

Prabuddha Bharata

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

—Swami Vivekananda

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[No. III

SRI RAMAKRISHNA'S TEACHINGS THE REAL PREACHERS—III

THERE are three classes of religious teachers like three classes of doctors. There is one class of doctors who when they are called in, look at the patient, feel his pulse, prescribe the necessary medicines, and then ask the patient to take them. If the patient declines to do so, they go away without any further troubling themselves about the matter. This is the lowest class of doctors.

In the same way there are some religious teachers who do not care much if their teachings are valued and acted up to or not.

The second class of doctors not only asks the patient to take the medicine, but also goes further. They expostulate with him in case he shows any reluctance to take it.

In the same way those religious teachers who leave no stone unturned to make other people walk in the ways of Righteousness and of Truth by means of gentle persuasion can be said to belong to the next higher class.

The third and highest class of doctors would proceed to use force on the patient in case their expostulation failed. They go to the length of putting their knee on the chest of the patient and forcing the medicine through his gullet.

Similarly there are some religious teachers who would use force if necessary, on their

disciples with a view to make them walk in the way of the Lord. These belong to the highest class.

—
A steamboat does not only get to its own destination itself but also carries numbers of people on board to the same place. Achar-yas (preceptors) like Narada are like 'steamboats.'

—
THE filled jar does not make any noise. But what about Narada and others? Yes, Narada, Shukadeva and some others like them came down several steps after the attainment of *Samadhi* (the highest stage of contemplation in which the individual self merges into the Divine). Out of mercy, out of love for mankind they taught.

—
THERE are two classes of perfect men in this world—those who get the truth and become silent, enjoying it all to themselves without any thought of others; people of the other class get the truth and cannot find pleasure in keeping it to themselves but cry out in trumpet voice to all, "Come ye, and enjoy the truth with us".

—
HE alone is the real teacher who is illuminated by the light of true knowledge.

OCCASIONAL NOTES

TO those who are profoundly distrustful of the basic elements of Western Progress, who have learnt that the humanity, (which is the soul of a civilization) evolved by it does not extend to the whole of man but is limited to a certain colour, that its culture means luxury, not refinement, that the key to its temples and shrines is wealth, not worth, that its patriotism signifies its love for a weaker man's country; who have found out that its morality is another name for success by any means and its dread of poverty is consequent on its raising Riches to the throne of the Almighty; in a word, who have discovered under a singularly impressive and bewitching exterior its heart of mere self-interest, qualified no doubt by the epithet 'enlightened', the fact of the acceptance of a compromising peace by Japan, the most successful student in the school of Western Progress, is fraught with supreme interest.

The course of events in Japan since her sudden appearance as a modern power, consummated by her wonderful achievements in the late war, shows her complete possession of the means and methods of Western Progress, a thorough mastery of its science, and a perfect assimilation of its inherent principles. That she did not lose, either on land or water, a single fight with her formidable foe in a war raging over a period of eighteen months and unparalleled in the length of its line of battle as also, if we are not mistaken, in the size of its contending armies, and could at the same time show an internal prosperity in trade and commerce greater than other years, point to a material organisation reached by Japan which is unsurpassed by any Western power. And yet that she should, at the end of a career

of victory, though left with undiminished strength and resources and an exalted credit in the money markets of the world, hasten to ratify a peace renouncing three of her most important and most profitable terms, in spite of the violent opposition of a section of her people, who were driven to revolution at this, what they thought, an unworthy action of their Government, is conduct that would have been impossible in a power brought up in Western traditions and dominated by Western ideals. It demonstrates that Japanese culture has its bases on deeper foundations than that of her Western sister, that though Japan has been able wonderfully to assimilate the spirit of Western Progress, the force that guides her and shapes her ends is spiritual, not material,—a conclusion that is evident from the ease with which she restrained and conquered her material self in a moment of trial than which a more critical one is difficult to imagine.

We are not of opinion that by giving up her claims to an indemnity, to the cession of Sakhalin and to the Russian interned ships, Japan has acted unwisely as regards her material interests. What we wish to lay stress on is the wonderful ease with which she conquered herself when delirious with war-fever and asserted her spiritual self in the flood-tide of material glory. Her action may rightly be called 'far-sighted statesmanship', but the point is, would the action have been possible in a Western power in the same circumstances? We think not. And to our mind the London *Times* barely speaks the truth when it says: "Japanese statesmen have exhibited a power of self-restraint, rarely, if ever, witnessed in the history of the world, and that there is perhaps no Power in Europe

capable of adopting such a course. Japan's old chivalrous spirit has led her to disdain the prosecution of war merely for money considerations."

In the West the means has been mistaken for the end, the gaining of material prosperity for happiness. The true Asiatic feeling in this respect has been voiced by Mr. Okakura-Kakuzo in the following lines of his book, *The Awakening of Japan*: "The West is for progress, but progress towards what? When material efficiency is complete, what end, asks Asia, will have been accomplished? When the passion for fraternity has culminated in universal co-operation, what purpose is it to serve? If mere self-interest, where do we find the boasted advance?.....The individuals who go to the making up of the great machine of so-called modern civilization become the slaves of mechanical habit and are ruthlessly dominated by the monster they have created. In spite of the vaunted freedom of the West, true individuality is destroyed in the competition for wealth, and happiness and contentment are sacrificed to an incessant craving for more. The West takes pride in its emancipation from medieval superstition, but what of that idolatrous worship of wealth that has taken its place? What sufferings and discontent lie hidden behind the gorgeous mask of the present! The voice of Socialism is a wail over the agonies of Western economics—the tragedy of Capital and Labor."

The teachings of her scholars and the counsels of her statesmen point alike to the sound spiritual basis of Japanese thought and life and demonstrate the integrity of her Asiatic culture. The world has had ample evidence not only of the lofty patriotism and chivalry of her people but of their powers of organisation, initiative and rapid and effective action. She is the living example of a happy combi-

nation of the East and the West—the desired-for consummation of all Asia. All Asiatics will therefore read with interest the outline of her Eastern policy as recently expressed by her Prime Minister to an interviewer of *Leslie's Weekly*, from which we quote a few lines: "We intend for our own good and the good of the world to heartily co-operate with all nations in forcing upon Korea and China the same benefits of modern development that have been in the past forced upon us. We intend to begin a campaign of education in those countries such as we ourselves have experienced to our everlasting betterment, and the result we hope to attain will be the absolute abandonment in the Far East of all the old ideas of national exclusiveness and the development of Asiatic commercial interests that will benefit us all. China and Korea have been asleep for a very long time, and it will be much more difficult to arouse them to a full appreciation of their own possibilities than it was to arouse us. But just as we had to yield to the stress of advancement, to the necessities of the time, so must they. The introduction of all the blessings of modern civilization into the East Asiatic countries—that is our Far-Eastern policy, and behind it there is no more selfish motive than a simple desire for our own commercial and educational betterment. China and Korea are both atrociously misgoverned. They are in the hands of a lot of corrupt officials whose ignorance and narrow-mindedness are a constant menace to political tranquillity in the Far East. These conditions we will endeavour to correct at the earliest possible date—by persuasion and education, if possible, by force, if necessary".

By her final act in the war forced upon her, Japan has conclusively proved her fitness to be Asia's teacher. To-day she stands before the world as the living exponent of the Gita—as the ideal *Karma-Yogini*. She has shown

herself to the world as great in conquering others, but greater still in conquering herself. The ideal of a future India held out in these columns stand approximated in part by Japan —of an India highly efficient socially and economically, organised into a nation, “great in science, art and industry, which broad-based on spirituality and equipped with all the physical knowledge and power of the modern

West, would use them, not to exploit the weak, not for its own smaller, short-lived interest, but for the amelioration of the condition of man and restoring him his true status—Divinity, even here on earth.” Let India, now that she is awake, shake off her lethargy and apply herself closely to learn from her great little sister those lessons of practical life she so much lacks.

MIND

BEHIND the outermost gross body there is a fine body, the *sukshma sharira*, which is the mind. Mind is matter, only finer than the gross body. Matter cannot exist without force. Forces work in a gross form in the gross body. They work in a fine form in mind and become thought. The two bodies are not distinct but only gross and fine parts of the same body. Just as the nails are parts of the gross body, so is the gross body part of the fine. As we cut off nails, so we cast off the gross body at the time of death but retain the mind. Fine parts of the food make the mind. There is one omnipresent universal mind, of which individual minds are parts.

Mind is an instrument like the gross body in the hands of the soul. The senses receive the impressions from the outside world and carry them to the mind. The mind carries them to the soul. The soul is the perceiver of the impressions. No perception is possible unless the mind be joined to the senses and carry the impressions received by them to the soul. Sometimes one intently reading a book does not hear the clock strike, because though the pulsations of sound in the air reach the ear, the mind, being engrossed with reading, is not joined to the ear. The soul is the doer. From him comes the order, do this, or do not do this. The order comes first to the mind. The mind takes it to the senses and the senses act accordingly.

Mind is not self-intelligent. Its intelligence

is but a reflection of the Great Soul, which is intelligence itself.

Mind generally works in two planes. First is the consciousness plane, where its works are done with the feeling of egoism. Next is the subconsciousness, lower than consciousness, where it works without the feeling of egoism. Assimilation of food, movement of the heart and the lungs and other functions of the organism done unconsciously, are in this. It can work in another plane, higher than consciousness. Like subconscious actions, those of this plane are unaccompanied with the feeling of egoism. This last is Samadhi or super-consciousness state of the Yogi. By practice, the Yogi says, one can be conscious of the works there now done unconsciously.

Mind is *tamasic*, *rajasic* or *sattvic*. *Tamas* is inactivity, *rajas* activity and *sattva* the balancing of both action and inaction. Mind is like a horse and the soul its rider. The *tamasic* mind is the lazy horse; the rider cannot make it move. The *rajasic* mind is the unbroken horse which runs any way it likes with the rider; the rider cannot control him. The *sattvic* mind is the trained horse, brought under the rider's perfect control and stops, walks or runs as the rider wishes it to do. *Rajas* conquers *tamas* and *sattva* conquers *rajas*.

Do not give importance to the mind. Treat it like a child. Rebuke it when it roves at will and it will listen to and obey you.

Works are effects of thoughts. Fill the mind

with noble and good thoughts and great works will follow. Think yourself weak, weak you will become; think yourself strong, strong you will become; such is the power of thought.

Before thoughts take a gross shape when we can definitely feel them, they pass through fine forms. They are weak and easy to control in the fine or germ stage, but become strong and difficult of control afterwards. Before I become angry, I ought to control myself just when I begin to feel "I am going to be angry."

The soul acts on the mind and the mind reacts on the soul. If the soul makes the mind move in a certain direction for a sufficient length of time, it gets an inertia to move in that direction and drags the soul with it contrary to the latter's will. Hence one accustomed to evil ways finds it difficult to give them up. Constant practice of control checks such perverseness.

As of different musical instruments tuned alike and placed in a room, when one is struck, the others are affected by its vibrations and have the tendency to vibrate and give the same note, so all minds, which are in a similar state, are affected by the thoughts of one another. So, in doing evil actions, the mind not only has an evil influence on but opens itself to the influence of the evil thoughts of similar minds. That is why an evil-doer generally goes on doing more and more evil. The same is the case with the doer of good; he is helped by the influence of other good minds and helps them by the good influence of his own thoughts. Influence of mind upon mind varies according to distance of space between the minds and of time after origin of the influencing thoughts and their intensity.

Mind is like a sensitive plate, upon which every thought, rising in it, leaves a mark. These marks are not always obvious, and remain in the subconscious region of the mind. Each mark has the potentiality of procreating others under favourable circumstances. They are due to the present as well as past lives.

Though not obvious, they are sufficiently strong to work from the subconscious plane and determine each man's character. If good prevail, the character becomes good; if bad, bad. Continually hearing bad words, thinking bad thoughts and doing bad actions fill the mind with bad. Then the evil-doer cannot help being bad, as he is forced to do evil by the strong motive power of the bad. Similarly, hearing good words, thinking good thoughts and doing good actions fill the mind with good marks, these marks force the man to be good in spite of himself. When good marks so preponderate that they create an irresistible tendency in the man to do good always, his good character is said to be established.

All knowledge is through the mind. Mind is like a glass through which we see things. The vision of things is coloured by the mind. The reality of a thing, apart from the colouring given to it by the mind, is unknown and unknowable. What we know is a form of the reality fashioned by our mind. Beings with different minds see the same thing differently. Our knowledge of the soul or God is the reality plus mind.

The Yogi says that the mind can be seen. But those who see the gross body do not see the mind. When the perception of the gross body vanishes, then and not till then the perception of the mind becomes possible.

Soul is really simple and one but indentifying itself with the thoughts appears in a complex character. The fewer the thoughts the less is such identification and complexity and the more is the expression of the soul's real nature. The highest state of the mind is one in which there is the greatest expression of the soul's nature. Hence it has fewest thoughts. This state is attained by concentrating the mind on one thought and by strength of that thought, suppressing the rest. When, again, this last one is suppressed, there is nothing left and the soul, bereft of all identification, is manifested just as IT is, in ITS own glory. This is the highest Samadhi. Z.

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(ACCORDING TO M.)

Lily Cottage of Keshav Ch. Sen : 28th Nov. 1883

SRI Ramakrishna :—As long as there is the limiting adjunct, there is the consciousness of variety, such as Keshav, Prasanna, Amrita. With the attainment of perfect knowledge dawns the consciousness of the One Intelligence.

Again in perfect knowledge one sees that the same One Intelligence has become the Jiva, the universe and the twentyfour categories (of the Sankhya Philosophy.)

But there is difference of power. It is true He has become all, but there is manifestation of greater power in some, while in others of less.

Vidyasagar said, 'But then has God given one greater power and another less?' I told him in reply, 'Were it not so, how could one person overpower fifty? Moreover how is it that we have come to see *you* ?

Special power is seen in the receptacle where He manifests His play.

A rich man may be said to reside in all his places. But in one drawing room he sits most. A devotee is this drawing-room. God likes to play in the devotee's heart. Special power descends in the heart of a devotee.

What is the sign? Where there is much work, there is manifestation of special power.

This primordial force and the supreme Brahman are non-different. Without the one the other cannot be thought of. As for example, jewel and its radiance. It is not possible to think of the radiance without the jewel, nor of the jewel without the radiance. Again, snake and its oblique movement. One is not able to think of the oblique movement without the snake, nor of the snake without its oblique movement.

It is this primordial force which has become the jiva, the universe, the twentyfour tattvas.

Why do I care for Rakhal, Narendra and the other boys? Hazra said, 'You are busy attending the boys, when would you think of God?'

At this, I felt very uneasy and said, 'Mother, what is this? Hazra says, why become anxious for them?' Then I asked Bholanath. He said, 'The same topic is found in the Mahabharata. Where would a man returning from the superconscious state land? Hence does he have around devotees with the sattva quality dominant in them.' I felt relieved on finding the precedent in the Mahabharata.

Hazra is not to blame. In the preparatory stage one ought to direct one's whole mind towards Him by (rejecting all other things through) the process of 'not this, not this.' Quite different is the case of the perfected state. Getting butter after whey it appears that 'butter is a state connected with whey' and 'whey is a state connected with butter'. Then it is clearly perceived that He has become all; the manifestation is great in some places and little in others.

When the flood of spirituality rises there is the water (of devotional feeling) twenty cubits deep even on the high and dry land of the (ordinary soul). While previously the ocean had to be reached by following the circuitous course of a river, now one can steer one's boat straight to the ocean. After the paddy has been harvested, one need not walk over the tortuous banks, but can take a straight course in any direction.

After realization He is seen in all. Great is His manifestation in man, and among men

greater in those who are devotees endowed with the *sattva* quality—who have no desire at all for wealth and sense-pleasure.

He who is Brahman is the Primordial force. When actionless I call Him Brahman, Purusha. I call him Shakti or Prakriti, when He creates, preserves and destroys.

He who has the consciousness of the male has also that of the female. He who has the consciousness of the father has that of the mother too. He who has the consciousness of darkness, of night, of happiness has the consciousness of light, of day and of misery respectively. Have you understood this?

Keshav :—(smiling) Yes, I have.

Sri Ramakrishna:—Mother! What sort of Mother? Mother of the universe, who has created the universe, sustains it, who ever protects Her children and dispenses righteousness, riches, desire and freedom according as these are asked. The son cannot stay without his Mother. The Mother takes care of all the things, the son moves about freely and never bothers about anything.

Keshav:—Yes, it is as you say.

Sri Ramakrishna was smiling and talking with Keshav. The room was filled with men who were all ears. All were surprised at the absence of such words as 'How are you? etc.' Only topics relating to God were going on.

Sri Ramakrishna :—(to Keshav) Why do the Brahmajnanis dwell so much on the *glory* of God, e. g., 'O God! Thou hast made the moon, the sun, the stars?' Why lay so much stress on these things? Many are lost in the admiration of a garden, how few want to see its owner? Which is the greater, the garden or its owner?

One bottle is enough to intoxicate one, what is the use of enquiring how much liquor there is in the shop?

When I see Narendra, I never ask him, 'What is your father's name? How many houses your father has?'

The fact is, men love wealth and power and therefore they think God too cares for them and will be pleased if they praise His glory. Shambhu Mullick said, 'Now bless me that I can die offering all my wealth at His feet.' I told him in reply, 'It is wealth for you only, what can you give Him? It is rubbish to Him'.

When the ornaments from the Vishnu temple at Dakshineswar were stolen, Mathur Babu and I went to see the image. Mathur Babu said, 'Fie God! you are good for nothing; the ornaments were taken from your body and you could not do anything!' I told him, 'Why do you speak thus? To Him, whom you attribute these ornaments, they are only clods of earth. Is He, whose power is Lakshmi, engaged in watching, lest some of your money be stolen? One should not talk like this.'

Is God under the sway of wealth? He is conquered by Love. What does He want? Not money, but feeling, love, devotion, discrimination, dispassion.

One conceives of God according to one's feelings. Those of *tamas* (darkness) quality think Mother eats meat, so they sacrifice animals to Her. Those of *rajas* (activity) quality offer various dishes to Her. Those of *sattva* (goodness) quality have no show of worship. People cannot know of their worship.

There is another class of devotees who are beyond the three qualities. They have a childlike nature. Their worship consists in filling their minds with Him and Him alone.

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ALL our earthly life is a necessary development towards the perfectly good and blessed divine life, and the final and crowning stage of the development of the individual consciousness is therefore that in which the finite spirit by thought or reason, apprehends the organic plan of existence, knows with clearness the intimate nature of the relations which unite him and all other finite spirits in one great community of free intelligence with a common aim and purpose, and thus subjectively realises the supreme synthesis of thought.

THE SECRETS OF A PURSE

I am not altogether comfortable in introducing myself to your notice, for I am only a purse, and it may appear rather egotistical on my part. But indeed it is not so, for though I am made of the best Russia leather, bound with silver clasps, and generally well-supplied with money, I am neither proud of my position nor elated by riches, knowing that one day, I shall become worn out, useless, and consigned to the dust-heap where I shall finally be buried, unable to carry away any of my present treasures. Then, how vain to glory in such fleeting joys!

My master is a man of large property, notwithstanding which, he is noble, benevolent, and generous: always, to the best of his ability, relieving the suffering, assisting the poor, and extending his patronage towards worthy objects. From this, you may judge, that wealth in abundance passes through my hands, and that I am brought into contact with many phases of society, both rich and poor. I have gained much experience by conversing with the various coins I have temporarily in my keeping, for as you can imagine, they are constantly circulating in all kinds of society, good, bad, and indifferent, and in all manner of places, mixing with the cultivated and untutored sections of society. Without further preamble, I shall describe a conversation I recently overheard amongst the dwellers in my compartments, for it appears to me, that curiously enough, they hold views, strangely resembling the conceptions of human beings.

A bank-note for £50, started the discussion, by boasting of the fine establishment from which he was issued, and how he and his kind were useful in financial arrangements, being fabricated for the facilitating of the transmission of large sums of money, for which they were regarded as equivalents, and entitled to a valuable exchange. The clink of gold now sounded aggressively, and a hard metallic voice, accentuating his words in an ostentatious manner, observed, "I am a golden piece and come of an ancient family dating as

far back as 1320, when we were first coined in Europe. I am made of the most precious metal known, unalterable by heat, moisture, and corrosive agents, thus holding a priceless importance for coining, the making of plate, jewelry, etc.—while my *yellow colour* is very choice and superior to any other. I also am honoured by having the impress of the royal head.

"Since I do not deny your statement," remarked a penny, although evidently nettled at the conceit of his friend, "allow me to give my opinion. I consider common utility one of the first requisites of a coin, and I and my brothers are of infinitely more use in the everyday small needs of life, than you and yours. Only wealthy persons can possess you, whereas we are in momentary demand all the world over. In the wear and tear of our daily intercourse with the public, *our colour* is also desirable, for the contaminating dirt of the world does not destroy our appearance, as it would you with your golden tinge. We also are coined and stamped into money by the Sovereign's authority." "Precisely so," assented a bright gleaming new shilling in a silvery voice, "but you must concede," he continued with composure, for the speaker was highly polished, "that I also take a prominent place in the world, having an immense circulation,—and circulation is the criterion by which our merits should be measured. Your race is of comparatively recent date, for copper was formerly in fashion, and you were not introduced as a mode of exchange until 1860. According to authorities on the subject in earlier times my metal was employed in making pennies, which were minted with a deep cross: when the coin was broken in two, each part was a half-penny; and when into four, each part was a four-thing, or farthing. My *white* distinguished-looking features entitle me to take a leading place in society, enabling me to render much profitable and serviceable assistance to the world at large, I and my kinsmen being frequently taken in exchange for my golden friends.

My intention was to remain neutral in the argument, but when the speakers appealed to my judgment, and requested me to be arbiter in the matter, I yielded to their wishes, adding a little homily, on my own account. "Descendants of a common ancestor," I commenced, sprung from the same Parent, you err in quarrelling over such trifles. Relinquish these distinctive ideas of colour—brown, yellow, white, which you distort without reason, into personal attributes. According to your relative values, you are each of great convenience to the public, for before money was invented, barter was the only mode of commerce. Even now, in some countries the mediums of exchange are curious. As for instance, among the Fijians, whales' teeth are used: feathers, among some South Sea Islanders: salt, in Abyssinia and Mexico: cowries, in India, and the aboriginal Australians carry stone for making hatchets, hundreds of miles in order to trade it for red-ochre. The fact remains, that sympathy, is after all, the real bond of brotherhood, and to unprejudiced minds, it is only necessary to pass from one coun-

try to another, to find, how in all climates and amidst all races, the bodily and mental nature is the same, the sense of love is the same, though so varied in expression. Let us prove our brotherhood, our God-like essence, by exhibiting feelings of gentleness, justice, and benevolence. Thus we shall feel how artificial are the distinctions, caused by ignorance, of race and colour, inasmuch as the same Universal consciousness runs through all. The one Self appears to be many, as in water the reflection of one moon appears to be many, but the one Reality shines within as the ego, constant in all the varying states of infancy, childhood, manhood and old age. "To him who sees the unity, where is grief, and where is delusion?" says the Upanishad.

So let us sing with Whittier:

"O brother man! fold to thy heart thy brother!
Where pity dwells, the peace of God is there!
To worship rightly, is to love each other,
Each smile a hymn, each kindly deed a prayer."

ADVAITIN

SELECTION FROM SANSKRIT

A WREATH OF PRECEPTS

[We call for this month's selection the following verses from the *Nitishatakam* or hundred moral precepts by king Bhartrihari.—Ed.]

केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।
वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते
क्षीयन्तेऽखिलभूषणानि सततं वाग्भूषणं भूषणम् ॥

जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति ।
चेतः प्रसादयति दिक्षु तनोति कीर्त्तिं
सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥

TRANSLATION

Neither armlets nor necklaces as bright as the moon, neither baths nor cosmetics, neither flowers nor well-combed hair beautify a person. Speech which is considered polished, alone beautifies a man. All ornaments decay but the ornament of speech is the eternal ornament.

Association with the good removes dullness of intellect, instils truth into words, increases honor, destroys evils, purifies the mind and spreads fame in all directions; say what (good) does it not do to men?

जयन्ति ते सुकृतिनो रससिद्धाःकवीश्वराः ।
नास्ति तेषां यशःकाये जरामरणजं भयम् ॥

परिवर्तिनि संसारे मृतः को वा न जायते ।
स जातो येन जातेन याति वंशः समुन्नतिम् ॥

कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः ।
मूर्ध्नि वा सर्वलोकस्य शीर्यते वन एष वा ॥

दुर्जनः परिहर्तव्यो विद्यालङ्घितोऽपि सन् ।
मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥

लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः
सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन
किम् ।

सौजन्यं यदि किं बलेन महिमा यद्यस्ति किं
मण्डनैः

सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं
मृत्युना ॥

विपदि धैर्यमथाभ्युदये क्षमा
सदसि वाक्पटुता युधि विक्रमः ।
यशसि चाभिरतिर्व्यसनं श्रुतौ
प्रकृतिसिद्धमिदं हि महात्मनाम् ॥

प्रदानं प्रच्छन्नं गृहमुपगते संभ्रमविधिः
प्रियं कृत्वा मौनं सदसि कथनं चाप्युपकृतेः ।
अनुत्सेको लक्ष्म्यां निरभिभवसाराः परकथाः
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥

भवन्ति नम्रास्तरवः फलोद्गमै-
र्नवाम्बुभिर्दूरविलम्बिनो घनाः ।
अनुद्धताः सत्पुरुषाः समृद्धिभिः
स्वभाव एवैष परोपकारिणाम् ॥

The blessed ones, perfected in wisdom and learning, are glorified, there is no fear of age or death to their body of fame.

In this changeful world who is not born after death? He is (truly) born by whose birth his race attains eminence.

There are two characteristics of the great like those of a bunch of flower which either finds its place on the head of people or fades away in the forest.

A wicked person, though endowed with learning, should be abandoned. Is not a snake dangerous even when beautified with a gem?

If there be (in one) greed, what lack (there is in him) of vice? If calumny, what of sin? If there be (in one) truth, what need (has he) of austerity? If a pure mind, what of a sacred spot? If generosity, what of strength? If magnanimity, what of ornaments? If right knowledge, what of wealth? If infamy, what of death?

Patience in danger, forgiveness in prosperity, eloquence in an assembly, prowess in the battle-field, ambition for fame and partiality to the study of the Vedas—these are inherent (in the characters) of the great.

Secret charity, respectful attention to (callers in one's house), reticence after doing good, expression of the good acts of others in assemblies, absence of pride in prosperity, talks free from slander, were these virtues of the good, which are difficult of practice like the vow of walking on a sword, taught by any one? (These are inherent in the good).

Trees droop down with the weight of their fruit, clouds charged with the first rain extend far and wide, the good do not become haughty by the possession of wealth—this is the nature of the doers of good to others.

THE DIET QUESTION

IN no period of the world's history there has ever been so deep an enquiry about the subject of foods as at the present time. It seems almost as if the time is approaching when mankind will feed themselves so as to nourish their bodies more perfectly not only to render themselves least liable to disease but more capable of the work they have to do. And so they should. For next to one's thoughts, there is no more important factor than food on which one's well-being depends.

The question may be divided thus :—

1. What to eat in ill-health?
2. What to eat and be healthy?
3. What to eat to be strong for mental work?
4. What to eat to be strong for physical labor?

The object of this essay is to present the most recent facts of science in a way to make them valuable for actual use in daily life. There is no doubt but man may increase his capacity for work and enjoyment by improving his diet.

A thorough understanding of the different divisions of food and their appropriate supply to the needs of the body is necessary, and this will be stated as clearly as possible.

This essay is especially intended to meet the requirements of that class of people who desire to draw their nourishment almost wholly, from the vegetable kingdom. Carefully prepared and elaborate tables will also be given showing just how much of each particular food one needs to consume in order to provide the body with the required amount of proteids, carbo-hydrates and fats. These tables have been collected from the agricultural department of different countries. They are full of interest as well as of practical value.

CLASSIFICATION OF FOOD

All the substances used as food come under one or another of the following categories —

1. Proteids (Nitrogenous food : Albuminous food ; Albuminoids ; Flesh-forming food or Life-giving food).
2. Non-Nitrogenous Food (Carbo-hydrates ; Carbonaceous food , Saccharine food or Energy-giving food).
3. Fats (Hydro-Carbons or Energy-liberating food).
4. Minerals (Metals and salts).
5. Water (Pure water).
6. Gaseous Food (Pure Air).
7. Accessory food (Pickles and Condiments).

We shall now see how these different substances are useful in constructing and repairing the human body.

I. PROTEIDS

This substance is known as a 'flesh-former,' in other words as 'protoplasm-former.' The chemical formula in molecular weights is as follows.

Proteids	{	Carbon	52
		Hydrogen	7
		Oxygen	21
		Nitrogen	16
		Sulphur	1

Proteids are not only useful to construct and repair the active tissues of the body but they also furnish materials out of which various digestive fluids are formed such as saliva of the mouth, the gastric juice of the stomach and juices of the pancreas. The nerves, the muscles, and the glands are all composed of living matter called protoplasm and they cannot be built up or the glands cannot furnish their secretions without proteids. Proteids of the body have only a slight affinity for oxygen,

and consequently they are not readily consumed. Therefore they grow old and decay in time.

Proteids are digested in the stomach. This organ is not able to digest either starch or fats or any of the amyloid group.

Digestion makes the proteids very soluble, and it is easily absorbed through the walls of the digestive organ. In this soluble state it is called peptone instead of proteids. This again is converted into proteids in the blood.

It will be seen that the sources of this substance (Proteids) are cereals, grains, milk, eggs, and the muscular parts of the animals. It has recently been discovered by Dr. Leo Lilienfeld that proteids are also to be obtained from a product of coal-tar. It is said that the proteids obtained from coal-tar are more palatable than the albumen of raw eggs and the price of coal-tar proteids will be exceedingly low as the ingredients are derived from what are practically called waste products.

2. NON- NITROGENOUS FOOD

This substance is known as 'fuel-food' or 'energy-giving food.' It is also known as amyloids. Amyloids consist of starch and sugar. We shall treat of these under separate headings.

Starch in German 'starke' means strength, stiffness. This substance is composed of carbon and water, hence it is called carbohydrate by the chemists. The chemical formula in molecular weights is as follows:—

Starch	{	Carbon	6
		Hydrogen	10
		Oxygen	5

The sources of this substance is the vegetable kingdom. It is insoluble in water. Starch in its insoluble state is useless as food. But during the process of digestion it is converted into soluble 'dextrine' which has the same chemical formula as grape sugar. This change or conversion takes place partly in the mouth by the action of the saliva during mastication. The digestion of this substance ceases as soon

as it reaches the stomach owing to the acidity of the gastric juice of this organ. When it is passed over to the small intestines (duodenum) where the secretions are alkaline the process of digestion proceeds very rapidly until the substance has been completely converted into 'dextrine' (or grape-sugar) in which state, it is soluble and easily absorbed by the system.

Sugar : Sugar is obtained from the vegetable kingdom in abundance. It is divided into several classes of which two are very largely used as articles of food, namely cane-sugar and grape-sugar. The chemical formula in molecular weights are as follows:—

Cane-sugar	{	Carbon	12
		Hydrogen	11
		Oxygen	11
Grape-sugar	{	Carbon	12
		Hydrogen	12
		Oxygen	12

Grape-sugar is food for young plants, and is found in all young shoots. It is believed that cane-sugar is converted into grape-sugar in the alimentary canal.

3. FATS

Fats are known to the chemists as 'hydrocarbons'. This includes vegetable oils also. The chemical formula of this substance in molecular weights is as follows:—

Fats	{	Carbon	10
		Hydrogen	18
		Oxygen	1

The use of fats is to maintain animal heat and liberate force. Man is a living engine on a small scale. The muscles do not furnish the strength. Just as the engine does not furnish power, but the power comes from the steam, similarly fat liberates energy which is stored-up in the muscles.

A thick layer of fat in the body will diminish the chances of catching cold on exposure to draughts. When the coating of fat under the skin is deficient, we are obliged to use in cold weather an additional quantity of warm clothing. When a fat man is healthy enough

he suffers less from cold than a lean one and does not require so much clothing to keep him warm as his lean brother requires. In a hot climate like India too much fat under the skin becomes oppressive as may easily be seen from the condition of corpulent persons during the hot weather.

The blood contains one-half per cent. of fat; the muscles, from three to four per cent.; the brain, eight to nine per cent.; and the nerves contain twenty to twenty-two per cent. The nerves are encased in fat.

Fat may be supplied to the body in many ways especially by fatty foods, such as sweet oils, nuts as almonds, ground-nuts and seeds of different kinds, butter (or ghee), and meat. Other sources of supply are grains and sugar; the starch and sugar we eat are converted into fat within the body.

Fat is a very concentrated fuel-food. If we eat less oil or butter we are obliged to increase the quantity of grains and sugar and vice versa.

Fat is digested neither in the mouth nor in the stomach, but in the small intestines (duodenum) where it is emulsified or broken up into very minute globules capable of being passed through the absorbent vessels.

Food digests more readily if a certain amount of fat is mixed with it. It plays an important part in the formation of cells, blood corpuscles, and even the generation of blood. Besides these principal functions in the process of digestion, assimilation and nutrition, it is believed it plays a part in the formation of bile.

When fat is eaten in excess it floats in the stomach and becomes decomposed and irritates the stomach and throat.

Fat is distributed to every tissue, and its accumulation around certain organs to fill up the cavities of the body, and thereby gives roundness to the body, (and thus enhances the beauty of one's appearance as some say) and serves to keep up the evenness of the ex-

ternal pressure, lessening the friction of the body.

We sometimes notice, in some people of sedentary habits and in some animals that fat, instead of being uniformly distributed over all parts of the body is collected in masses in certain parts only. On careful examination of the lump of fat on a camel's back we find it to be firm, solid and projecting upwards, but at times it becomes loose and limp swinging from side to side and doubling up like a half empty bag. We are told, that when food is insufficient the hump becomes loose and flabby. It is due to a large proportion of fat having been absorbed. If the animal be kept without food for several days the protuberance will almost entirely disappear. What has become of this fat? Some have undergone combustion to keep up the animal heat in the body and the remainder may have been used to supply the waste of some organs in the body.

Ten grains of the following substances severally raise water to one degree Fahr:	Quantity of water in pounds.
Grape-sugar	8.42
Cane-sugar	8.61
Starch	10.06
Butter	18.60
Fat	20.91

From the above table we observe that butter or fat is more than twice as valuable as starch. In the amount of their work also there is the same difference.

4. MINERALS

Our bodies are partly composed of earthy materials. We call these earthy materials, constituent salts. If they were not present in our food, life could hardly be continued as at present. In the formation of our bodies only a limited number of minerals takes part. Each organ has a composition slightly different from that of another. Had each organ the same composition, less variety of mineral matter would suffice. But

as each organ demands a special salt for itself there must be a variety of them. For example one organ demands potass, another soda or phosphorus and so on.

Another reason for variety is, that the processes of the fluids of the body passing to and fro both inside and outside, called endosmose and exosmose of the cells depend largely on the fact that the constituents of the fluid on one side of the walls of these structures differ from those of the other side. These sides of the structures act like the positive and negative poles of a galvanic battery. Without this difference no change would take place and the growth and nutrition of each part would come to a standstill for want of new and appropriate materials.

Now we shall consider the salts that are found in the tissues of our bodies.

In the tissues we find the following salts always present. Potass, soda, lime, magnesia and iron. These minerals are found partly combined with chlorine and partly with carbonic acid.

In the tissues of the bones the lime salts are more abundant as they are very important to them. The bones are built chiefly of phosphate of lime, phosphate of magnesia and carbonate of lime. The principal part of their earthy constituents is phosphate of lime.

For the muscular tissues potass salts are important.

For serums of the blood soda salts are important.

In the blood corpuscles potass salts and iron are predominant. But mark, not a trace of potass is found in the serum of the blood in which the blood corpuscles are swimming.

Of the fluids of the flesh phosphoric acid and potass are the essential constituents. Phosphoric acid is the most abundant of all the mineral substances in the body.

Experiments have been made to discover if one salt might be substituted for another

in the body, but without success. Dr. Forsters in his investigation found that the animals fed by compulsion on food deprived of its salts died sooner than those that were actually starved. The explanation he gives for this is, if no food is given the body is nourished on itself, and consequently a supply of mineral matter is obtained from decomposed flesh of the body. But when it is nourished on food free from salts there is no demand from the body and in consequence no mineral matter is received from the body and the result is earlier death. (His argument on this point is incomplete. However, I do not wish to enter into any controversy here, as this essay is intended for lay readers.)

Salts may be divided into two classes, namely, fixed salts and circulating salts. The fixed salts are those that are firmly united to the tissues of the bones. The circulating salts are those that are dissolved and circulated in the blood. When salts are eaten in excess the tissues are not made richer but they are rejected or excreted almost within a short time in young and vigorous adult persons. In case of old people whose powers of excretion are weakened lime salts may accumulate in excess and do harm.

5. WATER

Water is a liquid food. Every tissue in the body contains water, partly in a chemically combined state and partly in uncombined state. If it is fully in uncombined state it will be drawn off the body by heat and evaporation, and if it is not immediately replenished death will be the result. Water assists in building up the organs and repairing them when worn out.

The use of water consists in softening and holding the solid part of our foods in solution and suspension, so that it will flow in the blood vessels or blood tubes known as arteries and veins. Water holds the waste matter of the body in solution and transports it out of the system. Water quenches our thirst and

cools the blood in warm weather, and in cold weather after exposure if taken hot it warms the blood. These are the uses of water in the body.

6. GASEOUS FOOD

The atmospheric air pure and fresh is the only gaseous food required for man. The nitrogen of the atmosphere, so far as is known to modern science, plays only the part of a diluent and does not enter into any important chemical combination within the body. When the mixed gases of the air are drawn into the lungs a portion of the oxygen is absorbed by the blood, and during the course of the circulation unites chemically with the carbon, nitrogen and hydrogen of our blood and forms chemical compounds called carbonates, nitrates, and hydrates. Some of these compounds form a part of the substance of the body, but after producing heat the greater portion of them leaves the body in the shape of carbonic acid and water.

Every act of man and each unconscious or conscious change within his body is accomplished by a consumption of oxygen. The quantity of air we consume is much larger

than that of the other foods we take. It is estimated by many authorities that a man consumes two thousand gallons of air which would weigh about twenty five pounds in 24 hours. If we do not have this gaseous food we injure our health and our working capacity becomes diminished.

The living body is a great oxidising machine. It is burning up its own substance continuously. For example, we see the glow of fire-fly at night. It opens and shuts its glow, but the human body oxidises continually. This we can only conjecture. A lamp cannot burn without air; something similar happens when we do not have this gaseous food.

7. ACCESSORY FOOD

Accessory foods such as pickles, chutnies, spices, pungents, acids &c., do not contain nourishment in appreciable quantities; it is true they stimulate the digestive organs by promoting the flow of saliva and other secretions, improve the taste and make our food more enjoyable. But they are more luxuries than desirable accessories.

(To be continued)

T. C. RAJAM IYENGAR

MAHOMET'S ANNUNCIATION

IT was in the fortieth year of his age, when this famous revelation took place. Accounts are given of it by Moslem writers as if received from his own lips, and it is alluded to in certain passages of the Koran. He was passing, as was his wont, the month of Ramadhan in the cavern of Mount Hara, endeavouring by fasting, prayer, and solitary meditation, to elevate his thoughts to the contemplation of divine truth. It was on the night called by Arabs Al Kader, or the Divine

Decree; a night in which, according to the Koran, angels descend to earth, and Gabriel brings down the decrees of God. During that night there is peace on earth, and a holy quiet reigns over all nature until the rising of the morn.

As Mahomet, in the silent watches of the night, lay wrapped in his mantle, he heard a voice calling upon him; uncovering his head, a flood of light broke upon him of such intolerable splendour that he swooned away. On

regaining his senses he beheld an angel in a human form, which, approaching from a distance, displayed a silken cloth covered with written characters. "Read!" said the angel. "I know not how to read!" replied Mahomet.

"Read!" repeated the angel, "in the name of the Lord, who has created all things; who created man from a clot of blood. Read in the name of the Most High, who taught man the use of the pen; who sheds on his soul the ray of knowledge, and teaches him what before he knew not."

Upon this Mahomet instantly felt his understanding illumined with celestial light, and read what was written on the cloth, which contained the decrees of God, as afterwards promulgated in the Koran. When he had finished the perusal, the heavenly messenger announced, "Oh, Mahomet, of a verity, thou art the prophet of God! and I am his angel Gabriel!"

Mahomet, we are told, came trembling and agitated to Cadajah in the morning, not knowing whether what he had heard and seen was indeed true, and that he was a prophet decreed to effect that reform so long the object of his meditations; or whether it might be a mere vision, a delusion of the senses, or, worse than all, the apparition of an evil spirit. Cadajah, however, saw everything with the eye of faith, and the credulity of an affectionate woman. She saw in it the fruition of her husband's wishes, and the end of his paroxysms and privations. "Joyful tidings dost thou bring!" exclaimed she. "By him, in whose hand is the soul of Cadajah, I will henceforth regard thee as the prophet of our nation. Rejoice," added she, seeing him still cast down; "Allah will not suffer thee to fall to shame. Hast thou not been loving to thy kinsfolk, kind to thy neighbours, charitable to the poor, hospitable to the stranger, faithful to thy word, and ever a defender of the truth?"

Cadajah hastened to communicate what she

had heard to her cousin Waraka, the translator of the Scriptures; who, as we have shown, had been a household oracle of Mahomet in matters of religion. He caught at once, and with eagerness, at this miraculous annunciation. "By him in whose hand is the soul of Waraka," exclaimed he; "thou speakest true, oh Cadajah! The angel who has appeared to thy husband is the same who, in days of old, was sent to Moses the son of Amran. His annunciation is true. Thy husband is indeed a prophet!"—(From Irving's *Mahomet and His Successors*)

MAHOMET ON CHARITY

In one of his traditional sermons, transmitted by his disciples, is the following apologue on the subject of charity: "When God created the earth it shook and trembled, until He put mountains upon it, to make it firm. Then the angels asked, 'O God! is there anything of Thy creation stronger than these mountains?' And God replied, 'Iron is stronger than the mountains; for it breaks them.' 'And is there anything of Thy creation stronger than iron?' 'Yes; fire is stronger than iron, for it melts it.' 'Is there anything of Thy creation stronger than fire?' 'Yes; water, for it quenches fire.' 'O Lord! is there anything of Thy creation stronger than water?' 'Yes, wind; for it overcomes water and puts it in motion.' 'O our Sustainer! is there anything of Thy creation stronger than wind?' 'Yes, a good man giving alms; if he give with his right hand and conceal it from his left, he overcomes all things.'

His definition of charity embraced the wide circle of kindness. Every good act, he would say, is charity. "Your smiling in your brother's face is charity; an exhortation of your fellow-man to virtuous deeds is equal to almsgiving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your removing stones and thorns and other obstructions from the road is charity; your giving water to the thirsty is charity."

"A man's true wealth hereafter is the good he does in this world to his fellow-man. When he dies, people will say, What property has he left behind him? But the angels, who examine him in the grave, will ask, 'What good deeds hast thou sent before thee?'"

"O prophet!" said one of his disciples, "my mother, Omm-Sad is dead; what is the best alms I can send for the good of her soul?" "Water!" replied Mahomet, bethinking himself of the panting heats of the desert. "Dig a well for her, and give water to the thirsty." The man dugged a well in his mother's name, and said, "This well is for my mother, that its rewards may reach her soul."—(From Irving's *Life of Mahomet*)

THE SOUL'S ABODE

I cannot pierce the veil of Death,
I cannot hold my fleeting Breath,
I cannot spot Love's changeless Home,
I cannot scale the starry Dome—
In mystery these things abide!
And yet, O Soul! how may it be,
'That these are all so dear to thee
Thro' Death's dark veil and Breath's quick
 leap,
Thro' Love's fair home and bright Star-heap,
T'is THERE, that I for e'er abide!
M. G. V.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

BABU Jogendranath Bose of British Chandernagore, has offered Rs.20,000 for the purchase of hand-looms for the use of Bengalee weavers.

THE cordite factory in the Nilgiris is turning out excellent material. The tests show that Indian made cordite is equal in every way to the imported article.

MR. Edison's battery, which he has now perfected, will drive a two-ton truck at the rate of 33 miles an hour at a cost of 58 per cent. of the sum necessary to maintain a horse.

A man named James, employed at the Dover School of Art, has recently completed a run of 500 miles. He started to run to Welshpool and back in six days, and took just over that time. James, who, it is said, has done a lot of long-distance running in India, is now forty-five years of age.

TRUST to one who has had experience. You will find something far greater in the woods than you will find in books. Stones and trees will teach you that which you will never learn from masters. Think you not you can suck honey from the rock, and oil from the flinty rock? Do not the mountains run with sweetness, the hills run with milk and honey, and the valleys stand thick with corn?—*St. Bernard.*

A series of successful experiments made in two districts for growing pomegranates, grapes and melons, is described by Mr. S. V. Shevade, B. Sc., in the *Journal* of the Agri-Horticultural Society of Western India. He describes in details his methods with regard to all three with results that more than exceeded his expectations. This is a very lucrative industry that requires more patience than capital, more commonsense than trade tricks.

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.

THERE is but one escape from the immense disillusion of reality, but one medicine that will cure us of our disappointment. It is in Art that all beauty lies, and there is nothing perfect upon earth but man has made it. It is that breathless half-word that the Angel whispers as he vanishes, and it is with this purification that all that is best in the world must come to us. To see anything as in itself it really is, is to understand what it might have been, what it may be.—*Edw. Hutton.*

AS might have been gathered from the recent "rush" when the tea-duty was lowered, we (the British) are, as a nation, by far the heaviest tea-tippers in the world. Some recent statistics published by the United States Government show that each of us consumes six pounds of tea within the year. On the other hand, the Americans beat us handsomely in coffee, getting through $11\frac{3}{4}$ lbs. each annually. Need it be said that Germany drinks most beer—1.38 litres per person per year—or France most wine—1.56 litres? And, finally, there is ample room for thought in the fact that every Russian drinks on an average, $5\frac{1}{2}$ litres of vodka in the same period. What a number of Russian battleships might float on the total amount of this national liquid!—*T. P's Weekly.*

THE Kashmir Mineral Company, Limited, write from Gulmarg that one result of a preliminary exploration of the Jammu State is the discovery of an extensive bed of "bauxite" (which is an ore of aluminium, being a sedimentary deposit). Its continuity and its general character may be relied upon with some confidence. The first samples contained 61 per cent. of oxide of aluminium, a percentage which classes the bed as one of good quality. Much electricity is required to reduce the metal aluminium from its oxide. Fortunately, the Chenab and other rivers of the Jammu State can provide all that is re-

quired, and it may be hoped that the discovery will develop into the establishment of works to produce aluminium in quantity.

THE milch goat, it is claimed, is superior to the cow in a great many ways. They can live on about one-eighth of what it takes to feed a cow and yield about half as much milk. They can live and thrive in the most barren, and inaccessible places, and are not subject to the ailments and diseases of the bovine animal. On the Continent, the milk of goats is held in the highest esteem as a diet for children, especially those that are sickly. It has given them health and vigour when medical treatment has often failed. The explanation of this salutary effect is said to be that goat's milk is more digestible than that of cow's. It contains from 25 to 30 per cent. more butter fat than cow's milk, and is greatly relished by children when they become accustomed to it. Goats are also freer from tuberculosis.

THAT a human being can live without a spleen has been now thoroughly established, writes Dr. J. H. Carstens. At one time it was supposed that the spleen produced the red blood corpuscles or the white ones, or changed the one into the other; but since it is known that the bone-marrow has something to do with the production of corpuscles, and that the spleenless men can live in perfect health, more and more operations are being performed for the removal of this organ. However, the spleen is very often removed uselessly. In malaria, which often causes enlargement of the spleen, operation is seldom justifiable, as the organ will be reduced when the malarial poisoning is removed. Cystic tumours can often be removed without removal of the spleen. Inflammatory conditions and abscesses can often be drained without removing the organ.

THE Benares Ramakrishna Advaita Ashrama, we are informed, is doing good work. Two Brahmacharins on the average were under training the whole of last year. Classes on the Life and Teachings of Sri Ramakrishna, lectures and writings of Swami Vivekananda, Bhagavadgita, Adhyatma Ramayana, Panchadashi and Yogavashishtha were regularly held. The Ashrama had been able to create a special interest among students for whom classes were held on Sundays. Besides study, meditation was practised at regular hours. The Ashrama Brahmacharins also helped in the relief work of the Ramakrishna Home of Service. Particulars will be furnished on enquiry and contributions towards the maintenance of the Ashrama will be thankfully received by Swami Shivananda, Ramakrishna Advaita Ashrama, Khachanjee's garden, Laksha, Benares City.

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PROF. Garner, well-known for his researches into the language of monkeys, is getting ready for a new campaign of physiological exploration in West Africa. The point he has selected for his headquarters is Cape Lopez, in French Congo. His wooden cage, painted green, in which he confines himself for security in the jungle while he takes his notes upon simian orthoepy, of course goes with him. It was in this cage that Prof. Garner learned to say "Food," and "Drink," and "All's Well" in simian, and to prove the unfailing effect of the words, or cries, even when uttered with what would presumably be regarded by the apes as vile French accent. Accurate pronunciation, however, M. Garner is determined, shall no longer remain a matter of individual memory or vocal power; he is taking with him phonographs devised by the great Edison himself to record the most shattering arrangement of consonants or the most tortuous gradations of vowel sounds in the whole simian vocabulary. The professor promises

shortly a rudimentary accidence for simian, together with a short phrase-book, useful, no doubt, for trips to West Africa.

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WHERE a man in the profession of law or of medicine has a suite of offices, Mr. Edison's profession requires a great building containing many laboratories. In this building are many rooms set apart for different kinds of experiments. In one, an assistant who came to him in 1889 from the laboratory of the German scientist, Helmholtz, works alone, or with his sub-assistants, on phonograph improvements. Mr. Edison may not see him for two weeks at a stretch, but when he does come, he is full of enough ideas to keep that room busy for a month. In another room is his chief chemist, himself an inventor of proved merit, working out Mr. Edison's ideas on some new chemical compound. Across the hall, in a room filled with batteries, each of a different composition, two men and a boy are taking records of how the batteries work. In another room, improvements are being worked out for Mr. Edison's new storage battery. There are often a dozen inventions under way at once, each requiring the work of an expert; and through the great laboratory Mr. Edison moves from room to room, keeping check on the progress of each, suggesting radical changes in the work, always full of ideas, and impressing so profoundly on his men his own mental curiosity, and eagerness, and energy, that they, as they say themselves, work much harder for him than they would on their own ideas.

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A good Japanese is one who fulfils all his duties to his parents, brothers and sisters, and relations; who never forgets the veneration due to his ancestors; who as a master, is kind and considerate to his servants; who, as a servant, is faithful to his master. He will never forget benefits conferred on him. He will act straightforwardly in all things, scru-

pulously observing his agreements, acting in a generous and large-minded way to others; he will be kindly and charitable, respecter of what is right, and full of compassion for the unfortunate; holding in high esteem public order; devising schemes for furthering the progress of society, and careful not to be guilty of an impropriety even in his dealing with foreigners. A good Japanese develops his physical powers, stores his mind with useful knowledge; cultivates valour, endurance, self-control, moderation, modesty, and self-examination; ever bears in mind what is required of him in work, business, competition, and money-making and how men's trust is to be won. He forms useful habits; he practises virtue, he applies his mind to the practical application of learning; he devises measures for self-development and continual progress. A good Japanese thinks highly of his country, and by the culture of a spirit of loyalty and patriotism strives to fulfil all the obligations of a good citizen. In this manner should we develop our own personality, raise family and do all that is required of us to benefit the world and our fellow-men.—(*From a Japanese Moral Text-book*)

Prizes of Rs. 700

To Graduates of Indian Universities.

Two prizes, the first of Rs. 500, and the second of Rs. 200, will be given in order of merit to the candidates who write the two best essays on the following thesis :—

"The slow-footed years are bringing us to the goal where might shall be subdued by right and where injustice and selfishness shall be swallowed up by goodness."

2. Candidates for the prizes must be grad-

uates of one of the Indian Universities, in Arts, Law, Medicine, Engineering, Science or Agriculture, of not more than fifteen years standing from the date they took their first degree. They will be expected to show that they have carefully studied the following works of Herbert Spencer :—

- 1 Social Statics and Man *versus* the State, one volume.
- 2 Principles of Ethics, two volumes.
- 3 Education—Intellectual, Moral and Physical, one small volume.
- 4 Study of Sociology—one small volume.

3. No prize will be awarded to any essay which does not show a thorough grasp of the principles established in the above works, or which does not come up to a reasonable standard of merit.

4. Candidates desiring to compete for the prize should send in their applications to Professor T. K. Gajjar, M. A., B. Sc., F. C. S., Techno-Chemical Laboratory, Girgaum, Bombay, on or before 15th April 1906. Each applicant must declare that he is a graduate of the Indian University of not more than fifteen years standing and must give the year and the page of the University Calendar where his name can be found.

5. The Essays must be written in English and must be sent in sealed covers to Professor Gajjar at the above mentioned address on or before the 15th June 1905. Each essay must bear at the foot of it the writer's declaration that it is *bonafide* his own composition. It should also give the writer's full name and address.

6. The result of the competition will be announced at the end of September 1906. Successful competitors for the prizes will be informed of their success by letters and the amounts of the prizes will be forwarded to them by Professor T. K. Gajjar within two weeks from the date of the announcement.