

ISSUED MONTHLY

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katka Upa. I. iii ५.

No. 113, DECEMBER 1905

CONTENTS :

Sri Ramakrishna's Teachings	...	...	...	...	221
Occasional Notes	...	...	...	...	222
India's Message to the World, <i>Swami Vivekananda</i>	...	...	...	...	224
Leaves from the Gospel of Sri Ramakrishna, <i>M.</i>	...	...	...	...	226
Thoughts on Self-Knowledge, <i>A Hindu</i>	...	...	...	...	228
Selection from Sanskrit : Notes on Dispassion	...	...	...	...	230
What Vedanta Teaches	...	...	...	...	231
Review : Sri Brahma Dhârâ or "Shower from the Highest"	...	...	...	...	234
A Prayer, <i>M. G. V.</i>	...	...	...	...	236
Vedanta Work in California	...	...	...	...	236
News and Miscellanies	...	...	...	...	237
Mayavati Charitable Dispensary Report	...	...	...	...	240
Ramakrishna Home of Service Report	...	...	...	...	ii
Ramakrishna Sevashrama Report	...	...	...	...	ii

MAYAVATI:

Kumaon. (Himalayas).

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3 CARLSTR. 3.

New York : S. E. WALDO, 219 MONROE STREET, BROOKLYN.

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

1905

Annual subscription

4s. or \$ 1.

Entered at the Post Office at Brooklyn N. Y. as second class matter.

Single copy 4d. or 8 cents

Prabuddha Bharata

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

—Swami Vivekananda

Vol. X]

DECEMBER 1905

[No. 113

SRI RAMAKRISHNA'S TEACHINGS

SINGLE-MINDED DEVOTION

A woodcutter led a very miserable life with the small means he could procure by his trade. Once a Sannyasin who was wending his way through a forest, saw him at work, and advised him to proceed onward into the recesses of the forest, intimating to him that he would be a gainer thereby. The woodcutter obeyed the injunction and proceeded onward till he came to a sandal-wood forest. He was much pleased with the find and carried away as many sandal-logs as he could in the market and gained a good price for them. Then he began to think within himself that the good Sannyasin did not tell him anything about the sandal-wood, but simply advised him to proceed onward into the interior of the forest. So the next day he went ahead passing beyond the sandal-wood forest till at last he came upon a copper-mine, where he stopped and carried away as much copper as he could in the market and got much money by its sale. Next day, without stopping at the copper-mine, he proceeded farther still, as the Sadhu had advised him to do, and got at a silver-mine; and so proceeding farther and farther every day he found gold-mines and diamond-mines, and at last became exceedingly rich. Such is also the case with the man who aspires for true knowledge. If he does not stop in his progress after attaining a state or a few

extraordinary powers he becomes really rich in the end in the eternal knowledge of Truth.

—

THE moth, after seeing the light, never returns to darkness; the ant dies in the sugar-heap, but never retreats therefrom; similarly the God-lover gladly sacrifices his life for the attainment of Divine bliss and cares for nothing else.

—

THE magnetic needle always points towards the north, and hence it is that the sailing-vessel does not lose her course. So long as the heart of man is directed towards God he cannot be lost in the ocean of worldliness.

—

AS the village maidens in India carry four or five pots of water placed one over the other upon their heads, talking all the way with one another about their own joys and sorrows, and yet do not allow one drop of water to be spilt, so must the traveller in the path of virtue walk along. In whatever circumstances he may be placed, let him always take heed that his heart does not swerve from the true path.

—

AS the true and chaste wife loves her husband and the miser his hoarded wealth, so the devotee must love God with all his heart and soul.

OCCASIONAL NOTES

IN these days of revolution in the conception of matter of Western Science, it may be useful to recall the teachings of the ancient Rishis of India on the subject, specially the portion in which they dealt with the nature of the relation between matter and thought. They derived the primordial source of matter from Brahman, the Absolute Being or Self, and called it an indefinable power of the Basic Reality apart from which it had no existence. Now this *Avyakta* or inexpressible potency first expressed itself as *Akâsha*, then gradually as *Vâyu*, *Agni*, *Apah* and *Prithivi*. These are the subtle elements of matter, and not only are their gross counterparts ether, air, fire, water and earth manufactured out of them, but also the mind and the senses of all embodied beings. Matter, then, has two planes, subtle and gross. There are beings who live on the subtle plane and have bodies made of subtle matter. Beings on the gross plane have a body made of subtle matter in addition to the gross one.

Mind is subtle matter. This is taught in various ways. The sage in the Chhandogya Upanishad (vi. 6. 1—2) instructs his son:

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः
समुदीषति तत्सर्पिर्भवति । एवमेव खलु
सोम्यान्नस्याशयमानस्य योऽणिमा स ऊर्ध्वः
समुदीषति तन्मनो भवति ।

“Of the curd, when churned my dear, that which is subtle rises upwards; it becomes butter. In the same manner, my dear, of the food that is eaten, that which is the subtle part rises upwards; it becomes mind.”

The same truth is quaintly expressed in the

Taittiriya Samhita (I. 6. 8. 1) श्रद्धा वा आपः
“*Shraddhâ* indeed is the waters.”

The ordinary acceptations of the word *Shraddhâ* are (1) religious faith, (2) confidence and (3) reverence, all of which indicate a certain earnest state of the mind. A mental state is taught to be identical with the “waters.” Now, as ably shown by Mr. Tilak in his famous work the *Arctic Home in the Vedas*, in the chapter on “The Captive Waters,” that not only our own and the Parsi scriptures, but the Hebrew Old Testament, the Greek, the German, the Finnish, the Lettish and the Egyptian mythologies, all conceived the universe before the creation as full of undifferentiated “waters,” which as cogently remarked by Mr. Tilak were nothing but “the very material out of which the world was believed to be created.” The expression “waters” then stands for the primordial subtle matter and we have seen how the Samhita identified a mental state (or the mind) with it.

The Chhandogya Upanishad passage (V. 3. 3)

पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति

“Waters are called man in the fifth oblation,” is taken up for discussion in the Vedanta Sutra, III. 1. 5. The opponent advances the argument that in the passage (Ch. Up. V. 4. 1—2)

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव
समिद्.....तस्मिन्नेतस्मिन्मग्नौ देवाः श्रद्धां
जुहति तस्या आहुतेः सोमो राजा संभवति ॥

“That world (the heavenly regions) O Gautama, is the fire, the sun is its fuel.....In this fire, the gods (the *Prânâs* of the sacrificer) pour the libation of *Shraddhâ*, and from that libation the king Soma is born,”

Shraddha is the material constituting the oblation ; while nothing is said about waters being the offered material. Among other reasons showing that *Shraddha* here means "waters", Shankara states,

तनुत्वं श्रद्धासारूप्यं गच्छन्त्य आपो देहबीजभुता
इत्यतः श्रद्धाशब्दाः स्युः ।

Waters, when they reach the subtle state, forming the seed of the (next) body come therefore to be known by the word *Shraddha*.

And says Anandagiri in his annotation of Vedanta Sutra, III. 1. 6.

इष्टादिकारिणाः श्रद्धाशब्दिताद्भिर्वेषिता ह्यलोकं
यान्ति ।

"The performers of *Ishti* (sacrifices) go to the heavenly world enveloped by the waters designated by the term *Shraddha*."

Thus it will be seen that according to the Hindu Scriptures matter in its subtle form is identical with mental states or the mind.

"The book of the week" in *T. P's Weekly* of 29 September last is *The mysterious ascetics and Saints of India* by Mr. J Campbell Oman. Mr. O' Connor ends his notice thus :

"I have extracted from this book to give my readers some idea of what Hindu asceticism and Hindu ascetics are like. I can recommend the book for its great insight, its lucidity, and often its eloquence. But I must tell the reader it is a saddening as well as an absorbing book. It reveals strange and illimitable depths of human folly. Perhaps it will help one to understand the gigantic difficulties of the task of those illustrious men who have to rule over three hundred millions of beings still, as twenty-five centuries ago, bound to the shackles of such cruel creeds."

We have not read the book and cannot therefore tell if as its name signifies, it essays to explain the mysteries of asceticism, that is, the little understood laws by which properly regulated asceticism help the mental and spiritual growth of man. Nor do we know if

as the other half of its name would imply, it seeks to study in a spirit of sympathy and reverence the god-like lives of the many Indian Saints, with a view to chalk out for his readers the steep steps of self-conquest by which they scaled the fortress of their desire. Or is it—as Mr. O'Connor's homily would suggest—merely a record of impressions of the unfortunately too common and too flagrant type of so-called *Sadhuism* in evidence in the streets, markets, fairs and places of pilgrimage? For then, there may be some show of justification for Mr. O' Connor's pious moralisation on Hindu folly and for the glorification of the martyrdom of his fellow-Britons who come to rule over India!

We found the following noble sentiments nobly expressed in Kappa's paper on education in the *Saturday Westminster* of 30 September last :

If we think for a moment, it is surely beyond question that nothing can be more moralising than a sense of the majesty and mystery of the adventure in which we are engaged—in which we are partakers with all the saints, and martyrs, and heroes of thought and deed, who light up the record of the ages. Baseness and vice and cruelty, are foolishly and ludicrously out of proportion. We have no time for such things. They betoken crass ignorance of the value of life, and the relative values of its elements. Life is too little to be bought with baseness, too great to be wasted in sensuality. What is there in the world worth lying, or robbing, or ferociously striving for? If one could cheat death by cheating one's neighbour, there might be some sense in it. If one could steal genius or knowledge—could filch away "this man's art and that man's scope"—in that, too, there would be some show of reason. But nothing worth having is capable of being stolen, either by force or fraud. What can be stolen, or otherwise basely acquired, is the means of enjoying

the pleasures of ostentation, sensuality, or sport—the very things which a religion of the intellect would most decisively discount.

Ostentation—the craving for the paltry envy of paltry people—can have no charm for any one who realises the infinitesimal pettiness of the material aspect of life. “What is it all but a trouble of ants in the gleam of a million million of suns?” Sensuality—the enslavement of the soul to one or all of the baser appetites—not only eats up time and slackens

energy, but spreads an unclean veil between us and the glories of the world. Sport—even apart from the cruelty and the gambling incident to certain forms of it—can offer no overwhelming temptation to one who has come to realise that the only “play” which never palls on us is the play of the intelligence. The radical error of our present educational system is that in theory it tacitly denies this fact, and in practice effectually obscures it.

INDIA'S MESSAGE TO THE WORLD

[The following notes by Swami Vivekananda were found among his papers. Swamiji had begun to write a book and these were a part of the introduction.—Ed.]

BOLD has been my message to the people of the West, bolder is my message to you, my beloved countrymen. The message of ancient India to new Western nations I have tried my best to voice—ill done or well done the future is sure to shew, but the mighty voice of the same future is already sending forward soft but distinct murmurs, gaining strength as the days go by, the message of India that is to be to India as it is at present.

Many wonderful institutions and customs and many wonderful manifestations of strength and power have been my good fortune to study in the midst of the various races I have seen, but the most wonderful of all was to find beneath all these apparent variations of manners and customs, of culture and power, beats the same mighty human heart under the impulsion of same joys and sorrows, of same weakness and strength.

Good and evil are everywhere and the balance how wondrously even, but above all everywhere is the glorious soul of man which never fails to understand any one who knows how to speak its own language and men and women are to be found in every race whose

lives are blessings to humanity verifying the words of the Divine Emperor Asoka “In every land dwell Brahmanas and Shramanas.”

I am grateful to the lands of the West for the many warm hearts that received me with all the love that pure and disinterested souls alone could give, but my life's allegiance is to this my mother-land and if I had a thousand lives, every movement of the whole series would be consecrated to your service, my country-men, my friends.

For to this land I owe whatever I possess, physical, mental and spiritual, and if I have been successful in anything, the glory is yours, not mine. Mine alone are my weaknesses and failures as they come through my inability of profiting by the mighty lessons which this land surrounds one with even from his very birth.

And what a land! whosoever stands on this sacred land, alien or a child of the soil, feels, unless his soul is degraded to the level of brute animals, himself surrounded by the living thoughts of the earth's best and purest sons, working to raise the animal to the Divine through centuries whose beginning history fails to trace. The very air is full of the pulsations of spirituality. This land is sacred to philosophy, to ethics and spirituality,

to all that tends to give respite to man in his incessant struggle for the preservation of the animal, to all training that makes man throw off the garment of brutality and stand revealed as the Spirit immortal, the birthless, the deathless, the ever-blessed,—the land where the cup of pleasure was full and fuller has been the cup of misery, till here first of all man found out that it was all vanity, here first of all he broke through the fetters of delusion, in the prime of youth, in the lap of luxury, in the height of glory and plenitude of power. Here in this ocean of humanity, amidst the sharp interaction of strong currents of pleasure and pain, of strength and weakness, of wealth and poverty, of joy and sorrow, of smile and tear, of life and death, in the melting rhythm of eternal peace and calmness, arose the throne of renunciation? Here in this land, the great problems of life and death, of the thirst for life and the vain mad struggles to preserve it only resulting in accumulation of woes, were first grappled with and solved—solved as never it was before and never will be hereafter, for here, here alone was discovered that even life itself is an evil, the shadow only of something which alone is real. This is the land where alone religion was practical and real and here alone men and women plunged boldly in to realize the goal just as in other lands they madly plunge in to realize the pleasures of life by robbing their weaker brethren. Here and here alone the human heart expanded till it included not only the human, but the birds, beasts and plants; from the highest gods to the grains of sand, the highest and the lowest all find a place in the heart of man, grown great, infinite. And here alone the human soul studied the universe as one unbroken unity whose every pulse was his own pulse.

We all hear so much about the degradation of India. There was a time when I also believed in it. But to-day standing on the vantage-ground of experience, with eyes cleared

of obstructive predispositions and, above all, the highly coloured pictures of the countries beyond toned down to their proper shade and light by actual contact, I confess in all humility that I was wrong. Thou blessed land of the Aryas, thou wert never degraded. Sceptres have been broken and thrown away, the ball of power has rolled from hand to hand, but in India courts and kings always touched only a few and the vast mass of the people, from the highest to the lowest, have been left to pursue its own inevitable course, the current of national life flowing at times slower and half-conscious, at others strong and awakened. I stand in awe before the unboken procession of scores of shining centuries, with here and there a dim link in the chain to flare up with added brilliance in the next and there she is walking with her own majestic steps, my motherland, to fulfil her glorious destiny which no power on earth or heaven can check—the regeneration of man the brute into man the God.

Aye, a glorious destiny, my brethren, for as old as the days of the Upanishads we have thrown the challenge unto the world

न धनेन न प्रजया त्यागेनैकेन अमृतत्वमानशुः

“Not by wealth, not by progeny, but by renunciation alone immortality is reached.” Race after race has taken the challenge up and tried their utmost to solve the world riddle on the plane of desires. They have all failed in the past,—the old ones are gone extinct under the weight of wickedness and misery which lust for power and gold brings in its train and the new ones are tottering to their fall. The question has to be decided yet whether peace will survive or war, whether patience will survive or non-forbearance, whether goodness will survive or wickedness, whether muscle will survive or brain, whether worldliness will survive or spirituality. We have solved our problem ages ago and held on to it through good fortune or evil and mean

to hold on to it till the end of time. Our solution is unworldliness—renunciation.

This is the theme of Indian life-work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the *raison d'être* of her very existence—spiritualization of the human race. In this her life-course she has never deviated whether the Tartar ruled or the Turk, whether the Mogul ruled or the English.

And I challenge anybody to shew one single period of her national life, when India was lacking in spiritual giants capable of moving the world. But her work is spiritual and that cannot be done with blasts of war trumpets or the march of cohorts. Her influence has always fallen upon the world as that of the gentle dew, unheard and scarcely marked, yet bringing into bloom the fairest flowers of the earth. This influence being in its nature gentle would have to wait for fortunate combination of circumstances to go out of the country in other lands, though it never ceased to work within the limits of the native land. As such every educated person knows that whenever the empire-building Tartar or Persian or Greek or Arab had brought this land in contact with the outside world, a mass of spiritual influence had immediately over-

flooded the world from here. The very same circumstances have presented themselves once more before us. The English high roads over land and sea and the wonderful power manifested by the inhabitants of that little island have brought once more India in contact with the rest of the world and the same work has already begun. Mark my words, this is but the small beginning, big things are to follow; what the result of the present work outside India will be I cannot exactly state but this I know for certain that millions, I say deliberately, millions in every civilized land are waiting for the message to be saved from the hideous abyss of materialism into which modern money worship is driving them headlong and many of the leaders of the new social movements have already discovered that Vedanta in its highest form alone can spiritualize their social aspirations. I would have to return to this towards the end. I take therefore the other great subject, the work within the country.

The problem assumes a twofold aspect not only spiritualization but assimilation of the various elements of which the nation is composed. Assimilation of different races into one has been the common task in the life of every nation.

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(ACCORDING TO M.)

Dakshineswar : 5th April 1884

PRANAKRISHNA (A Devotee):—
What is the next world?

Sri Ramakrishna:—Keshav Sen also asked the same question. So long as a man remains ignorant i. e., so long as he has not realised God, he has to be born again. But after the attainment of knowledge he has no longer to come to this world or to go to any other place.

Potters put pots in the sun to dry. Have you not observed baked as well as unbaked ones among them? Some of them are broken by cattle passing through them. If baked ones are broken, potters throw them away as they are no longer of any use. If unbaked ones are broken, they are lumped together and put on the wheel to be made into new ones.

Therefore one has to come to the potter's hand i. e., to be born again and again in this world until God is seen.

What would happen if boiled paddy is sown? It sprouts no longer. Once perfected by the fire of knowledge a man re-creates no longer; he becomes Mukta (freed).

According to the puranas God, you and I are separate entities; as if body were an earthen vessel; the mind, intellect and egoism water; and Brahman the sun. Brahman is reflected like the sun in the water of the mind, intellect and egoism, which is contained in the body. It is for this reason that a Bhakta (devotee) sees forms of God.

According to Vedanta Brahman is the only reality, all else is Maya, like things seen in a dream. The ego like a stick lies in ocean of Sat-chid-ananda. If it is taken out, there remains the undivided ocean of Sat-chid-ananda. So long as there is the stick of ego, the ocean appears to be two different bodies of water. With the knowledge of Brahman one passes into the superconscious state. Then the ego is rubbed out.

But Shankaracharya kept the ego of knowledge for teaching the world.

But the Jnani (the man of knowledge) has certain marks. Some think they have become Jnanis. What are the marks? A Jnani cannot hurt any one. He becomes just like a child. A steel sword touched with the philosopher's stone turns into gold. One cannot cut with a golden sword. A Jnani might have the outward show of anger or egotism, but really he has neither.

A burnt rope seen from a distance looks like a real one. But coming near if one blows at it with his mouth, it flies away. (In a Jnani) there are no real anger and egotism, but only their appearance.

A boy has no tenacity. He makes a doll's house and dances with rage and cries if one touches it. But in a little while he destroys it himself. At one time he holds jealously to a

cloth. He says, 'my father has given it to me, I will not give it away', later on, if a doll is given him, he forgets about the cloth and goes away leaving it behind.

There are the marks of a Jnani. He has perhaps much wealth at home, rooms decorated with furniture, pictures etc. But he will go to Kashi leaving everything.

According to Vedanta the waking state even is not real. Once a man roused a wood-cutter from sleep. At this he became disgusted and said, "Why did you wake me? I had become a king and father of seven sons. They are all being educated in arts and military science. And I was ruling from the throne. Why did you destroy my happy home?" The man replied, "What does it matter? That was merely a dream." The wood-cutter said, "You do not understand; my becoming a king in the dream was as real as my being a wood-cutter; if my being a wood-cutter be real, my becoming a king in the dream is also real."

Jnana is to reach Atman by the 'not this, not this' process. Atman is reached, when one goes into the superconscious state, analyzing all things as 'not this, not this.'

Bijnana is to know specially; some have heard of milk, some have seen it, others have tasted it. He who has heard it is Ajnani (ignorance); he who has seen it is Jnani; he who has tasted it has attained Bijnana.

First of all, one has to analyse as 'not this, not this'. God is not the five elements, nor the senses, nor the mind, nor the intellect, nor the egoism; He is beyond all the categories.

To reach the roof one has to leave behind all the steps one by one; the staircase is certainly not the roof. But after reaching the roof it is seen that the staircase, too, is built of the same materials—bricks, lime, plasters etc.,—as the roof. He who is Supreme Brahman has become the jiva, the universe, and the twenty-four tattvas. He who is the Atman has become the five elements; why then

is the earth so gross, if it has come from the Atman? By His will everything is possible. Flesh and bones are formed from blood. How solid does sea-froth become!

After Bijnana is attained, one can live in the world. Then it is fully realized that it is He who has become the jiva and the universe. He is not separate from the world. When Ramachandra after the attainment of knowledge said, he would not stay in the world, Dasaratha sent Vashishtha to expostulate with him. Vashishtha said, 'Rama, if the world be distinct from God, you can renounce it'. Ramachandra remained silent. He knew full well that nothing existed except God, so he could not renounce the world.

The thing is, the spiritual eye is required. That sight opens as the mind is purified. For instance, Kumari (maiden) worship. I saw the little girl as the manifest Divine Mother. A man caresses his wife on one side and his child on the other, but with different sentiments. Therefore it follows that the mind is the important factor. In a pure mind there arises a certain feeling. With such a mind God is seen in the world. Therefore spiritual practice is necessary.

Strictness in regard to speaking the truth is necessary. It is by truth that God is attained. I was very strict in speaking the truth. If I had said I would bathe, though I had got into the water, utter mantras, put some water on the head, yet doubt would arise if it was a real bath. If I happen to say I will go to a

certain place, I shall have to go there. I went to Ram's house at Calcutta, I said I would not take luchi (the chief food in the meal). When dinner was served I was feeling hungry. But as I said I would not take luchi I had to appease my hunger with sweets.

Now I see, a change of condition is coming over me. Sometime ago Vaishnavacharana said that perfect knowledge comes when God is seen in man. Now I see it is He who goes about in different forms, now as a sadhu, again as a hypocrite or a villain. Therefore I say the sadhu-formed Narayana, the hypocrite-formed Narayana, the villain-formed Narayana, the profligate-formed Narayana.

I feel anxious now how to feed all. I desire to feed all. Therefore I keep one at a time here to feed him.

Yes, it is all hurry and scurry in the world. It is very good to contemplate upon God for a few days in solitude. Indeed you say you will give up, but Captain (a devotee) also said the same. Worldly men say these things but cannot put them into practice.

There are many learned men who speak many words of wisdom. They are men of words, not of deeds. As a vulture soars high in sky but its eyes are directed to the ground where carcasses are deposited i. e., these people are attached to sense-pleasure and gold.

If I hear a pandit has dispassion and discrimination I feel respectful, otherwise I regard him as a mere animal.

THOUGHTS ON SELF-KNOWLEDGE

IT is an universally admitted fact that the highest object of human life is to attain to a conscious state of unalloyed happiness, which is eternal and unsurpassed. But how divergent are the roads trodden by men in their pursuit of this common goal! One man thinks that the indulgence of the pleasures of

the senses will lead him thither; another, that the acquisition of wealth or power will bring him happiness; another, that knowledge or proficiency in some art will satisfy the cravings of his soul; another, that the most desirable object of ambition is fame and name; yet another thinks that it is by belief in some

creed that he will find rest unto his soul. It may nevertheless be confidently asserted that not one of these realizes the object of his life; not one finds the eternal happiness he anticipated in the attainment of his ambition.

Even in our everyday business we perceive that the one motive by which we are more or less actuated throughout, is the ardent coveting after happiness; but it is scarcely possible to find perfect and uninterrupted bliss in our mundane affairs; there hardly arrives a moment when we are content with the possession of what we have; there never comes a time when we can curb the rising of our desires and passions. In other words, the more a person gratifies the appetite of his desires, the greater becomes his craving for them. So lured on by desire, persons in their eager search for happiness pursue a phantom, a mere will-o'-the-wisp. That being so, there comes the question—In what does *perfect* happiness consist? The answer is not far to seek. Perfect happiness consists in an unconditioned knowledge of our own *inner nature*, which is the highest and ultimate end of all beings. Thus is the truth expressed in the Upanishads. For happiness is the essence of true knowledge, and misery, that of ignorance. So this essence of self-knowledge, or the state of serene joy, of a peacefulness that can never be ruffled by the storm and stress of mundane existence, is not dependent upon action of any kind, nor upon success or failure in our enterprises. For if our happiness were dependent upon the fruits of action, upon the success of our efforts to achieve definite ends, it would be a happiness often overcast by sorrow and disappointment. It is then only by self-wisdom, by non-attachment to the delights of the senses and by an attitude of absolute indifference to the results of action, that happiness without alloy can be attained. It must not be supposed that such an attitude implies inactivity, or the withdrawal of the incentive to action. It is only

the motive that is altered. Thus the Philosophy of Happiness does not consist in possessing or believing, but in *being and becoming* as Swami Vivekananda vigorously puts it.

But nothing in this age of progress and enlightenment has been so much misunderstood and misrepresented as the Hindu Philosophy, by, I am almost ashamed to say, some of our own people pretending to understand it. It is not uncommon to meet with persons who think that their youth is no time for spiritual culture. Probably they labour under the notion that many homes have been rendered desolate by the study of this Philosophy (Vedanta). Some such wrong notions have led many to doubt the soundness of the principles expressed in it. But it is a pity that they have not heard that the great teachers of humanity have from early times warned mankind against such misconceptions. Swami Vivekananda says, "The Vedanta teaches that the world should be renounced but not on that account abandoned. To live in the world and not be of it is the true test of renunciation." Thus is the truth explained by all the sublime authorities. So we see no harm whatever in our pursuit of spiritual progress even from our infancy. As the present Sri Swami Shankaracharya says, "Do not put off the study of Atman. This birth is a trial to see whether you make honest attempts to know the soul. Therefore, make your endeavours while your body is in good health, while old age is a distant prospect, while the organs of sense are in good working order and while life is not lost yet." As much higher enlightened authority, the Kenopanishad declares: "If one knows the Soul (the Atman) in this life, then the true end of all human aspiration is gained. If one knows not that in this life, there will be great loss."

The knower of Atman (Soul) is highly praised by the Upanishads. They say: "The knower of Atman is Atman Itself." I might give here several quotations from the Upani-

shads and other works bearing on the point, but I refrain from so doing as they will fill much space; and I would avoid, as far as possible, tiring the reader, who, however, if interested in the subject, will find little difficulty in referring to them in the original works, or to translations from which I have already made copious extracts.

Thus it may readily be inferred from the foregoing that the knowledge of the Atman is the true eternal happiness and the be-all

and end-all of our existence. But what avails all this if we do not make it a part of our daily duties to study the soul? There is not much to choose between man and beast if we omit it. "What distinguishes man from beast is the possession of Jnana (Self-knowledge)," says the Lord in the Uttara Gita. Therefore, instead of whiling away our time in securing purely temporal ends, how glorious it would be if we devote a little time to the building of our blissful end!

A HINDU

SELECTION FROM SANSKRIT

NOTES ON DISPASSION

[We give this month for our selection a few typical verses from the famous Vairagyashataka of king Bhartrihari. The view of human life herein presented will no doubt militate against the so-called optimism of the day, but happily that is no detraction. In fact the keen reflections of the old master, himself a king and poet and philosopher of no mean order are as good and true now as when they were first put on paper. In the heedless grind of the wheel of daily business there is fear for each one of us a callous superficiality and it is well to be reminded as often as possible of the real values of the things comprising life.—Ed.]

भोगा न भुक्ता वयमेव भुक्ता-

स्तपो न तप्तं वयमेव तप्ताः ।

कालो न यातो वयमेव याता-

स्तृष्णा न जीर्णा वयमेव जीर्णाः ॥

वलीभिर्मुखमाक्रान्तं पलितेनाङ्कितं शिरः ।

गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ॥

आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला

रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।

मोहावर्त्तसुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटी

तस्याः पारगता विशुद्धमनसो नन्दन्ति योगी-

श्वराः ॥

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं

यन्मुञ्चन्त्युपभोगभाञ्जयपि धनान्येकान्ततो

निःस्पृहाः ।

संप्राप्ताश्च पुरा न संप्रति न च प्राप्तौ दृढप्रत्यया-

न्वाञ्छामात्रपरिग्रहानपि परं त्यक्तं न शक्ता वयम् ॥

TRANSLATION

Objects have not been enjoyed, (but) verily we have been consumed (by the anxiety to secure them); Tapas (asceticism) has not been *tapta* (practised), (but) verily we have been *tapta* (harassed by the troubles of the world); time has not gone, (but) verily we are gone; desire has not worn out, (but) verily we are worn out.

The face has been marked with the lines of age; the head has turned gray; the limbs have slackened; desire alone grows young.

The great yogis of pure heart enjoy bliss having crossed the river, whose name is 'Hope', whose water is 'Wishes' and which is lashed into waves of 'Longings', which has 'Attachments' for its sharks and 'Doubts' as its water-fowls, which is the destroyer of the tree of 'Patience,' un-cross-able owing to the whirlpool of delusion, which is very deep, and has anxiety as its high banks.

What a hard thing is done by those whose understanding has been purified by the discrimination resulting from the knowledge of Brahman, as, completely devoid of desire, though using things they renounce wealth. While we are not able even to forsake the objects gathered only in the mind through desire, which were not obtained in the past, is not gained at the present and the attainment of which in the future is not sure.

भोगे रोगभयं कुले व्युत्तिभयं वित्ते नृपालाङ्ग्यं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शान्त्रे वादिभयं गुणे खलभयं काये कृतान्ताङ्ग्यं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥

आदित्यस्य गतागतैरहरहः सञ्जीयते जीवितं
व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ।
दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते
पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥

जीर्णा एव एनोरथाश्च हृदये यातं च तद्यौवनं
हन्ताङ्गेषु गुणाश्च बन्ध्यफलतां याता गुणाञ्चैर्विना ।
किं युक्तं सहसाऽप्युपैति बलवान्कालः कृतान्तोऽक्षमी
हा ज्ञातं मदनान्तकाङ्घ्रियुगलं मुक्त्वास्ति
नान्या गतिः ॥

वितीर्णो सर्वस्वे तरुणकहणापूर्णाहृदयाः
स्मरन्तः संसारे विगुणपरिणामां त्रिधिगतिम् ।
वयं पुण्यारण्ये परिणतशरच्चन्द्रकिरणा-
स्त्रियामा नेष्यामो हरचरणचिन्तैकशरणाः ॥

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।
कदा शंभो भविष्यामि कर्मनिर्मूलनक्षमः ॥

In enjoying life there is the fear of disease; in high birth, of the loss of dignity; in wealth, from the king; in honor, of humiliation; in power, from an enemy; in beauty, of old age; in learning, of an opponent; in accomplishments, from the malicious; in embodiment, of death; of men 'everything in this world is fraught with fear, dispassion only is free from fear.

Life is daily shortened by the rising and setting of the sun; even the passage of time is not perceived owing to the many heavy and responsible business of life; no terror is produced at the sight of birth, age, calamity and death; having drunk the liquor of delusion and heedlessness the world has turned mad.

Alas! wishes have withered in the heart (unfulfilled); from the body youth has passed away; without appreciators accomplishments have become barren; mighty, unrelenting death is suddenly approaching; what is to be done? I know there is no other way but (seeking shelter in) the lotus feet of Shiva.

With all possessions given away and heart full of tender compassion, when shall I pass the whole moon-lit autumn night in a holy forest reflecting on the dire consequences of the working of Karma in the world and having as the only refuge the contemplation of the feet of Shiva.

When, O Shambhu, shall I live by myself, devoid of desire and tranquil in mind, the palm of the hands serving as the drinking bowl, free from the bondage of dress and able to completely root out Karma?

WHAT VEDANTA TEACHES

REW-YORK is a city of wide extremes and violent contrasts. Here can be seen the richest man in the world and some of the poorest; here is the greatest comparatively unoccupied urban area and the most densely populated part of the globe; here the buildings go the furthest into the air and the deepest into the ground; here are the learned men of the universities and the lowest illiteracy of the slums; here the lumbering old stage coach, the obsolescent horsecar and the most modern of all intramural means of transportation—the subway.

Contrasts without number, stranger even than these, are to be found by him who seeks, especially among the mental qualities of the people. A few words about only one of these. In the midst of hundreds of thousands of New-Yorkers who regularly contribute of their means to send missionaries to India and other foreign lands to convert the natives to the Christian religion, one finds, strangest of all anomalies, a rapidly growing and, to all outward appearances, intelligent body of men and women who have done just the opposite. They have given of their money to bring from

this same India some of the wise men of that country, who are even now engaged in teaching them what is called the highest wisdom in that ancient land.

The persons with these apparently antipodal idiosyncrasies belong to the Vedanta Society, an organization incorporated under the laws of this State, occupying a house at No. 62 West 71st-st. And as if to complete the strangeness of the contrast, one finds the president of this society to be a professor in Columbia University and among the honorary members professors of national reputation of other great American institutions of learning, besides many graduates of American universities, who listen to the teachings of these men who come from this so-called "heathen" country. Some persons will be interested to learn more about this odd society and what message these men from one of the most ancient civilizations in the world can have to bring to the most modern.

Indeed, when one comes to think of it, there ought to be nothing strange in the fact of the oldest country in the world teaching the youngest. If, indeed, as all philosophy teaches, knowledge comes only through experience, to have lived long and experienced much would seem to be the first requisite of a teacher. Moreover, it may be believed that a nation or a people that has passed through the varying vicissitudes of at least five thousand years of life may well have acquired some knowledge that might prove valuable to a people whose whole span of national life does not much exceed a century, so that there is nothing inherently absurd in the idea, and, indeed, on the face of it, there is even an a priori presumption in favor of a teacher who comes thus accredited.

What, then, is the message which these native Hindu teachers, or Swamis, as they are called in India, bring to the Vedanta Society? They bring, first of all, the lesson of universal toleration—that there is truth in all religions.

It is a common practice among advanced thinkers to stamp as false the old religions which they have rejected. Not so Vedanta. It points out that all are true for their day and generation. No other position, they say, will stand a logical analysis. For, if what we believed yesterday be false because we think differently to-day, then our to-day's belief is equally false because we shall certainly advance from it to another belief hereafter, and in the same manner, assuming what everybody admits, that we shall continue to progress toward a perfect realization of the truth, our each successive position will also be false, because it must in its turn give way to another and truer one, which means, of course, that we shall always be wrong, which is reduction to an absurdity.

The Vedantists say that each successive modified belief is part of a main stairway, so to speak, of progress toward the ideal, of which each particular stair is as necessary as every other. One has a much right to stigmatize as false his beliefs of yesterday because he thinks differently to-day as he has to condemn as useless and unnecessary the lower steps of a stairway on which he has climbed to a commanding outlook. Each individual step, from lowest to highest, is necessary and important and true.

To use another illustration: If one walk across the plains toward a distant mountain peak, each day's progress gives a different picture. At first the mountain may be hazy and indistinct, but each day brings it nearer and nearer, until finally one sees it right before him. Now, each day's picture was perfect and complete in itself from that point of view, although it was different from all its predecessors and all its successors. So say the Vedantists of truth. Men journey toward it from day to day. Some are further along than others, but "all men are struggling in the paths that lead to it." All see it more or less distinctly and all will some day arrive in full

view of it. This, then, is one of the lessons which the Swamis bring out of India, universal toleration of the beliefs of others.

One of the most striking and essential features of the Vedanta philosophy is what they call the law of Karma, or the law of causation. Every one is familiar with the workings of this law in the physical world. It is easy to recognize in a rough way the causes of things in general that one sees around him, but it is not customary, in the West at least, to give to this law an extensive application. Karma, say they, or causation, is as universal as time or space. It pervades not only the physical but the moral and spiritual world as well, and it is in its latter aspects that it is of far greater importance. Men are beginning to learn in a way that their physical ills—for instance, colds, fevers and the like—are readily traceable to certain acts of their own; that a long sickness in 1905, say, was nothing more than the effect of a protracted period of dissipation or overwork, begun, perhaps, in 1900, and was not at all a mysterious visitation of Providence. But the law of Karma goes much further than this. It says that the law of cause and effect is of worldwide application. There can be no cause whatever without an effect, nor effect without cause. Thus, every thought of our mind, every act of our body, has its cause and will in turn be a cause. Every thought, no matter how faintly formulated or how vehemently; every desire, be it plainly obvious or skilfully concealed in consciousness; every single aspiration will have its individual effect on one's self. And what one is to-day is nothing other than the sum of the thoughts, desires and aspirations of one's past.

And this leads into that other broad doctrine which the Vedantist shares with so many millions of Orientals, that of reincarnation. In the West little is known of this principle except in an academic way, yet Vedantists say it will bear much study. Many

of the best scientific minds of the West have accepted it. Professor Huxley, with his usual studied scientific conservatism of statement, said there was "nothing inherently absurd in it."

This is no place for a discussion of it, but it is nothing more, Vedanta teaches, than a logical outworking of the law of causation. Cause and effect are equal. If one learns that a projectile of a given weight has travelled through the air ten miles, one can calculate to a nicety the quantity of explosive which gave it its impetus. Both terms of an equation must be equal. There is no escape. The law is absolute. If man is immortal and is to continue for an infinite time to come, he must have been in existence for an infinite past time, else there is an equation which does not balance. Some human beings live one hundred years, others only a few days. The average life is only thirty-five years. Vedanta says it is a violation of all knowledge of the law to assume that such an ephemeral existence, such a fleeting, evanescent cause, could produce an infinite effect. *Ex nihilo nihil fit*. One cannot shoot a 12-inch shell from a toy pistol.

More than one-half of the civilized people of the world believe in reincarnation, and have so believed for a time far antedating the Christian era. For thousands of years the sages of India have applied their powers of intellect to these matters and they have concluded, as Vedanta teaches, that reincarnation is the most logical explanation of the riddle of life. Vedantists do not ask one to believe it blindly. They have no dogmas. They suggest merely to any one who is interested in these matters that it be studied.

Understanding these great basic facts of Karma and reincarnation as understood by them, one can better appreciate the great teachings of Vedanta—

That each man has a soul which is potentially divine.

That this soul had no beginning and will have no ending.

That it is now and always has been a part of the infinite Spirit of the universe.

That the destiny of man is to manifest this infinite nature which is within him, and that this is what all are struggling to do, whether they are conscious of it or not.

That there is no such thing as sin, so-called. One makes mistakes, they say but only through ignorance, and even these are often valuable and beneficent. Adversity is ac-

counted a better teacher than prosperity.

That all these petty doings of men, whether it be piling up \$1,000,000,000 or overthrowing a dynasty, or cleaning the streets, or editing a newspaper, are only part of the diversified curriculum of this great earth university, the many lessons of which all must learn, whether it take one life or a thousand, before passing on to other things, and ultimately coming closer and closer to that eternal verity, which is one's self.—*The New York Daily Tribune*.

REVIEW

SRI BRAHMA DHARA (or) "Showers from the Highest." Through the favour of the Mahatma Sri Agamya Guru Paramahansa. Messrs. Luzac & Co., London, 1905, 8½ × 5½, Pp. 87. *

We confess to a sense of difficulty in reviewing this work. To begin with, we do not know how to take the lines with which it opens: "Agamya..... magic." (P. i)

The personal notes, again, in the Preface written by 'C', helps to add to our feeling of awkwardness:

"The book of.....Mahatma." (P. iii)

"This bookworld." (P. v)

We are further told, "He comes.....re-incarnated" (P. iv-v,)—of which of course we do not know, but we have heard of the performance by the author both at Nani Tal and Almora, of the wonderful feat referred to in the following passage: "To show..... life." (P. viii)

The reader will understand our confession of 'a sense of difficulty' if we state that after all this introduction, the way the book (it is in the form of question and answer) is written is at best clumsy. Not only are the thoughts, for the greater part, vague and inconclusive,

but the language is hardly intelligible. The book can be truly called 'unique', so far as its language—English—is concerned! We quote some specimens without any further comment.

"The combination of five ingredients, viz., Space (Akas'a), Air, Fire, Water and Earth, is the cause of all prevalent external objects. These five ingredients exist through the resistance of sensitive force flowing in the organs, viz., Ear, Eye, Nose, Tongue and Skin; and these five sensitive forces, as the parts of mind, are the same mind, after its kind. Again, the imagining force, which, existing in mind, retains in itself the vision of external things, and forms types in accordance with those visions, is the creator of the world. Hereafter, the varieties and differentiations of numberless objects depend on the series of ideas."

"Now I will relate the respective order of the four elements in Akas'a. In Akas'a a small province, through the assemblage of prevailed atoms of the extension, is the atmospheric nature of Air; again, in a small division of the aerated space, a unity of atoms is the production of Fire."

"Student. Our haptic (chance, haphazard) sensation feels sometimes relief from cold and pain from heat, and sometimes relief from heat and pain from cold. What is the cause of this modification, which alternately subjugates the mind by the influence of external temperature?....."

Teacher. The force of mind radiating in the

* Price 3s. 6d.

organs of the senses, as before explained, balances both the object and subject by the help of desire, which abnegates the preponderant quantity in itself inasmuch as there is no love present. Thus an equal proportion of heat, inside and outside, and the same of cold, afford delight to the body, and not to the mind, otherwise excess of measure would not be taken in by the volition."

"The Maya is nothing but an illusive fermentation of an Atom of bliss in the power of the Highest. So this Maya, which is a natural fermenting tendency of bliss in the reality, is neither created by anyone, nor is there any object in bringing it into existence, because it is itself of the nature of a chance-illusion in the Blissful Atom. Further, that atomic bliss, of the Highest involves in itself the influence of countless fermenting atoms to such an extent that there is an unending concatenation of such atoms, and each of the atoms involves in itself the power of countless worlds, in so far as things in the world are concerned. The fermenting atom appears widely extended to those ideas which exist, as also its parts, under the influence of the original atom, which is as small in the atom of bliss as the smallest particle in the world. Again, that atomic bliss of the Highest is like a drop only of the highest ocean of bliss. Hence the Maya—a spontaneous fermentation—is a most wonderful play in the power of bliss in the Infinite Reality.

"This love,—an illusive spring in the primogenial fermentation,—is propelled to different diversions by the contiguity of natural vibration and similar natural forces, which, with their countless wonderful actions, are the phenomena of the original fermentation. Further, evolution depends on the increase of vibration; and through the decrease of it involution exists. The analysis of the capacities in the first imagination of the original fermenting atom is the exhibition of differentiations,—or the world; and the synthesis of all such forces is the same fermenting atom. In short, the vibrative love is the cause of all illusive presentation.

"Again, the interior of the forces of the world is an atomic nature of Maya; and the exterior of the forces is the world. So the vibration is a kind of implicit capacity of Maya, and through the movements of vibration exists the formation of explicit objects in the world. In short, the varieties in view,

and the forces, are all the images imagined in an atom of Maya,—like an illusion. When you reduce your Ego to the stage of the atomic Maya, you will find this world a mere affluence of the inner forces, which are illusively-prevalent in the original atom."

The work is divided into seven chapters, of which chapters 2 to 4 contain the 'School' department, wherein the dialogue is between the 'Student' and the 'Teacher'; while in chapter 5 which contains 'the College', the 'Teacher' very properly makes room for the "Principal"!

The 'first person singular' too is quite *en evidence* and what is more in capital possessives:

"Question. How can I arrive at that stage of Eternity which belongs to you?

Answer. Accompany me and I will carry you there."

"The benefit of satisfaction from hearing My teachings."

"Observe I lay down here the real truth."

"Why do you not, then, follow My definition of the Reality."

"And believe after My fashion by thinking on the subject rationally."

"you will find the truth of My teachings."

The author follows in main the theory of Maya and the other great principles of the Vedanta philosophy but essays to explain them in the terms of Idealism. We gladly quote a passage, which marks, as it were, a lucid interval in his obscure and grandiose style and wish the whole or at least the greater portion of the book was written in the same simple manner.

"Mark the power of light existing in mind, by a comparison with the light existing in this objective world. The material light in the world cannot refer us to the darkness, though it is itself the means of the exhibition of material things; but through the light of the mind we can perceive all contrary qualities. Again, material light cannot show material things to a man born blind, but the light of the mind makes him aware of the existence of the world, spreading over numberless types. Further, we cannot see the attributes hidden in

material things, through material light, but through the light of the mind we can make invisible matter visible, and through the same radiation of mind, we can find out the meaning of the phrases of numerous sciences and the like, inasmuch as through the powerful radiation of our mind, we can mark invisible infiniteness, though we are living with a visible finite body."

The practical instructions contained in the last two short chapters are clear and to the point, and tend to show that the author might be more successful in simple oracular teaching than in writing treatises on philosophy.

A PRAYER

I ask not, O! my God, of Thee,
For Childhood's golden dreams:
Like wanton waves on a Summer Sea,
They've fled in fleeting gleams.

I pray not, O! my God, to Thee,
For healthful life or youth;
It is enough if I may be
Some Silent Star of Truth.

I long not, O! my God, to see,
My future large and bright:
No joy can this E'er yield to me,
Tho' bathed in amber light.

I pine not, Lord! for gold or Power,
That mortal Earth can yield:
My countless wealth Thy mercy's Shower,
Thy Love, my magic Shield!

I dream not, Lord! of name and Fame,
That babbling breath may Sound:
My highest worth and deepest Shame,
Like Love and Pain are bound.

I thirst not E'en for human Love—
Tho' Love's the Light of life:
For truest Love lives far above
This Scene of war and Strife.

I, therefore, Lord! Beseech and pray,
That all my life may be
Renounced and lost, as day by day,
I find myself IN THEE

M. G. V.

VEDANTA WORK IN CALIFORNIA

A correspondent writes from San Francisco:—

Swami Trigunatita, after his arrival here in January 1903, began to hold his classes at the houses of Dr. M. H. Logan and Mrs. C. F. Petersen. Then he established the headquarters for the Vedanta work at 40 Steiner St. in a rented flat. He gave here regular courses of public lectures and held regular classes on Monday and Thursday evenings for members of the Vedanta Society.

The scope of the Vedanta work increased owing to the Swami's unremitting zeal and unflagging energy; and last year he was able to send for Swami Sachchidananda from India for the Vedanta centre at Los Angeles started by him. Swami Sachchidananda seems to be beloved by the students there and his classes are growing rapidly.

It being the aim of the Swami Trigunatita to establish a permanent centre of the Vedanta work on the Pacific coast, he presented the project of building a permanent home for the Society at a special meeting called to consider that purpose on December 11, 1904 at 40 Steiner Street. The ladies and gentlemen interested in Vedanta liked the idea very much and liberally contributed to carry it into practice. A suitable plot was purchased and the cornerstone laid on 21st August last. And, you will be glad to learn that through the help of an able architect, Mr. Joseph Leonard of the S. F. and Suburban Home Building Society, the building is in course of construction.

So you see this will really be the First Hindu Temple in the West. It has quite an Oriental type of architecture. Moreover this work is of great historical importance, as it will be in the future the first old Hindu mission in the Western world and worth preserving.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE end of life is to be like unto God: and the soul following God will be like unto Him: He being the beginning, middle, and end of all things.—*Socrates*.

AN exhibition of cotton grown at places within the British Empire was opened in Manchester recently. Over £100,000 worth of cotton has been received from these sources, and large shipments are coming in every week.

A Hindu Medical School with a hospital attached to it is to be established at Mylapur, Madras, with the object of reviving and extending the study of Hindu Medicine. A sum of Rs. 35,000 has been set apart for the upkeep of this proposed institution by Mr. V. Krishna Swami Iyer of the Madras Bar.

THE English language, according to a German statistician who has made a study of the comparative wealth of languages, heads the list with the enormous vocabulary of 260,000 words. German comes next, with 80,000 words; then Italian, with 75,000; French, with 30,000; Turkish, with 22,500; and Spanish, with 20,000.

MESSRS. R. C. Gupta and Sons, of Calcutta, have decided to open a Cotton Mill on their own account and have bought the old Serampore Cotton Mill at Rs. 7,50,000. Messrs. Gupta and Sons are among the prominent Bengalee capitalists in Bengal, and they are not only enterprising but have shown business capacity of a high order.

MR. Morton, Secretary of the American Navy, opened a telegraph switch in the grounds of the Railway Appliances Exhibition

at Washington, which started a time-signal round the world. The signal encircled the world in 7 secs., and a map measuring 21 ft. by 42 ft. showed the progress of the signal by means of electric bulbs.

SWAMI Abhedananda was invited to deliver a course of six lectures on "India" before the Brooklyn Institute, beginning on Tuesday evening, November 14th, and continuing on successive Tuesdays until December 19th. The subjects for the lectures in November were "The Prevailing Philosophy of To-day," "The Religion of India To-day," "The Social Status of the Indian People: Their System of Caste."

THIS year there are 31 Indian students in Japan. Out of these students, 16 come from Bengal, 2 from Behar, 2 from N. W. P., 1 from Punjab, 4 from Bombay and 6 from Nepal. The subjects taken up by them are—Applied Chemistry, Pharmacy, Tanning, Porcelain, Glass, Mining and Metallurgy, Lacquer Works, Pencil, Soap, Matches, Sewing and Dyeing, Agriculture, Silk and Sericulture and Technology of arms and explosive and cotton spinning.

ON poor or sandy soil, any leguminous (i. e., pod-bearing) crop such as beans, peas, peanuts, etc., can (provided good seed is used) be more than doubled the first year by merely moistening the seed with a solution of nitro-culture bacteria and allowing it to dry on seeds before planting. The greatest benefit may be derived the second year when any crop, such as wheat, corn, cotton, potatoes, etc., may be planted without fertilisers, and they will yield doubled what would otherwise be taken from the same.

SLEEPING with an open mouth is the cause of all snoring and generally harsh and squeaky voices. The muscles get dry and parched, rigid and contracted, so that their elasticity is

lost. Nothing so hurts the tone of a singer's voice as this evil. The tonsils become enlarged, the palate rigid, muscles thickened, the tongue stiffened, etc. All the germs afloat in the room find a lodgment; contagious diseases are more apt to be caught; consumption more surely to be taken. It is better to sleep on the right side, with a pillow even with the shoulders to relieve the head. If the will power is not strong enough to break the habit of mouth breathing, a handkerchief could be tied around the head so as to keep the mouth shut.

IN the section devoted to Child Study, at the Congress of Public Health, Dr. H. Campbell advocated that the child should begin to take hard solid foods at the seventh month, when he should be allowed to gnaw at chop bones and chicken bones, and to eat hard leathery crusts, biscuits, sugar-cane and certain fruits. In this way the instinct to masticate is afforded due opportunity to develop; when the child has learnt to masticate by instinct, and not till then, a limited quantity of the softer farinaceous foods may be permitted. Dr. T. W. Reid also urged that greater attention should be given to chestnuts, bananas, and wholemeal flours for children than is done at present. Greater variety was needed in children's school food.

THE sense by which we lay hold on eternal life, we acquire only by the renouncing and offering up of sense, and the aims of sense, to the law which claims our will alone and our acts: by renouncing it with the conviction that to do so is reasonable and alone reasonable. With this renunciation of the earthly, the belief in the eternal first enters our soul, and stands isolated there, as the only stay by which we can still sustain ourselves when we have relinquished everything else, as the only animating principle that still heaves our bosom and still inspires our life.

Well was it said in the metaphors of a Sacred Doctrine, that a man must first die to the world and be born again in order to enter into the kingdom of God.—*Fichte*.

SINCE 1879 the sun has been photographed daily at three observatories in the British Empire, viz., at Greenwich, at Mauritius, and at Dehra Dun in India. Last February the largest spot appeared on the sun that had ever been photographed in India. It had been predicted by astronomers that the year 1905 would be a period of maximum for sunspots, and the great spot of last February seemed to indicate that the prediction would be fulfilled. But during the summer the surface of the sun remained in a state of quiescence; several weeks ago, a spot appeared rivalling in size even that of last February: this was the second largest spot that has been observed since 1879. A few days ago a whole chain of spots broke out across the sun and can now be seen encircling it like a belt. This phenomenon has never been witnessed before.

THE Secretary of the Hindu Boys' Union, Ongole has sent us the following for publication:—

The first annual meeting of the above Union was held on the 6th October last in Government Girls' School. M. R. Ry G. Ramnatha Aiyar Avl., 1st Grade Pleader, presided on the occasion when M. R. Ry R. Vydianatha Aiyar Avl., B. A. read an essay on "The Religious Needs of the Young from the Hindu standpoint." The Secretary read the annual report in which it was said that the subjects taken for some of the weekly meetings were 'Life of Lord Sri Krishna', 'Life of Holy Vishvamitra', 'Life of the Ideal Rama', 'Truthfulness', 'Temperance', and 'Economy.'

The Union is in want of a library of religious (Hindu) books to carry out its aims—the development of morality and the learning of Hindu religion. We are fully confident that

the want will shortly be removed as the Hindu gentlemen of Ongole are sensible to realize the benefits of the moral and religious education.

AS recommendation has been made by the Medical Officer of Health for the London borough of Poplar, Mr. F. W. Alexander, to use electrolysed sea or salt water for public disinfecting purposes. An electric current passed through water containing common salt and chloride of magnasium produces compound of chloride of high oxidizing power, which is a strong disinfectant. The medical officer proposes to employ this agent in the place of carbolized powder and antiseptic fluids, and he asserts that its cost will be not more than as many shillings as the present disinfectant costs pounds. He claims for it that "it destroys the organic substances resulting from putrefaction, with the germs and microbes, and acts with extreme rapidity," and observes that "to free our drains from all septic matter would be to destroy some of the deadliest diseases afflicting us." There may be question whether Mr. Alexander does not overrate the efficiency of the agent, but that can easily and cheaply be tested by experiment.

A cure for consumption seems to be within sight at last. An International Congress on Tuberculosis was held last month at Paris at which there were a number of important communications and discussions regarding the disease, but the event of the meeting was the announcement by Professor Behring that his researches appeared to indicate how the disease might be successfully treated. Professor Behring, who is Professor of Hygiene at Marburg, is a distinguished investigator being best known for his "antitoxin" cure for diphtheria which has been the means of saving many lives. He does not claim to have actually obtained a cure but that the proced-

ure which he has devised is so promising that it should now be tested by workers in other laboratories and by physicians who have the opportunity of observing its effect on the various forms of pulmonary tuberculosis. Dr. Koch, who was the discoveror of the bacillus or germ to which the disease is due, announced some years ago that he had discovered a cure in "tuberculin," and as it was found on trial to be of no use it is quite possible that Professor Behring's treatment may also prove a disappointment. Still his record in research stands so high that one cannot but feel sanguine regarding it.

A Request

Those who possess letters written by Swami Vivekananda or know facts and incidents of his life would greatly oblige the Editor of this paper by furnishing copies of the former and communicating the latter to him.

Special Announcement

We are glad to announce that we shall be able to publish in our next number an important and highly interesting paper on Swami Vivekananda's life and work in America written by one of his worthiest disciples and closest friends in that land.

At Quarter Price

VOLS. III & IV

At Half Price

VOLS. V, VII & VIII
and stray numbers of vol. VI

Stray numbers of vol. IX

At annas two a copy

OF

PRABUDDHA BHARATA.

Postage extra in each case

MAYAVATI CHARITABLE DISPENSARY

ACKNOWLEDGED WITH THANKS

—:0:—

Report of Patients treated from July to
November 1905.

GENERAL DISEASES :

Small-pox	...	...	...	1
Dysentery	...	...	...	17
Malarial fevers	...	...	...	74
Primary syphilis	...	...	...	4
Secondary syphilis	...	...	...	3
Gonorrhœa	...	...	...	9
Worms	...	...	...	3
Debility and anæmia	...	...	...	10
Rheumatic affections	...	...	...	54
All other general diseases	...	...	...	18

LOCAL DISEASES :

Diseases of the nervous system	...	...	...	40
" " eyes	...	...	...	62
" " ear	...	...	...	6
" " lungs	...	...	...	4
Other diseases of the respiratory system	...	...	...	40
Diarrhœa	...	...	...	40
Dyspepsia	...	...	...	11
Diseases of the liver...	...	...	...	2
Other diseases of the digestive system	...	...	...	63
Goitre	...	...	...	1
Diseases of the urinary system	...	...	...	5
Soft chancre	...	...	...	1
Ulcers	...	...	...	30
Other diseases of the skin	...	...	...	133
All other local diseases	...	...	...	15
Local injuries	...	...	...	20
Total	...	...	...	666

Europeans : Men	3	Women	4	Children	nil	Total	7
Musalman	4	"	1	"	"	"	5
Hindus :	431	"	102	"	121	"	654
Total	438	107	121	121	121	666	
Average daily attendance	2.9	.7	8			4.4	
Ratio per cent. of	65.9	15.9	18.2			100	

	Rs.	As.	P.
Amount previously acknowledged	266	14	6
Mr. N. D. Muraje in memory of his deceased niece, Gungubai	7	10	0
Prof Shyama Ch. Dey for Dec.	2	0	0
Total	276	8	6

Any contribution, however small, will be gratefully accepted.

The Occult Review

(William Rider and Son, Ltd., 164 Aldersgate Street, London, E. C.)

CONTENTS FOR NOVEMBER, 1905

Notes of the Month.	By The Editor.
A Javanese Poltergeist.	By Northcote W. Thomas.
George Macdonald, Seer and Poet.	By Nora Chesson.
The only wisdom.—II.	By Lady Archibald Campbell.
Death as a Psychic Experience.	By Mabel Collins.
The Occult in the Nearer East.—VI.	By A. Goodrich-Freer (Mrs. Hans Spoer).
Reviews.	
Correspondence.	

The Indian Review.

CONTENTS FOR NOVEMBER

Editorial Notes.	
The Verdict on Lord Curzon.	By an Ex-President of the Congress.
India and English Party Politics.	By Lala Lajpat Rai.
Their Royal Highnesses : A Sketch	
Two Royal Saints.	By the late Mr. A. Srinivasan, B. A.
Buddhism in Japan.	By Mr. Shatara Kimura.
Is the Gita an Interpolation?	By Prof. M. Rangacharyar, M. A.
Orthodox Political Economy.	By Mr. D. G. Padhye, M. A.
Cotton Cultivation in India.	By Mr. R. V. Tikekar.
Our New Viceroy : A Sketch.	
The Brahmans & Kayasthas of Bengal II.	By Babu Girindranath Dutt, B. A., M. R. A. S.
Current Events.	By Rajduari.
World of Books, Utterances of the Day, Etc.	