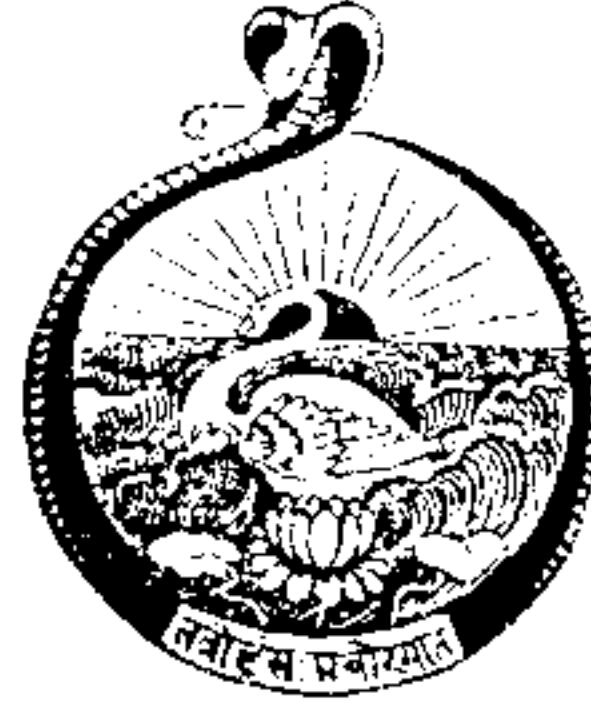


# Prabuddha Bharata

## OR Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4.*

Vol. XVII, No. 189, APRIL 1912

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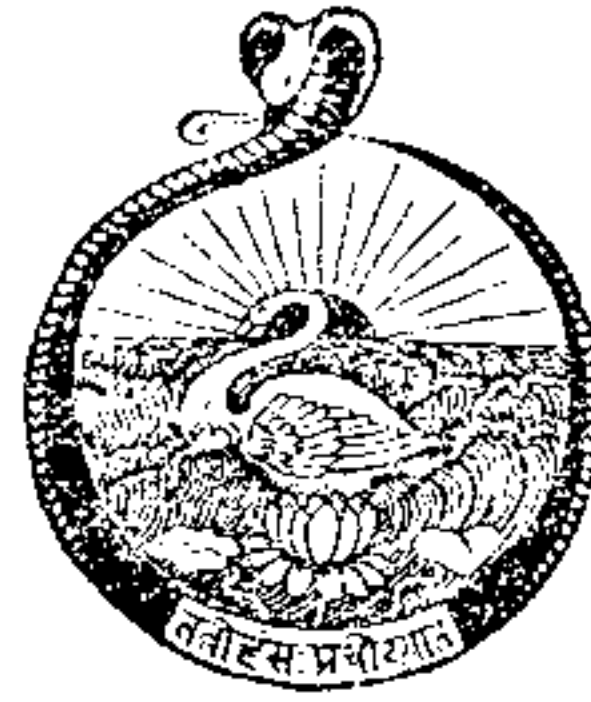
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# Prabuddha Bharata

Sri Ramakrishna Number

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4*

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

—Swami Vivekananda.

VOL. XVII ]

APRIL 1912

[ No. 189

## SRI RAMAKRISHNA'S TEACHINGS

### SEEING GOD IN EVERYTHING

IN a certain village there lived a weaver. He was very spiritual; everyone trusted and loved him. The weaver went to the market to sell his cloth. If a customer asked the price of it, he would say: "By the will of Rama the thread cost one Rupee, by the will of Rama the labour cost four annas, by the will of Rama the profit is two annas, by the will of Rama the price of the cloth as it stands is one Rupee and six annas." People had such confidence in him that they would immediately pay the price and take the cloth. The man was a true devotee. At night after supper he would sit for a long time and meditate on God and repeat His Holy Name.

Once it was late into the night; he could not sleep; he was sitting alone in the courtyard near the entrance, smoking. A gang of robbers was passing that way. They wanted a carrier, and seeing this man, they dragged him away with them. Then they broke into a house and stole a great many things, some of which they piled on the poor weaver's head. At this moment the watchman came up, the robbers ran away and the poor weaver with his load was caught. He had to spend that

night in confinement. Next morning he was brought before the judge. The people of the village, hearing what had happened, came to see the weaver. They unanimously declared, "My Lord, this man could not steal anything." The judge then asked the weaver to describe what had occurred. The weaver said: "My Lord, by the will of Rama, I was sitting in the courtyard; by the will of Rama, it was very late in the night; I, by the will of Rama, was meditating upon God and repeating His Holy Name; when by the will of Rama, a band of robbers passed that way; by the will of Rama they dragged me away with them; by the will of Rama they broke into a house; by the will of Rama they piled a load on my head; when by the will of Rama, the watchman came up, and by the will of Rama I was caught. Then by the will of Rama I was kept in prison, and this morning the will of Rama has brought me before thee." The judge, seeing the innocence and spirituality of the man, ordered him to be released. Coming out the weaver said to his friends, "The will of Rama has released me."

Whether you live in the world or renounce it, everything depends upon the will of Rama. Throwing your whole responsibility upon God do your work in the world,

## OCCASIONAL NOTES

**H**AS Hinduism, as a whole, ever conceived of the magnitude of That which was the personality of Ramakrishna, and which is now,—taking the flow of events in their deepest significance—the Power of the Realisation of this Soul! Has Hinduism ever been made aware of the historic import of his career and of the revival of Hinduism that it embodied! Ramakrishna was no ordinary man! In him were incarnated, as a tempest of realisation, the powers and potentialities of the Hindu race consciousness! Through his personality there are seen the strong currents of the stream of the Hindu spiritual and historic experience, rising from the passive flow of several centuries into a storm of aggressive self-awareness.

And why? it is asked. Because it was he who put flesh and soundness of appearance upon the dry bones of an enervated and apologetic Hinduism. His message was not the passivity, but the *strength* of realisation. In him one finds the determination to *realise* the ideals of which the Hindu race dreams. What the force of the will is to the quickened imagination, even so was the power of his life and realisation to Hindu idealism. In him one finds the explanation and the synthesis of a variety of racial and religious ideals. He denied none of the ingredients of Hinduism; on the contrary, he fulfilled all. And in that wonderful way which showed him to be, *practically*, the embracer of greatness wherever he found it, and particularly in religion, fitting his personality into the demands and opportunities of each and every sect, seeking everywhere for *reality*.

Is Hinduism real? Then, indeed, this is, as Swami Vivekananda said on his return from his study of the West,—this is the

Tirtha, the place of pilgrimage, and the very dust of the soil of India is holy. Ramakrishna proved Hinduism to be *real*; thereby, he became the great Prophet of the race from whose loins he sprang; he explained Hinduism to the world as the *embodiment of the spiritual consciousness*. And he did this simply by living his own life, silently in the gardens of Dakshineswar on the banks of the Ganges,—through the overwhelming convincingness of his personal Realisation. As to the character of that Realisation we have the testimony of the greatest leaders in Hinduism during the final quarter of the last century.

The life of Ramakrishna testifies on the spiritual plane to the potentialities for the unification of All India on the social plane. In the sphere of his enlightened spiritual perception there was neither Hindu nor Buddhist, neither Hindu nor Mohammedan, neither Hindu nor Christian. All are sons of the same Mother; all are members of the same search for the Real; all are paths to the same great spiritual goal; all are visions of the same truth; all are members of the same sublime consciousness. It was this synthetic faculty, among other things, that called forth the discipleship of him who became the Swami Vivekananda. Behind both the social and the spiritual message of the Swami one sees the illumination, on all points, of the personality of Sri Ramakrishna!

No longer does Hinduism doubt its own possibilities or stand aback at the revelations of other nations and races, for in the life of Ramakrishna the ideals of Hinduism were taken from their purely speculative environment and brought down into the practical field as incarnate realities. The life of Ramakrishna is a revelation, not only to Hinduism,

but to the world itself. It is, as it were, a Seal of Approval placed indelibly upon the document of the Hindu historic experience, by the Divine Will through which all things move unto their appointed ends.

Unlike other spiritual geniuses, Ramakrishna did not found a sect. Or even if one chooses to regard the Mission that has been founded in his name as a sect, then, by all means, is it a sect;—but, withal, a synthetic sect, comprising all sects, in other words,—the Sect Universal.

Ramakrishna was of the Spirit of human life. One may regard him from innumerable points of view. Some see him as the

great Bhakta of the Mother; but he was equally, the Jnani among Jnanis, the Yogi among Yogis, the Rishi among Rishis! He was not this or that, in any particular sense. He was, simply, the Man of Realisation, the Man Who *saw* God; and if full vision is full becoming, then, verily, he *was* God!

Salutation be unto His Blessed Feet! Hallowed be His Name! There is a point, said Swami Vivekananda, when in the spiritual transformation of the personality of a saint, one cannot say whether the Man is God, or God the Man. Our Salutation to the Man-God, the God-Man, Bhagavan Sri Ramakrishna, on this the festive commemoration of his day of mortal birth—and forever!

## UNPUBLISHED NOTES OF CLASS TALKS BY SWAMI VIVEKANANDA

EXPERIENCE is the only source of knowledge. In the world religion is the only science where there is no surety, because it is not taught as a science of experience. This should not be. There is always, however, a small group of men who teach religion from experience. They are called mystics, and these mystics in every religion speak the same tongue and teach the same truth. This is the real science of religion. As mathematics in every part of the world do not differ, so the mystics do not differ. They are all similarly constituted and similarly situated. Their experience is the same; and this becomes law.

In the church religionists first learn a religion, then begin to practise it; they do not take experience as the basis of their belief. But the mystic starts out in search of Truth, experiences it first and then formulates his creed. The church takes the experience of others; the mystic has his own experience. The church goes from the outside in; the mystic goes from the inside out.

Religion deals with the truths of the metaphysical world just as chemistry and the

other natural sciences deal with the truths of the physical world. The book one must read to learn chemistry is the book of nature. The book from which to learn religion is your own mind and heart. The sage is often ignorant of physical science because he reads the wrong book,—the book within; and the scientist is too often ignorant of religion because he too reads the wrong book,—the book without.

All science has its particular methods; so has the science of religion. It has more methods also, because it has more material to work upon. The human mind is not homogeneous like the external world. According to the different natures must there be different methods. As some special sense predominates in a person—one person will see most, another will hear most,—so there is a predominant mental sense, and through this gate must each reach his own mind. Yet through all minds runs a unity and there is a science which may be applied to all. This science of religion is based on the analysis of the human soul. It has no creed.

No one form of religion will do for all. Each is a pearl on a string. We must be particular above all else to find individuality in each. No man is born to any religion; he has a religion in his own soul. Any system which seeks to destroy individuality is in the long run disastrous. Each life has a current running through it and this current will eventually take it to God. The end and aim of all religion is to realise God. The greatest of all training is to worship God alone. If each man chose his own ideal and stuck to it all religious controversy would vanish.—*The Message of the East*, Vol. I, No. 2, Feb. '12.

## THE NATIVITY OF BHAGAVAN

### SRI RAMAKRISHNA

#### I.

Sweet is this Blessed Morn,  
O Lord, when Thou wast born;  
Assuming human form, taking human birth  
To bring to Thine Own Self the peoples of the  
earth!  
Ah! Who can withstand the Glory of Thine Eyes!  
Within them shines All Blessedness, All Bliss lies.  
Seeing Thee the Heart goes out in Love,  
Soaring beyond the world to Thee Above.  
O Holy Babe! What Worlds of Love are Thine,  
What Compassion—Infinite, Divine!  
Thou comest, bearing all the pains of life  
So that the Soul be free from mortal strife,  
And loving Thee shalt find That Peace,  
Past understanding, bringing Divine Surcease  
Of all the woe of life and all its pain  
Taking it to Thee! O what is all mortal gain  
As compared with the Possession of Thy Grace!  
Within The Heart Thou dwellest; The Heart's  
Thy Birth-Place!

#### II.

Come all ye that love the Lord,  
Let your Song triumphant ring  
Drowning all the Noise of Life!  
For To-Day is born the Light of Lights,  
The Holy Saviour of the World.

He comes—a Sweet and Laughing Child,  
Wearing human form and—Ah!  
Bearing all the frailties of Man for Man!  
And yet within Its Infant Eyes  
There shines a Wisdom, Vast, Divine.  
O Holy Child! Within Thy Form—  
So Pure, so Tender and so Sweet—  
Rests All the Power of the World,  
And All the Power beyond the World!  
Verily, Thou art the Káli-Shakti Incarnate,  
The Breaker of all mortal dreams!  
E'en Maha Maya before Thee is powerless,  
In Love for Thee forgetting  
Her weaving of the dreams of life.  
Ah! The Sweet Stillness of Thy Self  
Is like the Stillness of the Thought of Mahadev!  
That one has even thought of Thee—  
Is, verily, Salvation!

#### III.

Rejoice and be happy!  
To-Day is born the Lord of Hosts!  
Into the world of men is born  
The Glorious Consciousness of God;  
And Love Supreme and Everlasting Life!  
Ah! The Lord resteth even as a babe  
Upon the mother's breast!  
Yet All the Wisdom of the Ages  
Slumbers within the Infant Mind;  
And All the Freedom of the Lord  
Is contained within the Infant Form!  
And All the Strength, and All the Joy  
And All the Blessedness of God  
Are written on the Infant Brow!  
Holy! Holy is this Day!  
Thrice Holy is this Blessed Day!  
At His Coming all the Angels sang;  
And Peace descended on the realms of earth!  
Blessed! Blessed Babe Divine!  
Worshipping Thy Lotus Feet,  
All earthly dreams are blotted out,  
And Thou Alone dost dwell—  
Within the Heart! Within the Heart!  
O Happiness that Thou wast born!  
Thou, the Salvation of the world;  
Thou, the New Redeemer of the World,  
Comest as a Babe; even as Babe!

The Monk T. N.

*Janmatithi*, Feb. 20, 1912.

## THE MASTER OF PEACE

**L**O, there is a peace that life can never know, the soul's own peace, and to have that peace the soul must transcend life! When it comes within the sphere of this peace the soul flies far away from life unto the regions of reality. Far stationed from the clamour of the world, it is the shining height and life the vale. The knowing heart perceives that realm of peace and sets out on the quest to possess it and dwells therein forever after. Life is the darkness and it is the light. Life is the prison-house and it the open air. Life is the shadow and it the shadow's form.

Those who yearn for that life whose source is in desire can know peace only when all desires have been blotted out. Hath not the soul memories of its own with every man? Come there not awesome moments when the whole world is realised as a mirage? Does not the fraud of life dawn on one and the danger of sinking into the deeper darkneses of illusion? For all is darkness compared with that which is the peace. O to break the dream! The soul seeks that peace in many, many ways, now here, now there,—stumbling, rising often on the path, but within itself is the vision ever fixed on the truth. Long, long is the way, but the end is sure. Life is the only mode of reaching it, and life the terrible, must be transcended in the reaching, or rather, one must seek to become possessed of ALL LIFE, even of INFINITE LIFE beyond all limitations. It is only limitations that are terrible. That Infinite Life is the end. That is peace. There no desires enter in, for shall the heart crave anything or desire to become one-d with anything, when it has, aye, when it is the ALL!

Death is only an experience in the seeking, an incident in living. Thought is only an instrument wherewith to reach out unto it.

The heart, in its throbbings, yearns throughout the ages for peace. All the greatness of the historic centuries is only an approach to it, only an effort to interpret the struggle for peace. Civilisations after civilisations are the great fabrics of desire and realisation that man has reared in his efforts to reach beyond finite things unto its height. They are like the Towers of Babel, however. They have all failed and faded away, leaving behind them a confusion of tongues, and the dust and ashes of the ages. Blessed is the monk who renounces all!

But the end must come, and that in glowing, radiant triumph, but only, in its turn, upon the footsteps of a greater renunciation that has been made. For only in renunciation is triumph. And the great conqueror is he who has renounced most. Blessed is the monk! Blessed is the man of peace! Blessed is the man who has overcome all desires! Renunciation is the joyous privilege of the monk. What are empires to him, or what business shall he have with kings! He alone is the free. He is the MAN; aye, he is the moon among men, "the bull among the herd" of souls. Indeed, he is the god. The Great Bear cannot hold him in check for his quest is beyond the swiftness of the whole world's motion. The radiance of the sun cannot obscure the glory of the monk. Blessed is the monk! Blessed is the man of peace!

The monk is the being who has found peace. He has found peace because he has lived life to its fullest and knows, in that highest of all knowledge, that peace is beyond. Living life to its fullest is the course of renunciation. The monk reaches out beyond both the miseries and the hopes of life. He stands, likewise, beyond the touch or the terrors of death, and no fear can come upon

him. He is the being who has found the indestructible in his searching after peace and no changes in this world of change can affect him. Peace is the monk's own treasure. It is of the essence of his soul. And who is the monk? He is the monk who has broken the powers of the universe through the still stronger powers of renunciation. The universe trembles before him, for the universe is external and the monk has sounded the soul. The monk has learned to gaze so deeply into the mysteries of life and death that these have melted away for him, losing their meaning and distinctions, just as shades fade. For the soul has arisen like the sun in the monk's life and what shadows shall stand before the sun!

Beyond the finite is the infinite; aye, even within the finite there is the infinite, and the

infinite, that is the soul. Blessed is the man who has seen his soul! Victory is his, eternal victory is his! Power, eternal power is his! The gods themselves he has transcended! He has ascended within himself higher than height and gone utterly beyond, aye, beyond the world, aye even beyond the sun and the moon and the hosts of stars,—unto his nature, and that is peace,—and peace *is* God!

Blessed and great beyond the greatest is the man of renunciation. For his companions he has the sages of the world. He alone is the enjoyer. His is the bliss infinite. Blessed is the monk! Great is the monk! He has gone beyond the gods. He has gone beyond the creator of gods. Verily he has become—verily he is Brahman!



### A HYMN TO SRI RAMAKRISHNA PARAMAHAMSA

O Godly Saint, thy soul is fair,  
So great, so pure, so bright,  
Our hearts are linked with thine for e'er  
Thy heart of Golden Light.

Shine on, shine on for ever, thou radiant star,  
Our raft to guide safe thro' the stormy seas!  
Our hearts are weak, that Land of Bliss is far,  
O Blessed Saviour, give our minds that Peace.

O Ramakrishna of holy fame,  
Enflame in us that Life  
Which hallowed Thy Viveka—'s name  
In this our world of strife.  
Shine on, shine on for ever, etc.

O blessed Saint, repel the pain  
From off our bleeding hearts;  
At Thy feet we are humbly lain  
Take off the mortal darts.

Shine on, shine on for ever, etc.

Sri Ramakrishna, sweet Káli's child,  
Thou art our only guide,  
To curb our passions running wild  
Make us by Truth abide.

Shine on, shine on for ever, etc.

O heav'nly Saint, Thy heav'nly race  
Thou hast so nobly run.  
With bliss divine, Thy beaming Face  
Full many a heart hath won.

Shine on, shine on for ever, etc.

Thou art our Mate, Thou art our Friend,  
To drive our gloom away,  
To cheer our minds with hope, do send  
Thy kind and glorious ray.

Shine on, shine on for ever, thou radiant star,  
Our raft to guide safe thro' the stormy seas!  
Our hearts are weak, that Land of Bliss is far,  
O Blessed Saviour, give our minds that Peace.

—Anant D. Upponi.

## SWAMI VIVEKANANDA ON SRI RAMAKRISHNA

**F**OR years I have lived with that man, but never did I hear those lips utter one word of condemnation for any sect. \* \* \*

\* \* I began to come near that man, day after day, and I actually saw that religion could be given. One touch, one glance can make a whole life change. I had read about Buddha and Christ and Mahommed, about all those different luminaries of ancient times, how they could stand up and say, "Be thou whole," and the man became whole. I now found it to be true, and when I myself saw this man, all scepticism was brushed aside.....In the presence of my Master I found out that man could be perfect, even in this body. Those lips never cursed anyone, never even criticised anyone. Those eyes were beyond the possibility of seeing evil, that mind had lost the power of thinking evil. That tremendous purity, that tremendous renunciation is the one secret of spirituality..... He was a triumphant example, a living illustration of the complete conquest of lust and desire for money..... It is necessary in a time like this that a man shall arise to demonstrate to the sceptics of the world that there yet breathes a man who does not care a straw for all the gold or all the fame that is in the universe.

\* \* Can dozens of you become almost fanatics over this new idea, with this new God—Ramakrishna—as a centre?.....I, unworthy though I am, had one commission to bring over the casket of jewels that was placed in my charge to Madras and make it over to you. \* \* \*

His life was the extraordinary search-light under whose illumination one is able to really understand the whole scope of Hindu religion. He was the object-lesson of all the theoretical knowledge given in the Shastras. He showed by his life what the Rishis and Avatars really wanted to teach. The books were theories. He was the realisation. This man had in one life of fifty-four years lived the five thousand years of national spiritual life, and raised himself to be an object-lesson for the future generations. The Vedas can only be explained and the Shastras reconciled by his theory of Avatar or stages.

He was the embodiment of all the past religious thought of India. His life alone made me understand what the Shastras really meant, and the whole plan and scope of the old Shastras.

What the whole Hindu race has thought in ages, he lived in one life. His life is the living commentary to the Vedas of all the nations.

Narendra to Dr. Sarkar: Sir, we look upon the Master as a Person who is *like* God. There is a point somewhere between the vegetable creation and the animal creation where it is difficult to say whether a particular thing is a vegetable or an animal. Much in the same way there is a point somewhere between the man-world and the God-world where you cannot say with certainty whether a person is a human being or a God. \* \* \*

I say not *God*, but *God-like man*.

\* \* \* \* \*

We offer to Him worship bordering on divine worship.

God though everywhere can be known to us in and through human character. No character was ever so perfect as Sri Ramakrishna, and that should be the centre round which we ought to rally,—at the same time allowing everybody to regard Him in his own light as teacher, Saviour, God, or model, or great man, as he pleases.

The Satya-yuga (Golden Age) has made its advent from the day that Sri Ramakrishna incarnated Himself in a human body. In this Incarnation the *Kali* (the power of evil) will be destroyed by the sword of Juanam. Blessed is he who follows His teachings,—no matter whether he believes in His Incarnation or not.

Aye, where would I have been, if I had not been blessed with the dust of the holy feet of that orthodox, image-worshipping Bráhmāna!

The one (Sankaracharya) had a great head, the other (Chaitanya) a large heart, and the time



was ripe for one to be born the embodiment of both this head and heart; the time was ripe for one to be born, who in one body would have the brilliant intellect of Sankara and the wonderfully expansive, infinite heart of Chaitanya;.....There (near Calcutta) he lived, without any book-learning whatsoever; this great intellect never learnt even to write his own name, but the most brilliant graduates of our university found in him an intellectual giant..... Let me now only mention the great Sri Ramakrishna, the fulfilment of the Indian sages, the sage for the time,.....and mark the Divine Power working behind the man. The son of a poor priest, born in an out-of-the-way village, unknown and unthought of, to-day is worshipped literally by thousands in Europe and America, and to-morrow will be worshipped by thousands more. Who knows the plans of the Lord! Now, my brothers, if you do not see the hand, the finger of Providence, it is because you are blind, born blind indeed!

Brothers, you have touched another chord in my heart, the deepest of all, and that is the mention of my teacher, my master, my hero, my ideal, my God in life—Sri Ramakrishna Paramahansa.... We read in the history of the world about prophets and their lives, and these come down to us through centuries of writings and workings by their disciples. Through thousands of years of chiselling and modelling, the lives of the great prophets of yore come down to us; and yet, in my opinion, not one stands so high in brilliance as that life which I saw with my own eyes, under whose shadow I have lived, at whose feet I have learnt everything,—the life of Ramakrishna Paramahansa. Aye, friends, you all know the celebrated saying of the Gita—यदा यदा हि धर्मस्य &c.—“Whenever there is a decline of Dharma”&c. \* \* \*

\* \* Here has been a manifestation of an immense power, just the very beginnings of whose workings we are seeing, and before this generation passes away, you will see more wonderful workings of this power. It has come just in time for the regeneration of India, \* \* \*

\* \* I do not care in what light you understand this great sage, it matters not how much respect you pay to him, but I challenge you face

to face with the fact, that here is a manifestation of the most marvellous power that has been for several centuries in India, and it is your duty, as Hindus, to study this power, to find what has been done for the regeneration, for the good of India, and for the good of the whole human race through it. Aye, long before ideas of universal religion and brotherly feeling between different sects had been mooted and discussed in any country in the world, here, in sight of this city (Calcutta) was living a man whose whole life was a Parliament of Religions as it should be.

\* \* We want spiritual ideals before us, we want enthusiastically to gather round grand spiritual names. Our heroes must be spiritual. Such a hero has been given to us in the person of Ramakrishna Paramahansa. If this nation wants to rise, take my word for it, it will have to rally enthusiastically round this name.....In duty bound, therefore, for the good of our race, for the good of our religion, I place this great spiritual ideal before you. Judge him not through me. I am only a weak instrument. Let not his character be judged by seeing me. It was so great that if I or any other of his disciples spent hundreds of lives, we could not do justice to a millionth part of what he really was.....It is a glory and a privilege that we are allowed to work at all under Him.

\* \* If this infinite, unbounded, religious wave (manifested in Sri Ramakrishna), that has engulfed in its depths the very ends of space,—on whose snow-white crest shineth this Divine Form, in the august glow of a heavenly presence,—if this be the effect brought about by our eager endeavours in pursuit of personal name, fame or wealth, then,—without your or any others' efforts this wave shall, in obedience to the insuperable law of the Universe, soon die in the infinite watery womb of Time, never to rise again! But if, again, this tide, in accordance with the Will, and under the divine inspiration, of the One Universal Mother, has begun to deluge the world with the flood of the unselfish love of a Great Man's heart, then,—Oh feeble man, what power dost thou possess that thou shouldst thwart the onward progress of the Almighty Mother's Will?

## THE DIVINITY OF SRI RAMAKRISHNA

Blessed is Thy name, O Lord!  
 Divine the Soul of Thee!  
 Past understanding Thy Realisation!  
 Thou didst commune with World-Gods;  
 Beyond them with the Mother-God;  
 Beyond all and all with Thine Own Self.  
 The Light of Thy Realisation illumines  
 All our time; saints follow in Thy Path.  
 Holy the dust upon which Thou didst tread.  
 Holy and redeeming is Thy Name,  
 Thou didst show the Way to Immortality

Breaking all the bonds of life and death,  
 Through the mists of Maya, seeing God.  
 Thy message: "All religions One  
 The self-same God, the God of All."  
 Hindu, Christian, Mussulman,  
 Becoming each Thou didst behold  
 The self-same God, the same Realisation.  
 All Paths are Paths to that same Goal  
 Where God stands Self-revealed as Soul.  
 And Thou art God; and Thou, the Soul.  
 —A Disciple.



## SRI RAMAKRISHNA: AN INTERPRETATION

**T**O have come to understand Sri Ramakrishna is to have understood and grasped the whole meaning of life. It is to have come into direct and real touch with spirituality in its dynamic and powerful relations. It is verily to have seen the soul become conscious of itself,—as the soul. It is to have entered the realm of understanding as to the opportunities and factors for the making of true spirituality. And why? Because in Sri Ramakrishna one perceives humanity becoming divinity; verily, it sees divinity incarnate. And why, again? Because all the longing that man has ever known to perceive reality was made incarnate. One sees in him, living and breathing before one's very eyes, the desire of man to see God,—yes, and the triumphant realisation of that desire. One witnesses in him a tremendous sincerity and a tremendous sanity. He took nothing for granted; he criticised and weighed well in the balance each and every single spiritual experience that had come to him in the flow of his career. He wanted reality, not pleasurable spiritual states of mind; he wanted reality, at all costs, no matter what the sacrifice. And because of his sincerity one sees him biting the very dust in his anguish to realise God; one sees him, a Bráhmāna,

stooping to the meanest of services, in order to become realistically aware of the spiritual equality of all mankind; one sees him abandoning fame and riches, repeatedly, because he knew that these were the prime factors in the bondages of the world. One sees him putting on the garments of a woman in order to overcome the idea of distinction in sex. His life is the living spiritual method. It was not necessary for himself to go through these tremendous austerities and ascetic practices. He went through them all in order that mankind might find the way above the limitations of the senses to the soul and to God. One sees in him real, living, actual and wonderful religious longing. He shed oceans of tears because of his sorrow at being separated from that which is the Most High. We see him becoming senseless with pain at the thought of the ocean of Maya that makes man forget God. He saw the difficulties that stood in the way of the spiritual consciousness. He saw they were like mountains and that the world as such could not gather up the courage to rouse from its lazy satisfaction with the life of the senses and try to scale the mountain barriers. And so like a great pioneer who risks all the dangers and all the terrors of the unknown path, who makes

sacrifice and performs labour in order to clear the path that others may follow, even so did Sri Ramakrishna plunge through all the materialism of our age finding a path to spirituality and to God for the benefit of man. He literally hewed his way through the darkness of the world, that presses like an interminable jungle on all sides, and gave unto mankind the Light of Truth and because of this was Sri Ramakrishna the Light of the World. The grandeur and the reality of Sri Ramakrishna is to be found in this sincere and untiring search and in this discovery he made of spiritual truths. His was first-hand knowledge. He proved that realisation was the proof of the truth of the Vedas and in this he proved Hinduism. And it was because of this that he convinced such men as Swami Vivekananda and Keshub Chunder Sen of the spiritual realities of Hinduism. He put life into Hinduism that was in danger of becoming dead. He made Hinduism real. He showed Hinduism to be the greatest and most marvellous truth in this world. He himself was the way and the truth and the light. Because of all this the greatest spiritual men in India came unto him accepting him as their spiritual guide, worshipping him literally as divine. And because of this each worshipper saw in Sri Ramakrishna his own ideal incarnate. In each and every religious ideal Sri Ramakrishna saw God, saw Him not only idealistically, but practically and actually. Only divinity can perceive divinity in this marvellous manner. Was it that Sri Ramakrishna Himself was God? Aye, by all the truth that exists in this world and beyond this world. For only divinity can long for divinity as he yearned for God. Only divinity can become so remarkably unworldly as he was unworldly. Only God can become conscious of God. The man who has seen God is man no longer. The man who has seen God is God.

What does man care for fine phrases and logical consistency when it comes to the seeing of God! This age is terrible in its practicality and it is in an age like this that Sri Ramakrishna's practical spirituality is an urgent necessity. What the scientific experiment is to the scientific theory that, indeed, was the life of Sri Ramakrishna to the ideals of Hinduism. That is why one finds such wonderful practicality in all the sayings of Sri

Ramakrishna. He was not a metaphysician; he was not an intellectualist. He was a realist; he saw where the intellect can only think. All the learning of the Pandits took flight before his simple and direct sayings. The highest truth is eternally the simplest and because he was Truth Itself incarnate did Sri Ramakrishna utter the highest truth in the simplest words. Blessed is this age that it has been privileged to have seen the birth and the life of such a man. He has resurrected the vision of God; he has given new meaning to the religious and the spiritual life; he has set at nought all the egotistical learning of the world by the fact that he had seen the reality for which all the world is seeking in such different ways, aye, by the fact that he was that reality. The wisdom of man is foolishness with God, says the Christian Bible. Verily! And to Sri Ramakrishna the loud arguments of the so-called learned were as a child's crying in the dark. For does even all the science of the world throw any light by which one can see God! As the mountains are above the plains, aye, as the stars are beyond the earth, even so was the consciousness of Sri Ramakrishna beyond all the limitations of life and utterly beyond all the knowledge of those who search for the light of truth within the darkness of the material consciousness.

—F. J. Alexander.

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## ASPIRATION

The years may sear and sift us  
 With stress of alien things;  
 Time's eddying tides may drift us  
 On lonely journeyings,  
 But still the soul shall lift us  
 On her aurelian wings.

Her kindly light shall lead us  
 To more enduring joys  
 Than wealth that may impede us,  
 And ease that clogs and cloy,  
 And she shall bring to speed us  
 Love's power and Wisdom's poise.

## THE SECRET INN

( " *The Kingdom is Within You.*" )

Enough of dreams ! No longer mock  
 The burdened hearts of men !  
 Not on the cloud, but on the rock,  
 Build thou thy faith again :  
 O, range no more the realms of air,  
 Stoop to the glen-bound streams,  
 Thy hope was all too like despair :  
 Enough, enough of dreams.  
 Here, on this earth, the lists are set :  
 Here must thou lose or find  
 The Word that when thine eyes are wet  
 Shall speak to thine own kind,  
 O, call not to thy heights a love  
 That sees its end so near !  
 If there be ways beyond, above  
 Descend, and find them, here.  
 Descend, descend, Urania, speak  
 To men in their own tongue !  
 Leave not the breaking heart to break  
 Because thine own is strong.  
 This is the law, in dream and deed,  
 That heaven must walk on earth !  
 O, shine upon the humble creed  
 That holds the heavenly birth.  
 An earth-born creed ? We may not praise  
 The Eternal's lowly house ;  
 Yet, thro' the rude beams may we gaze  
 And the interwoven boughs,  
 If on the little Child thou shine,  
 Whom, though we dream no more,  
 Here, in the heart's hushed Palestine,  
 The magi still adore.  
 A lowly creed, a wayside inn  
 For wayfarers ! O come,  
 Now that the long dark hours begin,  
 Lead thou the nations home !  
 Shine on the little roof, fair star,  
 The thatch in silver steep,  
 That kings may come to it from afar,  
 And the shepherds from their sheep.

—Alfred Noyes.

## THE CIVIC AND NATIONAL IDEALS,\*

by the Sister Nivedita : A Review.

It dawns upon one like illumination—the posthumous work of the Sister Nivedita of Ramakrishna—Vivekananda. Its title, "Civic and National Ideals," is the key to the message the book contains. For it is a message that it speaks, an inspired message,—above all, a prophetic message. The publisher is Brahmachari Gonendra Nath, Udbodhan Office, Baghbazar, Calcutta. The book is a company of essays and sketch writings some of which have been already published in magazines while others are entirely new, having been found amongst the bulk of manuscripts the Sister left behind her at her departure. But all are interesting; better said, they are instructive, being the literary garment of a deep-sighted and unified vision of the problems of an Indian national life, and their solution, as well.

Throughout one gathers the greatness and the extent and the promise of the Sister Nivedita's conception of a national life. It was all-inclusive, fundamental and synthetic. The new work reveals this in a strikingly new and in a wonderfully clear manner. The subjects of the chapters give glimpses of the full extent of her national vision. She speaks of the elements of civic life in general and in a way that introduces the other chapters. For this reason the first chapter is entitled: "The Civic Ideal." The second chapter is, consequently, "Civic Elements in Indian Life." The chapter, "Unity of Life and Type in India," gives an eloquent and penetrating insight into the relations between a nation and the soil. It also throws an effulgence of light upon the sure unity that underlies the

\* To be had of the Manager, Prabuddha Bharata Office. Size 7½" by 5". Pp. 148. Price Re. One. Postage Extra.

complex nexus of custom and language in the Indian social experience.

Behind it all is the sincerity and the conviction of one who speaks truth. Behind it there is also evident monumental study and research and understanding. The Sister Nivedita possessed the completeness of realisation in the understanding that was hers of India's greatness, of India's needs and of India's future. Pervading the book is the strength and positiveness of her personality. It is almost as if the voice spoke and the powerful mind was thinking before one. The reader is made conscious that the text is but the outer form of the vision of a great soul, and it is the vision that is the flame and the inspiration.

In the reading one is lifted beyond and sees, as it were, the altar-places before which the Sister Nivedita knelt in the hours of her insight, for it must be remembered, that within the innermost of herself and colouring all her life was the spirit of the nun she was.

She passes in the book from the more objective principles of her study to the "Function of Art in Shaping Nationality," which heads the contents of another chapter, teaching the methods by which a nation comes to its own through the medium of the artistic impetus directed in the expression of national ideals. From this she branches out to the subjects, "Indian Sculpture," and "Indian Painting" in particular. The book ends with several of her most descriptive criticisms of the work of the present-day school of art in which she has drawn pen-pictures equally as beautiful in literature as the paintings are beautiful in art.

He who would understand and he who does understand the elements and essentials of nation-making as these may affect or are at present affecting Indian life, should count "Civic and National Ideals" by the Sister Nivedita among his literary possessions.

## THE ISLAND RETREAT

### I.

Unknown to fame there is an Eden-spot,  
Where fashion's freaks and shams rule not,—  
A place where nature bathed in beauty's light  
Inspires the love of truth and moral right.

### II.

A sheltered nook conceals my hermit home,  
Midst glories more than art of Greece and Rome;  
Beyond the worldling's pride and pleasure  
Is Peace in solitude, the soul's internal treasure.

### III.

Indifferent here to temporal gain or loss,  
Beneath the starry skies of Southern Cross,  
I make retreat without a fear or care,—  
In silence strive to sever Máyâ's snare.

### IV.

In Neptune's fairest isle with palm tree fringed,  
With flashing seas in tropic's sunshine tinged;  
Ideal Beauty, veiled by space and time,\*  
Gives forth a charm not told in words or rhyme.

### V.

Delights by sense perceived appearances are still,  
The Yogin, free, serene, transcends at will.  
O blessed state! in contemplation won,—  
Distinctions merge into the Mystic One.†

—YATI.

\* According to Plato the *Ideas* are beyond Space and Time—eternal, changeless, absolute; his favourite *Idea* was *Beauty*.

† The religio-philosophic conception is that of Advaita, or the Indian system of Monistic Idealism. In the highest Samadhi or God-Consciousness (known in the West as trance, ecstasy, super-consciousness, etc.), the soul becomes one with the Infinite or Universal Self. In other words, the ego transcends the limitations of individuality in the unspeakable glory of Life Absolute. Into that Supreme Unity subject, object, effort dissolve like discords of music lost in the grand harmony of a higher symphony. Hence, "Distinctions merge into the Mystic One."

## STRAY SONGS TO SRI RAMAKRISHNA

१

( " दीननाथ दयालु छांड कोणा शरण जावुं"  
इत्येतस्य रागेण गीयते ) कानडा

दीननाथ दासोऽहं, रामकृष्ण मे प्रभो ।  
कालीशुभदर्शनेन प्रेमभरित हे विभो ॥ दीननाथ०  
कख्याप्ते त्वत्प्रसादधारि भवतु मम शिरो ।  
जिह्वा मे परमहंस कीर्तने रता गुरो ॥ दीननाथ०  
श्रीदुर्गाजगदंबापदयुगांबुजं सदा ।  
विकसतु मे हृत्सरसि प्रार्थयेऽहं सर्वदा ॥ दीननाथ०  
बंधुर्मननास्ति देव रामकृष्ण त्वद्विना ।  
अपसारय हृत्तापं प्रेमदयाधारिणा ॥ दीननाथ०

२

( " हरिबुणगावत नाचुगे " इत्येतस्य रागेण  
गीयते ) असावरी

तव मुखदर्शनलाभोऽयम् ।  
रामकृष्ण भगवन् मे तारक  
यदि भवतीह कृतार्थोऽहम् ॥ तवमुख०  
मंजुलममृतवाणीपानम्  
देव करोमि तृषार्तोऽहम् ॥ तवमुख०  
प्रेमसागरोर्मिस्थितमनसः  
हर्षको मम क्षोभोऽयम् ॥ तवमुखदर्शन०

३

मालकंस

दीपस्य भक्तेः प्रकाशेन तामसम् ।  
हृत्वाऽत्मनोऽज्ञानसम्मोहसंभवम् ॥  
दीपस्य भक्तेः ०  
पथा सता चैव गत्वाऽनुलब्धम् ।  
भोजो वशीकृत्य सकालुरंजनम् ॥  
दीपस्य भक्तेः ०  
श्रीरामकृष्णोह तद्ब्रह्मपदमेव ।  
प्राप्तं त्वया देव धन्योऽसि सत्यम् ॥  
दीपस्य भक्तेः ०

TRANSLATION

I.

O Ramakrishna, protector of the humble,  
Thy servant I am, O my Lord, my Master,  
flowing with love at the benign sight of Kali.

O ocean of mercy, may I be the recipient  
(*lit.*, may my head be the bearer) of Thy  
favour and may my tongue glory in Thy  
praise, O Guru, O Paramahansa.

May the lotus-like feet of Sri Durga, the  
Mother of the Universe, always bloom in the  
lake of my heart!—is my constant prayer.

O Ramakrishna Deva, there is no other  
friend of mine but Thee. Do drive away the  
affliction of my heart with the water of love  
and kindness.

II.

If I obtain a glimpse of Thy face in this  
life, O Bhagavan Ramakrishna, my protector,  
then I am blessed.

O Lord, I (would) drink Thy words of  
nectar full of sweetness; for I am thirsty.

My mind is heaving with joy resting as it  
is amidst the waves of the ocean of love.

III.

Having destroyed the darkness produced  
by ignorance of Self and attachment (to  
non-Self) by the light of the lamp of devo-  
tion, and having gone by the righteous path  
and made Him your own, who is the Friend  
of those attached to Him, Thou hast obtained,  
Ojas (Supreme power).

O Ramakrishna Deva, blessed art Thou  
indeed, because Thou hast attained to the  
state of Para-Brahman.

४

( " कृष्णामुरारे विनति " इत्येतस्य रागेण  
गीयते ) भैरवी

देव नमस्ते तपति जगति तरुरहिते  
क्लेशकिरणातापसहनमात्मनो न रामकृष्ण ।  
सदय आहि, विमल पाहि, तवकृपा हि दासयार्ते ॥  
देव नमस्ते ०

गगनशिखरशाखिनो ज्ञानभक्तिशाखां  
दुःखातपपीडितास्तवाश्रयार्थमागताः ।  
विहंगमाः, सदुद्यमाः, सुखोद्गमाः  
शीतच्छाय, दिव्यकाय, शीतलाय वंदनं ते ॥  
देव नमस्ते ०

IV.

Salutation to Thee, O Ramakrishna Deva!  
In the burning expanse of the world, without  
a tree ( for shelter ), I cannot bear the heat  
of the rays of misery. Protect me, O gracious  
One; support me, O Pure One; for, Thy  
mercy is for Thy servant in trouble.

Birds of noble purposes, being afflicted by  
the heat of ( worldly ) sorrow resort for rest  
to the branch of knowledge and devotion of  
the tree which has its head in the heavens, and  
feel happiness arising.

O Thou of cool shade, O Thou of effulgent  
form, salutation to Thee who art peaceful.

—Anant D. Upponi.

### SRI-RAMAKRISHNA-JANMA-STOTRA-MALIKA\*

ओं नमो भगवते रामकृष्णाय ॥ ओं गुरवे नमः ॥

“अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।  
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥”

लोकश्रायं शिशिरमयितरिच्छन्नजाड्यप्रसङ्गः  
फुल्लश्रारुस्फुरितविभवो लम्बिताशाप्रसादः ।  
मन्दं मन्दं चलति पवने शुभ्रमभ्रप्रतानं  
धीरं धीरं वहति तडिनी पेशला सिन्धुलक्ष्मीः ॥१॥

वृक्षाः सर्वे नवकिसलयैर्मञ्जुलाः पत्रकम्पै  
वीर्त्ताहारी सुरभिसुरभिर्वातोऽमन्तेप्रयागैः ।  
मृङ्गा भिन्नप्रतनुकमला मञ्जुगुञ्जैर्निकुञ्जै  
शाखासीना मुदितविहगा मङ्गलं सूचयन्ति ॥२॥

नीलाकाशं तनुमयिनयं खेलमङ्गे वहन्ती  
हेमाब्जं स्वं प्रकृतिललना सन्निवेश्य स्वनाथे ।  
नेत्रासारं विमलतुहिनं प्रातरेव प्रदर्श्य  
पादज्योतिःकलितनहसा भानुरूपं दधाति ॥३॥

काले चास्मिन् सकलकलुषक्षालने शान्तिपूते  
वत्से शुक्ले प्रथमपरतः कुम्भराशौ शशाङ्के ।  
कर्मज्ञानच्छुरितसुतपस्तेजसां पूर्णमूर्ति  
जातस्तूर्णं परमकरुणाशोभनो रामकृष्णः ॥४॥

पुष्पासारः सपदि पतति स्वर्गतो देवतानां  
गन्धर्वाणां ध्वनति मधुरं भक्तिमच्चिब्रगीतं ।  
वेदध्वानो ध्वनितगहनो गर्जति ज्ञानमूर्तिः  
प्रेमानन्दं कमपि मुरजो मन्द्रसरैस्तमोति ॥५॥

श्रुत्वा नादं भुवनसुभगं जायतो लोकलोकः  
सुप्ता विद्याश्रक्तचक्रितं मन्त्रशक्तिं लभन्ते ।  
सप्तर्षीणां गगनप्रहतं सौरचन्द्रोद्बुद्धिर्ध्वं  
गीतं क्रान्त्यभिनवगुणैः सर्जनाख्यं धरिड्याः ॥६॥

पित्रादेशं पवित्रं निजशिरसिजटाजूटमालम्ब्य धीरो  
हा सीतेति प्रलापैर्गलितजललवं कामने धाम्यतोऽपि ५  
लब्ध्वा यस्य प्रसन्नं पदयुगलममी शोकतापातिदूता  
मुक्ताः सर्वे धरण्यां तमहमशरयो रामकृष्णं नमामि ॥७॥

वेणुर्धस्य प्रतनैः प्रशमितयमुनानीरमादिरथ कीलं  
गोवृन्दं नु प्रशान्तं सकलसहचरं पूतगोष्ठीनभूमौ ।  
हृत्वा चित्तं समग्रं ब्रजकुलरमणीनखिडते रासमञ्जे  
अद्यापीष्टे धरण्यां तमहमशरयो रामकृष्णं नमामि ॥८॥

वार्यां यस्य प्रकम्पैर्विचलितककुभं धर्मिणो धर्मयुद्धे  
ज्ञानोन्मैर्नरेन्दं प्रशमिततमसं दर्शितात्मस्वरूपं ।  
लोकानां संनिधुज्य ध्रुवविजयमशात्तत्क्षणं विस्मितानां  
प्राच्येवांशुप्रभावं तमहमशरयो रामकृष्णं नमामि ॥९॥

श्वासो यस्यालसति सततं मन्दवाते वसन्ते  
हासो यस्यालसति सततं चारुचन्दांशुजाले ।  
प्रेमा यस्यालसति सततं लोलवीचिक्रमेषु  
नित्यानन्दं तमहममरं रामकृष्णं भजामि ॥१०॥

भक्तिर्यस्यालसति सततं ह्रावने जाह्नवीये  
ज्ञानं यस्यालसति सततं शारदांशुप्रतापे ।  
धैर्यं यस्यालसति सततं साम्थरूपे हिमाद्रौ  
नित्यानन्दं तमहममरं रामकृष्णं भजामि ॥११॥

सारल्यं वै लसति सततं बालकानां मुखाब्जे  
कर्मज्योतिर्लसति सततं कर्मणि प्रीतयूनां ।

\* For want of space we are sorry not to be able  
to give the translation of this hymn, entitled "A  
garland of Verses on Sri Ramakrishna's Birth."

बुद्धाह्वाने लसति सततं ज्ञानगर्भोपदेशः  
नित्यानन्दं तमहममरं रामकृष्णं भजामि ॥१२॥

स्नेहो यस्यालसति सततं लोचनान्ते जनन्याः  
कारुण्यं वै लसति पितरि क्रोधने कोमलेऽपि ।

हर्षो यस्यालसति सततं भक्तदीप्ताननान्ते  
नित्यानन्दं तमहममरं रामकृष्णं भजामि ॥१३॥

—Sri Ashutosh Sen Gupta.

## SRI RAMAKRISHNA BIRTHDAY FESTIVAL

AT THE RAMAKRISHNA MATH, BELUR

**I**T was a day of triumph—Sunday, the Twenty-fifth of February, when the public celebration of the 79th. anniversary festival of Sri Ramakrishna's day of birth was held. Fifty thousand persons came to the monastery of the Ramakrishna Mission at Belur on that day. It was a splendid testimony of triumph to the spreading of the gospel of the Lord. From far and near they came and special ferry-boats were chartered to convey the crowds from the Calcutta side of the Ganges to Belur. It was wonderful to behold; the spacious grounds of the monastery were literally covered with swarming masses of people, and the note of praise and triumph throughout the entire day was, "Jai Sri Guru Maharaj ki Jai," or "Jai Ramakrishnaji," or again, "Bolo Ramakrishnaji!" The place and the day throbbed with the Presence of the Lord, and happiness and blessedness were written on the faces of thousands. And thousands upon thousands of the poor were fed. It was indeed a touching sight, moving one, almost, to tears to see such large numbers of human beings, verging daily on starvation, having, at least on this day and by the mercy of Him who loved the poor, a satisfying quantity of food. It was a day of triumph, to be sure, but it was also a day of human happiness. The devotees of the Lord were caught up in rapture, but the thousands of the poor were just—happy.

The monastery and the grounds were a panorama of decorations. Wherever the eye rested it was upon masses of colour and masses of humanity, and from the top of the monastery building floated the "Gerrua" and other standards of the Ramakrishna Mission. Pandals were erected everywhere, and everywhere music was to be heard and every here and there one came upon singing-parties who chanted in song the Name and the praises of the Lord. And everywhere and at all times of the day the monks were in evidence, directing, entertaining and blessing. Truly it was a day of triumph and

spiritual festivity. And to crown the day was perfect weather and perfect happiness.

It was also a day of devotion. Under a specially constructed thatched canopy the brothers of the monastery had placed a life-size portrait of Sri Ramakrishna in sitting, or rather, Yoga posture. This was tastefully decorated with garlands of flowers and all the day Sankirtan parties sang before it and crowds upon crowds of devotees worshipped and prayed. Under another canopy was a large portrait of the Swami Vivekananda in standing posture. This, likewise, was adorned with flowers and hundreds made Pranams before it.

Persons of all castes and of all creeds had come—Hindus and Christians, Mohammedans and Parsees alike came to worship Him Who, in His lifetime, realised God in every religious form, becoming a Christian to know the Christ and a Mohammedan to realise the ideals of the Koran. That silent, holy life which was lived by Sri Ramakrishna, in the secluded gardens of Dakshineswar has brought about a spiritual cosmopolitanism in this age as was witnessed in the great gathering on this day. And it was because Sri Ramakrishna had made realisation and not faith the cardinal requisite of the religious life. It is not what one believes, but what one knows and realises that counts in the balance of the judgment of the Lord; so Sri Ramakrishna taught.

One might say that a bazaar had migrated from its old quarters to the monastery on this day. There were stalls of all character and description, but most noticeable were those that had on sale the photographs of Sri Ramakrishna and Swamiji and the works of the Swami Vivekananda and other well-known authors of the Ramakrishna Mission, including the late Sister Nivedita. But there were sweetmeat stalls, also, and small art stalls and places where one could buy curios and out-of-the-way things. The monastery itself had become a village with this characteristic bazaar.

All night long before the day of celebration the inmates of the monastery had toiled and laboured in preparation; as the result the monastery was decorated as never before. Special arrangements had been made for zenana lady visitors who came to pay their respects and homage to the Lord. They were, for the most, the wives or sisters of the lay disciples of the Mission.

An event in itself was the arrival at the monastery of Srimati Sarada Devi, the Holy Mother, the Disciple-Wife of Bhagavan Sri Ramakrishna, Who always treated her as His mother, she having renounced with Him the life of the householder. She came by way of the Howrah bridge in a carriage. She had with her a party of women and girls who enjoyed with her the sight-seeing and festivities of the occasion, for there was much to see and much cause for rejoicing.



In the evening there was a display of fire-works which proved to be one of the leading and most enjoyable features of the celebration. Though by evening-time large numbers had returned from the monastery by the ferry-boats to Calcutta still there were large numbers that remained. The Arati or evening service to Sri Ramakrishna was particularly inspiring on this night because of the added numbers who were present and took part in the worship.

Every praise must be given to the monks for the remarkable way in which they fulfilled the responsibilities and duties of the day. And Swami Brahmanandaji, the President of the Ramakrishna Mission and head of the order, was an inspiration to the many workers who had volunteered their service in the feeding of the poor, for the feeding of the poor is a work in which His Holiness takes the keenest interest. He was much sought after by the people who were anxious to see and pay their respects to him as the representative of Sri Ramakrishna on earth. An incident in the day illustrates the character of His Holiness on such occasions as these. He had just retired into the monastery for a few moments' rest from the many duties of the day when a group of persons, peering through the shutters of the window, attempted to secure, in this way, a glimpse of the monks within. A young Brahmin re-monstrated. In reply the people said, "We came here to see the Sadhus." Immediately Swami Brahmanandaji arose from his seat and a few moments later he could be seen surrounded by a mass of people who came to do him reverence. Truly, the monks had little rest on this day, but their untiring zeal to make the many visitors comfortable awakened everywhere a most generous admiration.

In the evening the ferry-boats took back the enormous crowd that had gathered during the hours of the day. As they drifted down the river it seemed as if each moment there might be danger, so large were the numbers of passengers. Others went to their homes in the small boats that usually ply between one corner of the river to the other, but the number of these boats literally dotted the waters about the monastery embankment. And as each of the smaller boats left the inmates gave out a cry of praise and triumph for Sri Ramakrishna, but the sound of the voices of the ferry-boat passengers as these left the ghats of the monastery was deafening; it was blood-stirring, as well, in the amount of inspiration and enthusiasm it caused to well up on all sides. And those who were still at the monastery returned the note of praise in a cry that reverberated and reverberated across the waters, "Jai Sri Guru Maharaj ki Jai!"

The day and the spirit lifted one out of one's normal self. For a time all commonplace things

were forgotten and the soul of each and every devotee found itself caught up, as it were, in a world of reality and the true living of life—at the Feet of the Lord. And blessed be His Name!

#### AT THE RAMAKRISHNA HOME, Madras

In the morning there was the usual Bhajana followed by the feeding of a large number of the poor. In the evening there were a Harikatha Kalkshepam, and a lecture by Prof. K. Sundararama Aiyar on the significance of the Life of Sri Ramakrishna for "Modern India." Rao Bahadur Prof. M. Rangachariar was in the chair. There was a large gathering of enlightened gentlemen including the Hon'ble Mr. Justice P. R. Sundara Aiyar and the Hon'ble Mr. Justice T. Sadasiva Aiyar.

The Chairman in winding up the proceedings of the meeting said that the thoughtful lecturer showed how best they all should endeavour to synthesise the thoughts of the West and the East. In the endeavour to do so, some in India were trying to get away from the ancient Hindu platform. When such a tendency was gaining ground, it was necessary that a new force should come in and give the message to the people, that even as they stood on their ancient platform it was possible for them to rise and progress. Such was the message of Sri Ramakrishna Paramahansa, and Sri Swami Vivekananda. Realisation of the Divinity was the goal of the East and West, North and South. The spirit of the Hindu civilisation was the recognition of the highest unity of purpose towards which all continents moved and at the same time it recognised the existing differences and inequality dependent upon the state of progress which each individual community had been able to go through in the evolution of the progress of humanity in the world. That was also the spirit of Christianity, but in practice the Sermon on the Mount found no scope. The life of the Western people was a course of strenuous struggle for money and not of self-realisation and God-realisation, a struggle of interest against interest, although in the long run that struggle might by interaction come to terms. In the national ideal of the East, there was the danger of killing the flesh and that was undesirable, because man should live healthily if he would succeed in the practice of Yoga which would lead him to a higher destiny.

The Hon'ble Mr. Justice P. R. Sundara Aiyar in proposing a vote of thanks to the lecturer and the chairman said, that never before there had been witnessed such a large gathering of distinguished gentlemen on the occasion of the Ramakrishna celebration as was seen then. Further, the attention paid to Prof. Aiyar's address was another strong proof of the fascination that the old-world ideas still possessed. As a matter of fact there was no difference between

the old-world ideas and the new-fangled ideas. In the solution of practical questions of the present day there might sometimes be differences; but in the ideal and the spirit there was very little difference. The West was striving after spirituality, while they in the East were not succeeding in fully realising the inheritance that the sages had handed down to them. Sri Ramakrishna set his heart upon promoting active service amongst all sections of the community. That kind of active social work was more prominent in the West than in the East.

#### AT RAMAKRISHNA MATH, BANGALORE

The Anniversary was celebrated in the presence of a large gathering of ladies and gentlemen, among whom were Messrs. V. P. Madhava Rao, C. I. E., F. T. Brookes, Justice K. S. Chandrashekara Iyer and M. A. Narayana Iyengar. In the morning Bhajana processions came from different parts of the city and later on, the decorated pictures of Sri Ramakrishna, Swami Vivekananda and other disciples were taken round the streets with music and other paraphernalia.

In the evening a Harikatha performance was given by Pandit Krishna Das, after which Mr. V. Subramanya Iyer, gave an *extempore* lecture on the life and teachings of Swami Ramakrishna, and Mr. Sampangi Ramiah read an exhaustive paper in Kanarese on the Saint's life.

Mr. V. S. Iyer expatiated on the value and significance of names. He said in part as follows: In India names command a high value and great reverence. The children are called by the names of the Gods. The very names of Ashoka, Sankara and others arouse the greatest veneration and send a thrill through our hearts, though centuries have elapsed since their death. A name is an impulse to thought. When we think of a great personage, we at once think of his thoughts and these act as a force propelling us to exercise our mental faculty. Hence a name is constituted by thoughts, words and deeds. It is such a thing that the name of Bhagavan Sri Ramakrishna Paramahansa indicates to us. We realise this by feeling that he is within us. So if Ramakrishna Paramahansa is to be properly understood, it is not by a mere blind reverence or an ignorant devotion. If he is to be a significance, we must know his thoughts. That is the best manner of appreciating him. He was above all a Bhakta, Yogi, and Jnani in one. He renounced the world wholly and became mad after God. The peculiar aspect in which he devoted himself in the exemplification of his Bhakti to God, lay in his enunciation of the service of man. To the Bhagavan to love man, the noblest creation of God, was far greater than a mere meaningless love for God. The religion of the service of man is greater than the religion of God. Swami Vivekananda was the

fulfilment or rather the materialised form of the mighty conception of one of the great saviours of India. Again he was the practical illustration of universal love. In the Bhagavan's worship of woman, we find the key-note, the eternal significance of his whole life. A mother's love is spontaneous, equal and immaculate. Good or bad, wise or ignorant, rich or poor, kind or unkind, to a mother her sons are equally dear. Even in Rama Avatar or Krishna Avatar there was the hating of enemies, but Ramakrishna Paramahansa extended an intense and disinterested love towards the whole of humanity. Ramakrishna was an Avatar and in him we have a fulfilment of the significance of an Avatar. We all know the strength of the will power of Sri Ramakrishna. In the vast firmament of stars, that of our Saint looms large before us because it is nearest to us. All Avatars are the manifestation of the same God.

Mr. V. P. Madhava Rao then rose amidst applause and paid an eloquent compliment to the ideas expressed by the two speakers and offered the thanks of the public of Mysore to Swami Nirmalananda and others who brought about the gathering, and wished very much that such gatherings would recur often for the exchange and spread of spiritual ideas. The proceedings terminated with Mangalarathi and distribution of Prasad.

#### AT SHULAY, BANGALORE

A grand picture of the great modern Saint, Bhagavan Sri Ramakrishna Dev was mounted in a nicely made Pearl *Vimanam* and placed in a small decorated car, artistically adorned with flowers and foliage. About five Bhajana parties from different places gathered in the Ishwari Devasthan, and formed a grand procession with fine *Nagaswaram* music through the principal streets of Shulay. Mr. M. Ratnam Pillay distributed Prasad to the Bhajana parties and others. Mr. V. C. Subrahmanyam deserves great credit to have introduced this noble festival for the third time in Shulay, in order to create a spirit of devotion to the great masters and thereby love of Religion in the minds of the people, esp. among the masses. The ceremony came to a close with Mangalarati at 10-30 p. m.

#### AT COMILLA

The Birthday Anniversary was celebrated with great enthusiasm, on the 25th. February 1912, at the Theosophical Society House. The portrait of Sri Ramakrishna was decorated with garlands of sweet-scented flowers, and at 6 a. m. a procession composed of about a hundred Bhaktas following the portrait went round the town and finally met at the Hall selected for worship and Bhajana at 9 a. m. Rice was distributed to the poor.

After a number of young girls of 7 or 8 years of

age had sung three hymns in praise of Sri Ramakrishna, a gentleman read some portions of "My Master." Sj. Fanindra Mohan Chatterjea, Munsiff, then read with devotion a paper on the Life of Bhagavan Sri Ramakrishna and His Teachings. After the Arati, the evensong, there was Kirtana and the disciples filled with Love, sang songs, in the course of which two persons fell into a trance. The ceremony closed with the distribution of Prasad.

#### AT THE RAMAKRISHNA SOCIETY, Rangoon

On Tuesday, the 20th. Feb., the members of the above Society and those of the Ramakrishna Sevak Samiti conjointly celebrated the *Fanmatithi* Puja ceremony with great enthusiasm at the premises of the Hindu Social Club, East Rangoon. The Puja and Archana to the well-adorned portrait of the Great Paramahansa began at 7-30 a. m. and in the evening the members assembled together and sang in sweet and melodious voices many soul-stirring hymns of the Saint Thayumanavar. After the Karpurarati ceremony and the partaking of the Prasad they dispersed for the day.

On the public celebration day, the 25th. of Feb., a life-size picture of the Bhagavan, garlanded and well-decorated, was enthroned on a raised and magnificently adorned Asana. The Hall had been artistically decorated with ferns and flowers, and the walls were studded with portraits of Trailanga Swami, Swami Bhaskarananda, Swami Vivekananda, Jesus, Lord Buddha and other great souls. The plantain trees and mango leaf festoons at the entrance greeted the visitors. At 7-30 a. m. the Puja began with a solemn and devotional recital of the Upanishads. The hall was thronged with visitors, and at about 8-30 a. m. two Sankirtan parties arrived and sang some sweet and melodious songs, which stirred the devotees of Sri Ramakrishna into rapture. Some sang and some danced in ecstatic love. All present were filled with deep devotion to the Lord. Cheerfulness, good-will, sanctity, and devotional feeling were the predominating notes of the day. It was a happy sight to see young men of the Society working untiringly, serving all as their own ones. Distribution of rice and pice was carried on from 8-30 a. m. to 2 p. m., and about 500 of the poor were sumptuously fed. This was indeed a sacred service—an effort as it were to see the One, who reigns supreme in the inmost hearts of all, through these many souls. At 5. p. m. Mr. M. A. Sundra Aiyar delivered an interesting lecture on the 'Life of Sri Ramakrishna' which was well applauded. After briefly telling of the birth of Sri Ramakrishna and the way in which He had attained Self-realisation, the lecturer said that this time the Lord came only to harmonise all the world-religions and not to establish any separate sect. Dr. T. S. S. Rajan then read the appeal made by the Swami Brahmananda for the construction of

a fitting memorial to the Swami Vivekananda, the Patriot-Saint of modern India, and requested the audience to contribute their mites towards this noble cause. The meeting was presided over by Prof. K. P. De, M. A. After Mangalam and the distribution of Prasad the celebration terminated.

#### AT ULSOOR, BANGALORE

The Fiftieth Birthday of Sri Swami Vivekananda and the Seventy-ninth Birthday of Sri Ramakrishna Deva were celebrated together with great devotion at the premises of the Vivekananda Ashrama on Sunday the 10th. March, with the following programme: Pooja 6 a. m. Procession from Ashrama through the town 8 to 11 a. m. Feeding the poor 11 a. m. to 2 p. m. Music and Bhajanam 3 to 6 p. m. Lecture on the Life of the New Avatars 6 to 7 p. m.

#### AT SITABALDI, NAGPUR

The anniversary was celebrated on Sunday the 25th. February within the precincts of the temple of Sri Muralidhar at the Sangam, Sitabaldi, with greater enthusiasm than in the preceding years. There were Hindi and Marathi Bhajanas in the previous evening. The proceedings of the day began with Mangalacharan. As usual the feeding of the poor was a prominent feature. The discourses in the evening were in Hindi, Marathi, English, Bengali and Sanskrit and dwelt upon Sri Ramakrishna's Life and Mission on earth and their relation to Vedanta. The presidential address of Sri Jut Krishnasastri Telang was highly interesting and instructive and much appreciated by the audience.

#### AT KANKHAL

The Birthday Anniversary of Sri Ramakrishna Dev passed off very joyously. More than 300 Mahatmas were sumptuously entertained with Prasad. Many local gentlemen including the Dy. Collector of Rurkee, joined on the occasion. The photo of the Lord was very tastefully decorated by the Mahatmas, and the Puja and readings from the Shastras lasted the whole day.

#### AT THE R. K. ADVAITA ASHRAMA, Benares.

The Anniversary was commemorated with great spiritual devotion and enthusiasm. The following Programme was observed:—1. Feeding of the poor 1 to 4 p. m. 2. Address on the Life and Teachings of Sri Bhagavan Ramakrishna Deva (in Hindi) by Sj. Kali Prasanna Chattopadhyaya (late Editor, Amrita Bazar Patrika) 4 to 5 p. m. 3. Bhajan and Sankirtan 5 to 6 p. m. 4. Distribution of Prasad.

#### AT THE R. K. ORPHANAGE, MURSHIDABAD

The Ramakrishna Birthday festival was celebrated with intense enthusiasm and spiritual fervour

under the wide-spreading branches of a huge Banian tree, for a week beginning with 20th of Feb. Swami Akhandananda with the boys under his charge, passed all this time of festivity in that picturesque spot performing Puja and devotion, looking after all arrangements for the Utsav, and giving away Prasad to everyone who came there. On the following Sunday about 2000 persons were entertained to a sumptuous feast. Nearly 200 students of the Berhampur College came and helped with their untiring services to make the celebration a success. A new and remarkable feature of the Utsav this year was the arrival of one Sankirtan party after another from Mohula and other adjacent villages, singing the glories of Sri Ramakrishna's Name, which fired all with a transport of devotion, not experienced before.

#### AT THE MATH, ALLAHABAD

The Anniversary day was observed in a befitting way with Puja and distribution of Prasad from 9 a. m. to 1 p. m. and Bhajana from 3 to 6 p. m.

#### AT DACCA

The festival was commemorated with great joy and devotion for the whole day. The programme observed was as follows: 6 to 12 a. m., chanting of hymns, singing, readings from Sri Ramakrishna-Punthi and Sri Ramakrishna-Kathamrita, and the Kirtana on the Goshthalila or shepherd life of Sri Krishna. From 12 a. m. to 3 p. m., songs and Sankirtana; from 3 to 5 p. m., lectures on 'Real Worship' and 'Yuga-Dharma' by Prof. Satish Ch. Sarkar and S. Kamini Kumar Sen, B. L.; and from 5 to 12 p. m., singing of the late Krishna-kamal Goswami's devotional musical play entitled 'The Divine Madness of Sri Radha.'

#### AT NOAKHALI

The Ramakrishna birthday ceremony began on the 19th. and lasted for full one week. Every day Sankirtan was held and Prasads distributed to the assembled gentlemen. One special feature this year has been the distribution of prizes to the writers of best essays on Swami Vivekananda's Life and Teachings. On Sunday the 25th. of Feb. Prasads were distributed to about 1,800 persons and about 300 beggars given one *poa* of rice each.

#### AT OTHER CENTRES OF THE R. K. MISSION

The 79th. birthday anniversary of Sri Ramakrishna was also commemorated in a befitting way at the Advaita Ashrama, Mayavati, at the R. K. Mission, Barisal, at the Anathbandhu Samiti, Salkhia, and at various other centres and Societies of the Ramakrishna Mission in India and abroad.

## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Tsar has granted a pension of 10,000 roubles (£1,000) a year to Count Tolstoy's widow.

THE world's oldest woman at present is in Germany. She has celebrated her 125th. birthday. Her son is aged 89. Her descendants now number 200, and she has two great-great-grand-children.

Post Offices were first established in 1464. The first watches were made at Nuremberg in 1477. The first printing press was set up at Copenhagen in 1493. Modern needles first came into use in 1545. The first wheeled carriages were used in France in 1559. The first newspaper was published in England in 1588. Telescopes were invented in 1590. The first balloon ascent was made in 1783. Glass windows were first introduced into England in the eighth century. The first sulphur match was made in 1829. The first iron steamship was built in 1830. The first steel pen was made in 1830. Envelopes were first used in 1839. The first anæsthetics were used in 1844. Coaches were first used in England in 1860.

Swamiji's birthday anniversary was celebrated at Shulay, in Bangalore, by the members of the Vivekananda Sangham. A fine enlargement of the saint was decorated in a grand Pearl Vimanam and placed in the Ishwari Devasthan where some Bhajana parties performed music. Mr. G. V. Gopalakrishnaswamy Naidu Garu entertained the audience with a discourse on the life and teachings of the great Teacher. Mangalarathi and distribution of Prasad, attar &c. closed the function.

THE Vivekananda Jayanti was celebrated at Conjeeveram on the 12th. and 13th. Jan. with much enthusiasm. One marked feature of this year's celebration was the ladies' gathering. The programme of the evening consisted of reading papers on the life and teachings of the Swamiji, by respectable ladies. The meeting finally adopted a resolution to organise monthly meetings of ladies for discourses on spiritual and social amelioration of the community. Next day the 13th. saw the celebration of the event by the gentlemen of the town.

ON the evening of Thursday the 11th. Jan. the Birthday of Swami Vivekananda was celebrated in the Town Hall at Bapatla under the auspices of the local "Hindu Bala Samaj." Mr. S. A. Panchapagesa Aiyar, B. A., L. T., F.T.S., the Head Master of the B. H. School, presided. Mr. C. Venkatadri Pantulu, B. A., spoke on Swamiji and his Teachings.

After a Telugu speech, Brahasri V.R. Deekshitulu F. T. S., the President of the Samaj read out some choice extracts from the Swami's lectures regarding his antipathy to revolutionary social reforms. Next followed Brahasri V. Advaita Brahma Sastry, the agent of the Sringeri Mutt, who expatiated on the responsibilities of an ideal Sannyasin.

IN the course of noticing the Ramakrishna Festival at the Belur Math, the "Amrita Bazar Patrika" observes, that the four steamers which plied from morning to evening must have carried nearly two lakhs of people to the Math, if not more, and makes mention of "the indefatigable and heavenly work of the young volunteers who worked like Trojans to help the visitors. Lost properties and boys and girls were promptly recovered with the help of the enquiry office and the arrangements of the Math authorities were all that could be desired. The sight that met the eyes during the time of feeding was unique. Europeans, Moslems and Hindus sat together and sometimes ate from the same plates."

THE Seringapatam Vivekananda Society celebrated the 50th. birthday anniversary of Swami Vivekananda in a way befitting the occasion. A beautiful picture of the Swamiji was decorated with ferns and flowers. The day began with the worship on Vedic lines at about 7 a. m. The feeding of the poor was a special feature of the occasion. Streams of people both Brahmins and non-Brahmins numbering about 1000 flowed from town and neighbouring villages to the Sri Chamarajendra Memorial Ghat where the treat was given. In the evening there were Harikatha and Bhajana performances. Everywhere were heard the words—"Live, work and die for the Holy Cause!" It seemed the whole atmosphere was charged with religious zeal.

At about 8 p. m. the portrait of the Swamiji, surrounded by the "Prabhavali," the outward symbol of the holy aura, was taken in procession through the streets accompanied to the sound of the tabor and pipe. The procession returned at about 12 mid-night and the festival was brought to a close with music and the distribution of "Prasad."

IT is known to many of our readers that Swami Bodhananda has been conducting the work of preaching and teaching the Vedanta with much success at the Vedanta Society of Pittsburgh, PA., U.S.A., since its inception in 1907. The programme of his work for the season Oct. '11 to June '12, consists of: (1) A public lecture every Sunday, (2) A course of lessons on the Upanishads every Tuesday, (3) Practical Meditation and a short discourse every Thursday, and (4) A course of lectures on Sankhya philosophy, every Saturday. The following are the subjects of his public lectures during

April to June, 1912 :—

April—7th. Whence, Why, Whither. 14th. Sonship. 21st. The Path of Perfection. 28th. God—He, She or It?

May—5th. Does the World Need to be Christianised or Humanised? 12th. Mediumship and Sageship. 19th. Truth the Test of Authority or Authority the Test of Truth? 26th. The Ideal Man is the Epitome of the World.

June—2nd. Physics and Metaphysics. 9th. Life Abundant. 16th. Steps to Realisation. 23rd. Repose, Relaxation and Rest. 30th. "Arise, Awake, and Stop Not Till the Goal is Reached."

"...Ramakrishna Paramahansa proclaimed to the world the divinity contained in the service of man, and as a concrete example of that idea gave to the world Swami Vivekananda. Thus they represent between them an idea and a fulfilment of that idea in the practical world. Hence when their hallowed names come to our lips it is not their mortal frame or their mere physical existence that rises before us, but it is that formless thing for which they stood as physical concrete embodiments. So if we are not hypocrites, if we have the semblance of a desire to be true to what we do, and if we want honestly to realise what it is that we are doing, we should dive deep and find out exactly for ourselves the significance of the great Bhagavan Sri Ramakrishna Paramahansa. Wealth and riches he abhorred, fame and glory he did not covet. Renouncing the world, he concentrated his whole mental and physical energy in the search of God, in the worship of God. He propounded the great theory that in the service of man lay the worship of God, and so he exhorted one and all to extend an all-embracing love towards humanity in general. To preach the gospel and to act in this manner he sent to the world his foremost disciple, Swami Vivekananda. To raise the oppressed and the depressed, to elevate the condition of the masses, to send a ray of hope into their lives by showing that there was divinity in them as well, and to so ameliorate them that they may earn more and suffer less, were all clearly enunciated as the duty of every man towards his country and countrymen. We have to apprehend this aspect.....Not in mere praise or mere worship consists our reverence. We must realise these ideas within ourselves, and try to follow them in our daily lives. It is then and then alone that we shall have any right to mention with any personal satisfaction those great names. Let us therefore breathe his spirit, in our humble way, into ourselves, and try to do something at least in our daily lives that would go to show that we had understood the purpose with which the Bhagavan came down into this material world....."—*The Mysore Times*, March 2, '12.