

Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

THE RELIGIOUS TEACHER—I.

A WELL-known speaker, (who shall be nameless) was lecturing in a Harishabha (a religious association). In the course of his speech he said, "The Lord is totally devoid of *rasa* (lit. sweet juice). That being so, we must make Him sweet by lending to Him the sweetness of our own nature. By *rasa* he meant love and other divine attributes. When I heard this I was reminded of the boy who said that his maternal uncle had many horses, of which fact he tried to convince his hearers by saying that a whole cow-house in his uncle's house was full of them. Of course the knowing ones could at once see that cow-houses were not exactly the places intended for horses, that the youngster must have told a lie, and that he had no experience or knowledge of horses.

To say that God is devoid of *rasa*, i. e., love, joy, and other attributes, is an absurdity which proves that the speaker is totally ignorant of what he is saying and that he has never realised the Supreme Being, who is the fountain of Eternal Love, Wisdom and Joy.

THERE was another professional preacher who could arouse strong devotional feelings in the hearts of his hearers whenever he delivered religious discourses, but personally he was not a man of character. Pained at the kind of life he led, I asked him one day, "How was it that he moved so many men's hearts to

devotion while he himself led such an unworthy life?" The man bowed and said, "Yes sir, the broom, though a contemptible thing, cleans the dust and dirt off the floor and the street!" Of course I could not answer him.

ONE day as I was going through Panchabati* I heard the fearful croaking of a frog. I guessed it must have been caught by a snake. When I was returning that way after a long time I heard the same noise. Peeping through the bushes I saw a Dhora snake (a non-venomous water snake) with a frog in its mouth. It could neither swallow it, nor let it go, and there was no end to the agony of the frog. Then I thought, "Well, if it were a victim to a venomous snake, it would have been silenced for ever after three croaks at the most. Now the frog's suffering is about equal to the Dhora's. So if an unenlightened man in his foolhardiness takes upon himself the responsibility of saving another, there is no end to the misery on both sides. Neither does the ego of the disciple go, nor are his worldly ties cut asunder. If the disciple comes under the influence of an unworthy teacher he never gets liberation. But under a competent teacher the egoism of the *jiva* perishes in three croaks!

* A cluster of five trees planted together; held sacred by the Hindus. Under the Panchabati Sri Ramakrishna practised and attained realisation.

OCCASIONAL NOTES

IN the Memoires of the Society for Philosophical Enquiry of Washington, D. C., Second Series, page 124. we read :

“Dr. Paul Carus, of the ‘Monist,’ invited specially by the president, discussed the general subject of Ontology for the remaining time. The supreme principle of being could be represented only as nothing, but from whence all else was to be drawn, as in the ‘Mothers’ of Goethe. There was no fixed division of subject and object, the two exchanging place with each other. God was thus real and negative ; not personal, but super-personal, not the universe but shaping the universe.”

Dr. Carus comes very close to Advaita Vedanta there. The little difference that is apparent may be due to the mode of expression, the meaning may be quite the same. If Dr. Carus were a Vedantist he would not have called ‘the supreme principle of being’ positively as ‘nothing’, but as neither something nor nothing, thus indicating that though ‘the supreme principle of being’ cannot be definitely expressed, yet it is the basis of all expression. Then again a God ‘shaping the universe’ cannot very well be ‘negative.’ Neither positive nor negative would be the Vedantic way of putting it, though according to Vedanta God is the negation of all thought. We should, also, instead of dragging the Absolute within relativity by predicating the ‘shaping of the universe’ to God, say, that God is not the universe, but His Being makes the universe possible.

“In a late Sermon by Mr. Voysey, on ‘The Hand of God in Modern History,’ there is a curious attempt to dissipate the horrors of the loss of life in the late Russian-Japanese war.

‘Wholesale slaughter, you say,’ cries the preacher, ‘and you exclaim and think me mad for defending it! My answer is where are the victims at this moment? The slain are even now alive with God, and, as we believe, in a better and happier world than ours.’

“That thought has often occurred to us. Everyone has to die some time ; and that, say, 30,000 men die together and swiftly is not really as distressing as 30,000 men dying separately, and after lingering illnesses, with drawn-out pain : and, if we can add, as we surely can, Mr. Voysey’s belief that all go to a better and happier world, the horror of the battle-field ought to be vastly diminished.”—*Light*.

Our contemporary of *Light* is as a rule so sane and sensible that we are not a little surprised at his above remarks. It is very true that ‘everyone has to die some time,’ but surely that is no argument for suicide or murder. And why not ? Because these deaths generate feelings and thoughts infinitely injurious not only to the minds of the perpetrators but to the general collective mind of humanity. These injuries may be grouped under the heads, extreme weakness, wanton self-indulgence and utter disregard of justice. An existence on earth is the effect of certain causes, an embodiment of several forces working themselves out towards a definite object. To cut off an existence is to throw these forces violently back and retard their progress. The act of deliberately putting an end to a life therefore not only prevents, even if for a time, the natural evolution of the forces represented by that life, but calls forth and concretises the groups of feelings mentioned above, which are hurtful to the evolution of the murderer’s mind

as well as to the collective mind of which it is a part.

The error of the statement that '30,000 men dying together and swiftly is not really as distressing as 30,000 men dying separately and after lingering illnesses, with drawn-out pain,' will now be evident. The sudden and violent overthrow of the forces of being working themselves out harmoniously towards their goal as represented by 30,000 men murdered in battle, causes delay in and injuriously affect the evolution of their mental organisations which do not die, and give birth to and intensify the feelings of brutal self-assertion and the tendency to kill, with all their consequent degrading influences. It is no doubt distressing to think of '30,000 men dying..... with drawn-out pain,' but the process involved therein is one of natural and lawful working out of forces generated by the sufferers, payment of debts incurred; no lowering of self and others, and no spread of poisonous infection to the whole of mind. And again, who can deny the beneficent value of pain?

Our contemporary further states: 'and, if we can add, as we surely can, Mr. Voysey's belief that all go to a better and happier world, the horror of the battle-field ought to be vastly diminished.' Surely our friend does not believe that the mere fact of passing into the other world makes life better and happier for all, but as is well stated by a writer in the *Progressive Thinker*, (quoted in *Light*, No. 1, 294) 'That happiness, or misery, in the future state depends upon the character of the life lived here,—upon the degree of moral and mental unfoldment gained in the present. We need hardly point out the irrationality of the 'cataclysmal' view of life in the next world taken by *Light*. As we understand it, each life brings with it into the other world its own crop of feeling and thought, of golden grain or noxious weed; its own centre of gravity, stable in good or unstable in evil; and its own

bearings, adjusted by the sun of truth or confounded by the mist of untruth.

We are no admirers of the wreck of the caste system as it at present exists among us. The divisions had their place and meaning in an earlier period of social evolution. But that stage having passed, the castes now are like so many cast-iron frames round our society, stunting its growth and strangling its life. We are therefore not particularly in love with caste; but to show, how all the world over it follows power like a shadow, how in fact it is as ubiquitous as human pride—while the Hindu society alone gets all the abuse, as if it were the only criminal in this respect—we quote the following observations of 'Max' as reproduced by the *Arya Patrika* from the Calcutta paper, *Capital*:

"India is sometimes pointed at as if it contained a monopoly of caste distinctions, but the truth is that caste is written everywhere all over the world, even among the white democracies of the nations. The United States of America where, theoretically, all men are free and equal, have not been able to bleach caste distinctions out of their borders by a long way. Notoriously, Great Britain is full of caste distinctions and caste prejudices, and nowhere are these peculiarities more observable than when we look into the religious or perhaps, to speak more accurately, into the ecclesiastical domain, for, in truth, religion, as such has very little to do with caste. We are all in the line of evolution and some day in the far future, man will realise his oneness in blood and kinship with man everywhere, but he has not arrived at that pitch of perfection yet. The Christianity of its Founder has only managed to penetrate skin-deep during nineteen centuries, judging by the average character condition of His professed followers everywhere at the present day. But the sun shines, and progress, though slow, is absolutely sure. A time will even-

tually come when Barbarian, Scythian, bond and free will all be one in fellowship, but meantime we must face the fact that the colour line in Christianity creates a hard-and-fast caste distinction amongst the various communities, and wealth or social position is caste by itself.

"In America where Christianity is as lively (if not more so) as anywhere else in the world, there are churches for white people, and churches for negroes, and the one caste will not mix with the other—just yet. In Calcutta the same state of matters exists. This is notably illustrated in the case of the Young Men's Christian Association. It has been found necessary to split up the Association into water-tight compartments, simply to face the facts as they now stand. There is a Central Branch, where, with difficulty young white men in offices will meet with those engaged in shops, so strong is the caste feeling in that region. Then it was found necessary to found a compartment for native young men, and now, to complete the trinity, a Wellington Branch at 144, Dhurumtollah Street is about to be opened for the benefit of Eurasian young men, who would not mix with the native element, and would not feel at home among the Europeans at the Central Branch."

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We have been reading accounts of the recent Kumbha gathering at Allahabad. While the writers in the Press with one voice testify to the simple, earnest and whole-hearted faith and the intrinsic religiosity of the Hindu masses—proofs of which came abundantly under their notice in the *Mela*, the jarring note of criticism of the Sadhu is not lacking. Not that it is hinted there were no Sadhus in the true sense of the term in that great religious assemblage—all writers take particular care to state there were many such—but the cry is against the unlettered and uncultivated besmearer of ashes, or wearer of the ochre, who was in evidence in his hundreds. It will

be idle to state, that if all Sadhus had enough education to understand the ideals of Sadhuism, there would be no black sheep in the fold; but it is safe to say, that if every one of them, who renounced home and friends to seek for the life spiritual, had an opportunity of getting an education, and had thus a chance of having a first hand knowledge of the standard and aim of the Sadhu's life from our sacred Scriptures, the number of the undesirables would be vastly diminished. In fact the trouble in their case is no other than that which ails the majority of the Indian masses, namely, *lack of education*. Let properly equipped educational institutions for Sadhus be started in all the places where they congregate, and we doubt not, in a few years, a considerable amount of the energy which now goes to waste and mischief making, will be converted into things useful and good. The Hindu world does not stint in doing charity to the Sadhus, only it is misdirected. The real want of the common Sadhu is not food or clothing, but education. Let our charitable people realize this and use their gifts in securing a blessing which will bless the Sadhus and the whole country.

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While on the subject of the education of the masses, Sadhu or householder, we wish to invite attention to the paper we reproduce in this number, "Wanted a National Language for India," from the *Hindusthan Review*. The phenomenal success of Esperanto in spreading all over the world is well-known. Why should not a similarly easy language have the same result in India? We corroborate the views of the writer and commend his bold and timely suggestion to the best consideration of our readers.

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The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire why it wasn't done the other way.—*O. W. Holmes.*

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(ACCORDING TO M.)

Dakshineswar Temple : Oct. 11, 1884

SRI Ramakrishna (to Ishan):—O you have come! are you performing *Ahnika* (daily worship)? Hear a song.

Saying this Sri Ramakrishna sat by Ishan and filled with the fervour of devotion began to sing in his sweet voice:—

‘Who cares for (the pilgrimages as) Gaya, the Ganges, Prabhas, Kashi, Kanchi, etc.?’

‘If my breath stops with the uttering of “Kali, Kali.”’

‘What cares he for worship and *Sandhya* (daily prayers), who utters “Kali” all day?’

‘*Sandhya* goes about after him and never can understand him.’

‘*Japam* (repetition of a sacred formula) sacrifice, worship, *Homa* (oblation),—I care no longer for these.’

‘Madan’s sacrifice is at the red feet of the Divine Mother who is one with Brahman.’

How long should *Sandhya* and other ceremonies be performed? So long as *Bhakti* (Love of God) is not generated at His lotus feet; so long as tears do not run down and the hairs over the body do not stand on end with the uttering of His name.

Ramaprasada says ‘I have put both enjoyment and freedom aside, I have forsaken all *Dharma* (duty) and *Adharma* (evil), knowing the Truth that Mother Kali is Brahman.’

When the fruit comes the blossoms drop off; *Sandhya* and other *Karma* cease when *Bhakti* comes and God is realized.

It won’t do if you go on in this lazy, humdrum manner.

Intense *Vairagya* (dispassion) is required. What can be done by one whose year consists of fourteen months? You seem as if there is no energy and strength in you. Be up and doing. Gird up your loins.

It is therefore I do not like the song:—‘O brother! stick to Hari (God) and you will gain your end by degrees.’ I do not like the ‘gain your end by degrees.’

Intense *Vairagya* is necessary. I tell Hazra, too, the same.

You ask why intense *Vairagya* does not come? There is reason for it. There are desires and propensities in the mind. In that part of the country (Kamarpukur) cultivators irrigate their fields; they bank them round to keep the water in. The banks are of earth, and there are holes in them here and there.

The water is brought in with the utmost exertion but it goes out through the holes. The desires in the mind are just like these holes. It is true one practises *Tapas* (austerities) and does *Japam*, but behind there are desires; everything goes out through these holes of desires.

They catch fish by an arrangement they call *Shatkā* in which pieces of bamboo are stuck slanting over the water. The bamboos naturally go up straight, why should they be slanting here? It is for catching fish.

Desires are like fish. The mind bends itself down in the world for the desires. If there be no desires the mind would naturally look upwards.

Do you know what this is like? Just like the needles of a balance. As there is the weight of lust and gold on one side, the upper and lower needles do not meet. It is for this reason one falls from the path of Yoga.

Have you not observed the flame of a lamp flicker in a little wind? The state of Yoga is like the (steady) flame of a lamp where there is no wind.

The mind has been scattered in different directions, some portion of it has gone to Dacca, some to Delhi, some to Coochbehar. All these portions have to be picked up and collected in one place.

If you want a whole piece of cloth, you will have to pay the full price to the cloth merchant. Yoga is not possible if there is the least distraction. If there be even the slightest break in the telegraphic wires, news cannot be transmitted.

THE GOSPEL OF SELF-HELP

(*From Buddha*)

ALL that we are is the result of what we have thought : it is founded on our thoughts, it is made up of our thoughts.

By oneself evil is done ; by oneself one suffers ; by oneself evil is left undone ; by oneself one is purified. Purity and impurity belong to oneself ; no one can purify another.

You yourself must make an effort ; the Buddhas are only preachers. The thoughtful who enter the way are freed from the bondage of sin.

He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to enlightenment.

Strenuousness is the path of immortality, sloth the path of death. Those who are strenuous do not die ; those who are slothful are as if dead already.

O Ananda, be ye lamps unto yourselves. Be ye refuges to yourselves. Hold fast to the Dharma as a lamp. Hold fast to the Dharma as a refuge. Look not for refuge to any one beside yourselves.

And whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves and a refuge unto themselves.....it is they, Ananda, among the seekers after Bodhi who shall reach the very topmost height.

IN MEMORIAM--A LOVING TRIBUTE TO SWAMI VIVEKANANDA

January 21, 1906

—:0:—

Immortal Son of Aryan land,
O patriot-Souled Vivekananda !
Tho' brief thy mortal stay on Earth,
We bless the day that hailed thy birth.

In two-score years thy race was run,
In ten short years thy work was done :
Thy Blissful life, so truly wise,
Flashed like a meteor in the skies.

Thy voice rang out so sweet and clear,
And vanquished ev'ry doubt and fear—
It sang of Life, it sang of Love,
It sang of Peace that dwells Above.

It sang of Karma's endless chain,
It sang of Dharma's priceless gain ;
In accents sweet it led the Soul,
On Bhakti's wings to Mukti's goal.

How oft' thy feet from door to door
Had walked to aid the friendless poor !
For them thy heart was spent with sighs,
For them thy pray'rs had rent the skies.

Thy Star did rise in Western lands,
And homage drew from alien hands—
O mystic Light by India blest,
O link that bound the East and West !

Samsara's stream flows full and strong,
And down its course we speed along :
Our barks are frail, as fast thy sail,
Our eyes are blind by Maya's veil.

O kindly Friend ! Be thou our ark,
And help us cross these waters dark :
O Perfect-Soul, be thou our sight,
And lead us still from Night to Light !

M. G. V.

"ULTIMATE QUESTIONS"

QUANTIRE humanity becomes interested when "The How and The Why, The Whence and The Whither," are spoken of. The article by Lafcadio Hearn in the Sept. "Atlantic Monthly" caused a certain afternoon deeply impressed on my memory, to reappear with the keenest pleasure.

Seated on a porch way off in the country was a Professor friend who had given me much joy in reading some of Goethe aloud, bringing the finest thought and deepest love of a philosophical nature to light. My friend was a true student of Herbert Spencer, and as the conversation came to "Ultimate Questions" his entire belief showed that when the death of the body came to each of us, we were no more. The vital energy, the "Go" became but as a part of the great ocean of Force which is behind creation—Thus all we love and idealize and become sacredly fond of here, to his mind was annihilated at death. It was to him, "Law, and there is *no way* to escape, thus accept it and add as much noble and strong vibrations to the Ocean of Life as we may." This idea is one which all modern scientific thinkers seem to accept. The old materialistic belief that "death ends all," that *all is matter*, has greatly gone, and the idea of that vital something—call it Law or Force or Heat or Electricity or what you will, is separated or rather melts into the Ocean of Law, or Force, as it is known to-day, and no consciousness of Being is again. Thus, as Spencer puts it: "As if we had never been."

Spencer gives in his last essay "Ultimate Questions" a little crystal, most perfect in form, of his own philosophy, belief, or thought. Alas! for a mind as intense and great in reasoning quality as Herbert Spencer's, to have written "Ultimate Questions." Yet the very

quality of such deep reasoning and keeping the mind awake in logic, kept his soul's wings perhaps from ever lifting him a moment over the Great Life's ladder he was so wondrously climbing upon. Wings? Yes, the Great Wings that are invisible and unknown to those who have not felt their first tender fluttering. Imagination? No! As real as the love for your child, for your friend, for yourself. To those who do not feel with Herbert Spencer, and wish he could have peeped a little further over the mighty mountains he climbed, the reality of "That Infinite Space" produces anything but "a feeling from which I shrink."

The Christian lands have so dealt out dogmas of Hell as well as of Heaven to the people, that graven way deep in their hearts is the sensation of fear of God, instead of Love. Modern scientific minds, with Herbert Spencer as perhaps the greatest representative, reach the oriental philosophy of oneness of Nature's Laws and the uniting of the Individual with the Cosmic I. As the East spoke ages ago, speaks again to-day, so does Spencer speak of "This universal matrix, anteceding alike creation or evolution," but Spencer always ends with the feeling of fear, of darkness which will envelop us at death; he says: "Of late years the consciousness that without origin or cause infinite Space has ever existed and must ever exist, produces in me a feeling from which I shrink."

As one becomes acquainted with the philosophy of the Sages of the East, one begins to realize that the Oneness, the Great Breath in which "we live, move and have our Being" is not an ocean to be *lost* in, to be buried in, to find "all absolute darkness" as if "we had never been"—No! It is a Sea of Light, of Bliss, of Life so full, that the very grandest

emotions or sensations or imaginations, we ever could possess in our little material world, and its joys, are as a grain of sand to the Universe—a Divine sense of feeling at home at last, satisfied, of knowing the All, and a Great Calm fills one till God is no longer far away, a separate power outside ourselves, but the very One of which we are a part—God is then Mother, Father, speaking symbolically. At death one does not shrink,—at the marvellous immensity of Space one enters and longs to, for it is filled with Light, with joy, with Bliss unspeakable in language. There is

no “blank form of existence,” and a Great Love and Knowledge of Peace is realized.

“The mysteries of Existence”—how they are talked and argued about! Man's brain alone makes the mysteries. Open your heart to the comprehension of: “Blessed are the *pure* in heart, for they shall see God.” “Ye must become as little children before entering the Kingdom of Heaven” and the Light and not Darkness will answer your Ultimate Question.

EMILY PALMER CAPE.

STRENGTH

INDIA'S needs may all be summed up in one word—Strength. Weakness is the cause of all her miseries, and not until she becomes strong, once again as of yore, will she awake from her long, long sleep.

The first idea, that the word ‘strength’ calls up is naturally one of physical strength. Strong as a lion, we say. It is some time before the mind realizes that there is a strength of a higher kind—the strength of the intellect, and a much longer time elapses before it conceives of spiritual strength, which is the highest. This is quite natural and therefore proper. The idea of strength only obeys the irresistible law of evolution.

The brute and its neighbour, the savage, know and therefore value, only the strength of the muscle. Might is the law of their life. But the brain is far more powerful than the muscle. And soon intellect usurps the place of the muscle, and the law of reason replaces the law of might. But now and again, on the world's stage appear men, remarkable neither for their bodily nor even for their intellectual strength, who yet command the homage and worship of millions of human beings. Where is the secret of the strength of these men? In the spirit.

The perfect man, the man to whom the world bends its knee, is he in whom spirituality is fully developed. But, for this development, the strength of the body and of the brain is absolutely necessary. It is a mistake to suppose that the great Rishis of old, the world-movers, were ignorant, emaciated beings. They were intellectual giants and possessed wonderful physical powers. But this intellectuality and bodily strength was only the canvas, as it were, on which was seen their splendid spirituality. This is a fact to remember. It is mad to think that a healthy mind is possible without a healthy body, or that *rishikood* can be reached without both.

Love which is the key to all gates, love, pure, lofty and selfless, means complete self-abnegation. And what a tremendous strength is necessary for such a love!

Be strong therefore, Young India; strong physically, intellectually, and spiritually. Remember your Vedas, “It is the strong, the healthy, of sharp intellect, and young that will reach the Lord.” *

K.

* From Swami Vivekananda's lectures.

SELECTION FROM SANSKRIT

THE TWO ASPECTS OF GOD :

AS THE OBJECT OF WORSHIP AND THAT OF SELF-KNOWLEDGE.

[God is Being infinite and absolute or He is no God. The co-existence with God of anything which is not God is therefore inadmissible. The infinite can have no second or part of any kind, and the absolute no relation. Dual and related existence therefore amounts to an anomaly—*Māyā*, as it is called in Vedānta. For the sake of human understanding, then, a point of contact or relation has to be *assumed* tentatively in God to account for the universe. So long as there is the ill-considered belief in duality in man, the universe usurps the place of God in his consciousness. With the light of Self-knowledge the universe melts in God. The favourite illustration is that of the rope and the snake. A piece of rope lying in semi-darkness is taken to be a snake. The snake-notion usurps the place of the rope, till a better view reveals the true state of things. A related or qualified God therefore is a contingency during the state of imperfect knowledge or dual existence. So long as

consciousness is dual, a related God is inevitable. The Vedas accordingly speak of God as having two aspects, the related God as the object of worship in contradistinction to the absolute God as the object of Self-knowledge. Man can never know the Absolute but he can become it, by freeing himself of all relation. The absolute God is thus spoken of as that which is not to be worshipped, but as that which is to be 'become' or known as one's own Self, or technically as to be 'known.' When, therefore, in the text we quote below, God is spoken of as 'the object of knowledge,' the technical significance is to be understood, that is, the object of 'becoming' or Self-knowledge.

The text is from Shankara's introductory remarks to his commentary of the group of the *Vedānta-Sūtras* beginning with the *Sūtra* I. i. 12. The *Śruti* passages in the text referring to the Absolute (as pointed out by Ananda Giri) are marked thus,* and those to the qualified God thus †.—Ed.]

TRANSLATION

द्विरूपं हि ब्रह्मावगम्यते नामरूपविकारभेदो-
पाधिविशिष्टं तद्विपरीतं च सर्वोपाधिविवर्जितम् ।
“यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति,”†
[बृह०४।५।१५] “यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन
कं पश्येत्,”* [बृह०४।५।१५] “यत्र नान्यत्पश्यति
नान्यच्छृणोति नान्यद्विजानाति स भूमा,* अथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं,†
यो वै भूमा तदमृतम्,* अथ यदल्पं तन्मर्त्यम्,”†
[छान्दो०७।२४।१] “सर्वाणि रूपाणि विचित्र्य
भीरो नामानि कृत्वाऽभिवदन्यदास्ते,”† [तैत्ति०

Brahman is apprehended under two forms; in the first place as qualified by limiting conditions owing to the multiformity of the evolutions of name and form (i. e. the multiformity of the created world); in the second place as being the opposite of this, i. e. free from all limiting conditions whatever. Compare the following passages: Bri. Up. IV, 5, 15, 'For where there is duality, as it were, then one sees the other †; but when the Self only is all this, how should he see another *?' Chh. Up. VII, 24, 1, 'Where one sees nothing else, hears nothing else, understands nothing else, that is the greatest *. Where one sees something else, hears something else, understands something else, that is the little †. The greatest is immortal *; the little is mortal †;' Taitt. Ar. III, 12, 7, 'The wise one, who having produced all forms and made all names, sits calling (the things by their names) †;' Sv. Up. VI, 19, 'Who is without parts, without actions, tranquil, without faults, without taint, the highest bridge of

आ०३।१।७] “निष्कलं निष्क्रियं शान्तं निरवद्यं
निरञ्जनम् । अमृतस्य परं सेतुं दग्धेन्धनमिवा-
नलम्,”* [श्वेता०६।१६] “नेति नेति,”* [बृह०
२।३।६] इति “अस्थूलमनणु,”* [बृह०३।८।८]
न्यूनमन्यत्स्थानम्,† संपूर्णमन्यत्,* इति चैवं
सहस्रशो विद्याविद्याविषयभेदेन ब्रह्मणो द्विरूपतां
दर्शयन्ति वाक्यानि । तत्राविद्यावस्थायां ब्रह्मण
उपास्योपासकादिलक्षणः सर्वो व्यवहारः । तत्र
कानिचिद्ब्रह्मण उपासनान्यभ्युदयार्थानि कानि-
चित्क्रममुक्त्यर्थानि कानिचित्कर्मसमृद्धयर्थानि
तेषां गुणविशेषोपाधिभेदेन भेदः । एक एव तु
परमात्मेश्वरस्तैस्तैर्गुणविशेषैर्विशिष्ट उपास्यो य-
द्यपि भवति तथाऽपि यथागुणोपासनमेव फलानि
भिद्यन्ते । “तं यथा यथोपासते तदेव भवति”
[छान्दो०३।१।४।१] इति श्रुतेः । यथा क्रतुरस्मि-
ल्लोके पुरुषो भवति तथेतः प्रेत्य भवतीति च ।
स्मृतेश्च—

“यं यं चाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः” ॥

[भ०गी०८।६] इति । यद्यप्येक आत्मा सर्वभुतेषु
स्थावरजङ्गमेषु गूढस्तथाऽपि चित्तोपाधिविशेष-
तारतम्यादात्मनः कूटस्थनित्यस्यैकरूपस्याप्युत्त-
रोत्तरमाविष्कृतस्य तारतम्यमैश्वर्यशक्तिविशेषैः
श्रूयते “तस्य य आत्मानमाविस्तरां वेद” [ऐ०
आ० २।३।२।१] इत्यत्र । स्मृतावपि—

“यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोशसंभवम्” ॥

[भ० गी० १०।४१] इति । यत्र यत्र विभूत्या-
द्यतिशयः स स ईश्वर इत्युपास्यतया चोद्यते ।

immortality, like a fire that has consumed its fuel* ;
Bri. Up. II, 3, 6, ‘Not so, not so* ;’ Bri. Up. III,
8, 8, ‘It is neither coarse, nor fine, neither short
nor long* ;’ and defective is one place †,
perfect the other* . All these passages, with
many others, declare Brahman to possess a double
nature, according as it is the object either of
Knowledge or Nescience. As long as it is the
object of Nescience, there are applied to it the
categories of devotee, object of devotion, and the
like. The different modes of devotion lead to
different results, some to exaltation, some to grad-
ual emancipation, some to success in works ; those
modes are distinct on account of the distinction
of the different qualities and limiting conditions.
And although the one highest Self only, i. e. the
Lord distinguished by those different qualities,
constitutes the object of devotion, still the fruits
(of devotion) are distinct, according as the devo-
tion refers to different qualities. Thus Scripture
says, ‘ According as man worships Him, that he be-
comes ;’ and ‘ According to what his thought is in
this world, so will he be when he has departed this
life’ (Chh. Up. III, 14, 1). Smṛiti also makes an
analogous statement, ‘ Remembering whatever form
of being he leaves this body in the end, into that
form he enters, O son of Kunti ! (because) of his
constant thought of that.’ (Bha. Gita VIII. 6).

Although one and the same Self is hidden in all
beings movable as well as immovable, yet owing to
the gradual rise of excellence of the minds which
form the limiting conditions (of the Self), Scripture
declares that the Self, although eternally unchang-
ing and uniform, reveals itself in a graduated series
of beings, and so appears in forms of various digni-
ty and power ; compare, for instance, (Ait. Ar.
II, 3, 2, 1), ‘ He who knows the higher manifesta-
tion of the Self in him,’¹ &c. Similarly Smṛiti re-
marks, ‘ Whatever being there is of power, splen-
dour or might, know it to have sprung from portions
of My glory’ (Bha. Gita X, 41,) ; a passage declar-
ing that wherever there is an excess of power and
so on, there the Lord is to be worshipped.

¹ Compare the entire passage. All things are manifesta-
tions of the highest Self under certain limiting conditions,
but occupying different places in an ascending scale. In
insentient things, stones, &c., only the *sattā*, the quality
of being, manifests itself ; in plants, animals, and men the
Self manifests itself through the vital sap : in animals and
men there is understanding ; higher thought in man alone.

WANTED: A NATIONAL LANGUAGE FOR INDIA

OF all the remedies that can be prescribed for the ills of this country, education is the most potent. No thinking man would be disposed to doubt that the widest possible diffusion of modern knowledge amongst all classes of its people is the greatest need of India. Education alone is capable of doing this. It is the only agent which can raise our submerged millions, wake up the forces sleeping in them and give them direction as well as make them productive.

But, again, without a common language for its medium, education alone is powerless to secure that universal sympathy and community of interest which is the only sustaining principle in the progress of the whole country. A common understanding of a whole country which forms the first stage of national existence is impossible without a common language. Let one, who is disinclined to accept this truism, try to think of the Indian National Congress, of the holding of great public meetings, of expressions of sympathy for one part of the country by another, and of what little political and municipal activity we have, without the common medium of the English language.

Nothing can divide a people so surely as the introduction of different languages among it and nothing can unite so effectively as a common language. For the very life of India then, for our very national existence, it is needful that we should have a common language. *And that as soon as possible*, for the masses, the real nation, have been dying off like flies every year, dying of different causes, all of which are, however, traceable to lack of education. The surest death that can overtake a whole people is upon India—economic-

al death. Can we wait for time to bring about a common language in its due course? Can we remain satisfied with an academical discussion of the subject in the pages of a magazine? Can we even content ourselves with the exertion of a few—all honour to them!—for the propagation of such a medium? Certainly not, if we yet hope for a national life. Therefore it is binding on us, for the sake of our very existence as a nation, quickly to devise a means of spreading education among the masses by the medium of a common language.

This, to the present writer it appears, can be satisfactorily done by the creation out of the chief Indian languages of an artificial language like Esperanto:—

Firstly, because it would not have to meet, as in the case of an established language, the jealousy of other existing languages—an inestimable advantage;

Secondly, because its alphabet and grammar can be as simple as possible—factors, which are of supreme importance to our need of educating the masses rapidly.

Any established language, Hindi not excepted, labours under the great disadvantage of exciting the jealousy and prejudice arising from self-love of the majority of the people not knowing the language, who however irrational it may be, yet not unnaturally wish to see each their own particular tongue adopted as the common language. They are bound to begrudge the advantage which the knowers of the language will have over them, in not having to learn a new language, and offer a passive resistance which, though it may be conquered in the long run, yet will consider-

ably delay its spread as the common language. While an artificial language, which will have to be learnt by all the people alike, will not have to face this kind of opposition at all.

A common language for all India can be devised out of the chief Indian languages on the lines of Esperanto, which is the simplest and most popular of the universal languages, as evidenced by its phenomenal spread all over the world. It should, like Esperanto, have the simplest of alphabets and grammars, for what we require is an efficient medium of expression which can be most easily learnt by those who have little spare time as well as by those who are dull of intellect and habitually inattentive. The Esperanto grammar can be learnt in a few hours and the language in a few weeks. What a boon would it be to have an equally easy language for the whole of India! How quickly can the masses be educated by means of it and the first great step towards a real national existence taken! About the wealth and beauty of such a language there need be no misgiving; for the wealth and beauty of a language depend on the richness of its vocabulary and the formation of its words, and not on the complexity of its grammar. A language like this can be enriched from all sources, as in Esperanto, by means of a few simple devices, and therefore its vocabulary can be the finest.

One scholar, well-versed in the chief Indian languages, can, like Dr. Zamenhof, the inventor of Esperanto, invent the language, but in our humble judgment a national concern of the utmost importance like this should be taken up by the Indian National Congress. It is meet that the National Body should take the first step towards securing a practical means for uniting the whole nation.—A Politico-Philological Dreamer in the *Hindusthan Review*.

VIVEKANANDA HOME OF SERVICE

A charitable institution called the "Sree Vivekananda Home of Service," Cocanada, was started by the undersigned on 1st July 1905.

In response to an appeal for funds for the Home the sum of Rs. 32-8 was subscribed, of which Rs. 21-15 was paid as the schooling fee of P. Kishan Singh, a helpless boy of 15, of Bapatla, Guntur Dt. He was admitted into the Home on 5th July '05 and he left it on 14th December '05. He studied for the Matriculation Examination, and passed it successfully. His food and clothing were provided by the undersigned at his own expense. The Principal of the P. R. College, Mr. R. Venkataratnam Naidu Garu, M. A. L. T., paid Rs. 16-12-0 towards his application fee and a month's school fee.

On 21st January 1906, two Brahmuna orphan boys aged 11½ and 9½ years, respectively, arrived from Kavali, Nellore Dist., with necessary certificates and they were admitted into the Home. Three more orphans are expected shortly from Vizagapatam. The public are therefore requested to help the institution.

B. R. SOMAYAJULU.

A servant of the Ramakrishna Mission.

WISDOM FROM ISLAM

The following quotations from the recently published work, "The Study of Shiaism" will be found precious:

From Proverbs of ALI

A wise man is that who has killed all his desires.

Men are opponents of what they do not know.

I came to find out my Lord by my failures in my attempts.

From ALKAFI

The heaven is ready for the abstinent even if they may be Negro slaves.

Do not make thy stomach a grave of animals.

REVIEW

RAJAM AIYAR'S RAMBLES in the Ved-
anta. Being a Collection of all Contri-
butions to the Prabuddha Bharata (1896-98).
By B. R. Rajam Aiyar, B. A. Madras, 1905.
8½ × 5½ Pp. 716. *

This book is a collection of the writings of the gifted and short-lived first editor of *Prabuddha Bharata*. To it are added some articles by Swami Vivekananda, stories from Hindu mythology and sacred books and extracts from various writers.

Seldom have we read a book that makes the personality of the writer so well known to the reader. It hardly needs the introductory remarks of the compiler to tell us something of the life and character of the author: "A real Vedantin, yet a devoted husband, an untiring, silent worker with a sympathy, in its universality, with antipathy itself." His strong, independent and sane interpretation of Vedanta is most attractive. He has little use for the fanatic, none for the self-righteous idler, or for the "saint" whose "mysticism" appears to demand contempt for the weaker brethren. And here we feel the influence of Swami Vivekananda's breadth of view.

The author is most happy in the choice of some of his titles; such as "The Higher Carelessness" and "The Glory of Suicide" (of the ego),

Throughout the book the great central teachings of Vedanta are insisted upon. It is a philosophy which "condemns no man;" it preaches more than brotherhood, for "it is the one philosophy which dares to call man God Himself, not merely the son of God or His servant. Universal brotherhood is too low

an expression to denote its abounding love, it speaks of Universal Selfhood." "That thou art' is the beginning of religion, and 'I am Brahman' is the end." "Happiness is nothing but the conquest of God through love," says Amiel. Vedanta, too works for happiness, but works with the immediate object of realizing an absolutely *permanent* happiness, without causing the least injury to others."

Many good things are said about the Gita.

"There is not one system of ethics, religion, or philosophy that does not silently take a corner in that wonderful little book which is, as it were, the Pantheon of the world." "Without the element of spirituality Karma Yoga is impossible. To work for work's sake, without motives, is all very well in words, but when one begins to follow it in practice, then the difficulty will be present. That is why in almost every verse of the Gita which speaks of Karma Yoga, both elements, non-attachment and the sense of worship, are combined. Indeed, the first is almost impossible without the second, for the mind is unable to leave off desires unless it recognizes the existence of something better than the things it desires. Absolute non-attachment is an impossible condition. The mind can leave hold of lower things only if it is sufficiently attracted by higher things."

Of the difficult definition of an Avatar, Mr. Rajam Aiyar gives the following:

"It should not for a moment be understood that I deny the divinity of these mighty heroes, on the other hand, I affirm that they were God Himself, though in a special sense, in the sense in which the Lord says: 'Wherever there is power or glory, in an extraordinary degree know that I am there'; in the sense in

* Thompson & Co : Madras, Price Rs. 3 cloth, Rs. 2-8., stiff-board.

which Jesus, though a man like ourselves, spoke of himself as the son of God. Rama and Krishna were doubtless divine in their nature and Avatars of God, but, in my humble opinion, only in the above sense; any other theory would be unphilosophical and we are bound, on account of the excellence of their character, the purpose of their lives, and the service they have done to the world, to speak of them as God."

The saint Nambi is speaking to a king who desired to renounce the world: "True renunciation consists in giving up all desires; but in giving up your wealth and kingdom you do not renounce, for you desire to be a beggar. Be as you are in your outward appearance (circumstances) but be unattached in your mind. This is the secret of renunciation." The same teaching is illustrated in the story of the man whom a guru sent back to his wife and family with the words: "My child, you have not yet understood what true renunciation is. Attachment and freedom belong to the mind: he is the true sage who does not take fright and fly away from the strife of the world but keeping himself in it, lives totally unattached to it. Go with your wife and make yourself and her happy." Elsewhere the author says: "Renunciation does not consist in flying away from wife and children and they are not the real *samsara* to be given up. Restlessness of the mind is the real *samsara*." In the conquest of self Mr. Rajam Aiyar bids us remember that "it requires a perfect harmony between the head and the heart. They can not only correct but also develop each other. How many examples do we see of men developing into fanatics just because reason does not come in time to aid the emotions, and how many men are intellectual giants but are incapable of love or sympathy!" In this connection some words of Swami Vivekananda will be acceptable: "You give education, but you take no care of the heart. It only makes men ten times more selfish and

that will be your destruction. Through the intellect is not the way to solve the problem of misery, but through the heart." This is only another way of saying that perfect knowledge is all love.

We close this notice of a really good book with a quotation from "The Higher Carelessness": "When the mental vision has been searching with troubled and anxious gaze for some sure clue to the heavenward path, or when it has recoiled in horror before the picture of an effete civilization breaking up, and anarchy and violence taking the place of order, it is an intense relief to realize that there is an inner stronghold where the worn warrior may retire to, that there is a sure harbour where the storm-tossed bark may find rest. And this harbour is ever at hand, this stronghold may be entered at any moment. It requires but the connection of its paramount necessity, it requires but the surrender—absolute and unconditional—of the man's lower nature to the other pole of his being, and lo! he has attained a peace and a strength that the crumbling of the world in ruins at his feet could not shake. To be able to live permanently in this state is to have attained the condition of the Yogi or the saint but to have experienced it even for one moment, teaches that it is the first step on the true spiritual path, which the mental vision might grope for through eternity without finding."

RAMAKRISHNA HOME OF SERVICE, BENARES

WE have been favoured with a copy of the fifth annual report (1904-05) of the above institution.

During the year under report the total number of persons helped by the Home was 925, of which 513 were males and 412 females. Of these 42 were Mahommedans and the rest

Hindus. 28 sick people lying in the streets and ghats of the city were sent to local hospitals, all the incidental expenses and food there being supplied by the Home. The number of indoor and outdoor patients were respectively 135 and 762. Of the latter again 510 required medical aid only, while the rest were furnished at their own houses with medicines and diet and nursed by the Home workers. Two seers of rice per head was given to 55 extreme cases every week and 21 persons were saved from starvation in the street by timely supply of food. Besides these, relief in the shape of money and food was rendered to 22 special cases of respectable people needing immediate help.

To all who take an interest in charitable or benevolent work of any kind, we would recommend a perusal of the report, a copy of which can be had on application to the Asst. Secretary of the Home. To give an idea of the kind of work done by the institution, we cannot perhaps do better than quote a few lines from the remarks of visitors as given in the extracts from the Visitors' Book.

An Asst. Surgeon of the local Bhelupur Hospital visiting the Home "was simply struck at the devotion and care taken by the workers, who have made a great sacrifice."

Another Doctor from Cawnpore records: "It is really astonishing to find how much real good work can be done by sincere workers with no fund in hand.....The Institution is really a heavenly boon to the helpless poor and silent sufferers."

Yet another Doctor from Monghyr was "delighted with it. The ardent zeal of its workers cannot be too highly praised. The Institution deserves every support—rather it is the duty of every body to help it."

Mahamahopadhyaya Pandit Aditya Ram Bhattacharjya, M. A., after enumerating some typical cases of service rendered by the Home, which he had seen, goes on to observe: "But

these were only a small number of the men and women who were receiving relief from this Association. A larger number live outside the Home. There is no room here for all of them. They live in the nooks and corners of this great city and are approached by these workers, who administer their wants by personal service and by doling to them food, medicine and clothing. All honour to these noble workers in the service of humanity. May their Asylum flourish and continue to render help to suffering humanity! The Poormen's Relief Association deserves support."

A special appeal is made in the report for funds to buy a piece of land and construct a suitable building thereon for hospital purposes. The total sum estimated for the above is Rs. 26,695 of which Rs. 6,624 has been contributed. In the words which Principal Ram Dayal Majumdar, M. A., of the P. M. College, Tangail, wrote in the Visitors' Book of the Home, "The rich can make no better use of their money than spending it in such a noble cause as this. Really do they spend money rightly who help such noble works in India." We hope our rich and well-to-do people will not be long in responding to the appeal of the Home.

THE RAMAKRISHNA STUDENTS' HOME, MYLAPORE

THE report of the Ramakrishna Students' Home for 1905 is before us. This Home was started under the auspices of the Ramakrishna Mission in Madras, in February 1905, with a view to help poor and deserving Hindu students with boarding and lodging and at the same time to secure for them general supervision by elderly men in their conduct and regulation of life. It has been named the Ramakrishna Students' Home in honour of the revered Saint Sri Ramakrishna Paramahansa, of whose intense love for the

poor, this institution is intended to be a humble memorial.

The affairs of the Home are managed by a Committee appointed from amongst the donors and subscribers. The Home was till recently located in a building given free of rent by Dr. M. C. Nanjunda Rao, and has since been removed to a more spacious building in the Samidhi Street of Kesavaperumal Koil at a monthly rent of Rs. 7. The Home has on its rolls ten boarders, of whom 2 belong to the B. A., classes, 6 to the High School classes and the rest to primary classes. Of these ten, one comes from the Mysore State, 3 are from the Guntur District, 3 from the North Arcot District, 2 from Tanjore and one from Nellore. The Committee have endeavoured to keep themselves informed of the progress of the students in their various classes and are glad to report that the Head Master of the P. S. High School (who has kindly furnished them with particulars of examination results) regards the progress of the students as generally satisfactory and in some cases good. They have arranged to help the students with their studies at home and to teach them a portion of the Rudram and the Sandhya hymns with proper *swara*. They have through their warden also taken special care to impress on the boarders the necessity of discharging their religious duties of Sandhya prayers and other ceremonies in due form and without neglect. Serious illness was entirely absent among the boarders during the year, despite the fact that Madras City reached the lowest ebb of healthiness on record during the latter part of the year.

The total receipts were Rs. 428-9-6 and expenditures Rs. 390-5-8.

A statement showing the names of the boarders with their native places, age, school, &c., is given in the report.

The Committee have made a modest beginning, but the foundation laid is capable of expansion to any extent. If funds permit, the

Committee hope in the ensuing year to consider the numerous applications that have reached and will reach them in due course and increase the number of boarders to 20 at least.

This is yet another of those endeavours which deserve to be associated with the blessed name of Ramakrishna. Silent, selfless work for the poor, the needy, work after Swami Vivekananda's heart, work which he would have blessed. There ought to be such Homes in every town in India. We doubt not the Home will deserve well of all classes of people in Madras and will soon grow up into a big and useful institution.

THE RAMAKRISHNA ADVAITA ASHRAMA, BENARES

We have also been asked to announce that the Ramakrishna Advaita Ashrama, Benares, opened on the 8th February last a free school for teaching elementary Sanskrit, Hindi and English to poor boys, specially of the non-Brahman classes. There are many institutions in Benares which provide free education to the latter, but we are told there is none such for the former. Two local pandits are the chief promoters of the school and will work without pay for a month or two. There are already 15 or 16 boys on the roll and an increase in their number which is expected will necessitate the renting of a few rooms. An excellent work like this should have all the help and encouragement it needs. The grace of Saraswati should no longer be confined to any particular class even in our ancient seat of orthodox learning. The undertaking of the Ramakrishna Advaita Ashrama therefore deserves special support as it has concerned itself specifically with the education of the depressed classes. All those who realize the pressing need of educating our so-called lower classes are requested to help and strengthen the school.

SRI RAMAKRISHNA'S BIRTHDAY

THE 73rd birthday anniversary of Sri Ramakrishna Paramahamsadeva was celebrated at the Belur Math on the 4th March. A life size oilpainting of the saint was handsomely decorated with flowers and foliage and placed on a platform under a Durbar tent on the lawn. Many were the Sankirtan parties who enlivened the vast assembly with their devotional songs. Several concert parties and the Baude Mataram Sampradaya were also in evidence. The Kali-kirtan party of Andulengrossed the attention of a considerable part of the visitors. Addresses on the Swadeshi movement were delivered from two platforms. The whole of the extensive grounds of the monastery was crowded, about 20,000 people being present. Hundreds of poor people and gentlemen were entertained with Prasadam. This annual celebration is, we are glad to say, gaining in volume and significance year after year.

VEDANTA IN AMERICA

THE twelfth anniversary of the Vedanta Society of New York and the Memorial Services in honor of its founder, Swami Vivekananda, were celebrated together on Jan. 17th at the Society's Headquarters. The afternoon service began at 3 with a Meditation, after which Swami Nirmalananda gave a talk on Swami Vivekananda, relating many facts regarding the Swami's life unknown to his listeners. The evening service, at which over one hundred people assisted, was chiefly devoted to addresses by Swami Abhedananda, by some of the members, and by the guest of honor, Mr. Ramanathan, Solicitor-General of Ceylon, now visiting this country.

The regular annual meeting of the Vedanta Society was held at its headquarters, No. 62 West 71st Street, on Thursday evening, January 11th. Reports were read by the chairmen

of the different committees and most important suggestions were made for the further advancement of the work. The question of a permanent home in New York was discussed and it was decided to raise the necessary funds for this purpose by issuing a limited number of first-mortgage ten-year 3½% bonds at \$50.00 each. About sixty of the bonds were immediately subscribed for, and other members of the society offered to use their efforts in assisting to dispose of the remaining number.

EXTRACT OF REPORT OF THE PUBLICATION COMMITTEE.

The slow but steady creeping up of the figures by hundreds only, in the year's trade, is perhaps a better proof of the organic and permanent character of the work than if the growth were more rapid and spasmodic. It shows that we are feeding, not the fitful appetite of curiosity-seekers, but rather the quieter taste of earnest searchers after truth, and that our expansion in trade is commensurate with the broadening of the mental horizon of the community; in other words, that the teachings of Vedanta are serving as the little leaven which is gradually leavening the whole lump of existing thought.

The wide area which our orders cover would seem to bear out this conclusion. In one fortnight alone last summer we mailed books or pamphlets to Texas, to Alaska, to Hawaii, and to the Philippine Islands; while in the days which followed came orders from Galicia in Austria, from the little town of Rapallo in Italy, from Neuilly-sur-Seine in France, from Arnhem and Amsterdam in Holland, from Porto Rico in the West Indies, from Vancouver in British Columbia, from the city of Mexico, and from Fingandenny in Scotland,—all from people unknown to us. The variety in the character and calling of our customers is equally great. Dealers in tobacco, in automobiles, in cedar shingles, in hardware and in coffins; lawyers, dentists,

doctors, and Christian ministers; Presbyterian Committees of Publication and Methodist Book Concerns are among them.

To this strangely diverse mass of readers have gone out during the twelve months just closed 7563 books and pamphlets, besides many thousands of catalogues, circulars, and free leaflets.

Another encouraging sign is the disposition on the part of some of our customers, all strangers to the Society, to form what may be called centres of Vedanta literature—either by creating a small circulating library of our books or by having our publications on hand for sale; and we are trying in every way possible to utilize these new channels to enlarge our field of influence. Our method of work indeed is not unlike that of modern warfare. The men who stand and train their guns on some distant point on the horizon know little of where the shell will strike or what havoc it will cause. So, as we from this one small centre send out these messages of Vedanta into space, we can never know whom or how many they will reach, but of one thing we may be certain,—that wherever they fall, they will surely destroy some error and clear the way for the onward march of Truth.—*Vedanta.*

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

LORD Curzon has been offered and has accepted the office of Romanes Lecturer at Oxford during the current year.

A Mansion House Fund has been started to relieve sufferers from famine in Japan. India may well join in this benevolent movement just as Canada has done.

MR. Marshall, Director-General of Archaeology, is at present engaged in some interesting

excavation work among the Buddhist ruins at Rajagriha, north-east of Gaya.

THE Secretary and the members of the Swami Vivekananda Samaj, Bellary, thank the gentlemen of Cowl Bazar, Bellary, for their aid in feeding 300 deserving souls on the Swami's birthday anniversary.

SIR Robert Ball, who has been lecturing on the "Glacial Epoch," informed his hearers that the next Ice Age is due 200,000 winters hence. Then our posterity will see all Northern Europe and America once more under an icecap that will cover the highest mountains, and last for many thousands of years.

IN the Autobiography of Dr. Samuel Smiles, recently published, there is an amusing, but suggestive, letter which Sir Arthur Helps, clerk of the Privy Council, wrote to Smiles on receipt of his book on "Character." It ran as follows: "Your book upon *Character* is a pestilentially dangerous work to send to an official man. What happens? He takes it up, just to look at it, and (confound the book!) he cannot help going on reading it, to the detriment of his official work. No works, except those which are very dull, ought to be sent to official people."

PERHAPS it is not as widely known as it should be that our patriotic brethren of Chittagong side have for sometimes past opened a steamship line, owned and maintained exclusively by Indian capital and under Indian control, running between Chittagong and Rangoon. The most gratifying news is this that though the rival European company has reduced its fare to Re. 1 per head, the Swadeshi ship is carrying over one thousand passengers at each trip while the rival ships are going almost without any passengers. Lately S. S. "Porteus" paid a visit to Calcutta and one of the directors, Mr. Fuzlal Rahaman Chau-

dhuri held a reception on board which proved a grand success. We wish the Bengal Steam Navigation Company all prosperity.—*Industrial India*.

THE word *why* is the door by which the child passes from the world of sense to that of reason and reflection.

1. Teach the abnormal child by the way most accessible to him, that words denominate things, actions and sentiments.

2. Never speak of things which do not interest the pupil, or, at least, try first to awaken his interest in what you wish to teach him.

3. Do not leave any question of the pupil without an answer; this excludes absolutely the imposition of silence on his many questions, which is the greatest obstacle and the most injurious to his inquiring mind.

4. Do not worry if the pupil does not understand a given word, sentence, or explanation.—*Theosophical Review*.

WE are glad to note that an Indian (Mahomedan) restaurant has been opened in London where Indian dishes are to be cooked and served by Indian attendants in Indian garb. The restaurant is sure to be largely patronised by Anglo-Indians in London, who after their experience of rich and spicy dishes in this country, find the plain fare of England far too insipid to agree with their palate. We wish that some enterprising Hindu opened a Hindu restaurant in London for purveying Hindu dishes cooked by Hindu *chefs*. There are so many Hindus in London that no difficulty ought to be experienced in opening such a Hindu restaurant. It would obviate all objections on the score of caste, and make sea-voyage and foreign travel more popular among the Hindus.

CAN letters be opened in the Post Office—that is, legally opened? The question is ask-

ed and answered by a writer in *Chamber's Journal*. It will surprise many to learn that the Government *has* the power to open post-letters, has had it from a very early period, and has used it not infrequently. So far back as 1641 a report was made to the House of Commons that "The House of Lords agreed to the opening of foreign mails."

The appliances for carrying out the process were burnt at the Fire of London, and the practice appears to have been discontinued for some time; but in 1711 a statute was passed formally conveying the power to open letters to the Government. In the eighteenth century the power was frequently used.

In the middle of the last century, the political refugee, Mazzini, brought about a Parliamentary inquiry regarding the power that existed to open letters. A Committee was eventually appointed to inquire into the state of the law on the matter. It recommended that the Government should not be deprived of its power to detain and open letters.

THE Labour Member's Bill, which has been read a second time in the Commons, "empowers local authorities to feed underfed school children with the option of recovering the cost from parents or not." After making education compulsory, it was inevitable that the State should take charge of the feeding of the little fellows. And the country would reap a thousandfold profit for the little outlay from public funds involved in taking charge of the food and tuition of the poorer children.

Does not the contrast between the policy "at home" and the policy in India, in respect of public education, strike the educated Indian? *There* every child must be taught even at the cost of the country. Here the cost of education must be increased and increased so as to make it more and more difficult for even middle-class people to give their boys a good College education. No end of reasons are gravely advanced to show the advisability of

making education more and more costly in India. How are our rulers put out when our educated countrymen fail to understand their beneficent motives! This "Labour Member's Bill" now cuts away the ground entirely from under their feet.—*Tribune*.

THE meeting of the Central Council of the Association for the Advancement of Scientific and Industrial Education of Indians was an unqualified success. Members of the Council came from different parts of United Bengal, Behar, Orissa and Assam; representing the various District Committees of the Association. The work done was of an eminently practical character. Forty-four boys are being sent to foreign countries. A large agricultural settlement has been started. An industrial bank and a joint-stock company for starting small industries were resolved to be started. A deputation of the Association, consisting of Maharaja Manindra Chandra Nundy, Raja Peary Mohun Mukerjee, Mr. D. M. Hamilton, Babu Narendra Nath Sen and Babu Jogendra Chandra Ghose, waited upon the Lieutenant-Governor with a scheme of a Technological College on the morning of the same day and His Honor was graciously pleased to promise to extend the present Shibpore College in order to convert it into a proper Technological College, adding chairs for teaching various industries. The additional expense for the teaching staff would alone be about Rs. 50,000. If His Honor could give the country a Technological College on such a scale the country would indeed have good cause to be grateful to the Lieutenant-Governor.—*Bengalee*.

THE Vivekananda gold medal offered for general competition in the September number of the *Indian World* has been awarded to Lala Shiv Narain, M. A., of the Punjab for the following composition on "An Indian Creed of Nationality":—

1. I believe in India, one and indivisible.
2. I believe in India, beloved mother of each and all her many million children.
3. I believe in India's divine mission.
4. I believe in the saints of her birth and the heroes of her breeding.
5. I believe in India the invincible, whom the world's loftiest and holiest mountains defend.
6. I believe in the invigorating power of the ocean, on whose lap lies my mother secure.
7. I believe in India, the beautiful;—Nature's own paradise of loveliest flowers and streams.
8. I believe in the sanctity of her every particle.
9. I believe in India's departed sons, whose ashes are mingled in the air, earth, and water, that give me my food, and form my very blood.
10. I am bone of their bone and flesh of their flesh.
11. I believe in the abiding relationship of Indians of all times and all communities.
12. I believe in the brotherhood of all who belong to India's soil, be they of whatsoever caste or creed.
13. I believe in the living Indian nation, dearer to her children than aught else of earthly kinship.
14. I believe in its golden past and glorious future.
15. I believe in the righteousness, valour and patriotism of Indian manhood.
16. I believe in the tenderness, chastity and selflessness of Indian womanhood.
17. I believe in India for the Indian people to live for and to die for.
18. I believe in one land, one nation, one ideal, and one cause.
19. The service of my countrymen is the breath of my life,—the be-all and end-all of my existence.
20. So help me Bharata! *Bande Mataram*.