

THE BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda. I. 164-46.

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VEDĀRTHASĀNGRAHA

(AN EPITOME OF THE VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

I make obeisance unto Viṣṇu, who is the Lord unto whose glory all intelligent and non-intelligent entities are sub-servient, who rests on Śeṣha¹, who is free from all that is evil, who is infinite and who is the mine of all auspiciousness.

What has been said to the effect² that the Supreme *Brahman* Himself, being associated with ignorance (or *avidyā*) becomes fully enveloped in illusion and gets

1. In Hindu mythology, this is a celebrated thousand-headed divine serpent regarded as an emblem of eternity whence he is called *ananta* or infinite and forms the couch and canopy of God Viṣṇu.

2. This is the view of the *Advaitins* or pure monists.

into the bondage of *samsāra*³; ⁴that He is associated with limiting conditions which are other (than Himself and the *avidyā* mentioned above), and becomes subject to the influence (of *karma*)⁵; that He is the abode of inauspiciousness⁶;—all that is devoid of the sanction of revelational authority and of reason, and constitutes a deluding mass of darkness widespread over the world; may that well known sage and seer Yāmuna by whom that (darkness) was dispelled be victorious for ever and ever.

3. *Samsāra* is the circuit of mundane existence. In other words, it is the ever-recurring succession of births and deaths, and the consequent continuance of the bondage of the soul.

4. This is the view of the *Bhāskariyas* who maintain that the difference between the individual self and the *Brahman* is due to limiting conditions and that, on the removal of those conditions, the individual self becomes one with the *Brahman*. For instance, the spatial ether in its original state is unconditioned, but it may get conditioned by the material outline of a pot or any other such thing. The ether within the pot is compared to the individual self. On the destruction of the pot the ether in the pot becomes one with the spatial ether which is compared to the *Brahman*.

5. *Karma* is the effect of works done in former births.

6. This is the view of the *Yādavaṇṇāśīyas* who hold that just as one portion of a lump of clay may be converted into pots and dishes, while another portion remains as clay, pure and simple, so also the *Brahman* evolves the individual selves out of a portion of Himself, the other portion remaining undifferentiated, so that He is both distinct from the individual selves and also non-distinct from them. According to this view the *Brahman* constituting the individual self becomes tainted with all evils.

The teachings learnt from the (*Upanishads* constituting the) head⁷ of the collection of scriptures which have been promulgated for the purpose of authoritatively laying down what is good to the whole world are these: that, meditation and worship and bowing down in salutation, &c., in reallion to the feet of the Supreme Person, conducted in accordance with the regulation relating to the duties bearing upon *varṇa* and *āśrama* (or the various conditions and stages of life) and also in association with the knowledge of the truth relating to the individual self and the Supreme Self, are exceedingly desirable and give rise to His being attained (by the worshipper). The individual self has got into the stream of *karma*, made up of merit and demerit, which has been accumulated by it through the beginninglessly old ignorance (or *avidyā*); as the result of this, it has to enter into the four kinds of material embodiments consisting of those of gods beginning from the four-faced Brahmā (the creator), of men, of beasts and birds, and of immovables, and (by so entering) there arises to it the superimposition of the love of the self in regard to those (embodiments) severally and from hence is generated to it the unavoidable fear of the bondage of *samsāra*. For destroying this (fear) the collection of the following and other such *Vedānta* passages has, indeed, been promulgated to teach:—the essential nature of the individual self which is different from the body and that (self's) characteristic qualities, the essential nature of the Supreme Self who is its internal controller and His characteristic qualities, the worship directed towards Him and its resultant experience of the *Brahman*, which is in association with the revelation of

7. The *Upanishads* are looked upon as forming the head of the *Vedas* and are also known as *Vedānta*.

that (self's) true form and which consists of bliss unsurpassed in excellence. (Those *Vedānta* passages are) :—
 "That thou art"; "This self is the *Brahman*"; He, who dwelling in the self, is within the self, whom the self does not know, whose body is the self, who internally rules the self,—He is thy internal ruler and immortal Self.";
 "He is the internal Self of all beings, He is devoid of sins, He is the Divine Lord, He is the One *Nārāyaṇa*";
 "Brāhmaṇas desire to know Him by reciting the *Vedas*, by giving gifts, by religious austerities associated with fasting"; "He who knows the *Brahman* attains the Highest"; "He who knows *Him* thus becomes immortal here, there is no other path for the attainment of final release".

The essential nature of the individual self is free from the various kinds of distinctions known as gods, men, &c., which are all so many particular modifications of the *prakṛiti*⁸; and it is solely characterised by knowledge and bliss. After the distinctions known as gods, &c., which are all due to *karma*, are completely destroyed in relation to this (i.e. the individual self) mentioned above, then the distinction of its essential individuality, being beyond the sphere of speech and being self-luminous, can be pointed out only to this extent, that is, that "it has the nature of intelligence"; and such (a character) is common to all the individual selves. The essential nature of (the Supreme Self as) the internal controller (of the world) is this: that in regard to the world made up of the intelligent and non-intelligent things above described, He forms the sole cause of the acts of creation, preservation, destruction and the cessation of the bondage of *samsāra*;

8. This is the primordial matter out of which the world is created.

that by reason of His being hostile to all that is evil, as well as by reason of His being the sole seat of all auspicious qualities, He is entirely distinct from all entities other than Himself; that He possesses groups of innumerable auspicious qualities which are unsurpassed in excellence; that He is denoted in all *Vedāntas* by such expressions as 'the Self of all', 'the Supreme *Brahman*', 'the Supreme Light', 'the Supreme Truth,' 'the Supreme Self', 'the Realexistence,' and that He is the Divine Lord, Nārāyaṇa, Who is the Supreme Person. Further, through such expressions as these: (that all things are) His powers, His parts, His glories, His forms, His embodiments, His bodies, and also through their being grammatically equated⁹ with Him (as for instance when it is said "All that is His body"), the scriptural passages which relate to the exposition of His greatness and glories establish His control over all things as a consequence of His being the internal Self of the whole collection of intelligent and non-intelligent things other than Himself.

Some¹⁰ who have undertaken to explain the above mentioned grammatical equation, &c., which relate to the establishment of His glories, proceed to state as follows:—The *Brahman* is nothing other than pure intelligence devoid of attributes; and although eternal, free and self-luminous; He is yet one with the individual self, as may be made out from the grammatical equation "That thou art," &c.; the *Brahman* Himself is associated with ignorance (or *avidyā*) and is (in

9. A grammatical equation is a sentence, in which all the words forming it have to be in the same grammatical case, as in *satyam gñānam anantaṁ brahma* ["The *Brahman* is existence, knowledge, bliss".]

10. These are the *Advaitins* or pure monists.

consequence) subject to bondage and restored to freedom ; the whole of that world which is other than pure attributeless intelligence and which consists of the ruler, the ruled and all other similar endless distinctions is unreal ; there is no determination to this effect, namely, that one is bound and another freed ; that some attained final beatitude before now is unreal ; only one body is possessed of the individual self ; the other bodies are devoid of individual selves ; it is not, however, determined which that (one) body is ; the spiritual teacher who teaches knowledge is unreal ; the person who ' measures ' (*i.e.*, hears the teachings) is unreal, the *Śāstra* (or scripture) is also unreal, the knowledge born out of the scripture is also unreal ; and all this has been made out from the scripture which is itself unreal.

Others¹¹, however, have with the help of that same knowledge of the oneness (of the world with the *Brahman*) come to the conclusion that, although the *Brahman* is associated with all auspicious qualities such as the quality of being devoid of sin, yet He coming into contact with some limiting conditions or other gets bound and freed, and becomes also the abode of manifold modifications of the nature of evil.

Some others¹², again, who expatiate on the truth of the knowledge of the oneness (of the world with the *Brahman*) maintain the view that the *Brahman* Himself, who is the ocean of qualities that are natural innumerable and noble, has the sameness of character with gods, men, birds and beasts, immovables, the suffering souls in hell, the pleasure-enjoying souls in *swarga* (or the celestial world of enjoyment) and the finally freed souls ; that He

11. These are the *Bhāskarīyas*.

12. These are the *Yādayaprakāśīyas*.

is naturally both distinct and non-distinct (from the individual self &c.) and that He is the seat of the element of spatial ether and various other kinds of such modifications.

In relation to the first of these views, those who give the most careful consideration to the teachings of the scriptures point out many errors that are difficult to avoid. It is thus: By means of the passage beginning with—"It thought—'may I become manifold and be born'... All these things which are born, my dear one, have their origin in the *sat* (i.e., in the one existence *Brahman*) have there abode in the *sat* and are established in the *sat*." [*Chhând. Up.* VI. 2. 3. & 8. 4. & 6]—and by means of other similar passages,—the acts of creation preservation and destruction, &c., in relation to the world,—which are due to His will,—are all attributed to the *Brahman* who is made out (in the sentence 'That thou art') by the word *That* which refers to the subject matter of the context on hand. Omniscience, omnipotence, the quality of being the Lord of all things, the quality of having none equal or superior in any manner whatsoever, the quality of desiring the truth, the quality of willing the truth, the quality of illumining all things, and crowds of other such auspicious qualities which are innumerable and unsurpassed in excellence, the quality of being free from all evil as made out from many passages like "He is devoid of sin" [*Chhând. Up.* VIII. 1. 5 & 7. 1. & 3] are all mentioned in other (similar) contexts as being related to Him. And all these will have to be set at naught in the case of the view mentioned above.

Again it may be said thus: even in the very beginning of the context here, through the medium of knowing all things by knowing a certain one thing, the proposition that the cause (or *Brahman*) alone is true is enunciated ;

then it is shown by means of the illustrative example¹³ of the clay that that cause is alone real and all modifications are unreal; and then in relation to that *Brahman* who is alone real, by means of the passage: "Existence alone, my dear child, this was in the beginning, one only, without a second" [*Chhând. Up.*] the character of being devoid of attributes is predicated, through the negation of all similar and dissimilar distinctions (in regard to Himself). The following and other similar passages also, which are given in other contexts and which are intended to prove Him, teach (in relation to Him) a uniformity of essence which is the opposite of all characterising attributes:—"The *Brahman* is existence, knowledge, infinity"; "He is without parts", "He is without qualities", "He is knowledge, Bliss". Further, synonymity will not result to words (here), although they give rise to the knowledge of one uniform essence; for although the thing to be (denoted by them) is one, yet all the words possess a real significance in so far as they give rise to the knowledge of the essential nature (of that thing viz. the *Brahman*) as the opposite of all (else).

It is not right to say so; because the proposition that by knowing a certain one thing all things become known cannot be proved, in as much as, if everything has the

13. This example is thus given:—"Just as by knowing one lump of clay, all that is made of clay is known; the modifications (of the clay) being all names having their origin in speech; that it is all clay is alone real; exactly similarly, by knowing the one Existence, namely, the *Brahman*, all that is evolved out of Him becomes known." Vide *Chhând. Up.* VI. 1. 4. The meaning is: The *Brahman* (or cause) alone is real like clay, and the modification, viz. the world is unreal, like pots and other modifications of the clay.

character of unreality, all things to be known are non-existent. Or (that proposition) will lead to both the real and the unreal being identical in nature. On the other hand, the knowledge of all things through knowing a certain one thing results if all things possess the character of reality on account of having Him (i.e., the *Brahman* for their Self.

To be continued.

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

Continued from page 200.

Persons :—The Swami Vivekananda : gurubhais, and disciples.

A party of Europeans, amongst whom were Sthir Mata, the 'Steady Mother' ; 'One whose name was Joy' ; and Nivedita.

Place.—Kashmir.

Time.—June 20th to October 12th 1886

From this time we saw very little of the Swami. He was full of enthusiasm about the pilgrimage and lived mostly on one meal a day, seeking no company much, save that of sadhus. Sometimes he would come to a camping-ground beads in hand. To-night two of the party went roaming about Bawan, which was like a village fair, all modified by a religious tendency, centring in the sacred springs. Afterwards, with Dhira Mata it was possible to go and listen, at the tent door, to the crowd of Hindi-speaking sadhus who were plying the Swami with questions.

Wednesday
July 29th, On Thursday we reached Pahlgam. and camped down at the lower end of the valley. We found that the Swami had to encounter high opposition over the question of our admission at all. He was supported by the Naked

Swamis, one of whom said, "It is true you have this strength, Swamiji, but you ought not to manifest it!" He yielded at the word. That afternoon however, he took his daughter round the camp to be blessed, which really meant to distribute alms,—and whether because he was looked upon as rich, or because he was recognised as strong the next day our tents were moved up to a lovely knoll, at the head of the camp, where we had the rushing Lidar in front of us, and pine-covered mountains opposite, with a glacier distinctly visible, beyond a cleft high up. We stayed a whole day, at this village, of the shepherds, to keep *ekadasi*, and early next morning the pilgrims left.

At six in the morning we had breakfasted and were off. What time the camp had moved, it seemed impossible to guess, for even at our early meal-time, very few pilgrims or tents were left. The ashes of dead fires were all that marked the place where yesterday had been a thousand people and their canvas homes.

How beautiful was the route to the next halt, Chandanawara! There we camped on the edge of a ravine. It rained all afternoon, and I was visited by the Swami only for a five-minutes chat. But I received endless touching little kindnesses from the servants and other pilgrims. In the interval between two showers I went out botanising, and found seven or eight species of *Myesotis*, two of which were new to me. Then I went back to the shadow of my dripping fir-tree.

This second stage was much harder than any of the others. It seemed endless. Close to Chandanawara, the Swami insisted on my doing my first glacier on foot, and took care to point out every detail of interest. A tremendous climb of

Saturday July
30th.

Sunday July
31st.

some thousands of feet, was the next experience. Then a long walk along a narrow path that twisted round mountain after mountain, and finally another steep climb. At the top of the first mountain, the ground was simply carpeted with edelweiss. Then the road passed five hundred feet above Shisharnag, with its sulky water, and at last we camped in a cold damp place, amongst the snow-peaks, 18000 feet high. The firs were far below, and all afternoon and evening the coolies had to forage for juniper in all directions. The Tahsildar's, Swami's and my own tents were all close together, and in the evening a large fire was lighted in front. But it did not burn well, and many feet below lay the glacier. I did not see the Swami after we camped.

Monday
August 1st.

Pantajarini—the place of the Five Streams—was not nearly such a long march. Moreover, it was lower than Shisharnag, and the cold was dry and exhilarating. In front of the camp was a dry river-bed, all gravel, and through this ran five streams, in all of which it was the duty of the pilgrim to bathe, walking from one to the other in wet garments. Contriving to elude observation completely, Swamiji nevertheless fulfilled the law to the last letter in this respect.

How lovely were the flowers! the night before, or was it this night? large blue and white anemones grew in my tent, beneath my bed! And here, wandering off, in the afternoon, to see a glacier at closer quarters, I found gentian, sedums, saxifrages, and a new forget-me-not with little hairy silver leaves, thick like velvet pile. Even of juniper at this place there was very little.

At these heights, we often found ourselves in great circles of snow-peaks, those mute giants that have

suggested to the Hindu mind the idea of the Ashen-covered God.

Tuesday
August 2nd.

On Tuesday, August the 2nd, the great day of Amarnath, the first batch of pilgrims must have left the camp at two! We left by the light of the full moon. The sun rose as we went down the narrow valley. It was not too safe, at this part of the journey. But when we left our dandies and began to climb, the real danger began. A sort of goat-path in almost vertical hill-sides, becoming, in the descent on the other side, a tiny staircase in the turf. Every here and there, delicate columbines, Michaelmas daisies, and wild roses, tempted one to risk life and limb in their acquisition. Then, having at last reached the bottom of the farther slope, we had to toil along the glacier, mile after mile, to the Cave. About a mile before our destination, the ice ceased, and in the flowing water the pilgrims had to bathe. Even when we seemed to have arrived, there was still quite a stiff ascent over the rocks to be made.

The Swami, exhausted, had by this time, fallen behind, but I, not remembering that he might be ill, waited below the banks of gravel for his appearance. He came at last, and, with a word, sent me on, he was going to bathe. Half an hour later he entered the cave. With a smile he knelt, first at one end of the semi-circle, then at the other. The place was vast, large enough to hold a cathedral, and the great ice-Siva, in a niche of deepest shadow, seemed as if throned on its own base. A few minutes passed, and then he turned to leave the cave.

To him, the heavens had opened. He had touched the feet of Siva. He had had to hold himself tight, he said afterwards, lest he 'should swoon away'. But so great was his physical exhaustion, that a doctor said

afterwards that his heart ought to have stopped beating, and had undergone a permanent enlargement instead. How strangely near fulfilment had been those words of his Master, "when he realises who and what he is he will give up this body!"

"I have enjoyed it so much!" he said half an hour afterwards, as he sat on a rock above the streamside, eating lunch with the kind Naked Swami and myself. "I thought the ice lingam was Siva Himself. And there were no thievish Brahmins, no trade, nothing wrong. It was all worship. I never enjoyed any religious place so much!"

Afterwards he would often tell of the overwhelming vision that had seemed to draw him almost into its vertex. He would talk of the poetry of the white ice-pillar, and it was he who suggested that the first discovery of the place had been by a party of shepherds, who had wandered far in search of their flocks one summer day, and had entered the cave to find themselves, before the unmelting ice, in the presence of the Lord Himself. He always said too that the grace of Amarnath had been granted to him there, not to die till he himself should give consent. And to me he said "You do not now understand. But you have made the pilgrimage, and it will go on working. Causes must bring their effects. You will understand better afterwards. The effects will come."

How beautiful was the road by which we returned
 next morning to Pahlgam; We struck tents
 that night immediately on our return to
 them, and camped later for the night in a
 snowy pass a whole stage further on. We paid a coolie a
 few annas here, to push on with a letter, but when we
 actually arrived next afternoon we found that this had

Wednesday
 August 3rd.

been quite unnecessary, for all morning long, relays of pilgrims had been passing the tents, and dropping in, in the most friendly manner, to give the others news of us, and our impending arrival. In the morning we were up and on the way long before dawn. As the sun rose before us, while the moon went down behind, we passed above the Lake of Death, into which about forty pilgrims had been hurled one year, by an avalanche which their hymns had started. After this we came to the tiny goat-path down the face of a steep cliff, by which we were able to shorten the return journey so much. This was little better than a scramble, and everyone had perforce to do it on foot. At the bottom the villagers had something like breakfast ready. Fires were burning, *chapatties* baking, and tea ready to be served out. From this time on, parties of pilgrims would leave the main body at each parting of the ways, and the feeling of solidarity that had grown up amongst us all throughout the journey became gradually less and less.

That evening on the knoll above Pahlgam, when a great fire of pine-logs was lighted, and dhurries spread we all sat and talked. Our friend the Naked Swami, joined us and we had plenty of fun and nonsense, but presently, when all had gone save our own little party, we sat on, with the great moon overhead, and the towering snows, and rushing river, and the mountain-pines. And the Swami talked of Siva, and the Cave and the great verge of vision.

We started for Islamabad next day, and on Monday morning as we sat at breakfast, we were towed safely into Srinagar.

Monday
August 8th.

(To be continued.)

THE ESSENCE OF GODLINESS.

What are the characteristics of a godly man that distinguish him from the ordinary run of mankind. It is highly desirable because of its practical value that we should frequently remind ourselves of the correct answer to this question. Many an error has been made or even worse things done or supposed to have been done under the cloak of godliness and this has happened in all ages and countries.

It is now a commonly recognised fact that there is taking place at present a revival of faith in the various religions of the world among the educated classes belonging to them and this is being hastened by the advances of modern science as is evident from the following words spoken recently by Sir Oliver Lodge:—

“A Divine helper actually took flesh and dwelt among us. We are all sons of God in a sense, but a Son of God in the supremest sense, took pity on the race, laid aside His majesty, made Himself of no reputation, took the form of a servant, entered into our flesh and lived on the planet as a peasant, a teacher, a reformer, a missionary. This literally happened. I have been led to perceive the possibility of it by investigation. By scientific investigation, I have come gradually to perceive that the churches have got hold of a great truth. All they say about it need not be true, but there is a truth in it much better than anything they have yet said.....Only get the human will in harmony with the Divine will, let the will of God be done on earth as it is done in heaven and the kingdom has come.”

With the restoration of faith in the religions the spread of materialistic ideas has been largely checked and one does not now find many who, following the school of Bradlaugh and Ingersoll deny the existence of the Supreme Being. It is therefore easy for us to find fault with and shower cheap condemnations on the heads of those who do not share with us the intellectual belief in the reality of God all the while laying the flattering unction to our soul that we are superior beings. It is not however intended to belittle the attempts of those who earnestly seek to replace scepticism by faith and who try to see that others also share with them the joy and place which a belief in the existence of God might ultimately give.

But of what avail the mere intellectual conviction which is not accompanied by a living faith in the Supreme Being as the omnipotent and omniscient ruler of the universe, as the one Being to whom all the reverence and love which we are capable of is due. It is rather the man who possesses such faith and whose practice runs parallel to his theory that is indeed the really godly man. Even the most casual of his thoughts, words and deeds will be permeated by this faith. He knows that the power of the Supreme Being mightily and sweetly ordereth all things. There is no room for hurry or anxiety for the sake of himself or others. He knows the Divine will and will keep his own (supposing that he has not yet reached that exalted stage of spiritual growth at which the human will is lost in the Divine) in obedient harmony with it. In all that he thinks, speaks or acts in relation to others he will not be actuated by any desire but that of directly or indirectly subserving the Divine purpose. He sees the hand of God as much in the loftiest peaks on the great Himalayas as in the tiniest particle of dust floating in a city lane. He fears no man however formidable and

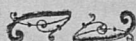
no event however calamitous in the eyes of ordinary men. He seeks for no favours and craves for no possessions and is afraid of no loss save that of his living faith in God. He is not mindful of what others think or say of him. He lives in peace in the midst of the madding crowd and yet, far from it. He knows that everything that happens to him is for his good whatever label men may put upon it.

If such are the characteristics of a man who has genuine faith in God, how many of us can really claim to possess such faith? In so far as our life falls short of the above ideal we are not in fact believers in the reality of God though now and then by means of our intellect and tongue we deceive ourselves and even others into the belief that we are otherwise. We may read the sacred books of any or all the religions, we may understand the full force of all the arguments that the brain of man has yet advanced to establish the doctrine concerning the existence of God; we may have the power of persuasion to induce in others a conviction as to the same and yet we may be real atheists if our inmost desires and thoughts are inconsistent with a belief in the reality of God. On the other hand there have been persons who, though dubbed as athiests, have been full of brotherly love and devotion in the service of their fellow beings, and thus they have made a nearer approach to the godly life than most of us who profess to believe in God. The self-delusion, which characterises us, is absent in their case.

We say that God is Truth and yet believe in the efficacy of falsehood doubting that Truth will triumph. We extol the path of righteousness and at the same time we are afraid that, if we do not deviate from it, we may go to ruin. We preach that God is Love but we do not give up our envy, jealousy and covetousness which imply the very opposite of love. We believe in the reality of

our sense enjoyments, our wealth, our wordly rank and position and the praise of men. We pay homage to the rich and the powerful and are indifferent, if not cruel, to the poor and the weak. Believing in their reality we worship and love all these and they are enthroned in our hearts as so many gods on whom we have placed all our reliance and to whom we direct our *Bhakti*. Where is then the God of whose glory we talk so glibly? Alas! our *life* denies what our *lips* proclaim. It can not be denied that our life will certainly be different if we really believe in and rely on God who is the only Reality residing in the heart of all things and all beings and who is the giver of all good.

May we by the grace of our Almighty Father learn to walk more in the footsteps of those truly god-like men who have lived or are living in our midst, though in our ignorance we perceive not their grandeur! May we like them bring our lives into conformity with our connections, that, in the harmony of theory and practice, we may flower into models for men to follow!



THE LORD'S NAME.

Among the various schools following the path of devotion, the class of the Bhāgavatas is the most prominent. It is a common misapprehension to suppose that the word Bhagavān is a synonym of Vishnu and that the fundamental principles of the Bhāgavata school are the exclusive property of the worshippers of Vishnu. Several instances can be cited, notably that of Śrīdhara Venkateśa (popularly known as Aiyāvāl) of Southern India in which the Bhāgavata life has been harmoniously combined with the most absorbing devotion to Śiva. Even among the Bhāgavatas, there is an exclusive sect who attach the utmost importance to the mere name of the Lord, all other principles and methods such as those of Jñāna, Yoga and even philosophical Bhakti being in their consideration only subordinate, nay, unnecessary, as compared with the efficacy of the Lord's name. It is our purpose to describe briefly some of the principles on which this sect is based.

The name and the form of a thing are indissolubly associated with each other. One cannot think of any name without at the same time thinking of the corresponding form or of any form without thinking of the corresponding name. Hence the contemplation of any particular aspect of the Lord must necessarily consist of the direction of one's consciousness towards both the name and the form corresponding to that aspect. The path of knowledge, especially the monistic school whose ideal is the realisation of the soul's identity with the attributeless One without a second, does not appeal to them at all. If it be pointed out to them that it is a necessary metaphysical

ideal, they would tell us in reply that there is more bliss in tasting a doll of sugar while retaining your individuality than in becoming the sugar doll oneself. They would go even a step further and assert that the absorption of consciousness in the name and form is an unavoidable prelude to the attainment of *moksha* for those that seek for such a goal. Further, as between name and form, the name, they say, is more important than the form and includes it. Although the name and form of a thing appear to spring up simultaneously in the consciousness when the thing is thought of, yet a subtler analysis is said to reveal the fact that the thought of the name precedes that of the form. In rare instances it has been found possible for the name being conceived of without any accompanying form while the other alternative of the conception of a form without its name is impossible even in exceptional cases. It is not necessary that the name associated in the mind with a particular form should be that which is commonly accepted on all hands or that it should definitely belong to any language. If the mind is not aware of the established name of an object, it creates one of its own accord even though such a name might not be capable of articulate expression. Even in the order of the creation of the universe, sound precedes form—a truth which is embodied in the Biblical text “In the beginning was the Word.” The name of the Lord is therefore more essential than his form.

Even the followers of the Jñāna and Yoga paths depend upon the name for the successful attainment of their respective ideals. No doubt the Vedāntins too recognise the utility of the Lord's name in the initial stages of spiritual advancement, for, the name is admitted by them as one of the several means for the purification of the mind preliminary to the taking root of knowledge.

But this is not what is meant by the devotees of the Lord's name. They would point out that the name plays an important part even in the higher phases of religious experience. They would draw attention to the value attached to the syllable *aum* in the path of knowledge and ask "What is this *aum* but the name of the Lord conceived of as the *Paramātmān*." Do we not read in the *Bhagavadgīta* that 'the Brahman is indicated in three ways, namely, by the syllables *aum*, *tat* and *sat*. In the path of *yoga*, the highest stage is what is known as *nāḍānūsandhāna-samādhi* the chief feature of which is the origin of a sound (*anāhata*) within the heart. This sound, devotees say, is nothing but the name of the Lord, an expression in sound of His real nature. As regards the followers of the *Karma-mārga* it is written that the only *prāyaścitta* or expiation for all sins of commission or omission during the performance of the ritual is the repetition of the Lord's name at frequent intervals, and this is being strictly observed in practice in respect of all rituals even in the present day. Does this not show, they ask, that even the followers of the path of knowledge, *yoga* and ritual have to depend on the Lord's name for the successful realisation of their spiritual aspirations?

But why such exclusive insistence on the name, we may ask, while there is many another method open to the devotee, such as the contemplation of the Lord's form, worship, prayer, etc. They would tell us, in reply, that, without stubborn adherence to the name, devotion by the other methods will have no legs to stand upon. It is not their intention to despise such methods as prayer, meditation and worship, but, on the other hand, they too follow such methods with whole-hearted eagerness. But the mind being ever prone to run away from all that tends to take it towards the Lord, it is very difficult to constrain it

to remain face to face with the Lord for any length of time, and, even when one succeeds in forcing it to do so, its inborn tendency is so subtle and so powerful that there is no knowing when the chain will snap and the mind escape us unawares. Some power, other than that of our own puny will, is required to keep the mind in bondage, and such a power is found in the Lord's name. As long as the name is being repeated or thought of, the mind must necessarily attach itself to it, and even if it should attempt to slip away, it cannot do so entirely. When this practice, in course of time, develops into a persistent habit, the devotee will have acquired sufficient control over the mind to be able to confine it, for some time and to some extent at least, to the contemplation of any particular aspect of the Lord. In one instance this argument seems to acquire a double force. We read in the *Gita* that "whatever idea one dwells upon at the moment of death, that he will surely become, being ever possessed by that idea." If, then, a devotee, as in duty bound, wishes to die thinking of the Lord, many are the obstacles he has to overcome. He may lose all consciousness on his death-bed. The bodily pain may be so acute as to absorb all his attention. The tongue may be so weak as to be incapable of the effort required to utter the Lord's name. The pitiful wail of his kith and kin, the importunate enquires of his heirs and executors, and, above all, the indescribable horror of the approaching death, may all combine to render the pronunciation of the name an absolute impossibility. All these impediments can be easily surmounted if one has successfully acquired the habit of constantly repeating the Lord's name whether aloud or within oneself. For, then, the habit would have become mechanical and automatic, and whatever be the diversion or preoccupation of his mind and however weak

his tongue or his body may be, the process will be going on, even without his paying any voluntary attention thereto. And, perhaps, even when the dying man appears to have lost all consciousness of his surroundings, the mechanical utterance, however inaudible, of the Lord's name by the tongue, or even the silent thought of it by the mind, might strike some latent chord of his innermost consciousness and may produce an exquisite spiritual harmony,—a sweet 'voice within the heart'—which will be the most desirable condition for the devotee to die in. The devotees of the name therefore affirm that it is never too early to begin the practice of incessantly repeating the Lord's name, inwardly or outwardly, as circumstances permit, and to make the habit by long practice so very mechanical and involuntary as to ensure its continuance without interruption even when one is attending to the thousand and one distractions of everyday life. Walking or sitting, dreaming or waking, talking or eating, working or resting, the Lord's name must ever be reverberating within the heart like the continuous sound of the conch. Some people, for example, acquire some such involuntary habit as the shaking of their legs, the biting of their nails, the dandling with their button or watch-chain, or the tearing up of small pieces of paper or straw, and this involuntary activity is kept up by them, however important the business on hand may be. The repetition of the Lord's name should be carried to the same degree of automatic continuity. The underlying idea, as far as the general class of devotees is concerned, is not that the mere name, without any attention being paid to it and without any concomitant emotion of love or reverence for the Lord, can accomplish the highest end, but that the name will be of very great assistance in bringing back the runaway

mind as often as one can to the central idea to which one's devotion is directed,—namely, the Lord himself. It is an acknowledged fact, based on stern experience, that it is extremely difficult to curb the unruly mind and to compel it to stick to a point even for a very short time, if it be left to its own resources or even if we depend solely on the strength of the will to accomplish that purpose. The name, on the other hand, might perchance catch the mind while it acts the truant, and, by the process known as the association of ideas, might lead it, step by step and link after link, to the contemplation of the Lord's form or a particular aspect thereof or the glory of the Lord's divine attributes and His universal sports.

The above, as we have said, is the argument of the majority of those that follow the path of devotion. Those among them, however, that attach exclusive importance to the Lord's name, will venture much farther and assert that the efficacy of the name, which represents the Lord as fully as His form, is entirely independent of the specific attitude of the mind during its utterance. Just as it is the property of fire to burn anything that comes into contact with it, be it man or beast or thing, and whether one touches it knowingly or unknowingly, lovingly or hatefully, or even whether recognising it as fire or mistaking it to be some other shining substance,—so too it is the fundamental nature of the Lord's name to purify every one that utters it orally or mentally, whether he does so voluntarily or involuntarily, attentively or inattentively, with love and reverence for it and for the Lord which it signifies or without such love and reverence, and even whether one recognises it as the Lord's name or not. Did not Ajāmila, the once religious Brāhmaṇa who had reached the downmost level of vice and immorality and had become the meanest outcast, attain the highest

spiritual bliss by merely calling out, on his deathbed, to his beloved son whose name was Nārāyaṇa ? Did not the illiterate and savage hunter, by the mere pronunciation of the sound Rāma, taught to him by Nārada, even without knowing what it meant, become the foremost of all the world's poets, the famous sage Vālmiki, the author of the Rāmāyaṇa ? It cannot be otherwise, for, it is the nature of the Lord Himself, as declared by Him in the Gīta, that "He is equal towards all beings and there is none whom He likes and none whom He dislikes." Further, whoever brings his mind into close contact with the Lord, will be purified and raised to the highest pinnacle of spiritual glory, whatever may be his mental attitude towards the Lord. The cowherd damsels of Gokula, for instance, attained the supremest spiritual goal by their illicit love towards the Lord, Hiranyakaśipu, Rāvaṇa and Śiśupāla by their deadly hatred, Kamsa by fear, Vasudeva, Devakī, Nanda and Yaśodā by their purely parental solicitude, and so on. Even the mental condition is of no account, as in the case of Abhaya and the serpent Kālīya who were saved by the mere touch of the Lord's feet. This is a necessary and inevitable corollary of the infinitude of the Lord's love and mercy. The glorious love and sacrifice of Christ, for instance, must be explained only on that principle, for, it was not confined to those that loved Him but was lovingly extended even to those that hated and persecuted Him and those that will hate Him to the end of the world. If such be the glory of the Lord Himself and of His unbounded love towards His creatures, the nature of His name, representing the Lord in the fullest sense, cannot of course be otherwise.

The devotees of the Lord's name have many other tenets which we have no space to deal with. Moreover

some of them are technical arguments which may not interest the general reader. The followers of this school are rapidly dwindling in number, but, in spite of their being few and far between, they constitute a very interesting and important section of those that have chosen the path of devotion for the attainment of spiritual perfection.



EXTRACT

" THE CRADLE OF THE HUMAN RACE "
SENDS HIGH PRIESTS TO THIS CITY

FIRST HINDU TEMPLE ON THE WESTERN
HEMISPHERE HAS LARGE CONGREGATION.

MEN AND WOMEN LIVE ACCORDING TO TEACHINGS OF THE
OLDEST PHILOSOPHY IN THE WORLD—CONVENT
AND MONASTERY ATTRACT MANY STUDENTS

The oldest philosophy in the world is the newest in San Francisco, and the latest word spoken from a pulpit in this city was the first written when humanity had progressed to the point when it began accumulating its thoughts into literature. This message comes from the storied valley of the Indus and Ganges, which archeologists refer to as "the cradle of the human race."

Human thought, as history goes, has always traveled from the east, westward. "The wise men of the East" bore the first tidings of hope, expressing mankind's first dream of God, the illumination of which has continued to lighten darkened places until finally the entire planet, this "footstool of the Almighty," shone with this light. That this thought, after enriching the globe, should now be retraversing its course, follows the universal sequence of all things.

ONLY HINDU TEMPLE ON CONTINENT.

The first Hindu temple in the western continent stands at the southwest corner of Webster and Filbert streets. This is the only temple in the western hemisphere where the philosophy first collected in the Vedas and later on printed in ancient Sanskrit, is preached in America. The temple was dedicated April 5, 1908. It was erected under the auspices of the Ramakrishna Mission, Belur-math of Calcutta, India.

That the handful of Vedantists who organized this mission had faith in its permanency in this city, is evident from the fact that they built their temple to endure for more than a day. Although of modest dimensions, it has a pronounced architectural style, being patterned after the great Taj Mahal of Agra, India, one of the seven wonders of the world and after the famous temple at Benares, being a combination of Hindu temple, Christian church, Mohammedan mosque and Indian monastery, all these conforming to the style and uses also of an American dwelling. While it is a modest miniature of the famous temples of old, wood and stone replacing marble and onyx and precious metals and gems, every detail of the ancient symbolism is maintained in this temple as in the originals.

The canopy over the mosaic and marble entrance to the auditorium on Filbert street represents the supposed thousand-petaled lotus of the brain. According to Hindu Jogins, when this lotus opens through the intense power of concentration and meditation, man attains the highest illumination or perfection.

SYMBOLISTIC ARCHITECTURE.

This being the first Hindu temple in America, honor and appreciation have been shown by carrying the Archi-

tectural art of the temple, its main channel, up to an American eagle. The bird has widely outstretched wings, hovering protectingly over the national tricolor. The eagle, symbolical of spiritual light and joy, seems to fly beyond the realms of space, embracing not only this country, but all the world in its protection. In the Hindu philosophy, which invests every act with a religious meaning and every object as some expression of the divinity, the eagle is the symbol of great strength, of unflinching, unswerving devotion and steady and rapid progress.

Every little minaret in the architecture has its definite meaning. Nothing about the architecture is haphazard or the result of caprice. Not an angle but has its symbolistic equivalent in the religion or philosophy—call it what you will—of the Vedas. Even the weather-vane atop one of the towers is there for some definite reason other than to point out the direction of the changing winds.

STAND FOR PRINCIPLES.

The four towers, each different from its mates, stand for great principles, and the decorations, the sun, the moon, the crescent, the trident and so on, which to the uninitiated might seem as an incoherent, unrelated hodge-podge, to the studious mind of a devotee and follower of Vedantism are but the material expressions of a many-sided principle, and thought of accordingly, just as the follower of Jesus Christ considers the cross as the symbol of his teachings, but by the enlightened intelligence such objects are not worshiped. They are merely visible reminders of an idea.

The temple is built in three stories, the lower being study rooms and class-rooms, and the auditorium where Sunday and weekly services are held and upper or third story is a monastery. The second story is for students.

There are two Swamis, or priests, with occasionally a visiting monk or Swami. Three lectures are delivered every Sunday, one at 10-45 o'clock in the morning, another at 3 in the afternoon, and the evening lectures at 7-45. They are free and open to all.

MONASTERY AND NUNNERY.

Since the dedication of the temple, just before the big disaster, many folowers have been made, and the Sunday and weekly services are attended by men and women of all nationalities. It may be surprising that there are no Hindus in the congregation. The votaries at the temple are all American citizens. In fact, the only Hindus at the temple are the swamis. In the monastery are a number of San Franciscans who have voluntarily dedicated their services to the spreading of the Vedantist philosophy. These men, for the most part follow their wonted occupations as before ; but dedicate all their income to the cause of this ancient religion.

Proselytising or effort of any kind to obtain converts is a practice foreign to the Vedantists. Their philosophy is accepted or not, but never by any means is any endeavor made to induce a person to come to them.

There is a nunnery also, this occupying an apartment remote from the monastery. These women likewise follow their customary occupations, but live according to the Vedantist theories.

Simplicity is the foundation of their system of living, and for this reason the cost of living has been reduced to figures that seem absurd to the out-sider. Still, none of the Vedantists seen at the temple look anaemic, hollow-eyed, starved or even particularly ascetic. As they reverence all forms of life they are against meat-eating,

subsisting entirely on vegetables, nuts and fruits. The idea of a meat-diet is, however, voluntary, and by no means a compulsory idea of the faith.

One of the men, a stalwart, cleanlimbed man of between 35 and 40, who was formerly a printer by occupation, lives at the monastery, doing all the printing work issued here and distributed to various parts of the country. The other men put their earnings into the common caue, receiving in turn their living.

ORIENTAL GREETING.

Upon arriving at the study of Swami Trigunatita the other afternoon, the scholarly priest of the morning services greeted his visitor at the door. Instead of the customary clasp of the hands, according to Occidental custom, the Hindu priest stood at the door with hand folded across his breast, palms inward, eyes downcast, genuflecting reverently. Never do they clasp hands :

"Our cordiality is spiritual, and our greeting is the same. I see in you a child of the same God whose mind created both. I open my mind, my soul to you. So I bow reverently, recognizing in you our spiritual relationship. The clasp of the hand is materialistic, not spiritual. That is why we never shake hands, explained the Swami after the preliminaries of the meeting had been stated.

The study was well lined with books and the large flat top desk had a look of being a very useful article of furniture. Every thing seemed to be arranged with mathematical system. Order prevailed to a surprising degree. Now and then, the swami, who was a man of quiet dignity and sincerest fervor would turn about quickly in his revolving office chair, reach out here or there for a book turn with one motion to the desired page and show

this or that text in explanation or by way of elaboration of his talk.

Emerson, Max Muller, Schopenhauer, English, French or American philosophers—the tranquil, brown-visaged man behind the desk, had their ideas and sentences at his tongue's end as the man of affairs has his market quotations. As for the Bible, texts were quoted with such accuracy and aptness that one could find no argument to gain-say such well-founded philosophy.

“So you would like to know what Vedantism is?” repeated, his eyes oddly bright, his manner all cordiality and benignity.

VEDANTIST IDEAS EXPLAINED.

“It is neither Scripture nor a code of laws. It is not a religion or a system of philosophy, for it is the philosophy of all philosophers, the science of all sciences. It is not made by man, or by prophet, or even by God. It is not made at all. It is ever-existent, embracing the planet, the sun, moon, the stars and all the universe. The vedanta establishes the place of man to world permanently. Mankind has ever desired to ascertain his place in relation to the universe. The true Vedantist recognizes God in everything and he can sacrifice his life with the greatest pleasure, if need be, for the purpose of establishing the truth. Self is the only substance existing, and when we recognize this, we easily arise above envy, jealousy, hate, greed and the like.”

This seemed nothing particularly new since the Christian Scientists and many of the other theorists about this new school of modern thought, teach much the same.

“We do not teach crude, visionary ideas. The true followers of the Vedas, once understanding its immutable

laws, improve their mental, moral, social, political and even physical condition by the understanding of this law."

This may sound like a promise of enormous an extraordinary fulfilment. but as the man sat there talking in such an even tranquil, positive tone, something of his own sincerity of conviction crept into one's mind, and the interviewer longed for a little of the faith that could make one regard the world with such hopefulness.

Simplicity and sincerity is the key of life to the Vedantists, regarded by them as the best means of attaining perfect peace and happiness here and now.

COMMERCIAL STANDARDS CRITICISED.

"Whenever we cast our eyes over this rich and prosperous country we find people from the highest to the lowest ranks of life groaning under the burden of overwork, unrest, worry, anxiety and ceaseless hurry. The poorer classes hold the ideal of the middle, the latter of the millionaire, the millionaire of the multi-millionaire, and so on, and the latter even though possessed of far more wealth than he could possibly utilize even were his life prolonged much beyond the ordinary allotment, reaches out to possess the wealth of other nations. No one is content. Men are so beset by the canker of constant demand for more and more and more that the thought of this eats up their vitality destroys their mental and physical equilibrium and they lose sight of their spirituality entirely.

"This constant unrest is accompanied by diseases of the heart, and kidneys, the brain and nervous system and men die in their prime because they fail to understand themselves, because they possess not the first idea of the philosophy of life. This is one of the evils of modern civilization, the inevitable result of a system built upon ideals such as the western world adheres to.

“True civilization, which is based upon moral and spiritual standards, reforms the inner nature of man, impelling him to obey the spiritual and moral laws of a higher plane of existence than the commercial one. Surely a civilization which encourages deceit, avaricious ambition, jealousy, the utmost lawlessness in competition, will not lead a nation to enduring greatness nor bring happiness to its people.

FOLLOW SIMPLE LIFE.

“Occidental civilization, as one sees it flowering in this country and in Europe, is complex beyond all degree. Needs are so increased that Mankind slaves to death to provide these artificial necessities. In this country the vast majority of people live to eat and to drink, to wear costly garments of many changes, and these insatiable desires to multiply in their children.

They never learn that the more we gratify our needs the more they increase. The problem of food and clothing is most formidable to those of ample means, and so on, until with many it is the sum and aim of life.

“Missionaries from this country and Europe go to India to set an example of their complex life, glorifying it as religion, for getting possibly that Jesus was an Oriental, and therefore, like all spiritual teachers among the Orientals, he lived a simple life, always trusting in the Heavenly Father, Who cares even for the sparrows of the air. One finds many true disciples of Christ among the so-called heathen of India and very few among the so-called Christians of the Occident.

“However a simple life does not necessarily imply that one must forsake the world, go to live in the woods or in caves, but it does mean absolute obedience to the

laws that immutably govern our mental, moral, spiritual and physical being. When we violate these laws it leads to confused complexity of living, which produces disease, vice, ignorance, slavery to passion and the worship of Mammon.

"Again, simplicity does not mean alone outward plainness of garment, meager diet, a modest dwelling. It means self-control, which makes one master over nature. Simplicity is the result of the highest education, the most Vigilant moral and spiritual training of the soul. Simplicity of soul inspires us to love and feel for others as we love and feel for ourselves. This, as you may see for yourself, is far from the occidental ideal. Still, a Vedantist is an individualist, believing thoroughly in the development of the individual, but the ideal of development differs.

JESUS THEIR IDEAL.

"Jesus Christ is the ideal of mankind. His philosophy is admitted to be without flow," said the Swami, and continued with the statement that Christ of the Christian religion was but one of the several teachers of Vedantist philosophy who from time to time dwell among mankind, such beings being regarded as perfected souls sent to deliver mankind from its ignorance.

Broadly charitable, Swami Trigunatita declared that according to this ancient faith of his fathers, it included all religions. This sincere following of any faith, with a strong and ardent purpose to advance, morally, mentally and spiritually, is the main and primary principle of Vedantism, they believing that all such plans, even through differing in manner, help society and improve the world in the long run. They teach that nothing should bind one, should submerge the personality of the individual,

who must stand free, unhampered, if progress is to be attained.

"Since the first man began thinking about his surroundings mankind has been trying to solve the ills of life. The heaven future, beyond the skies, is not very satisfactory to many mature minds unless they may have a glimpse of it in this life. This problem of realizing heaven in this life here and no wis all there is to Vedantist philosophy.

"We have evolved from the animal plane to the human plane. The next step is to evolve into the divine plane. All the universe, this world of ours included, is but the playground of God.

"In those whom we love we see reflected all the virtues and beauties of mind and heart which all, even those of least illumination, admire and desire. As we see God in them, so must our love develop and grow until we see this beauty, this godliness, in others. Until our vision embraces all humanity and all creation. Gradually this world, which is mistakenly called a vale of tears, and a place of irredeemable misery, will come to be transformed into an abode of true happiness. This is the establishment of the kingdom of God on Earth, and when Jesus said, 'The kingdom of heaven is within you,' it must have been this which He meant."



VEDANTA WORK.

The tenth anniversary of the Entally Ramakrishna Mission was celebrated on Sunday the 17th April last with great eclat. The spacious hall in premises No. 5, Dehi Entally Road, was beautifully decorated with flowers, foliages, green grass and buntings. Inside was placed a portrait of Sree Ramakrishnadeb. Indeed the decoration was so very nice and complete that every one looked with admiration. The auspicious day dawned with the Sun shining magnificently in a clear blue sky and was hailed by the enthusiastic devotees who from far and near came pouring in to render homage to whom they regard as Incarnation of the Deity. The ceremony was opened at 8 a. m. with an Abahan song. At noon the Sannyasins from the Belur Monastery came and joined the party. One of the Sannyasins, Swami Nirvayananda, performed the Puja and Aratrikam of Paramahamsadeb amidst the maddening Sankirtan by the devotees. Soon after the Puja the Sannyasins were entertained with Prosadam. Swami Saradananda—the Secretary of the Ramakrishna Mission, Swami Virajananda etc., Babus G. C. Ghose, M. V. Gupta etc., were present on the occasion. Sankirtan parties from the locality and distant villages chanted religious songs up to 10 p. m. It was a novel sight to see a Mahomedan band of singers among them. The poor numbering about 1500 were sumptuously fed with rice, dal, curries, curd and sweets. The assembled gentlemen were treated to light refreshments and prosads.

AN APPEAL

The birthday anniversary of Bhagavan Sri Ramakrishna Deva was celebrated in the Ramakrishna Orphanage at a Mahula (P. O.) in the District of Murshidabad by His Holiness, the Swami Akhandanandaji this year with more grandeur and enthusiasm than those of previous years. On Monday the 13th of March last the usual performance of especial worship lasted the whole day and after offering oblation into the Sacrificial Fire, came to a close. The orphan Students of the orphanage were sumptuously fed on the occasion. Then throughout the whole week whoever visited the Ashrama was entertained with the prasada of the Lord. On the next Sunday (the 19th of March) the public celebration took place. More than 1500 poor people were entertained with hearty meals already offered to God. Many friends too were similarly entertained. In the evening more than a thousand people of all castes and creeds, most of whom were agriculturists had the pleasure of hearing a very eloquent lecture on the greatness of Sri Ramakrishna couched in the simplest language possible, delivered by Mr. B.C. Mitra, the sessions Judge of the District who took the chair. He was followed by the secretary of the Maharaja of Kasimbazar, who entertained the audience with the same subject with equal fervor and eloquence. Then Honorable Mr. Vaikunthanath rose and spoke upon the glorious Mission of Sri Ramakrishna for a long time and drew the attention of the audience to the many philanthropic works with the illustrious disciples of the great sage are doing all over India. He drew the especial attention of his audience to the noble work of Sri Swami Akhandanandaji in whose

Ashrama, the Orphanage, they had assembled that evening and pointed out the immediate need of funds to build a suitable Orphanage as the number of the orphans are steadily increasing. He also pointed out the all-embracing nature of the Orphanage, as orphans are taken and educated from all castes and creeds, with due respects to their religious views. He said "A sum of Rs. 50,000 is necessary for the purpose; and we hope that the generous public will come forward to help this noble cause, and thus bless themselves." The meeting came to a close after the distribution of Prasada.

We have been publishing in our pages from time to time about the noble and unselfish work of His Holiness the Swami Akhandanandaji, under his fosterling care many destitute orphans have become useful members of Society. How with the love of a mother he nurse and brings up those children who have none in the world to look after! How under his affectionate treatment, and careful supervision these helpless ones never feel the pang of their destitute condition! Such a godlike, and unselfish worker is a blessing to the world, and we appeal to all generous minded people, Hindu, Christian, or Mahomedan to come forward to help him with money or other necessary things to bless themselves, by serving the Lord who stands before them in the forms of destitute orphans to take their service, so that they may be blessed here and hereafter. We hope that our appeal will find due response from all quarters. All remittances are to be made over to His Holiness, the Swami Akhandanandaji.

Sri Ramakrishna Orphanage, a Mahula (P.O.) District Murshidabad, Bengal.

