

Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

GURU—I

IF thou art in right earnest to be good and pure, God will send the true and proper Master (Sat Guru) to thee. Earnestness is the only thing necessary.

AS when going to a strange country, one must abide by the directions of him who knows the way, while taking the advice of many may lead to confusion, so in trying to reach God one should follow implicitly the advice of one single Guru who knows the way to God.

WHOEVER can call on the Almighty with sincerity and intense earnestness needs no Guru. But such earnestness is rare, hence the necessity of a Guru or Guide. The Guru should be only one, but Upagurus (secondary Gurus) may be many. He from whom anything whatsoever is learned is an Upaguru. The great Avadhuta had twenty-four such Upagurus.

MANY roads lead to Calcutta. A certain man started from his home in a distant village to go to the metropolis. He asked a man, 'What road must I take to reach Calcutta soon?' The man said 'Follow this.' Proceeding some distance, he met another man and

asked him, 'Is this the shortest road to Calcutta?' The man replied, 'O no! you must retrace your steps and take the road to your left.' The man did so. Going that new road some distance he met a third man who pointed him a yet different road to Calcutta. Thus the traveller made no progress, but spent the day in changing one road for another.

THE disciple should never carp at his own Guru. He must implicitly obey whatever his Guru says. Says a Bengali couplet:

Though my Guru may frequent a grogshop,
yet he is the holy Nityanandarai.

THE Guru is the mediator. He brings man to God.

TAKE the pearl and throw the oyster-shell away. Follow the *mantra* (teaching) given thee by thy Guru and throw out of consideration his human frailties.

LISTEN not, if one criticises and censures thy Guru. Leave his presence at once.

GURUS can be had by hundreds of thousands but even one good chela (disciple) is very rare to get.

OCCASIONAL NOTES

LIVES which demonstrate that age and death are only debts of nature and nothing more are the world's pillars of spirituality. Such a life ceased to inform its earthly tenement on the 19th of last month. Born in 1817, Maharshi Devendra Nath Tagore lost his powers of hearing and sight years ago, with the result that what he lost in the gross he gained in the fine. His spiritual insight became clearer and stronger, while his intellectual perception and mental energy remained unimpaired to the end. In proportion as he ceased to participate in the world of the senses he found his activity in the spiritual world. If the whole of a long life of purity, philanthropy and prayer—a youth of wonderful earnestness and work for religious and social progress, a middle age matured in the love of God and man, and an old age 'lived in the presence of God'—ending in euthanasia can be called victory over Death, it was Devendra Nath's. His was a unique example of a householder *rishi* of modern times.

Mrs. Besant in the C. H. C. Magazine for January mentions an amusing incident illustrative of the sense of the word "native" as applied by Europeans to the people of this country. "There was a large gathering to which a number of Indian gentlemen were invited, and on the following day a retired Anglo-Indian official said to one of the Indian guests: 'Were there many natives present?' 'Oh yes!' answered the Indian; 'many hundreds of natives were present, and about fifty Indians.' The official had forgotten that the Englishman is a 'native' in England! The term connotes contempt, and has come to mean savage, and it will be remembered that Lord George Hamilton protested, in the

House of Commons, against the use of the term 'native troops' when a member spoke of the splendid Indian army."

That is one extreme, this is another. The "good old generation" of Indians, now fast disappearing, had also their peculiar conception of a "savage". Here is an illustration. An old, much venerated *Sadhu* was once speaking in reply to a question on the subject of the centuries of foreign subjection of India. He began by saying that he did not mind the subjection so far as the Kshatriya power was concerned. Earth-hunger, love of conquest and possession, he thought, were savage instincts, which disappeared from a nation in proportion as it became civilised. The savage in man was bound to own the earth, whether the savagery was expressed in brute force or in cunning mechanism. Civilisation tamed a people down; it refined and spiritualised the blood, as it were, and weeded out from it the brute impulses of selfishness, deprivation and destruction of others.

No, he went on, he would not mind that India should be a subject nation if her culture and ideals were not put down by brute force either in the shape of the sword, or that of money. The military and police forces of the world were bound to be more savage than civilised and they were the real owners—so far as ownership went—of the earth. Therefore it mattered little who ruled over you—the savages of your own colour or those of another. But the real danger came when the spiritual ideals and institutions of a nation, evolved and perfected through centuries were sought to be swamped by the power of the sword or the organisation of money. It

ought to be the look out of the whole civilised world that ennobling ideals and beliefs and spiritual institutions are not swept out of existence by savage ones, the same as it ought not to permit the destruction of another Alexandrian, or to come to later times, another Chinese library.

The power, continued he, of the sword was bad enough, but the power of money was worse. For instance, the work of the wonderfully organised Christian Missions, with the power of money at their back, was good so far as it imparted education to and relieved the suffering of the poor. But when that was made only the means to the end of proselytisation, nothing could be more regrettable. For what of religion could they give to India? Absolutely nothing. The whole world knew that. All that they could give were certain savage ideas, as, a wild God who did not know his own mind, eternal hell, a Devil about as powerful as God, the inherent sinfulness of man, resurrection of all the world's corpses on a certain day, salvation by proxy, etc. They wanted to make Jesus great and holy and they must needs do it by bringing him into the world in an unnatural way! Poor Mary! The imagination of a child and a savage was very similar. Christianity claimed another unique position. It arrogated to itself the sole possession of truth and the whole of it. No other attitude could be more childish and more inimical to the progress of knowledge and truth. Was it not strange how the highly civilised peoples of the West could still cling to such a religion only because it happened to belong to their forefathers!

There are still many eminent persons who talk of material forces or movements passing into thoughts: but the passage is not only unthinkable; it is, we may say, impossible, for thoughts and material forces or movements

belong to absolutely different categories, and as Martineau said, we might as well talk of Christmas Day passing into or becoming Westminster Bridge.

What about memory and the effort to recollect? It is suggested that, in the effort to remember, 'the sensations in the brain are gradually leading up to the right one'; but what or who is it that conducts the search and detects the correct thought? No: the thinker and the thought are not on the material plane at all.—*Light*.

In his Social Conference address the Maharaja Gaekwad referred to *Sadhus* as follows:

"We have already a large body of men who might be doing some of this work for the country, just as the great religious orders of the Middle Ages did so much for Europe, I refer to the countless body of *Sadhus* who are roaming over the country. But they must be trained, and they must have something useful to say. For asceticism is evil unless it be an humane asceticism, one not divorced from philanthropy. He who surrenders life to help his fellows is a saint, but not he who becomes a beggar to avoid labour or responsibility, or retires to a jungle to save what Kingsley would have called 'his own dirty soul.'"

In the general degeneration of the country which affected all classes from the prince to the peasant, the *Sadhus* were no exception. The ill they are afflicted with is exactly the same as of the others—lack of education. They are just as important an item in the movement for reform or progress as any other in the propaganda. The point is, therefore, not, why they do not do their duty, but what steps have society, and chiefly leaders like his Highness, who recognise their value as a factor in the nation, taken to train them?

Kingsley's phrase notwithstanding, we have the temerity to think that it is necessary for

many a man to retire into a jungle to cleanse "his own dirty soul," before he is fit to embark on helping his fellows. A period of training is needful in every work: most so in philanthropy. A man who would save the soul of others should begin by saving his own. How else could he know what the soul was and how to save it? And retirement for a time, to qualify for a knowledge of the soul, to know it first-hand and not merely gather an academical knowledge about it, we repeat, is an absolute requirement for even the best of us. It is only the freed soul, freed from the chains of personal ambition and attachment, can do the greatest amount of good to the greatest number. The guiding principle of the *Sadhu's* life is the Vedic phrase **आत्मनः मोक्षाय जगद्धिताय**. "For the freedom of self, for the good of the world." We are

surprised that his Highness should take an onesided view of the matter.

The *Mysore Herald*, not long ago, published informations regarding the opening of a *Pathshala* by the head of the Sivagunge monastery (Bangalore). In conformity to the old Indian custom, the scholars would be provided with board, lodging and tuition, free of cost. We noticed that only Sanskrit would be taught. We gather that the Swami is a man of culture and in touch with the times. We can therefore hope much from him. The object of the *Pathshala* is to spread a wider knowledge of our ancient religion and philosophy. Would not the excellent object be better secured if a liberal English education was included in the curriculum of studies of the institution?

A COMMON LANGUAGE FOR INDIA

WE read some time ago, of a proposal made by the Hon'ble Mr. Justice Sarada Charan Mitra for the adoption of the Devanagari characters as the common script for all Sanskritic languages. Though the step is a far cry to a common language for all India, yet it is no doubt a move in the right direction.

The claim of Sanskrit to be the common language of India is the strongest. But its grammer is against it. From the instances of the Sanskrit grammer compiled in Bengali and English we know it can be simplified. Still for Sanskrit to be the *lingua franca* of India its grammer requires to be so simple and short that even the dullest or the busiest can learn it with a little labour in a little time.

Here we may call attention to the wonderful progress made by Esperanto, an exceedingly simple and beautiful language invented by Dr. Zamenhof for international use. Its grammer can be learnt in a few hours and the language in a few weeks. It already claims as its adherents men and women in all parts of

the world—India not excepted. Why cannot some Indian scholar, who is well versed in the chief Indian languages devise out of them a common language for all India on the lines of Esperanto?

On the score of the utility of such a language there can be no possible doubt. Its wealth and beauty also can be greater than any natural language, because the wealth and beauty of a language depend upon the richness of its vocabulary and not on the complexity of its grammer. A language like this can be enriched from all sources by a few simple devices and therefore its vocabulary can be the finest.

The vast majority of the Indian people remains to be educated. Surely the problem of their education, and many other problems besides, will be solved more easily, if they are given a language, which in addition to its being common to the whole land, is learnt easily in a short time. Cannot India produce a Zamenhof?

ESPERANTISTO

EPISTLES OF SWAMI VIVEKANANDA

XII

Extracts

DEARBORN AVENUE

Chicago

24th January 1894.

Dear—

I have received——'s letters. With the question whether caste shall go or come I have nothing to do. My idea is to bring to the door of the meanest, the poorest, the noble ideas that the human race has developed both in and out of India, and let them think for themselves. Whether there should be caste or not, whether women should be perfectly free or not, does not concern me. "Liberty of thought and action is the only condition of life, of growth and well-being." Where it does not exist the man, the race, the nation must go down.

Caste or no caste, creed or no creed, any man or class or caste or nation or institution **which bars** the power of free thought and **action** of an individual—so long as that power **does not injure others**—is devilish and must go down.

My whole ambition in life is to set in motion a machinery which will bring noble ideas to the door of everybody and then let men and women settle their own fate. Let them know what our forefathers as well as other nations have thought on the most momentous questions of life. Let them see specially what others are doing now and then decide. We are to put the chemicals together, the crystallization would be done by nature according to her laws. Work hard, be steady and have faith in the Lord. Set to work, I am coming sooner or later. Keep the motto before you, "Elevation of the masses without injuring the religion."

Remember that the nation lives in the cottage. But alas! nobody ever did anything for them. Our modern reformers are very

busy about widow remarriage. Of course I am a sympathiser in every reform but the fate of a nation does not depend upon the number of husbands their widows get but upon the *condition of the masses*. Can you raise them? Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an occidental of occidentals in your spirit of equality, freedom, work and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and *we will do it*. You are all *born to do it*. Have faith in yourselves, great convictions are the mothers of great deeds. Onward for ever! Sympathy for the poor, the downtrodden, even unto death, this is our motto.

Onward, brave lads!

Yours affectionately

VIVEKANANDA

Please Note

We seek the aid of our readers to find us qualified medical man who will give his services gratis to the Mayavati Charitable Dispensary, so that we may be enabled to make provisions for some indoor patients out of the saving of the salary now paid to the doctor in charge. A hospital is a crying necessity here and a beginning with even half a dozen beds will be good. We cannot start it unless we can get a doctor who will ask no pay. The Advaita Ashrama will gladly furnish his board and lodging, and we may say that this offer will exactly suit one desirous of living a retired and spiritual life. To alleviate the great distress which comes under our eyes we make this special appeal to our readers, for we feel we cannot attempt this good work without their assistance.

IDEAL NON-RESISTANCE

A STORY

I

SANKARNATH was an aged Sannyasi, living in a secluded place in the Himalayans. He had four disciples, Abhava, Sada-bhava, Bhava and Sadbhava. Every evening, the disciples would sit by their Guru and listen to his religious instructions. Once they asked Sankarnath what was the ideal of Sannyas and how it could be attained. Sankarnath quoted a verse from the Gita and replied, "He by whom the world is not agitated, and who cannot be agitated by the world, freed from joy, envy, fear and anxiety, he is My beloved' (XII. 15). The ideal Sannyasi is established firm in the calmness of Atman and sees the whole world full of it. He has therefore nothing to desire or renounce, nothing to fear or hate. Evil or good, whatever comes, he takes it as it is and neither resists the one nor welcomes the other. This state of calmness is difficult to attain and can be reached only after years of hard discipline.

"The *Ahambrahmasmi* Sruti affirms the identity of Brahman and the *real nature* of the Jivatman. Brahman is self-centred and beyond all disturbance. So the real nature of every soul is beyond disturbance. Yet through Avidya the Jivatma loses the calmness of its real nature, and so long as Avidya lasts, is unable to rest in that calmness and is affected by the disturbances of the world. Besides, through Avidya, he loses sight of the fact that 'All this is verily Brahman.'

"Mind is the palpable manifestation of Avidya. Ordinarily it is incessantly active. It joins itself to the various little things of the world and creates the feelings of like and dislike. People having no control over their mind are dragged by it to the tumults of the world and are not allowed to return to their natural

calmness. They are made to identify themselves with the feelings of like and dislike that are only creations of mind and suffer in consequence. An uncontrolled mind is like a lake, the water of which is agitated all the time. Brahman is, as it were, the bottom of the lake. So long as the water is agitated, the bottom cannot be seen; even so the man with uncontrolled mind cannot see the calmness within him and the presence of Brahman behind the world. Thus deluded, he becomes restless and attaches himself to the pleasures or tries to avoid the pains of the world.

"The man with perfect control of mind can attach or detach it at will to or from any thing. By checking its outgoing tendency, he sometimes turns it inside and tries to suppress its activities by concentrating it on some single thought. When attending to any thing external, he concentrates all its powers on that. As the result of constant practice of such concentration, the mind begins to be one-pointed and its old restless tendencies are destroyed. The many waves in the mind-lake are repressed and the bottom comes into view. Such a mind is the Sattvic mind, through which shines the light of the serene and self-centred One. By means of this, man comes face to face, as it were, with that within him, which is by its own nature calm and which is his real nature. He finds that he is beyond disturbance and, therefore, is no more foolishly agitated by the world. By means of such a mind he penetrates the innermost soul of every object of the external world and feels in them the presence of Atman."

Here Sankarnath read a Sanskrit verse and asked the disciples to repeat it severally and together. The voice of the young Brahmacharis rolled, in that calm of night, through

the groups of the pines and deodars of the forest retreat. Then it was all silence.

Sankarnath: "Yes, 'when to the knower, all beings become one with the Atman, what delusion, what grief is then for him who sees this Oneness?' (Ishavasya Up. VII.) My boys, the only method of attaining the Sannyasi's ideal is controlling the mind by concentration. Do this by constant practice. The best times for practice are towards the morning and the evening, when night passes into day and day into night."

With deep love, veneration and humility the disciples bowed to Sankarnath and with his permission, went each to his hut for the night.

At the end of a period of five years, during which the disciples perseveringly practised their Guru's injunctions, one day, Sankarnath called them and said, "My sons, you have lived with me these years in this retreat and your conviction is that you have attained ideal calmness and non-resistance. It is now necessary to try whether this conviction is right or not. Not unoften the mind deceives, and insinuates quite the opposite of what the actual is. Here everything is peaceful around you and there is none of the turmoil and opposition of the active world. Living the ideal life in such retirement is easy but no proof that the ideal has been reached. To be able to look clearly at yourselves and to find out whether your present state is really that of calmness and non-resistance, you must go out and bring yourselves in contact with the outside world. If you can keep up the ideal conduct in the midst of its rush and untoward environments, then and not till then, you can be certain that your conviction is true and not self-deception. I wish, therefore, that you leave this place tomorrow and travel in different places and have intercourse with men of diverse natures for three years, after which you may return. Have always the introspective eye to make just measure of your strength,

be never carried astray by sentiments, and above all, be sincere in your speech and action."

Next morning the disciples left the place.

II

The sun had just set in a sky covered with rolling black clouds. Four travellers could be seen walking silently together in the darkness of a Himalayan forest, following a hardly definable track, lit up by flashes of lightning. Two were soon separated, missing the track, and walked singly for a time. When at last it was very dark, they all, two singly and two together, sought the shelter of trees to pass the night by the side of a fire each of the three parties had made. Two robbers followed them. One was advanced in years and the other much younger. Both were armed with swords, but the younger was prohibited from using his weapon unless ordered to do so.

The first traveller had not rested long before he saw the robbers. A thrill of fear passed through his whole body. "What can I do alone against these armed ruffians?" was his thought. The robbers rushed upon him and tying his hands and feet together with a rope, left him on the ground and disappeared. He cursed them all the while till at last he reconciled himself to the inevitable by muttering, "O Lord, inscrutable are Thy ways. Let me submit to Thy will."

The next victim was the second traveller, who met the same fate as the first. The robbers however wondered at the utter unconcern of this man who shewed no fear or anxiety and allowed himself to be treated roughly by them without the least opposition. The younger one remarked, "He knows he is no match for us. Hence he does not oppose."

The third and the fourth travellers were sitting close together. They both had robust physique. The younger robber saw this and fearing that they might prove too strong aimed a blow to cut off two necks at one stroke, without waiting for orders from his

leader. The travellers saw the sword flash and closed their eyes in perfect calmness, muttering, "Thou Beloved, in the garb of a robber"—words that would have been the last on their lips, had not the sword broken to pieces by striking against the tree under which they sat. "Did I tell you to strike them?" exclaimed the other angrily and raised his sword to kill him. "Save me," cried the former intensely frightened. No sooner did the fourth traveller hear these words than he jumped up, and quick as thought, placed himself between the raised sword and the young robber, and snatched it from the old man, losing a finger in the attempt.

"Well done, my boy, you have learnt the secret of both resistance and non-resistance,"—the voice seemed to our traveller too familiar to be mistaken. The speaker—the old robber—was Sankarnath. The traveller prostrated himself at his Guru's feet and the Guru, ordering his attendant to depart, asked Sadbhava to rise. By the time, Bhava—the third traveller—came, and Sankarnath, with the disciples, went to Sadabhava and Abhava—the second traveller and the first and unbound them.

The feelings of the disciples, seated round a big fire hallowed by their Guru's presence, are easier to imagine than to describe, as they anxiously waited, in dread silence of that night, to listen to the words of their beloved Master after their separation from him for three years.

Sankarnath: "Abhava, 'resist not evil' is no doubt the highest moral ideal. He who resists not, because he is weak or afraid to do so, is not the ideally non-resisting man; but it is he who, conscious of his power to strike an irresistible blow, renounces and does not resist. He is really doing a grand act, while the other, who resists not because he has not the power and yet, at the same time, deceives himself into the belief that he is actuated by the highest

ideal, is doing the exact opposite. Moreover, a mere *show* of non-resistance, while in the heart it is canker all the time, is sheer hypocrisy and serves no purpose because the mind runs after resistance and there is utter want of peace. True, Sadabhava's mind had this calmness of non-resistance; but since he was physically weak, it could not be of the same educational value to the world as the non-resistance of Bhava.

"Bhava's calmness was the calmness of ideal non-resistance.

"And in Sadbhava was the sweet balancing of both resistance and non-resistance. He is the ideal man, by whom the tendencies to resist and not to resist, though both present, are held in control, and who has neither scruples to resist nor thinks it a great act not to resist, but with equal self-possession, does the one or the other as the occasion demands."

OBSERVER.

Mr. Gates goes on to demonstrate that conscious mental experience creates, in some part of the brain, new structural enregistration, which is the embodied memory of that experience; that cells of the brain can be enlarged, made more efficient and increased in number, and these changes are transmitted to offspring; that the inseparable and mutually conditional relations between the emotions and the chemical changes constituting cellular nutrition; that if in that portion of the mind, where evil memories are engendered, those that are good are upbuilt by being kept active each day, they will replace those that are bad. He lays down this proposition: "Let a person devote an hour a day to calling up a certain class of fine, uplifting emotions and memories which in ordinary life are summoned only occasionally, let him do this regularly as he would take physical exercises, and at the end of a month he will be able to note a surprising change. The change will be apparent in all his thoughts, desires and actions."—*Arena*.

SELECTION FROM SANSKRIT

THE SELF AND ITS VEHICLE

[We select this month for our Sanskrit page a few striking verses from the Yogavasistha (Upashama P.Ch.LII.) on the Self and its vehicle—the sheaths which ensheath it, namely the ego, the senses, and the body. As an illustration of how the same fundamental thought tends to produce different conceptions of life and ideals in minds of different cast and culture, we quote a passage from Mr. Trine's wonderful work "What All the World's A-seeking." Not that the 'doing' part of it was not recognised by the Yogavasistha and the 'being' by Mr. Trine, but the result has been that the thought, "Man is the infinite Spirit" has led the Indian mind, before all other considerations, to realize and practicalize that state—to become the Infinite spirit, and practically to deny the world of the senses; while it has inspired the American mind not so much to realize the Infinite spirit by becoming it as to go forth and conquer the world of the senses from the view-point of that ideal. The one has missed the 'doing' in 'becoming,' the other the 'becoming' in 'doing,' while the right thing for both would have been the harmonious adjustment of the two, 'becoming' and 'doing'—Ed.]

(From Ralph Waldo Trine)

It would be a right royal plan for those who are thus enslaved by the body,—and we all are more or less, each in his own particular way, and not one is absolutely free,—it would be a good plan to hold immediately, at this very hour, a conversation with the body somewhat after this fashion: Body we have for some time been dwelling together. Life for neither has been in the highest degree satisfactory. The cause is now apparent to me. The mastery I have voluntarily handed over to you. You have not assumed it of your own accord; but I have given it over to you little by little, and just in the degree that you have appropriated it. Neither one is to blame. It has been by virtue of ignorance. But henceforth we will reverse positions. You shall become the servant, and I the master. From this time forth you shall no longer dictate to me, but I will dictate to you.

I, one with infinite intelligence, wisdom and power, longing for a fuller and ever fuller realisation of this oneness, will assume control, and will call upon you to help in the fuller and ever fuller external manifestation of this realisation. We will thus regain the ground both of us have lost. We will thus be truly married instead of farcically so. And thus we will help each the other to a realisation of the highest, most satisfying and most enduring pleasures and joys, possibilities and powers, loves and realisations, that human life can know; and so, hand in hand, we will help each the other to the higher and ever-increasing life instead of degrading each the other to the lower and ever decreasing. I will become the imperial master, and you the royal companion; and thus we will go forth to an ever larger life of love and service, and so of true enjoyment.

TRANSLATION

O stupid mind! by transforming yourself into the organ of hearing through the vain desire of growing outward in the pursuit of the sensation of sound, do not run into destruction like the deer beguiled by the hunter's horn. (16)

Becoming the organ of touch in the pursuit of tactual pleasure, do not get into bondage like the lustful elephant running after his mate. (17)

आगत्यश्रोत्रतांमूर्खव्यर्थोत्थानोपबृंहिताम् ।
धियाशब्दानुसारिण्यामृगवन्मात्सर्यं व्रज ॥१६॥

त्वक्कामागत्यदुःखायस्पर्शोन्मुखतयाधिया ।
मूर्खमाबद्धतामेहिगजीलुब्धगजेन्द्रवत् ॥१७॥

रसनाभावमागत्यगर्ध्नेनांधदुरंधसाम् ।
मानाशमेहिवडिशपिंडीलंपटमत्स्यवत् ॥१८॥

चाक्षुषीवृत्तिमाश्रित्यप्रभारूपचयोन्मुखी ।
मागच्छदग्धतांमुग्धकांतिलुब्धपतंगवत् ॥१६॥

घ्राणमार्गमुपाश्रित्यशरीरांभोजकोटरे ।
गंधोन्मुखतयाबंधंमात्वंसंश्रयभृंगवत् ॥२०॥

कुरंगालिपतंगेभमीनास्त्वेकैकशोहताः ।
सर्वैर्युक्तैश्चैतन्व्याप्तस्याज्ञकुतःसुखम् ॥२१॥

हेचित्तवासनाजालंबंधायभवतोहितम् ।
स्वात्मनःसहजःफेनस्ततःकुक्कुभिणायथा ॥२२॥

शरदध्रुवदागत्यशुद्धित्यक्तभवामयाम् ।
यदिशाम्यसिनिर्मूलंतदनंतोजयस्तव ॥२३॥

निर्विकल्पोस्मिच्चिद्दीपोनिरहंकारवासनः ।
त्वयाहंकारबीजेनसंबद्धोस्म्यसन्मय ॥३१॥

इदंमांसमिदंरक्तमिमामन्यस्थीनिदेहके ।
इमेतेश्वासमरुतःकोसावहमितिस्थितः ॥४०॥

स्पंदोहिवातशक्तीनामबोधोमहाचितः ।
जरामृतिश्चक्रायेस्मिन्कोसावहमितिस्थितः ॥४१॥

मासमन्यदसृक्चान्यदस्थीन्यन्यानिचित्तहे ।
बोधोन्यस्पंदनंचान्यत्कोसावहमितिस्थितः ॥४२॥

इदंघ्राणमियंजिह्वात्वगियंश्रवणोइमे ।
इदंचक्षुरसौस्पर्शःकोसावहमितिस्थितः ॥४३॥

यथाभूततयानाहंमनोत्वंनवासना ।
आत्माशुद्धचिदाभासःकेवलोयंबिजृम्भते ॥४४॥

Becoming the organ of taste through the blind and irresistible desire of enjoying the pleasures of the palate, do not run into destruction like the fish greedy of the hooked bait. (18)

Nor becoming the organ of sight through fondness for form and colour, do you, O deluded one, burn yourself like the moth charmed by light. (19)

Becoming the organ of smell through the pursuit of scent, do not be shut up in the body, like the bee in the lotus enchanted by smell. (20)

See, the deer, the bee, the moth, the elephant and the fish are each of them destroyed for the enjoyment of a single sense. How, O fool, can there be happiness for one who is enveloped by all these dangers combined? (21)

O my mind ! like the silk-worm that makes its prison out of its own saliva you are creating your bondage by your desires. (22)

If you can root out all desires and be pure and serene like the clear autumnal sky, then will victory be yours. (23)

I am the pure light of consciousness untainted by egoism. You are the germ of egoism ; and your relation to me, therefore, is fictitious. (31)

O my mind ! can you tell me where in this body of flesh and bones, or in the vital airs does this 'ego' reside, and again what this ego is? (40)

The movement in the body is due to the action of the *vitae* ; intelligence to the universal consciousness ; age and death to the physical organism. Who is this that appears as the ego? (41)

O my mind ! the flesh is one thing and the blood another, and the bones are different from them. Consciousness is one thing, movement is another ; who in these appears as the ego? (42)

This is the organ of smell, this of taste, this of touch, this of sight—who is this that resides as the ego? (43)

In reality, there is no such thing as the ego ; nor you, nor I, nor the desires. All this is but the reflection of the Self, the pure consciousness. (44)

IN MEMORIAM :

MAHARSHI DEVENDRA NATH TAGORE

TO have been born in a family noted for its princely fortune and to have passed away from the world like a hermit; to have been rolling in wealth and fame and to have remained uncontaminated by them, this indeed was the triumph of the spirit over the flesh. Simple to austerity in life, patient and unflinching in the pursuit of truth, undaunted by the greatest calamities and with a heart glowing with the fervour of devotion, the late Maharshi Devendra Nath Tagore was essentially "a man of peace and prayer" and exercised through his exemplary life an influence for good on his countrymen.

Born in 1817, Devendra Nath was the eldest of the three sons of Prince Dwaraka Nath Tagore, the friend and patron of Raja Rammohan Roy.

The first school young Devendra Nath attended was the one which the Raja had established in Calcutta. He was a great favourite with the Raja, and every Saturday afternoon, he hurried to his garden to listen to his words of truth and wisdom. It was at this time that the seeds of an unquenchable desire for truth and fearlessness in the pursuit of it, that were to bear fruit in time to come, were sown in Devendra's mind. But great as was the Raja's hold on him, it was the influence of Devendra's grandmother that permanently affected his character. It was she who instilled in him devotional habits, deep piety, and that feeling of reverence towards Hinduism which marked him all his life.

Devendra Nath, hardly out of his teens, had been watching by the bedside of his dying grandmother, on the bank of the holy Ganges, and had scarcely left her for two days and nights, when he heard some one softly say: "Would that we could die with the name of Hari on our lips!" Suddenly he felt overpowered by a wave of resignation, such as he

had never before experienced. An unknown ray of light dawned upon him and to quote his own words, 'the God of glory suddenly revealed Himself in my heart, and so entirely charmed me and sweetened my heart and soul, that for a time I continued ravished—quite immersed in a flood of light. What was it but the light of truth, the wave of baptism, the message of salvation?'

In the fourteenth year of his life he joined the Hindu College and before he was twenty years old, he acquired a sound education in Bengali, Sanskrit, English and Persian. Another incident is mentioned in his autobiography which gave the final direction to his enquiring mind. It happened when he was twenty-one. One day the wind brought a torn page fluttering past where he was sitting. He picked it up and found thereon something written in Sanskrit characters. It was the opening passage of the Ishopanishad: "Whatever is in this world is to be encompassed by God. Give up all desire for enjoyment. Do not covet other people's wealth."

He felt it as a direct message from the throne of the All-merciful. Thenceforward, the inward current of his spirit permanently flowed in a different direction.

Not long after this, at the age of twenty-two, he founded the Tatvabodhini Sabha with the object of "making known the religion of Brahma." It proposed to do this by investigating what the original Shastras were, divested of all modern accretions of superstitions and priestcraft. The following year the *Tatvabodhini Patrika*, which exists to the present day, was issued in Bengali as the monthly organ of the Sabha.

The Theistic movement set on foot by that great religious reformer, Raja Rammohan Roy, was at this time in a moribund condition. In 1842, he joined it and in a short time, with the new life breathed into it by him, it took a definite shape. It had now a definite end to achieve and definite measures to work with.

In 1843, he introduced into it the ceremony of initiation and drew up a covenant called the "Brahmic covenant" which each of the members of the Samaj was required to sign. Services, being expositions essentially of Vedic and Upanishadic texts, were held in the Church while Bengali hymns were sung by a choir. With the increased activity and earnestness imparted to it by its leader, it was not strange that some of the members began to question the infallibility of the Vedas and the Upanishads which from the time of Ram-mohan Roy had been held as final authorities on all questions of belief. After much discussion it was decided that only those texts should be accepted which harmonised with truth. It was then, in 1850, that Devendra Nath Tagore published in Sanskrit and in Bengali, a treatise called the *Brahma Dharma*, the materials of which were still the Upanishads.

Not long afterwards a catastrophe overtook the Tagore family which brought to light the wonderfully heroic character of Devendra Nath. Owing to the failure of the business of Carr, Tagore and Co., in which Dwaraknath Tagore had invested all the family estates, the burden of the liabilities amounting to nearly a crore of rupees fell upon the shoulders of Devendra Nath; but nothing daunted, he at once placed all the estates of his family in the hands of his creditors, and by dint of strict economy and perseverance succeeded not only in paying off the debts to the last pie but also in raising his family to a prosperous condition again.

At this time, a great personality appeared on the scene. Keshab Chandra Sen joined the Brahma Samaj. Devendra Nath Tagore's eyes fell upon the ardent, restless, impetuous, young Keshab, and the master thought he had at last secured the proper disciple. He confirmed his choice by publicly installing Keshab as the Acharya of the Brahma Samaj, while he himself remained the Pradhanacharya.

A period of intense activity followed. Theistic societies were founded everywhere, schools were established for boys, and zenana education work was encouraged. The Brahma press and platform produced a lively literature and noble sermons. They also did great service to the cause of Hinduism by stemming the tide of Christian missionary proselytization in Bengal.

But a crisis in the history of the Samaj was near at hand. The divergent natures of Keshab and Devendra Nath became more and more prominent with the increasing radicalism of the younger members of the Samaj. Devendra Nath tried his best to avoid the rupture. But in 1866, some of the younger members headed by Keshab seceded and established the Brahma Samaj of India, while Devendra Nath Tagore called his own society the Adi Brahma Samaj.

In the meantime the ever-increasing inflow of the Divine had rendered the world more and more attractionless to the Maharshi. From his boyhood he had acquired a passionate love of Nature, but now increasing years brought on an increasing longing for solitude till finally he completely severed himself from the world and entered into the life of peace and God-communion. God became his sole joy and comfort. In God he lived, moved and had his being. Whole days would he pass away God-absorbed and would know nothing of the world outside. Nature herself seemed to aid him in his progress towards the Divine. Many years before his death he had lost the powers of hearing and sight. But the loss in the world of the senses was for him gain in the world of spirit. The mind instead of frittering its energies through the outgoing senses, collected its whole activity in the world of spirit.

Latterly the Maharshi had become an object of pilgrimage. He quietly passed away on the 19th of January last.

SWAMIJI'S BIRTHDAY

THE BELUR MATH

The birthday anniversary of Swami Vivekananda was celebrated at the Belur Math, Calcutta, on the 29th January last with more than its usual grandeur and significance this year. The nice oil-painting of the Swamiji executed by a Brahmacharin of the Math was beautifully decorated with flowers, palm-leaves &c., by Babu Sital Charan Bose, the well-known house-decorator of Calcutta. In the morning there were readings from the Vedas and the Upanishads, after which the audience were entertained with charming *Solos* by well-known singers and with *Kathakata* from Ramayana. There were present not only gentlemen of nearly all parts of India, but also Mr. Madanjit of South Africa, Mrs. Clarke of California, besides Sister Nivedita and Miss Greenstidel and some Ben Israil gentlemen interested in Swamiji's work. People of almost every nationality and religion were represented to show their respect to the hallowed memory of the Swami. About one thousand gentlemen and three thousand poor men and women were sumptuously fed. It was a sight to see the extensive lawn of the Math filled with rows of the poor eating heartily.

THE CALCUTTA VIVEKANANDA SOCIETY

celebrated the birthday anniversary of the Swamiji on the Math grounds at Belur on the 5th instant. Swami Saradananda, the president of the Society, occupied the chair. Among those assembled, we noticed the Hon'ble Mr. Justice Sarada Charan Mitra, Dr. J. C. Bose, the world-renowned scientist, Babu Rabindra Nath Tagore, the celebrated poet, Pandit Satish Chandra Vidyabhusan M. A., the Pali scholar, Rai Chunilal Basu Bahadur and Sisters Nivedita and Christina. The programme began with two songs composed by the Swamiji, "Salutation to Sri Ramkrishna"

and "The Hymn of Samadhi" sung by Babu Pulin V. Mitra. Then followed readings from Swamiji's English and Bengali writings. "Appeal to Young Men of Bengal," "To Awakened India," the concluding portions of "Modern India" and "Let Shyama Dance There" were read by the members of the Society. Next was read the famous dramatist Babu G. C. Ghose's paper on "Swamiji's Relation to His Master." Swami Shuddhananda then spoke on "Swamiji as a Teacher." "Swamiji's Mission to the West" was the subject of Sister Nivedita's discourse. Mr. N. N. Ghose who was to speak on the "Swamiji's Message to the Students" was unavoidably absent. The singing of two songs in memory of the Swami composed for the occasion by Babu G. C. Ghosh and a short speech from the chair terminated this part of the programme. Printed copies of the report of the Calcutta Vivekananda Society, Swamiji's "Appeal to Young Men of Bengal", a poem welcoming the birth of the Swamiji by Babu K. C. Datt and the two songs in memory of the Swami by Babu G. C. Ghosh were distributed to the audience. The serving of light refreshments to all present brought the day's proceedings to a close. In spite of the inclement weather, between three to four hundred students and professors came to the Math in a steamer.

DACCA

The local branch of the Ramakrishna Mission held a meeting in the premises of the Jagannath College, Dacca, on Sunday, the 29th January, to celebrate the birthday of Swami Vivekananda. The third Munsiff of Dacca, Babu Barada Prasad Roy was in the chair. After a preliminary song, Professor B. N. Dass B. Sc., of the Dacca College delivered a beautiful lecture in English on the life and teachings of the Swami. He was followed by Babus Kalinath Chatterjee and Govinda Ch. Bhowal, Vakils of the Judge's Court, and others. The meeting closed with a song after the Presidential address.

BENARES

The birthday anniversary of Sri Swami Vivekananda was celebrated at the Ramakrishna Advaita Ashrama, Luxa, Benares City, on Sunday the 29th ultimo. The programme on the occasion was conversation on "Our Swamiji" from 2 to 4 P. M., and feeding the poor from 4 to 5 P. M.

AMRITSAR

Sunday, the 29th January, was observed as a holiday by the Gujrati Mitra Mandal Sabha in honour of the anniversary day of His Holiness Sri Swami Vivekananda.

In the morning a tea party was given to the members of the Sabha by a devoted follower of the Swamiji. In the evening at 7-30 there was prayer for about an hour. Then "The Life of the Swami" was read by one of his followers. The "Song of the Sannyasin" produced a deep impression.

The Sabha was dissolved at 10 P. M., after the distribution of Prasada in the midst of cheers and loud applause. Mr. J. H. Shah took the chair.

THE MADRAS MATH

The birthday anniversary of Swamiji was celebrated here on the 29th ultimo. About 3000 poor people were fed and uncooked rice and dal were distributed to many. There were two Sankirtan parties who sang Bhajan alternately from 9 A.M. to 4 P.M. The feeding began from 10 A. M., and was not over till 5 P. M. In a big hall on the 2nd floor of Castle Kernan (in a part of which the Math is situated) was placed upon a platform a life-size portrait of Swamiji beautifully decorated with flowers and garlands. Guests were received in this hall. One of the Sankirtan parties which was organised by Brahmans was seated in this hall and the other Sankirtan party consisting of pariahs and other low-caste people was seated in a big room facing the hall. The pariah Sankirtan party has been organised by a Madrased Brahman who has to put up with all sorts of

social persecutions for his sympathy with them.

At 4-30 P. M., Mr. Krishna Swami Iyenger, an eminent pleader of the local bar, spoke on "Our Swamiji." His discourse lasted for about an hour. Mr. Krishna Swami spoke at length, upon the lessons and benefits we have derived from Swamiji's life. He concluded by appealing to the people of Madras to pay the debt they owe to Swamiji for his services to the cause of our country and religion by perpetuating his memory in every way. Mr. Natesan, the well-known publisher and editor of the *Indian Review* also spoke for a few minutes. The meeting dispersed at 6-30 P. M. The number of men present was about 200. Prasad was distributed to all.

BANGALORE.

The anniversary of our beloved Swamiji was celebrated here with much eclat on the 27th and 29th Jan. 05. On the 1st day Swami Atmananda conducted Puja and opened the Vivekananda Society in the cantonment in the morning. In the evening the Swami delivered a short lecture and performed worship at the Vedanta Society premises, cantonment. He then went to the Vivekananda Reading Room, Ulsoor, where there were Bhajana and worship. It may be mentioned that Bangalore contains at least 6 institutions started in the name of Swami Vivekananda and carrying on his work according to their lights.

In the above celebrations, it has been calculated, about a thousand people participated. It was, however, reserved for the 29th January to focus all the energies of the various institutions working in different parts of Bangalore to get up a big demonstration—to rouse a fitting enthusiasm and religious spirit among the masses.

From morning till about 7 P. M. about 60 Bhajana parties of various sects carrying flags and singing hymns and prayers passed through the important streets in the city and cantonment.

Over 1500 people of all castes and creeds took part in this procession. The Bhajana parties then assembled at the Mutt premises in the Fort where they partook of Prasadam. From about 12 A. M. to 4 P. M. the poor were fed at 3 different centres. At the Mutt about 3000 poor men were fed; in the cantonment, 2000 by the Vivekananda Society; and 3000 by the Vivekananda Reading Room at Ulsoor. From 4 to 6 P. M. in the Chamrajendra Sanskrit College, Fort, which was specially decorated for the occasion, an interesting programme of music and speeches was gone through with much enthusiasm. The meeting here was presided by Mr. Subba Row, retired Dy. Collector. There was an audience of about 2000 people. Mr. Dadpally Narayana Sastry and Mr. Sankara Sastry spoke in Kanarese, Mr. Ganapathy Naiker in Tamil, and Mr. Krisnasamy Iyengar M. A., and Mr. M. A. Narayana Iyengar B. A., B. L., in English, the subject treated being, 'The Mission and Work of the Swamiji.' The President spoke very warmly of the whole movement and congratulated the public of Bangalore on the opportunity they had of bearing such eloquent testimony to their appreciation of the grand work of the Swamiji for India and the world at large.

Swami Atmananda then thanked the public for the honor they did to his Master and so to the Mission. In conclusion Dr. Venkata Ranganam thanked the Swamiji and the Calcutta Mutt for having opened an important branch of the Mission in this important centre of Southern India. Pansupari, Prasad and flowers were distributed to all assembled. In the night there was a Sankirtan by Mr. Mahadev Row of Tanjore at Ulsoor. Altogether on this day about 15,000 people here had the opportunity of hearing about Swamiji and blessing his hallowed memory.

CEYLON

The nativity of the Swami fell on the 27th January, and adopting Indian precedents, the Manipay Vivekananda Society celebrated the

day with special functions. Several of the Committee Members were entertained at dinner at noon by one of them at his residence. The public celebration commenced at about 2 P. M., at the South Manipay Vernacular School by the singing of a Sanskrit prayer from the Ramayana by the gramophone which was interpreted by Srimat R. Muttuswamy Kurukkal of Tellipallai who presided on the occasion. A party of musicians played at intervals and devotional songs were sung by several to the accompaniment of the Lily Flute. Hindustani songs, verses from the Vedas and Band recitals were given by the gramophone. The chief function of the day was the delivery of an address by Mr. V. Ramalingam, Vice President of the Society on the life and work of the Swami. The lecturer dwelt on the attributes of great teachers, the uplifting influences of their lives and concluded with an interesting account of the Swami's career. At 6 P. M. the meeting closed with Devaram, and distribution of betel, Sandanam, &c.

REVIEWS

ALL ABOUT JAPAN. Published by Messrs. G. A. Natesan & Co., Madras, $6\frac{1}{2} \times 4\frac{1}{4}$, Pp. 277.

This is an exceedingly opportune publication furnishing a great mass of information about the Land of the Rising Sun. It begins with a brief sketch of the past history of Japan and an account of its rise from the pen of Count Okuma. Next follow the sketches (with portraits) of the leading Japanese statesmen, generals and admirals of whom the world has heard so much of late. The third part which is perhaps the most interesting of all contains much valuable matter regarding the material condition, religion, political constitution, education, physical culture, literature, journalism etc., in Japan. Glorious instances of Japanese heroism, documents relating to the

present war, the Japanese view of the so-called yellow peril, and an extract from an epistle of Swami Vivekananda urging the Indians to shake off their lethargy and open their eyes to the march of events in Japan, form the subject of the remaining parts. The book does not claim to be original, being mainly compiled from the writings of leading European journalists. It removes, however, a much-felt want. Japan is a strange combination of the peaceful East and the active West. She has been able to assimilate the material culture of other nations without losing her national characteristics, and her history is, therefore, fraught with lessons for India. The eagerness of the Japanese to grasp any bit of fresh knowledge, their readiness to part with customs, however time-honoured, which stand in the way of their progress, their glowing examples of patriotism and self-sacrifice are brought before the reader at almost every page; and these cannot fail to influence even such a narrow-minded and custom-ridden people as ourselves.

The work has been priced at Re. 1 and the publishers are to be congratulated for turning out this excellent work at such a low price.

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THE EVERLASTING COVENANT. By Mr. H. E. Butler, Applegate, California, 1904, 6¾ × 5, Pp. 97.

The book is devoted to an explanation of the nature and meaning of the Ten Commandments. The author believes that these form a sort of covenant entered into by God with His people on Mount Sinai. He promised victory to His chosen creatures in exchange for obedience to His holy commandments, and so long as the sons of Abraham were true to the contract, their life was one of ease and prosperity. Directly, however, they ventured to disrespect the clauses, the jealous God expressed His displeasure in every possible way (which, it must be admitted, were rather poor for a God), and ended by depriving the Jews even of the correct pronunciation of His

holy name "Yhvh." The Son of God came, not to destroy His Father's contract, but to renew it, not, however, on pieces of stone this time, but on the hearts of men. The covenant, therefore, is as much binding on the present generation of men as on the first Shemite that discovered this precious document on Mt. Sinai.

After this preamble the author proceeds to unravel the esoteric meanings lurking in these sacred texts and hidden from ordinary mortal understanding. We give below a few specimens for the enlightenment of our readers. The six days in the week which men are directed to work in imitation of their Maker, do, by no means, the author assures us, mean six literal days of twenty-four hours each, but six *periods of time* required to complete the work of creation; that is, the time required by men and women to reach a point in their development, mental and physical, where they can enter the covenant and find their rest in God. The fifth commandment which enjoins everybody to honour his parents contains, besides the ordinary apparent meaning, a deeper, esoteric one, viz., that the higher races of men should not degenerate through being intermingled with the lower ones. In support of his statement the author quotes chapter and verse and points out that among the precepts given by Abraham to his children was the command that they should not intermarry with other nations! And as the European races, according to the author, are direct descendants of the Israelites, it follows, as smoothly as night follows the day, that Europe, and therewith America too, must, in obedience to the Holy Book, remain at a safe distance from the "lower races." We wonder if old Abraham would recognize his own laws if he had a look at them, as here esotericised!

In explaining in another place the nature of the Holy God who in His mercy visits "the iniquity of the fathers upon the children unto the third and fourth generations" only (!), the author flies into a fit of divine rage

against the "accursed doctrine" of Karma, which, according to him, teaches "that bad inclinations are the result of Karma, and *must be lived out.*" This interpretation must surely be supremely esoteric, for we have as yet come across no explanation of the Law of Karma which denies to the doer the power of overcoming his own tendencies.

The work is an interesting instance of how modern ideas all the world over are attempting to find room for themselves in old laws and traditions.

The steady progress of the *Indian Review* as a journal of public education issuing every month useful and interesting papers on a variety of subjects, calls for a word of praise. The January number is distinctly above the average. The opening article by the editor "Japan: its Message to India" is exceedingly well conceived. The thoughtful contribution of Lord Avebury on "India and Free Trade" and the able economic comparison between India, Russia, and Ireland by Mr. Swinny are opportune. Mr. Rahimtoolee's paper on "Science and Arts under Islam" is a good summary; a series of articles on the subject will be of great popular interest. We have picked out and named only a few which by no means exhaust the number of valuable papers in this issue.

In the same number also appears a paper on the "Revival of Theosophy" by Miss L. M. Yates. The lady claims that she has in her "possession a map of the Earth's configuration, copied from one compiled by Initiates some 75,000 years ago"!

And as if that is not enough, she goes on to add, that "Even that date in the history of Theosophy is very recent"!

* * *

We have been favoured with the third annual report of the Mitra-Gosthi or Friends' Association of Benares. The object of the body is the promulgation of Sanskrit by

means of (1) discussion conducted in that language of literary, historical, philosophical, scientific, and other subjects in meetings held once a week, (2) the establishment of a library for Sanskrit students, (3) the foundation of a scientific Sanskrit academy, and (4) the publication of a Sanskrit magazine.

The tenth number of the *Mitrā-Gosthi Patrika* is before us. In addition to a variety of subjects it contains a continued article on Heat, interspersed with technical terms in English, embodying the standard view of western scientific works on the subject.

With all our reverence and love for Sanskrit we fear that attempts to revive and spread it are bound to prove futile so long as its mastery remains difficult as it is. In this connection we invite the attention of the talented and energetic founders of the Mitra Gosthi to the short paper on "A Common Language for India" by an Indian Esperantist, published elsewhere.

The attempt to present the teachings of Western Science in Sanskrit is excellent. If the Mitra-Gosthi can continue this work in their paper and publish translations of the teachings of Western thinkers as Spencer, Huxley, James, Max Muller etc., as well as of the New Thought which is daily becoming a power in the West and induce our non-English-knowing Pandits to read them, they will have done enough to amply justify their existence as a useful body. May we take the liberty of humbly suggesting to the learned Association to concentrate their energy on this work of vital importance—the paving of the path towards the intellectual freedom of our Pandits learned only in Sanskrit, by acquainting them with the methods and results of Western scientific thought?

Are you in earnest? Seize this very minute:
What you can do, or dream you can, begin it;
Boldness has genius, power, and magic in it;
Only engage and then the mind grows heated;
Begin, and then the work will be completed.

—Goethe.

Q. & A.**QUERIES AND ANSWERS**

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

QUERY

37. While some Vedic texts urge the necessity of our knowing Brahman, there are others which declare Him to be beyond speech and thought. How is it possible to reconcile these contradictory passages.

—N. C. De.

ANSWERS

20. Yes. It is quite possible to transform our daily duties into acts of worship by working with the constant thought that the whole universe is the manifestation of the All-pervading Deity. If we can go on impressing this idea on our mind as we work we shall be able to perform our various actions as so many offerings of worship to the God, sensible in multitudinous forms.—B. U.

21. The objection of the Sankhya school that all ought to be similarly affected if there be one Soul, does not touch the Vedantic theory. The Vedantists hold that there is but one Soul, the Eternal Witness of egos (the reflections of the one Soul in different *antahkaranas*) which identify themselves with pains and pleasures. Just as the sun is not affected by the quiverings of its reflections in different vessels of water, so by the modifications of the *antahkaranas* the egos only are disturbed, but the real Soul remains unaffected.—U. N. B.

22. It is taught that when a man attains freedom, all the seeds of his Karma are destroyed with the exception of those that have already commenced to fructify. These are known as *Prarabdha Karmas* in the Scriptures. In this stage he can have no fresh motives but all his actions are the result of those *Prarabdha Karmas*.—C. S.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

SWEDEN and Norway are the only countries where practically every grown up man can read and write. Bavaria comes next in this respect.

THE experiments with wireless telegraphy between Diamond Island and the Andamans are giving most satisfactory results. A message transmitted from Port Blair on the 9th instant reached Calcutta in nineteen minutes, though it had to come over the land-lines after being received at Diamond Island.

WE are glad to announce that Swami Sachchidananda reached Los Angeles on the 31st December last, where a Vedanta centre has been started under his care. In addition to Yoga classes and a special course of class lectures on the Bhagavad Gita, he delivers public lectures and discourses on Vedanta.

AN American University has refused all claim to a bequest of £20,000 because the pious donor was impious enough to get burnt in the Chicago theatre fire. The University is a Methodist institution. What would its governors think of our Wesleyans who (if we are not mistaken) bought and sold the Imperial Theatre?—*Saturday Westminster Gazette*.

Mr. Shyamji Krishnavarma, M.A. (Oxon.), who has lately offered to found scholarships in the name of Herbert Spencer and Dayanand Saraswati, has brought out a penny

monthly in England entitled the *Indian Sociologist*. Its main object is to plead the cause of India and its unrepresented millions before the Bar of of Public Opinion in Great Britain and Ireland.

Professor Millichau, the well-known French savant, has discovered in the spectrum of Jupiter absorption bands similar to those of the spectrum of Uranus. One of them indicates the presence of watery vapour in the atmosphere of Jupiter. As the result of his observations, he agrees with Professor Janssen that the chief planets of the solar system have atmospheres in the main similar to our own.

THE four Bengal Research Scholarships of Rs. 1,000 per mensem already held by selected graduates—three at the Presidency College and one at the Sanskrit College—have been re-granted for the further period of one year to the present holders. The similar new scholarships for 1905 have been granted to two graduates for work at the Presidency College, and the third for work at the Civil Engineering College at Sibpur.

WE should not hear of so many failing banks, friendly societies, and so forth, had we such sensible regulations as have the Chinese. In that celestial land no bank has been known to fail for the last 700 years. And why? Because, should such a thing happen, all the directors, clerks, and managers would have their heads cut off and thrown upon a blazing bonfire along with the books of the firm. And that is why a bank manager would rather have twenty failures in Europe than a single one in Cathay, as the poet might have sung.—*T. P.'s Weekly*.

Nothing is easier, when you know how, than to turn a radish into a potato. M. Molliard, a French scientist, does know how, and he has been telling the Academy of Sciences at Paris how to set about it. You take a very young

radish, and cultivate it in a glass retort, after a process invented by Pasteur, in a concentrated solution of glucose. The radish swells, starch develops plentifully in its cells, the distinctive taste disappears, and the radish acquires practically the same consistency, flavour, and, above all, nutritive qualities as the potato.

The Vivekananda Society, Colombo, celebrated the birthday of the Swamiji on the 29th ultimo with great *eclat* in the Society's Hall which was packed to its utmost capacity. There were recitations from the Vedas and Upanishads and a stirring lecture on the Swamiji's life by the Vice-president, Mr. C. T. Ambikapattay, followed by a short and impressive speech by the Chairman Mr. N. Tyagaraja, Bar-at-law. A variety of music and Bhajana came next and the proceedings were closed with the distribution of Pansupari and Sandanam.

The Association for the Improvement of Scientific and Industrial Education is sending out seventeen young men to foreign countries for scientific and industrial education and they are to leave their native shores on the 9th March. A strong Committee has also been formed for the purpose of taking steps for the establishment of an Indian Bank and a Polytechnic, the formation of Joint-Stock companies and the collection of information regarding the indigenous industries of the country and the best means of resuscitating them. The Association has thus begun famously, and it now rests with our public-spirited fellow-countrymen to decide its future.

PROFESSOR Standfus of Zurich, after many years of experiments, has made a discovery which, if correct, is likely to revolutionise science in general and Zoology in particular. Briefly it consists in creating new species and races by the influence of high and low temper-

atures. The Swiss scientist up to now has confined the experiment to butterflies and has obtained remarkable results, but there is no reason why under similar conditions, the same effects may not be produced upon bird and animal life. Taking some six thousand ordinary caterpillars in their different stages of metamorphoses, he exposed them to temperature varying from 40 deg. to 4 deg. Cent. The majority developed into butterflies of ancient species, which are now very rare while others developed into totally new species, so far unknown to scientists.

THERE was never so great a thought laboring in the breasts of men as now. It almost seems as if what was afore-time spoken fabulously and hieroglyphically, was now spoken plainly, the doctrine, namely of the indwelling of the Creator in man.

What is the scholar, what is the man for, but for hospitality to every new thought of his time? Have you leisure, power, property, friends? You shall be the asylum and patron of every new thought, every unproven opinion, every untried project which proceeds out of good-will and honest seeking. All the newspapers, all the tongues of to-day will of course defame what is noble, but you who hold not of to-day, not of the times, but of the Everlasting, are to stand for it; and the highest compliment ever received from Heaven is the sending to him its disguised and discredited angels.—*Emerson.*

THE man who is not above selling his father's bones does actually exist, it seems, in Austria. It is true that the bones are those of his uncle, and that it is not they, but their tomb which he has sold, but the principle is the same. In 1896 the body of General Karl von Turnfort was laid to rest in a magnificent marble tomb at Gratz. A short time since the coffin was removed to a plain grave without even the simplest headstone, and its place within the marble tomb was taken by

the bones of a worthy lady who had made a fortune by selling pork. Some of the General's former comrades made inquiries, and found that his nephew had given the tomb as security for a loan of about £1,000, and that, on his failure to repay it, the creditor had taken possession, and had ousted the young man's uncle to make room for his own aunt. Now the General's other nephews have commenced a law suit against their needy cousin and his creditor—which is well.

IT was the general knowledge of life and conduct that really mattered. Every good library was in itself a book. If he might preach on a Saturday instead of waiting until the morrow he would say: Pray get it into your heads that a library is a book representing the feelings and impulses of man in all times and ages. All the leading facts of life were there. All the differences between man and man were there, all the differences between the ages and ages of the world were there. The tears and laughter of mankind and the labours of mankind were all in the library. The useless sacrifices—of which there were so many in history—the idle dreams, with all their mischiefs, were there. The strongest and steadfast efforts of men and women for good, with all their blessings and all their glories they were there too. The whole overwhelming drama of humanity was there. To be sensible of this was what somebody or another had called the "feel" of a library. He entirely went with a friend of his who told him that when at night he turned down the lamp of his library and turned the key and left all the procession of saints and sages, warriors and martyrs, and champions of freedom and justice, those who had been trampled down and had fallen and those who had succeeded, those who had been the torch-bearers of truth—as he left them in sublime solitude and darkness, it was then that he felt, more than in the working day, the true pathos of mankind and the real mystery of time.—*John Morley.*