

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

BOOK-LEARNING AND HIGHEST KNOWLEDGE.—III

THE knowledge of God comes not to the person who is proud of his learning, or who is proud of his wealth. Thou mayest say to such a person, 'There is a holy man in a certain place, wilt thou come to see him?' But he is sure to make excuses and say that he cannot come. He thinketh he is too big a man to pay a visit to such a person.

"Pride cometh of Ignorance."

A CERTAIN King used to hear the Word of God (Bhagavad-Gita) everyday recited by a learned Pandit. At the end of the lesson for the day, the Pandit used to say, 'O King, didst thou follow all this that I read before you?' The King would only reply, 'My dear Sir, it is for *thee*, first of all, to understand the meaning of these holy texts.'

The Pandit thought within himself everyday upon his return home,—'Why doth the King say to me everyday, Do *thou* first understand the meaning?' Being a devout Bráh-

man he felt an awakening of the spirit within himself in the course of some time, and realised that the worship of the Lord alone is the one thing needful. Being sick of the world and its pleasures he gave it up. On the day he left his home in order to go into retirement he sent a message to the King, saying, 'O King, I have indeed at last come to know the true meaning of the Word of God. It is,—Give up everything for the sake of the Lord.'

MANY think that Knowledge (of God) cannot be attained without the study of books. But higher than Reading is Hearing, higher than Hearing is Seeing (or Realisation). Hearing of wisdom from the lips of the preceptor maketh a greater impression than the mere reading of books; but seeing maketh the greatest impression. Better than reading about Benares is hearing about the place from the lips of one who hath visited it; better even than such hearing is seeing Benares with one's own eyes.

OCCASIONAL NOTES

“**A**ND the Lord said, ‘Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat!’” These sombre words are recorded in the Christian Gospel of S. Luke, as spoken by Christ, only an hour or two before He was betrayed to His enemies.

Such is the strength of the Avatar, that when the whole world has conspired to put Him on His trial, to hypnotise Him into a belief in His own weakness and forlorn-ness, He is only conscious, the while, of putting the world on its trial, and shifting it as wheat! He is the one steady point in the great matrix of humanity, quivering, sifting, and oscillating in all directions. He is the point of inversion of all the feebleness and weakness of the common mind, is, indeed, in the world of spiritual things, what the Swami Vivekananda called Him, the equivalent of the Hydrostatic Paradox in the world of Physics.

And from this point of view, the occurrence of the Avatar is a logical necessity. Without Him, as the Spiritual Pole, the tendency to co-ordinate our wandering impulses, in the fixed outlines of character, would be impossible. Even the meanest and poorest of us, inasmuch as we are man at all, are witnesses to Him, since all our efforts culminate in Him. Even the least of our strivings relates us to His vast achievement, and to that alone.

Seen in this light, how true it is that we should pray for more strength, and not for lighter burdens! It is strength we want, not calm. Calm is only a result. It can be cultivated, by practice. But if we have strength as the root, then calm and peace and steadfastness cannot fail to be its flower.

The ego that is identified with the body has its gaze entirely on one set of phenom-

ena. It sees itself attacked, condemned, suffering, and scorned. The ego that identifies itself with Brahman is directly aware of none of these things. Afar off, it may be the witness of them. But its gaze is fixed on the opposite whorl of movement, that of spiritual intensity, and to it, it appears that the world is being put to the test. He who knows Himself to be One with the whole universe, how should He think of loneliness, how dream of passivity? He knows Himself as the persecutor, as well as the persecuted, and both alike as “the Mother’s Play.” Unbroken *Sachchidânanda* is His consciousness, unflawed bliss is in His bearing. And in Him meet the hopes and longings of us all.

There is one form of realisation which can be developed in the *thakoor-ghar*, and quite another in the rough-and-tumble of the world. Both, let us remember, are realisation. Both are paths hewn through the mind to the knowledge of Brahman. Only the science of the Avatar can help us, even in the life of street and market-place. In *Sachchidânanda* culminate all joys and all knowledge, even the knowledge and the joy of earth.

Thus the Avatar walks before us, in all our doings—not merely in those which it is the fashion to call sacred. To India alone, amongst all the peoples of the earth, has been given the boldness that could abolish mental barriers between sacred and secular, high and low. India alone, having thought out the great philosophy of Advaita, has had the imagination to command Man to become the Witness, to declare life to be only play. It is a lofty task, to be worthy of the deeds and the dreams of our ancestors. Yet if we walk not their road, how shall we call others there?

THE STRENGTH OF IDEALISM

REALISM is always commonplace if by realism is meant the actual as compared with the artistic. Bodies of themselves are mostly ill-formed, but seen through the eye of a Praxiteles or of a Phidias, of a Titian or a Rubens, they are something incomparably better. Idealism is the real strength of realism. Realism is the objective form of idealism. It necessitates the glory of the supremely ideal to manifest whatever is the real. The real is the changing, that is what is ordinarily called real, but the Ideal is always the subjective, the eternally unexpressed, the Divine which is always the irresistible though also the unknowable. Idealism is the weaver of dreams and it is well that some dreams, beautiful dreams are never realised, because their realisation would mean their degradation.

The real is that which is, which is perceptible to our objective consciousness, but the ideal is that which Beethoven approximated, that which Shakespeare approximated. The ordinary course of human thought and human experience is commonplace. Were it not for the poets and for the artists, were it not for the dramatists and the musicians, where would be the poetry of Being?

Religion is a great romance. It is a supreme mood in which the soul of man dreams the dream infinite. Lo, the glories of men are realised by the dreamers. They that love the real, the real so-called, perish by the real. Only the idealists, only the dreamers live. All others die of spiritual inanition.

The life of the soul is the life of the ideal, the life of the divine. All idealists are demi-gods. All idealists are priests, because they serve the Divine Passion which manifests in the evolution and in the expression of the More Beautiful. The idealist is a soul immersed in the ocean of colour, sound and life. The idealist truly lives because he sees constantly and with bliss the throne of the Eternal

Poet. All nature is but the expression of that which is beyond and through and in nature,—the Endless Divine.

He who dreams is not the visionary. His dream makes him conscious of things otherwise forever unknown. The idealist is an initiate of the Greater Mysteries and in his possession is the magic word which will make the worlds move with greater grace and with more divinity of motion. The magician is the idealist. Helpless is he who lives the life of the real. The real is the changing, but the ideal is the eternal. The real is death, the real is sorrow, but in the land of idealism where is there death, where sorrow? The bird is the idealist and the rose an incarnation of idealism. The expanse of the blue sky and the evening sky are the works of the Greatest Idealist. Oh, the idealist is the musician. He is the poet. All the glories of the stars and of the moon are the rhapsodies, the chords struck by the hand of the Infinite Idealist. True idealism is the mirror in which truth is seen. True idealism is the jewel of the soul. True idealism is the form of God. True idealism is the perspective of the horizon where the sun is about to rise. True idealism is the rose-coloured dawn. True idealism is the depth of the sea and the mountain height. True idealism is manifest in all things that are stupendous such as man's soul and such as the soul of God. True idealism is the colour of the rainbow and it is the song of the nightingale. True idealism is the dew and the gentle rain. True idealism is seen in the radiant wings of the butterfly and in the joy of youth. It is seen in the great halo of wisdom which surrounds the figure of the aged. True idealism is the aspiration manifest in the strength of manhood and in the glory of true womanhood. The idealism which makes God visible to man is the idealism, the great Subjective Existence which is God. The idealist is alone living. The idealist is one with all life,—one with the Infinite Expanse of Being.

WESTERN ETIQUETTE IN RELATION TO EASTERN NEEDS—I

BY THE SISTER NIVEDITA

WHEN a people are about to group themselves into large and complex units, instead of small and simple, it is as necessary to them to have a well-defined etiquette of mutual intercourse, as to have a *lingua franca*. In Hindu India, where the civic life is to-day emerging from the more rudimentary organisation of the family and the caste, the civic ideal of mutual courtesy and of personal bearing has also to supersede the domestic. For instance, there may be good private reasons for going unbathed and in soiled raiment, till ten o'clock in the morning, but the moment we recognise those outside our own four walls, with a feeling of high-bred respect, we shall feel the necessity also, of remaining hidden from them, until all our personal appointments have been perfectly made. This consideration will eventually eliminate the period of unkemptness, which may be regarded as a public advertisement of the fact that we are not mixing with people whom we honour, or in society that we consider good. This is really what it means, though perhaps, when the habit is tracked down to its source and stated in words, it bears a very ugly look. A man who does not belong to good society, is a man whom others will not care to know. Yet whose fault is it if we infer this, when he himself announces it by his personal appearance as his own opinion? Instinctively, we try to look well, in entering a presence that we honour. Afterwards a time may come, when we consider an air of cleanliness and refinement as *due to ourselves*. When this feeling arrives, we take pains with our own grooming, out of sheer self-respect—*noblesse oblige*. But this is at bottom, a reflection from an exalted and ennobled social con-

sciousness. We see ourselves as honourable persons because we move in a society of the honourable. Under all the complexities of etiquette, there lies this fact, our estimate of the greatness and importance of those about us. And exactly as we hold ourselves to them, shall we see ourselves mirrored in their consciousness. There is no such thing socially as a Gulliver amongst Lilliputians. The man who feels himself that, very quickly becomes degraded and belittled, in his exalted solitude. There is nothing so vulgar as social exultation, or snobbishness. It is the man who has infinite belief in the nobility of his fellows who feels himself also to be most truly noble. Petty vanity of birth or family may impress our fellow-villagers, but the more we dwell on it, the less fit are we for any larger society. In the great world, it is assumed that every man, would he speak of it, has an equal treasure to display. He who troubled to open that pack to public admiration would be shunned henceforth, as a rustic and a bore. Even the greatest of personages, as the badges of rank go, must sedulously avoid all 'swagger' about his own importance, or he will be laughed at, behind his back. We respect those about us, and we respect ourselves, as members of so fine a company. This is the attitude of which high courtesy is born.

The Mohammedans, owing to their fundamental inter-tribal organisation, are very rich in the conceptions characteristic of this kind of social decorum. The patriarch—or father-king—never forgets that the stranger, stopping a moment to chat at his tent-door, may, in his own home, be another patriarch, and he offers him the attentions due to that rank. But it is amongst the Mongolian races that

etiquette has been developed to its highest intensity. Every Bhutia boy about Darjeeling receives a more or less laboured initiation into this culture of his race. And it is this factor, more than any other, that makes the Mongolian nations pre-eminent in Asia, in their power to deal with foreign nations. The rules of etiquette are like lines laid down for the wheels of intercourse to run along. By guarding both parties against trivial friction, they enable social relationships to be developed to a height and stability otherwise impossible. Anyone who has lived much with foreigners, knows, whoever he be, that it is small differences about eating, about bathing, about greetings and the common exchange of consideration, that make such combinations difficult, far more than the weightier matters of character and personality. And it will generally happen—supposing the social rank to be fairly equal—that the man of one race or nation will be defective, in comparison with the other. Peoples are by no means on a level, in their recognition of this form of sensitiveness. Where there is a substantial equality of mutual consideration, mere differences of form will rarely be torturing and it is pretty certain that in proportion to the development of etiquette will be the national capacity for international activity.

There are really two elements in good manners. One is personal refinement, as seen in habits, and in the intimacies of the home-circle. And the other is formality as regards those whom we meet. The exquisite refinement and delicacy which result from good Hindu breeding are undoubtedly the factor that tends to compensate for deficiencies in life's little formalities, and make these less noticeable than they would otherwise be. This same refinement probably also creates a sensitiveness that makes the conduct of others a matter of keen pain and criticism, instead of serene indifference. As regards self-develop-

ment, doubtless the Hindu emphasis is most desirable; as regards civic and national possibilities, the cultivation of the social attitude is slightly more important. Individuals of genius, however, are apt to sing true, so to speak, in these things, even without any special training, because their emotions are so fine, and their intuitions so exquisite, that they leap spontaneously on every occasion, to the expression of some feeling that those looking on recognise as beautiful and adequate, however unexpected. A Ram Mohun Roy, or a Vivekananda, creates systems of etiquette for himself. Even if they did not, moreover, the world might well overlook the fact, and strive to hold communication with spirits so rare, through any barrier, however thick. But the case is very different with us ordinary folk. And most of us are quite ordinary. A whole nation cannot expect to be composed of men of genius. If we are to have the opportunity of giving and taking as much as is possible, in modern intercourse, we must first give serious consideration to the toll that the world demands of us, in the recognition of what is due to others. The more weight and power our personality carries with it, the more necessary this is, for the more pain we can inflict, in default of pleasure.

Nothing is so despicable as an imitator of foreign manners. No one dislikes these more than the foreigner whose individuality is stolen from him! To speak the international language of a common etiquette, is not the same thing as to walk about in borrowed clothes, with a borrowed bearing, and a carefully-calculated way of telling a story, correct even to the giving of a slight laugh at the end of it. Self-consciousness is writ more plainly on every word and act of some, than on any player ever seen upon the stage. Indeed the actor ought to apprehend his part and forget himself in its interpretation, but here we have an actor whose one care is himself! The result cannot but be a

vulgarism, as irritating as it is pitiful.

No, the international language of good manners implies a consciousness of certain common ideals of courtesy, and a clear intention, in one way or another, to give expression to this good feeling. The language itself matters very little. Who cares whether a man folds his own hands, or clasps yours, in friendly greeting, so long as salutations are exchanged? Who minds whether a friend's sympathy is shown by words or by silence, so long as, in one way or the other, it is conveyed? The slipping into, or away from, a social circle, without demonstration, may be felt by the host as a positive expression of respect to some matter that is under discussion, or some person who is being entertained. And yet a careless entrance, and

bursting into talk without formal greeting, might appear as an offence in itself. Vastly more important is the feeling indicated, than the method of expression. But the necessity of doing reverence, silently or otherwise, to the circle one is entering or leaving, is probably recognised explicitly by every civilisation in the world.

There is one relationship in which the need to understand the ideals that have been formulated in Western etiquette, is much felt by the Indian youth. It is when they find themselves in foreign lands as students. For the sake of those so placed, it may be well to attempt an exposition of Western etiquette, whose explicitness will be pardoned, in consideration of its purpose.



SRI RAMAKRISHNA, HIS TOLERATION AND BHAKTI

II.

NOW I propose to make a few observations on Sri Ramakrishna's Bhakti. We have often heard of the three great paths of salvation, Karma Yoga, Jnana Yoga, and Bhakti Yoga. According to one system of Vedanta, Bhakti is the only means of God-realisation and both Karma Yoga and Jnana Yoga are only steps to God-love which is the real means to God-union. When it is stated in our sacred books that Jnana only is the means, the word is meant to be synonymous with Bhakti as Bhakti is also a kind of Jnana. According to the Vedanta there are several kinds (about 32 in number) of Brahma Vidya or God-meditation. One Vidya differs from another with reference to the special attributes or aspects of the Supreme which the aspirant meditates upon and realises. But the so-called attributes of the Godhead, as existence, intelligence, bliss, infinity, and freedom from impurity, would be the common factors entering into all the Vidyas, i. e., in whatever special form or aspect the Godhead is meditated upon according to the different Vidyas.

Further, every meditation should in the ultimate, final stage transform itself into Bhakti or loving realisation.

Oftentimes the word Bhakti is used by some European scholars to mean faith in God, and it is also said that no sharp distinction is made in Northern India between the two paths of Bhakti or Love and Prapatti or resignation and faith. Whatever that might be, in South India, from the very earliest times, in almost all the books, the distinction between the paths of Bhakti and Prapatti has always been clearly kept in view. Both claim to be based on the Vedanta. Bhakti as distinguished from Prapatti may now be explained. Bhakti Yoga means the path which teaches that God-knowledge, God-meditation and loving devotion to God lead to God-union. That is, the aspirant should have first a full knowledge of the nature of God and His attributes. This leads to the volitional efforts of the individual in contemplation, and steady meditation on God and His attributes, reaching the stage of immediate "presentation"

or 'intuition.' This steady, uninterrupted meditation is a loving remembrance practised by the aspirant as a means to God-attainment. This effort, in the latest stage, is merged in the yearning after God-union and God-love, that could not brook any separation from God.

In the path of faith and absolute self-surrender (Prapatti), the aspirant fully understands the nature and attributes of God and also the relative position of God and soul as Lord and servant, as in Bhakti Marga. But, the aspirant also realises that he is incompetent and that God's Grace alone will bring about God-union. He absolutely surrenders himself to God and His infinite Grace, by which he reaches the goal of God-union. The element of uninterrupted, steady meditation and loving remembrance does not form part of the connotation of the term Prapatti. Such an aspirant realises that God is the real cause, origin, and source of everything, and that we are absolutely dependent on Him for our existence. Once it is realised as such, he asks himself the question, How can it be said that Bhakti Yoga, Jnana Yoga, or Karma Yoga can in any sense be a means at all or rather an efficient means, to salvation. They may only be nominal means, but God alone is the only efficient means. The aspirant realises that he himself is only a mode of the Supreme, feels that his efforts in contemplation and meditation, however great they may be, can never be the real means to his own salvation. That is to say, Karma, Jnana and Bhakti Yogas are not only most arduous and difficult to follow but it is also *incompatible with the nature of the soul* that has realised his essential nature, i. e., his relationship with God. Such a soul would unreservedly place himself in His hands and rid himself of all notions of securing salvation by *self-effort*. Even this self-surrender to God, and faith in Him, form no means but are real marks showing the true Jnani and if he is found to follow the above-mentioned three paths, it is not at all as a means to God-union. But, he, as an intelligent being gifted with powers of discrimination of right and wrong and some will-power, does the ordained duties, as a worship of the Supreme and thus may be said to follow the Karma Yoga. He does it as a duty, and not as a means even to God-union. If he

takes to Bhakti Yoga, it is not as a means, but because it comes as natural to a Jnani who has understood God's nature, to contemplate on Him and His attributes, and he will continue in it till the meditation takes the form of a Loving Intuition. Thus he gives up all the so-called means and takes up God as the sole and only possible means. In this aspect, this path is the only path, not only for incompetent but also for the Jnani and the God-lover. When God is felt as one's real life and refuge, he will have an indescribable, deep yearning for God-union, and his loving devotion would make his very existence away from Him intolerable and unbearable. Thus, the last stage of Bhakti,—i. e., when the stage of conscious *effort* of contemplation and steady meditation has been transcended, and the last stage of a true Jnani who knows and realises God as the only means, will be practically the same.

The above theory of divine Grace, and Faith in God and Self-surrender has been based on the Gita and some Upanishad texts, and developed into a system by the great Bhagavata school of India. We all know that Sri Ramakrishna Paramahansa was most deeply influenced by the school of Chaitanya who is said to have been the 4th. or 5th. in apostolic succession from Ramananda who carried the doctrines of Ramanuja to the North of India. Swami Ramakrishna Paramahansa was, I think, both a Prapanna and a Bhakta. I propose to illustrate this from his life and teachings.

Ramakrishna Paramahansa says about his own experience :

"The way of thinking and feeling into which I for my part have been put by my Divine Mother is somewhat different. I go about eating and playing, child as I am of my Divine Mother. It is She who must know all the rest. * * I am not the free agent; it is my Divine Mother Who is so. I am only a humble instrument in Her hands.

Again, "God is our only spiritual guide. It is He alone who will teach me as Master. I, for my part, feel like a child which feeleth the weakness as soon as it cannot see its mother."

On another occasion he said: "Chant the name of God and depend upon it, your body, mind and soul shall become pure."

“Why talk of sin and hell-fire all the days of your life? Do say but once, ‘I have, Oh Lord, done things that I ought not to have done. Oh Lord forgive me.’ Saying this, have faith in His hallowed Name and ye shall be purged of all sins.” * *

“The perfect liberation of the soul is within the reach of him alone who, being convinced that God is the Disposer of all things, hath learnt the lesson of complete self-abnegation and absolute forgetfulness of ‘I,’ ‘Me,’ and ‘Mine.’

The Saint used to pray as follows:—“Mother, I am Yantra (the machine), Thou art Yantri (one who works the machine); I am the sheath, Thou art the sword; I am the chariot, Thou art the charioteer; I do just as Thou makest me do; I speak as Thou makest me speak; I behave as Thou makest me behave. Not I, not I, but Thou, but Thou!”

Again, he taught the theory of faith by the following parable:

“A milkmaid used to supply milk to a Brâhman priest living on the other side of the river. Owing to the irregularities of boat-service, she could not come punctually every day. Once being rebuked the poor woman said, ‘What can I do? I start early from my house but have to wait a long time at the river bank for the boatman and the passengers.’ The priest said, ‘Woman! they cross the ocean of life by uttering the Name of God and canst thou not cross this little river?’ The simple-hearted woman became very glad at heart..... From the next day the milk was supplied early in the morning..... One day, the priest said to the woman, ‘How is it that you are no longer late now?’ She said, ‘I cross the river by uttering the Name of the Lord as you told me to do and do not stand in need of the boatman.’ The priest could not believe this and said, ‘Canst thou show me how thou crossest the river?’ The woman took him with her and began to walk over the water. Looking behind, the woman saw the sad plight of the priest and said, ‘How is this, Sir, thou art uttering the Name of the Deity with thy mouth but at the same time thou art trying with thy hands to keep thy clothes untouched by water? Thou dost not fully rely on the Deity.’”

“Entire resignation and absolute faith in God are at the root of all the miraculous deeds.”

From the above extract it will be seen that Ramakrishna was one of the foremost of the Prapannas, i. e., he regarded God as the only means of salvation. This teaching has been illustrated in the life of Draupadi. When she was insulted and her modesty was outraged by the wicked Duryodhana and his followers, in the midst of the royal assembly, Lord Sri Krishna came to her help, *only* when Draupadi giving up her attempts to protect herself and her body, raised both her hands in prayer and resigned herself to Sri Krishna. Again, take Sita, she could have burnt Ravana to ashes if she liked. The God Agni obeyed her commands and made Hanuman feel cool and unhurt, when Ravana and his servants were burning his tail. But Sita would not protect herself. She left it to Rama and said:—O Ravana, who art fit to be burnt to ashes—in the absence of Rama’s commands and in order to protect my Tapas of chastity, I do not will to burn you by my own power or by the fire of my virtue. The matter is in Rama’s hands and not in mine.

That Ramakrishna Paramahansa was a true Bhakta will also be clear from his life and teachings. He taught:—“Discriminate between the real and the unreal; have no attachment to the unreal, but have intense devotion to God.” He himself had no attachment to the unreal.

“Ramakrishna felt such an aversion to gold and silver that he would not even touch them, and a simple touch, even when he was asleep, would produce physical contortions. His breath would stop and his fingers would become contorted and paralysed for a few minutes, even after the metal had been removed. In his later days, he could touch no metal, not even iron. Mathurnath proposed again and again to hand over to him the temple of Dakshinesvara and a property yielding an income of Rs. 25,000 a year, but he declined the proposal and added that he would have to fly away from the place, if Mathurnath pressed his gift upon him. At another time, another gentleman made an offer of some Rs. 25,000 to him with the same result.

As for his God-love we may literally say, he was intoxicated with it, he was mad after God. You

all know that the great Vaishnava saint who was born at Mylapore was called Peyalwar, the mad saint. The saint was really not mad but God-intoxicated. Ramakrishna was a modern mad saint.

* * * *

Here is an extract from Max Muller's book. "He began to practise and realise the Vaishnava ideal of love for God. This love according to the Vaishnavas becomes manifested in any one of the following relations: the relation of a servant to his master, of a friend to his friend, of a child to his parents, or *vice versa*, and of a wife to her husband. The highest point of love is reached when the human soul can love his God, as a wife loves her husband. The shepherdess of Vraja had this sort of love towards the Divine Krishna and there was no thought of any carnal relationship. No man, they say, can understand this love of Sri Radha and Sri Krishna until he is perfectly free from all carnal desires. They even prohibit ordinary men to read the books which treat of this love of Radha and Krishna, because they are still under the sway of passion. Ramakrishna in order to realise this love dressed himself in woman's attire for several days, thought of himself as a woman, and at last succeeded in gaining his ideal. He saw the beautiful form of Sri Krishna in a trance and was satisfied."

In the course of some songs recited by Sri Ramakrishna Paramahansa, he was frequently put in a state of Samadhi (divine ecstasy). The following is recorded of him:—

They are singing.....The Master has lost his own personality in that of Radha, chief of the Gopis. He realises that He and Radha are one... Getting back his sense-consciousness, He can only say inarticulately "Kistna, Kistna," for "Krishna, Krishna.".....

Again, in course of a song, "Sri Ramakrishna lost himself in deep Samadhi as soon as he heard the words 'Bliss—like embodied nectar, sweet and life-giving.' There he sat, with clasped hands, erect, turning his face eastward; there, he was diving deep into the ocean of Beauty,—the All-Blissful Mother; no external consciousness. Breath had almost stopped; no sign of motion in any one of his limbs; no twinkle in the eye; sitting, like one drawn in picture. He had gone, gone away somewhere from this kingdom—from this world of the senses."

The highest stage of this Bhakti Ramakrishna explained as follows:—"Prema is the most intense love of God after realisation and is strictly the highest stage of spirituality. The two marks of this stage are, first, the forgetfulness of this world, second, a forgetfulness of the self which includeth one's own body. Chaitanya Deva who reached this stage was so much lost in the Love of God that he often forgot himself and forgot the identity of the places where he had been before. Observing a forest before him, he so forgot himself as to think that it was Brindavan. He looked at the sea while at Puri and took it for the Jumuna. In this state, he would throw himself into the sea and was on two or three occasions given up for lost by his friends and disciples. This stage leadeth the devotee to the Goal viz., God. The devotee seeth God. He attaineth the end of Life. He is blessed with Vision Divine."

In the case of Ramakrishna we read "During the state of Samadhi, he was totally unconscious of himself and of the outward world. At one time he fell down upon a piece of live coal during this state. It burned deep into his flesh, but he did not know it for hours. When the surgeon came in, and extracted the coal, he came back to consciousness and felt the wound. At another time his foot slipped, and he broke his hand. The surgeon came and bound it up and advised him not to use it till it was quite cured. But it was impossible. As soon as anybody spoke anything of religion or on God, he went straight into the state of Samadhi, his hands became straight and stiff, and the injured part had to be bound up again. This went on for months, and it took six months or more, to cure that simple fracture."

The supreme Jnani or God-Lover feels all the possible, conceivable pleasure in God, in different relationships with Him. Such a Jnani cannot bear or support his very existence away from God, for to him, God is the only food which he eats, God is the only water which he drinks, and God is the very air which he breathes. Such a great soul is most rare,.....and one of such saints was Ramakrishna Paramahansa. He was like Lakshmana, Sri Rama's brother, who said as follows, both at the time when he was about to leave Ayodhya for the forest, and at the time when Sumantra left the Princes at the

forest and returned to Ayodhya:—

“The transcendent heaven, the attainment of immortal soul-realisation, suzerainty over all the worlds (including Brahmālokam) I do not want when they come without you (O Rama).

“The Emperor Dasaratha is not my father, I do not know any father or brother or Lord or other relation (in anybody) except in my Raghava. He is to me everything.

“There is no such thing as my existence or Sita's existence without you. If we do exist, it may be only for an hour, just as a fish taken out of water can exist on land only for a short time.”

Ramakrishna Paramahansa would seek God and God alone for giving him Bhakti and would, like Prahlāda, pray:—“O Lord! I pray not for wealth or fame, pleasure of the flesh or for any blessing that the world can give. Do Thou grant that I may love Thee with a love which seeketh not things of the world but Thee alone.” Again, like Ahalya he repeated, “If Thou wilt grant me a boon, do Thou grant that my mind may ever be on Thy feet which are beautiful like the lotus.” Sri Ramakrishna said of himself: “For my part I pray for Love alone to my Divine Mother. Putting flowers upon Her lotus feet, with folded hands I prayed saying, ‘Mother, here is ignorance, here is knowledge, oh take them, I want them not; grant that I may have pure love of Thee alone; here is cleanliness of mind and body, here is uncleanness; what shall I do with them? Let me have pure love of Thee alone. Oh here is sin, here is merit, I want neither the one nor the other; let me have pure love of Thee alone. Here is good, here is evil, oh take them, I want neither of them. Let me have pure love of Thee alone. Here are good works, here are bad works; I want them not. Grant that I may have pure love of Thee alone.’”

He was truly like Hanumān, who when asked after the Coronation of Sri Rama, to select any boon he liked, said:

O Lord, I have got such abiding Love to Thee always, as cannot brook any separation whatever from Thee. My devotion to Thee is such that I do only what is pleasing to Thee and Thee alone. My Bhakti is centred in Thee alone, and does not run after anything else (not even Moksha).

Ramakrishna taught Bhakti Yoga, in whatever sense we may take it, as the most suited to this age. Said he: “For this age (Kali Yuga), it is Communion with God by love, devotion and self-surrender as practised by the Rishi Narada, that is enjoined. There is hardly time for doing the various works laid upon man by the Scriptures.”

Some may think that the ideal of life practised and realised by Ramakrishna may not be practically useful to the world. To them the following saying of his may be considered as a reply. “Of itself does the bee come to the full-blown flower when its sweet aroma is wafted by the breeze. The ants come of themselves to the spot where the sweets are placed. No one need invite the bee or the ant. So when a man becomes pure and perfect, the sweet influence of his character is diffused everywhere and all who seek after truth are naturally drawn towards him: he need not be moving to and fro, in search of an audience to preach the truth to.”

He explained his attitude to Karma Yoga to a great Brahma Teacher as follows: “The attachment to work, which thou sayest, is the chief characteristic of the English and the American people, marketh all human communities. But remember it is a mark of the earliest stage of life. Work for the sake of one's own worldly good—riches, honour, fame—is degrading. Worldly activity will only bring on increasing ignorance. It will make thee forgetful of God and attached to ‘Woman and Gold.’ Therefore, the attachment to work that is observable in England and America—an attachment leading to spiritual degradation—is to be condemned.” “Thou canst not get rid of work, because nature will lead thee on to it. That being so, let all work be done as it ought to be. If work is done unattached, it will lead to God. Work so done is a means to the end and God is the end.” “To work without any attachment is to work without the expectation of any reward, or fear of any punishment, in this world or the next.”

After all, we know that most of us are not fit even for this early stage. Ramakrishna taught, *not* that one should not work in this world but that one may be *in* the world though not *of* the world, like Raja Janaka, the great royal Sage.

* * * *

A PRAYER

Ah, God, All in All, Supreme,
 Greater than the boundless ocean's life,
 Vaster than the boundaries of space,
 Greater than the endlessness of time,
 Present more in life than life itself,
 Present as life and as the universe,
 Seeking for Thee, Lord, I wander
 Through life, through death, everywhere,
 Not finding Thee, yet knowing that Thou art
 Omnipresent, yet most hidden is Thy Form.
 Ever hast Thou taught, I am that I am ;
 Thou Lord, art all I and I am not.
 Difference is not in Thee, but great in me,
 Breaking this difference, I shall come to Thee
 Beyond the barriers of ignorance and sin,
 Beyond all lust for gold and gain,
 Beyond all love that leads to passion's pain,
 I shall come to Thee, Thou, God
 Of all, Most High God, Most Puissant.
 Then shalt Thou wholly be and I
 In that Nothingness which is Thy All shall live.

F. J. ALEXANDER.

SOMAYAJI, THE SAINT OF AMBAL

THERE lived at Ambal, a village in the Tanjore district, a Brâhmana, who led a very pious life and was intent on performing the Vedic Sacrifices called *Soma-yâga*. His heart's desire was that the Lord Himself would ~~come~~ and accept his offerings in the Sacrifice, and he was determined to undergo any amount of austerity for it.

In the small town of Tiruvarur, a few miles to the south of the village, is a sacred temple dedicated to the Lord Siva, known by the name of Tyagaraja. At that time there lived a great Bhakta there, named Sundaramoorti Nayanar, or briefly, Sundarar, to whom Tyagaraja was believed to appear in person whenever the devotee so desired. Sharing the popular belief that God's grace comes more easily through a Bhakta than directly, the Brâhmana thought that the best way for him was to secure the blessings of Sundarar. But how to

do it was the one question for him. It is not easy to win the favour of the spiritual teacher unless one shows a sufficient amount of purity, patience, and perseverance in oneself. So the Brâhmana took upon himself the task of faithfully serving the Bhakta. From his village every day he used to carry to the house of Sundarar a vegetable that the latter liked much. This he managed so secretly that Sundarar did not know that anybody was serving him at all; nor did the Brâhmana want that Sundarar should know his identity, but, on the contrary, like a true disciple he wished his services should go unobserved. Thus days and months passed away.

One day it so happened that owing to a flood in the river between Tiruvarur and Ambal, the Brâhmana could not go there as usual with the vegetable. But the next day he brought twice the usual quantity. The food reserved for a Bhakta should not be otherwise disposed of. Sundarar therefore asked his wife the reasons for the absence of the substance on the previous day and the greater quantity that was served for that day. His wife then narrated the whole story and Sundarar was astonished to hear that a Brahmana, unknown to him, was so regularly and devotedly serving him for a long time, and asked his wife to request him the next day to stop at his house till he returned from the temple after his daily religious rites.

The next day, of course, the Brâhmana stopped at Sundarar's. After the Saint had come back, a conversation ensued between them, and Sundarar was much pleased with the Brâhmana's faith and earnestness. That very night Sundarar went to the temple of Tyagaraja and prayed to Him to fulfil the Brâhmana's desire that the Lord Himself should come and accept his offerings at the Soma-sacrifices. Tyagaraja promised to appear in person, but said that it was to be left to the Brâhmana's tact and discretion to recognise Him in the particular disguise He might assume. Sundarar carried the message to his worthy protege who was delighted at the prospect of the Vision Beatific. But he was at a loss to think how he would be able to recognise the Lord. So he fervently prayed to Lord Vinayaka, the Remover of obstacles, to help him.

Then preparations were made for the Somayaga and the Brâhmanas of the neighbouring villages also assembled at Ambal to conduct and watch the ceremony. As the proceedings continued, everyone stood in breathless expectation of the presence of the Lord who was to come in person to receive the offerings of the *Yajna*. But what was their astonishment when they beheld instead a crowd of Pariahs (the untouchable caste of South India) advancing towards the sanctum with a lusty beat of drums. At their head was seen a Pariah who carried a dead calf upon his shoulders and was leading four dogs of different colours, and at his side was a woman carrying a toddy-pot on her head and leading two boys. As they were Pariahs, naturally the priests thought that they would not dare to come near them, but to their consternation they found that the crowd without any fear approached the place of Sacrifice. The Brâhmanas loudly protested, but all words were in vain. So, to prevent contamination they all ran away from the spot in a body. But our hero, firm in his belief that God Himself would come in any form, did not stir from his place. It is said that Tyagaraja Himself came there with the Goddess, in the shape of a Pariah; the four dogs represented the four Vedas; Ganesha and Subramanya (sons of Siva), the two Pariah boys; the toddy, the celestial nectar; and the crowd of Pariahs were the Ganas, or holy persons devoted to the service of God. To make the appearance of Pariahs complete, the Lord took the dead calf on his shoulder, the goddess carried the toddy-pot, and the followers beat the drums.

Through the grace of God Vinâyaka, the doubts of the Brâhmana had given place to a conviction that the leader of the Pariahs was Ishvara Himself. And as soon as the crowd appeared before the altar he received Him in that shape and offered Him the offerings of the Sacrifice. Blessed by the Divine grace, the Brâhmaua's desires had their consummation, and the spell of Maya was broken for him for ever. From this time forward he earned the name of Somayaji, the man who rightly performed the Sacrifice with the Soma juice. The Brâhmanas who had fled from the Holy Presence of the Lord, too vain to accept Him in the form of the Pariah, were cursed for their unbecoming behaviour to

be known thenceforth as Pariahs. But Somayaji who could only look upon them now as his helpers in the great Sacrifice, entreated the Lord on their behalf for forgiveness, which was partially granted, and since then they were known as Mâdhyâhna-pariahs (Midday-pariahs). There is still a section of Sivaite Brâhmanas in Southern India, known by that name, who are supposed to be their descendants. According to their family tradition they are required to consider themselves as Pariahs for an hour and a half during midday.

In commemoration of the above *Yajna* a festival is still held in the village where Somayaji resided and vast crowds gather to witness it every year. This festival, popularly known as *Tirumâgdam Yagam*, falls in the month of Vaisakh (May—June) and is very imposing in its character.

We learn from this anecdote the great power of Bhakti or devotion; but greater still, the truth emphasised by the Lord, viz., that He reveals Himself even through the bodies of Pariahs, whom people consider as untouchables. Verily, He shines in sages and sinners alike.

R. NARAYANASWAMI IYER.

CALM AFTER THE STORM

I questioned the earth and heaven,
 I inquired of the day and night,
 I climbed to the heights of knowledge,
 I traversed the fields of light—
 And I heard the world's loud voices
 Like the surge of a troubled sea,
 For the heart of man is restless
 Till it rests, O Lord, in Thee.

* * * *

I go on my way victorious,
 I have done with pain and strife,
 I drink of the mighty river
 That flows from the wells of life,
 And I hear the silent voices,
 Like the swell of a sleeping sea,
 And my heart, O Lord, rejoices,
 For it has found its rest in Thee.

(Author Unknown).

AMRITABINDUPANISHAT

(Continued from page 114)

तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयम् ॥
 एतज्ज्ञानं च ध्यानं च शेषो न्यायश्च विस्तरः ॥५॥
 नैव चिन्त्यं न चाचिन्त्यमचिन्त्यं चिन्त्यमेव तत्र ॥

5. The mind should be controlled to that extent in which it gets merged in the heart (a). This is Jñānam (Realisation) and (b) this is Dhyānam (meditation) also, all else is argumentation and verbiage (c).

6.* (The Supreme State) is neither to be thought of (as being something pleasing to the sense of hearing &c.), nor unworthy to be thought of (as it is not something unpleasant to the mind); nor is It to be thought of (as

5. (a) *It gets.....heart*—That is to say, by the realisation of “ I am Brahman,” the *consciousness* of Subject and Object is destroyed.

(b) *And*—The two च's in the text imply other means of Realisation.

(c) *Argumentation and verbiage*—by which no real purpose is served in the path of Mukti. Even scriptures are useless when concentration of the mind is gained.

* The sixth Sloka may also be explained in the following way :

Neither that which is unthinkable is to be thought of, † nor is that which is thinkable ‡ to be excluded from thought §. When the mind becomes free from partiality to either ¶, then Brahman is attained.

† *To be thought of*—being beyond all phenomenal existence.

‡ *That.....thinkable*: The objective world that is capable of being thought of.

§ *To be excluded from thought*: To be shunned as being unreal.

¶ *Becomes free...either*—that is to say, ceases to think that this is reality and therefore to be thought of, and this is unreality and therefore to be shunned, and thus recognises no duality or distinction.

पक्षपातविनिर्मुक्तं ब्रह्म संपद्यते तदा ॥६॥
 स्वरेण संभयेद्योगमस्वरं भावयेत्परम् ॥
 अस्वरेणानुभावेन भवो वाऽभाव इष्यते ॥७॥
 तदेव निष्कलं ब्रह्म निर्विकल्पं निरञ्जनम् ॥

being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme Bliss Itself); that Brahman (a) which is free from all partiality (b), is attained in that State (c).

7. One should duly (a) practise concentration on *Om* (first) through the means of its letters (b), then meditate on *Om* without regard to its letters (c). Finally on the realisation of this latter form of meditation on *Om*, the idea of the non-entity (d) is attained.

8. That alone (a) is Brahman, without

6. (a) *That Brahman*—unconditioned by time, space and causation.

(b) *Free.....partiality*—being equally present in all objects.

(c) *In that State*—when the mind is perfectly controlled, and thus free from such activities as draw it out to the world of sense.

7. (a) *Duly*—according to the instruction of the Guru.

(b) *Through...letters*—A (अ), U (उ), M (म्) of which it is composed ; that is to say, meditate first on what each of these sound-symbols stands for,

(c) *On Om without.....letters*—on the true meaning or the *idea* only that this sacred word-symbol represents, that is, the Supreme Essence beyond the pale of words.

In the Mandukya Upanishad it is said that *Om* is all that which has been, all that which is, and is to be, that all is *Om*, only *Om*.

(d) *Non-entity*—of the *Avidya* or Nescience with its effects, viz., the world of name and form.

8. (a) *That alone*—Which reveals Itself on the realisation of the non-entity of Nescience.

तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म संपद्यते ध्रुवम् ॥८॥
 निर्विकल्पमनन्तं च हेतुदृष्टान्तवर्जितम् ॥
 अप्रमेयमनादिं च यज्ज्ञात्वा मुच्यते बुधः ॥९॥
 न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ॥
 न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥१०॥
 एक एवाऽऽत्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ॥

component parts, without doubt (*b*), and without taint (*c*). Realising 'I am that Brahman' one becomes the immutable Brahman.

9. (Brahman is) without doubt, endless (*a*), beyond reason and analogy (*b*), beyond all proofs (*c*), and causeless (*d*)—knowing which the wise one becomes free.

10. The Highest Truth is that (pure consciousness) which realises, (*a*) 'there is neither control of the mind, nor its coming into play,' 'neither am I bound, (*b*) nor am I a worshipper (*c*), neither am I a seeker after liberation, nor one who has attained liberation.'

11. Verily the Atman should be known as being the same (*a*) in Its states of wake-

(*b*) *Without doubt*: That which does not cogitate as to whether it is this or that; or it may mean, 'That which is beyond the conception of things unreal.'

(*c*) *Taint*—of *Avidyā*.

9. (*a*) *Endless*: Not limited by time, causation and finite matter.

(*b*) *Reason and analogy*: Two of the processes of logical inference.

(*c*) *Beyond all proofs*: Undemonstrable by any mode of proof.

(*d*) *Causeless*—hence, unaffected by any effect or modification.

10. (*a*) *There is neither &c.*:—All these forms of mental consciousness which are negated here, are unreal from the standpoint of the highest spiritual knowledge.

(*b*) *Nor am I a worshipper &c.*—All these ideas presuppose bondage, which is impossible in the eternally free Atman.

(*c*) *Worshipper*: One who devotes himself to religious practices by adhering to the vows of Brahmacharya and the like.

11. (*a*) *Being the same*: Immutable and devoid of distinction.

स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥११॥
 एक एव हि भूतात्मा भूते भूते व्यवस्थितः ॥
 एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥१२॥
 घटसंवृतमाकाशं नीयमाने घटे यथा ॥
 घटो नीयेत नाऽऽकाशं तथा जीवो नभोपमः ॥१३॥

fulness (*b*), dreaming (*c*) and dreamless sleep (*d*). For him who has transcended the three states (*e*) there is no more rebirth (*f*).

12. Being the one, the universal Soul is present in all beings (*a*). Though one, It is seen as many, like the moon in the water (*b*).

13. Just as it is the jar which being removed (from one place to another) changes places and not the *Akāsha* (*a*) enclosed in the jar—so is the *Jiva* (*b*) which resembles the *Akāsha* (*c*).

(*b*) *Wakefulness*—When impressions of the objective world are directly received by the senses.

(*c*) *Dreaming*—When objects are perceived on the sub-conscious plane through the desire-nature only.

(*d*) *Dreamless sleep*—When there is a complete cessation of differentiation in impressions and knowledge, and what remains is consciousness alone.

(*e*) *Transcended.....states*—That is, attained the Turiya or superconscious state in which Brahman is realised. *The three states* enumerated above are unreal being superimposed upon the Atman through ignorance of its true nature.

(*f*) *No more rebirth*—than that which It ~~once~~ seemed to have owing to nescience.

12. (*a*) *Beings*—human or divine, animate or inanimate.

(*b*) *Like...water*—Just as the same moon appears as many by reflection in the water-vessels.

13. (*a*) *Akāsha*: The all-pervading space.

(*b*) *So is the Jiva*: So does the Self-in-the-individual experience no change at all, though the *Linga Sarira* or subtle body of man may be taken after death to various regions, good or bad, according to past Karma.

(*c*) *Resembles the Akasha*—in its aspect of immutability, as in the next sloka in that of all-pervadingness only.

REVIEWS

Jal Sarbaraher Karkhana. (In Bengali).

The first part in two volumes. By Swami Vijnanananda of the Belur Math (Sri Hari Prasanna Chatterjee, B. A., L. C. E., the late Dt. Engineer). Published from the Panini Office, Bahadurgunj, Allahabad. Size 9" x 6". Price Rupees five.

We hail this treatise on the Waterworks as one of the earliest attempts to enrich the Bengali literature by the addition of a work relating to the science of engineering. As a novel enterprise in the language, the author's pains in the direction of an appropriate vocabulary have been considerable. The first volume consisting of 157 pages is full of valuable information on all the points pertaining to the proper methods of bridge-building, drainage, and water-courses for the improvement of agriculture, &c., and the whole of the second volume, comprising no less than 226 illustrative diagrams, cannot fail to make the book highly useful to students of engineering, engineers, contractors, as well as municipal authorities.

Sri Surya Siddhanta (in Bengali). The complete text (two parts), with a Bengali translation and notes. By Swami Vijnanananda of the Belur Math (Sri Hari Prasanna Chatterjee, late Dt. Engineer, B. A., L. C. E.) Size 10" x 7". Pp. 352. Price Five Rupees. To be had of the author, The Math, Muthigunj, Allahabad.

The Surya Siddhanta is one of the most authoritative treatises on Hindu Astronomy, which is extensively made use of in all important occasions concerning daily duties and social functions of the Hindus. The author deserves the thanks of all Bengali students of astronomy by this translation and the exhaustive notes of a department of science which deserves a wider study by our countrymen. The addition of English synonyms, wherever possible, to the Sanskrit

technical terms will be helpful to those who know English. The book is furnished with diagrams and several charts. Considering the fact that this work, like his other attempt, is a new departure, we can easily see how the language is necessarily a little stiff in places. The learned author gives an outline of astronomy, Indian, Western and Greek, and has spared no pains to make the work easily intelligible to those who have a good knowledge of mathematics. We hope that the book will be justly appreciated by those for whom it is intended.

Bharate Saktipuja * (In Bengali). First Part. By Swami Saradananda. Size 5" x 4". Pp. viii + 128. Price 8 as.

This admirable little book on Sakti-worship in India is as profound in its treatment of the subject in its widest aspects as it is interesting and instructive. The worship of Motherhood in its ideal or Divine aspect as also in its practical everyday applications in various ways, is a unique aspect of the Hindu religion, and it gives us great pleasure to see that it has been dealt with by the thoughtful writer in a masterly way. The book consisting of five chapters is a reprint, with additions and alterations, of articles of the Swami in the Udbodhan. The Bengali-knowing public will find much food for thought in this work which clothes lofty sentiments in dignified and stirring language. We wish the book a wide circulation.

The Chicago Addresses.* By Swami Vivekananda. Fourth Edition. Size 6½" x 5¼" Pp. 79 + iii. Price 6 as.

The present edition of the Addresses has the advantage over its predecessors of a charming prefatory note by N., an appendix, and a photogravure of the World's Parliament of Religions in one of its sittings, with Swamiji among the delegates. The book bears ample

* Published by the Udbodhan Office, 12, 13, Gopal Chandra Neogi's Lane, Calcutta.

evidence of a careful revision and excellent editing.

Bharate Vivekananda. Second Edition. Revised and enlarged. Size 8½" × 5½". Pp. 503. Price, cloth bound, two rupees. To be had of the Udbodhan Office, 12, 13, Gopal Chandra Neogi's Lane, Calcutta.

This new edition of the Bengali translation of Swamiji's "Lectures from Colombo to Almora," shows how the Bengali-knowing public is growing ever alive to the influences of Swamiji's life, and his teachings with especial reference to Indian regeneration. Besides a revision of the whole work, this publication is enriched by a hitherto unpublished lecture on Bhakti by Swamiji at Lahore. We are sure this edition will be most acceptable to the public, because of its improvements, nice get-up, and its cheap price.

We acknowledge with thanks a nice Oleograph presented to us by Mr. Maganlal Sarma, entitled **Hind-Devi**—"Goddess India." Behind the terrestrial Mother India, the artist's eye has visualised the Mother as She is, divine and human in one—lovingly calling Her children: "उत्तिष्ठत &c., Arise! Awake! and stop not till the goal is reached." In the picture Her uplifted hand conveying blessing—**अभयकरम्**—dispels fear, and Her trident is the symbol of authority. Her flowing hair is the Himalayas, and Her waving apparel is made to figure the varying contour of our Motherland. **जननी जन्मभूमिश्च स्वर्गादपि गरीयसी**—"The Mother and Motherland are greater than heaven itself"—the salutation *Mantram*, as it were, of Her children, is inscribed on one side. The sea which girds Her, pays his tribute to the Mother by kissing Her feet. Barring a few defects the general conception of the whole thing is ingenious. The artist fully deserves encouragement from his countrymen. The price has been reduced to 10 as. To be had of Messrs. Pandit Shah & Co., Reachy Road, Opp. Police Station, Ahmedabad.

Second Annual Report of the Sevasadan or Sisters of India Society, Bombay. Pp. 116+xxvi.

It is with the utmost pleasure that we bring to the notice of our readers this pamphlet which records the noble work done from July 1909 to June 1910 by this unique Society in India, which counts Mrs. Ramabai Ranade as one of its active supporters. The Sevasadan has two branches, one at Ahmedabad and the other at Poona. The indoor work is divided into four sections:—(1) The Hospital (2) The Dispensary, (3) The Educational Classes, and (4) The Homes. The first has two branches: The general ward and the Midwifery ward. The dispensaries are three in number, one of them being ophthalmic. The Educational Classes contain among others the Midwifery and Nursing classes, the Music class, the Drawing class, and two work classes. The fourth section includes the Home for the Homeless, the Industrial Home, the Hindu Ashram, the Parsi Ashram. The outdoor work consists in affording medical relief, nursing, teaching, and sisterly and brotherly help. The Sevasadan has also its Islamia section with its different branches. The above gives an idea of the extent of service which this Society of Sisters renders to the Indian women by helping them physically, intellectually and morally. The Appendices give the details of income and expenditure, Rs. 35,850 being spent in the last two years. We regret our space will not allow us to dwell in detail on the admirable work done under the different sections of the Sevasadan in furtherance of its aims and objects but to conclude with the words of the good Sisters themselves, "Very humbly, we call upon every earnest well-wisher of his motherland to become our helper.... We believe that Indian women will come forward in large numbers to help their sisters by becoming medical, educational and social missionaries, and do away with the reproach that Indian society is but a cart with one wheel." All communications and remittances should be made to The Asst. Secy. Sevasadan, Grant Road, Bombay.

GLEANINGS

TRUE religion, notwithstanding that it raises the views of those who are inspired by it to its own region, nevertheless retains their life firmly in the domain of action. The true and real religious life is not alone percipient and contemplative, does not brood over devout thoughts, but is essentially active.—Fichte.

* * *

A man perfects himself by working. Foul jungles are cleared away, fair seed fields rise instead and stately cities; and withal the man himself first ceases to be a jungle and a foul unwholesome desert thereby. Blessed is he who has found his work; let him ask no other blessedness.

—Carlyle.

* * *

The men who have most finely felt the pulse of the world, and have, in their turn, most effectually stirred its pulse are religious men.

—Havelock Ellis.

* * *

There is no certain sign of death. Many years ago the Marquis d'Ourches offered through the Paris Academy of Medicine two prizes, one of 20,000 francs, the other of 5,000 francs, for such a sign. One hundred and two essays were sent in, but none was deemed worthy of the first prize, and nothing definite and decisive was discovered. It is a remarkable fact that scientists know less about death than any other phenomena. It still remains the most mysterious and awful experience that can befall us, and it is probable that it will never be understood until we know the nature of ~~life and~~ its origin, since death is simply the cessation of life.—OTTO in T. P.'s Weekly.

* * *

Whate'er is good in any creed,
I take and make it mine;
Whatever serves a human need
I hold to be divine.

* * *

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.

—Henry Ward Beecher.

* * *

A monkey brought after death before the King of Purgatory, begged to be reborn on Earth as a

man. 'In that case,' said the King, 'all the hairs must be plucked out of your body,' and he ordered the attendant demons to pull them out forthwith. At the very first hair the monkey screeched out and said that he could not bear the pain. 'You brute!' roared the King, 'how are you to become a man if you cannot even part with a single hair?'—A Chinese Anecdote.

* * *

In point of authenticity, the Vedas have incontestible precedence over the most ancient records. These holy books which, according to the Brahmins, contain the revealed word of God, were honoured in India long before Persia, Asia Minor, Egypt, and Europe, were colonized or inhabited.

"We cannot," says the celebrated Orientalist, Sir William Jones, "refuse to the Vedas the honour of an antiquity the most distant." But, at what epoch were they composed? Who their author? We may revert to times the most primitive, interrogate the most ancient records of the human race, and it is still impossible to solve these questions; all are silent on the subject. Some authors retroject their composition to the first periods after the Cataclysm; but, according to the Brahmins, they are anterior to creation; they were, says the Sama-Veda, formed of the soul of Him who exists by or of, Himself.—Jacolliot.

* * *

Pessimism is creeping paralysis and its cure is faith and work.—Nautilus.

* * *

We want neither animated adding machines nor supercilious smatterers, but men and women with eyes that see and ears that hear. Clockwork pictures of stupid incidents, the tantalising din of wheezy gramophones, frivolous plays, inane books, and all other crudities of uncultured modernity are an abomination. "Let us induce in children a love for the use of their mental tools, and encourage a passion in the children for self-education. To earn a livelihood is not the important thing in life. That is a comparatively simple thing. The difficult thing is to know how to live. The main thing that an elementary school ought to work for is to teach children how to live—to live in the spirit, to live in the soul, and to live in the intellect." That is the ideal in broad outline, the

gospel of education according to Sir James Henry Yoxall.—S. W. Johns in T. P.'s Weekly.

* * *

In a strange country I sat by the roadside heavy with grief.

Then along the way three maidens danced, their arms intertwined, their eyes aflame, all beautiful as the sunlight.

'Who are you?' I cried, 'Oh, Radiant ones?'

They answered softly, 'We are called Life and Love and Death.'

'And which is Life, which Love, and which Death?' I asked.

'Ah,' they answered, 'that we do not know,' and they twined their arms the more lovingly.

'But whither go you?' I cried again.

'That we do not know,' they answered, and joy flamed in their eyes. I arose and went with them.

—Bolton Hall.

GLIMPSES

When I found Him in my bosom,
Then I found Him everywhere,
In the bud and in the blossom,
In the earth and in the air.

And He spake to me with clearness
From the quiet stars that say,
As ye find Him in His nearness
Ye shall find Him far away.'

❧

A tear of gracious pity is a very small thing; but it is not too small to contain the reflected Sun.

—W. H. Phelps.

❧

As rain breaks through an ill-thatched house, passions will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.—Buddha.

❧

Whosoever does not persecute them that persecute him; whosoever takes an offence in silence; he who does good because of love; he who is cheerful under his sufferings—these are the friends of God, and of them the Scripture says, "They shall shine forth like the sun at noontide."

—Talmud.

❧

Peace and harmony be among the bright, heavenly bodies, peace be in mid-space, peace be on earth, peace and harmony be everywhere in the watery, mineral and aerial worlds, peace be throughout the vegetable and the animal kingdom, peace and harmony be among all the natural forces and agents that constitute this vast expanse of the universe, peace and harmony be established throughout the limitless world; peace be to all and everything everywhere, peace, aye nothing but peace,—and this universal peace and harmony be also ours.—Yajur Veda.

❧

To whom is glory justly due?

To those who pride and hate subdue,
Who 'mid the joys that lure the sense
Lead lives of holy abstinence.

Who work not, speak not, think not sin
In body pure and pure within!

Whom avarice can ne'er mislead

To guilty thought or sinful deed.

To whom the world with all therein,

Dear as themselves, is more than kin.

Who yield to others wisely meek

The honours which they scorn to seek.

Who toil that rage and hate may cease

And lure embittered foes to peace.

—Mahabharata.

❧

Were half the powers that fill the world with terror;
Were half the wealth bestowed on camps and courts;
Be given to redeem the human mind from error,
There would be no need of arsenals and forts.

—Longfellow.

❧

The sweetest lives are those to duty wed,

Whose deeds, both great and small,

Are close-knit strands of an unbroken thread,

Where love ennobles all.

The world may sound no trumpet, ring no bells;

The Book of Life the shining record tells.

Thy love shall chant its own beatitudes

After its own life-working. A child's kiss

Set on thy singing lips shall make thee glad;

A poor man served by thee shall make thee rich

A sick man helped by thee shall make thee strong;

Thou shalt be served thyself by every sense

Of service which thou renderest.

—Mrs. Browning

NEWS AND MISCELLANIES

(COLLECTED AND CONDENSED FROM VARIOUS SOURCES)

It is stated that in London alone twenty thousand homeless cats are being removed from the streets annually. There are upwards of forty institutions and shelters in London and the provinces, supported entirely by voluntary contributions.

WHILE being transferred from the railway pier to a ship at Jersey City the other day, 22 tons of dynamite exploded, shaking the city and damaging buildings within a radius of three miles. Two vessels disappeared; and it is believed that twenty persons were killed and hundreds injured. The shock was felt for forty miles like an earthquake, causing great panic. A girl dropped dead from fright.

THE young man of the present day not only has greater power of growth than the youth of past generations, but he is better developed physically, declares Dr. Frank J. Born, medical examiner of the Yale University Gymnasium, in *The Yale Alumni Weekly*..... This he attributes in part to the fact that students are devoting themselves to gymnasium work.—“Literary Digest.”

THE ‘waste of waters’ is barren only to our careless eyes, for, indeed, the air of a dusty, grimy town is not more full of inorganic atoms than the open sea is full of tiny specks of life. There exists in northern seas a minute jelly-fish (*Lizzia Koellikeri*) so transparent that a single individual can scarcely be seen in clear water, and so small that a ‘wine-glass of water can contain 3,000 of them.’ Yet this jelly-fish occurs in such numbers off the coast of Greenland that the sea is at times tinged brown by its presence, while one of the drifting patches into which it congregates has been estimated to contain 1,600,000,000,000,000 individuals. And even this unimaginable number expresses but poorly the amount of life which the sea is able to support.

THE facts revealed by the following statistics,

recently compiled and published, indicate to some extent the terrible price that we have to pay for modern methods of dealing with Nature’s forces. ‘In the last fifty years over sixty thousand lives have been lost in the coal mines of Great Britain.’ ‘In the year 1909 there were no less than 153,306 reported accidents of a non-fatal character in British coal mines.’ ‘In 1910 nearly five thousand men died, and nearly three hundred thousand were wounded in the industrial operations which create the material comforts we all enjoy.’ In mines and quarries alone upwards of seventeen hundred men were killed in 1910.’ Four hundred to five hundred men lose their lives every year in carrying on our railway service, and, in addition, about twenty-five thousand are more or less severely injured.’ It would seem that commerce is more deadly than warfare.

To “The ashes of a God” Mr. Bain has written an explanatory and somewhat controversial preface.... This preface is an eloquent and at times satirical defence of the beautiful mythology of India, which Mr. Bain considers is far too superficially understood and too little appreciated in Europe, “whose people seem to think that virtue was discovered by themselves.” He points out that to the Hindus, unlike ourselves, religion and literature are inseparable, and shows how impossible it is for any European to understand anything of India, its bibles, legends, stories, songs, who is ignorant of Sanskrit. The true-blue Imperialist is inclined to regard the creeds and ideals of India, if not with contempt, at least with a half-amused tolerance. No writer, says Mr. Bain, has done more to caricature India in the interests of military vulgarity than Mr. Kipling, and he goes on to pour polite irony on the comfortable missionaries “with coquettish wives, whose ample wardrobes savour not of sanctity but of Paris,” who leave their native shores with the naïf intention of converting the adherents of the profound philosophy of the ascetic aristocrat who in his wisdom turned his back upon the world, Buddha. How can the Hindu be persuaded to accede to a religion, he asks, which has been abandoned by the intelligence of Europe? Leaving these deeper issues, how, again, is it possible for a mind whose values

are materialistic, whose cardinal glories are action and common-sense, to surrender itself to the beauty and mystery of the countless stories in which action gives place, as it were, to reverie, whose appeal is to the spirit, and whose laws are the laws of the imagination?—"The Saturday Westminster Gazette."

DR. Alfred R. Wallace, according to Mr. Harold Begbie in 'The Daily Chronicle,' recently said: 'There seems to me unmistakable evidence of guidance and control in the physical apparatus of every living creature. . . . it may not be possible for us to say how the guidance is exercised and by exactly what powers; but for those who have eyes to see and minds accustomed to reflect, in the minutest cells, in the blood, in the whole earth, and throughout the stellar universe—our own little universe, as one may call it—there is intelligence and conscious direction; in a word there is mind!...

'I cannot examine the smallest or the commonest living thing without finding my reason uplifted and amazed by the miracle, by the beauty, the power and the wisdom of its creation. Have you ever examined the feather of a bird? I almost think a feather is a masterpiece of creation. No man in the world could make such a thing. Someone has said that a single feather from a heron's wing is composed of over a million parts!..... Watch a bird sailing high above the earth in a gale of wind, and then remind yourself of the lightness of its feathers. And those feathers are air-tight and waterproof, the perfectest vesture imaginable.

'Evolution can explain a great deal: but the origin of a feather, and its growth, this is beyond our comprehension, certainly beyond the power of accident to achieve. The scales on the wing of a moth have no explanation in evolution. They belong to Beauty, and Beauty is a spiritual mystery.Materialism is as dead as priestcraft for all intelligent minds. There are laws of Nature, but they are purposeful. Everywhere we look we are confronted by power and intelligence. The future will be full of wonder, reverence, and a calm faith worthy of our place in the scheme of things.'

visited India and Ceylon in the early nineties of the last century on a special mission, thus recorded his observations in his book, "Irrigated India":—

"Irrigation has been practised in Ceylon for many hundreds of years and upon a scale that considering the size of the island and the difficulty which it presents is truly surprising.....The boldness of their designs and their massive executions are still the wonder of the modern engineer." "The Padivil dam is eleven miles long, 200 ft. wide at the base, 30ft. wide at the crest and in places 70 ft. high. It was faced along its whole length with steps of large squared stone and at the rates for native labour is estimated to have cost £1,300,000. The Kalawewa tank was forty miles in circumference with an area of 6,000 acres and contained over 3000,000,000 (three thousand million) cubic feet. The dam had a length of twelve miles, averaging 50 to 60 ft. in height and was 200 ft. broad at the crest.....The Ambaganga river was dammed up by a solid work of masonry 99 ft. in top width and rising 40 ft. above the ordinary high level of the stream. An embankment was carried thence from 40 ft. to 90 ft. in height for 24 miles forming a series of navigable lagoons and then further prolonged by a canal for 57 miles more.... Two schemes in the north are of such dimensions that their restoration at the present time would cost £200,000 (two hundred thousand pounds)... There are to-day more than 5000 reservoirs in the island, from which the cultivators derived their streams for irrigation; and almost the whole of these situated upon the sites of former works constructed ages since. Its monarchs of that far-off time were faithful Buddhists who sought to give practical proofs of their religious zeal which the great founder of their creed required of his followers."... "The Yodiela (canal) itself, 54 miles long, is only one link in a connected chain of tanks reaching far north and westward."... "This King (Parakrama Bahu of Ceylon, who flourished in the middle of the 12th. century A. D.) constructed 1470 tanks and 534 canals and repaired 1395 large with 960 smaller tanks and 3621 canals. Some of the older works, which he put into working order are believed to date back to 500 B. C."..... "Besides wells there are 60,000 tanks or reservoirs, in which the heavy rainbursts are preserved to be utilised in dry weather"..... "it is estimated that if the embankments (of the reservoirs) within the Madras Presidency were added together they would make a wall of earth, six feet high, one and a half times round the globe."

Sir James Emerson Tennent, LL. D., observes in his work on *Ceylon*, "no similar construction formed by any race whether ancient or modern exceed in colossal magnitude the stupendous tanks of Ceylon."

THE Hon'ble Alfred Deakin, lately the Prime Minister of the Australian Commonwealth, having