

# Prabuddha Bharata

OR

## Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

*Katha Upan. I. iii. 4.*

No. 118, MAY 1906

### CONTENTS:

Sri Ramakrishna's Teachings ... ..	81
Occasional Notes ... ..	82
The Virtue of Simplicity, <i>A Western Disciple</i> ... ..	84
The Master As I Saw Him, II., <i>Sister Nivedita</i> ... ..	87
Songs of Sufis ... ..	89
A Puzzle in Personality ... ..	90
Selection from Sanskrit: The Insatiability of Desire ... ..	93
Leaves from the Gospel of Sri Ramakrishna, <i>M.</i> ... ..	95
The Hindu Widows' Home Association, Poona ... ..	97
Life's Riddle (poem), <i>M. G. F.</i> ... ..	98
News and Miscellanies ... ..	98
Ramakrishna Home of Service Report ... ..	101
Ramakrishna Sevashrama Report ... ..	101

MAYAVATI:

*Kumaon, (Himalayas).*

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

New York: S. E. WALDO, 240 MONROE STREET, BROOKLYN.

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

*Indian annually:*

Rs. 1-8.

Single copy As. 3.

1906

*Foreign annually*

4s. or \$ 1.

Single copy 4d. or 3 cents.

# Prabuddha Bharata

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

—Swami Vivekananda

Vol. XI]

MAY 1906

[No. 118

## SRI RAMAKRISHNA'S TEACHINGS

### ADVICE TO THE RELIGIOUS TEACHER

HAST thou, O preacher, obtained the badge of authority? As the humblest subject wearing the badge of the king is heard with respect and awe, and can quell a riot by showing his badge, so must thou, O preacher, obtain first the order and inspiration from God. So long as thou hast not this inspiration, thou mayest preach all thy life, but that will be mere waste of breath.

IF you go on preaching without a commission from God, it would be powerless and no one will hear you. One has through devotion or other means to attain God first and then if one gets word from Him, then only one can teach religion anywhere and everywhere. For thus only one gets power and strength from Him; and then and then only one can rightly perform the responsible duties of the preacher.

ONE ray of light coming from the Goddess of Wisdom, my Divine Mother, has the power to turn pandits (the merely learned) into the veriest worms that crawl upon the earth.

DO NOT fear because such a Teacher does not seem to be *learned*—does not seem to be well up in the truths taught by the *Shastras* and other books. Do not fear because he is not a pandit (book-learned). No! No! He

never falls short of the wisdom of life. He has a never-failing supply of Divine Wisdom—Truths directly revealed—which rise superior to the wisdom taught in the books.

IN order that your teaching should take effect you should take the *time factor* into account. Unless in each case you allowed some time to pass, no teaching would bear fruit. Thus, those that you teach would not as a rule, be able at once to profit by what you say.

KNOWLEDGE (*jnana*) cannot be communicated all at once. Its attainment is a question of TIME. Suppose a fever is of a severe type. The doctor could not give quinine under the circumstances. He knows that it would do no good. The fever must first leave the patient, which depends upon time, and then the quinine would be useful. Sometimes the fever would go off without your having to give the patient quinine or any other medicine. Precisely the same is the case with a man who seeks for knowledge. Religious precepts often prove useless so long as one is immersed in worldliness. Allow a man a certain time for the enjoyment of the things of the world. When his attachment to the world has somewhat diminished then is the time for religious instructions to strike root in him. Till then all such instructions are thrown away upon him.

## OCCASIONAL NOTES

FROM a notable paper by Prof. Charles Richet, President of the English Society for Psychological Research we cull the following lines :—

"If that were proved, if the dead really returned among us, it is conceivable that the whole face of the world would be changed. Suppose for a moment that all have clear, certain, indisputable proof that they do not entirely die, that death instead of being death, is but the gate of life, *mors janua vitæ*, and that a future is reserved for all human souls surviving the decomposition of the body, then our terrestrial life would take a totally different direction. Law, morals, and science would be upset."

The implication contained in the above lines, though somewhat disconcerting to *religious* people, is nevertheless true. No system of religion has up till now been able to furnish 'clear, certain, indisputable proof' to 'all' 'that they do not entirely die.....' All Hindus, for instance, believe in reincarnation after death, perhaps as earnestly as possible; yet it is a *belief*, and not a fact demonstrated and verified, as required by Prof. Richet's supposition.

Not that the belief, even as it is, in the continuity of individual existence after death is a negligible factor in human life, but it is not enough. No doubt such belief supports and strengthens a man to bear the ills of his life and helps him to look upon them as old debts—which the sooner paid the better, as well as inspires him to lay a better foundation in less sensuous thoughts and more unselfish deeds for the life to come; but it fails to supply the constant motive power for

thought and action from *its point of view*, such as, on the other hand, is furnished by sense-life in the physical body.

Life in the spirit is not as real to the majority of mankind as that in the gross earthly body. To make it real, 'clear, certain, indisputable proof' of it should be given to all. Religion has been able to give such proof only to the few. Modern Spiritualism bids fair to do this in respect to all. With its army of sincere and capable investigators in many lands and with its easily verifiable empirical means of demonstration, Spiritualism has made real and tangible the link in the Chain of Life, which connects existence here with that hereafter—a link which was hitherto left in the abstract, to be taken for granted by the masses of mankind.

Man is spirit. He is spirit first, mind, senses and body next. Is this *order* kept in view in the ordering of the affairs of life? Do the surroundings of a man when he comes to the world—his first teachers as a baby—teach him that he is a spirit? Does he imbibe the idea with his mother's milk? Are externals so arranged and things so done at home that with the growing mind of his childhood this notion grows in him? Do his life and education at school and college feed and strengthen the spirit side of his being? Home, school, society, world—do they present him with this truth at every turn?

We all know the answer to these queries. The fact is the world—including India with its vaunted spirituality—is not civilized yet. For, what is civilization? The opposite of animality. Does not animality hold the world?



What is the prized ideal of all modern States? The biggest navy, army and trade. On all sides and at every step on his way from home to the world, a man is taught directly and what is *worse*—is overwhelmed with the suggestion—that material prosperity is best: that he is the body, the senses and the mind. He may be taught once in a way that there is a spirit in him, but all his real and powerful teachers—*suggestions*, which he receives from life all around him have but one lesson for him, *that he is matter*.

—

To civilize is to bring the animal under the spiritual. The society that *suggests* more of spirit than of matter is civilized. The measure of civilization of a society can be easily determined by this standard. Judged by it no society is civilized yet. The true message of civilization, therefore, remains to be given. To civilize in the true sense of the word is to spiritualize. The world has to be waked up to this significance of civilization. When this is done the paradoxical sight of the so-called civilized nations arming themselves more and more heavily every year *to keep the peace* of the world will disappear for ever. With the awakening to a higher conception of life will be seen the utter childishness of the notion that peace among nations can be secured by each cultivating the ingenuity for success in strife and constantly preparing for crushing the others. It will then be found out that what is thought and prepared for is obtained. That to bring about peace in the world the nations must begin by discarding the thoughts of and preparations for war, and cultivate feelings of friendliness among themselves. They should try to look for the good sides of one another, where one complements the virtues of another, and engage the cunning that is now after the discovery of newer engines of destruction, in forging chains of love wherewith to tie the furthest parts of the world in an all-embracing Brotherhood of Man.

The outgrowing of the animal and the identification with spirit have to be the object of every department of life. Like Queen Maudâlasâ teaching her children one by one **त्वमसि निरंजनः**; "Thou art the taintless One," every child should be taught early that it is spirit; and the teaching of the spirithood of man should be laid down as the basic principle of the whole system of Education. Once the full significance of the truth, 'I am not mind, senses and body, I am spirit' and the value of the transference of identity from the former group to the latter, are realized in regard to the health and happiness of man, life will be replete with suggestions of spirit as it is now with those of matter.

—

One of the first things which this new understanding will bring about is the cleansing of religion of the dust and cobweb of anti-spiritual dogmas. The ungodly zeal of the godly which cannot deliver its message of the spirit without crying down that of another is a potent factor in swelling up the anti-spiritual suggestions in the world. The range of hustling and elbowing is as far as the intellect—the plane of duality. Competition is not unhealthy there; but in the spirit, the plane of non-differentiation and unity, the feeling, "Thank God, that we are not as other men *are*," has no place and is unnatural. It twists and warps the very being of the individual who accepts it. Religion is the conscious approach of man, a spirit, to God, the Spirit. The fulfilment of religious consciousness howsoever expressed, is the attainment of the fulness, the joy, the blessedness of the Spiritual Life, which is one and indivisible. This Infinite Superconsciousness manifests itself through the different race consciousnesses in the world as different religions. In reality Religion is one.

—

When will that 'one fine morning' come when the Peoples' Trustees of Religion all over

the world will wake up to this fact and say : Why, how childish is this acceptance of one religion and rejection of another! Do we hesitate to accept and eat a mango because it comes from the land of the Hindu ; or an apple, because it comes from that of the Christian or yet again a date fruit because it comes from the land of the Mahomedan? Is not the one and the same God, the Infinite Spirit expressing Himself here through the Hindu religious consciousness, there through the Christian and yet again through the Mahomedan and fulfilling mankind in as many ways as possible? What folly is this to try and contract the fulness of Divine expression through the narrow channel of one race-consciousness? How could the Whole manifest wholly in one part? Take all the parts, sum up their glories—the highest and best in them, and then you will be somewhere near the Whole.

—

Four blind men went to see an elephant.

One touched the leg of the elephant and said, "The elephant is like a pillar." The second touched the trunk and said, "The elephant is like a thick club." The third touched the belly and said, "The elephant is like a big jar." The fourth touched the ears and said : "The elephant is like a big winnowing basket." Thus they began to dispute among themselves as to the figure of the elephant. A passerby seeing them thus quarrelling said, "What is it that you are disputing about?" They told him everything and asked him to arbitrate. The man said, "None of you has seen the elephant. The elephant is not like a pillar, its legs are like pillars. It is not like a big water-vessel, its belly is like a big water-vessel. It is not like a winnowing basket, its ears are like winnowing baskets. It is not like a stout club, but its proboscis is like that. The elephant is the combination of all these." In the same manner those quarrel who have seen only one aspect of the Deity.—*Ramakrishna.*

## THE VIRTUE OF SIMPLICITY

**W**HILE the bulk of mankind pursue the lucrative occupations of the world, there are always some men of a finer spirit, who devote their lives to a more philosophic existence. Not that one should despise the pursuit of worldly achievements and the acquisition of wealth, were they not too often converted into the be-all and end-all of life. The workers, in magnifying their calling, forget the many evils that are acquired at the time, and the too-frequent results of broken health, premature old age, and heart-poverty, that over-take the afternath, following in the train of their feverish rush for wealth.

They naturally expect that the diligence and toil of many years, will be recompensed with the invaluable gift of happiness. They consider it a matter of compensation and that

they have a right to a pedestal on which to exalt themselves, and to some individual advantage over the rest of society.

So electrified are they by the idea of possession, that their point of view is centred in money, and what it can buy. That is their sun, and they shine by its sombre light. But a more intimate knowledge of our true nature would furnish an ample commentary on the emptiness of the world, and justify the reasonable apprehension of the philosopher, that the restless activity of the worldling who devotes his whole time and attention to business, excites pity and wonderment. If a man, had no more money than sufficed for his requirements, his cares would be considerably curtailed ; a surfeit causes congestion, and he sinks under the weight of accumulation. It is



better to have a little and be able to hold it, than to have a redundancy, and be in constant dread of losing it.

We do not intend to suggest that there are not numbers of men of rectitude, whose mental attitude towards the affairs of life renders it possible for them to fulfil its duties, attain riches and honour, position and learning, without undue attachment. They act disinterestedly and magnanimously, and succeed in producing some work more effective and permanent than those who see life from a distorting angle, and are engrossed only by the personal element. Willing to give as well as to receive, they compel others to honourable dealing, and are healthy members of society whom the community at large could ill afford to lose.

The ordinary man is subject to the dominion of common-place things, and moves in the direction of fashion's inflexible finger, spending unceasing efforts in attempts to arrive at the very position the discriminating man turns his back upon.

Quite otherwise is it with the philosopher, who prizes the inherent Truth of his own nature, and does not unduly submit to the play and restrictions of usage. He is not thereby lessened in importance, but gains the distinction of originality. He conveys a something incommunicable and incomprehensible to the average person. What an honour to meet such an one whose dignity is not found in his social standing, his avocations, his dress or his income, but solely in himself! Men of this order, however, are very rare.

Will the world go on perpetually increasing its pace in the race for life? There is an enormous wastefulness attendant on luxury, and it is high time to assail the wanton display, which is entirely inimical to the stand-point of morality and religion. In this age of heart-weariness and excitement, when all our senses are fed with stimulants, involving us in a net-work of trivialities, it is not surprising that our spirit-sight is dimmed, and people

living under these conditions, should cry out that "life is a failure." For the goal to be kept in sight has been worse than misunderstood, more than deliberately ignored.

To the whirl and haste of millions pushing for the foremost place, is due the sensation of unrest. In our present day civilisation the quality of recklessness is regarded highly, while the virtue of self-restraint is reckoned as lack of enterprise. Rather should this prove to us how rudimentary is our conception of the marks of a civilised community, if we gauge the degree of progress by the quality of the life led, and not by the amassment of the means of living.

Such of us who care to think, will certainly do well to examine the reason of this straining after the pomp and circumstance of wealth, and why the meretricious and unreal are made the end and aim of life. Why foster hollow ideals of a sordid and harassing ambition? Why be so conventional and fearful of exciting comment? These susceptibilities surely lead to a paralysis of action! The problem we have to face, is that of providing ourselves with a simpler mode of living than we now have, and yet a more contented one. Reason demands that we should break away from the madness and seductive tyranny of the hurrying, sense-loving world, and instead of the progress that engenders nervousness and selfishness, strive for the serene and steady energy that makes with singleness of mind and perfect coolness for quiet and dignified harmony. By freeing ourselves from those distractions which mean wear and tear without corresponding enjoyment, we shall have more leisure to develop the art of worthier living. The gratifications obtained at the expense of nerves and health are of no avail. A peculiar fascination lends itself to the idea of dwelling in refined restful homes where we can enjoy pure air, healthful diet, and simple amusements. We can discourage a regard for non-essentials, and happy is he

whose life has no superfluities to hinder his knowing wherein the essentials lie. Seeing new complexities arising, we would revert to greater simplicity, and in our desire to live more rationally, make our sufficiency consist in the reducing of our wants, and foregoing useless expenditure. Granting that it is not immediately feasible to decrease to any substantial extent the luxuries in use, opportunities for the pruning-knife are not far to seek. Remembering our higher destiny, and not merging our identity in the tempestuous sea of worldly events, we can lead a more symmetrical life, guiding our present, vague, purposeless, existence, into a clear-visioned, purposeful, inspired one. We can then feel assured that we have not lived in vain, if we can add to the store of noble, happy, human beings, a life beautiful by its fitness, though on ever so humble a scale.

There are few more hopeful signs of the times, than the revolt against lavish outlay. The movement started by a small, thoughtful section of society, will tend more and more towards simplicity and a modification of our notions concerning the character of our hospitalities.

The resolutions in favour of simplicity are an important contribution to the constructive religious thought of the West, viewing the profound question of life in its relation to the Unseen-life in its higher spiritual aspect. In proportion as we like simplicity more, and luxurious ease less, we shall live for the advancement of our race, recognising our responsibilities, and making a more liberal estimate of the noble side of human nature. In spite of all the injustice and self-seeking in the world, humanity is capable of much devotion and much self-sacrifice. Truth has its root in the heart of each one of us, which by cultivation brings forth the blossoms of strength and knowledge. Though the majority owing to ignorance may be unconscious of the fact, it is the heritage of all, and should be a language every one can understand.

A great obligation is imposed on us, if we feel that our unworthy acts are a weakening of the power of transmission through the vast organism of the Universal.

Throughout the philosophies of the world the Divine origin of man is of universal belief, and every great religious system of thought is based on this principle. All the prophets and sages have protested and iterated again and again, against the corruption of so-called civilisation and the ways of the world. They have expounded the true law of the subduing and subordination of the lower to the higher in the conduct of life. They have testified that simplicity and a trustful spirit were the surest methods to insure a long, peaceful, and useful life, which is denied to those who are untrue to their better selves. The science of life depends on virtue, right use, and the discerning man provides for the soul and not for the senses.

The fear we have of being designated child-like, does not exist in the minds of Orientals. To saints, it means the perfect adaptation of means to an end. In India, by those who aspire to spiritual growth, a guilelessness, a life of self-effacement, and purity of heart, are looked upon as the matured and ripened fruits of wisdom and enlightenment. They have learned that it is only by the preservation of the simple heart, that one can enter into that realm of bliss. A systematic and deliberate rejection of the good things of life, a realisation of the Infinite within oneself, a centre of peace and pure delight, from which no displacement takes place, is won at the cost of energy, courage, and renunciation, betokening a complete mastery of the lower self.

When men are infused with this God-consciousness, the world puts on new thoughts. The imperishable life is won now and forever. We see things in their unity and unchangeable reality, as parts of One great intelligible Spirit permeating the whole Universe.

A WESTERN DISCIPLE.



COPYRIGHTED.

## THE MASTER AS I SAW HIM

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

## II.

## THE SWAMI VIVEKANANDA IN LONDON.

—1896.

**T**HE Swami returned to London, in April of the year following, and taught continuously, at the house where he was living, with his good friend, Mr. E. T. Sturdy, in S. George's Road, and again, after the summer holidays, in a large classroom near Victoria Street. During July, August and September, he travelled in France, Germany and Switzerland, with his friends, Capt. and Mrs. Sevier, and Miss H. F. Müller. In December, he left for India, with some of his disciples, by way of Rome, and arrived at Colombo, in Ceylon, on January the 15th, 1897.

Many of the lectures which he gave during the year 1896, have since been published, and in them all the world may read his message, and the interpretation by which he sought to make it clear. He had come to us as a missionary of the Hindu belief in the Immanent God, and he called upon us to realise the truth of his Gospel for ourselves. Neither then, nor at any after-time, did I ever hear him advocate to his audience any specialised form of religion. He would refer freely enough to the Indian sects,—or as I would like to call them, 'churches,'—by way of illustration of what he had to say. But he never preached anything but that philosophy which, to Indian thinking, underlies all creeds. He never quoted anything but the Vedas, the Upanishads, and the Bhagavad Gîtâ. And he never, in public, mentioned his own Master, nor spoke in specific terms of any part of Hindu mythology.

He was deeply convinced of the need for Indian thought, in order to enable the religious consciousness of the West to welcome and assimilate the discoveries of modern science, and to enable it also

to survive that destruction of local mythologies which is an inevitable result of all world-consolidations. He felt that what was wanted was a formulation of faith which could hold its adherents fearless of truth. "The salvation of Europe depends on a rationalistic religion," he exclaims, in the course of one of his lectures; and again, many times repeated, "The materialist is right! There is but One. Only he calls that one Matter, and I call it God!" In another, and longer passage, he describes the growth of the religious idea, and the relation of its various forms to one another. "At first," he says, "the goal is far off, outside Nature and far beyond it, attracting us all towards it. This has to be brought near yet without being degraded or degenerated, until when it has come closer and closer, the God of Heaven becomes the God in Nature, till the God in Nature becomes the God who is Nature, and the God who is Nature, becomes the God within this temple of the body, and the God dwelling in the temple of the body becomes the temple itself, becomes the soul of man, and there it reaches the last words it can teach. He whom the sages have sought in all these places, is in our own hearts. Thou art He, O Man! Thou art He!"

He always considered, for his own part, that his greatest intellectual achievement during this period had consisted in his lectures on *Mâyâ*, and it is only by reading these carefully, that an idea can be formed of the difficulty of the task he undertook, in trying to render the conception in modern English. Throughout the chapters in question we feel that we are in presence of a *struggle* to express an idea which is clearly apprehended, in a language which is not a fit vehicle for it. The word is wrongly understood, says the Swami, to mean 'delusion.' Originally it meant something like 'magic,' as "Indra through his



*Māyā* assumed various forms." But this meaning was subsequently dropped, and the word went through many transformations. A milestone in the series of conceptions that finally determined its meaning is found in the text, "Because we talk in vain, and because we are satisfied with the things of the senses, and because we are running after desires, therefore we, as it were, *cover this reality with a mist.*" Finally the word is seen to have assumed its ultimate meaning in the quotation from the *Śvetasvatara* Upanishad, "Know Nature to be *Māyā*. And the mind, the ruler of this *Māyā*, as the Lord Himself." "The *Māyā* of the Vedānta," says the speaker, "in its latest development, is a simple statement of facts—what we are, and what we see around us."

But that these words are not intended as a definition will be seen by anyone who reads the whole of the lectures on *Māyā* for himself. It is there evident that the word refers not simply to the Universe as known through the senses, but also to the tortuous, erroneous, and self-contradictory character of that knowledge. "This is a statement of fact, not a theory," says the Swami, "that this world is a 'Tantalus' hell, that we do not know anything about this Universe, yet at the same time we cannot say that we do not know.....To walk in the midst of a dream, half sleeping, half waking, passing all our lives in a haze, this is the fate of every one of us. This is the fate of all sense knowledge.....This is the Universe." We see here, as in many other of his interpretations, that an Indian word is incapable of exact rendering into English, and that the only way of arriving at an understanding of it is to try to catch the conception which the speaker is striving to express, rather than to fasten the attention on a sentence here or there. By *Māyā* is thus meant the shimmering, elusive, half-real, half-unreal complexity in which there is no rest, no satisfaction, no ultimate certainty, of which we become aware through the senses, and through the mind as dependent on the senses. At the same time—"And *That* by which all this is pervaded, know *That* to be the Lord Himself!" In these two conceptions, placed side by side, we have the whole theology of Hinduism, as presented by the Swami Vivekananda, in the West. All other teachings and ideas are subordinated

to these two. Religion was a matter of the growth of the individual, "a question always of being and becoming." But such growth must presuppose the two fundamental facts, and the gradual transference of the centre of gravity, as it were, out of the one into the other. Out of *Māyā* into the Self. The condition of absorption in *Māyā* was "bondage" in the Eastern sense. To have broken that bondage was "freedom" or *Mukti*, or even *Nirvāna*. The path for the would-be breaker of bondage must always be by seeking for renunciation, not by seeking for enjoyment. In this matter, the Swami was, as he said himself, only echoing what had been the burden of all religions. For all religions, Indian and other, have called a halt in the quest for pleasure. All have sought to turn life into a battlefield rather than a ball-room. All have striven to make man strong for death rather than for life. Where I think that the Swami perhaps differed somewhat from other teachers was in his acceptance of every kind of mastery as a form of renunciation. Towards the end of his life I told him that 'renunciation' was the only word I had ever heard from his lips. And yet in truth I think that 'conquer!' was much more characteristic of him. For he pointed out that it was by 'renunciation,' that is to say, by sustained and determined effort, by absorption in hard problems through lonely hours, by choosing toil and refusing ease, that Stephenson invented the steam-engine. He pointed out that the science of medicine represented as strong a concentration of man's mind upon healing as would be required for a cure by prayer or by thought. He made us feel that all study was an austerity directed to a given end of knowledge. And above all, he preached that character, and character alone, was the power that determined the permanence of a religious wave. Resistance was to his mind the duty of the citizen, and non-resistance the duty of the monk. And this, because for all the supreme achievement was strength. "Forgive," he said, "when you also can bring legions of angels to an easy victory." While victory was still doubtful, however, only a coward, to his thinking, would turn the other cheek.

One reads the same lesson in his Master's story of the boy who for twenty years worked to acquire the power to walk on water. "And so," said a

saint, "you have given twenty years of effort to doing that for which others give the ferryman a penny!" The lad might have answered that no ferryman could give his passengers what he had acquired by twenty years of patient striving. But the fact remains that to these teachers, supremely sane, the world's art of navigation had its own full value and its proper place. Years afterwards, in Paris, some one approached him with a question as to the general history of the development of Indian ideas on these subjects. "Did Buddha teach that the many was real and the ego unreal, while Orthodox Hinduism regards the One as the Real, and the many as unreal?" he was asked. "Yes," answered the Swami, "And what Ramakrishna Paramahansa and I have added to this is, that the Many and the One are the same Reality, perceived by the same mind at different times and in different attitudes."

Gifted to an extraordinary degree with a living utterance of metaphysic, drawing always upon a classical literature of wonderful depth and profundity, he stood in our midst as, before all, the apostle of the inner life, the prophet of the subordination of the objective to the subjective. "Remember!" he said once to a disciple, "Remember! the message of India is always *'Not the soul for Nature, but Nature for the soul!'*" And this was indeed the organ-note, as it were, the deep fundamental vibration, that began gradually to make itself heard through all the intellectual interest of the things he discussed, and the point of view he revealed. Like the sound of the flute, heard far away on the banks of some river in the hour of dawn, and regarded as but one amongst many sweet songs of the world: and like the same strain when the listener has drawn nearer and nearer, and at last, with his whole mind on the music, has become himself the player, may have seemed, to some who heard him long, the difference between the life of the soul in Western thinking and in Eastern. And with this, came the exaltation of renunciation. It was not, perhaps, that the word occurred in his teachings any oftener than it had done before. It was rather that the reality of that life, free, undimensioned, sovereign in its mastery, was making itself directly felt. A temptation that had to be fought against was the impulse to go

away, and bind upon oneself intellectual shackles not to be borne, in order to be able to enter in its fulness upon the life of poverty and silence.

An occasion came, when this call was uttered with great force. Some dispute occurred in the course of a question-class. "What the world wants to-day" said the Swami,—the determination to "throw a bomb," as he called it, evidently taking sudden possession of him,—"What the world wants to-day, is twenty men and women who can dare to stand in the street yonder, and say that they possess nothing but God. Who will go?" He had risen to his feet by this time, and stood looking round his audience as if begging some of them to join him. "Why should one fear?" And then, in tones of which, even now, I can hear again the thunderous conviction, "If this is true, what else could matter? *If it is not true, what do our lives matter?*"

"What the world wants is character," he says, in a letter written at this time to a member of his class. "The world is in need of those whose life is one burning love—selfless. That love will make every word tell like a thunder-bolt. Awake, awake, great souls! The world is burning in misery. Can you sleep?"

### SONGS OF SUFIS

**वे निशानस्त कजो नामो निशान चीजे नेस्त ।**

He is without trace or distinguishing mark: name and mark are without significance in regard to Him (i. e., they cannot define Him).

**बखुदा गैरे खुदा दर दो जहां चीजे नेस्त ॥**

By God, there is nothing here and hereafter but God.

—MAULVI JAMI.

**क्या नेस्तिये हस्तनुमा की हस्ति?**

What reality of the seeming world?

**धोके से भरी है मासिवा की हस्ति ।**

The existence of non-spirit is full of fraud.

**आसी इस धोके में न आना हरगिज्**

A'si never be cheated by this fraud.

**हस्ति है फकत एक खुदा की हस्ति ॥**

The only existence is that of God.

—A'SI.

(A living poet-philosopher of Jaunpur).



## A PUZZLE IN PERSONALITY\*

**T**HERE is probably no more remarkable stock example of so-called 'multiple personality' than the 'Beauchamp Case,' described by Dr. Morton Prince, of Boston, at the International Congress of Psychology held at Paris in August, 1900. Dr. Prince's report was published in the 'Proceedings of the Society for Psychical Research,' Vol. XV., and was largely quoted by Mr. F. W. H. Myers in 'Human Personality,' section 234 A (Vol. I., p. 341). A note in the 'Proceedings' expressed Dr. Prince's intention of publishing a complete and extended account of this case, but, no doubt owing to the fact that since 1900 considerable developments have taken place, this narrative of a long and difficult investigation has only just been issued. Dr. Morton Prince, who was at times relieved in his supervision of the case by Dr. Richard Hodgson, is professor of diseases of the nervous system at Tufts College Medical School, and physician for those diseases at Boston City Hospital.

In order to present the case concisely we must begin by stating facts that were not at first known to Dr. Prince. Miss Christine L. Beauchamp (an assumed name) was a nervous, impressionable young woman, who had been subjected to various shocks, strains and frights, and suffered from headaches and nightmares; she was unduly emotional, and prone to somnambulism and hallucinations. In 1893, when about eighteen years of age, she was acting as voluntary nurse in a hospital, when a series of severe shocks, occurring on the same day, wrought a change in her condition which

was only understood in the light of subsequent discoveries. Previous to this time she exhibited a character which may be called C. (Christine); after this, and at the time when she came under Dr. Prince's care in 1898, she is called B. I., or Miss Beauchamp, as originally known to Dr. Prince. She was then studying at a college in Boston and did good work, but was always ill and suffering. She was highly conscientious, unselfish, and given to religious practices.

In order to cure the nervous breakdown Dr. Prince tried hypnotic suggestion, and obtained, successively, two hypnotic personalities called B. I. A and B. II. He also brought to life another personality whom he called B. III., but who soon dubbed herself 'Sally,' and became no longer a product of hypnotism, but a waking personality who alternated with B. I. (the waking Miss Beauchamp) in the strangest manner, and took a mischievous delight in tormenting the latter.

In 1899 Miss Beauchamp had a second shock very similar to the first, and brought about by the same person. In the evening, while Dr. Prince was attending her, she completely changed in manner, and imagined she was still at the hospital, knowing nothing of what had occurred since 1893. Dr. Prince's theory is that a portion of her consciousness had been asleep since the previous shock, and this portion (B. IV.) now woke up and displaced that portion which had survived the shock and had been known to him as B. I. After this the two portions (or personalities) alternated in using the bodily organism of Miss Beauchamp, at such times as 'Sally,' was not in possession. Neither of them knew what the other had done, or intended doing; hence Miss Beauchamp would stop short in whatever

\* 'The Dissociation of a Personality: A Biographical Study in Abnormal Psychology. By MORTON PRINCE, M. D. New York and London: Longmans, Green and Co. Price 10s. 6d. net.

she was about, when a change of personality occurred, and proceed to do something totally different, or reverse her previous action.

It must be explained that in speaking of 'personalities' Dr. Prince only uses the word to represent different sets of ideas, purposes, and mental and moral characteristics dominating the same body at different times; in other words, as a means of describing what was witnessed by Miss Beauchamp's friends. It is a most significant fact that the two personalities B. I. and B. IV. were the direct antitheses of each other in every particular except that both were highly emotional; their different likes and dislikes extended to diet, dress, occupations, choice of books and friends; one was highly devout, the other hated all religious observances; on every point they went to opposite extremes.

Dr. Prince's efforts were directed to combining these two personalities so that the extremes should neutralise each other and produce a normal balanced character. In 1900, when he described the case at Paris, he thought he had nearly attained this end by taking advantage of a remarkable combined hypnotic state called B. II., which was produced when either B. I. or B. IV. was deeply hypnotised, and was rational and normal in character. This state was aware of all that B. I. and B. IV. had done and thought, while these two personalities were each ignorant of the other's actions. Dr. Prince tried to awaken B. II. as a normal personality, but was greatly hindered by the opposition of 'Sally' and of B. IV.; and a perusal of the book is necessary in order to appreciate the difficulties with which he had to contend. He succeeded in awakening B. II. either as B. I. with part of B. IV.'s memories and characteristics, or as B. IV. with traces of B. I.; but these hybrid personalities could not be retained as permanent waking states. Occasionally, however, it seemed as though a 'real Miss Beauchamp,' combining both the contradictory sets of

characteristics, had been obtained for a short time. It was not until comparatively recently that Dr. Prince succeeded in overcoming the repugnance manifested by all the characters to being forced to give way to a new composite personality, and in arousing B. II. with the memories of both B. I. and B. IV.; in short, as a substantive Self or 'Real Miss Beauchamp,' who, with slight relapses caused by undertaking too much work, has since then held the field as a normal personality—in fact, a complete Person.

During the most complicated and difficult period of the 'Beauchamp Case' there were three different characters going about in the same body, with different memories and plans, different likes and dislikes, and each resenting the presence and actions of the other two. These 'personalities' were: B. I., or Miss Beauchamp as she was first known to Dr. Prince; B. IV., or the personality compounded of the faculties which had been dormant between the two shocks of 1893 and 1899, and who therefore woke to a strange situation, and had to resort to all kinds of artifices in order to conceal her ignorance of persons and places; and lastly 'Sally.' The two former were, as has been said, of diametrically opposite tempers and characteristics, and by blending them it was ultimately possible to obtain a normal and well-balanced person, the real Miss Beauchamp. That they were really fractions of the original Christine is rendered highly probable by the existence of a hypnotic personality, B. II., who possessed the combined or normalised character and memories of both. Moreover, the real Miss Beauchamp, or B. II. awakened, also possessed the full memory of her acts as B. I. and B. IV., though she did not realise the extreme mutual antagonism of these characters, and merely felt that she had been under the influence of varying and conflicting moods. It therefore seems possible that a succession of moods may in extreme cases, under strain or shock,



develop into a succession of fractional personalities, and if so we have at once a warning against allowing exaggerated moods to become dominant, and a clue to the want of balance often exhibited by persons whose nervous systems are unstrung. The missing strings can perhaps be brought to light, and harmony restored to the instrument, through a judicious use of hypnotism and suggestion.

This balance by re-combination would have been comparatively easily brought about in Miss Beauchamp's case had it not been for 'Sally,' who apparently came and went, but in reality was always behind the scenes, watching all that went on or was done by either, and knowing the thoughts of B. I., but the actions only, not the thoughts, of B. IV. 'Sally' had in many cases a clearer insight into the complex problem than Dr. Prince himself, and her outspoken comments usually proved to be correct, if sometimes crude. 'Sally' insisted that she was not Miss Beauchamp; she vehemently repudiated the idea that she was a 'subliminal,' and described herself as 'a spirit.' She declared that she never slept; that she knew all B. I.'s dreams, as well as her thoughts, and in fact could not understand why people on waking only remembered a part of their mental activity while asleep, and called that part 'dreams.' To 'Sally,' all dreams, whether remembered or not, were merely thoughts.

'Sally' had a most remarkable power of influencing the other personalities; though her usual way of manifesting her presence was by 'coming' and speaking like the real self, or like a very skilful spirit control, she could also write through Miss Beauchamp's hand without controlling the rest of the body, and could prevent the other 'personalities' from doing what she did not wish them to do. Thus, if Miss Beauchamp wanted to go out, 'Sally' could force her to 'sit with her feet on another chair, or even on the mantelpiece, unable to take them down, and undergoing the torture of mortification.' Sometimes Miss

Beauchamp would be quite unable to speak if 'Sally,' behind the scenes, willed that she should not, and 'Sally' could, moreover, produce illusions of sight and hearing, thus preventing Dr. Prince from carrying out certain tests or giving desired suggestions. It was absolutely impossible to amalgamate 'Sally' with B. I. and B. IV., and no hypnotic state could be found which had the combined memories of 'Sally' and the true Beauchamp personalities. Everything goes to indicate that 'Sally' was a distinct 'Ego' or self.

As instances of 'Sally's' perception of the relationship between the Beauchamp personalities, it may be mentioned that it was she who first discovered that B. I. in a deep state of hypnosis (B. II.) was the same as B. IV. in a corresponding state, and moreover she confirmed Dr. Prince's theory that B. II., awakened, would prove to be a balance of the two contradictory waking states. Dr. Prince had, indeed, tried to awaken B. II. about two years before he finally succeeded in doing so; and it was due to 'Sally's' interference that the result was so unsatisfactory that Dr. Prince was thrown off the track and success delayed. As for B. IV., 'Sally' declared that she was not a person at all, but only B. I. 'rattled'; an intelligible point of view when we remember that, on Dr. Prince's theory, B. I. was the portion of Christine's personality which had continued active after the shock of 1893, while B. IV. was the portion then rendered latent until revived by the counter-shock to B. I. in 1899. 'Sally's' memories not only went back to Christine's childhood, but she could recall precise details of her early infancy, and said that at that time she ('Sally') felt much older than Christine; her behaviour while under observation was that of a sharp, irrepressible child who was fast developing her mental powers.

According to Dr. Prince, 'Sally' is merely 'a dissociated group of co-conscious states.' Dr. Prince admits that she is not a hypnotic

state, and that a sub-consciousness might better be termed a co-consciousness, though he tends to confuse 'Sally' with the sub-consciousness of the original Christine. By his admission of the possibility of a 'co-consciousness' he inadvertently opens the door to the spirit hypothesis, for, as he says, the state he describes is 'equivalent to co-existence.' We cannot, in fact, regard 'Sally' as anything but a 'spirit control' in very close attachment to the main personality. It has been repeatedly stated through mediums that undeveloped child-souls are frequently brought back to earth, not in bodies of their

own, but in attachment to other children, with whom they grow up and through whom they receive the experience and development which were denied to them through the briefness of their earth-life. Although 'Sally' has been suppressed or, to use her own word, 'squeezed,' out of direct control of the body, she will yet continue to look on from behind the scenes, and though unable to play such impish tricks as she did while in irresponsible possession of the distracted body, she will learn far more by her continued attachment to the reconstructed personality of the Real Miss Beauchamp.—*Light*.

## SELECTION FROM SANSKRIT

### THE INSATIABILITY OF DESIRE

For this month's Selection we take from the Mahabharata (Adi-parva, LXXV.) a portion of the story of Yayati illustrating the insatiability of desire.

स शश्वतीः समा राजन् प्रजा धर्मेण पालयन् ।  
जरामर्द्धन्महाघोरां नाहुवो रूपनाशिनीम् ॥

जराभिभूतः पुत्रान् स राजा वचनमब्रवीत् ।  
यदुं पूरुं तुर्वसुश्च द्रुह्युं चानुश्च भारत ।  
यौवनेन चरन् कामान्युवा युवतीभिः सह ।  
विहर्तुमहमिच्छामि साह्यं कुरुत पुत्रकाः ॥

तं पुत्रो दैवयानेयः पूर्वजो वाक्यमब्रवीत् ।  
किं कार्यं भवतः कार्यमस्माकं यौवनेन ते ॥

ययातिरब्रवीत्तं वै जरा मे प्रतिगृह्णताम् ।  
यौवनेन त्वदीयेन चरेयं विषयानहम् ।  
यजतो दीर्घसत्रैर्मे शापाच्चोशनसो मुनेः ।  
कामार्थः परिहीणोऽयं तप्येयं तेन पुत्रकाः ॥

मामकेन शरीरेण राज्यमेकः प्रशास्तु वः ।  
अहं तन्वाभिनवया युवा काममवाप्नुयाम् ॥

ते न तस्य प्रत्यगृह्णन् यदुप्रभृतयो जराम् ॥

### TRANSLATION

O king, after Yayati had ruled his subjects with righteousness for a long time, he was attacked with unsightly decrepitude.

O Bharata, infirmity having seized him the king called his five sons named Yadu, Puru, Turvasu, Druhyu and Anu and told them, "O sons, I wish to be young again that I may be able to enjoy the pleasures of young women's company. Do you help me to that."

Then his eldest son born of Devayani said, "Say, what can we do for you by our youth?"

Yayati told him, "You take my decrepitude and let me enjoy myself with your youth. O sons, when I was engaged in a long *yagna*, (sacrifice) I got this decrepitude cursed by the *muni* Sukracharya and I am greatly afflicted, my frame going into decay.

"One of you, therefore, rule the kingdom with this my inferior body and coming back to youth, let me enjoy myself as I wish by my young body."

None of his sons, Yadu and his brothers, however, took upon himself his decrepitude.



तमब्रवीत्ततः पुरुः कनीयान् सत्यविक्रमः ।  
राजंश्चराभिनवया तन्वा यौवनगोचरः ।  
अहं जरां समादाय राज्ये स्थास्यामि तेऽज्ञया ॥

एवमुक्तः स राजर्षिस्तपोवीर्यसमाश्रयात् ।  
सञ्चारयामास जरां तदा पुत्रे महात्मनि ॥

पौरवेणाय वयसा राजा यौवनमास्थितः ।  
यायातेनापि वयसा राज्यं पूरुकारयत् ॥

ततो वर्षसहस्रान्ते ययातिरपराजितः ।  
स्थितः स नृपशार्दूलः शार्दूलसमविक्रमः ॥

ययातिरपि पत्नीभ्यां दीर्घकालं विहृत्य च ।  
विश्वाच्या सहितो रंभे पुनश्चैत्ररथे वने ॥

नाध्यगच्छत्तदा तृप्तिं कामानां स महायशाः ॥

अवेत्य मनसा राजन्निमां गाथां तदा जगौ ।  
न जातु कामः कामानामुपभोगेन शाम्यति ।  
हविषा कृष्णावर्त्मैश्च भूय एवाभिवर्द्धते ॥

पृथिवी रत्नसम्पूर्णा हिरण्यं पशवः स्त्रियः ।  
नालमेकस्य तत्सर्वमिति मत्वा शमं ब्रजेत् ॥

यदा न कुरुते पापं सर्वभूतेषु कर्हिचित् ।  
कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा ॥

यदा चायं न विभेति यदा चास्मान्न विभ्यति ।  
यदा नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा ॥

इत्यत्रेक्ष्य महाप्राज्ञः कामानां फल्गुतां नृप ।  
समाधाय मनो बुध्या प्रत्यगृह्णाज्जरां सुतात् ॥

दत्त्वा च यौवनं राजा पूरुं राज्येऽभिविच्य च ।  
अतृप्त एव कामानां पूरुं पुत्रमुवाच ह ।  
त्वया दायादवानस्मि त्वं मे वंशकरः सुतः ।  
पौरवी वंश इति ते ख्यातिं लोके गमिष्यति ॥

Afterwards his youngest son, Puru, of great prowess said to him, "O king, at your command I rule the kingdom accepting your infirmities, and you enjoy yourself with a renovated body having my youth."

Puru having said this, Rajarshi Yayati by virtue of his prowess and asceticism transferred his decrepitude to that high-souled son.

He became young again having the youth of his own son and Puru accepting the infirmities of Yayati ruled the kingdom.

Notwithstanding the lapse of a thousand years, the invincible Yayati remained as powerful as a tiger.

Enjoying himself with his two wives for a long time, he again began to sport with Viswachi in the garden of Kuvera.

But after all this the illustrious Yayati could not satisfy his desire for enjoyment.

Understanding this that high-souled one recited the following passage:—"As fire is augmented instead of abating by *ghee* being poured on it, so one's desire is never satisfied by enjoying the object of desire but on the contrary it grows more intense.

"Even if the whole earth with its vast mineral wealth, gold, beasts and sense-pleasure be enjoyed by one individual, he will not be satisfied. Considering this, one should forego the pleasures of the world.

"When any one, for the fulfilment of his desires, refrains from sinning by act, thought, or speech against any creature, it is then only that he attains Brahman.

"When one is afraid of nothing and none is afraid of him, when one desires no enjoyable thing and envies none, it is then that he attains Brahman"

O king, the wise Yayati thus realising the worthlessness of worldly desires, took back his decrepitude from his son concentrating his mind by contemplation.

Having returned his youth to Puru, and installing him on the throne, Yayati, with desire unsatisfied, spoke to Puru thus—"I have found a son in you, you are the son who shall be my heir and continue my race; this family shall be known on earth after your name, that is as the Paurava-family."

## LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(ACCORDING TO M.)

*Dakshineswar Temple : 11, March 1883*

**S**RI Ramakrishna (to a Goswami visitor): Well, what do you say? What is the means (of freedom)?

Goswami:—It will be done through His Name. In the Kaliyuga, the name is glorious.

Sri Ramakrishna:—Yes. The Name has great potency indeed, but does it do without love? It is necessary that the heart should yearn after God. Otherwise, if the Name be merely repeated while the mind is after wealth and sense-pleasure, does that do?

“A scorpion sting is not relieved by a *Mantra* only; hot fomentation is needed.”

Goswami:—Then, what about Ajamil? He was a great sinner; there was no sin which he did not commit. But he was redeemed having at the time of death uttered “Narayana” in calling his son of that name.

Sri Ramakrishna:—Probably he did much (good) Karma in his previous life. It is also stated that he practised *Tapasya* (austerity) late in life.

It might also be said that that was his last moment. Washing an elephant is useless because it covers itself again with mud, but if it is cleansed and washed just before it enters its stable, it keeps clean.

A man may be purified for the time by taking the Name; but immediately afterwards he may be stained with various sins. He has no strength of mind, does not resolve not to sin anymore. A man gets rid of his sins by bathing in the Ganges. But what is the good? It is said that his sins wait on the trees above and as soon as he comes out of the Ganges they jump down on his shoulders (*laughter*). His old sins are once more upon him—no sooner does he go a few steps from the Ganges than

they take possession of him again. Therefore take the Name but at the same time pray that you may love God. Pray also that your love for the transitory things of the world as wealth, fame, corporeal pleasure, may grow less and less.

Sri Ramakrishna (to the Goswami):—God can be realised through every religion provided there be sincerity. Vaishnavas will attain unto God as well as the Saktas, the Vedantists, the Brahmos, the Mahommedans and the Christians—every sincere devotee will obtain Him. Some quarrel saying, “Without worshipping our Krishna no one can be saved,” or “Without worshipping our Mother Kali everything will be useless,” “Without acceptance of Christianity, nothing will be gained.”

These views are sectarian: my faith alone is true, the faiths of others are false,—such an understanding is bad. God can be reached by many different ways.

Again some say He is Personal and not Impersonal and start a dispute. The Vaishnavas thus quarrel with the Vedantists.

The right conclusion can be arrived at if God is realised. One who has known God, knows that He is both Personal, Impersonal and much more besides.

\* \* \* \* \*

*8th April 1883.*

Sri Ramakrishna (to Mani Mullick):—You went to Kashi, did you see any Sadhus there?

Mani:—Yes, I saw Trailanga Swami and Bhaskarananda.

Sri Ramakrishna:—Do tell us what you saw of them.

Mani:—Trailanga Swami resides in his old place—at the temple near Benimadhab.



People say he was on a higher stage before, could do many wonderful things but now-a-days has lost much of his powers.

Sri Ramakrishna :—These are the calumnies of the worldly-minded.

Mani :—Bhaskarananda meets with all, he is not like Trailanga Swami who does not speak at all.

Sri Ramakrishna :—Did you have any talk with Bhaskarananda?

Mani :—Yes, we had a long talk. Among other subjects the subject of virtue and vice came up. He said, "Avoid the path of evil. Give up evil thoughts—God likes one to avoid these. Do those things by which you can acquire virtue."

Sri Ramakrishna :—Yes, that is a way for the worldly-minded. But those who are awake (to the Truth)—those who have become fully convinced that God is real, everything else is unreal and evanescent are of a different mind. They know that God is the sole agent and all else are instruments. Those that are awake never make a false step—they require no forethought to avoid evil. God so loves them that whatever they do turns out to be good. At the same time they know that they are not the doers of the deeds, they are but God's servants; they are machines, God is the machinist. They work, speak and move as He causes them to.

Those that are awake are beyond virtue and vice. They see that everything is done by God. The Sadhus of a certain convent used to live by begging. One day one of them while out begging saw a Zamindar (Landholder) beating a man mercilessly. The Sadhu who was very kind hearted came between the Zamindar and the man, entreating the former to desist. The Zamindar who was then beside himself with anger turned his wrath on the Sadhu and beat him so severely that the latter dropped down senseless. The news was brought to the convent, when the other Sadhus ran to

the spot and found him lying senseless on the ground. Then they carried him in their arms back to the convent and placed him on a bed and began to fan and nurse him. After some milk was put into his mouth, the Sadhu came to and opened his eyes. To find out if he was fully restored to consciousness, one of them asked, "Maharaj, who is putting milk in your mouth?"

The Sadhu replied softly, "Brother, He that beat me, is putting milk in my mouth."

Such a frame of mind is not possible without having known God.

\* \* \* \* \*

Thakur Sri Ramakrishna in *samadhi* seated on his small bedstead: his admirers sitting all round. Adhar Sen is come with some of his friends. Adhar is a Deputy Magistrate, has come to see Sri Ramakrishna for the first time. Adhar's age is about 29 or 30. Adhar's friend Sarada Charan is overwhelmed with grief owing to the death of his eldest son. He has been a Deputy Inspector of Schools. After retirement from service as well as before he used to do spiritual practices; but as he could not be consoled, Adhar hearing of Sri Ramakrishna has brought him there. Adhar himself had also, from a long time, a desire to see Sri Ramakrishna.

The *samadhi* ceased. Sri Ramakrishna opened his eyes and saw the room full of men and all eyes fixed on him. He soliloquized thus:—"Jnana (wisdom) appears to the worldly-minded at intervals—by fits and starts, like the flame of a lamp—no, no, like a ray of the sun entering through a chink. The taking of God's Name by the worldly-minded! Devoid of earnestness; like the oath "By God" of a boy who has learnt the same listening to the quarrels of his aunts.

The worldly-minded man has no tenacity of purpose. Success or failure matters not much. Water is needed, he begins to dig a well. If he strikes a rock he abandons that place and tries elsewhere. If he meets with sand there—

sand in large quantities—he abandons that place too. Go on digging where you have begun. That is the way to strike water.

As hast thou sown, so shalt thou reap.

“I” and “Mine” are ignorance. On examining you would find, what you call ‘I’ is nothing but the Atman. Analyse whether you are the body or the bones or the flesh or anything else. Then you will see that you are nothing of the kind—you are without *Upadhi* (a limiting adjunct).

“This is gold,” “this is brass,” is ignorance. “Everything is gold,” is knowledge.

Discrimination ceases when God is seen. There are also some who go on practising discrimination after attaining God. There are others who with Bhakti (love of God) sing the glory of His Name.

How long does a baby cry? Only so long as it cannot suck. The crying stops directly it begins to suck. Then there is joy only. It sucks its mother's milk with joy. Besides it plays while sucking and again smiles. It is He who has become all this. But He is more manifest in man. Wherever there is a pure spiritual nature, simple as a child, laughing, crying, dancing, singing, there is He present Himself,

#### THE HINDU WIDOWS' HOME ASSOCIATION, POONA

THE tenth annual report of the above institution is before us. It is a pleasing record of progress. The number of inmates of the Home rose during the year from 38 to 60. Out of these, 47 are widows, 5 are wards of widows and the remaining 8 are entirely unconnected with the widow inmates of the Home, but are admitted according to a by-law, which allows the admission of non-widows to the benefit of the Home, provided there is room, and provided their guardians are prepared to pay their expenses.

The course of instructions continue unchanged. As in the last year, weekly lectures on home nursing were delivered by Dr. Gokhale of Bombay in the year under report also. Assistant Surgeon Shikhare examined the girls at the close of the series and thirteen of them were awarded certificates on behalf of the St. John's Ambulance Association.

A regular tailor has been engaged who visits the Home twice a week, to impart special instruction in sewing.

Two days in the week are given to practical lessons in cooking. With the necessary provisions given, when a girl is able to cook unaided for five persons, she is considered to have completed her course in this class. This class is especially suited to girls from 12 to 16 years of age.

On the tutorial staff there are two ladies and five gentlemen. Of the four lady workers of the Home, two are constantly touring out for subscriptions, leaving only two to take up part of the teaching work.

During the year under report 180 ladies, 552 gentlemen and 296 students visited the Home. It is very desirable that respectable people should see the Home themselves and should speak about it to their friends.

Mrs. Devdhar, Mrs. Namjoshi and Mrs. Athaval went out touring to inform the public of the Home and its doings and to get help from them. That their tours were successful may be seen from the lists of subscription from the places they visited.

Buildings commenced previously to the year under report have now been completed. Rs. 4200 were spent on them in 1904 and Rs. 16,700 in 1905. Nearly Rs. 3000 more have still to be paid. About a hundred inmates can now be accommodated. If the progress of the Home goes on at the present rate, the present accommodation may fall short of requirements in a year or two.

The Opening ceremony of the buildings of



the Home came off on the 26th September 1905 under the presidency of H. E. Lord Lamington, Governor of Bombay, who made a sympathetic speech and promised a donation.

We wish this excellent institution all success and earnestly hope other Indian cities will not be slow to learn by its example how also to improve the lot of their widows.

### LIFE'S RIDDLE

"O tell me where this life is strong,  
O show me where 'tis soothing song,  
I find it here a grievous wrong.

"O tell me how this life is bright,  
O show me where 'tis filled with light,  
I find it here a changeless night.

"O tell me how this life is good,  
O show me where 'tis Angel-hood,  
I find it here but canker-wood.

"O tell me how this life is trust,  
O show me where 'tis true and just,  
I find here but greed and lust.

"O tell me how this life is sweet,  
O show me where 'tis Love's retreat,  
I find that here 'tis Sorrow's seat.

"O tell me how this life is gain,  
O show me where 'tis free from pain,  
I find it here such galling chain.

"O tell me how this life is joy,  
O show me where 'tis no alloy,  
I find it here blind Fortune's toy.

"O tell me where this life is pure,  
O show me where 'tis Peace secure,  
I find it here a gilded lure."

"I'll help you scale the golden wall,  
I'll lead you thro' the magic-hall,  
'Tis with the key of *Love-for-all!*"

M. G. V.

### NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE arrival is announced at Rohat, in Beluchistan, of the famous Swedish traveller Dr. Sven Hedin. He is expected at Simla by the end of May.

AN elderly Mahomedan has just been convicted in Calcutta of stealing a Kaiser-i-Hind medal. To what lengths (the *Pioneer* moralises) will the craze for decorations not extend?

WE congratulate the Rewah State on the match factory it is going to establish shortly at Umaria, in the neighbourhood of which a large quantity of suitable wood can be obtained.

THE other day a negro was found guilty of keeping white slaves, imprisoned by force, in a house situated in the heart of New York City! He has been sentenced to twenty years imprisonment.

WE are glad to hear that the figure of Sir Pheroza Shah Mehta will be perpetuated by an engraving on one side of the seat on which is to be raised the statue of the King-Emperor presented to the city of Bombay by Sir Sassoon J. David.

Arrangements have been made to run a steamer service between Colombo and Tuticorin in opposition to the B. I. Company. The daily service is expected to start within a few days. The steamers will be of 2,000 tons. The Chittagong-Rangoon steamer service, started by a number of Bengali gentlemen, has proved a great success.

DR. Creighton, attributes the prevalence of plague to insanitary tenements. The solution of the problem depends on the supply of good and cheap bricks, but these cannot be had so

long as the cost of fuel for brick manufacture remains as prohibitive as it is now. The *Indian Engineering* traces the evil directly to the avarice of the forest conserving agency.

Thousands of people are living on roots and leaves of trees mixed with small quantities of rice and flour, writes Mr. Hiller, Consul-General at Yokohama, in a report on the famine in Japan. He states that over half a million people are now facing extreme conditions. The only means of sustenance they have are ground acorns, roots, leaves and barks of trees.

THIS is a world of inventions. Some time ago fine wood investors extracted paper, then silk and new experiments are being made in Bavaria, Italy and France for the production of artificial culture from the wood of the fine tree after the bark and branch knots had been removed. The material has to undergo several preparatory processes, after which it is as flexible as natural culture. What next?

MINING classes are now being conducted in the Sibpur Engineering College, the course lasting for two years, and students will be prepared for posts in coal and metal mines. The development of the mineral wealth of India is proceeding at a rapid pace, and last year 34 prospecting licences were issued in the Central Provinces alone and large deposits of coal and manganese have been discovered, in addition to those which are already being worked.

AT present in India there are no less than 13 bone mills, 23 breweries, 25 carpet-factories, 132 cotton-mills, 73 cotton-presses, 47 cotton-gins, 20 distilleries, 34 flour mills, 33 ice-factories, 28 iron-works, 34 jute-mills, 21 jute-presses, 14 ice-factories, 11 lime and stone works, 12 mica works, 56 oil-mills, 10 paper-mills, 8 petroleum companies, 13 potteries, 26 rice-mills, including those of

Burma, 10 rope-works, 28 saw-mills, 16 silk-factories, 17 sugar-factories, 17 tanneries, 11 tobacco-factories, and 7 woollen mills.

MR. Jonathan Hutchinson, who is well known as a great authority on the subject, has published through Messrs. Constable a volume "On Leprosy and Fish-Eating: a Statement of Facts and Explanations." The object of the work is to carry conviction to his readers that the fundamental cause of the malady known as "true leprosy" is the eating of fish in a state of commencing decomposition. He has studied the subject in different parts of the world, and supports his contentions by a large amount of evidence.

THE Board of Agriculture in India has recommended to the Government of India that some form of degree of Diploma should be conferred by Provincial Agricultural Colleges, and that to secure uniformity among the Colleges a combined Diploma, which should be recognised as equal to the B. A. Degree, should be given. The exact title of the Degree, it has been suggested, should be Licentiate of Agriculture (L. Ag.) which has already been adopted by the College of Science at Poona in the Bombay Presidency.

AT last China and England have come to a definite understanding about the doings and claims upon Tibet of the Indian Government. A formal treaty has been signed at Peking which prevents interference of Great Britain in the domestic affairs of Tibet so long as other Powers keep their hands off. China has decided to pay the indemnity in three yearly instalments of 8½ lakhs each, the first having become due on 1st January last. According to the terms of the treaty the money is to be paid at Gyantse in cash or cheque.

A SHOCK of earthquake at five o'clock in the morning of April 18th, lasting three



minutes, followed by a fire the next day has destroyed nearly two-thirds of San Francisco. Three hundred thousand people have been left homeless and destitute. The extent of mortality (given in some accounts as five thousand) remains quite uncertain. Competent valuers estimate the total losses approximately at sixty millions sterling of which thirty-five are insured. The burned area is  $1\frac{3}{4}$  miles by  $3\frac{1}{2}$  miles. It is reported that Terminal Island and other sea-side resorts have been destroyed by a tidal wave.

In connection with the Woman's Training College scheme, now under discussion in Bengal, the Government has agreed to the making of the grant for sending two Indian lady graduates to England for a two years' course of training as teachers. The Committee has agreed to make an allowance of £150 a year each and a return passage to the two graduates selected. The selection of the candidates is to be left to the Inspectress of Schools, subject to the approval of the Director of Public Instruction. Preference will be given to Hindus or Mahomedans, and failing them, Brahmans or Christians.

Speaking of the time when the Royal Society of London was first organised, Mr. Simon Newcomb in his paper on the "Evolution of the Scientific Investigator" remarks: "The members seem like ingenious youth suddenly thrown into a new world of interesting objects, the purposes and relations of which they had to discover. The novelty of the situation is strikingly shown in the questions which occupied the minds of the incipient investigators. One natural result of British maritime enterprise was that the aspirations of the Fellows of the Royal Society were not confined to any continent or hemisphere. Inquiries were sent all the way to Batavia to know 'whether there be a hill in Sumatra which burneth continually and a

fountain which runneth pure balsam.' The astronomical precision with which it seemed possible that physiological operations might go on was evinced by the enquiry whether the Indians can so prepare that stupefying herb Dhatura that 'they make it lie several days, months, years, according as they will, in a man's body without doing him any harm, and at the end kill him without missing an hour's time.' Of this continent one of the inquiries was whether there be a tree in Mexico that yields water, wine, vinegar, milk, honey, wax, thread, and needles.

THE great men whose names escape oblivion are like the planets which we know by name, and which stand out from the multitude of stars without names. We know their motions and destinies. We know at what time the comet moving in infinite space will reappear, and that the smallest stars, whose existence escapes us, obey the fixed law which governs the universe.

Under various names, in changing circumstances, by successive and co-ordinate revolutions, the great geniuses known to the world, those whose names have escaped oblivion, reappeared. Moses is reflected in Confucius; Mohamed in John Huss; Cyrus lives again in Cæsar and Cæsar in Napoleon. Attila is repeated in Peter the Great, and Frederick II. in Bismarck, Louis le Debonaire in Philip VII. and Cataline in Boulanger. Charlemagne and Jeanne D'Arc alone have not reappeared, the one to revive authority and the other *la pudeur*.....

.....Everything moves by a fixed law, and every man is master of his own destiny only because he can accept or refuse, by his own intervention and action, the place which he should fill and the path traced out for him by the general decree which regulates the movements of every creature.—M. De Blowitz (the famous correspondent of the *London Times*.)