattacharya, Rs. 20.

THE eyes of snakes, sleeping or waking, alive or dead, are always wide open. This is because they have no eye-lids. The eye is protected only by a strong scale which is cast off every time the reptile changes its skin.

GOLD-beaters, by hammering, can reduce gold leaves so thin that 282,000 must be laid upon each other to produce the thickness of an inch, yet each leaf is so perfect and free from holes that one of them laid upon any surface, as in gilding, gives the appearance of solid gold.

WHEN an Egyptian dog wishes to drink at the Nile he goes a short distance up the river and howls for some time. The crocodiles being attracted by the sound immediately crowd to the place, while the dog hastily runs to the part which the crocodiles have left and drinks in safety.

THE sacred fires of India have not all been extinguished. The most ancient which still exists was consecrated twelve centuries ago in commemoration of the voyage made by the Parsees when they emigrated from Persia to India. The fire is fed five times every two hours with sandalwood and other fragrant materials, combined with very dry fuel.

IN Siberia the houses in every village upon the main street facing the road have little windows with shelves about 6ft. above the ground, and on these shelves the inmates place whatever food

they have to spare. This is a custom handed down from a former period to aid escaped prisoners, the shelves being placed at that height so as to prevent dogs from getting at the food.

KING Alfonso of Spain is giving his subjects lessons in agriculture. He wants to show to them that by the application of modern methods land which for centuries has been held to be barren can be made to yield profitable crops. For this purpose he has selected 700 hectares of his poorest land and has procured machinery of the latest type. Nearly every day he drives out to inspect the work, accompanied by the Minister of the Interior, Count San Bernardo, who is said to be more of an agriculturist than a diplomatist.

RANI Hemanta Kumari Devi of Putea has graciously offered to pay Rs. 1,600 annually for the establishment of a Sanskrit chair in connection with the Rajshahi College for teaching Vedanta, Smriti and Nyaya. It is stated that the Rani has further undertaken to erect, at her own cost, a suitable building for the proposed class, and is also willing to create three scholarships, of the value of Rs. 5 each per mensem, for the encouragement of pupils joining the class. The Lieutenant-Governor of Bengal has thankfully accepted the offer.

A YOUNG man of twenty-two, Emile Brazeau by name, who recently died at Montreal, during the whole time of his life had taken no nourishment but milk and sugar. While still a child he was medically placed upon a milk and sugar diet, and this he continued unchanged

to his death, presumably from choice. His daily rations were three pints of milk and one pound of sugar. Although solid food was thus a thing unknown to him, he is said to have been physically robust and suffered from no illness until the attack of croup which ultimately proved fatal.

SPEAKING at a meeting of commercial travellers, M. Trouillot, French Minister of Commerce, gave the following amusing definitions of the methods of English, German, and French travellers: when the English traveller arrives in a town and finds that his merchandise is not appreciated, he leaves by the next train and never comes back. The German, under similar circumstances, also leaves but only to return with goods suited to the tastes of the inhabitants. As for the French bagman, he remains, in spite of rebuffs, and always succeeds eventually in persuading unwilling customers that his merchandise is just what they want.

A FLEMISH artist has produced what is said to be the smallest painting in the world. It is a picture of a miller mounting the stairs of his mill and carrying a sack of grain on his back. The mill is depicted as standing near a terrace. Close at hand are a horse and a cart, with a few groups of peasants idling in the road near by. All this is painted on the smooth side of a grain of ordinary white corn. It is necessary to examine it under a microscope, and it is drawn with perfect accuracy. It does not cover a half-inch square, and it is in many respects one of the most remarkable art products of the day.

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