

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

NEED OF THE GURU

AT a game of chess the onlookers can tell what is the correct move better than the players themselves. Men of the world think they are very clever; but they are attached to things of this world—money, honours, pleasure, etc. Being actually engaged in the play it is hard for them to hit upon the right move. Holy men who have given up the world are not attached to it. They are like the onlookers at a game of chess. They see things in their true light and can judge better than the men of the world.

HENCE in living the life truly, one must put faith in the words of those who meditate only upon God, who have seen God. If thou seekest legal advice wilt not thou consult lawyers that are in the profession? Surely thou shalt not take the advice of the man in the street?

PEOPLE do not see that science dealeth only with conditioned knowledge. It bringeth no message from the Land of the Unconditioned. Such message has been brought by holy men who have seen and realised God, like the Rishis of old. It is they alone that are competent to say, 'God is of this nature.'

IF a person is sincere and yearns towards God he will in the end realise Him, whether he knows Philosophy or not. If in his search after the Lord he comes into a wrong path, the Lord will lead him forth to the Goal, provided he thirsts after Him.

A CERTAIN devotee went out on a pilgrimage from Calcutta to Puri; but not knowing the way he went due west instead of south. In his longing to see the Holy Image, he subsequently asked people which way he should go. They said, "Go thy way towards the South. Thou hast lost sight of the true path leading to the Temple." Following their directions he reached the Goal in time.

OCCASIONAL NOTES

THIS is an age when the meaning of any great fact or any great idea that affects human life in a vital way is constantly assuming a more inclusive and constructive basis. Man is ever demanding the more comprehensive explanation and the larger synthesis.

In this connection a religion must be viewed in a higher relation and can no longer be regarded through the theological angle solely. It must be judged as well as its founders and interpreters through the influence exercised in a sense—social, intellectual, artistic or otherwise.

Each new religion has always been a World-Impulse impelling not only a higher level of spiritual thought and ethical expression but also a renaissance in the arts, sciences and letters of the age. Its social significance has therefore been extensive and vital.

We must see more than Buddha, the Teacher. His life and realisation became in time the life and realisation of the Buddhist epochs. In giving a new emotional impetus to the society in which he found himself, Buddha was the incarnate spirit of social, intellectual and general reform. His thought and life infused a strikingly new character and spirit wherever his teachings were spread. In India, particularly, he was not only the inspiration of the Tripitakas and of a new period in philosophy but likewise and especially the living force of the Asokan Empire with its tremendous social, artistic, industrial and general revival.

What is true of Buddha is equally true of every great religious Teacher. There is that aspect of religion which concerns itself with

and affects not a system of theories and dogmas but the heart and life of nations and of races in their practical social experience. For example, when we study the history of the rise and establishment of Christianity we are also reviewing the decay of the Roman Empire against whose civilisation the grand ethical ideas of Christ and his disciples volleyed in torrents of reform. We are also reviewing the upbuilding of European races and nations, the history of the Middle Ages, charged with the name and spirit of the founder of Christianity.

In this light we must thank Buddha for and attribute to him the culture and art represented by the civilisations that wrought in stone or with colour or upon the canvas of human life the Meaning and the process of unfoldment of the ideas of the master. In the West the Gothic cathedral, the masterpieces of Michael Angelo, the poetry of Dante, the Renaissance, the romantic chapters of mediæval history—all are the works of Christ.

Such, among innumerable other things, is the effect of religion upon mankind, and with this in mind we easily abandon the method of looking at religion through distorted lenses and a narrow theological perspective and give it its proper place as the first fact in any nation, age or racial experience.

 STRENGTH SUFFICIENT

Oh! ask not thou, "How shall I bear
The burden of to-morrow?"
Sufficient for the day the care,
Its evils and its sorrow.
God imparteth by the way
Strength sufficient for the day.

—Anon.

PAPERS ON EDUCATION.—II

(Continued from page 64.)

THE guru may have remained hidden, and the disciple may stand in the blaze of the world. But every word, every gesture, will point the way to that secret sanctuary, whence comes his strength. For the greatest energy is imparted by the sense of working for the glory of another. No man could be so nobly ambitious for himself as his wife could be, for him. The very fact that it was for himself would undermine his sense of loftiness and inspiration. No disciple can win the same joy from spiritual vanity, as from the enthusiasm of *guru-bhakti*. No son can feel so eager to make his own name famous, as he will be to magnify that of his father. These are amongst the deepest secrets of the human heart, and they form the area that India has chosen to explore. It is in this way that greatness is made.

It is difficult, however, in modern times,—and speaking in a sense more or less worldly,—difficult to recognise greatness, unless it speaks in the language of the second educational element. There is a certain fund of information which is more or less essential to the development and manifestation of modern personality. It is interesting to enquire, What are the essentials of this fund of information? But before we can enter into this, it may be advisable to consider the matter more as a whole. We can see that unselfishness is the real distinction of fine persons, of what Ramakrishna Paramahansa might have called *Vidyavan-lok*. In this sense, a peasant-woman may be greater than a reigning queen. Even in intellect, the farmer's wife may be the greater, for she may have keenness of judgment, discrimination, mother-wit, and a hundred powers in which the woman of rank and power is by no means her superior. Are the tales of the world's worships not of

shepherds and dairy women, of carpenters and camel-drivers? But we can see that a mind whose field of activity is limited to some remote or obscure pursuit, has not the same chance of making its power felt, as one that is able to deal with those counters that the world as a whole recognises. Some Bhutia lad may be potentially a great poet, but he is likely to live and die mute and inglorious. The Homers and Shaksperes of history are partakers in the world-culture of their time.

And intellectual formulæ may be made a great help to moral development. We know that we ought to restrain our individual anger and impatience. But it is undoubtedly easier to do so, when we know something about the size and distance of the fixed stars, and can take refuge in the thought of the vastness of the cosmos. The growth of character can be much aided by intellectual activity, besides requiring it in its maturity as a means of self-expression. We do not want to identify the mere drill of learning to read and write, and the memorising of a few facts conveyed by that vehicle, with the idea of culture. We are well aware that even literary culture might easily be greater in some illiterate Indian villager, familiar with *kothuks* and *mangol-gayens* than in the most accomplished passer of examinations. But we do not wish, on the other hand, to forget that it is a duty to develop our intellectual powers. No Hindu, who wishes to fulfil his obligations to the *jan-desh-dharma* (जन-देश-धर्म), can afford to neglect any opportunity of learning that he can possibly make for himself. This is the daily sacrifice to the Rishis, and it is as binding on women as on men.

By emphasising the third educational element, are made the poets and scholars of the world. The idea before which we are passive,

that we may absorb it, the idea that fills our lives henceforth, the idea to which all our education has only been preparatory, this is the idea that is spirituality itself. Our self-subordination here is renunciation. Our enthusiasm here is an apostolate. It matters nothing about the form of expression. Our whole character is bathed in the river of this intellectual passion, to emerge new, radiant, self-restrained, and self-directed. The only sin is to expect a return to ourselves, in riches, or honour, or fame. But the man who has really entered into the great life of ideas is not long held back, or seriously embittered, by this childishness, for the energy of his pursuit dominates him, and excludes even himself from his thought. Palissy the potter was such an idealist. So was Stephenson, who invented the railway engine. Newton, boiling his watch instead of the egg, was a third. A nation stands or falls, in the long run, by the number of such souls that she is capable of producing, out of the rank and file of ordinary education. What about India, in this respect, to-day? Let the army of her poor scholars answer! Let the capacity of her people for universal ideas answer! Let the trumpet-call of Advaita, on the lips of Vivekananda answer!

Science, art, history, the crafts, business, the development of men on planes external and internal, all these are but so many different expressions of That One. Through any of them may come the flood of light, the shaping and moulding of character, the infinite self-forgetting that means the goal itself. To have chance of this, the idea must be stated. The ideal must be consciously held. Common education must be revered as a sacrament, making the opportunity for this exaltation and consecration. And if we once grasp these things, we shall see that we have no choice, that the education of all, the People as well as the classes, woman as well as man,—is not to be a desire with us, but lies upon us as a command. Humanity is mind not body, soul, not flesh. Its heritage is in the life of thought and feeling. To close against any the gates of the higher life is a sin far greater than that of murder, for it means responsibility for spiritual death, for inner bondage, and the result is ruin unspeakable. There is but one imperative duty before us to-day. It is to help on Education by our very lives if need be. Education in the great sense as well as the little, in the little as well as in the big.

THE VOICE OF HOPE AND PEACE.

BE not sad; be not disconsolate. The storm does not last, nor are the days always clouded. The sun still shines and brighter days shall dawn,—and Fair Hope shall again and again crimson the horizon of life with many and brilliant colours.

The heart of the worldling is a wilderness. It is a desert. Forsake not the hearth and home of thy spiritual Self to wander in the wilderness of desire and in the desert of dreams. Halt, let not thy course go too far, for then the return is impossible. When a man has lost the compass of self-control, he

loses his way and is left a prey to great danger.

Trust not in falseness; place not thy trust in ashen vanities; for disillusion follows disillusion and the night and gloom of Maya add to the unrest, fever and fear.

Thou art the captain in command. In the moment of trial do not desert the field. Better death than inglorious and cowardly defeat. Thou art ever in Providential Care. The outstretched arms of the prayerful soul are supported by the hands of invisible angels.

The way of life is not dark. The sun of

Truth shines always. Do not allow gloom of heart because the present sky is gloomy. Trust and trust. Hope against hope. Be strong when thou art weakest. Then the goal of thy life is in sight and a revelation shall come to thee. Brave hearts they to whom life is ever equal.

In this have confidence: though the way is long, the end is sure and stationed in peace. Be not troubled, be not afraid. The sigh of the yearning heart is always heard. The messenger of peace and strength shall approach and his luminous presence shall drive away evil, storm, sorrow, stress and fear. Trust and hope. Do not falter. Peace. Peace. Peace.

They who wear smiles often hide tears, for sadness awaits pleasure. Such is the measure of life; such the turning of the great wheel. It is peace for which thy soul longs. Pleasure cannot satisfy. Peace, peace, peace,—that, brave heart, is what thou seekest. The pleasures of the senses flow swiftly by and the heart still yearns and yearns. Come,—it is peace thou seekest. Come,—come away from the seething noise and the vortex of human woe and madness. Peace, peace, peace that passeth all understanding be thine. The peace of quietude of heart and the peace that cometh with self-mastery. Peace, peace and blessings.

A better destiny is thine; for thee a glorious morrow bids well; for thee a great calm shall be sent from heavenly heights and for thee there is a message of truth.

Why dream? Here are spiritual realities; here are most blessed truths. The peace of the spirit shall follow thy struggle to attain. Never desist from the course. Never give up the cause.

Pleasures of a moment. Forget them. Abide the time which must come when the presence of God shall kiss thy soul in the great realisation. Then shalt thou be thrilled with the marvellousness of His love and for ever after shalt thou remember. Thou shalt know that

He, the Infinitely Loveable, is present, and, in that light, what matters all else to thee? Be brave. This is the message, O beloved, from the serene height. Be strong. In thy strength shalt thou be supported by the glory and power of Him who lives,—there in thy heart.

Raise the eyes to the spiritual sky where bright stars, heroic souls, shine in the splendid effulgence of their self-mastery and glorious realisation. Here is the endless infinite, and the Spirit that fills it is now and ever,—yea, and It permeates every atom of thy life. It is thy Self and "Thou art That." So say the Scriptures of the Truth.

There are heights still to be ascended and their more glorious view shall entrance thy soul with greater ecstasy. Hold! This is the message for thee and it comes from The Within. Hark! It says: "Know Me as thy life; know Me as thy love; know Me as thy heart, thy mind, thy body; know Me as thy soul, thy thought, thy longing, thy cry and thy anguish. Then thou shalt become great of soul and thou shalt know that the eyes of the Divine Mother still gaze with unspeakable tenderness upon Her child. Peace. Peace. Peace."

"Dark hours, forebodings, tears, sadness and heart-ache. Give them to Me. In the bosom of My Infinite Bliss I shall drown them. Be Mine for evermore,—for evermore."

The Teacher, the Ideal and the Spirit of Peace dwells in thy soul throughout all time and in every place and circumstance in which thou mayest find thyself. Seek Him. Find Him. Know Him. Than He no other must be truly sought, nor found, nor known. Profoundly is He moved by the adoration of the devotee. In whatsoever a man may be engaged, if he be unselfishly, earnestly and truthfully engaged, he is a devotee, a worshipper of Him Who dwells in every heart and is the Self of thee.

If thou must stray, if thou must go elsewhere for happiness instead of seeking it

within thyself, stray, go, but when thou art struck speechless at the marvels of beauty, of goodness and of truth, remember Him. If thine eyes are captured by the beauty of form and by the attractiveness of externals, remember The Internal, The Indwelling.

However far thou mayest go and whatsoever wish thou mayest realise, still wilt thou wander, still madly crave, unless thou canst recognise that wherever thou mayest go it is on The Path and that whatsoever desire thou mayest entertain is a reaching forth unto the soul of Him Who is the Soul of thy soul.

Know the Truth and it shall make you free,—yes, it shall make you free. In this have faith; and in this put away fear, for doubt and fear do not become thee.

The waters of the ocean are ever the same. The waves alone change. They assume form but to break it. Their vociferous dash is drowned in the murmuring silence that follows. Now the waves are high, now low, but they must break. Thy soul is a shoreless ocean and many the waves and loud the noise and roar and tempest. But remember the depths. There no sound is heard. There reigns immeasurable peace and silent, unending calm. Peace. Peace. Peace.

Struggle not. Be an instrument in the hand of the Great Spiritual Law and Will behind these fleeting shadows of a day. Be as a child in the mother's arms, for truly does the Divine Mother heed thy call and well does She know each separate joy and sorrow.

Courage. Courage. Courage. The dawn of day dispels the darkness of night. Be not fearful of the morrow. Morrows and days past and present come in the natural procession—but thou, remain unmoved and unconcerned, seek That Which is Highest.

Enter into the inner retreat of the soul. There in silent meditation reflect upon the peaceful heart of The Sage. The more thou dost meditate upon this, the more will thy heart grow like unto His. Say to Him: "Thou

art my mother; Thou art my father; Thou art my friend; Thou art my companion; Thou art my wisdom; Thou art my strength; Thou art my all in all." Then do you address the true Self of your self. He is the Deathless and the Pure One, He is the Infinitely Loveable and Steadfast One. When He is realised, the soul no longer feels deserted.

Truth dwelling within the heart, overcomes all error. By the Light of Truth the Path shall be illumined for the soul. That Light is greater than all lights, for It includes all light. "The sun does not shine there, nor the moon and the stars, nor these lightnings and much less this fire. When He shines everything shines after Him. By His light all this is lighted."

NEW RAIMENT.

God to Nature gives new raiment,
As it suits HIS purpose and HIS laws,
Differs the garment that clothes the autumn
Entirely from summer without flaws.

Every season, when its work is done,
For new ones changes her clothes,
Whether spring or winter or autumn,
Not dynamics but statics she loathes.

A man or woman casts away,
The raiments their purpose served,
Getting new ones in their place,
Gladly throws away the deserved.

So with man the change takes place,
When work in this life is finished—
Finished to its entirety and well done—
He leaves this with strength undiminished.

No more is death than change of garment,
The old body torn, scraped, out-worn,
Is cast away to mingle behind
With its like, and left without a groan.

—D. K. Rele.

OM TAT SAT. SALUTATION TO BRAHMAN
ATMOPANISHAT

After Brahmá had propounded to the Devarshis, in the preceding discourse of the Atharva Veda, the truth about rebirth, Angiras shows, in this Upanishad, the way to be free from the bondage of Samsâra, once for all, to those who so desired, by inculcating the Highest Atman, who is ever taintless and beyond all bondage of birth and death. Angiras was one of the Seven Rishis, a *Prajápati* or progenitor of mankind, and one of the ten mind-born sons of Brahmá. Besides being regarded as the priest of the Gods and the Lord of Sacrifices he was also a teacher of Brahnavidyá, to whom many hymns of the Rigveda are ascribed.

The method adopted here is what is technically called शाखाचन्द्रन्याय, the maxim of the bough and the moon. Just as the moon though immensely distant from the bough of the tree is pointed out to a child as the moon on the bough, because she appears to be contiguous to it, even so the Paramátman—though He has really no relation with the body and the mind, still for the sake of ease to the learner—is first pointed out through the body and the mind, which are called here, the Outer and the Inner Atman respectively, because of His appearing very much akin to them to a child-mind. Thus by leading him step by step the real nature of the Atman is disclosed.

ॐ अथैवाङ्गिरास्त्रिविधः पुरुषस्तद्यथा बाह्यात्मानन्तरात्मा परमात्मा चेति ।
त्वक्चर्मनखमांसरोमाङ्गुल्यङ्गुष्ठपृष्ठीवंशनखगुल्फोदरनाभिमेढ्रकट्यूरुकपोलभ्रुवौ ललाट-
बाहू पार्श्वशिरोधमनिकाक्षीणि श्रोत्राणि भवन्ति जायते म्रियते इत्येष बाह्यात्मा नाम ॥१॥
अथान्तरात्मा नाम पृथिव्यप्तेजोवाय्वाकाशेच्छाद्वेषसुखदुःखकाममोहविकल्पनादिभिः

1. Om. Then Angiras (said): The Purusha (*a*) is threefold (*b*), viz.—the Outer-Atman, the Inner-Atman and the Paramátman. The two layers of skin (epidermis and dermis), the nails, the flesh, the hair, the fingers and thumbs, the backbone, the nails (*c*), the ankles, the belly, the navel, the hips, the thighs, the cheeks, and the eyebrows, the forehead, and the arms, the sides, the head, the small veins and nerves, the eyes, and ears etc.—that which has these (*d*), and which is born and dies (*e*), is called the Outer-Atman (*f*).

2. Now, about the Inner-Atman,—verily He is the Purusha (*a*) who by his perceiving the earth, water, fire, air and ether (*b*), desire and aversion, pleasure and pain (*c*), lust,

1. (*a*) *The Purusha*: The dweller in the body.

(*b*) *Is threefold*: Though the distinction usually made in the Shastras is fourfold viz.—the body, the mind, the Jivátman and the Paramátman, still considering the identity of the two last, the distinction is spoken of as threefold here.

(*c*) *Nails*—The repetition of the word is for distinguishing the nails of the hand from those of the toes.

(*d*) *That which has these*—i. e., the human body.

(*e*) *Is born and dies*: Which implies that it also undergoes the four intermediate stages of modification as enumerated by Yaska, viz., that it exists, it changes, it develops, and it decays.

(*f*) *The Outer Atman*—Because the Atman is identified, in its gross aspect, with the body, as in the case of one who feels “*I am hurt*,” “*I enjoy*,” according as one meets injury or feels pleasing sensations in it.

2. (*a*) *The Purusha &c.*: This comprehends the whole range of material phenomena, gross, and subtle (i. e. mental), with which the individual soul concerns himself. It may be well to point out here that according to Hindu Philosophy, the mind is nothing but subtle matter.

(*b*) *Earth.....ether*—Gross matter, coming under cognition.

(*c*) *Desire.....pain*—The pairs of opposites, coming under Feeling.

स्मृतिलिङ्ग उदात्तानुदात्तह्रस्वदीर्घप्लुतस्खलितगर्जितस्फुटितमुदितनृत्यगतिवादित्रप्रल-
यविजृम्भितादिभिः श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः पुराणं
न्यायो मीमांसा धर्मशास्त्राणीति श्रवणघ्राणाकर्षणकर्मविशेषणं करोत्येषोऽन्तरात्मा
नाम ॥ २ ॥

अथ परमात्मा नाम यथाक्षरमुपासनीयः स च प्राणायामप्रत्याहारसमाधियोगानु-
मानाध्यात्मचिन्तकं—

delusion (*d*), doubt etc.,—who by his perceiving acute and grave (accents) (*e*), short, long, and protracted (vowels) (*f*), and faltered, shouted, abruptly broken, and mixed (syllables) (*g*), and who by his sensibility to dancing, music, vocal and instrumental, loss of consciousness (*h*), yawning &c.,—is the hearer, smeller, taster, thinker, comprehender, doer, and discriminating self, whose sign is memory (*i*), (who studies) the Puranas, the Nyaya, the Mimamsas (*j*), and the Dharmasastras (*k*), and who particularises hearing, smelling and attracting, from generality of actions—He is called the Inner-Atman.

3. Now about the Paramâtman,—verily He is to be worshipped (*a*) according to the precepts of the Vedas (*b*). And He (reveals Himself to) one who, through the Yoga (*c*) of Pranayama (*d*), Pratyahara (*e*) and Samadhi (*f*), or through Reasoning (*g*), meditates on the *Adhyâtma* (*h*).

(*d*) *Lust, delusion* : implying the other passions of anger, avarice, pride and envy.

Delusion—which arises out of blind attachment to worldly objects and sense-enjoyments, and thus prevents one from discerning the truth.

(*e*) *Acute and grave (accents)* : By mentioning the Udâta (high) and the Anudâta (low) in the series of tones, the intermediate mixed tone, the *Svarita* is also implied.

(*f*) *Short.....(vowels)* : These are the three kinds of vowel sounds used in Sanskrit prosody.

(*g*) *Faltered.....(syllables)* : These are the defects in pronunciation of syllables, or in speech.

(*h*) *Loss of consciousness*—considered as one of the thirty-three subordinate feelings.

(*i*) *Whose sign is memory* : Memory is the chief characteristic of the individual self, for without it he should forget in youth what he experienced in boyhood, the body having undergone a thorough change. Here *Chitta* or the mind-stuff comes into play, storing up all the past impressions in a subtle form and bringing them to the surface when stimulated.

(*j*) *Mimâmsâs* : The Purva Mimâmsâ of Jaimini, and the Uttara Mimâmsâ, or the Vedanta, of Vyâsa.

(*k*) *Dharmasastras* : The codes of Laws compiled by the Rishis.

3. (*a*) *Worshipped* : Realised in His true essence.

(*b*) *According.....Vedas* : The Paramâtman is to be sought only through the Vedas, or the Revealed Knowledge Eternal, by means of a duly perfected mind.

(*c*) *Through...Samâdhi*—i. e., through Raja Yoga.

(*d*) *Prânâyâma* : Lit. Control of the Prâna or the sum-total of the Cosmic Energy. This is gradually effected by the proper control of breath, the most tangible manifestation of Prâna in the body. This is the fourth step in the course of Yoga practice, coming after *Yama* and *Niyama* or control of external and internal organs, and *Asana* (posture).

(*e*) *Pratyâhâra* : The drawing in of the organs into the *Chitta* or mind-stuff, by detaching them from their objects. This follows Prânâyâma.

(*f*) *Samâdhi* : including in it its two preceding stages of Dhâranâ (concentration) and Dhyâna (meditation). When concentration is perfect the Yogi attains Samâdhi and realises the Absolute.

(*g*) *Through Reasoning*—i. e., through Jnanâ Yoga, or the process of analysing the real and the unreal, till the ultimate entity is reached.

(*h*) *Adhyâtma* : The reality underlying the innermost individual Self. According to Sridhara, the relation between the Jivâtman and Paramatman.

(To be continued)

GLIMPSES

Vain are Vedas without virtue,
 Six Vedangas bring no rest,
 Sacred learning quits the sinner
 As the fledged bird quits its nest.
 Vedas and the six Vedangas
 Bless not man of sinful life,
 As unto the blind and sightless
 Vain is beauty of a wife.
 Sacred texts and sacrifices
 Save not men deceitful, proud,
 Rites and learning bless the virtuous,
 Like the autumn's rainy cloud.
 —*Vasishtha's Dharma Sutra* vi. 3 to 5.

*

I slept and dreamt that life was beauty;
 I woke and found that life was duty.
 Was thy dream, then, a shadowy lie?
 Toil on, sad heart, courageously,
 And thou shalt find thy dream to be
 A noon-day light and truth to thee.

—*Ellen Cooper.*

*

That which thou seest is the reflection of thyself,
 That which thou hearest is the echo of thyself,
 That which thou admirest is the image of thyself.
 No man can be attracted to a side of the gallery
 opposite to his own nature.

—*George Matheson.*

SRI RAMAKRISHNA

INDIA has just celebrated, at various centres, the "Jayanti" of the latest of her mighty Incarnations and Prophets. One remarkable feature of these enthusiastic celebrations is the participation therein by people of all classes—rich and poor, educated and uneducated, Bráhman and non-Bráhman including the "depressed." The name of Sri Ramakrishna—the hero of whom we are speaking and whose holy life and gospel were brought before our minds on Sunday last—stands for a great ideal. It is the ideal of a life lived best for oneself in being lived entirely for others,—a life worthy of the veneration of the gods, but suited for the emulation of men,—a life of ascetic severity and unworldliness wedded to an all-embracing love and a burning passion to serve mankind,—the one glorious ideal which the all-wise Creator gave to India centuries ago. Never was the need for a practical exposition of this ideal more urgently needed than at the present hour. As

has often been remarked, India and the world are now standing at the gates of a new era. But who will be the gate-opener? That honour shall belong to the nation which, before all the others, solves the many social, political, and ethical problems which face us at present. A correct solution of these problems is impossible unless the serenity and the spirituality, the self-control and the self-knowledge of a Ramakrishna are brought into the consideration thereof. The poets and philosophers of the West as of the East have all clearly pointed out the evils of the materialism of our age. While we talk in self-laudatory terms about humanity, civilisation, liberty, equality and all those high-sounding terms, our tendencies are not the less towards vested rights, preferential treatment, physical force, racial superiority and private and public selfishness. The Western science goes on stripping Nature of her garments—even as the ignoble Duhsasana attempted to denude

Draupadi—to provide man with comforts ; and as scientific inventions increase, our wants go on multiplying. This quest of happiness in the external nature has resulted in the endless complications of society, in the hopeless artificiality of life, in the individual's misery, envy, discontent and despair. Well has a Westerner said addressing England :

“ I've no patience with the steam
That makes your factory whistles scream ;
With your machines and with your coal
Blackening body, mind and soul.

Neither can I stand the slums
Whence your starving workman comes
And where, beneath a smoky pall
He rarely sees the sun at all.

You've spread your empire out too thin
With greed and violence and sin ;
Now let a stabler reign commence,
Deeper, more lofty, more intense.

Search for justice, not for gold ;
Boundless wealth your islands hold,
Silver's but a doubtful good ;
Come, work the mines of brotherhood.”

The Paramahansa was nothing if not an embodiment of scorn for gold and love for man. He has shown how man's real happiness depends, not upon his environments, but upon himself ; how his duty consists, not in timidly submitting to them, but in boldly resisting them ; how he is to be guided, not by the freaks and fancies of his mind, but by the consciousness of being constantly under the eye of a great task-master to whom we are responsible for everything that we do and omit to do. These are the chief among the lessons that he has taught us by precept and example. Poor, erring mankind has always fiercely quarrelled within itself not only over petty earthly concerns, but also over the nature and form of its Maker. Belligerents engaged in this long-drawn, impertinent and rather silly quarrel will do well to ponder over the great

truth which Ramakrishna discovered and typified. The ultimate unity of all religions, the accessibility of the High to every devotee irrespective of his creed and ceremony, and the fact of religion being realisation and not mere intellectualism, were all visibly illustrated by the Sage. He thus represents the peculiar mission of India in the world and forms the very fountainhead of Indian nationalism. Every one of India's national upheavals was led by a saint and prophet in the past. What Vasishta and Visvamitra were to the Ramayana period, what Vyasa was to the Mahabharata age, what Vidyananda was to the Vijayanagara upheaval and what Ramdas and Tukaram were to the Mahratta rising—that, Ramakrishna is to the India of to-day. No country can hope to produce such a personage more than once in a few centuries, and no one can afford to waste the teachings he leaves behind. Ramakrishna was the final expression of that principle, which Ram Mohan dimly foreshadowed and Dayanand eloquently recognised ; and his great mission was continued and handed down to us by his far-famed disciple, Swami Vivekananda. The essence of which Ramakrishna was made, should form the very soul of India if she is to be great and glorious. And the development of those moral and spiritual excellences is impossible unless India becomes strong, bold, united and prosperous, unless she is free from the superstition and tyranny that have long defaced her and unless she regains her lost individuality and moral and intellectual supremacy. Let us, therefore, restore the body of the nation to health and vigour, and that will pave the way for the health, vigour and independence of the nation's mind. Such was the message of the Swami. Patriotic Indians can have no better inspiration and example.—*The Mysore Times*, Wednesday, March 8, 1911.

GLEANINGS

It is the curse of so-called civilisation to pretend to originality by the wilful invention of new methods of error, while it quenches, wherever it has power, the noble originality of nations, rising out of the purity of their race, and the love of their native land.—*Ruskin, The Eagle's Nest.*

* * *
 “At fifteen my mind was bent on learning. At thirty I stood firm. At forty I had no doubts. At fifty I knew the laws of heavenly order. At sixty my ear was obedient to the voice of Truth. At seventy I could follow my life's desire without transgressing right.”—*Confucius.*

* * *
 There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.—*Emerson.*

* * *
 I sometimes think that never blows so red
 The rose as where some buried Cæsar bled.
 —*Omar Khayyam.*

* * *
 To resist with success the frigidity of old age, one must combine the body, the mind, and the heart; to keep these in parallel vigour one must exercise, study, and love.—*Bonstetten.*

* * *
 He is the best cosmopolite who loves his native country best.—*Tennyson.*

* * *
 The young girl (in mediæval Italy) was trained in austerity, and the impulses of her youth were mortified. To save the burgher's purse his daughters were taught not to be “fanciful and proud.”... Barberino (1264-1348) directs that a girl of rank, approaching the marriageable age (at that time about twelve) should not go to church too often, so as to avoid being seen over-much, and even if her father be knight, judge, or physician it is well for her to learn how to cook.....she must keep within sight, feel embarrassed before male eyes, keep her own eyes on the ground,.....and to keep her mind

pure, she should not learn to read.....No girl over seven should speak to a male, and she should always be kept busy about the house; she is to be brought up to the glory of God, kept from novels, and even from Petrarch, “who though chaste, is unsuited to the innocent mind,” but put to the lives of the saints and similar improving works.

—*Mr. W. Boulting in “Woman in Italy.”*

* * *
 Labour is discovered to be the grand conqueror, enriching and building up nations more surely than the proudest battles.—*Wm. Ellery Channing.*

* * *
 A man must know himself if he is to know truth. He must not shrink from any revelation which will expose his error; on the contrary, he must welcome such revelations as aids to that self-knowledge which is the handmaid of self-conquest.

The man who cannot endure to have his errors and shortcomings brought to the surface and made known, but tries to hide them, is unfit to walk the highway of truth. He is not properly equipped to battle with and to overcome temptation. He who cannot fearlessly face his lower nature cannot climb the rugged heights of renunciation.—*James Allen in “From Passion to Peace.”*

* * *
 The priestly class have produced many statesmen in the West as well as in the East. England had her Dunstan, Stephen Langton and Wolsey; France had her Richelieu and Mazarin; and Spain her Alberoni. It was a monk who launched the terrible thunderbolt of Christendom against the Saracens; it was a monk again who revolutionized the Governments of Europe by bursting the iron-girdle of Rome and the Pope.....

Vishnugupta was the son of a poor teacher of *Niti* or polity named *Chanaka*, after whom the son was called Chanakya. A poor man with an irascible temper, he was seen one day digging out a tuft of *kusa* grass that had hurt his feet. This thorough-going policy of getting rid of his enemy, much superior to the policy of Laud or Strafford, and more significant than the conduct of Tarquin in switching off the heads of the tallest poppies in his garden at Rome, attracted the notice of Chandra-

gupta or some other enemy of Dhana Nanda. He was introduced into the Court where he was subjected to an indignity by the king who was no respecter of Brâhmanas. Chanakya loosened his tresses and left the hall vowing never to tie them up till he had "spurned Nanda and his offspring from the throne." He made himself the guide and adviser of Chandragupta, kept his vow by deposing Nanda and placing Chandragupta on the throne of Magadha, and, acting as his minister, made him one of the greatest kings of India. His diplomacy won for him the title of *Kautilya* in his own times and that of Indian Machiavelli or Bismarck in ours.—*Young Behar*.

SWAMI VIVEKANANDA AND HIS MISSION

AT the Bangalore Vedanta Society's meeting held to commemorate the 49th. Birthday anniversary of Swami Vivekananda, Mr. R. S. Narasimhaiya, B. A. of the General and Revenue Secretariat, spoke as follows :—

At a time when educated India was thinking highly of its knowledge of English Literature and English Institutions, at a time when the Christian Missionary was thinking that Christianity was unique among the religions of the world, and when, as it were, spiritual darkness had enshrouded this ancient and historic land of ours, there was born in Calcutta a great and radiant soul that was destined to dispel the darkness of ages and that went forth across the ocean to the land of America, and there he conquered the American world by storm. And India which is a subject nation under British Rule was able to conquer the Western world (spiritually) through the instrumentality of the great and giant soul of Swami Vivekananda. After his great campaign in America and Europe, he returned to the land of his birth with all the greater vigour, with greater splendour, with greater inspiration, to inspire his own countrymen with their ancient spiritual ideal, to give them that spiritual food for which they had been

hungering for years and ages together. Then it was that he made that brilliant crusade from Colombo in the south to far-off Almora in the north, a crusade that in its power and results is unparalleled in the annals of India in the 19th. century. All who have listened to him, and even those who have merely read his writings and lectures cannot but be impressed by the profound genius and personality of this great soul. For such a soul, though, alas, he is no more in our midst in body now, still we need not be sorry, for he had left behind him a heritage that will never die. He it was that made India great in the eyes of the Western world, who thought that India had a great future among the nations. He it was that made appeal to her children to rise from their slumber of ages, to improve their condition in all matters that pertained to their daily life, not alone in matters of religion, but also in social, educational and other matters. And he said that through religion alone must be brought about that salvation of India for which the whole world was waiting; and as regards the future of India, he had the highest expectations. We, who are his disciples, we who are his spiritual children, must live the life that he taught and himself lived, we must every day ponder over the great teachings that he has bequeathed to us, not only on the public platform, not only in the printing press, but in the daily life we lead, in the home, in our offices, and in public life, so that, we may show to the world that, as Swami Vivekananda has himself said, religion does not consist in tall talk and theory-making, religion consists in realisation. As regards the future of India, he said in one of his addresses, "I do not see into the future, nor do I care to see, but one thing I see clear as the day before me, that the ancient Mother has awakened, and is sitting on her throne rejuvenant, more glorious than ever. Proclaim her to the world with the voice of peace and benediction." With these few words I beg to take leave of you.

REVIEWS

Sri Ramakrishna and His Mission. By Swami Ramakrishnananda. Published by the Ramakrishna Mission, Mylapore, Madras. Size $7\frac{1}{4}'' \times 4\frac{3}{4}''$. Pp. 41. Price 5 as.

This nice booklet is a reprint of a lecture delivered by the revered Swami ten years ago in Madras. Besides being a most interesting and instructive narration, the speciality of the lecture consisted in certain facts in Sri Ramakrishna's life which were brought within easy reach of the English knowing public for the first time from the lips of a devoted disciple who lived with the Master and served him day and night lovingly and wholeheartedly during the latter part of his life. The concise treatment of the unique life of Sri Ramakrishna, up to the time when he became known to the world at large, is masterly, and the book supplies the need of an authentic yet short representation of the life of one who was the embodiment of the highest spiritual principles and ideals of the ancient Vedic religion in the nineteenth century. The book deserves to be read and pondered over by every sincere and earnest pilgrim on the Path.

Sri Sri Ramakrishnakathamrita (in Bengali) Part IV. By "M." Published by Provas Chandra Gupta, 13/2 Góoroprasad Chowdhury's Lane, Calcutta. Pp. xxii+252. Cloth bound. Price Re. 1-5 as.

The name of "M." and his inimitable Kathâmrta needs no introduction at our hands. "M." is known to the English-speaking public by his "Gospel of Sri Ramakrishna." The accuracy and loving forethought with which the sublime utterances of Bhagavan Sri Ramakrishna together with the glimpses of his life during the days of his meeting with the Master were recorded by this devoted disciple for posterity cannot be too highly

praised. The volume under review is the fourth of the series, which has brought cheer and hope to thousands of hearts in Bengal and has awakened the fire of spirituality in the heart of "young Bengal." The subject-matter of the book is a vivid record of the days which "M." passed in the charming atmosphere of Dakshinesvar, alive as it was with the Blessed presence of Sri Ramakrishna. As usual in the other volumes, so in this, also, we find the same life-giving utterances of the Master, presented in their original vigour and simplicity which go straight to the heart. The special feature of this part is an attempt at the chronological presentment of the pictures, and a brief diary, summarising for ready reference the leading points under their respective days, of the contents of all the four volumes. We earnestly hope "M." will bring out these soul-inspiring records in English in further volumes of his "Gospel of Sri Ramakrishna" to benefit a wider circle of humanity.

The Proceedings of the Convention of Religions in India 1909. Vol. II. Published by the Vivekananda Society of Calcutta. Size $8\frac{3}{4}'' \times 5\frac{1}{2}''$. Pp. 208, with an introduction and an appendix. Cloth bound. Price Rs. 2. To be had at the Prabuddha Bharata Office.

The utility of a book containing within a short space all that is best, vital and uncontroversial in the principal religions of the world, presented by their adherents themselves, cannot be too highly estimated. In these days of toleration and wide sympathies, such a compendium is most opportune, and we heartily welcome this volume, and congratulate the Vivekananda Society of Calcutta on the successful discharge of a duty it owed to the public. The book contains the remain-

ing thirteen papers of the Convention not included in the first volume. The proof-sheets, we are told in the preface, had to be sent to the writers themselves for the necessary corrections, and this accounts for its rather belated publication. In the introductory chapter of 60 pages a scholarly attempt has been made to give, in brief, an outline of the evolution of religious ideas outside India, in which the relation of the Aryan religion to the rest of the religions presented in the two volumes has been traced out side by side with their independent growth from the lives and sayings of the Teachers of the respective religions. There are four papers on Vaishnavism, two on Shaivism, and one on each of the following:—Anubhavadvaita, Veerasaiva religion, Saktism, Theosophy, Arya Samaj, Deva Dharma, Soura-Upasana, and Hinduism. The appendix contains a short life of Prince Siddhartha in English, a paper on Buddhism in Bengali, and one on Jainism in Hindi. Babu G. C. Ghose's admirable paper on the Vaishnava Religion of Gour (Bengal) has been translated from Bengali. Swami Saradananda's masterly exposition of Hinduism is a fitting conclusion to the Convention of Religions lectures. The worth of the subjects dealt with, coupled with the excellent get up will make the volume a useful handbook to all students of religion for study and reference. We wish the book an extensive circulation.

Yoga-Chandrika, or an Exposition of Patanjali's Yoga Aphorisms (in Hindi) by Swami Tejonath of Hardwar. Published from the Balamukunda Press, Labpur. Size 8½" × 5½". Pp. 526. Price Re. 1-4 as.

We hail this admirable production as a most thorough-going treatment of the Yoga system of Maharshi Patanjali by one of its able exponents. Swami Tejonath's name is not unknown, as a scholar among Sadhus, in the United Provinces and elsewhere, but the present production, the result of several years'

labour and meditation, reveals him as a practical Yogin of an advanced type. In the elaborate introduction covering 88 pages, the reverend author shows through authoritative texts from various Scriptures what an important part the system of Yoga plays as a means to Realisation. Though not exactly holding the opinion that the Raja Yoga is the *only* way or *the best* means for all, we are at one with the learned Swami in giving it a very prominent place among the several ways that lead to the Goal. After the *Sutras*, their paraphrases and word-by-word synonyms, comes the exhaustive *Tikâ* which by means of a series of *Purvapakshas* (doubts) and their *Siddhântas* (solutions), where they are needed, sifts the whole ground so as to bring out the truth in all its clearness. The logic is forcible and convincing, the elucidation more than ample, the quotations are appropriate, and the style persuasive and easy. The book being written in Hindi, is made accessible to a very large number of earnest Indian enquirers who not knowing Sanskrit enough, were unable to enjoy the intricate dissertations of the old masters, but who will now find in this masterly exposition a worthy substitute and guide. The author says in a notice on the cover that he will be very glad to solve any doubts which the reader may have, in making out the meaning of any portion of the book, if he only writes to him. The book is priced low. We cordially wish it the warm reception and popularity which it so eminently deserves.

Jottings by the "Way." By R. O. In October 1910. Pp. 8.

Recent Indian Finance. By D.E. Wacha. Published by Messrs. G. A. Natesan & Co., Madras. Pp. 68. Price as. 4.

The Great-Quest. The nature of Man, Reincarnation, The Christ Within. By Wilton Hack. Pp. 20.

SRI RAMAKRISHNA BIRTHDAY FESTIVAL—II.

We have received the following further reports of the 78th. Birthday anniversary of Sri Ramakrishna celebrated at the places stated below :—

AT HARIPAD

According to previous arrangement, the Secretary and another member of the Ramakrishna Religious Association, Haripad, met Swami Nirmalananda, President of the Ramakrishna Math, Bangalore, at Ernaculam on the 15th. February and escorted him to Alleppy in a steam launch, the next day. There the Vakils of the local bar headed by Mr. Krishna Aiyangar B. A., B. L., the Head Master, assistants and students of the Sanatana Dharma Vidyasala received the Swamiji at the landing, and took him to the Vidyasala. The Swamiji being requested delivered a very eloquent and inspiring speech on Bhakti lasting for an hour, to the great edification and delight of the audience. The Swamiji classified Bhakti under three heads and treated the same as constituting Sakâma Bhakti in the beginning, developing into Nishkâma Bhakti, and finally attaining to Jnânamisrâ Bhakti.

Next morning, Swamiji started for Haripad and arrived at the landing where a large party composed of the members of the Ramakrishna Religious Association, the local officials and gentlemen &c., had gathered to receive him. The function of the day was the presentation of Addresses of Welcome to His Holiness. At about 5 p. m. (18th. February), the members of the Association presented two addresses, one in Sanskrit and another in English. His Holiness replied in most suitable and touching terms, and said that he viewed the addresses not as presented to his humble self but as indicating their spirit of Bhakti towards the Guru Maharaj. Swamiji when speaking of his Guru, Sri Ramakrishna Paramahansa, was choked and actually burst into tears which moved the audience deeply. The following day was the one fixed for the birthday anniversary celebration of Sri Ramakrishna Paramahansa, and the whole morning was spent in Bhajana at the local temple dedicated to Bhagavan Subrahmanya. Then the poor of all classes were fed to the number of nearly 2500 in three different centres, two centres being specially set apart for feeding the Pulayas and other so-called unapproachables—who numbered about 2000. At about 4 p. m., large numbers of people had assembled in a large Pandal specially put up and decorated for the occasion in the S. V. High School premises. Mr. R. Krishna Wariyar B. A. read an interesting sketch of Sri Ramakrishna's life,

which, though brief, contained many telling incidents in the life of Guru Maharaj. Mr. Sthanoo Asary, a Sadhu of South Travancore, also gave an eloquent address in Tamil. Next, Mr. M. R. Narayana Pillay B. A., B. L., Munsiff, Tiruvellak, dwelt upon the salient points in the Guru Maharaj's life with an earnestness and feeling that touched the audience. The Swamiji who presided over the day's functions, then delivered his soul-stirring address on "The Inherent Strength of Hinduism."

He began by saying that some Western Missionaries were prone to remark that Hinduism in course of time would fall into oblivion and that Christianity would swallow it up and that they instanced Druidism—the religion of the ancient forefathers of modern England,—and the ancient religion of the Greeks, in support of their assertion. He contrasted these with the religion of the ancient Rishis and said: Was not the present Hindu religion as strong as it was of yore? Was not the Hindu religion illumining the depths of the hearts of the mild Hindu the same as of old? Hinduism need not have any fear at the hands of the so-called religious reformers who were springing up in this land of religion like mushrooms. "When making a comparative study of the different religions," the Swami went on, "we are led to understand that religions generally are built round some person or book. Such religions are bound to fall with that person and that book. Hinduism is neither built round any particular person, nor does it stand upon any book. But it may be asked, who Rama, Krishna, and other Avatars were. The answer is that Rama and Krishna were illustrations of the Principles of our ancient religion and were worshipped only as such. The Hindu religion had been in existence long before these Avatars were born. As for the Veda, it is really no book. It means Knowledge. It is accumulated Knowledge without beginning or end, and who would think of writing such a book? It is coeval with Creation. It is said of Brahman, 'The sword cannot pierce It, fire cannot consume It, water cannot wet It, and the wind cannot dry It,' and the Veda is like that. It is Knowledge without beginning or end, undying and eternal."

Swamiji went on to say that this Veda, at a time when there was neither paper nor pen nor any writing materials, remained in the form of Sruti and Smriti which, after a considerable lapse of time, have been embodied in book-form. Hinduism further contained one special characteristic which could not be observed in any other religion in the world, viz., that it could satisfy all minds. The most materialistic minds that hungered after action, the minds that having a metaphysical bent would discard all popular forms of worship,

would look into the ocean of cause and effect, and would only be satisfied by scientific investigation and mental analysis, the minds that would seek an underlying unity in all the diversity in the world, that would see the whole world with its numberless objects as so many manifestations of that Supreme Isvara, the Para-Brahman, or God-the-Absolute, and the minds that never cared to peep into the inscrutable beyond, but would rather rest content in pondering and concentrating with whole-hearted attention and devotion upon God in some personal form,—all these minds, whether they followed the several paths of Karma Yoga, Jnana Yoga, Raja Yoga, or Bhakti Yoga, could be satisfied only by the Hindu religion. Other religions were only for the Bhakti Yogins. The versatility of the Hindu religion was just the reason why the Message of Sri Ramakrishna as preached by his devoted disciple, Swami Vivekananda, found such ready favour and instantaneous effect in the highly advanced and intellectual minds of America and Europe, in whose eyes the teachings of modern Christian missionaries were but exploded theories in the test of scientific analysis and investigation. Swami Vivekanandaji used to say that the religion in Europe was like a particular kind of coat cut according to one measure which every man must wear whether it would fit him or not. "But the Hindu religion," the Swami concluded, "is so vast that it can take any person with any turn of mind into its fold. It is for this reason only, that Hinduism has stood the test of centuries, and it will do so without doubt to the very end of time."

This address was translated by Mr. S. Subrahmanya Aiyar, B. A., to the vast audience the majority of which did not know English. After the usual vote of thanks the meeting dispersed, with shouts of Jaya to Sri Ramakrishna. After the evening Bhajana, the Swamiji held a conversation which was full of life and spirit.

Next morning, he gave a lesson to the Association on Bhagavad-Gita and held a meditation class. In the evening, Swamiji paid a visit to the S. V. High School where he addressed the students on their duties. After giving the members of the Association some valuable advice about the line of work to be followed by them, he took leave and returned to Bangalore, Via Quilon.

AT THE RAMAKRISHNA HOME, Madras.

As usual in the morning there was Bhajana in which all classes mixed together. Towards noon a very large number of the poor were fed, and in the afternoon Mr Tathachariar, B. A. gave a splendid Harikatha performance which was much appreciated.

At 5-30 p. m. there was a public meeting which was very largely attended. The Hon'ble Mr. Justice P. R. Sundara Aiyar presided. Mr. S. Gopala-

swami Aiyangar, High Court Vakil, read a very thoughtful and instructive paper on "Sri Ramakrishna, His Toleration and Bhakti" which was listened to with rapt attention by the numerous zealous devotees of the Swami. We hope to publish it in our next issue. The following is the summary of the chairman's speech:—

On this day we seek spiritual union with Bhagavan Swami Ramakrishna Paramahansa. This day is a particularly holy one, as we are honoured by the presence of the Holy Mother. A highly evolved soul, she was married to one with whom spiritual union alone was possible.

The Gospel for this age, I have always thought, is the Bhagavad-Gita, the Gospel of action, the Gospel of duty for duty's sake, which every man wherever he may be, should remember. The Saint of the age is Swami Ramakrishna Paramahansa. In him we have a living illustration of what is possible for a man to achieve. In him we have an example of one who went through every kind of discipline that was necessary to overcome matter and selfish desires, to subdue *Ahamkara*, to promote universal religion, and to rise to the level of Godhead and of union with God Himself. He it is that has shown that all these are possible, and he has set us an example of rigorous self-discipline and steady self-improvement. That is the kind of example that is wanted in these modern days. He is therefore essentially the Saint of the age. He was himself a spiritual leader and the greatest of spiritual men in the modern age. His life was full of hope to ordinary men and women, to those who still were unable to rise above things earthly. He was willing and desirous of meeting all people who displayed any powers above the ordinary rank of men. He would himself go and see the leaders of Hindu Society and all people who exhibited any remarkable talents. He did not scorn to do that. "What he scorned was meanness. If anybody with self-conceit invited him, then he would always have to run the risk of being discovered and exposed. That was the thing that happened more than once with the great Saint. The lessons of his life were specially needed for this age; for he taught the lesson of toleration, and of universality. He wanted to demonstrate that there was no difference between the Hindu and the Mahomedan, the Bráhman and the Sudra or any lower class, but that all men and women were one, that all were brothers and sisters. Despite the efforts to promote peace, what do we see? The method adopted is to arm oneself, to increase fleets, to increase armies. Truly it is said that the way to peace is to be armed. Perhaps it is true for these times, but it is a very poor way indeed. It was once said that the way to love each other was to keep at a distance. What do we find in the world? National selfishness disguised under the name of patriotism,

race warring against race, the privilege being claimed in one direction for the West against the East, for one colour against another colour. I fully believe that nothing but the spread of culture, nothing but a great wave of religious feeling can bring home to all, the brotherhood of man and overcome the warring of modern life. In my ears, I believe I may say, to my heart and to my soul, Sri Ramakrishna is constantly saying this—"Not prejudice and controversy, but honesty and harmony, not self-conceit but humility and true spirit of enquiry, not self-sufficiency, narrowness and envy, but a desire to learn of all and the preparedness to recognise every one as your teacher and an all-embracing love." That is what he constantly said, and when we learn to love one another then there will be true Advaitism, and soul will then speak to soul. There will then be no Hindu and Mahomedan, no Brâhman and Panchama, and no East and West, but only love.

The great book of the age is the Gospel of Sri Ramakrishna Paramahansa and we owe a deep debt of gratitude to his disciples for enabling us to read and re-read every day in print the lessons of that great life.

I would ask you, if I may, before sitting down, to join in paying homage to his disciple and follower here who has consecrated himself to the service of this city and of this Presidency, whose gospel is work and whose greatest desire is to do as much as he can for the good of all and whose greatest delight is to see that men are loved.

After the usual vote of thanks the meeting terminated with Mangalam and prayer and with the distribution of *Prasadam*.

AT BANGALORE.

Sunday the 5th. March 1911 was a day of great rejoicing which brought a large concourse of people of all ranks and sects from Bangalore City and Cantonment, to witness the 78th. birthday anniversary of Sri Ramakrishna Paramahansa, which was celebrated on a grand scale by Swami Nirmalanandaji in the Ramakrishna Math, Basavapur, Bangalore City.

The proceedings began as usual with Nagara-sankirtanam by half a dozen Bhajana parties both from City and Cantonment; of the latter, the Ballapur Math brought the portrait of Paramahansa Deva placed in a well-decorated small car, with recitations of holy songs, headed by Swami Somanandaji. Swami Visuddhananda, with a Bhajana party came a long way from the Basavapur Math, and received the Sankirtana parties who reached the Math at 12 noon. Bhajana went on till 3 p. m.; when Swami Ramdas, a devout Harikatha performer of Bijapur, performed Kalakshepam regarding the life of Sri Ramakrishna explaining his superhuman qualities, and imparted many enno-

bling truths with beautiful illustrations based on Vedic authorities, and kept the audience spell-bound till 5-30 p. m. A young boy named Aswattha Narayana of Malur then entertained the audience with his vocal music, and his skilfulness was estimated to be far above the average.

Mr. N. Venkatesa Iyengar of the Mysore Government Observatory then read a paper in Kannada narrating a few incidents in the life of the Paramahansa, who refused to struggle for such education as would help in getting the requirements for the maintenance of the body, but sought that which would hand him the torch of true knowledge and enable him to drive out the darkness of ignorance and enjoy Sachchidânandam. The greatness of the East which lies in distributing the Light of Knowledge and in renouncing was explained. He concluded by saying that this great religion which was constructed on the adamantine pillars of the Vedas and Upanishads was being rejuvenated while it was about to be washed away by the strong current of the materialism of the West, by the influence of this Mahâtma who infused the divine spirit into the veins of his beloved disciple Swami Vivekananda, and inspired him to spread the religion throughout the world by teachings and lectures which are, at the present day, being translated into many languages in the East and the West.

Mr. K. P. Puttanna Chetty, first Councillor of the Mysore Government, in thanking the audience explained how the Ramakrishna Mission was working for the good of the people ever since it was founded there. The proceedings terminated at 8 p. m., with Mangalarati and distribution of *Prasadam*.

AT PALGHAT (12th. March)

The Birthday Anniversary of Sri Ramakrishna was celebrated with great *eclat* under the auspices of the Palghat Vivekananda Vedanta Society. The Vedanta Hall had been beautifully decorated with flags and festoons and flower streamers, and the day's programme began with prayers and *Archanas* in the temple of Visvanath at Kalpathi. Soon a Sankirtan party headed by two well-caparisoned mighty elephants carrying on their backs the two pictures of the Great Paramahansa and Vivekananda, wended its way round the Agraharams singing devotional songs. After the performance of Bhajana a move was made to the Theosophical Lodge where were gathered six hundred of the poor comprising Hindus, Christians, Mahomedans—mostly of the depressed classes, to whom rice-doles, condiments and pice were distributed. The Brâhmanas were also entertained at breakfast.

A group photo of the depressed classes, chiefly *Nayadis* and *Cherumas* with a few educated Brâhman gentlemen standing by their side was then taken, and each member of those much despised classes felt himself very much satisfied at the

generous treatment thus extended. And it is gratifying to notice that Mr. C. Seshayya, the Secretary of the Society, is taking active steps to found a branch of the Depressed Classes Mission in Palghat.

The public meeting commenced at 5-30 p. m. with Mr. Chinna-sami Pillai, R. B., in the chair. Mr. M. K. Venkateswara Aiyar, B. A., B. L., F. T. S., read a thoughtful paper on the sacred teachings of the Gita. Then Mr. L. A. Venkatachella Aiyar, delivered an interesting address on the life and teachings of the great Paramahansa. Mr. T. M. Venkatachella Iyer read an interesting paper on the study of Religion. Mr. C. S. Ranga Iyer, a student, gave an impromptu address on the necessity of elevating the Depressed Classes. Mr. K. R. Ramaswamy Iyer, the Vice President, made a short speech taking as his text *Svadharna* from the Gita. Mr. S. K. Sarma, made an eloquent speech in Tamil supplementing the remarks of the previous speaker. With a few remarks from Mr. Chinna-sami Pillay the proceedings proper came to a close. Mr. C. Seshayya announced that the Junior Karikar had promised the gift of a building to the Society by the beginning of the next year.

AT SHOOLAY (4th. March)

A fine enlargement of Sri Ramakrishna was decorated in a grand Pearl Vimanam and about eight Bhajana Parties from different places were gathered at the Ishwari Devasthanam. Mr. C. Gopalswamy Naidu discoursed on the life and teachings of the great religious Master. Then was formed a grand procession headed by the Sri Vivekananda Sangham Bhajana party. Mr. V. C. Subramanyam, Foreman of the Memorial Press, deserves great credit to have introduced this noble institution for the first time in Shoolay, in order to create a spirit of devotion to the great Master and thereby love of religion in the minds of the people, specially among the masses. Last year, too, it was mainly through the efforts of this gentleman that the Swami Vivekananda Birthday anniversary was celebrated, and he has been doing all this singlehanded. He has been rendering also not a little service and assistance to the Swamis of the Ramakrishna Math at the Western Extension, Bangalore, in the way of publishing religious pamphlets and distributing them at his cost among the public.

AT BELLARY

The Birthday Celebration was successfully conducted with great *eclat* and enthusiasm by a band of young and energetic men of the Mithra Mandal, Bellary. From 5 to 6 p. m., there was an entertainment of music, after which Puja and Aratrika ceremony was done to the well-decorated, garlanded, and almost life-size pictures of Sri Ramakrishna Paramahansa and Swami Vivekananda, which had been especially drawn for the occasion by an Assistant Teacher of the Wardlaw Institution.

Then a member of the Mithra Mandal gave an interesting address on the life of the Paramahansa, which was listened to with rapt attention. After the usual Mangalam and distribution of Prasadam, the celebration was brought to a happy close.

AT THE R. K. SEVASHIRAMA, Kankhal.

On the Tithipuja day besides special Puja, Bhog and reading from the Sastras, more than two hundred Mahatmas were sumptuously fed and Prasad was distributed to many poor people. On the Utsav day also more than 150 Mahatmas were entertained to a feast.

AT CALICUT

A public meeting was held in the Municipal Caste Girl School. Mr. Kummi Raja, B. A., B. L. was proposed to the chair. A paper on Sri Ramakrishna Paramahansa, His life and Teachings, was read by Mr. Subba Rao.

THE NINTH ANNUAL REPORT OF THE RAMAKRISHNA HOME OF SERVICE, BENARES. (July '08 to June '09).

We are sorry to be late in reviewing this neat pamphlet of 60 pages, with a photogravure of the new buildings of the Home in section, and no task could be more pleasant than bringing before the public the records of work of this disinterested Brotherhood consecrated to the service of the destitute *Narayanas*. From a humble start in 1900, the Home has gradually risen to the well-deserved universal popularity it has now secured for itself. The public are by this time aware that unlike many others, "it is not merely a charity organisation for helping the diseased and the indigent, but the mainspring of its action lies in the principle to serve suffering humanity in the spirit of worshipping God," and those who have visited the Home will bear eloquent testimony to the success achieved in this direction. The forms of relief afforded are, briefly,—(1) Indoor Hospital relief, (2) Outdoor Hospital relief, (3) House-to-house relief, (4) Relief of the aged and the invalid, (5) Relief of the starving and the homeless, and (6) Relief of respectable families reduced to destitution. The total number of persons helped during the year under review was 6413 (out of which 2955 were females) against 3044 of the previous year, showing that the work has increased more than double. No more striking illustration of the impartiality of the Home with regard to caste and creed can be given than that no less than 2443 Mahom-

medans were treated against 3968 Hindus. Altogether 302 persons were taken as indoor patients, of whom 259 were treated in the Home itself; the rest were sent to the local Hospitals, the expenses being met by the Home. The percentage of recovery among the 259 was 87.4. There were 172 cases of house-to-house relief, and 72 aged and invalid persons had received, besides pecuniary help, 117 mds. 27 srs. of rice—the proceeds of door-to-door begging by the Brotherhood during the year. The regular subscriptions for the year amounted to Rs. 2,589-4-0, and donations Rs. 2,263-11-0. The general expenditure was Rs. 2,225-8-1, and the building expenses came up to Rs. 16,715-11-0.

We are glad to note that the new commodious buildings of the Home at Luxa, which were commenced in October 1908, have been completed this year through the generous help of the public. They consist of an out-door dispensary with its office and library, four general wards, three infectious diseases wards, two small general wards, a cook-room, four bath-rooms, a morgue, fifteen sanitary latrines, six sewers and the compound wall. These wards, many of which have been awarded by munificent gentlemen and ladies in memory of their dear relations, accommodate about 50 patients. The monthly expenses have consequently risen to about Rs. 500. The actual amount needed to complete the buildings exceeded the total of the Building Fund by Rs. 4,000 which was drawn from the General Fund and has to be refunded. Moreover, the proposed construction of the quarters for the workers and the resident physician requires money both for buying some adjoining land and for building. The Home of Service appeals to the kind public for funds to meet the above wants which are felt very much by the workers, who after a hard day's work must recoup themselves by rest, study and meditation in the seclusion of their private apartments. This is a very important thing for the consideration of the well-wishers of the Home, as upon it depends, to a great extent, the efficient working of the Institution, the main pillars of which are its devoted workers who have a claim upon the generous public. Contributions to the building and General Funds will be gratefully acknowledged by the Asst. Secy., Ramakrishna Home of Service, Luxa, Benares City.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

PROFESSOR H. M. Percival of the Calcutta Presidency College has made a gift of his library of six thousand volumes to the Punjab University.

MR. Frederick Grubb, writing in the *Indian Review*, shows that the net revenue from intoxicating liquor in India has risen from £1,561,000 in 1874-5 to £6,717,000 in 1909-10.

SWAMI Trigunaita was lately on a short lecturing tour in Los Angeles, its Suburbs and Beaches. His lectures and classes aroused an unexpected interest. Several Vedanta centres have been organised in all of those places, and placed under the management of able students there.

RAJA Mohendra Pratap Singh of Hathras has made a gift of 26 Bighas of land at Brindavan, where the Gurukul of Farukhabad is about to be shifted. He had also made a gift of landed property amounting to six lacs of rupees, to the Industrial Institution, which he has opened at Brindavan, to which he has devoted his life and of which he is the Governor.

HIS Holiness Sri Sankaracharya of Sringeri declared a splendid building at Shankarpur, a part of Bangalore City, to be an institute of Sanskrit, where Mimamsa, Tarka, Vedanta, Kavya and other higher literatures are to be taught. On the occasion of the opening H. H. the Maharaja also was present. His Holiness said that the Math is intended to train itinerant preachers who would preach the sublimity of the Hindu religion and philosophy. It is the pious ambition of Mr. V. P. Madhava Row, C. I. E. to train devout men in the institute and send them out to spread Hinduism and its beautiful tenets.

THE total population of India according to the Provisional totals of the last Census (April 1911) is 315,001,099—an increase of 7 per cent. over the previous Census. The total British territory contributes 244,172,371 (5.5 per cent.) and the Native States and Agencies 70,828,728 (12.9 per cent.)

The largest increase in British territory is in the Central Provinces and Berar (16·3 per cent.). Burma follows closely with 14·9; then comes Eastern Bengal and Assam with 14·4. Madras with 8·3, Bombay with 6, and Bengal with 3·8 per cent. increase. The Punjab has recorded a decrease of 1·8 and the United Provinces, of 1 per cent.

THE Hon'ble Mr. W. C. Macpherson in his speech at the last St. Andrew's Dinner in Calcutta narrated the following legend of the patron Saint of Scotland:—"Tradition says that St. Andrew suffered martyrdom on this day nearly 1,900 years ago in the Province of Achaia in the time of the rule of the Emperor Vespasian, and that 300 years later his bones were taken by the monk, St. Rule—who is also known as St. Rule—to Scotland; and there on the coast of Fife he built a church to enshrine the relics. In the 9th century of our era, the legend goes that on the night before a battle in which the Picts and Scots fought the men of Northumbria, St. Andrew appeared to the Pictish King in a dream, and on the morrow, there appeared in the sky a great Cross. On that day the men of Scotland defeated the Northumbrians and in gratitude went barefoot to the kirk of St. Andrew and adopted this Cross as the national emblem. A white Cross on a blue ground has since been the banner of Scotland."

ON Dec. 7, Mr. Andrew Carnegie transferred to a board of trustees at a meeting in the rooms of the Carnegie Research Foundation in Washington \$10,000,000 in five per cent., the revenue of which is to be used "to hasten the abolition of international war" by arbitration, and establish a lasting world-peace. Senator Elihu Root is the President of the Trustees and representative of the United States. President Taft has consented to be the honorary President of the Foundation. The informal trust deed presented by Mr. Carnegie to the trustees includes the following passages:—

"Although we no longer eat our fellowmen nor torture prisoners, nor sack cities, killing their inhabitants, we still kill each other in war like barbarians. Only wild beasts are excusable for doing that in this, the twentieth century of the Christian era" In the course of a speech Mr

Carnegie quoted the following from his address as President of the Peace Congress in New York, 1907: 'Honour is the most dishonoured word in our language. No man ever touched another man's honour; no nation ever dishonoured another nation; all honour's wounds are self-inflicted.'

FROM the report of a lecture on "A Pilgrimage to Hinglaj" delivered by Prof. E. Vredenburg of the Govt. of India Survey, at the Sahitya Sabha of Calcutta we cull the following interesting items:—

The Hindus staying at Mekran were not so rigid in their caste rules, with the result that Hinduism and Mahommedanism were living side by side in peace. In many parts there was also to be found a curious intermixture of the two religions. At a place called Hinglaj, the goddess dedicated in the Hindu temple is called Parvati. The actual shrine was situated in a broad cave, a natural excavation in the steep of the valley of the Hinglaj mountains. In this cave was a small building of dry bricks and plaster within which was the image of the Goddess. The first feature of great interest was to be found about twenty miles before the Hinglaj river was reached, and there were the mud volcanoes called Chandralcoops or the wells of Ramachandra. The summit of one of these hills was occupied by a pool of liquid mud and the portion nearest to the rim of the crater was quite liquid, in the midst of which there burst a large bubble of gas. The pilgrims would climb up the volcanoes and perform worship when they reached the summit by pouring coconut water into the mud, and wait for the appearance of a large bubble of gas, which signified to each pilgrim that the God Mahadev had given him permission to continue his pilgrimage. There was a third hill in the same neighbourhood which had a broad and flat summit and it was said that it remained inactive for a long time, but at the time the speaker visited it he found it to be once more active and the flat summit of it was now occupied by a large pool of mud, and in fact so large that it could be called a lake of mud. The country around the hills was very arid; nevertheless there were to be found here and there patches of bushes and grass, but the immediate neighbourhood of the volcanoes was bare, because the mud contained salt which prevented the growth of vegetation.