

Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

THE REAL PREACHERS

AS many have merely heard of snow but not seen it, so many religious preachers have only read about the attributes of God, but not realised them in their lives. And as many have seen the snow but not tasted it, so many religious teachers have got only a glimpse of Divine Glory, but not comprehended its real essence. He only who has tasted the snow can say what it is like. Similarly, he alone can describe the attributes of God who has associated with Him in His different aspects, now as a servant of God, again as a friend, or as a lover, or as being absorbed in Him.

WHEN grain is measured out to a purchaser from the granary of a rich merchant, the measurer goes on measuring unceasingly while he is constantly supplied from behind. A small grocer's store, on the other hand, is soon exhausted. Similarly, it is God Himself who constantly inspires the thoughts and sentiments in the hearts of His devotees, and that is the reason why the latter are never in lack of new and wise thoughts and sentiments. While the book-learned, like petty grocers, soon find themselves short of thoughts.

INSTEAD of preaching to others, if one worships God all the time, that is enough preaching. He who strives to make himself

free, is the real preacher. Hundreds come from all sides to him who is free, and are taught. When a flower opens, the bees come to it from all sides uninvited.

GAS-LIGHT illumines different localities with unequal intensities. But the life of the light, namely, gas, comes from one common reservoir. So the true religious teachers of all climes and ages are like so many lamps through which is emitted the life of the spirit flowing constantly from one source, the Lord Almighty.

Q. What do you think of the man who is a good orator and preacher, but whose spirituality is undeveloped?

A. He is like a person who squanders another's property kept in trust with him. He can easily advise others, for it costs him nothing, as the ideas he expresses are not his own but borrowed.

Q. What is your opinion about the methods employed by present-day religious preachers?

A. It is like inviting a hundred persons to a dinner when the food supply is sufficient for only one. It is pretending to be a great religious teacher with a small stock of spiritual experience.

OCCASIONAL NOTES

“SCIENCE, which has made Europe and Japan what they are, is based upon the impregnable position of the constancy and uniformity of nature. There could be no science if there were not this constancy. An attempt is made in some quarters on a large scale to teach that nature is liable to be interfered with by the capricious and variable wills of supposed invisible entities of one kind or another. This is a very dangerous doctrine, cutting at the root of all science and making the universe disorderly and chaotic instead of an universe of order and law. If there were no certainty that fire would burn to-morrow as it burnt yesterday and burns to-day, if by the interference of an invisible entity it would feel cold to-morrow, sweet the day after and sour the day after that, the world would be a chaos. In the interest of the well-being and progress of the country, it is quite necessary to impress upon the rising generation the necessity of a careful study of science in its applications to the useful arts and industries. Science and character are the two pillars upon which a society securely rests and upon which alone it can advance. Any attempt therefore to weaken the basis of either must be strenuously resisted.”

The above is an extract from a letter recently addressed to us. It speaks for itself. India is dying by inches for the lack of material prosperity which rests upon the cultivation of material science. What India needs to-day is therefore the widest possible diffusion of modern scientific knowledge among its masses, so that they can turn its life-giving light on their agriculture and industries, on their homes and surroundings, their habits and customs, and thus lay a

fitting physical foundation for the rearing of the spiritual structure designed by their ancestors, build a body powerful and pure enough for the fullest manifestation of the indwelling Soul.

शरीरमाद्यं खलु धर्मसाधनं “The body is the principal instrument for the attainment of spiritual excellence.” As it is hard for an individual to gain the freedom of the spirit with a poor and imperfect body, so is it hard for a country to attain the *summum bonum* of civilization, *spiritual culture*, with a poor and imperfect material organisation. The highest spiritual ideals can only be reached and realized by a people whose physical and mental conditions are as highly developed, healthy and advantageous as possible. There is spiritual culture in India, but it is in the keeping of the few. She lacks the material complement without which it cannot be fitly expressed so as to leaven the masses. To impart her spiritual culture to the world and thereby to uplift the whole of humanity to the heights of spiritual freedom is the mission of India. She can never properly attempt this work, much less fulfil it, so long as she is incapacitated physically, so long as her children are not materially as well-equipped as the most materially prosperous nation in the world. The spirituality of a Krishna or a Buddha could not have been expressed to the world without a physical brain and one of a highly organised and vigorous kind.

The study of physical science and the application of its knowledge and methods to arts and industries can alone check the process of decimation that has set on in this country and pave the path of its material

prosperity without which it cannot have a healthy and useful existence. The study of science therefore should be popularised in India. Our educated young men, whatever work they might be engaged in, should take up the study of some branch of science or other, for it would not only be a healthy recreation to them—science has its wonders and fairy tales which make facts truly stranger than fictions—but it would fit them better for their work by cultivating the powers of attention and analysis, of accurate observation and statement and the habits of ‘taking care’ and reflection which are the essentials of success in life.

Reading rooms and public libraries should as often as possible ‘get up’ popular scientific lectures, in the vernacular of the district whenever convenient. These lectures should begin with courses on the anatomy and physiology of the human body, which the local medical practitioner could be induced to deliver. Similarly with the co-operation of the science teachers of colleges and other qualified persons, popular talks could be held on astronomy, physics, geology, botany, mineralogy, chemistry, physical geography and other branches of knowledge, with illustrative experiments so far as possible, for which appliances and instruments might be borrowed from the local college. A special attempt should, in this connexion, be made to explain the principles and devices by which natural forces are commonly utilised, e. g., of the steam-engine, electric traction, hydraulics, wireless telegraphy, &c. It should be the aim of reading rooms and public libraries to possess as many scientific instruments as they could. They should all begin with having a magnifying glass, a microscope and a telescope.

Colonel Sir Francis Younghusband’s Rede lecture at Cambridge on “Our True Relation-

ship with India” has naturally evoked much interest in this country. He quoted Swami Vivekananda in support of his thesis. He said: “The Swami Vivekananda, on his return to India from a mission to America, said: ‘Political greatness or military power is never the mission of the Hindus. But there has been the other mission given to us, to accumulate, as it were in a dynamo, all the spiritual energy of the race, and that concentrated energy is to pour forth in a deluge on the world whenever circumstances are propitious.....India’s gift to the world is the light spiritual.’ We British were driven to India for nothing better than trade, but having gone there we now found ourselves the means of affording a highly spiritual people the opportunity to develop their peculiar genius, just as the Jews were allowed to develop their special gift under the *Pax Romana*. During the last three-quarters of a century there had been a marked quickening in the religious life of the people, resulting in such movements as the Brahmo Samaj, the Arya Samaj, and others. By preserving order, by giving the people of India full opportunity to develop along the line most natural to them, and by ourselves giving them practical examples of well-worked-out lives we should best help the spiritual-minded, gentle Hindu.”

Of the rejoinders to the above, pointing out the true attitude of the Swami towards the question, the best we have seen is that of the *Indian Social Reformer*. We reproduce the following lines from our contemporary: “As for our spiritual gifts, we do not know that material environment is a factor in their development. We wish Sir Francis had left the Romans alone. We do not think that their treatment of the Jews is the noblest episode of their history. Nor can we say that British rule has produced many saints—martyrs being deterred by the Penal Code—in India. Sir Francis has totally failed to understand Swami Vivekananda. He seems

to regard the Swami as advocating asceticism and renunciation. We knew him personally and there never was a more fiery patriot than he in all India. By spirituality he always meant the power "to strive, to seek, to find and not to yield." It was his maxim that slaves can never be spiritual. And in private and in public he used often to address his countrymen as "slaves." To him spirituality was necessarily incompatible with the absence of absolute freedom. Social freedom, religious freedom, political freedom, these were all the foundations on which spirituality was reared. If Sir Francis Younghusband had studied the political causes and effects of Christianity more closely than he seems to have done, he would have spoken with more hesitation of the development of the spiritual gifts of the Indian people. History shows that religious reform has always been the precursor of political revolution. Nothing is more likely to ensure material and moral salvation to the Indian people than the purification of their religions. Swami Vivekananda perceived this and he constantly spoke of true religion as being dynamic."

Last month we reprinted from an American paper an article on the spread of Vedanta in that country. Better and more interesting evidence of the progress comes from *Vedanta*, the monthly bulletin of the New York Vedanta Society. The June issue contains the following extract from a letter recently addressed to it: "In New York City a few nights ago there met about two hundred and fifty people to discuss whether the Occident had anything to teach India. The many opinions given and suggestions offered for and against the question brought one important fact before the minds of those who were interested in the now powerful wave of Oriental thought which is sweeping over America from the Pacific to the Atlantic, and that was the conscious realization that India has a spiritual com-

prehension and a spiritual way of looking at the great laws of life, which we of the Occident do not understand. Another remarkable point made clear by the evening's speeches was that so many Americans are alive and awake in heart to the true position of India and to what she has to give us to-day. The many 'isms,' and cults, and New Thought movements over this vast country of ours are rapidly showing the wide growth of the seeds of the great spiritual truths which have come to us direct from India and from her own teachers. The conclusion of the discussion was that if Americans really wished to aid India, they should send men of executive power, broad intellects, and scientific training, who would not seek to Christianize India, but who would teach the practical methods of America. Let the two great nations, one so old and one so young, stand like the grand Himalayas and the Rockies, strong and firm, stretching out their hands for mutual help, glad to give and to take."

Vedanta contains an appreciative notice of the Calcutta Association for the Improvement of the Scientific and Industrial Education. It is pleasing to gather that the students lately sent by the Association for Education to New York "almost immediately on their arrival sought out the Vedanta Society Headquarters, and it was a source of gratification to many of the members to be able to be of service to them and to make them feel, as they declared, that they had found a second home." *Vedanta* goes on further to say, "One of Swami Vivekananda's ideas in establishing Vedanta Societies in America was to create centres of communication between the Occident and the Orient, open doors, as it were, through which East and West could pass freely back and forth without a feeling of strangeness, as from one home to another. This dream of unity is now beginning to be realized, and both India and America will surely be the richer for it."

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(ACCORDING TO M.)

Sadhavan Brahmo Samaj : 26th September 1884

SRI Ramakrishna (to Bijoy, smiling)—“Is it true what I heard there was a notice put up here that men of other views were not allowed to come in. Narendra said I had better not go to the Samaj but come to Shivanath’s home.

“I say, Well, every one prays to the same God. It is no use quarrelling. Some say God has form, others say He has none. Let those who have faith in forms, meditate on God with form; let others who have faith in the formless meditate on it. But it should be observed that it is not good to be dogmatic, that my religion alone is right and all others are wrong. It is not bad to have the attitude—that my religion is right, but I do not know whether others are right or wrong, true or false; because the true nature of God cannot be comprehended before seeing Him. Kabir used to say, ‘God with attributes is my mother, God without attributes is my father; whom shall I praise or whom shall I blame, both scales are equally heavy.’

“Hindus, Musalmans and Christians; Shaktas, Shaivas and Vaishnavas; the Brahmajnanis (knowers of Brahman) of the time of the Rishis and you the Brahmajnanis of to-day—you are all seeking the same thing. But Mother has given each what suits his constitution. If fish is brought into the house, and there are several children, the mother surely does not prepare *palao* (a rich dish) for them all. Why, because their requirements are different. For some she prepares fish soup. But she loves all equally.

“The truth is, God has made different religions according to the difference of time, place and nature. But all the creeds are only so

many ways, creeds are not God. However, we can reach Him, if we take to one of these with genuine devotion. If in the creed adopted there be error, He corrects it provided one is sincere. If one starts out wishing earnestly to see *Jagannath*, and not knowing goes to the North instead of to the South, some one on the way surely tells him ‘Do not go that way, go to the South.’ Some time or other he shall see *Jagannath*.

“That another’s creed is wrong need not therefore concern us. The care is His whose universe this is. Our duty is to see *Jagannath* somehow or other.

“But the creed you have is fine. You call Him formless; that is nice. Sugar-loaf will taste sweet, eat it straight or sidewise.

(To Bijoy)—“But dogmatism is bad. You have heard the story of the chameleon. A man saw a chameleon on a tree and told his friends, that he had seen a red lizard. It was deep red, he was sure. Another came from under the same tree and said he had seen a green lizard. He was convinced it was perfectly green. But the man who used to live under that tree came and said: ‘Both of you are quite right; the animal is sometimes red, sometimes green, sometimes yellow, while at other times it has no special color at all.’

“In the Vedas He has been spoken of as both with and without attributes. You call Him formless, that is one-sided. But never mind, if you could know the one rightly you would know the other too. It is He that teaches.

“He who comes to your place here knows this gentleman as well as that,” (pointing to two Brahmo members.)

REASON AND FAITH

LOOKING at the universe with its countless heavenly bodies floating in the vast expanse overhead, with its infinite variety of existence down below on our earth, beings of diverse types and natures, with their terrible struggle for life and great internal feud of emotions and desires, one is led to enquire into the cause of these wonderful phenomena. This enquiry into the source of all we perceive, has called forth an intense play of reasoning in brilliant intellects and produced philosophers in every age.

Those who have striven their utmost to study these phenomena have come forward with different explanations derived from a variety of inferences. But these do not often land us in the intricate jungle of theories where one track leads to another in endless succession and the way out seems hopeless. An inference based simply on reason without direct evidence might sometimes be a half-truth but seldom a whole one. Men cannot have perfect rest until and unless they have gained a satisfactory solution of the world-problem by coming face to face with the Truth underlying all. People might try and occasionally succeed to stop all enquiry regarding the 'beyond' by a simple and blind belief in some theory or other or by immersing themselves in sense-pleasures, but the question 'whence and whither' would now and then come to disturb their apparent equanimity and smooth current of life. Either they must struggle to solve this problem of problems or live a life no better than that of the brutes.

Let us see if there is any probability of knowing for oneself the cause of the phenomenal world by the reasoning faculty alone. To reason is to find the links in a series of facts based on observation and then to derive

from them a chain of general conclusion. Similarly one can deduce particular inferences from general facts. To find a causal relation between one thing and another it is necessary to understand both of them thoroughly. Whatever we know we do it through our mind. Mind is like a glass through which we perceive all things and name our perception as the phenomenal world. As owing to the differences of mediums objects seen through them vary in their appearance so in some peculiar states of the mind objects are perceived quite differently from what they usually are. We do not wish to enter here into the old fight between idealism and realism; but it is an undoubted fact that we perceive our own mental projections around an object in lieu of the object itself, hiding the real thing by the coloring it lends unconsciously. Even what we call our normal perceptions fully share this uncertainty. Our perceptions depend upon the senses and the mind and naturally partake of their limitations. The power and capacity of our senses and the mind are far from perfect. How is it possible to know things as they are through imperfect instruments? And even if the instruments were made as perfect as possible, how can the necessary modifications bound to be produced by the medium of perception be eliminated and an object known in its true nature? Thus we see we cannot truly know even what appears to us as the phenomenal world as long as we have to perceive it through the mind, what to speak of its noumenon. To find out the cause of an effect we have first to know the effect and then we can hope to trace out its cause. Reason can lead us from particular truths to general truths and from less general to more general

ones, but it cannot pass beyond the veil of the mind. Reason being a part of the mind has to be limited within it and cannot grasp what is beyond it. And is it not unreasonable to reason about the unknown beyond as if it were known! So we are driven to the conclusion that to know what appears to us as the phenomenal world as well as the Reality underlying it we must go beyond the phenomena which we cannot do until we eliminate the mind. We have to extricate ourselves from the network of our mind somehow or other, or there is no chance to know the Truth. What avails it if we commit to memory all the philosophical disquisitions of the world and be acute reasoners or carefully study all the books in various languages treating of the phenomenal and the noumenal, if we do not realize the Reality direct by piercing the veil of the mind? We might spin out many a theory, interpreting scriptural texts to back our conclusions, but they can never lead us to the Truth.

On the other hand, we are not infrequently asked to sacrifice our reasoning faculty at the altar of faith. An unreasoning assent to all their opinions is demanded by not a few teachers. Take for granted the truths inculcated in the scriptures and the teachings of sages and prophets, is the watchword and keynote of many lives. To doubt these, according to them, amounts to blasphemy. But history shows with no uncertain light that these teachings apart from producing a few noble exceptions have done more harm than good. They have filled the world with fanaticism and made failures of many promising lives reducing them to the level of unthinking brutes. If mere intellectualism without doing the needful to practically realize the Truth is foolish, swallowing everything without a thought and a question is worse. Healthy reasoning is no doubt of the greatest importance. It is always a sure guide and a protector against the danger of mistaking

untruth for truth and evil for good and above all, against the dreadful poison of fanaticism, which, once admitted in the system, is very difficult to throw out. **सदसद्विचार** discrimination between the real and the unreal as well as discussion with a view to know the Truth as distinct from fighting for one's own pet theories and of defeating the opponent somehow or other are very beneficial. But we should never forget that these help us truly, only if we use them as auxiliaries to an ardent and persevering practice to penetrate the veil of mind.

We have seen that if we want to know the Truth as it is, behind the phenomenal universe, the distorting medium of the mind must be eliminated. But naturally arises the question as to its practicability. We turn our eyes doubtfully to the blessed ones who claim to have lifted the veil of the mind. Nothing is easier than to take the attitude of an agnostic, to stop short following a chain of reasoning to the psychical world on the plea of insufficient knowledge or explain away things with that kind of materialistically dogmatic and spiritually sceptic reasoning, which arises from a mind closed to other directions but the material. It requires little trouble to sit idle after entertaining doubts about the ways to the Truth as declared by the great spiritual teachers of the world. Few find it congenial to give their methods a fair trial. The reason is not far to seek. Because it entails self-abnegation, self-control and trouble. The extreme irrationality of this will be evident from a little thought. What do we do when we want to go to a place? First of all, we find out men who know the ways leading there and if by their character we find our informants trustworthy, we rely on their words and start on the path recommended by them. It would be quite foolish if we go on arguing with them about the path instead of trying it. Should we not have at least as much faith in the methods of the

great spiritual men who claim to have realized the Truth? We are not to take anything for granted or sacrifice our reason and independence, but we have to rely on their words and practise their methods honestly. We have a right to enquire about every step, but we must give it a proper trial for common fairness's sake. To be sceptical about a thing or sneer at it without taking pains to verify it betrays a weak and unfair mind.

If we see men pure and unselfish, free from ulterior motive, calm in weal and woe, claim that they know the way to eliminate the mind and realize the Truth, may we not safely

believe them and give their methods a trial? When we find that fraud and deceit are strangers to them, that they are above all temptations and their holy presence brings solace to many distressed hearts, while we are full of selfishness, tossed to and fro in the sea of life, prey to the least enticements, should we not, instead of clutching at our trumpery theories and limited understandings, go to these noble souls and sit at their feet to learn and practise the Sadhans which would, they say, lead us to the Truth?

PRAKASHANANDA.

ENVIRONMENT

WITHOUT the regularly recurring procession of the seasons,—the flux and flow of light and life,—the construction and progress of the universe could not continue. The multitudinous manifestations of nature are literally dependent upon the rhythmic movements of the months. Not only are seed-time and harvest, summer and winter, cold and heat necessary, inevitable, in the natural universe; but chronicle and experience alike point to each phase, as it occurs, as symbolic of similar ebb and flow in the stream of spiritual existence. Observing this ebb and flow—this ingathering and outpouring—we note that the One without a second has become dual, nay, multiform. That One became thus; manifested Himself thus; limited Himself thus; and announced "Behold! It is good!"

All that we call 'Here' comprises a congregation of symbolisms of another life than this; a life out of which we came; a life into which we go. Beautifully and briefly, Cardinal Newman points this earth-phase, in *Gerontius*, "Thou art wrapped and swathed around in dreams, some that are true yet enigmatical. For the belongings of thy present state, save

through such symbols, could not come home to thee."

It is as though the Deity, the Source, in the outpouring of His light and love, blessed, and in the act of blessing, created, limited. Is not this limitation the meaning of ignorance, of shortcoming, of sorrow; of what we call evil and sin? As a result of this comes the dual aspect of nature; spirit and matter. Dual these, apparently, here and now. In reality, surely, one; since nature is not spirit and matter, but either spirit or matter, according as one thinks of it.

During this here and now, most among us oscillate between these, each being true from its own momentary standpoint; each, regarded separately, falling short of the final.

Sometimes we see a soul retarded or helped forward by environment. Then we are inclined to say 'No soul can follow the Perfect Law,' if such environment be so strongly opposing as to crush or starve or utterly degrade the soul. But when we think of the 'unconquerable soul,' it is equally true to say that that soul rises superior to all opposing forces, and against them—because of them—triumphs over all.

ERIC HAMMOND.

SELECTION FROM SANSKRIT

A HYMN TO DAKSHINAMURTI

श्रीशङ्कराचार्यकृतदक्षिणामूर्तिस्तोत्रम्

विश्वन्दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतम्
पश्यन्नात्मनि मायया बहिरिबोद्धूतं यथानिद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाव्ययम्
तस्मै श्रीगुरुमूर्त्तये नम इदं श्रीदक्षिणामूर्त्तये ॥

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पम्पुन-
र्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्त्तये नम इदं श्रीदक्षिणामूर्त्तये ॥

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकम्भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्या-
श्रितान् ।

यत्साक्षात्करणान्नवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्त्तये नम इदं श्रीदक्षिणामूर्त्तये ॥

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरम्
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्त्तये नम इदं श्रीदक्षिणामूर्त्तये ॥

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं
विदुः

स्त्रीबालान्धजडोपमस्त्वहमिति भ्रान्त्या भृशं
वादिनः ।

मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणो
तस्मै श्रीगुरुमूर्त्तये नम इदं श्रीदक्षिणामूर्त्तये ॥

TRANSLATION

Seeing the universe in his own Self as contained within himself, like a city seen in a mirror, and by Maya beholding it as if produced outside as in sleep, he, who realises at the time of spiritual illumination his own immutable Self alone, to him, the Image of that blessed Teacher, Sri Dakshinamurti, is this salutation.

He, who, like a juggler, spreads out this universe, but does it out of his own will, like a great Yogi,—the universe which exists indeterminate like the germ in a seed, and is diversified by the differences arising from the notion of space and time created by Maya, to him, the Image of that blessed Teacher, Sri Dakshinamurti, is this salutation.

He, whose manifestation, the essence of which is reality, appears as the objects of fictitious notions, who imparts direct enlightenment to those who have resorted to him, by the Vedic teaching "Thou art That," and through immediate perception of whom, there is no more return to the ocean of worldly existence, to him, the Image of that blessed Teacher, Sri Dakshinamurti is this salutation.

He, whose Intelligence vibrates outside through the eye and other senses, like the bright light of a great lamp placed inside a jar with various holes, and after whose shining alone, I know, this whole universe shines, to him, the Image of that blessed Teacher, Sri Dakshinamurti, is this salutation.

He, who destroys the infatuation created by the play of the power of Maya, of those who consider themselves as the body, or the prana, or the senses, or the changeful intellect or as void and through error declare themselves repeatedly that 'I am a woman, or a child, or blind or like an idiot,' to him, the Image of that blessed Teacher, Sri Dakshinamurti, is this salutation.

राहुग्रस्तदिवाकरसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत् सुषुप्तः
पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्त्तये नम इदं श्रीदक्षिणामूर्त्तये ॥

बाल्यादिष्वपि जाग्रदादिषु तथासर्वास्ववस्था-
स्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्त्तये नम इदं श्रीदक्षिणामूर्त्तये ॥

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मनाभेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामित-
स्तस्मै श्रीगुरुमूर्त्तये नम इदं श्रीदक्षिणामूर्त्तये ॥

भूरम्भांस्यनलोनिलाम्बरमहर्नाथो हिमांशुःपुमा-
नित्याभाति चराचरात्मकमिदं यस्यैवमूर्त्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभो
स्तस्मै श्रीगुरुमूर्त्तये नम इदं श्रीदक्षिणामूर्त्तये ॥

He, who, as man, being covered by Maya, like the sun in an eclipse, fell asleep and became the pure Sat (existence) on the withdrawal of the senses, and who, when awake recognises (himself) as 'I slept before,' to him, the Image of that blessed Teacher, Sri Dakshinamurti, is this salutation.

He, who through auspicious symbols reveals to his worshippers his own Self, which flows unbroken in the series of states of existence beginning with that of childhood and that of waking, as well as in all other states of different kinds and constantly manifests itself inwardly as 'I,' to him, the Image of that blessed Teacher, Sri Dakshinamurti, is this salutation.

He, who, owing to the relation of his overlordship, sees the world as of the nature of cause and effect: similarly, owing to the differentiation of parent and progeny in self, sees the world as of the nature of the teacher and the taught, who as man in the states of waking and dream is whirled by Maya, to him, the Image of that blessed Teacher, Sri Dakshinamurti, is this salutation.

He whose eightfold form consisting of the earth, water, fire, air, ether, sun, moon, and the person (of the sacrificer) manifests itself as this universe of movable and immovable objects, and beyond which Supreme, Omnipresent Lord, there exists nothing to those who meditate on Him, to the Image of that blessed Teacher, Sri Dakshinamurti, is this salutation.

NEW THOUGHT NOTES

FROM TRINE

II

THE self should never be lost sight of. It is the one thing of supreme importance, the greatest factor even in the life of the greatest service. Being always and necessarily precedes doing; having always and necessarily precedes giving. But this law also holds: That when there is the being, it is all the more increased by the doing; when there is the having, it is all the more increased by the giving. *Keeping to oneself dwarfs and stultifies. Hoarding brings loss: using brings*

even greater gain. In brief, the more we are, the more we can do; the more we have, the more we can give.

The most truly successful, the most powerful and valuable life, then, is the life that is first founded upon this great, immutable law of love and service, and that then becomes supremely self-centred—supremely self-centred that it may become all the more supremely unself-centred; in other words, the life that looks well to self, that there may be the ever

greater self, in order that there may be the ever greater service.



The individual dealing with the individual is necessarily at the bottom of all true social progress. There can't be anything worthy the name without it. The truth will at once be recognised by all *that the good of the whole depends upon the good of each, and the good of each makes the good of the whole.* Attend, then, to the individual, and the whole will take care of itself. Let each individual work in harmony with every other, and harmony will pervade the whole. The old theory of competition—that in order to have great advancement, great progress, we must have great competition to induce it—is as false as it is savage and detrimental in its nature. We are just reaching that point where the larger men and women are beginning to see its falsity. They are recognising the fact that *not competition, but co-operation, reciprocity, is the great, the true power*—to climb, not by attempting to drag, to keep down one's fellows, but by aiding them, and being in turn aided by them, thus combining, and so multiplying the power of all instead of wasting a large part one against the other.

No, not until this all-powerful principle is fully recognised, and is built upon so thoroughly that the brotherhood principle, the principle of oneness can enter in, and each one recognises the fact that his own interests and welfare depend upon the interests, the welfare of each, and therefore of all, that each is but a part of the one great whole, and each one stands shoulder to shoulder in the advance forward, can we hope for any true solution of the great social problems before us, for any permanent elevation of the standard in our national life and welfare.



The most powerful agent in character-building is this awakening to the true self, to the

fact that man is a spiritual being,—nay, more, that I, this very eternal I, am a spiritual being, right here and now, at this very moment, with the God-powers which can be quickly called forth.



Each individual life is a part of, and hence is one with, the Infinite Life; and the highest intelligence and power belongs to each in just the degree that he recognises his oneness and lays claim to and uses it.

Each person creates his own 'atmosphere'; and this atmosphere is determined by the character of the thoughts he habitually entertains.

In this way each person creates the atmosphere of his own room; a family, the atmosphere of the house in which they live; so that the moment you enter the door you feel influences kindred to the thoughts, and hence to the lives of those who dwell there.

Napoleon's army is in the East. The plague is beginning to make inroads into its ranks. Long lines of men are lying on cots and on the ground in an open space adjoining the army. Fear has taken a vital hold of all, and the men are continually being stricken. Look yonder, contrary to the earnest entreaties of his officers, who tell him that such exposure will mean sure death, Napoleon with a calm and dauntless look upon his face, with a firm and defiant step, is coming through these plague-stricken ranks. He is going up to, talking with, touching the men; and, as they see him, there goes up a mighty shout—'The Emperor! the Emperor!' and from that hour the plague in its inroads is stopped. A marvellous example of the power of a man who, by his own dauntless courage, absolute fearlessness, and power of mind, could send out such forces that they in turn awakened kindred forces in the minds of thousands of others, which in turn dominate their very bodies, so that the plague, and even death itself, is driven from the field.

How can I make life yield its fullest and best? how can I know the true secret of power? how can I attain to true greatness? how can I fill the whole of life with a happiness, a peace, a joy, a satisfaction that is ever rich and abiding, that ever increases, never diminishes?

Two great laws come forward: the one, that we find our own lives in losing them in the service of others—love to the fellow-man; the other, that all life is one with, is part of, the Infinite Life, that we are not material, but spiritual beings,—spiritual beings here and now, and a living as such, which brings us in turn to a realisation of the higher, the God-self, thus bringing us into the realm of all peace, all power, and all plenty,—this is love to God.

We have found that through them, and through them alone, *true* greatness, power and success can come; that through them comes the richest joy, the greatest peace and satisfaction this world can know. We have also found that, if one's desire is to make life narrow, pinched, and of little value, to rob it of its chief charms, the only requirement necessary is to become self-centred, to live continually with the little stunted self, which will inevitably grow more and more diminutive and shrivelled as time passes, instead of reaching out and having a part in the great life of humanity, thus illimitably intensifying or multiplying his own. For each act of humble service is that divine touching of the ground which enables one to get the spring whereby he leaps to ever greater heights. We have found that a recognition of these two laws enables one to grow and develop the fullest and richest life here, and that they are the two gates whereby all who would must enter the kingdom of heaven.

Around this great and sweet-incensed altar of love, service, and self-devotion to God and the fellow-man can and do all mankind bow and worship. To it can all religions and creeds subscribe; it is the universal religion.

Have we it within our power to determine at all times what types of habits shall take form in our lives? In other words, is habit-forming, character-building, a matter of mere chance, or have we it within our own control? We have, entirely and absolutely. 'I will be what I will to be,' can be said and should be said by every human soul.

The thing clearly to understand is this: That the thought is always parent to the act. Now, we have it entirely in our own hands to determine exactly what thoughts we entertain. In the realm of our own minds we have absolute control, or we should have; and if at any time we have not, then there is a method by which we can gain control, and in the realm of the mind become thorough masters.

Here let us refer to that law of the mind which is the same as is the law in connection with the reflex nerve system of the body, the law which says that whenever one does a certain thing in a certain way it is easier to do the same thing in the same way the next time, and still easier the next, and the next and the next, until in time it comes to pass that no effort is required, or no effort worth speaking of; but on the contrary, to do the opposite would require the effort. The mind carries with it the power that perpetuates its own type of thought, the same as the body carries with it through the reflex nerve system the power which perpetuates and makes continually easier its own particular acts. Thus a simple effort to control one's thoughts, a simple setting about it, even if at first failure is the result, and even if for a time failure seems to be about the only result, will in time, sooner or later, bring him to the point of easy, full, and complete control.



But a few days ago I was talking with a lady, a most estimable lady living on a little New England farm of some five or six acres. Her husband died a few years ago, a good-hearted, industrious man, but one

who spent practically all of his earnings in drink. When he died the little farm was unpaid for, and the wife found herself without any visible means of support, with a family of several to care for. Instead of being discouraged with what many would have called her hard lot, instead of rebelling against the circumstances in which she found herself, she faced the matter bravely, firmly believing that there were ways by which she could manage, though she could not see them clearly at the time. She took up her burden where she found it, and went bravely forward. For several years she has been taking care of summer boarders who come to that part of the country, getting up regularly, she told me, at from half-past three to four o'clock in the morning, and working until ten o'clock each night. In the winter-time, when this means of revenue is cut off, she has gone out to do nursing in the country round about. In this way the little farm is now almost paid for; her children have been kept in school, and they are now able to aid her to a greater or less extent. Through it all she has entertained no fears nor forebodings; she has shown no rebellion of any kind. She has not kicked against the circum-

stances which brought about the conditions in which she found herself, but she has put herself into harmony with the law that would bring her into another set of conditions. And through it all, she told me, she had been continually grateful that she had been able to work, and that whatever her own circumstances have been, she has never yet failed to find some one whose circumstances were still a little worse than hers, and for whom it was not possible for her to render some little service.

The strength and nobility of character that have come to her during these years, the sweetness of disposition, the sympathy and care for others, her faith in the final triumph of all that is honest and true and pure and good, are qualities that thousands and hundreds of thousands of women, yes, of both men and women, who are apparently in better circumstances in life can justly envy. And should the little farm home be taken away tomorrow, she has gained something that a farm of a thousand acres could not buy. By going about her work in the way she has gone about it the burden of it all has been lightened, and her work has been made truly enjoyable.

LEBANON

(From the German of Dr. Krummacher)

SIMEON, a teacher in Israel, lived a holy life before God, so that it was said of him in the land, "Straight and true, like Simeon." But the humility of his heart was held even higher among men. For his soul was like unto that of a child—guileless and innocent.

And when one day his friends and disciples praised him greatly because of his holy life, and that no one could find anything blamable in him, Simeon's spirit rose against such say-

ing, and he said, "No one is good, save One; how can you call me good?"

And they were all amazed, and said no more; but one among them lifted up his voice and said, "When a man has walked before God all the days of his life, why should he not rejoice in it, like unto one who has reached a height at the end of a steep road?"

Then answered Simeon and said, "I will tell you a story from the days of my youth." And they all listened, and the old man said:

“From my father’s house the Lebanon and the cedars on its height can be seen in the far distance, and I often heard my father and his friends talk about the height of the mountain and the beauty of the cedar forest upon its summit.

“Such praise I could not understand, and I took a piece of paper and drew Lebanon and the cedars, and gave it to my father, saying, ‘Behold, my father, the Lebanon and the cedars upon its summit. How can you praise it so highly? It is but a hill, and the trees upon it are like unto the shrubs upon a hill.’ My father smiled and said nothing, and kept the paper.

“Soon after my father said, ‘Take your staff, Simeon; we will go to the Lebanon.’ And we walked one day and several days. The

closer we came to it the higher was the mountain. And when at last we walked up in the night and came to the summit, and the mists fell, and day broke, I saw its height and the trees of the Lord upon its summit. Then I was amazed and afraid.

“But my father took the drawing and said unto me, ‘Now compare your measurements and your picture with the Lebanon and its cedars.’ And I was sorely ashamed, and my face burned.”

When he had spoken these words the old man said, with a gentle look, “I also have journeyed a few days and have come nearer to the glory of the Lord.”

And he said no more, and his friends and disciples were silent and questioned Simeon no more concerning his humility.

REVIEWS

THE YOUNG MEN'S GITA : Edited by Mr. Jogendra Nath Mukharji, B.A., Calcutta, 1900, 6 × 4, Pp. 179. *

The work is specially intended for Hindu young men who owing to the ignorance of their own scriptures are not infrequently influenced and misled by agents of foreign proselytising bodies. A careful perusal of a work like the Gita which is really a synthesis of the diverse phases of the Hindu religion is sufficient to acquaint one with the depth and broadness of our ancient faith. Each fresh and true rendering of it is therefore welcome and we are glad to see that Mr. Mukharji’s translation is literal as well as lucid.

In the introduction the editor has explained briefly, from a Hindu point of view the main doctrines of the Gita and met several objections raised in an English translation of the same book issued a few years ago by

the Christian Literature Society for India. His notes at the end of the book, the index and glossary of important words are very useful.

SRI SARADA MANDAL.

The prospectus of a movement called the *Sarada Mandal* is before us. It is said to be an offshoot of the Bharata Dharma Maha-mandal, with an independent organization of its own. It will be a Sanskrit teaching and examining University with a Research Institute having a library, a laboratory, a herbarium and an observatory. There will also be a miscellaneous department for publication and propaganda work. The Mandal proposes to do various other things besides for the improvement of Sanskrit and Hindu religious education. Its projects are of considerable magnitude. It will doubtless be a power for good in the country, if it can materialize them even in part. We wish it success.

* S. K. Lahiri & Co. : Price Re. 1 as. 4.

THE HINDU WIDOWS' HOME ASSOCIATION, POONA

WE have been favoured with a copy of the ninth annual report of the above institution. Its object is 'to educate young widows from the higher castes that do not allow widow remarriage, in arts and learning so as to enable them to earn an honourable living, and to cultivate their minds.' We are glad to observe that through the untiring exertions of Mr. Karve, the Secretary, who is the life and soul of the Association and of a few kind-hearted and unselfish ladies its work is steadily progressing. We publish the more important details of the working of the Home with a view to draw the attention of our readers to it.

The number of inmates during the year under report is 38, out of which 27 are widows and 6 wards of widows. Every inmate of the Home, high or low, has to bear her share in the domestic work. Inmates are allowed to follow the custom of their families as regards fasts and other religious observances. During the first year only reading, writing and a little of arithmetic are taught. It is when the girls can read the fourth Marathi book that they are given lessons in Grammar, Poetry, History, Geography and English: History and Geography lessons are oral with the aid of maps. English is optional. Sanskrit is also optional. It is only after the completion of the English fourth standard that High School standards are followed in all subjects. Till then only languages and arithmetic are principally cared for. Those who desire to join the Govt. Training College are coached in the subjects of Vernacular fourth standard and sent to the Training College. A little of sewing is also taught and it is a rule that every one must sew her own bodice. The Home, before it had a separate house and institution of its own, supported some widows at other schools and can point to seven of them as its

own products, who are now earning an independent living and doing some useful work in society. Five of them are teachers and two have set up as nurses and midwives. A committee consisting of Mrs. Ramabai Ranade and some other ladies has been formed to look to the internal management of the Home.

What can be more hopeful than the instance of four ladies working unselfishly for the Home? Three of them travelled in 1903 in different parts of the Southern and Central India and succeeded in enlightening public opinion on the Home and enlisting public help for it.

One of the momentous social problems in India is how to improve the condition of the widows. It cannot be denied that the solution offered here is one of the best as it is practical. Mr. Karve and his friends have made the model and demonstrated its efficiency. It is needful that Homes after the Bombay model should arise all over the country and bring the blessings of education and training to the lives of our unfortunate sisters,—blessings which would bless society a hundredfold with their fruits.

OPENING OF "INDIA HOUSE."

THERE was an interesting gathering of both English and Indian ladies and gentlemen at the formal opening of "India House" on Saturday the 1st of July, 1905. The House is situated at 65, Cromwell Avenue, Highgate, London, N. The afternoon being exceptionally fine and almost Indian in its character, the friends and sympathizers of the movement inaugurated by Mr. Shyamaji Krishnavarma came in good number.

The proceedings commenced with a few remarks from Mr. Shyamaji Krishnavarma, who read a telegram from Mr. F. Hugh O'Donnell, Ex-M. P., President of the National Democratic League, expressing best wishes

for success to the movement. Mr. Krishnavarma concluded by mentioning that several friends had come forward with generous gifts of money and books to found a library in connection with "India House," and that he desired to name the proposed library "The Hyndman Library." He then requested Mr. Hyndman to be so good as to declare "India House" open.

Mr. Hyndman, while declaring "India House" open, delivered a most eloquent and sympathetic address which it is hoped will be published *in extenso* in the August number of the "Indian Sociologist."

Mr. Lajpat Rai who is now residing at "India House," and Mr. S. H. Swinny also made excellent speeches, and the proceedings terminated with a request from Mr. Shyamaji Krishnavarma to adjourn for refreshments which were served both in the House and in the Garden.

ACKNOWLEDGMENTS

From Messrs. G. A. Natesan & Co., Madras.
Aggressive Hinduism. By Sister Nivedita, Price As. 4. To Subscribers of the *Indian Review*, As. 2 only.

Folk-lore of the Telugus. By G. R. Subramiah Pantulu. Price As. 8. To Subscribers of the *Indian Review*, As. 4 only.

Answers to Queries

28. The goal of Indian Civilisation is to set before the world the example of a perfected Indian humanity, through the harmonious development of its units along the four-fold path of Jnana (Knowledge), Bhakti (Love), Yoga (Psychic Development), and Karma (Action).—B. R. C.

33. In his commentary on the Brahma Sutras Shankara thus meets the Buddhists' charge. He says: (II. iii. 7) "The self is not contingent in the case of any person; it is self-evident. The self is not established

by proofs of the existence of the Self." Again (I. i. 4) "Nor is it possible to deny such a reality for it is the very self of him who denies it." And again (II. ii. 31) "Unless there exists one relating principle in the past, present and future, one which is unchangeable and sees all things, the facts of remembrance, recognition, &c., which depend upon mental impressions requiring space, time and occasional cause, cannot be explained."—R. P.

37. There is no contradiction here. When the Veda says that Brahman is beyond speech and thought, it intends to teach that Brahman being the very subject in all speaking and thinking, It can never become the object of those acts. On the other hand, by the knowledge of Brahman is not meant the sensuous knowledge as we have of the world, but that kind of direct knowledge as we have of the existence of our own self, that "I exist." And Brahman being our very self, such knowledge is possible.—A Student

THE MORNING DAWNS.

THE outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—
These wait their doom from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.
But life shall on and upward go;
Th' eternal step of progress beats
To that great anthem, calm and slow
Which God Repeats.
Take heart! the Master builds again—
A charmed life old Goodness hath
The tares may perish—but the grain
Is not for death.
God works in all things; all obey
His first propulsion from the night;
Wake thou and watch: the world is gray
With morning light! WHITTIER.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE ammunition for the new quick firing field guns will be made at the Cossipur factory, which is being enlarged for this purpose.

THE Bay of Bengal is the greatest bay in the world. Measuring in a straight line from the enclosing peninsulas, it extends about 420,000 square miles.

A GROUP of agriculturists and merchants in the State Sinaloa, Mexico, are promoting a scheme for exploiting the fibre obtained from the common mallow.

THE famous Tugela river, in South Africa, is said on one occasion to have risen 40ft. during a single night owing to thunderstorms on the mountains.

NATURE notes that M. Berthelot has found that glass tubes, at temperatures between 550° C. and 800° C., have the hitherto unsuspected quality of being permeable to gases.

SWAMI Sivananda acknowledges with thanks the receipt of Rs. 10 from Dr. Basdeo Sahai as contribution towards the maintenance of the Ramakrishna Advaita Ashrama, Benares.

LAC merchants may be interested to learn that the Mysore Forest Department are disposing of the right for collecting the product in the Tumkur district—an important lac-producing centre—for one year.

THE Moors are usually inveterate coffee drinkers, and a medical writer states that their sight often begins to fail at the age of forty, while many are blind at fifty. Excessive use of coffee is always given as the cause.

CLOTHES-WASHING by electricity, without soap, is the idea of a Hungarian. The stream

of electrified water is claimed to remove all spots and dirt, and 300 garments held by the machine are washed in less than fifteen minutes.

AT the Eutaw entrance to Druid Hill Park, Baltimore, stands one of the most remarkable sundials in the world. The time in many parts of the world is shown wherever the sun is shining. The instrument was presented to the park by Peter Hamilton, who designed and made it entirely with his own hands.

THERE is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially, that chief of all purposes—the pleasing of God.—*J. Ruskin.*

THE Director of Public Instruction, Madras, has proposed a new scheme for instituting a type of elementary school more directly adapted to the needs of the bulk of the population than is the present primary school. Such schools are to be termed as rural schools and are to be largely extended all over the Presidency.

A NOTE on the inoculation of soil for leguminous crops has been issued from Pusa. Mr. Bergtheil is of opinion that this question is worth experiment, especially on such lands as have not previously borne an indigo crop, and with the Java plant. He hopes to be able to prepare a culture and put the matter to the test this year.

AN inventor has hit upon a method of putting what are practically stone soles on boots and shoes. He mixes a waterproof glue with a suitable quantity of clean quartz sand, and spreads it over the leather sole used as foundation. These quartz soles are said to be very flexible and practically indestructible, and to give the foot a firm hold even on the most slippery surface.

THE largest mass of ice in the world is probably the one which fills up nearly the whole of the interior of Greenland, where it has accumulated since before the dawn of history. It is believed to now form a block about 600,000 square miles in area, and averaging a mile and a half in thickness. There is ice enough in Greenland to bury the entire area of the United States a quarter of a mile deep.

IT is understood that the aluminium ore in the deposits which are to be worked in the Central Provinces consists of a somewhat bulky compound which yields pure aluminium in response to a simple chemical process. Manufacture will, therefore, be carried out upon the spot with the result that a completely new and probably very paying industry will be created. More than one firm is likely to be engaged in the mining operations.

IN an almost perfect state of preservation, and easily recognisable, the dead body of a guide named Nagi, a native of Aosta, Italy, who fell into a crevasse in 1877, near the summit of Monte Rora, has just been recovered from the ice. Nagi was descending the mountain in company with two Milanese Alpinists when he suddenly disappeared, the cord which bound him to the others being cut by a sharp piece of ice. A search party made many vain attempts to recover the body.

DR. Denner, a German chemist, has been experimenting with cocoanut oil, and finds that it makes a very satisfactory article of butter. It contains 7 per cent. of soluble acids, namely, butyric acid and capric or decyclic acid, which gives the butter a pleasant aroma and savour, making it taste something like a hazelnut. This butter will keep 15 or 20 days before showing any acid reaction, and sustains many of the tests of true butter, for which it is a better substitute than oleomargarine, and can be produced much more cheaply.

IN the return of the silk production of the world for 1904, India figures for 180,000 kilogrammes of raw silk only, which is said not to be the total production of the country, but only that of Bengal, and represents the exports from Calcutta. Kashmir, Punjab, and other raw silks find their way to Europe via Bombay and Karachi, and the production of these parts of the country in 1904 is certainly not, it is stated, included in the above figure. The industry is also making steady progress in Mysore, from where the exports via Madras ought to be considerable in a few years' time.

A PATENT has just been taken out by Messrs. Morly and Hamilton of Chunar, for heat-resisting tiles, slabs and bricks. They are made of clay, packed with mica-waste sheets about one-eighth of an inch thick, so that there is no part which has not mica in it. The bricks need be used only on the outside of the walls, the inner layers being of ordinary bricks. The tiles are to be used in the ordinary way, and the slabs, in the case of a flat roof, fixed with concrete. Thus the whole building will be enveloped with a layer of mica, which is impervious to heat, so it should be quite cool even in the hottest weather.

DR. J. C. Bose is reported to have sent in a paper on his independent researches in plant-life to the Royal Society of London, and it is to be shortly published in the proceedings of that Society. Dr. Bose's discoveries in this subject are as original and remarkable as have been his other discoveries regarding response of matter to electric fans and wireless telegraphy. Dr. Bose has demonstrated in his paper that trees and plants are not only organic entities, but have life like animals. He has found that plants have heart and nervous system, and consequently feel pleasure and pain, for feeling is concomitant with the nervous system.

IT has been discovered recently that the slime or residuum from the thermal springs at the city of Baden-Baden, Germany, contains very powerful radium. Prof. H. Gertel, of Wolfenbuttel, Germany, says this radium is forty times more powerful than that found in the residuum of cold water springs or in mud baths. Previously the residuum from the water at Baden-Baden was considered worthless by the scientific world and was discarded, but it is now carefully collected and sent to laboratories. For hundreds of years, in fact since the time of the Roman occupancy, persons have claimed that this slime possessed healing qualities, but the matter was regarded by scientists as a superstition.

MR. J. B. Burke of Cavendish laboratory, Cambridge, has discovered a very interesting action of radio-active bodies on gelatine media. He found that radium bromide thrown on the surface of a perfectly sterilized gelatine culture medium produced a peculiar culture-like growth on the surface, which gradually made its way downwards. At first sight the growth had the appearance of microbes, but it could not be considered as bacteria as it did not yield sub-cultures when inoculated in fresh media. When washed the growth was found to be soluble in warm water. Mr. Burke is of opinion that they are highly organised bodies, although not bacteria. He regards the stoppage of growth at a particular stage of development as a clear indication of a continuous adjustment of internal to external relations, and therefore suggestive of vitality. Mr. Burke calls these minute bodies *radiobes* in order to distinguish them from microbes as well as crystals and at the same time to indicate their resemblance to the former.

THE following lines from The Hon. Mr. P. Ananda Charlu's presidential speech on the occasion of Mr. R. A. Krishnamachar's recent

lecture in the London Mission Hall, Bangalore, on "Swami Vivekananda and his Message to the World" will be found interesting:—

"He (the Swami) died, to multiply. So long as he is a beacon light, so long as his voice is there for the purpose of guiding others who have his germ in them, who have the potentiality to mature to something like him, these latter won't keep quiet. The disappearance of a character of that description is for the purpose of entering into the potentialities of others and through them to the world.....On the eve of his starting for America, he was in Madras. A party had been arranged in his honor one evening. All the intellectual luminaries of Madras were there....Many of them heard his flashes of intellect and a small conspiracy of scholarly men was formed in a corner to attack him for the statement he made. He declared he was an Advaitin, boldly, almost challengingly. The clique put him this question. 'You say you are one with God. Then your responsibility is gone. There is nothing to check you, when you are doing wrong and when you stray from the right path.' The Swami turned round at once and gave the crushing reply: 'If I honestly believe that I am one with God, I will abominate vice and no check is needed.'... Some American critic said, he had oratory by divine right, nay, there was more behind it all, there was a fervour of Divine fire. That accounts for his having conquered all obstacles before him, for his having succeeded in a country where at first, he was shunned and kept out of every decent hotel, where as a coloured man, the colour blind people would not have him....Again, I say of him that we are all proud of him as my friend has said, if not for anything else, for raising us to the position of human beings. He stood there on his native soil to spread light and illumine everybody and prevent darkness. That was the man, to perpetuate whose memory we are assembled to-day.....The worship of that heroic work is not hero-worship at all. It is the worship of the Divine soul that inhabited that body and also it is the appreciation and recognition of the heroic work of the author, the work which will be remembered to the last day of

our existence. It is not we alone that respect him. Few will dispute that there was Divine fire in him. He was one of the greatest leaders sent by God Almighty to dispel darkness and to illumine Indian wisdom."

RAMAKRISHNA MISSION:

EARTHQUAKE RELIEF ACCOUNT

Receipts

	Rs.	As.	P.
Amount previously acknowledged	902	1	3
Swami Brahmananda ...	100	0	0
Mrs. P. N. Bose ...	10	0	0
Dr. J. Kanjilal ...	2	0	0
Mr. Kedar N. Bose ...	0	8	0
„ Gangadhar Chatterjee ...	2	0	0
„ Rai Mohan Gupta ...	1	0	0
„ Rai Mohan Banerjee ...	2	0	0
„ Sakerlal Deochand ...	5	0	0
„ E. A. Mudaliar ...	3	0	0
Indians in N. China through Mr. P. J. Naidu, Tientsin ...	23	10	3
Untraceable ...	11	13	9
Total ...	1063	1	3

Expenditure

	Rs.	As.	P.
Articles distributed			
Flour ...	149	1	6
Dal ...	16	14	6
Salt ...	3	9	6
Cloth ...	124	13	0
Repairing and building huts ...	185	6	6
Labour ...	10	7	6
Sundries ...	3	15	3
Stamps, Telegrams & M. O. fee	19	7	3
Expenses of Workers			
Travelling ...	67	12	9
Food ...	10	3	6
Collections sent to the Kangra Valley Relief Committee of the Anarkali Arya Samaj after the close of the Relief Work of the Mission ...	471	6	0
Total ...	1063	1	3

We take this opportunity of expressing our gratitude to all who by their prompt response to our appeal made it possible for our workers to do what they have been able towards

relieving the misery of the sufferers from the Earthquake and specially to Chowdhury Thakur Das Saheb, the Secretary of the Dharamshala Arya Samaj, for his great kindness to our workers whom he not only put up in his camp and supplied with food all the time they worked in Dharamshala, but helped them in various ways in their relief operations.

THE VEERASHTAMI CHAMPIONSHIP MEDAL OF BENGAL FOR FENCING.

THE Veerashtami Festival is approaching, and "The Veerashtami Championship Medal of Bengal for Fencing," to be held against all comers (amateurs) will be contested for in the Festival Grounds on October 7th 1905.

This Medal will be the distinction of Championship to be contested for year after year. Every Indian irrespective of caste or creed is eligible for the competition.

Clubs or individuals from any part of India wishing to enter the contest should send in their names and addresses by the 15th of September at the latest, mentioning their *School of Fencing* to

The Hon. Secretary, Bengal Gymnasium,
26 Ballygunj Circular Road, Calcutta.

ATHLETIC DISPLAYS AND TOURNAMENTS AT THE VEERASHTAMI FESTIVAL.

AT the ensuing Veerashtami Festival to be held in Calcutta on the 7th October 1905, persons (both amateurs and professionals) or clubs wishing to display athletic feats or enter into tournaments are cordially invited. Individuals or clubs from any part of India that wish to display any feats or throw out challenges in *Boxing, Wrestling, Fencing, Shooting* or *Riding* etc., should send in their names and addresses with the subjects they wish to display or enter into contests upon, by the 15th of September 1905, to

The Hon. Secretary, Bengal Gymnasium,
26 Ballygunj Circular Road, Calcutta.