

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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प्राप्य वरान्निबोधत ।

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

—Swami Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XXVII

A * householder devotee: Bhagavan, we have heard that thou hast seen God. So please make us see Him also. How can one make acquaintance with the Lord?

Sri Ramakrishna: Everything depends upon the will of the Lord. Work is necessary for God-vision. If you merely sit on the shore of a lake and say: "There are fish in this lake," will you catch any? Go and get the things necessary for fishing; get a rod and line and bait and throw some lure in the water. Then from the deep water the fish will rise and come near and you will be able to see and catch them. You wish me to show you God while you sit quietly by, without making the least effort! You would have me set the curds, churn the butter and hold it before your mouth! You ask me to catch the fish and place it in your hands! How unreasonable!

If a man desires to see the King in his palace, he will have to go to the palace and

pass through all the gates; but if after entering the outermost gate he exclaims, "Where is the King?" he will not find him. He must go on through the seven gates and then he will see the King.

Q.— By what kind of work can God be attained?

A.— There is no difference in work. Do not think that this work will lead to God and that will not.

Everything depends upon His Grace. To have His grace, whatever work you perform, do it with sincerity and earnest longing. Through His Grace environments will be favourable and the conditions of Realisation will become perfect. If you want to renounce the world and your family depends upon you, perhaps your brother will assume its responsibility for you. Perhaps your wife will not hinder you in your spiritual life, but will rather help you; or perhaps you will not marry at all and will not be attached to the world in any way.

OCCASIONAL NOTES

LET us keep abreast with the time. This is the modern spirit. And the ideals to-day are freedom from bondage and the spreading of such education by which freedom is to be obtained. "Charity begins at home," says the proverb. Let us commence by doing good to ourselves. Criticism should likewise begin at home. Let us be brave enough to find out our flaws and our mistakes. How else shall we advance? There is no progress before us unless we dare to condemn ourselves for our own shortcomings. Self-satisfaction is the worst stumbling-block to any further development.

What, amongst other things, are our faults? Certainly the most evident of all, is lack of unity. From an abstract point of view, in the Vedanta philosophy we, above all other nations, have the highest vision of unity and oneness. Yet, strange to say, no society is more complex in its disturbing and separating differences than our own. In one sense, that is, spiritually, we stand one and united throughout the Indian peninsula. But socially and historically we have fallen, as a nation, because we have been internally divided amongst ourselves.

The West is great and has accomplished wonders in the social and political world owing to its highly developed forms of social co-operation and unification. Shall we not do likewise, maintaining throughout, however, our national individuality and culture?

Let us not be bound by the wisdom of the ancestors. The world is moving; we must move with it or out of it. There is no other alternative. Let us not be tyrannised over by the dead. What was meted out to our

ancestors by the Rishis of their time is NOT "good enough" for us. We must attend to the words of the Rishis of our own time also. For there are Rishis amongst us, too, otherwise we are lost. Let their words be our Shastras; let their lives make up inspiring Puranas.

How shall we be made aware of the methods of attaining social unity and overcoming many other of our shortcomings? By realising, primarily, that the three hundred and fifteen million human beings who live in India are our own brothers and sisters, that their destinies are in truth our very own. Their suffering is our suffering. Their woe is our woe; their misery ours. Let us obliterate the caste- and village- and province-consciousness. Our need is a national consciousness.

After having realised this we must set to the task of lifting the burden. Indeed, work will come of itself. This realisation will be the stimulus. Ours is not a privilege, but a responsibility. All of us are guardians of the motherland, guardians of its culture, guardians of its traditions, its historic greatness, its literature and its religion—but most of all, guardians, each in his own method of enlightenment and manner of means, of the poor and the afflicted. By helping them we do not do them a *favour*. We are fulfilling *responsibilities* we OWE to India for being Indians. Let us be workers in the field of Service, toiling for the good of others. What care we for personal salvation? Let each day pass on in service. Let us be guided by the same spirit as guided that Roman Emperor who counted a day lost on which he had failed to do some kindness to some fellow-being.

There is much talk, in these days, of the "depressed classes." Who are the "depressed classes?" They are we ourselves. We are the depressed classes. Much talking is done these days about elevating the submerged millions. But who lifts even one finger in the cause? "Actions speak louder than words." One act of kindness which will make the members of the depressed classes feel that we think of them as *human beings*, is worth a million volumes of verbose discussion. There is plenty of smoke with us but no fire in the work of social reform. That is why before we help the depressed classes; let us first help ourselves to become useful instruments of service. Let us be actuated by kindness rather than by great learning. Just now the most evident fact is that we "who talk much" are ourselves in need of most help, as our present condition reveals.

Are we real! Are we sincere! Then the end is sure. Therefore let us, in the language of the Upanishads, "Arise, awake, and stop not till the goal is reached," having as our ideals, Self-development, Unity, Service, and especially Service!

The true spirit of self-conquest lies in the transformation of desire and in the expansion of personality. Spirituality is not the denial of life but its utmost fulfilment. The spiritual life is a life of glowing opportunity. It invites, not only to meditation but to action as well. And this transformation of desire consists in our knowing *how* to desire. Discrimination must always be in the background. And we must desire great things, infinite things, whose realisation swallows up all selfishness and makes us burn to help others and to spend life in glorious exertion. The spiritual life is not contemplative in the sense that it is only so. Thought must beget desire, desire must beget deeds.

Our life must go in exertion. *Rajas* spiritualised is *Satva*! In the history of our India we find that religion has always deeply affected society. What about Lord Buddha and the Asokan Empire! What about Lord Buddha and the Nalanda University! What about Guru Nanak and the Sikh Nation! We must have *purpose* in life. Spending our life in indolence and excusing ourselves or hypnotising ourselves into still further delusion by pleading, "This is spirituality," is most appalling hypocrisy, *Tamas*. If spirituality is to degenerate into mental and social atrophy, better that it goes and we become possessed of a worldly consciousness. For above all things we must be men. There is no time for play. Life is serious: When millions are sinking and dying in our midst is it the time to shut oneself up in a cave! Better to be born again and again in the service of the world, better to incur a thousand forms of bondage than to struggle for one's personal salvation when *the nation is sinking*.

The bottom-rock realities of our national life are admittedly spiritual. There is no denying that; we are proud of this—but what is needed is that the Entire Nation become proud of this. What we need is race-pride. That is the Dharma in this age. To de-hypnotise the mind from an over-emphasis of the Shiva ideal and to glorify the ideal of Seva. For though it is true that few can meditate, all can serve. Before us lie the paths of spiritual self-satisfaction, and spiritual earnestness and effort—which shall we choose? Can we be satisfied with Japan and Puja when the Lord Himself, through the mouths of millions, is calling for our aid? To-day the Sanatan Dharma has received a new interpretation from the luminous insight of the Swami Vivekananda, the Prophet of the Modern Gospel.

Our business is to see the one in the many. We must love and serve the many, following

the National Dharma which is much wider and much deeper than the simple Dharma of Worship. The very *foundations* upon which the Sanatan Dharma rests are being shaken. It is the life of the People which makes possible the Dharma of Sadhana and Sannyas. Therefore the Sadhu must come out of his cave, throw away all personal considerations and all personal salvation and realisation and,

with Shiva in his heart and in his thought and on his lips, hear the War-cry of the Present Time, which is "Seva! Seva! Seva!" Even to this that one *lives* and *dies* for the People. For without the Life of the People, the Sanatan Dharma is a meaningless abstraction. Therefore let us be up not only to Right Meditation, but to Right Action, as well!

RELIGION, ITS METHODS AND PURPOSE

Unpublished Lecture by Swami Vivekananda

(Continued from page 128)

THE word *mantra* means "thought out," cogitated by the mind, and the Rishi is the seer of these thoughts. They are neither the property of particular persons, nor the exclusive property of any man or woman, however great he or she may be; not even the exclusive property of the greatest spirits—the Buddhas or Christs—whom the world has produced. They are as much the property of the lowest of the low, as they are the property of a Buddha, and as much the property of the smallest worm that crawls as of the Christ, because they are universal principles. They are never created. These principles have existed throughout time, and they will exist. They are non-created; non-created by any laws which science teaches us to-day. They remain covered and become discovered, but are existing through all eternity in nature. If Newton had not been born, the law of gravitation would have remained all the same and would have worked all the same. It was Newton's genius which formulated it, discovered it, brought it into consciousness, made it a conscious thing to the human race. So are these religious laws, the grand truths of spirituality. They are working all the time. If all the Vedas, and the Bibles and the Korans did not exist at all, if Seers and prophets had never been born, yet these laws would exist. They are only held in abeyance, and slowly but surely would work to raise the human race, to raise human nature. But they are the prophets who see them, discover them,

and such prophets are discoverers in the field of spirituality. As Newton and Galileo were prophets of physical science, so are they prophets of spirituality. They can claim no exclusive right to any one of these laws; they are the common property of all nature.

The Vedas, as the Hindus say, are eternal. We now understand what they mean by their being eternal, i. e., that the laws have neither beginning nor end, just as nature has neither beginning nor end. Earth after earth, system after system will evolve, run for a certain time, and then dissolve back again into chaos, but the universe remains the same. Millions and millions of systems are being born, while millions are being destroyed. The universe remains the same. The beginning and the end of time can be told, as regards a certain planet, but as regards the universe it has no meaning at all. So are the laws of nature, the physical laws, the mental laws, the spiritual laws. Without beginning and without end are they, and it is within a few years, comparatively speaking, a few thousand years at best, that man has tried to reveal them. The infinite mass remains before us. Therefore the one great lesson that we learn from the Vedas, at the start, is that religion has just begun. The infinite ocean of spiritual truth lies before us to be worked on, to be discovered, to be brought into our lives. The world has seen thousands of prophets and the world has yet to see millions.

There were times in olden days when prophets were many in every society. The time is to come when prophets will walk through every street in every city in the world. In olden times, particular, peculiar persons were, so to speak, selected by the operations of the laws of society to become prophets. The time is coming when we shall understand that to become religious means to become a prophet, that none can become religious until he or she becomes a prophet. We shall come to understand that the secret of religion is not being able to think and say all these thoughts; but, as the Vedas teach, to realise them, to realise newer and higher ones than have ever been realised, to discover them, bring them to society; and the study of religion should be the training to make prophets. The schools and colleges should be training grounds for prophets. The whole universe must become prophets; and until a man becomes a prophet, religion is a mockery and a by-word unto him. We must see religion, feel it, realise it in a thousand times more intense a sense than that in which we see the wall.

But there is one principle which underlies all these various manifestations of religion and which has been already mapped out for us. Every science must end where it finds a unity because we cannot go any further. When a perfect unity is reached, that science has nothing more of principles to tell us. All the work that religions have to do is to work out the details. Take any science, chemistry, for example. Suppose we can find one element out of which we can manufacture all the other elements. Then chemistry, as a science, will have become perfect. What will remain for us is to discover every day new combinations of that one material and the application of those combinations for all the purposes of life. So with religion. The gigantic principles, the scope, the plane of religion, were already discovered ages ago, when man found the last words, as they are called, of the Vedas, "I am He";—that there is that One in whom this whole universe of matter and mind finds its unity, whom they call God, or Brahman, or Allah, or Jehovah, or any other name. We cannot go beyond that. The grand principle has been already mapped out for us. Our work lies in filling it in, working it out, applying it to every part of our

lives. We have to work now so that every one will become a prophet. There is a great work before us.

In old times many did not understand what a prophet meant. They thought it was something by chance, that just by a fiat of will, or some superior intelligence, a man gained superior knowledge. In modern times we are prepared to demonstrate that this knowledge is the birthright of every living being, whosoever and wheresoever he be, and that there is no chance in this universe. Every man who, we think, gets something by chance, has been working for it slowly and surely through ages; and the whole question devolves upon us: Do we want to be prophets? If we want, we shall be.

This, the training of prophets, is the great work that lies before us, and consciously or unconsciously, all the great systems of religion are working toward this one great goal, only with this difference: that in many religions you will find they declare that this direct perception of spirituality is not to be had in this life, that man must die, and after his death there will come a time in another world, when he will have visions of spirituality, when he will realise things which now he must believe. But the Vedanta will ask all people who make such assertions: "Then how do you know that spirituality exists?"—and they will have to answer that there must have been always certain, particular people, who, even in this life, have got a glimpse of things which are unknown and unknowable.

Even this makes a difficulty. If they were peculiar people, having this power simply by chance, we have no right to believe in them. It would be a sin to believe in anything that is by chance, because we cannot know it. What is meant by knowledge? Destruction of peculiarity. Suppose a boy goes into a street or a menagerie, and sees a peculiarly shaped animal. He does not know what it is. Then he goes to a country where there are hundreds like that one and he is satisfied, he knows what the species is. Our knowledge is knowing the principle. Our non-knowledge is finding the particular without reference to principle. When we find one case or a few cases separate from the principle, without any reference to the principle, we are in darkness and do not know. Now, if these prophets, as they say, were peculiar persons,

who alone had the right to catch a glimpse of that which is beyond and no one else has the right, we should not believe in these prophets, because they are peculiar cases without any reference to a principle. We can only believe in them if we ourselves become prophets.

You all of you hear about the various jokes that get into the newspapers about the sea-serpent; and why should it be so? Because a few persons, at long intervals, came and told their stories about the sea-serpent and others never see it. They have no particular principle to which to refer, and therefore the world does not believe. If a man comes to me and says a prophet disappeared into the air and went through it, I have the right to see it. I ask him: "Did your father or grandfather see it?" "Oh, no," he replies, "but five thousand years ago such a thing happened"—and if I do not believe it, I have to be barbecued through eternity.

What a mass of superstition this is, and its effect is to degrade man from his divine nature to that of brutes. Why was reason given us, if we have to believe? Is it not tremendously blasphemous

to believe against reason? What right have we not to use the greatest gift that God has given to us? I am sure God will pardon a man who will use his reason and cannot believe, rather than a man who believes blindly rather than use the faculties He has given him. He simply degrades his nature and goes down to the level of the beasts, degrades his senses and dies. We must reason, and when reason shows us these prophets and great men about which the ancient books speak in every country, we will believe in them when we see such prophets among ourselves. We shall then find that they were not peculiar men, but only illustrations of certain principles. They worked, and that principle expressed itself naturally, and we shall have to work to express that principle in us. They were prophets, we will believe, when we become prophets. They were seers of things divine. They could go beyond the bounds of senses and catch a glimpse of that which is beyond. We shall believe that, when we are able to do it ourselves and not before.

(To be continued).

—From *The Message of the East*, April & May, 1912.

THE IDEALS OF VEDANTA IN SOCIETY

THE redemption of society must come through the redemption of the individual. Here also is an education. A man must realise that the highest social self is made manifest, nay that even the highest spiritual self is realised through impersonal service, through harnessing all energy, now used for selfish and thoughtless indulgence and directing it into channels of wide and communal usefulness. A man realises his higher self, when he sees his individual self in wider circumferences than those which compose purely physical consciousness and interests.

Theories must become actualities. If we believe in the divine nature of the soul, then let this belief be made manifest in the largest possible manner and extent. The idea of self-sameness and ubiquity of the divine in all mankind is best expressed when each individ-

ual works with the consciousness that the selves of others and his own nature form a single spiritual and human unity. All are linked in the same destiny.

The ideal is always there. We must see it under every circumstance and relation, however muddled the circumstance or however defiled the relation. When we see the ideal, all else of a lesser character fades from view.

Let us go through life with our hearts acting in unison with the greatest idea. Let us hold to the greatest vision. Progress will then come of itself. Let us labour constantly in the search for the higher quest. Let our ideals be renunciation of all selfish intentions and complete self-submission to the higher cause. In this manner, helping ourselves, we help society. We must live the life of the constantly expanded and crush all that is con-

tracted and selfish. The virtues of the true social worker are the virtues of the controlled man, of the selfless man, of the pure man, in whom there is no guile and for whom there exists naught save the great social and spiritual cause, the self-redemption and the betterment of mankind.

There is no stopping-place this side of the ideal, and the ideal is perfect service and perfect self-sacrifice. Not in philosophies is our hope laid, but in the transcendent consciousness that the ideals of personal salvation and social service are in no manner different. They are one and the same, forming the noblest and holiest vision of Vedanta, which is realistically seeing in service the One God in all, the method being a personal preparation for service. With the Swami Vivekananda let us say, "My God is the God of the poor, of the afflicted, of the down-trodden. Him I shall realise in devotional service to His children."

Let us cut loose all the strings of desire or thought that bind us to the little and the selfish. This is the moral ideal behind all philosophy and social endeavour. It is the culminating climax of all social aspiration and activity. It is the great expanse of vision in all human and social causes. We cannot find the Vedanta ideal on mere ratiocination. The formulas of rational conviction must become religious, and social doctrines and the logic concerning the Infinite must awaken in us spiritual responses, whereby we translate the pure intellectual vision into genuine human service. We cannot rest until we have realised the spiritual ideal in social service. We must make philosophy dramatic with purpose and action if it is to have any pragmatic value. We must place the largest emotions of our soul around the Ideal of the Infinite. We must touch the highest and divine chords of all personal life, the practical working-out of the Vedantic vision of the same God in all. Let us worship the Infinite Ideal in the triumphant overcoming of personality

in impersonal service. What are the shadows both of life and of death to us? Ours is the vision here. Nirvana and God are already with us. In the solving of all binding problems which afflict mankind is our Mukti. As the noon-day sun shines in splendour and in might above the earthly horizon, so stands the ideal of service above all theological ideals. We must stop the current of expression that would attempt to minimise the ideal by making it purely intellectual. The Vedanta philosophy, if anything, should be dynamic and practical. And so it is when rightly regarded.

LIFE

O Life, why art Thou? why Thy struggles wild?
O'erwhelming Thee and blotting out Thy Form
Are Illusion, Evil, Night and Woe.

O Death engulfs and swallows up all Life!
How childish and how miserable the things
That make It and Its Fitful, Endless Strife!

Most cursed the day of birth, for anew
From out the Magnitudinous Void of Life
Come hopeless vanities and dying lives
Of men, of beasts, of seas and suns and worlds
To start again the ghastly mockeries
Of changing mind and ever dying form.

Like a great maze, intricate and endless
Art Thou, O Life! Labyrinthian Thy ways;
And whirling winds of ceaseless sighs and sobs
Are born with Thee and with Thee do remain.
From birth through life unto its bitter end,
They curse and scourge and blow and kill.

Gaunt forms that come to go in surest death
Dost Thou bring forth, O Life, upon Thy spheres,
And with Thy magic, Maya-binding spells,
Dost Thou blind the sight and deafen the ears
Of souls that would pass, beyond Thy Presence,
Unto the Mighty Changelessness of God.

—Jnanavikshu.

The Call of Shiva.

Hearst thou the call! There comes the Voice,
High-pitched above the noise of worlds;
Hark—The Life-blasting Voice of Shiva—

Hara! Hara! Vyom! Vyom!

Yea,—off with all; rend all the veils,
Tear off all masks; destroy all forms
Of thought, desire or burning sense!

Hara! Hara! Hara Mahadev!

The Void, the Void! O for the Void!
The Spaceless, Timeless Non-Embodying Void—
The Void embracing myriad, myriad worlds,

Hara! Hara! Vyom! Vyom!

Yea,—let naught remain; rob life of name,
Rob life of form; banish all appearance,
Only the Stupendous Void endures!

Hara! Hara! Hara Mahadev!

Roll up the scrawled-o'er scrolls of life,
Break down the barriers of sense;
Destroy all thirst for dying things!

Hara! Hara! Vyom! Vyom!

Yea,—strike off the fetters; burn the dream,
Break asunder all chaining bonds,
Off with all; let everything pass to naught!

Hara! Hara! Hara Mahadev!

Fear not; the universe may fade,
Suns and Systems to annihilation hurled;
Fear not; let the World-Rush stop!

Hara! Hara! Vyom! Vyom!

Yea,—taunt life with death; welcome death;
Cleave all with the sharp-edged sword of death,
Only the Soul is real; the Soul alone is real!

Hara! Hara! Hara Mahadev!

Put off the raiments of the mind!
Search not; only the fool yearns!
Be thou content with the Naught That Is!

Hara! Hara! Vyom! Vyom!

Yea,—hold no myths ; cherish naught ;
 Aye, beware of all appearance ;
 Let thy Self recoil from the world !

Hara ! Hara ! Hara Mahadev !

From the highest heights tremendous
 To the smallest hill, the deepest vale,
 Life is the net-work of recurrent fraud !

Hara ! Hara ! Vyom ! Vyom !

Yea,—break all bonds ; certain is the Void !
 Shun dreamers ; few are the Awakened !
 Thus, off with all ; embrace, become the Void !

Hara ! Hara ! Hara Mahadev !

Here is the Truth, and Bliss, and Life—
 Surpassing form, surpassing mind,
 Formless essence of all sense, mindless essence of all thought !

Hara ! Hara ! Vyom ! Vyom !

Yea,—here above ; below is constant change ;
 Rise to the Height ; become the Self—
 The Changeless, Omniscient and Eternal !

Hara ! Hara ! Hara Mahadev !

Awakened, stand superior to all life,
 Centred in the Void without a Centre,
 Without a form, the Void which is the Goal !

Hara ! Hara ! Vyom ! Vyom !

Yea,—drown form, drown thought, drown sense,
 Let the waves subside ; only the Ocean lives !
 Let all life go ; enter the Eternal and Beyond !

Hara ! Hara ! Hara Mahadev !

Then shalt thou find that Peace the world knows not,
 The Celestial Strength midst all its weaknesses,
 The Bliss Intense of all Realisation !

Hara ! Hara ! Vyom ! Vyom !

Yea, That is only for the Lions in Soul
 Who stand aloof, clad in Gerrua rags,
 Who go beyond the spheres of birth and death and shout

Hara ! Hara ! Hara Mahadev !

—Swami Bhairavananda.

THE THRONE OF GOD

BET myriads of heights beyond the world is the Great White Throne of God. It is prodigious like Infinity. It is unthinkable like the Eternally Infinite. It is as wide as the cosmos, a billion times, and as high as the Pillars of the World, a billion myriad times.

Above this Unthinkable, Infinite Throne, is a Canopy of Lustrous Light, the Heart of all the Lights of the World and the Supreme Effulgence from which the Light of Day proceeded and the tremendous suns which illumine the sentient worlds.

The Throne of God is His Infinite Nature! The Canopy above the Throne is His Infinite Peace!

Ponderous like ten huge central suns, immovable, unthinkably ponderous suns, the Ten Sacred Suns which are the Foundation of the World are also the Foundation of the Throne of God. These Suns are the Mightiest Things with Souls almost as Infinite as God. These Suns are the World-Ghosts Who support with World-Strength this Throne of God.

An inconceivable mass of billions and billions of pure souls are the actual Jewels which blaze from every imaginable centre about and in and upon this Magnificent World-Throne. The Crystal Eyes of Pure World-Souls are the Great Jewels of the Throne of God.

The Throne of God changes in hue as the speeding worlds cast their alternate shade upon it. Now it is amethyst, now opal, now golden, now inconceivable, now a flaming vermilion, now a world-purple, now sapphire-like and diamond-radiating, now sometimes green like the surface of the sea, now red like tremendous sunsets, now dark and black like world-catafalques, now sombre like the undreamed-of grey of an impressionistic morn, now sublimely and supremely pictu-

resque like World-Dawns and World-Eves.

The Throne of God changes in form and nature; and it is as spiritually subtle as the World-Ghost Itself. It sometimes falls with unthinkable suddenness to the size of the smallest atom, then suddenly emerges with world-proportions to the size of a billion worlds heaped on each other. It is sometimes invisible like the universal substance out of which the world moves; and then suddenly it leaps into such a Vastness of Form as to startle with a ghostly awe even the Supremely Creative God of Life.

The Throne of God is sometimes lifted by a gentle breeze unto the farthest corners of the earth; yea, and sometimes the Winds of the Everlasting Ages and the Greatest Portions of Severed and Broken Suns fall upon It as bits of straw fall on a rock-ribbed mountain.

O the Mountain of the World on which rest all the stellar hosts, and the bounding worlds are only the foot-stool of the Throne of God; and the Milky Way with its countless trillions of embryonic stars is but a ray of Light from the World upon the Feet of the Ageless Ghost of the World, for sufficient unto Himself are the World-Lights in His Eyes, and the Lights beyond the world which fall about His form like wondrous draperies.

The Eyes of God,—I behold Them and fall prostrate in adoration and my Being passes into the Great Forever of the Worlds. The Eyes of God are made of all the shining suns and moons and endless, countless stars which are the diamond jewels of the world. All the Lights of the World are in His Eyes; and yet even this does not tell in the most minute way of the Crystal World Depths of those Infinite Eyes.

The Nine-Hundred-and-Ninety Nine Trill-

ion Souls of the Worlds have Their Central Soul with Him. It lies at His Feet and is the Most Wonderful, the Most Unbelievably Wonderful, the Infinitely Wonderful Thing before the Throne of God. It lies at His Feet and even He, the World-Soul and

the Beyond-World Soul, looks at It!

May the Stars and the Morning Stars continue Their Everlasting Praise before the Great White Throne, the Endless Throne of God.

—Brahmachari Suddha Chaitanya.

THE TASK BEFORE US

EACH thought is contributing its part in the making of life. Each thought is a weight in the balance for or against us. Each thought is a link in the chain of experience, and assists in the making or unmaking of personality. Each moment is the formative moment. Each moment is a fraction of the endlessness of life, and in so far as it is lived in accordance with the highest understanding and the most sincere effort, does it approach the nature of the Eternal and Divine. Therefore each thought and each moment may bring us nearer and nearer to that Final Moment when time shall have vanished and Eternity IS.

How fleeting is life—therefore how necessary that life be lived intensely. How necessary the gaining of experience and the giving of the fruits of experience in service. And each soul born into this world is born with a certain *responsibility*. We are not to live tamely or in self-satisfaction. Our task is the accumulation of knowledge and then the giving forth of the knowledge acquired. We are to be so many channels for the propagation of *ideas*. And ours is the Life of the Ideas. And the cardinal elements [in this Life are labour and renunciation. We must grow into great Banyan trees, so to speak, not for the sake of personal expansion but to give shelter to other souls, less fortunate. It must not be *our own salvation* which we seek, but the *opportunity to serve*.

Each thought, each moment is such an opportunity. This inspires one, as the Upanishads say, to "right action," for if thoughts are real they must be effective. They must be dynamic, bearing concrete results. And as for us who are Indians, what should be the character of our thoughts!—That India is holy, that India is the Tirtha, that India is Maha-Bharata, that there is no more wonderful revelation than the Sanatan Dharma, that in India religion and society are *one*, patriotism and Jnanam are synonymous terms. The character of our thoughts should be that the preservation of the Dharma is the highest Sadhana, and that making ourselves fit to serve the Motherland is the most sacred path in Dharma. These thoughts will pave the way to great purposes. It will make us desire the perpetuation of the Dharma, it will make us the champions of its ideals, the Defenders of the Faith, the spokesmen of its glories. We will spend every moment in earnest reflection upon the means of making ourselves able representatives of the Cause of our Dharma.

Are we to live all our life under the spell of a spiritual indolence! Or are we to come forth like bold men, understanding and preaching the values of the Hindu culture. The gong has been sounded for us to enter the Arena of the World and show that we have Hinduism in our veins. There is to be no more contented self-satisfaction, no more saying, "It

is well! All is well! Let come what may!" Our business is to have definite ideas of what shall come—and what is to come is the Re-generation of the Motherland. And in this enormous task the awakening of a racial self-consciousness is the beginning and middle and end. To bring this about we must become deep students of what Hinduism is and what it *must* be. We must do away with the racial hypnosis which, "puffed up by vain learning," has made pigmies of giants and cowards of warriors. Our whole task is the *Understanding of Hinduism* and our responsibility is the spreading of its Mission and its Message all over the world.

He who has a heart to feel and brains to think, he who knows what suffering is and who has ever felt the sting of misfortune, is the fit soldier in this battle. He who knows why the nation is sinking, who understands the necessity of stemming the tide of racial demoralisation, is the fit soldier in this battle. And his reward shall be the consciousness of responsibility fulfilled—and this is *Mukti*.

The *Hindu* in us can never accept foreign ideals in culture and civilisation. We are the descendants of the Rishis of old. *Before Europe was, we were.* Already we have gone too far in the chasing of the *Mirage!* Let us turn back whilst yet there is time! Let us make a life-study of the culture and the *Jnanam* of our ancestors. Let us cultivate the Science of the Dharma. Let the ideals in the Hindu racial experience be ours. Let the history of *India* be our inspiration. Let the lives of the Sages be our guide.

And what is the place of Ramakrishna and Vivekananda in this! It is—that these have pointed out our task—Ramakrishna by his *life*, Vivekananda by his *insight*. The ideals are, "Realisation and *Rajas*," and the watchword is "The motherland! The Culture and the Dharma!" And this shall be our salvation, and this shall be our strength. And India must rise through *Her Own* power, the means being an aroused *Self-consciousness* on the part of the *People*. And we who are Indians must bring this about. This is the *task* before us! Shall not we take it up?

IN THE HOURS OF MEDITATION

VI.

In the hour of meditation the soul speaking to itself sayeth:

"Peace dwelleth in the Silence. And to gain Peace thou must be strong; and the silence cometh when the tumult of sense has been drowned in the Powerful Stillness of Renunciation. Thou art a wanderer in the desert of this world. Tarry not lest thou dost perish by the wayside. Make thy caravan of good thoughts and provide thyself with the Waters of a Living Faith. Beware of all mirages. The goal is not *there*. Be thou not deceived by the attraction of externals. Renouncing all, go thou by those paths which lead thee

into the solitude of thine own insight. Follow thou not the many caught within the net of manifoldness. Go thou along the paths whereby Saints journey singly and separately to the Goal of Oneness. *Dare* to be brave. Conquest lies in making the initial effort. Do not waver. *Plunge* into sanctity. With one mad leap drown thyself in the Ocean of God. Divinity is the End. In the nature of things there could be none other for thee—Thou, Shining Ray of the Effulgent One!

Make haste, lest thou repent. Whip up the steeds of religious earnestness and powerful faith. Crush thyself if need be. Let nothing stand in thy path. Thine is no chance

destiny. March thou on with surety and strength of soul, for thy destination is Reality. Verily, thou thyself art the Real. Be thou Free! Be thou Free! In all the language of Self-realisation none such valuable word is there as Strength. First—last—and always, be thou strong. Fearing neither heavens nor hells, neither gods nor demons, go thou forth. Nothing shall conquer thee. God Himself is bound to *serve* thee; for He is attracted by That which is Himself in thee! And thus Oneness is the Essence of Sublime Insight for That which is *in* thee,—That Which is thee is God. Verily Thou Thyself art Divine.

Tat Tvam Asi! Hari Om Tat Sat!

Dost thou believe! Have faith in thy Self! How canst thou believe in God if thou believest not in thine own Self. Thou must save thyself. "God helps those who help them-

selves." Take cognisance of thy Real Self; measure It according to the *spiritual* standard. Know thou art *not* the body. Even thought art thou not. Thought is the method of seeing, but the vision is the end. Thus the final truth is, "Realisation." The final mandate is, "Man, know thy Self," man, realise thy nature. Faith! Faith! Faith! Everything depends on Faith, not the Faith which is belief, but the Faith which is Vision. There is no other sin but doubt; learn to hate doubt as thou dost poison; the greatest weakness is doubt. To doubt one's Self—that, indeed, is blasphemy. Be thou afraid of naught,—nay, not even of God, for God is to be *loved*, not feared. How canst thou fear thy Self! And God is the Self of thee! There is naught but God! And thou art That! Therefore, "Arise! Awake! and stop not till the goal is reached!" Such is the Gospel of the Blessed One!

THE SPIRITUAL CONSCIOUSNESS

I

INTIMATELY associated with all that which man centres in the word "Religion," is the conception and experience of the highest evolved consciousness. To be religious in the widest acceptance of the term, is to have touched the bounds of which personal effort is capable in the direction of refinement and spiritualisation of personality. The aim of religion is true self-manifestation, the birth of the evolved consciousness which comes in the gradual transcending of the encumbrances of lower forms of sense attraction and of sense-nourished thought. It is the unrefinement of personality which prevents the manifestation of the true nature of the Self.

The experience of the ages has been a continual enlargement of the consciousness of humanity. The human mind has grown beyond crude and physical limitations of thought into the scientific interpretation of life; and it has turned scientific theories into a workable control over nature. The farthest goal to which the human intellect may

aspire is undoubtedly beyond the borders of present expectation. Man, indeed, is a constant revelation; his experience grows wider and wider with the passing of the centuries. What stands apparent as living truth to-day was the mystery of some score of years ago. And who knows what wonder may be made simple to-morrow! The development of thought, the furtherance of scientific research may add still other marvels to the classification of scientific facts within the coming years. This is the greatness of man—the life of ideas. This constitutes the evolving consciousness of humanity. The development of racial thought and experience is in itself—Religion. It speaks of the great power of man's mind to penetrate into the nooks and corners and into the very heart of the universe and extract therefrom the forms [of] reality and truth. It speaks of that supraliminal, unfathomed power within man, whose substance the genius embodies and which is made manifest by infinite patience and untiring effort. Indeed, the

potentialities of the very highest consciousness are latent in all. The aim of the spiritual life is to draw out these dormant powers, to widen and extend the field of perception and of consciousness, in general. Education is the means, new ideas are the stimuli thereunto. So the task of each in the development of consciousness is the assimilation of new areas of thought, the intensification of the mental concentration upon new ideas. This in itself is religion; for it is the awakening of deeper states of awareness.

Anything that widens the perspective of life, anything which enhances the values of experience and broadens the acknowledged viewpoints of reality, tends towards the amplification of consciousness and the manifestation of the spiritual nature of man. Therefore any pursuit, so long as it is genuinely conducted and so long, of course, as its object is exalted, is a religious opportunity. This naturally broadens the definition of religion; it enlarges its perspective, and it is seen that anyone who fulfils the responsibilities of his position and lives life nobly is religious. Nobleness of purpose and nobleness of action, these constitute the essential elements in that process in the evolution of consciousness which is the refinement and purification of personality. Thus all forms of life have a spiritual aspect and may be interpreted spiritually. Art, science, literature, philosophy, æsthetics, even the mechanical sciences may be a medium through which the human mind is spiritualised. All righteousness, all sincerity, and all honesty of effort are spiritual whatever be the methods through which they are expressed. Thus the great artist, the great author, the great scientist, the great philosopher, any great mind with an uplifting message is a spiritual personality, for the contents of his realisation lift the human mind out of those limitations which the senses superimpose.

The senses blind the view; the purified reason corrects their impressions. Various forces radiate from the human soul into nature; they are impelled by *the earnest quest to know*. From this projection of concentrated intelligence sense experience is divided by its mere objective and animal character and knowledge is born. Thus consciousness evolves. The path lies in the more

and more spiritual interpretation of the impressions of the senses. In this method their binding and purely sensuous elements are transcended and ideals and even divinity itself is perceived in the forms and forces of the universe. Discrimination leads the mind onward. It is the testing faculty, the guide amidst the confusion of sense experience. It is the light in the darkness of ordinary life. The goal is Illumination, and human faith is established in the nature and genius of humanity itself. The same genius that has made possible the great achievements of the Past, renews itself constantly and is at work at this present time. From the incipient stages of knowledge perceived long before the historic dawn, throughout all the intervening ages even unto the day that is passing at the present moment, the human mind progresses. There is no standing still. And he is a religious person who contributes the treasure of personal talent towards the increasing perfection of this progress. The beginning and the end of this gaining of experience and harvesting of knowledge is that Truth shall shine. This widens the scope of religion so as to include all human genuineness and genius. The human mind advances towards Truth along the path that leads from manifoldness to unity. The search for a synthesis is always present. Effort is being made in all directions of human endeavour to discover a unity wherein all relations may be perceived and wherein all paradoxes and apparent contradictions may be explained in the vision of some unifying reality.

All variation in life is unified in the classification of knowledge. Man experiences that he may *know*. Knowledge is the goal and knowledge is always unifying. For this reason knowledge is religion. Religion, in the complete understanding, is that which is Oneness and the vision thereof. Manifoldness and the sense of duality involves friction and ignorance, but a growing knowledge of the One explains the relationship between the many. The many are seen to make One. And even as in the domain of knowledge the goal is Oneness, so in the domain of consciousness Oneness must likewise be the goal. The warring emotions, the lower order of desires, the misdirected energy, the unrefined experience in the living of life must be trained to work harmoniously and consistently

for the revelation of the highest consciousness. They must be subordinated to spiritual purpose and then their evil qualities will drop off. As it is, man is pursued by two streams of tendency, one evil, one good. The whole meaning of ethics, in the light of the most perfect philosophical outlook, is the overcoming of selfishness which makes for diversity in consciousness and multiplicity of personality; the whole meaning of ethics is the attainment of unselfishness, by which one feels and thinks and lives for the many as for his own separate self. Selfishness is the instinctive perception of manifoldness; selflessness is the instinctive seeing of the One. And as in the domain of intelligence the perception of unity involves enormous effort, so in the domain of life the same realisation necessitates lifetimes of repeated effort and experience.

The purport of life ought to be an explanation of the problematic character of experience with which each soul is confronted. The *lie of life* is found on all sides; disillusion prevails. The inquiry of man into Truth is an effort to efface the false order of experience by discrimination, and *to go within*, refraining from pursuing the allurements of desire. What ignorance is in the world of thought, that desire is in the world of life. What truth is in the world of thought, that self-control, that character, is in the world of life. Religion is a rebellion against the established order of the world, a constant warfare with desire, the unmitigated and unrelenting determination to crush out illusion and to remain controlled and concentrated in soul amidst all the confusion of desire. The effort of religion, the aim of him who has taken upon himself the task of gaining the evolved consciousness, is to escape from the ignorance which is desire, the ignorance which is a multiplicity in perception, by means of knowledge and the perfection of character. The whole structure of life is a maze through which personality wanders, and there is no way out except through that knowledge which is insight and that overcoming of obstacles which character implies. Character is everything. There is no escape from this maze of sense save in finding out the key-course which is the spiritual life.

Philosophy disperses the lesser mysteries. Religion and realisation destroy all mystery. Man finds that he himself is Reality; he himself is the Truth and the Light; he himself is the source of

all revelation. He is the author and the solver of mysteries. Religion is the channel through which consciousness streams in its most exalted pressure. Before its sweeping currents all limitations are broken down and man's true and spiritual nature is made manifest; for true religion, as has been seen, is the ennobling of the mind in all ways. It is the transfiguration of personality in any manner. Many are the paths to the goal. The exaltation beyond the accustomed regions of sense and thought is realised through various forms, some musical, some artistic, some literary, some philosophical, and so on. The religious temperament is evident in all methods for the transcending of the average and commonplace living of life. Glimpses of the supersensuous may be had in the panorama of battle-fields, of laboratories, of hospitals, of scholastic retreats, of orphan asylums as well as in the seclusion of caves or mountain fastnesses where the soul communes with itself. Even as the Spirit of the Incarnate Divine is indwelling in all humanity, so its manifestation in the religious and moral consciousness is everywhere present in the noble works of man. For in all this, one perceives, most actually, the vision of the One Divine Consciousness and the methods, likewise, for the Final Attainment. The work of each and every individual is to carve out of the raw material of life the very highest possible experience. Selfishness must be given up; Selflessness must be made the basis of character.

The very intensity of human experience is the indubitable guarantee that realisation must be had. The great motive realities in human life are faith and hope combined with charity, that virtue which more than any other, makes for the concrete vision of the Oneness of all life and the experience of the ideal of Common Brotherhood. These three, faith, hope and charity, are the primordial facts of religion. The practical aspects of religion are essentially stern realities. Religion is not a dreamer's path of life, for it calls for the utmost renunciation, the giving up of the personal will, the complete abandonment of selfish desires, the conquest over bestial appetites. Religion is a tangible process for the illumination of personality. 'Illumination' is the right word; for religion is more than ethics; it is the freedom which comes with an illuminated consciousness.

The token of the religious awareness is that an inward vision is born and that one enters the world of real culture. Grades and grades of unfoldment are reached by those anxious to understand; heights after heights are scaled in the eon-old quest to find Truth, but day after day, year after year, more and more discovery of the Worth of Life is made by the penetrating genius of the collective human mind; and as a result the human race evolves more and more the higher consciousness. Problems are being solved; difficulties are being overcome, and from the sincere and concentrated mind the Power issues forth which must bring the whole universe itself under the wisdom and guidance of mankind.

The process by which all this is brought about is the placing of more importance upon the inner order of experience. One must realise the psychological character of all experience and then the struggle to realise all ideals will be directed to the inner meaning of life. Man will see difficulties and attainments as within his own grasp, because life will have been recognised to be an inner order. He will not fight externally, thereby losing time. He will struggle with himself. He will find that realisation is an inner fact and thus he will no longer seek for his soul's satisfaction in the attractions of low desire. He will find that self-degradation is the worst of evils and that self-development is the path to the goal. And he will pursue any line of development and self-realisation. It may be in art, or in poetry, or in public life. He will find the power and the illumination of the soul in a conquest over the life of the senses and in the living of the life of ideals.

This is the high plane from which must be seen the foundation and groundwork of the highest consciousness. Moral efforts and realisations are the means and the end, for these incorporate the beautiful, the spiritual and the true. Because what is moral is the experience of the race as to what is good and beneficial, and thus what is moral is progressive, what is ethical and æsthetic is progressive; and thus the good is the true and the true is the beautiful—and the concrete exemplification of these three—the good, the beautiful and the true—makes up the greatness and the glory of human life and the contents of the highest evolved consciousness,—which is religion.

RESPONSE IN PLANT LIFE

[Summary of a lecture by Dr. J. C. Bose, C. S. I.]

ON the afternoon of the 8th June last, the Advaita Ashrama, Mayavati, was a scene of lively interest when Dr. J. C. Bose, C. S. I., who came here on his holiday trip, entertained the Brotherhood and the guests, a group of fifteen, with one of his characteristic illuminating discourses on the marvels of plant life. The subject of the discourse was 'Whether plants feel.' And if so, how long do they take to respond, and how to measure the time? What, finally, is the comparative sensitiveness of plants in relation to animals?

He began by stating that a stimulus takes a certain time before it gets a response. This stimulus may be of different forms, e. g., it may be a sound stimulus, a light stimulus, an electric stimulus, and so on. The feebler the stimulus, the greater is the time it takes to elicit the response. For instance, if one is called by a distant voice, one doubts whether he has been called at all, but in the case of a piercing scream, he starts up at once.

Now, the difficulty is that when the stimulus, the blow, is so strong as to get an instantaneous response, how is one to measure this infinitesimal time between the blow and the response? And this must be done absolutely free from any personal interference, so as to ensure correct results.

Dr. Bose here described how after deep thought and careful experiments and researches of several years he invented and manufactured a highly sensitive instrument which could automatically record the "response time" of a plant even to one-thousandth part of a second. And in order to convey a graphic idea of the principles under which it worked, he had even had made by means of a few simple things a crude form of his instrument, which helped the audience to form a clear idea of how a shock given to a plant which was experimented upon, would be recorded automatically by the apparatus by means of dots on its writing pad, and also how to ascertain the exact time each plant took to respond to the stimulus received. Thus the plant now records its own history unerringly by its own hand as it were. And that the *same* results are obtained each time the experiment is repeated under similar

conditions, shows that this recording of the response-time is a scientific phenomenon.

As an example of the similarities of reactions in plant and animal, Prof. Bose described the rhythmic activities of certain plants, in which automatic pulsations are maintained as in the animal heart. This phenomenon is exemplified by the Telegraph plant, which grows wild in the Gangetic plane; its Indian name is *Bon Charal* or 'forest churl,' the popular belief being that it dances to the clapping of the hand. There is no foundation however for this belief. It is a papilionaceous plant with trifoliate leaves, of which the terminal leaflet is large, and the two lateral, very small. Each of these is inserted on the petiole by means of pulvinule. The lateral leaflets are seen to execute pulsating movements which are apparently uncaused, and are not unlike the rhythmic movement of the heart to which we shall see later that their resemblance is more than superficial.

In the intact plant, under favourable conditions, these movements are easily observed to take place more or less continuously; but there are times when they come to a standstill. For this reason and because of the fact that a large plant cannot easily be manipulated as a whole and subjected to various changing conditions which the purpose of the investigation demands, it is desirable, if possible, to experiment with the detached petiole, carrying the pulsating leaflet. The required amputation however may be followed by arrest of the pulsating movements. But, as in the case of the isolated heart in a state of standstill, Dr. Bose found that the movement of the leaflet can be renewed, in the detached specimen, by the application of the internal hydrostatic pressure. Under these conditions, the rhythmic pulsations are easily maintained uniform for several hours. This is a great advantage, in as much as in the undetached specimen, the pulsations are not usually found to be so regular as they now become. So small a specimen, again, can easily be subjected to changing experimental conditions, such as the variation of internal hydrostatic pressure and temperature, application of different drugs, vapours and gases.

Under varying conditions the same plant has been observed to take different response times, as for instance, less in heat than in cold, less in summer

than in winter, less in the morning than in the evening, and so forth. Again, different plants have different response times.

It is a remarkable fact that the mimosa is ten times as sensitive as a frog in giving the response. And the naïve idea that plants are of a lower order than animal life will cost many a sad disappointment.

In the course of his lecture Dr. Bose spoke of some of his startling discoveries recently made. But as these have not as yet appeared in book form, we are unable to make them public.

The lecturer gave quite a spiritual turn to his discourse as he finished it with the remark that, as it has been the earnest endeavour of scientists to minimise material friction in order to get the best results, so in our human concerns, it should be our best aim to minimise friction,—which is, Ignorance.

The discourse lasted for about an hour during which the little audience listened with rapt attention to the story of the marvellous romance of plant life romantically told by this son of the Rishis, who has made it possible for all to read the heart-throbbings of the Vegetable Kingdom.

PURPOSE

I watched, from the grey cliff-top high,
 The emerald waters rise and beat
 Round a huge rock that sullenly
 Defied them long, and dared defeat.
 Again and yet again retreat
 The rollers, break, and backward fly,
 Yet every eddy is complete
 In beauty that delights the eye;
 Each failure ends in harmony,
 For purpose guides to ending meet.
 So may it be, perhaps, I mused,
 To One who watches from the height,
 And clearer views this hourly fight,
 Our failures, and our path confused,
 And sees the purpose running right,
 Through all the lives that He hath used.

EVAN KEANE.

GLEANINGS

(Collected by Mr. Nandlal Ghosal)

Character is the centrality, the impossibility of being displaced or overset.—Emerson.

It is an everlasting duty, valid in our day as in that—the duty of being brave. Valour is still value; the first duty for a man is still that of subduing fear.—Carlyle.

Perfection of mind seems to me to unite firmness and mildness, force and tenderness, vigour and grace.—Channing.

Him who is not detained by mortal adhesions, who walks in this world, yet not of it—
Taking part in everything with equal mind, with free limbs and senses unentangled—
Giving all, accepting all, using all, enjoying all, asking nothing, shocked at nothing—
Him all creatures worship,—all men and women bless.

—E. Carpenter.

Some noble souls are ever dropping into the conviction that at last their pilgrimage after truth is ended. A creed that is anything more than a milestone is a blunder.....We must get accustomed to the truth that the mind with ever-widening experience, must ever change the horizon of Belief.—E. P. Powel.

Consider whether, supposing it guiltless, luxury would be desired by any of us, if we saw clearly at our sides the suffering which accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite, luxury for all and by the help of all; but luxury at present can only be enjoyed by the *ignorant*; the cruelest man living could not sit at his feast unless he sat blindfolded.

—Ruskin.

We must guard against the dreading of the cost of life's best things. If we cannot pay the price we cannot get the blessings. We must have the sharp biting winter if we would get, by and bye, the genial spring with its bursting blossoms.

—J. R. Miller.

God is thinking the universe into manifestation. His mind expresses its thoughts so perfectly, that there is no occasion for change—hence all prayers and supplications for the change of God's will to conform to human desire are futile.....Man must conform to and understand the perfection of God-thoughts, then he will discover that there is never any necessity for any change of the will of God in human affairs.—C. Fillmore.

“Unto pure devotion

Devote thyself; with perfect meditation
Comes perfect act, and the right-hearted rise—
More certainly because they seek no gain—
Forth from the bonds of body, step by step,
To highest seats of bliss.”

Never record ages. Chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood. Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than three score years and ten and still maintain his vigour, freshness and promise. Man governed by immortal mind is always beautiful and grand, each succeeding year unfolds wisdom, beauty and holiness. Life is eternal. We should find this out and begin the demonstration thereof. Life and goodness are immortal. Let us then shape our views of existence into loveliness, freshness and continuity, rather than into age and blight.

—A great Prophet.

When brain, heart and body are through with their little span of years and crumble perforce in the tomb of their buried hopes, then soul bestirs itself and the life divine recommences. One by one the broken threads of aspiration are singled out and woven into the soul's new raiment; little by little the motley sheaf of human experience is winnowed clean for the soul's highest sustenance; slowly and with much confusion the lessons of a mortal pilgrimage are rehearsed in the open till the soul knows each past forgetting; and then we see in letters of fire how the forces that formed us and guided us and urged us on were the thrills we felt and the things we desired in a very human way. Only the memory of *feelings* endures beyond the grave.—E. Purinton.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

MR. T. Palit has given $3\frac{1}{2}$ lakhs of rupees in cash and property worth 4 lakhs for the foundation of a College of Science in connection with the Calcutta University.

Miss Jamini Sen, after passing an examination of the Glasgow University, has become a Fellow of the Royal Faculty of Physicians and Surgeons of that University. She is the first lady to obtain this distinction. After graduating from the Calcutta Medical College she served with great distinction in Nepal, winning the respect of all by her character and her medical skill.

IN response to a notice issued by Dr. K. Rajah and Proctor C. Ariya Nayagam for a meeting of the Hindus on 1st June 1912, a large number of Hindu gentlemen at Matale assembled at Mr. C. Ariya Nayagam's residence and unanimously resolved to start an association at Matale to be named "The Matale Vivekananda Society." The election of officers took place and Mudaliyar C. Rasanayagam was elected as President.

THE preservation of books from damage by moulds and insects may be largely accomplished by applying with a soft brush to the covers of the books and at one or two points between the leaves near the stitching a fluid compounded as follows:—

Rectified spirit	...	...	1 oz.
Corrosive sublimate	...	...	10 grs.
Camphor	...	...	20 grs.
Alum (burnt)	...	...	1 pinch.

MAX and Moritz are two extraordinary apes performing wonders at the Hippodrome. They can hold conversation in half a dozen languages, they smoke and drink and ride bicycles with ease, and they invariably use a knife and fork with their meals. They dress and undress themselves without difficulty or any rending of garments. They sleep at night on bedsteads with blankets and

readily recognise previous acquaintances. They like warm baths, brush their teeth, clean their bicycles, thread needles and enjoy picture-books. They show a disgust for fur of every description evidently knowing it to be the skin of a dead animal.

THE fourth anniversary meeting of the Sibpur Ramakrishna Daridra Bhandar was held on 7th July in the premises of Sibpur H. C. E. School. The Hon'ble Mr. C. F. Payne I. C. S., District Magistrate of Howrah, presided on the occasion. There were present a large number of gentlemen both of Sibpur and Calcutta. After several gentlemen had addressed the meeting, the President in a nice little speech dwelt on the usefulness of the Bhandar, and especially praised those young men who at a considerable sacrifice of their time and energy devoted themselves to collecting rice from door to door for the poor orphans and widows.

TO-DAY, every European, if he thinks or speaks of God at all, thinks and speaks of Him in terms that were first syllabled by Asiatics. Moses, Jesus, Paul, Mahomet, Zoroaster, Buddha, Confucius—these Asiatics to this day teach Europe, her philosophers and her churchmen, what is the truth of the universe, the secret of the invisible, the way of the Lord. Europe invents pulleys, locomotives, maxims and ironclads. But these things perish with the using. Asia produces prophets, apostles, and seers. She creates religious systems, builds up philosophies, and leaving the base mechanic world to the Cinderella of the West, reigns supreme in the world of thought and finds her congenial sphere in the universe of the infinite.—*W. T. Stead.*

HOT onions, according to a French Physician, are said to be a sure cure for pneumonia. The remedy is as follows: Take six or ten onions, according to size, and chop fine, put in a large pan over a fire, then add the same quantity of rye meal and vinegar enough to make a thick paste. In the meantime stir it thoroughly, letting it simmer for five or ten minutes. Then put in a cotton bag large enough to cover the lungs, and apply to the chest as hot as the patient can bear. In about ten minutes apply another, and thus continue by repeating the poultices, and in a few hours the

patient will be out of danger. This simple remedy has never failed to cure this too often fatal malady. Usually three or four applications will be sufficient.

—*Leeds Hospital Magazine.*

SINCE the first demonstration of the "railophone," which renders possible telephonic communication with a railway train in motion, was given about a year ago, the inventor, Mr. Von Kramer, has made great strides. In conjunction with Professor Kapp, of Birmingham University, he has evolved a sensitive detector, by means of which "it is possible to pick up those feeble currents which are received by the train and to relay them up into stronger currents to operate electric bells or hooters, or even to put on the brakes of trains, or to stop them at the will of the signalmen at the stations."

Thus a signalman ten or twenty miles away may press a button and the train stops automatically. The invention will shortly be tested by a number of leading railway experts.

DURING May the Classes and Services at the Vedanta Centre of Boston were well attended, and the Swami Paramananda's lectures on practical spirituality were found especially helpful. In all of them the Swami dwelt on the need of acquiring Self-Knowledge as the only remedy for the pain and misery of life. Evil, he said, could be overcome, not by dealing directly with it, but by finding the ultimate Source of all things, and uniting ourselves with that; by attaining that state of realisation which Christ indicated when He declared "I and my Father are one"; and the surest way to reach this stage, the Swami further pointed out, was through complete self-surrender.

Swami Paramananda sailed for Europe on June 1st and will be absent until the autumn. During his absence the work of the Vedanta Centre of Boston is being conducted by Sister Devamata.

THE Birthday celebration of Sri Ramakrishna Deva was commemorated with great éclat in the premises of the Ramakrishna Math, Pudur, Vaniyambady, on 9th June last. At the invitation of the President, Swami Sharvanandaji arrived from Madras on the previous day. The President of the

Sangam read a Welcome Address to the Swami in an impressive manner. Next morning, the Swami accompanied by Mr. Ramasamy Aiyangar of Madras, visited the branch Societies at Amburpet and Periapet. He delivered several short lectures at intervals on his way to the Head Sangam.

The ceremonies began with Pujan in the morning followed by a Grand Procession of Gurumaharaj, between 10 and 12 a. m. The poor were fed in large numbers in the afternoon. Afterwards Mr. G. Ponnusamy Mudaly of Salem entertained the audience with Thevaram songs accompanied by the Harmonium. Between 6 and 8 Swami Sharvananda delivered an impressive lecture on "The Life and Teachings of Swami Ramakrishna." The meeting was conducted in the open air. During the late hours of the evening, prayers were offered with great solemnity by the students of the Ramakrishna School. The proceedings came to a close with a vote of thanks to the Swami from Mr. Ponnukrishnasamy Pillai, Chairman of Tirupattur Municipal Council, and distribution of Prasad. The next morning the Swami left for the adjoining village, Natrampalli, with the Secretaries of the Branch Societies, to lay the foundation-stone of the local Sangam building.

Swami Sharvananda arrived at the Shandiyur Mariamman Kovil on 10th June and was accorded a grand reception by the élite of Natrampalli. After the inaugural prayers, the President read the welcome address and a procession headed by the Swami seated on an elephant, was conducted along the main streets till it reached the place where the laying of the foundation-stone of the Vivekananda Sangam was to be performed. At Swamiji's request, the President delivered an appropriate lecture. Swami Sharvananda next laid the Foundation-stone amidst loud cheers of Jai Ramakrishna. After 5 p. m. a series of lectures was delivered by eminent persons.

Sweets were distributed to schoolboys next day at 6 p. m. Next morning Swamiji visited the Chamundeeswari Temple and offered his prayers. The proceedings of the day concluded with a hearty send-off to the Swami at Patchur where he was to take train to Bangalore.