

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

No. 117, APRIL 1906

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MAYAVATI:

Kumaon, (Himalayas).

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

New York: S. E. WALDO, 249 MONROE STREET, BROOKLYN.

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

1906

Annual subscription.

45. or \$ 1.

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

Single copy 4d. or 8 cents.

Prabuddha Bharata

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

—Swami Vivekananda

Vol. XI]

APRIL 1906

[No. 117

SRI RAMAKRISHNA'S TEACHINGS

THE RELIGIOUS TEACHER—II.

WHAT power has man to free others from the ties of worldliness? He of Whom is this enchanted *māyā* presenting an enigma to man in all ages, He alone can deliver men from it. There is no other path but the mercy of the *Sachchidananda Guru*. Those who have not attained to God, who are not favoured with His command, who are not strengthened with the divine strength, what power have they to untie the *jivas* of the bonds of the world?

MANY come to me and I have observed how some of them are anxious to listen to my words. But there are others who seem restless in my presence. They say to their friends in whispers, "Let us go, let us go. Won't you? Well, if you mean to stay we had better go into the boat and wait for you!"

Therefore I say that time is an important factor in all these matters.

Spiritual awakening is very much a question of time. The teacher is a mere help.

A person went to a holy man to get some medicine for his sick child, carrying the little patient in his arms. The holy man told him to come the next day. The next day when the man went the *Sadhu* said, "Do not give sweets to the child and the child will be cured."

The man said, "Sir, you could have told that to me yesterday evening!" The *Sadhu* replied, "Yes, I could have, but yesterday I had a lump of sugar lying before me; which thy child seeing would have thought, 'the *Sadhu* is a hypocrite; he advises me not to take sugar but eats it himself.'"

WHAT is needful is not to have any egotistic feeling, i. e., such conceit within the preacher as, "I am lecturing, hear ye all." Egoism exists in ignorance only, not in knowledge. He attains the Truth who is devoid of conceit. The rain water stands in low places, but runs off from high spots.

IT is a very risky task this preaching. Sometimes it brings harm to the preacher. As soon as he sees some men doing honour to him, he puffs up within himself and says "Hear! Oh ye men, what I declare." This sort of idea is ruinous. His further progress ends here. A little honour, that is all his reward; at most men would say "How well, how fluently so-and-so spoke, he must be very learned." Don't let such an idea enter into your mind that *you* are speaking. I say to my Mother, "Mother, I am the machine, Thou art the propeller; I do what Thou makest me do; I say what Thou makest me say."

OCCASIONAL NOTES

In its issue of Feb. 17th last, *Light* publishes an extract from the article 'Our Goal,' which appeared in *Prabuddha Bharata* for last November and makes the following interesting comment :

"All this sounds very pretty and reasonable, but surely the serenity and poise which come from self-knowledge and self-realisation, or in other words the liberty within the law, which is enjoyed by those who knowingly fulfil the law, does not mean that the Self is inactive and devoid of qualities! Surely at such a stage of spiritual consciousness and apprehension the powers of Love, Comprehension, Conformity, and Joy must be intensified beyond all our present capabilities of understanding! The blessedness which follows upon the realisation of the meaning of life and the loving services which we then delight to render to others, will lead us up to such wise and joyous self-expression and self-revealing as are possible only to those who are consciously attuned in Love to the Infinite Life and Love. The highest freedom is that of perfect and understanding conformity, when man, the spirit, understands as 'God understands.'"

The subject is complex and requires elucidation. Self-knowledge and self-realisation may have two significations, the knowledge and realisation of the human self or spirit (1) as if it were *distinct from* God, and (2) as if it were *one with* God. In the first view, the human spirit being finite will for ever have room for growth and activity. But it is bad philosophy. Spirit unlike matter cannot be more than one, cannot be finite. The finite is made up of parts; it is changeful, mortal. Spirit to be immortal must be infinite and part-

less. Self-knowledge and self-realisation then, can only mean the state of being when God is felt as *one with* the human spirit, when the dual consciousness 'I and God' is missed, and man becomes the Infinite Spirit. The space within the four walls of a room, so long bounded by the four walls, now realises it is one with the space outside, with all-space.

Hindu philosophy teaches that the spirit in the state of bondage has a threefold body. The causal body of undifferentiated matter, forming, as it were, the first sheath of the spirit; the subtle body of differentiated but fine matter encasing the causal; and the gross outer body enveloping the subtle. The subtle and causal bodies do not disintegrate at death like the physical, but go to take another outer body and work out the evolution of the ego in another world or in this. They can only be disintegrated after the attainment of knowledge by cessation of desire. When the spirit within the threefold body knows it is one with the Spirit outside, with the Infinite Spirit, it reaches the end of desire. Desire is the mortar which keeps the prison-house of the spirit together. When the mortar crumbles away the house does not stand long. It is taught, therefore, that if the freed man does not deliberately make any further desire to enable his threefold body to keep together, it disintegrates; while the spirit, that was till then looked upon as human, finds its identity in the Infinite and Absolute Spirit.

Now "the serenity and poise which come from self-knowledge and self-realisation," can be of two kinds, one admitting of degrees and another degreeless or perfect. The stage which admits of degrees indicates that the

knowledge or realisation of Self is not yet complete, for as the Vedanta teaches when Self or God is known fully and completely, the knower becomes the Known: **ब्रह्म वेद ब्रह्मैव भवति** (Mund. Up. III, ii. 9). "The knower of Brahman becomes Brahman." As Self or Brahman is perfect, there is no room for activity in it. For activity would presuppose a lack of some kind, which is imperfection. The highest state of Being, by whatever name we may call it, must be one of self-sufficiency, fulness of joy, poise and perfect blessedness—a state, which does not admit of being added to or taken from. Activity involves the idea of change in constitution and change in place. An active God implies a changeful and finite God. Where is place for the Infinite to move? The terms 'active' and 'inactive,' are both equally inapplicable to God,

There is, however, a stage of activity, which the beautiful words of *Light* quoted above describe. This, according to Vedanta, belongs either to the advancing souls, trying to attune themselves to the inexpressible Life, Wisdom and Love of which the universe is a partial expression, or to the perfected ones, who renouncing the blessedness of the Absolute, chooses to remain in the Relative World, themselves awake, seeking to wake up others. These are the *A'dhikarika Purushas*. But few are they and far between.

At the Royal Institution, London, in the first week of February, the well-known social philosopher, Mr. Benjamin Kidd gave the first of two lectures on the "The Significance of the Future in the Theory of Evolution. We are indebted to the *London Times* for the following abstract of the lectures :

"The lecturer pointed out that in the first instance the theory of evolution by natural selection was applied to the struggle for existence between individuals, but now it had

received great extension, so that it dealt with organic groups rather than individuals. The study had been carried very far back, and it was recognized that the germ-plasm of the single cells from which the bodies of the higher forms of living things had been developed was a world in itself, composed of millions of vital particles and representing a system of forces of inconceivable complexity. In operating on an organic group natural selection subordinated all the history of the individual cell to the requirements of the group, and so the hand of future development might be said to rest on the whole of its life history. Nature was here endeavouring to get higher results out of the the available material, and the principle involved was that the efficiency of an organized group was greater than the sum of the efficiencies of the individuals that composed it.

A species was a group that bred among itself, in which nature was continually mixing the hereditary qualities of the component individuals. In this way she got a group that was at once plastic and rigid—plastic in so far as it was continuously adjusting itself to meet varying conditions, and rigid so far as it was able to maintain itself amid the changing circumstances of the world around it. This group represented an effort on her part to organize efficiency, the interests of the individual being subordinated to those of the group. Similarly, in what might be called the family or parental group, the future became more important than the past. At first the egg was cast away naked and unprotected; then the food-matter with which it was provided grew larger and larger, becoming enormous in the case of birds; finally the egg was nourished inside the body of the parent, whose care of her offspring became more and more minute and prolonged. Low down in nature, among social insects, such as bees and wasps, there was an attempt to secure an organized social group, through differentiation depending on the circumstance that different treatment at an

immature stage of development was able in those cases to produce differing individuals. But only in human society could we see the whole possibility of efficiency of organized groups, the differentiation resting on mind. Here again, until recently, the individual had not been conceived of as subordinate to the group. But it was not the interests of the individual, but those of society as a whole, that were important, because society must be more efficient and able to do more than individuals, and theories of politics and economics that did not take account of this fact would need revision."

The interests of the individual when they conflict with those of society must be sacrificed, is the burden of Mr. Kidd's teaching. It is however useful to remember that society is made up of individuals, and the interests of the individual, barring only a few exceptions, are identical with those of society. The efficiency of a society is built upon those efficiencies of its component individuals which are not anti-social. The individual therefore should be given all liberty to grow and to go ahead. He is to be checked only when his conduct jeopardises the *real* well-being of society in some way. No efficiency is possible without growth, and no growth without liberty.

Unlike the West, where, "until recently, the individual had not been conceived of as subordinate to the group," in India from the ancient times, the individual was well—perhaps too well—subordinated to the group. The result of the subordination, viz., organisation of society, was no doubt achieved. No doubt Hindu society, in the past was, and in the present to a great extent is, a wonderful piece of organisation. But at the same time, no one can fail to see what lack of individual growth and efficiency has reduced it to. A kind of level, the result of organisation, has been reached by all the great divisions of our

society almost in every part of this large country, but it is a dull and dead level. Our society is helpless before new conditions. It has lost its flexibility and is unable to adapt itself to the changes of the times. It moves along creaking and groaning, in the ruts it has worn out for itself, strongly resembling a vehicle which is still peculiarly Indian. To continue the metaphor, it is heedless of the better roads and swifter and more comfortable means of locomotion that are constantly springing up around it. How long can it go on like this?

If in the West, subordination of the individual to the group is the need of the hour, the salvation of India demands the growth of the individual. We do not wish to say that the individual should be unmindful of the interests of society. Far from it. All that we say is, let the individual grow and go ahead and find out precisely what the real interests of society are, and how he can serve them. For instance, let him overhaul the customs which he now blindly obeys as regards foods, ways of eating, education and marriage of children. Is he serving his own interests and those of society by conforming to the present rules of observing the above? Let him study, think and compare and when he is convinced one way, let him *act* according to his conviction. *In such action lies the growth of character.* A man may think and talk all his life, but if he does not act according to his best thoughts, if he fails to translate into deed what he thinks is right, he remains a fossil. If we are not mistaken, there is a great number of such fossils among our educated people. We cannot but think that the responsibility for the present backward and inept state of our society greatly lies with them.

The law of nature is, Do the thing and you shall have the power; but they who do not the thing have not the power.—*Emerson.*

FOOD AND ENERGY

NO part of the question of health is more important than that of the food we eat and its assimilation in the body. It demands some degree of attention from every individual and those who neglect it for one reason or another or are under misapprehension in respect to it, bear many sufferings that could be entirely avoided. The average person does not give the subject any very serious thought, some having no time, others no inclination to do so. But it is necessary to know something of the subject that one may not be entirely dependent upon custom, tradition or hearsay.

In the struggle for existence man gave preference to those foods which seemed to him best suited to his needs, those which were found to best supply strength and endurance and were most satisfactory to his taste. As the chemistry of food and the needs of the body began to be understood from a chemical standpoint, these foods divided themselves into three general classes: proteid, carbohydrates (starchy foods and sugars) and fats.

Of these three, physiology finds that the body demands of each a suitable portion; a point very much neglected in the ordinary household, where the use of either too much of all three or too much of one kind with entire lack of another or not enough of any, is common.

If some little knowledge of food and the needs of the body were general and good use made of it, a large amount of needless suffering would be at an end. In the accompanying abbreviated Table taken from U. S. Dept. of Agriculture Bulletin No. 28 is shown the proportions of proteid, carbohydrates and fats to be found in each food named. While it was necessary to abbreviate this list, the various classes of food

will be seen to be represented sufficiently. Meat and Egg are seen to be very high in protein value, Potato is mostly starch, and Cabbage ranks low in both these constituents. So if energy and endurance are required, a meal of cabbage will hardly be found suitable, when as we shall see we are dependent almost entirely upon the proteid foods for our supply of energy. Therefore foods must be taken in appropriate proportions and amounts according to their value in supplying repair for the tissue changes constantly taking place.

The observations and experiments of Dr. Alexander Haig* on the relation of certain articles of food to the causation of disease, go to show that many diseases are due to nothing more nor less than certain harmful substances taken into the system along with the food. This he points out is either uric acid, one of its salts, or one of a few substances chemically and clinically similar (i. e., caffeine, xanthin, purin, etc). He classes them all under the general head of uric acid to avoid confusion.

Dr. Haig shows its effect upon the system to be very definite, producing a long list of ills of greater or less severity, depending upon the individual and the amount of uric acid he has accumulated, that all who take it suffer the effect sooner or later and that its omission from the food will remove these effects from the system in due course.

For instance, persistent and repeated attacks of cold in the head and chest are a common result of this cause. Many most severe and protracted headaches are due to it. Dr. Haig shows rheumatism and gout to have this as their one cause. Various disturbances of the

* See his work "Uric Acid as a Factor in the Causation of Disease."

circulation and disorders of the blood can be shown to be due to its presence in the system. In fact there is no organ or function that may not be to a greater or less extent impaired by it. Whether this is so or not can be determined by any one for himself with a little time and patience and without the aid of any other chemical laboratory than his own body. No one's word need be taken for it.

Sometimes it is urged that some individuals who have lived to some considerable extent upon foods containing uric acid, have always had good health and even attained extreme longevity. The reply to this is that some people inherit such good health that apparently they do not seem able to get rid of it whatever they do; but they are not likely to hand it down to their children and grandchildren and moreover it is always a question in my mind just how good the health of such persons, mentally and physically, really is. Such apparent immunity from disease is most often merely apparent and the opportunity of closer acquaintance reveals some physical disturbance. It is natural enough for one to put the best foot forward, make no complaint and give little or no thought to the small ills; very often one is less well than one knows or would have us believe or likes to think oneself.

The foods in the Table which are marked with an asterisk are particularly free from uric acid. It is sometimes objected that a uric-acid-free diet is limited and monotonous, but it will be seen that there is plenty to choose from so far as quality is concerned and sufficient modes of preparation, with a little attention, to ensure variety.

Many of these uric-acid-free foods will be seen to contain a large percentage of protein, and these must replace flesh for those who have depended upon it. Make preparation for sufficient quantity of proteid in the 24 hours and the rest of the meal may consist of vegetables and fruits. A certain amount of the

carbohydrate class is essential and some green vegetables, without definite reference to quantity, should be looked upon as accessories to the meal.

TABLE

Food	Grains proteid per ounce	Proteid per cent.	Carbo- hydrate per cent.	Fat per cent.
Rib beef (uncooked) ...	—	19.4	—	2.7
Chicken " ...	—	21.5	—	2.5
Cod fish " ...	—	16.5	—	.4
Hen's egg ...	—	13.4	—	10.5
" " (the white of) ...	65	12.3	—	—
*Dutch cheese... ...	168	37.1	—	17.7
*Cheddar " ...	120	27.7	—	36.8
*Cream " ...	112	25.9	2.4	33.7
Oat meal ...	66	16.1	67.5	7.2
*Corn flour ...	28	7.1	78.4	1.3
*Rice ...	32	8	79	.3
*Wheat flour fine ...	—	7.9	76.4	1.4
Entire wheat flour ...	58	13.8	71.9	1.9
Macaroni ...	58	13.4	74.1	.9
*Tapioca ...	—	.4	88	.1
*Sugar granulated ...	—	—	100	1.8
Dried bean ...	—	22.5	59.6	—
String bean ...	—	2.3	7.4	.3
*Beet root ...	9	1.6	9.7	.1
*Cabbage ...	6	1.6	5.6	.3
*Carrot ...	4	1.1	9.3	.4
*Corn, green ...	12	3.1	19.7	1.1
Lentil ...	—	25.7	59.2	1
*Lettuce ...	—	1.2	2.9	.3
*Onion ...	6	1.6	9.9	.3
Pea (dried) ...	—	24.6	62	1
*Potato (uncooked) ...	9	2.2	18.4	.1
*Pumpkin " ...	—	1	5.2	.1
*Spinach ...	9	2.1	3.2	.3
*Tomato ...	—	.9	3.9	.4
*Apple ...	—	.4	14.2	.5
*Banana ...	4	1.3	22	.6
*Fig, fresh ...	—	1.5	18.8	—
*Orange ...	—	.8	11.6	.2
*Currant dried... ...	9	2.4	74.2	1.7
*Date ...	9	2	78.4	2.8
*Raisin ...	10	2.6	76.1	3.3
*Almond ...	92	21	17.3	54
*Pine nut (pignolia) ...	146	33.9	6.9	49.4
*Pestachio ...	95	22.8	14.9	54.9
*Walnut ...	79	18.4	13	64.4
*Milk ...	13	3.3	5	.4
*Butter ...	4	1	—	85
Barley meal and flour ...	45	10.5	72.8	2.2
*White bread ...	34	8	53	1
*Rusk (zweiback) ...	45	9.8	73	9.9
*Sago ...	36	9	78.1	.4

* Free from uric acid elements.—Dr. A. Haig.

The quantity of proteid food necessary for the 24 hours has been estimated to be 9.5 grains for every pound of body weight for the man in active life and this will be found to accord with experience. That is, a man weighing 150 lbs. and doing moderate work would need 1425 grains of proteid food. On 1000 grains he would not be able to do any work and 800 grains would barely keep him alive. One at once thinks of the bother of weighing out this food. This may be a little trouble until the amount can be fairly accurately estimated by guess. Those leading a quieter life will need somewhat less, say 9 grains; those under heavy strain will need more, but more than is necessary must not be taken day after day. If there be deficient supply of food, strength quickly declines and one is prompted in this way to feed up and gets to know little by little that "feed up" means eat proteid. Otherwise hunger will be satisfied for a short time only and working capacity curtailed accordingly. In this way we learn that working capacity is in proportion to the amount of proteid food taken.

Stimulants call out a temporary energy by freeing the circulation but supply nothing to compensate the wear that they create; then the stimulant has to be reckoned with, the result being a corresponding depression.

Keeping in mind the necessity of taking sufficient quantity of proteid, take it free of uric acid if possible. If circumstances do not make it altogether so, take as little uric acid as possible but do not neglect to take the proteid in one form or another. Else depletion will surely show itself.

Many of the foods mentioned in the Table are obtainable almost everywhere. When foods practically free from uric acid are difficult to procure, white of egg may be substituted, as being less objectionable than flesh, to form part of the meal. Cheese is most wholesome and has much to recommend it for general use and is not indigestible as is some-

times supposed, but if properly taken is easily digested and is all nourishment. Wheat is largely used in one form or another. As whole wheat, it contains uric acid, therefore the white flour is preferable. Its most digestible form is twice baked bread after the manner of the German zweiback. Otherwise it should be baked well and allowed to get stale. Fresh bread or bread that is not properly baked should not be eaten. Rice is also a good food. The percentage of proteid in it, does not allow, as will be seen by consulting the Table, of our dependence upon it too largely for proteid supply, as it would be practically impossible to take it in quantities sufficient to supply that need. So some less bulky proteid, like cheese, must be supplemented. Oats are not to be recommended as they also contain a large percentage of uric acid elements. Flesh foods, eggs, peas, beans, lentils, mushrooms, asparagus, tea, coffee and cocoa are all to be avoided for this reason. Many foods will be seen to have much to recommend them and probably there are others not in the Table native to this country that might be added to it.

With the exception of those already named as being unsuitable, all the vegetables are to be recommended, also all the fruits. Raisins, dates, figs, prunes and other dried fruits should all be used more generally than they are. Nuts are too much neglected; some have difficulty in digesting them, but if they were eaten with other food and well masticated this objection would be largely overcome. Almonds are easily freshened and blanched by soaking for a few hours in cold water and are best eaten so prepared.

Salt should be used sparsely and the too free use of pepper and condiments serves no purpose and undoubtedly does harm. Dishes need not be seasoned beyond all recognition of the character of the food they contain. For some to whom a diet entirely upon such foods would be a radical change, and who fear an experiment, it can be said that if the change

be made gradually and the precautions that have been stated are kept in mind, barring any physical state that should come under the immediate direction of a physician, there need be no fear. Those in delicate health would need the aid of a physician in making the change in order to properly adapt it to particular cases. Every one, even the most delicate, can, with a little care, find among these, foods suitable to oneself. Some will digest nuts better than others; some live largely upon bread, others take a large proportion of cheese, others milk and so on. If cheese be found not to agree it is probably due to the fact that it is eaten without proper mastication and not accompanied, as it should be, by other food.

The quality of food and its preparation need more attention than is given by the average person. One should try to get the purest and best foods possible and they should be prepared with care. What is the use of preparing them at all if carelessly? Food is to be cooked for a reason and it must be done to fulfil that purpose or the food value is lost or worse. If starch is indigestible in its raw state and easily digested when properly cooked what is the reason for eating it in a half cooked state? If certain foods are rendered unfit for the action of the digestive juices by frying them, why put into the stomach food prepared in that way? It is great waste of time and energy for the stomach and every body concerned. Food that needs cooking must not be carelessly cooked but so as to fully accomplish the purpose of the cooking; otherwise it is better to live on raw foods, which can be done with proper selection.

On these principles, meals can be made very plain and economical if desired, and suited to the most fastidious appetite. Naturally enough, the average person objects to thinking and talking food all the time but the necessity to think it over reasonably forces itself upon those who prefer good health to bad, energy

to lassitude and see in this scheme a possible means to that end. Those who are in the habit of eating heavily would soon find, living on the uric-acid-free foods, they did not require so much, their appetites were better stayed because properly catered to, their general powers of resistance and endurance increasing, susceptibility to heat and cold lessening and as health improved, liability to the whole category of diseases diminished.

No energy comes out of no fuel: little energy out of little fuel. The full amount of energy, then, which the body is capable of is to be had only from the full supply of proteid foods.

F. M. HALLOCK, M. D.

THE FRIEND

Verses written in 1872

BY ROBERT LOUIS STEVENSON

Though he that ever kind and true
Kept stoutly step by step with you
Your whole long gusty lifetime through
Be gone awhile before,
Yet, doubt not, soon the seasons shall restore
Your friend to you.

He has but turned a corner—still
He pushes on with right good will,
Thro' mire and marsh, by heugh and hill
That self-same arduous way,—
That self-same upland, hopeful way,
That you and he through many a doubtful day
Attempted still.

He is not dead, this friend—not dead,
But, in the path we mortals tread,
Got some few, trifling steps ahead
And nearer to the end,
So that you, too, once past the bend,
Shall meet again, as face to face, this friend
You fancy dead.

Push gaily on, strong heart! The while
You travel forward mile by mile,
He loiters with a backward smile
Till you can overtake,
And strains his eyes, to search his wake,
Or, whistling, as he sees you through the brake,
Waits on a stile.

SELECTION FROM SANSKRIT

THE STEP BETWEEN THE ABSOLUTE AND THE RELATIVE

[By no law of thought whatever can the Absolute be imagined to undergo a change or have a relation. Yet Relative existence is there, for ever challenging the intellect to explain its origin. How if the partless and absolute God could not undergo a change, did this multiformed relative world come into being? The intellect cannot explain it, for it will have to go beyond itself for the act. A dual state cannot express the non-dual, no more than certain achievements of dream can be performed in the waking state. The story of *Akashaja* (lit. void-born, the word Akasha being used in the text not to

signify ether, but the void, the sky) tries as approximately as possible to present to the intellect the step between the Absolute and the Relative. In the formless sky of Intelligence there appears a Form in the beginning of creation—that is to us, while the Form is *really* not there, as it is not to be found even by the collected mind when it ceases to flow through the sense-gates. That Form is the first Ego, the source of evolution of the whole universe. The story is from *Yogavashista*, *Utpatti Prakarana*, Chap. II.—Ed.]

TRANSLATION

अस्मिन्काशजोनामद्विजःपरमधार्मिकः ।
ध्यानैकनिष्ठः सततंप्रजानांचहितेरतः ॥

सचिरंजीवतियदातदामृत्युरचितयत् ।
सर्वाण्येवक्रमेणाहंभूतान्यन्निकिलाक्षयः ॥

एनमाकाशजं विप्रंनकस्मान्द्रक्षयाम्यहम् ।
अत्रमेकुंठिताशक्तिः खड्गधाराइवोपले ॥

इतिसंचित्यतंहंतुमगच्छत्तत्पुरंतदा ।
त्यजंत्युद्यममुद्युक्तानस्वकर्माणिकेचन ॥

ततस्तत्सदनं यावन्मृत्युःप्रविशतिस्वयम् ।
तावदेनंदहत्यग्निःकल्पांतज्वलनोपमः ॥

अग्निज्वालामहामालांविदार्योतर्गतोह्यसौ ।
द्विजंदृष्ट्वासमादातुंहस्तेनैच्छत्प्रयत्नतः ॥

नचाशकत्पुरोदृष्टमपिहस्तशतैर्द्विजम् ।
चलवानप्यवष्टब्धुंसंकल्पपुरुषंयथा ॥

अथागत्ययममृत्युरपृच्छत्संशयच्छिदम् ।
किमित्यहंनशक्तोमिभोक्तुमाकाशजंविभो ॥

There lived a Brahmana, Akashaja by name, who was always absorbed in meditation, and was ever inclined to the doing of good to all creatures.

Finding him long-lived, Death thought within himself, saying:—It is I alone that am imperishable, and devour all things one by one.

How is it that I cannot swallow this Akashaja in whom my power is lost, as the edge of a sword is blunted by the solid rock?

So, saying, he proceeded to the abode of the Brahmana intent upon making an end of him; for what energetic person gives up his work?

But as he was about to enter the house, he was scorched by a fire, like unto the conflagration during the dissolution of the world.

He pierced the ambient flame and entered in, where seeing the Brahmana before him, he stretched his hands to lay hold on him with much exertion.

He was unable even with his hundred hands to grasp the Brahmana, as it is impossible even for the strongest to hold with his hands an imaginary being.

He then had recourse to Yama—his lord, to clear his doubt, and to learn why he could not devour the Akashaja (being).

यम उवाच ।

मृत्योर्न किञ्चिच्छक्तस्त्वमेकोमारयितुं बलात् ।
मारणीयस्य कर्माणि तत्कर्तृणां तिनेतरत् ॥
तस्मादेतस्य विप्रस्य मारणीयस्य यत्नतः ।
कर्माण्यन्विष्यतेषां त्वं साहाय्येनैतमत्स्यसि ॥
ततः समृत्युर्वभ्राम तत्कर्मान्वेषणादृतः ॥
तान्यकाराजकर्माणि लब्धवान्मृत्युरुद्यतः ।
बंध्यापुत्रमिव प्राज्ञः संकल्पाद्रिमिवापरः ॥
समपृच्छ दद्यात्स्य यमं सर्वार्थकोविदम् ।
परायणं हि प्रभवः संदेहेष्वनुजीविनाम् ॥

मृत्युरुवाच ।

आकाराजस्य कर्माणि कस्थितानि वद प्रभो ।
धर्मराजो यसंचित्य सुचिरं प्रोक्तवानिदम् ॥
आकाराजस्य कर्माणि मृत्यो संति न कानिचित् ।
एष आकाराजो विप्रो जातः खादेव केवलात् ॥
आकारादेव योजातः सव्यो मैवामलं भवेत् ।
सहकारीणि न संति न कर्माण्यस्य कानिचित् ॥
कारणानामभावेन तस्मादाकाशमेव सः ।
नैतस्य पूर्वकर्मास्ति न भसीव महाद्रुमः ॥
नैतदस्यावशंचित्तमभावात्पूर्वकर्मणाम् ।
अद्य तावदनेनाद्यं न किञ्चित्कर्मसंचितम् ॥
एवमाकाशकोशात्मा विशदाकाररूपिणी ।
स्वकारणो स्थितो नित्यः कारणानि न कानिचित् ॥
प्राक्तनानि न संत्यस्य कर्माण्यद्य करोति न ।
किञ्चिदप्येवमेषोत्रविज्ञानाकारमात्रकः ॥
प्राणस्पंदोस्य यत्कर्म लक्ष्यते चास्मदादिभिः ।
दृश्यतेऽस्माभिरेवं तन्न त्वस्यास्त्यकर्मधीः ॥
संस्थिताभावयंत विचिद्रूपैव परात्पदात् ।
भिन्नमाकारमात्मीयंचित्स्तं भेशालभंजिका ॥
तथैव परमार्थात्सखात्मभूतः स्थितो द्विजः ।
यथाद्रवत्वं पयसि शून्यत्वं च यथांबरे ॥

Yama replied saying :—Death, you by yourself, without aid, cannot forcibly kill any one. It is the Karma of the person, who is to die, that kill their doer, naught else.

Therefore seek diligently the Karma of the Brahmana you wish to kill; because it is by their assistance only you can devour him.

Whereupon Death travelled (all through the universe) seeking carefully for his Karma.

At last Death with all his search and effort, came to find the Karma of the Akashaja Brahmana to be like unto the offspring of a barren woman or an imaginary mountain.

He then returned to his all-knowing master Yama, and besought his advice, as servants do in matters of doubt and difficulty.

Death addressed him saying :—Tell me my lord, where the acts of the Akashaja Brahmana are to be found; to which Yama after pondering long, replied as follows.

Know, O Death! that this Akashaja Brahmana has no Karma whatever, as he is born of the void.

Who is born of Akasha, is as pure as Akasha itself, and has no appendage nor Karma of any kind.

For want of causes he is pure Akasha, and like a large tree in the sky his prior Karma does not exist.

His mind is not unruly, by reason of lack of old Karma; nor is there any such Karma of his present state, whereby he may become food for death.

Such is that Akasha soul sheathed in vacuity, and remaining for ever one with its own cause, not being the effect of any cause whatever.

He has no prior deed, nor does he do any thing at present; but exists as something like the sky of intelligence.

What actions of breathing and motion we seem to see in him he knows not; these appear to us alone (for ignorance).

An image carved in the block of Supreme Intelligence, he sits thinking of himself as separate from the Intelligence.

The self-become Brahmana exists in the Supreme Intelligence as fluidity exists in water and vacuity in the sky.

रुपंदत्वंचयथावायोस्तथैषपरमेपदे ।
कर्माण्यद्यतनान्यस्यसंचितानिनसंतिहि ॥

नपूर्वाण्येषतेनेहनसंसारवशंगतः ।
सहकारिकारणानामभावेयःप्रजायते ॥
नासौस्वकारणाद्भिन्नोभवतीत्यनुभूयते ।
कारणानामभावेनतस्मादेषस्वयंभवः ॥

कर्तानपूर्वेनाप्यद्यकथमाक्रम्यतेवद ।
यदैषकल्पनांबुद्ध्यामृतिनास्त्रीकरिष्यति ॥
दृष्यादिमानयमहमितियस्यचनिश्चयः ।
सपार्थिवोभवत्याशुग्रहीतुंसचशक्यते ॥
पृथ्व्यादिकलनाभावादेशविप्रोनरूपवान् ।
दृढरज्ज्वेवगगनंग्रहीतुंनैवयुज्यते ॥

मृत्युरुवाच ।
भगवन्जायतेशून्यात्कथंनामवदेतिमे ।
पृथ्व्यादयःकथंसंतिनसंतिवदवाकथम् ॥

यम उवाच ।
नकदाचनजातोसौनचनास्तिकदाचन ।
द्विजःकेवलविज्ञानभामात्रंतत्तथास्थितः ॥
महाप्रलयसंपत्तौनकिंचिदवशिष्यते ।
ब्रह्मास्तेशांतमजरमनंतात्मैवकेवलम् ॥
शून्यंनित्योदितंसूक्ष्मंनिरुपाधिपरंस्थितम् ।
तदातदनुयेनास्यनिकटेद्रिनिभंमहः ॥
संविन्मात्रस्वभावत्वाद्देहोहमितिचेतति ।
काकतालीयवद्भ्रांतमाकारंतेनपश्यति ॥
सपषब्राह्मणास्तस्मिन्सर्गादावंवरोदरे ।
निर्विकल्पश्चिदाकाशरूपमास्थायसंस्थितः ॥
वेदनामात्रसंश्रंतावीदृशोपिनदृश्यते ।
तस्माद्यथाचिदाकाशस्तथातत्प्रतिपत्तयः ॥
कुतःकिलात्रपृथ्व्यादेःकीदृशःसंभवःकथम् ।
एतदाक्रमणोमृत्योतस्मान्मायत्नवान्भव ॥
ग्रहीतुंयुज्यतेव्योमनकदाचनकेनचित् ।
श्रुत्वैतद्विस्मितोमृत्युर्जगामनिजमंदिरम् ॥

He is immanent in the Supreme, as motion is inherent in wind. He has neither the accumulated acts of past lives, nor those of the present.

Having no prior Karma, he is not subject to *Samsāra* (becoming). That which is produced without the aid of an extraneous cause, is found to be no other than its own cause ; and having no cause for its production, it is said to be self-produced.

Say, how can you attack that being who has done no act before, nor does any at present? He that through his intellect forms the notion that he is mortal and believes that "this I am made up of earth and other materials," he becomes earthly and you can speedily overtake him.

His consciousness being free from the thoughts of earth and other matter this Brahmana is a formless being. So like tying the sky with a stout rope you cannot grasp him.

Death said :—Tell me my lord ! how may the unborn *Aja* or the self-born *Swayambhu*, be produced out of vacuum, and how can earth and other elements be and not be (at the same time) ?

Yama replied :—This Brahmana is neither born nor is non-existent at any time, but remains for ever the same, as the pure light of intelligence of which there is no change.

There remains nothing at the event of the great dissolution of the universe, except the tranquil, impreishable and infinite Brahman itself in its spiritual form, of the nature of void, ever present, subtle, devoid of limitation, existent in the highest state. In the beginning of creation, again, before the Supreme, is seen a form like a huge mountain. Being of the nature of intelligence it comes to have the idea 'I am embodied' and through ignorance, it sees itself, of a sudden, as having a form.

This is that Brahmana who remains in the womb of vacuity in the beginning of creation in his unalterable, sky of intelligence state.

When the activity of our outgoing senses ceases, he is not seen even as this (as having a form). He is then perceived as one with the sky of intelligence.

Under these circumstances, how is it possible for the earth and the other elements to have come from him? Therefore O Death ! desist from thy attempt to lay hands on him.

No one can ever catch hold of the sky. Hearing this astonished Death returned to his home.

AN APPEAL ON BEHALF OF
THE SRI RAMAKRISHNA PARAMAHAMSA
HINDU NATIONAL GIRL'S SCHOOL.

"We are foolish, and without excuse, foolish in speaking of the 'superiority' of one sex to the other, as if they could be compared in similar things. Each has what the other has not, each completes the other and is completed by the other; they are in nothing alike, and the happiness and perfection of both depends on each asking and receiving from the other what the other only can give."—JOHN RUSKIN.

AGREEABLY to the tendency of the present age towards the regeneration of everything national and impelled by the idea that the education of our children—especially girls—can be satisfactory only when it is undertaken by ourselves and conducted on national lines, a few residents of this Pettah started the above school in April 1905, with the object of imparting secular and moral instruction on non-sectarian basis. This institution has since grown considerably in its usefulness, now numbering on its rolls 260 girls. It is located, at present for want of a building of its own, in premises No. 40, Ayalur Mutya Mudali Street, Georgetown. Complete Primary Education is given in Tamil and Telugu, Music and ordinary Needlework being also compulsory subjects. Kindergarten teaching is attended to. The school fees charged are simply nominal. With a view to ensure the continued existence of this institution and to secure a permanent building for its use, this appeal is made to all philanthropic and sympathetic gentlemen who have in their heart of hearts the advancement of the Indian Nation, as it is through enlightened, patriotic and well-trained mothers, that a nation can attain its salvation, be it social, political or religious. Donations, however small, will be thankfully received and acknowledged in the leading dailies by the undersigned.

Georgetown V. KAILASAPATI MUDALIAR, B.A.
1st March, 1906 *Honorary Secretary.*

HINDU TEMPLE IN SAN FRANCISCO

Mr. B. E. Petersen of the Vedanta Society, San Francisco, in forwarding us cuttings from the *San Francisco Chronicle*, one of which is published below, writes:—

"The extracts are regarding the Dedication of the first Hindu Temple erected outside Asia.

Our city is so proud of having that privilege—the highest and most ancient religion of our forefathers (the Aryans) being permanently established first in this city, in the West.

Please give this piece of good tidings to your Indian people, who are our religious benefactors."

[From The San Francisco Chronicle]

The formal dedication of the first Hindu temple to be erected in America for the propagation in this country of the Vedanta philosophy was celebrated last night at the new auditorium of the local order at 2115 Filbert Street with appropriate ceremonies before a throng of curious and interested spectators, who filled the hall to the doors and overflowed upon the sidewalk long before the hour set for the exercises. Many were attracted by a genuine interest in the Vedanta faith, but many more were attracted by the expectation of beholding some form of Eastern mysticism or symbolism in the dedicatory ceremonies. The ceremonies, however, were simple, the only touch that at all resembled Orientalism being the robe and tunic of Swami Trigunatita, expounder, missionary and lecturer of the Vedanta philosophy. The auditorium decorations were simple, a few ferns and greens being festooned about the walls.

The ceremonies were opened by C. F. Petersen, president of the San Francisco Vedanta Society, who devoted a few words to a general introduction regarding the Vedanta society in San Francisco, which has grown in the past five years from a membership of twenty to a membership of over sixty. Albert Wollberg followed with a brief talk as to the desire of the society to welcome the public to meetings. Then followed the prayer of Ramakrishna, which the devotee of the faith addresses to God. After music came a short lecture by Swami Trigunatita on the ideals of the Vedanta philosophy. The large audience followed the speaker closely.

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THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

A WORD TO WESTERN READERS

—————IN LONDON, 1895

FROM the close of the era of the Buddhist Missions, until the day when, as a yellow-clad *Sannyasin*, the Swami Vivekananda stood on the platform of the Parliament of Religions in the Chicago Exhibition of 1893, Hinduism had not thought of herself as a missionary faith. Her professional teachers, the Brahmins, being citizens and householders, formed a part of Hindu society itself, and as such were held to be debarred from crossing the seas. And her wandering *Sadhus*,—who are in the highest cases, as much above the born Brahmin in authority, as a Saint or an Incarnation may be above a priest or a scholar,—had simply not thought of putting their freedom to such use. Nor did the Swami Vivekananda appear at the doors of Chicago with any credentials. He had been sent across the Pacific Ocean, as he might have wandered from one Indian village to another, by the eagerness and faith of a few disciples in Madras. And with American hospitality and frankness he was welcomed, and accorded an opportunity of speaking. In his case, as in that of the Buddhist missionaries, the impelling force that drove him out to foreign lands was the great personality of One at whose feet he had sat, and whose life he had shared, for many years. Yet, in the West, he spoke of no personal teacher, he gave the message of no limited sect. “The religious ideas of the Hindus” were his theme at Chicago; and similarly, thereafter, it was those elements which were common to, and characteristic of, orthodox Hinduism in all its parts, that formed the burden of his teaching. Thus, for the first time in history, Hinduism itself formed the subject of the generalisations of a Hindu thinker of the highest order.

The Swami remained in America until August of the year 1895, when he came to Europe for the first time. In September he found his way to England, and a month or so later, he began teaching in London.

IT is strange to remember, and yet it was surely my good fortune, that though I heard the teachings of my Master, the Swami Vivekananda, on both the occasions of his visits to England, in 1895 and 1896, I yet knew little or nothing of him in private life, until I came to India, in the early days of 1898. For as the fruit of this want of experience I have it that at each step of his self-revelation as a personality, my Master stands out in my memory against his proper background, of Indian forest, city, and highway,—an Eastern teacher in an Eastern world. Even in far-away London indeed, the first time I saw him, the occasion must have stirred in his mind as it does in mine [recalling it now], a host of associations connected with his own sun-steeped land. The time was a cold Sunday afternoon in November, and the place, it is true, a West-end drawing-room. But he was seated, facing a half-circle of listeners, with the fire on the hearth behind him, and as he answered question after question, breaking now and then into the chanting of some Sanskrit text, in illustration of his reply, the scene must have appeared to him, while twilight passed into darkness, only as a curious variant upon the Indian garden, or on the group of hearers gathered at sundown round the *Sadhu* who sits beside the well, or under the tree outside the village-bounds. Never again in England did I see the Swami, as a teacher, in such simple fashion. Later, he was always lecturing, or the questions he answered were put with formality by members of larger audiences. Only this first time we were but fifteen or sixteen guests, intimate friends, many of us, and he sat amongst us, in his crimson robe and girdle, as one bringing us news from a far land, with a curious habit of saying now and again “Shiva! Shiva!” and wearing that look of mingled gentleness and loftiness, that one sees on the faces of those who live much in meditation, that look,

perhaps, that Raphael has painted for us, on the brow of the Sistine Child.

That afternoon is now ten years ago, and fragments only of the talk come back to me. But never to be forgotten are the Sanskrit verses that he chanted for us, in those wonderful Eastern tones, at once so reminiscent of, and yet so different from, the Gregorian music of our own churches.

He was quite willing to answer a personal question, and readily explained, in reply to some enquiry, that he was in the West, because he believed that the time had come, when nations were to exchange their ideals, as they were already exchanging the commodities of the market. From this point onwards, the talk was easy. He was elucidating the idea of the Eastern Pantheism, picturing the various sense-impressions as but so many different modes of the manifestation of One, and he quoted from the Gita and then translated into English: "All this is threaded upon Me, as pearls upon a string."

He told us that love was recognised in Hinduism as in Christianity, as the highest religious emotion.

And he told us,—a thing that struck me very much, leading me during the following winter to quite new lines of observation,—that both the mind and the body were regarded by Hindus as moved and dominated by a third, called the Self.

He was describing the difference between Buddhism and Hinduism, and I remember the quiet words, "the Buddhists believed that our senses were all right."

I remember that he objected to the word "faith," insisting on "realisation" instead; and speaking of sects, he quoted an Indian proverb, "It is well to be born in a church, but it is terrible to die there."

I think that the doctrine of Re-incarnation was probably touched upon in this talk. I imagine that he spoke of Karma, Bhakti, Jnana, as the three paths of the soul. I know he dwelt for a while on the infinite power of man. And he declared the one message of all religions to lie in the call to Renunciation.

There was a word to the effect that priests and temples were not associated in India with the highest kind of religion; and the statement that the desire to reach Heaven was in that country regarded, *by the most religious people*, "as a little vulgar."

He must have made some statement of the

Eastern ideal of the freedom of the soul, which brought it into apparent conflict with our Western conception of the service of humanity, as the goal of the individual. For I remember very clearly that I heard him use that curious word "society" for the first time that afternoon, in the sense that I have never been quite sure of having fully understood. He had, as I suppose, stated the ideal, and he hastened to anticipate our opposition. "You will say," he said, "that this does not benefit society. But before this objection can be admitted you will first have to prove that the maintenance of society is an object in itself."

At the time, I understood him to mean 'humanity' by 'society,' and to be preaching the ultimate futility of the world, and therefore of the work done to aid it. Was this his meaning? In that case, how is one to reconcile it with the fact that the service of humanity was always his whole hope? Or was he merely stating an idea, and standing aside to give it its full value? Or was his word 'society,' again, merely a faulty translation of the curious Eastern word *Samaj*, coloured, as that is, with theocratic associations, and meaning something which includes, amongst other things, our idea of the church?

He touched on the question of his own position, as a wandering teacher, and expressed the Indian suspiciousness with regard to religious organisation, or, as some one expresses it, 'with regard to a faith that ends in a church.' "We believe," he said, "that organisation always breeds new evils."

He prophesied that certain religious developments then much in vogue in the West would speedily die owing to love of money. And he declared that "Man proceeds from truth to truth, and not from error to truth."

This was indeed the master-thought, which he continually approached from different points of view, the equal truth of all religions, and the impossibility for us, of criticising any of the Divine Incarnations, since all were equally forth-shinings of the One. And here he quoted that greatest of all the verses of the Gita: "Whenever religion decays and irreligion prevails, *then I manifest Myself*. For the protection of the good, for the destruction of the evil, for the firm establishment of the truth, I AM BORN AGAIN AND AGAIN."

We were not very orthodox, or open to belief, we who had come to meet the Hindu Yogi, as he was called in London at that time. The white-haired lady, with the historic name, who sat on the Swami's left, and took the lead in questioning him, with such exquisiteness of courtesy, was, perhaps, the least unconventional of the group in matters of belief, and she had been a friend and disciple of Frederick Denison Maurice. Our hostess and one or two others were interested in those modern movements which have made of an extended psychology the centre of a faith. But most of us had, I incline to think, been singled out for the afternoon's hospitality, on the very score of our unwillingness to believe, for the difficulty of convincing us of the credibility of religious propaganda in general.

Only this habit, born of the constant need of projecting the judgment against ill-considered enthusiasms, can, as I now think, furnish any excuse for the coldness and pride with which we all gave our private verdicts on the speaker at the end of our visit. "It was not new," was our accusation, as one by one we spoke with our host and hostess before leaving. All these things had been said before.

For my own part, however, as I went about the tasks of that week, it dawned on me slowly that it was not only ungenerous, it was also unjust, to dismiss in such fashion the message of a new mind and a strange culture. It occurred to me that though each separate *dictum* might find its echo or its fellow amongst things already heard or already thought, yet it had never before fallen to my lot to meet with a thinker who in one short hour had been able to express all that I had hitherto regarded as highest and best. I therefore took the only two opportunities that remained to me, of hearing the Swami lecture, while he was still in London.

The feeling that great music wakes in us, grows and deepens with its repetition. And similarly, as I read over the notes of those two lectures now, they seem to me much more wonderful than they did then. For there was a quality of blindness in the attitude I presented to my Master, that I can never sufficiently regret. When he said "The universe is like a cobweb, and minds are the spiders; for mind is one as well as many:" he was simply talking beyond my comprehension. I noted what

he said, was interested in it, but could pass no judgment upon it, much less accept it. And this statement describes more or less accurately the whole of my relation to his system of teaching, even in the following year, when I had listened to a season's lectures; even, perhaps, on the day when I landed in India.

There were many points in the Swami's teachings of which one could see the truth at once. The doctrine that while no religion was true in the way commonly claimed, yet all were equally true in a very real way, was one that commanded the immediate assent of some of us. When he said that God, really Impersonal, seen through the mists of sense, became Personal, one was awed and touched by the beauty of the thought. When he said that the spirit behind an act was more powerful than the act itself, or when he commended vegetarianism, it was possible to experiment. But his system as a whole, I, for one, viewed with suspicion, as forming only another of those theologies which if a man should begin by accepting, he would surely end by transcending and rejecting. And one shrinks from the pain and humiliation of spirit that such experiences involve.

It is difficult at this point to be sufficiently explicit. The time came, before the Swami left England, when I addressed him as "Master." I had recognised the heroic fibre of the man, and desired to make myself the servant of his love for his own people. But it was his *character* to which I had thus done obeisance. As a religious teacher, I saw that although he had a system of thought to offer, nothing in that system would claim him for a moment, if he found that truth led elsewhere. And to the extent that this recognition implies, I became his disciple. For the rest, I studied his teaching sufficiently to become convinced of its coherence, but never, till I had had experiences that authenticated them, did I inwardly cast in my lot with the final justification of the things he came to say. Nor did I at that time, though deeply attracted by his personality, dream of the immense distance which I was afterwards to see as between his development and that of any other thinker or man of genius whom I could name.

Referring to this scepticism of mine, which was well known at the time to the rest of the class, a

more fortunate disciple, long afterwards, was teasing me, in the Swami's presence, and claiming that she had been able to accept every statement she had ever heard him make. The Swami paid little or no attention to the conversation at the time, but afterwards he took a quiet moment to say "Let none regret that they were difficult to convince! I fought my Master for six long years, with the result that I know every inch of the way! Every inch of the way!"

One or two impressions, however, stand out from those first discourses. Christianity had once meant to me the realisation of God as the Father. But I had long mourned over my own loss of faith in this symbolism, and had desired to study its value as an idea, apart from its objective truth or untruth. For I suspected that such a conception would have its own effect on the character and perhaps on the civilisation of those who held it. But I had been unable to follow up this thread, for want of material of comparison. And here was one who told us of no less than five systems of worship, founded on similar personifications of the divine ideal. He preached a religion which began with the classification of religious ideas!

I was very much struck, further, by the strangeness, as well as the dignity, of some of the Indian conceptions of which I now heard for the first time. The very newness of these metaphors, and of the turn of thought, made them an acquisition. There was the tale, for instance, of the Saint who ran after a thief, with the vessels he had dropped in his terror at being discovered, and cast them all at his feet, crying, "O Lord, I knew not that Thou wast there! Take them, they are Thine! Pardon me Thy child!" And again, of the same Saint, we heard how he described the bite of a cobra, when, at nightfall he recovered, by saying "A messenger came to me from the Beloved." There was the inference, again, that the Swami himself had drawn, from the mirage in the desert. Fifteen days he had seen it, and taken it always to be water. But now that he had been thirsty and found it to be unreal, he might see it again for fifteen days, but always henceforth he would know it to be false. The experience to which such achievements had been possible, the philosophy that could draw some parallel between this journey in the desert and life, were such as it seemed an education to understand,

But there was a third element in the Swami's teaching, whose unexpectedness occasioned me some surprise. It was easy to see that he was no mere lecturer, like some other propounders of advanced ideas whom I had heard, even from the pulpit. It was by no means his intention to set forth dainty dishes of poetry and intellectuality for the enjoyment of the rich and idle classes. He was, to his own thinking at least, as clearly an apostle, making an appeal to men, as any poor evangelical preacher, or Salvation Army officer, calling on the world to enter into the kingdom of God. And yet he took his stand on what was noblest and best in us. I was not thinking of his announcement that sin was only an evil dream. I knew that such a theory might merely be part of a cumbrous system of theology, and no more a reality to its elucidator than the doctrine that when a man steals our coat we should give to him our cloak also, was to ourselves. The thing that I found astonishing was a certain illustration urged by him. His audience was composed for the most part of fashionable young mothers, and he spoke of their terror and their flight, if a tiger should suddenly appear before them in the street. "But suppose," he said with a sudden change of tone, "suppose there were a baby in the path of the tiger, where would your place be then? At his mouth. Any one of you. I am sure of it."

These, then, were the things I remembered and pondered over concerning the Swami, when he had left England, that winter, for America,—first, the breadth of his religious culture; second, the great intellectual newness and interest of the thought he had brought to us; and thirdly, the fact that his call was in the name of that which was strongest and finest, and not in any way dependent on the meaner elements in man.

What is it that transmutes electricity into auroras, and sunlight into rainbows, and soft flakes of snow into stars, and adamant into crystals, and makes solar systems of nebulae? Whatever it is, I am its cousin-german. I, too, have my ideas to work out, and the universe is given me for raw material. I am a signet, and I will put my stamp upon the molten stuff before it hardens. The world must come my way,—slowly, if it will,—but still my way. I am a vortex launched in chaos to suck it into shape.

—Ernest Crosby.

SRI RAMAKRISHNA'S BIRTHDAY

DACCA

THE members of the local Ramakrishna Mission celebrated the Birthday on the 4th March at the house of the late Babu Mohini Mohan Das, with readings from the "Ramakrishna Puncti," "My Master" and the singing of hymns and songs. On the 18th March a public meeting was held at the Jagannath College. Babu Iswar Chandra Ghose, Judge Court Vakil, took the chair. Babu Barada Prasad Roy, M. A., B. L., the third Munsif of Dacca delivered an eloquent and instructive speech on "Sri Ramakrishna and His Mission," which was much appreciated by the large and representative audience. Babu Kalinath Chattopadhyaya next addressed the meeting. After a few words from the chair Babu Mathura Mohan Chakravarti read out portions from Swami Vivekananda's "My Master." The proceedings were brought to a close with a song in memory of Sri Ramakrishna.

BANGALORE

The 73rd birthday anniversary of Bhagavan Sri Ramakrishna was celebrated with *eclat* in Bangalore, on Sunday, 4th March, 1906.

The morning was devoted to Bhajan and Nagar Sankirtan, followed by Puja, Aratrikam and distribution of Prasad.

The feeding of the poor lasted from 12 noon to 4 P. M. The number of people fed was about 2500. From 4 to 6 P. M., there was a musical entertainment in the Sanskrit College, Fort, after which began the series of interesting addresses, on the Life and Teachings of Sri Ramakrishna.

There was a very large and representative audience assembled in the College Hall, which, decorated with flowers, ever greens and several pictures of Sri Ramakrishna and Swami Vivekananda presented a bright and lively appearance. Mr. Y. Srinivasa Rao B. A., Superintending Engineer, Bangalore, was vot-

ed to the chair. Mr. S. G. Narasimhaiah, the first speaker, delivered a capital speech in Canarese, on the Life and Teachings of the Great Master, and created a deep and profound impression. Next followed short and interesting addresses in English by Mr. K. Ramachandra Rao and Mr. K. H. Ramiah. Mr. M. G. Varadachar then recited a few verses dedicated to the memory of Swami Vivekananda.

The Chairman's concluding remarks were very appreciative and suggestive.

Swami Bodhananda then proposed a vote of thanks to the President, the lecturers and all those who had contributed and co-operated to make the event of the day a success. The meeting broke up after the distribution of Prasada.

LETTERS TO THE EDITOR

BE-ING HINDUS

Sir,

Will you allow me to invite the attention of your readers to a few remarks of Sir Subramania Iyer which he addressed to the meeting as President on the occasion of the last birthday celebration of Sri Ramakrishna in Madras?

After dwelling a little on the 'divine compassion' of Sri Ramakrishna, Sir Iyer began his criticism of the foolish optimism of the Hindu in his usual piquant fashion. He said he quite believed in the greatness of Hinduism, but not at all in the greatness of the Hindu. One was not the corollary to the other. Because we *possessed* a great religion, it did not follow that we *owned* it. He illustrated his position by asking how many among the audience went through the ceremony of *Shraddha* intelligently. To many it was a mere superstition, and what to say of a people who were content to be superstitious? He exhorted the Hindus to study their religion in the scientific spirit of the West, to submit it to an honest and critical search, to *be* Hindus before trying to boast that they had

the most perfect of religions, and warned them against the apathy that thoughtless self-satisfaction brings. He remarked, in passing, that the flattering testimony of some Europeans like Edward Carpenter who came here, perhaps disgusted with the conditions at home, ought not to make them blind to their actual drawbacks. "Let our lives prove our greatness," he concluded, "and not our protestations." Here is advice sincere and sound for every right-minded Hindu. K.

VIVEKANANDA SANGAM

Sir,

Under instructions from the Bangalore branch of Sri Ramakrishna Mission, I am glad to inform you that a Sangam named after our late revered Swamiji Vivekanandaji was established on the 21st January 1906. On the 19th idem, the Jayanti of the Swamiji was celebrated on a small scale with Puja and a short lecture on the Swamiji's eventful life and work. The Sangam was formally opened on the 21st idem which was the day chosen for the public celebration of the Jayanti. The Mahajayanti of Sri Ramakrishna Paramahansa Deva was celebrated on the 4th March on a larger scale, when Puja and Bhajana were performed and 300 poor fed in the day. There was also a lecture on Sri Ramakrishna's Life and Para Bhakti from 4 to 7-30 P. M. The Sangam consists now of a patron and 12 members of whom 4 are office-bearers as detailed below :—

Patron :—M. R. Ry. Madhava Samiar Avl., of Cuddalore O. T.

President :—M. R. Ry. A. Venkata Subba Iyer Avl., Pleader.

Vice-President :—M. R. Ry. K. Saminatha Iyer Avl., Head Clerk, Salt Inspector's Office.

Secretary :—S. Padmanabha Naidu, Book-keeping clerk, S. I. R.

Treasurer :—P. S. Vadivelu Chetty, Merchant.

Monthly meetings are held in which essays are read and lectures are delivered. M. R. Ry. M. S. Vythinatha Iyer Avl., Sub-Inspector of Salt and Abkari Department who is a member of the Sangam, has been rendering great help to the Sangam in imparting religious instructions and delivering religious lectures. For my own part particularly and on behalf of the Sangam generally, I beg to tender my heartfelt thanks to Swami Ramakrishnanandaji of the Madras branch of the Mission who has kindly recognised this Sangam as an offshoot of the Mission in this distant corner.

S. Padmanabha, Secretary,
Vivekananda Sangam, Cuddalore Old Town.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

IN the annual settlement of Abkari, this year, there was no bid for foreign liquor shops at Barisal as a result of the Boycott movement.

MR. Earle, C. S., has been definitely appointed to succeed Sir A. Pedlar as Director of Public Instruction in Bengal, from the 31st March.

THE Punjab Government made a building grant of Rs. 15,000 to the Arya Samaj Orphanage and Girl's School at Ferozepur and another of Rs. 5,000 for furniture and equipment and a third of Rs. 500 p. m. for maintenance of the inmates of the institution.

A BENGALI, Mr. A. C. Rudra, of the Middle Temple, Barrister-at-Law, now practising in the Supreme Court of the Straits Settlements, has been admitted, says the "Straits Echo" of Penang, by Mr. Justice Hyndman Jones to practice in the Supreme Court of the Federated Malay States.

A LARGE number of the imported buttons now in use, purporting to be made out of horn

or bone or ivory, are in reality made out of the common potato, which, when treated with certain acids, becomes almost as hard as stone. This quality of the potato, adapts it to button-making, and a very good grade of button is now made from the well-known tuber.

REFERRING to Mr. Baker's Budget the *Statesman* observes, "It is clear that in the opinion of the Supreme Government the principal need of Bengal is more police. Our grant under this head is larger than that made to any province except Madras. Bengal asks for bread and receives a *lathi*. It asks for knowledge and the Government offer policemen."

THE length of time occupied in the publication of the new English Dictionary is sometimes mentioned with bated breath. What then will be said of the Dictionary of the French Academy, the completion of which is vaguely placed within the next 200 years? It was begun in 1877, and the entries under the letter C cannot be finished until 1907 or 1908.—*C. C. Magazine*.

DEWAN Maya Dass, Garib Munshi of Lahore, has been presented with a purse of Rs. 200 by the Education Department as a mark of appreciation of his literary labours. The venerable Dewan is the author of a large number of Urdu works, the best known among which are the Lives of Victoria the Good and Emperor Edward; translations of the Upanishads and a handbook of ethics, named *Makhan ul Ikhxlak*.

FEW are aware of the fact that in a watch they have a very excellent compass. If you wish to use them as such, all you have to do is to point the hour hand to the sun, and the south is exactly half-way between the hour and the figure XII on the face of the watch. Inasmuch as each minute is marked off, there need be no difficulty in calculating this accurately. For instance, suppose you pulled

out your watch exactly at four o'clock in the afternoon the figure II on the dial plate would be due south if the hour-hand be facing the sun.

A Conference was recently held at Belvedere, Calcutta, to consider the question of establishing colleges for the training of women teachers. Mr. Earle proposed that for the present two colleges should be established, one at Calcutta and another at Bankipur, each with a European Mistress on Rs. 300 under the control of a European Lady Superintendent on Rs. 500 a month. The scheme was cordially accepted by all. It was eventually agreed to form two executive committees at Calcutta and Bankipur to work out the scheme. The conference was a representative one.

THE Brihad-Devata; a Summary of the Deities and Myths of the Rig-Veda, edited and translated into English by Arthur Anthony Macdonell. Of this book the *Athenæum* reviewer says, "It can be dated with a fair degree of precision, holding as it does a position between Yaska's Nirukta (c. 500 B.C.) from which its language and terminology are largely borrowed, and Katyayana's Sarvanukramani (not later than c. 350 B. C.) in which its own influence is seen to an even greater extent.....(The legends) form our earliest datable examples of the epic style, and supply important evidence for determining the date of the earlier portions of the Mahabharata."

AMONG other articles of interest, the *Brahmavadin* for January publishes the paper on "The Life and Teachings of Swami Vivekananda" read by Mr. K. S. Ramaswami Sastri, B. A., B. L., at the celebration of the last birthday anniversary of the Swami at Madras. The Hon. Mr. Justice Sankaran Nair, who, as reported in our last number, presided over the proceedings, addressed also a few words to the meeting. "Mr. Sankaran Nair referred to the universality of the Swami's teachings, his

broad heart and sublime love, which found in the lowly and oppressed of every country a God to worship and serve. He would be glad, he said, to follow a teacher like the Svami. It is a disgrace, he said, to the public of Madras that they sleep over the Swami's Memorial Meeting."

ONE Amir Khan better known as Amrit Baba, died at Yavatmal, in Berañ, on the 11th May, 1902. Born of Mohammedan parents at Adgan, in the Darva Taluka of the Vain District, he began worshipping Dattatreya (one of the Hindu gods); he was punished for doing so by his father, during his childhood, but he persisted in his adoration of the Hindu gods after he came of age. He died in the house of a Rangu Dalal. The day after his demise Mohammedan and Hindus both claimed his body, for burial and cremation, respectively, but the Hindus prevailed and his remains were carried *on their shoulders by Brahmanas*, and disposed of according to the tenets of the Hindu religion. It is also stated that the Baba is worshipped by the Hindus and Mohammedans with equal fervor.—*Arya Patrika*.

GERMANY has a population of 60½ millions of souls, China of 400 millions, England and her possessions come very near the figure for China itself. A census of the British Empire published on the 9th instant reveals the amazing growth of Britain during the past forty years, an area of 8,500,000 square miles in 1861 having grown to 11,908,378 square miles, and the population having increased from 259,000,000 to nearly 400,000,000. The British possessions now cover one-fifth of the total land area of the globe. This glory is only because of India. A few figures will suffice to illustrate the point. Out of a total population of 398,401,704 no less than 294,361,056 are inhabitants of India—that is to say more than two-thirds of the total. Then take this little

table as showing the religious distribution of the population :—

Hindu	...	...	...	208,342,276
Mahomedan	...	...	...	62,884,811
Christian	...	...	...	57,500,000
Buddhist	...	...	...	11,643,432
Primitive, Animistic, Pagan,	...	...	...	8,910,826
Sikh	...	...	...	2,195,444
Jain	...	...	...	1,334,148

And yet, it is India that is more neglected than the tiniest colony of New Zealand.—*Advocate*.

WRITING in a recent issue of the *Scientific American*, Professor Larkin, the eminent American astronomer, says that the sidereal structure visible in the most powerful telescopes is made of suns, planets, moons, nebulae, comets, meteors, and cosmic dust. The word 'star' may now be omitted as having no meaning, for every star visible in the most penetrating telescope is a host of a sun. The distance from our sun to its nearest neighbour is 25 trillion miles; travelling constantly at the rate of one mile per minute one would require 49 million years to cross the distance. And yet this distance is said to be a mere yard stick used to measure the distances of remoter suns. As regards the diameter of the visible Universe it is calculated that it may be as long, as a ray or shaft of light would take about 30,000 'light years' to cross, and one light-year is the space traversed by light in one sidereal year and is equal to 31,558,159 × 1,86,000. As regards the mass of the Universe it is supposed that there is in it enough to take 32 billion suns equally as massive as our own. But the matter in space that we can perceive by light reflected from it is nothing when compared with the other which emits no light. And it is possible that billions of exhausted suns are now wandering in space without being seen by us. Professor Larkin remarks that one hundred million worlds like our insignificant earth could come to an end at once and make less difference in the cosmic structure "than a pebble dropped into a river."