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THE ARYA

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Aryan Religion, Science, Philosophy and Literature.

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THE ARYA

A MONTHLY

DEVOTED MAINLY TO

ARYAN RELIGION, SCIENCE, PHILOSOPHY AND LITERATURE.

VOL. II.

MARCH-APRIL 1902.

No. 1.

Ourselves.

With this number we close the first Volume of the *Arya* and commence the second. Looking back on the last eleven months we have no reason to be dissatisfied with the support it has received at the hands of the public. It has elicited everywhere a favourable opinion from the reading public not only in this country, but also in other parts of the world. Almost every mail brings us a letter from the United States and other countries attesting to its excellence and its usefulness. Next to India, in no other country is religion so dominant a factor as in America; and *The Arya* has supplied to our American friends a want, by placing before them in a simple form the religion of our Rishis and its higher aspects, without the unnecessary admixture of those abstruse metaphysical speculations which repel the Western mind from a study of the great original religion. We trust that this new magazine has a brighter future still and will receive a wider support, to deserve which we would spare no pains on our part.

We take this opportunity to offer our hearty thanks to the various contributors who have helped to make this magazine so interesting and instructive. The fact, that so many of them have generously come forward to make our task lighter and the enterprise a better success, is by itself a noteworthy sign of the popularity of the magazine and the want it supplies. We have to express our sentiments of deep gratitude especially to Dewan Bahadur R. Raghunatha Row and Prof. K. Sundararama Aiyar, M.A., for their conspicuous interest in this magazine and their untiring work in its behalf.

When this magazine was started, various were the opinions as to its place in the journalistic world and the want it would supply. Some of our critics sincerely affirmed that we had a little too many religious journals and that the country has been troubled a little too much with religion. Perhaps our critics were right. But *The Arya* differs from other Hindu religious journals both in its scope and its aim. Our religious, and philosophical magazines, all of them without exception excellently and ably edited, are not of the kind that would reach the level of an ordinary reader, with no previous knowledge of the elements of our philosophical speculations and the higher aspects of our religion. Their very sound erudition is their one drawback. It has been our aim to bring the higher truths to the masses in a comprehensible form. It has also been our aim to make the journal acceptable to our younger generation and with this view we have widened the scope of this magazine, including topics literary, educational and social. In the ensuing year the one additional feature of the magazine will be to present by the side of our religion the religious speculations and upheavals of other countries. Nothing helps us to have clearer conceptions, nothing convinces us more of the grandeur of our ancient religion and philosophy than a comparative study of other religions and systems of philosophy. The opening article in this issue, by PROF. GEORGE D. HERRON, places before the Indian reader the religious aspirations of modern America, and how much the oriental religions have helped to bring about this new phase of religious thought in the West, can be inferred from the masterly and lucid exposition of the Professor, who stands in the forefront of the rising thinkers of his country. One other purpose this magazine will try to achieve is the translation of important philosophical works in Sanskrit. Here also, it will be our chief aim to present not a verbatim translation, which in many cases fails to render the original clearer, but an easy, flowing and popular rendering within the grasp of even a layman in these departments of studies.

empire-builders. We have no objection to the British race building up a universal empire on earth. That is what they have in view and are working for. It may be that they may succeed in their endeavours, and they may profit by the failures of the Greek, Roman, Frank, and Celt races and work by more efficacious methods to secure the political dominance of the world. But it is not Christianity that produces an empire. It has been said of Mr. Cecil Rhodes:—"To him the extension of the influence and authority of the English-speaking race and the maintenance of its unity are things which overshadow all other objects." Well and good. As Hindus, we do not envy the British race its political supremacy. But did Mr. Rhodes help to maintain the prestige of the British name by his endeavours to add to "the influence and authority" of his race? Not at all. For we read that "in attaining his end he is apt to be regardless of the scruples which would weigh with other men." So, in his dealings with the Native races of South Africa, he was not much governed by any considerations of justice or morality, even though he had no faith in God. This places him in the rank of the great men so-called who have in the past wronged humanity and bedevilled human nature by their aggressions upon weaker communities,—in the rank of freebooters like Cortes, Pizarro, Clive, Hastings, Vasco de Gama, Tamerlane, and others. These are among the scourges of the human race. It is to the infinite glory of the Arya-Dharma that its heroes are men like Dharmaputra, Bhishma, and other impersonations of purity, truth, and righteousness, and not "empire-builders" like those we have mentioned above. But Christianity glories in offering its prayers and blessings for the men who, like Mr. Cecil Rhodes, "doubt if there is a God at all," if only they extend the power and territory of those who profess to believe in that religion. All that Christians seem to require is "conversions," and they dangle before us their huge statistics and their wonderful advance in wealth and power and territory. But the religion of Jesus is dead as a tombstone, and no wonder for it sets more store by his death and resurrection and other absurd legends than by his life and teachings. But after all truth alone can live and triumph. *Satyameva Jayate-Nānritam*, says the Veda. "Truth alone triumphs, not falsehood." In this hope and faith we, Aryas, have lived for untold ages, and we pray to Sri Krishna to make our race live—while they do—for the cause of truth and love and to enable them to achieve its final triumph on earth. The empire of eternal truth is a far nobler ideal to live and die for than the empire of worldly pomp; and nations and empires are and have been mortal while truth is immortal.

MR. WILLIAM SHARPE, a retired Surgeon of the Army Medical Department, Bombay, now in Ireland, is one of the very few of the Anglo-Indians who have turned to good account their long residence in India. To an inquiring and cultivated mind, no country

offers such rich materials for study as India. Mr. SHARPE is not only a poet of high order, but a deep thinker and a sincere man. We have always held that Christianity in its higher aspects deserves our respect and that before our Missionary friends can present the religion of the Nazarene in a tolerably acceptable form, they have to clear the Augean stable a good deal. Here are a few lines from Mr. SHARPE's letter to us, which we publish with his kind permission.—"Looking over your extract from Mr. Tilak's remarks, I would say that it is no wonder that Christianity as now taught has failed. It only lives by reason of the unquestioning ignorance of the masses in Christendom. I have myself no objection to the Christ or Krishna Ideal as a symbol of the higher self in man; but there can be no Christ outside man of any saving virtue and the Christ that Christendom blindly worships is only an idol remodelled on the lines of the old Sun-gods of the ancient sages. The masses think they believe Christianity as taught in the creeds; but how can a religion succeed where nine-tenths of all its learned ministers do not actually believe in what they teach? Let me ask what learned person believes in the words of our burial service embodying the silly and absurd, not to say useless, dogma of the Resurrection out of the grave of the old and dissolved physical body. The whole thing is too absurd to be told even to a savage; in no other way can it be done, for it outrages all human reason and understanding. Surely Christendom is amazing in its ignorance in sending missionaries to convert your highly religious and subtle-thinking people to their old exploded creeds. However the movement does good, not by converting the Hindus which would be a calamity for them, the Hindus, but in gradually bringing the West. If we take one true old text from even our own Scriptures and apply it—Christendom has failed. "By their fruits ye shall know them," what are the fruits in these countries one has only to read our daily papers to know. I wrote in my poem "The Conqueror's Dream"—written in Bombay also—

'Behold the accompaniments! Where will they end?
Where end those ever-growing monuments?
That rise to destitution and disease,
To lunacy and crime, grim ominous,
As if in mockery of man's conceit.
Like tumult they stand a sign of death,
Hideous and full of rottenness within!'

Alas! Did India become Christian, we ask, would it not be torn asunder by the deadly feuds of rival sects &c.? And with you, as with us, it might be a serious question as stated above where or how lunatic asylums could be found to provide for the ever-increasing number of insane people and where jail for the criminal classes. 'By their fruits ye shall know them.'

Another Recognition of Indian Talent.

We offer our hearty congratulations to MR. V. V. RAMANAN, M.A., F.Z.S., one of the regular contributors to the *Arya*, on his election to a Fellowship of the London Zoological Society. Education among us is regarded as a passport to Public Service or as a means for earning a comfortable billet. Hence post-college study is a thing almost unknown among our graduates. MR. RAMANAN is one of the few among us who have evinced the interest of a true student in the department of study they have undertaken. We trust there will be more to walk in the footsteps of MR. RAMANAN and "keep the torch of learning lit" even in the stress of their bread-winning race.

The Kingdom of Heaven.

Every great religious or political faith, as well as every great philosophy, is an effort to translate what is highest in consciousness into what is most common in labor and life; an effort to so attach free and cosmic spirit to detailed and common-place fact that the two can no longer elude each other; an effort to so divine and work with a universal principle that we shall everywhere have directness and simplicity of living; an effort to effect a harmony that will set the soul as free as the winds, as free as God.

And the effort of faith and philosophy springs from the sources of being. There is in every soul a living principle which but needs to be discerned and boldly obeyed to bring forth a poised and emancipated life—a life always upon the altar of noble sacrifice, yet never crushed or broken; a life depthless in pity, yet almighty in strength; a life wholly given to the service of others, yet yielding not an iota of its liberty; a life spent in the healing of society, yet tolerating no directing touch to endanger the integrity of its own being; a life throwing itself away endlessly, yet submitting to no word but truth to its own experience; a life become a romance of faith, yet trusting no lie or part of a lie to lead to good; a life adventuring all upon love, yet never becoming love's slave; a life reverently humble before even the downmost man, yet always masterful in comprehension and purpose; a life above interests and self-analysis, above rights and wrongs, above judgments upon itself or upon others.

There come times, probably to most of us, when the ideal seems to be wholly real; when we seem to be thinking and acting from some infinite heart of things—a common doer of mystic deeds with all our brothers. An unwonted state of mind, rising from somewhere deeper than experience, carries thought and feeling up into a strange repose—a repose that is undisturbed yet infinitely alert. The soul moves in a peace that passes understanding—an insurgent peace, a serenity aflame with spiritual passion. The mind touches something primal and elemental, and breathes the air of a spirit that is free; it becomes instinctive with fundamental and endless being. Consciousness becomes cosmic, and yet infinitely particular and detailed, yearning over the trodden worm, bearing up the swallow in its flight, sitting by the dying child in the garret, while guiding the stars and preparing the issues of distant millenniums.

Such an experience does not come often, perhaps in but one rare moment, and it does not come in our dreams. Nor does it have anything to do with our doctrines of religion, or condition its coming upon, whether our views of life are theological or materialistic. When it comes, it is always when life is simplest and boldest; when we are hard up against some duty that draws blood; perhaps when we are looking some tragedy of service straight in the face, or laughing at death. But no matter how it comes, whether in quick toil or in the still hour, it changes the universe to music—a music that forms its concord out of all that we call evil as well as what we call good.

We always feel that if we could abide in this moment, or take into our work the state of mind here reached we could render the universe helpless to do men anything but good, or make them anything but glad. We think that if we could establish enduring lines of communication between our most high moment and the human fact, then life would be an open vision, and we should not have to learn fragments of truth by the tragedy of experience. But as we turn again to our task, we so doubt the light we have seen that the high place of consciousness,

grows remote and foolish, and we again stumble through the dark with our broken and blackened lanterns.

Yet if we but trusted the light that is within us with some small measure of the trust that we give to the darkness, the free and masterful life would not be hard to achieve. If we dared to take the highest thought of good that has come to us to be our God and Saviour, and follow it as the soul of Dante followed the vision of his beloved, we should find our life changed into the glory and life of our thought. Our strongest and loveliest ideal, if we had the faith to follow it without questions or after thoughts would lead us to the gates of the soul's paradise at last, with an immortal prospect of spiritual adventure before us, and the joy and free breath of illimitableness within us.

The religion of Jesus was an effort to initiate a free and masterful life of love as the common order of the world; an effort to translate what is highest in consciousness into the detailed facts of life and labor. It was the religion of the kingdom of heaven—the central idea of all that Jesus said or did; the motive of every appeal which he made for repentance or faith or fellowship. It was a bold and simple faith, with a bold and unapologetic programme for turning the earth into heaven. It proposed to make heaven out of the common men and facts of life, or rather to uncover the heaven within them. It sought to liberate the divine energy of man for building his heavenly home with the tools in his hands, out of the stones and materials at his feet, and had nothing to do with church or covenants. The kingdom of heaven was not something imposed upon man from without, but a simple and natural blossoming of life from within itself, just as the rose comes from its bud, or the oak from its acorn. It was the outcome of fact and history in an unbroken and fruitful union of the individual with the universal will to love—a union and outcome that would make labor a growth, a glad some and perpetual festival of life with God.

But in order to understand and follow the idea of Jesus, we are not obliged to come to him with any of the stated forms of faith or worship. We may accept the essential religion of Jesus and yet be nothing that

the church calls religious. We may make the faith and attitude of Jesus our own, and abandon ourselves to the service of his idea and yet be classified as materialistic or agnostic. Our devotion to that to which he devoted himself does not depend upon our indiscriminating acceptance of the Scripture records of his life, or upon our believing that he did the miracles attributed to him. We do not need to feel that he made no mistakes, or that he had no faults, or that everything he said was as true as he thought it to be, before we give him our love and trust. It is not needful to attribute to him a knowledge of universal history or social evolution, or to imagine that he foresaw our factory system or our questions on democracy, in order to find relations between his idea and modern problems. To understand or judge any great principle, it is not necessary to think that the one who has most simply and dynamically stated it knew all that was to be done about it; that he always made the right application of it, or understood its historic significance, or conceived of the problems with which it would have to deal.

With the body of metaphysical or theological doctrine that has grown up about Jesus, we have nothing here to do. We may feel our metaphysics and creeds to be vast and important matters, and have clear and positive beliefs about them. Even so, they are at best but opinions about things concerning which we really have no knowledge, and they have nothing to do with faith. Indeed, they are the chief hindrance to the faith for which Jesus asks. Many there be who are ready with a brave and insurgent faith in the idea of Jesus, who would count it gain and joy to die for the realization of his kingdom, who yet rightly despise the church's salvation and pretensions. What we might call Jesus' social philosophy, his teachings about human relations, his economics of the kingdom of heaven, will commend itself to the thousands who are not interested in the after-death fate of their souls, and who care nothing for the doctrines of Christianity. Down in the waste and the struggle of the common labor and want, doing the deeds of the lord of love without bearing his name, is a multitude

greater than any man can number, unconsciously preparing for the summons of the Christ-faith that shall make it more terrible to organized wrong than an army with banners. And we have no right to yoke and bind this mighty faith with our arbitrary and entangling doctrines of authority. It is enough that it bear Christ's world burden of love-service, and wear his yoke of divine surrender to free individuality.

Let it be kept clearly in mind that Jesus himself never spoke as an authority, as a teacher of something supernatural and unfamiliar, but as an interpreter of life; an interpreter of what is most familiar and inherent, though unrecognized. To him, the teaching of truth by authority was unspiritual and atheistic. He asked no man to take his word for anything as true, unless the man found in his soul the response of truth to that word. His appeal was always to the free spirit in man—an appeal to man to look and see if he did not have the truth within himself, with the grace and might thereof, and to make it his familiar guide and intimate friend. He did not bring truth to men, but dug truth out of them, and handed it over to them for the uses of love and freedom. He did not see men as broken lights of God, but as the whole of God—all there is of God being each man's every day working power, and every soul a cosmic blossom in the bud. That life only need to know itself, and to be pitched a little higher, in order to become the glad heaven which men seek—this was the faith which centered and motivated the teaching of Jesus about the idea of the kingdom of heaven.

Now the kingdom of heaven is first of all a love state of mind in the individual. Yet I hesitate to pronounce this word love, so enfeebled and despoiled has it become at the hands of pietism, as well as by the pen of the novelist. But no other word will answer for the oneness of life with its principle of being, and the word must be redeemed to its rugged and elemental uses. All the fierceness and gentleness of animal instinct and human spirit, the light and tragedy of nature, the color and passion of history, are wrapped up in this word love, and to take up the love idea where Jesus left it, to really learn its

meaning and live by it, is to pass from slavery and death into liberty and life. Even when but two souls understand each other, and so enter into a love communion, the stars sing their chorus of deliverance.

The love-life of the kingdom of heaven demands a strenuous spiritual surrender compared with which the most exacting conversion ever demanded by the church is trifling. It is the love quality disclosed by the Father whose perfection was in making his sun to shine upon the evil and the good, and in sending his rain upon the just and unjust. It is harmony with love-justice that saves those who waste love by giving them more love. It is the concentrating of life in the love-will that makes no demands on the universe save the right to love, and that asks no reward for love save the joy of loving. It is growth by the love energy that appropriates every terrible or joyful experience as love's food and fuel, and that only rises in greater might when wronged or outraged or crucified by the love energy that refuses to let labor or loss have any meaning but the increase of love-power. It is the love-wisdom that searches for the love-facts of the common life as for hid treasure, and when it finds them, straightway sells all that it has for their rescue. It is the homing of life in the love-fellowship which is to banish every kind of loneliness—the last of the works of the devil which the Son of man is to destroy.

You can at once begin most anywhere, with whatever work you may have in hand, to make your life a love-confession and a love-adventure; no matter whether you be a trust manager or a wage slave, a house drudge or a fashion plate, a hired scribbler or an academic machine. And until you do begin it nothing is worth while. It is not important that a man succeed at anything, that he make himself comfortable, or that he be this or do that; it is only important that he live, and he lives only as he loves—loves for no gain save the gain of loving. It is not important that I have a good name, or be well thought of—very likely an unblemished reputation is to be had only by living a fundamentally false life; it is what I am, not what men think I am, that is important, and I am nothing except as I am love. It is

not important to know many things—for modern intellectuality very slightly removes a man from the physical savage, and there is but a degree of difference between the great scientist, or the great diplomat, and the prize-fighter; the thing of importance is that I make my life a communion with the fundamental principle of my being, and that is the love-principle.

The will to love cannot depend upon the love it receives for its fidelity and persistency; else it could not lead the soul to freedom and masterfulness. Sweet as is the gift of love, the gift of the ability to love is sweeter, and it is the greatest gift the universe has for man. The supreme matter for me to determine between you and me as comrades is, not whether you will faithfully love me, not whether I can always depend upon a love in you that will make sacrifices to its fidelity, but whether I will love you in spite of anything you may or may not do; whether I will love you with a love that will live through any wrong or grief or strain you may put upon it, and that will never permit you to balk or defeat or destroy it; whether I will love you with a love that I can eternally depend upon, and that you can betray and crucify only to have it rise the stronger and more glorious. Your salvation does not depend upon my loving you, nor does my salvation depend upon your loving me; but I am utterly lost if anything you can do can prevent me from loving you, and you are utterly lost if anything I may do can prevent you from loving me. If I withhold anything from you because of something you withhold from me, if you withhold anything from me because of something I withhold from you, then neither of us have had the new birth of the free spirit which alone enables us to see the kingdom of heaven, and we both love with the wage love of hired servants or slaves. Love must be so free and almighty that it is not dependent upon anything that may happen to it; then the whole problem of being is solved.

To predicate our strongest and loveliest ideal or desire upon anything save its own inherent power and worth, is as if we leaned the soul of God upon a reed that was sure to break and pierce it. The soul that is begotten

of the ideal must have life in itself, even the Father has life in himself, before it is ready for spiritual risks and before the gates of the universe welcome it to brave adventure. And we are never really free until we have given the leadership of our life to the very highest within us, so that we and it are one, committed to each other at all risks and at all costs, eager to die and rise together as often as need be, and without end.

This is likewise true of the collective life, where we fail of social truth and freedom because society has not the faith to take risks. We are all the time discussing the impracticability of social ideals which we have never tried, and rejecting them on the mere ground that they are ideals. We first refuse to try new ideals because we do not trust them, and then we refuse to trust them because we have not tried them. We are thus for ever passing judgment upon things we really know nothing about, and soberly think that highest wisdom and social safety consist in rejecting all experience by which we might learn anything about them. Dealing with effects and ignoring causes, studying at the feet of selfish fears instead of in the light of bold and simple faith, we authoritatively answer questions which we have neither the right nor the knowledge to answer. In judging social ideas in the light of our coarse notions of the practical, which are large by the product of the childish or brutal experiences of the long slave-centuries, we keep society building on the worst that is in it, and in chronic fear of the best. By trusting subsidized thoughts of consequences into the foreground of our approach, we never get at the truth of anything.

We shall never find the social truth that is able to make us wholly free until we commit the leadership of civilization to the very highest ideal we know. The first problem of society, is not whether this man is capable or that one incapable, whether this one is good or that one bad, whether this one is thrifty or that one shiftless. The beginning of social wisdom is in asking whether the collective life, through the heart and arteries of civilization, has made itself responsible for the abundant supply of the uttermost need of each individual whether it has put all its spiritual and material resources on the side of liberating

and unfolding each individual's inmost possibility. We do not know what communal joy and individual abundance the collective life is capable of, what free and titanic individuality it might produce, until we have risked society in the care of the noblest collective faith. We have no data by which to know what society really is, no experience to know how great a lover and doer the average man might become, until we have surrounded each with all the resources of life and opportunity which the collective life is capable of producing. Neither society nor the individual have had justice done to them until the very best that is in the world has been placed at the service of the downmost man. Until we have given our loveliest and mightiest social ideal a bold and adventuring faith, so that it may have a chance to show what it can do for men and things, we are in no position to pass sane and just judgment upon anyone or anything, and society has no facts by which to gain a knowledge of itself based upon reality.

Now our highest and most persistent social ideal is that of Jesus—society constituted and liberated by the love-principle, or the kingdom of heaven in the collective life. A love quality of social organization and freedom, of economic production and distribution, is as imperative to the realization of Jesus' idea as a love-state of mind in the individual. The sovereignty of love in the individual cannot be separated from its sovereignty in society; it cannot operate in one apart from its operation in the other. And, in order to effectuate itself, it must be just as unqualified in society as in the individual; as unqualified in both as it is in the Father whose love is defined by the shining of his sun upon the good and the evil; as unqualified in the collective life as it is in all that makes the beauty of nature, where the bear lays down her life for her cubs, and where the rose exhales its fragrance for the gracious and the wicked; as unqualified, and as natural and therefore as divine, as it is in the flock of crows that feed the blind crow before the rest eat, or as it is in the god-men who die on all sorts of crosses, or live but to endure, in order that the generations after them may not be beaten but be free. There is no other fundamental being, and no other kind of industrial or political being will survive.

God, or nature, or fundamental being—take any term you like—is love; not yet perfectly expressed, but still love; and if society is fundamentally and justly to be, it must become love also. We do not need to look here, or there, for the kingdom of love; for it is within us and about us, inhering in all kinds of being. It is the universal constitution of things, training us to see and co-operate with it. It has already brought us far enough on our way, to point to organized love as the manifest world destiny. As soon as there is a social will to consciously co-operate with it, the love principle will set us free in the glorified society.

Society constituted by the love principle could thus be nothing else than a universal and indiscriminating communism of production and distribution, and of every kind of culture and opportunity. Not because Jesus thought this out, or said it in so many words, but because it is the way the universe is constituted; it is the way God or nature acts. Jesus did not make the communistic love-order; he merely found it out and told us about it, so that we might co-operate with it, and thus make human life a harmony and a joy instead of a collision and a tragedy. Life always expresses itself in the indiscriminate and communistic way when it is free, and it can become free only by so expressing itself. No society is wholly just, or fully free, until it has resourced each individual with all the love-forces and love-materials which the universe may be made to produce by communistic production.

The kingdom of heaven must base itself upon the economic life because that is the bottom spiritual fact to be straightened out. Until we have an economic foundation that is laid by the life principle at the infinite heart of things, we can build no social structure that ought to stand; no social structure worthy to produce free and glorious individuality in the common man. We must straighten out the economic fact, before we can have a rational and noble culture, an emancipated and worthwhile education, an honest and therefore sacred religion, a common life lived by the bold and adventuring faith of the Son of God. A civilization built on theft and lies, a religion that lives by spon-

ing off the despoilers of the poor, a culture that is through and through a sickly parasitism, a social order that lives by the coercion and exhaustion and torment of humanity, an industrial organization that thrives through the gigantic sneak-thieving of society and that expands through brute military outrage and violence—how can we expect a world constituted as ours is to give us honest being and brave thinking, or a religion that is not a slave confession of weakness and submission, or a culture that is not a shame? We must have a new earth of economic fact before society can become the new heaven of freest aspiration and boldest development.

But the economics of the kingdom of heaven in no wise depend upon the definitions of any of our political economics. If we look back a little, we may see the theological habit and meanness of mind in our economic dogmatisms, which are but the transmission of theological and capitalistic intolerance into the language of more concrete problems. To be economically sound to-day, by any man's definition of soundness, is the same miserable and ignorant thing that it was to be theologically sound yesterday. The very use of the term sound economics is a vulgar and contemptible conceit, and should never fall from the lips of a decently taught reformer. Most of our definitions are arbitrary and transient, and many of the specific problems with which they deal will disappear without being solved; for they exist only because we are tearing ourselves and each other in the underbrush of competition and will be left behind when we come out upon the open and co-operative highway. But, though problems come and go the love-principle abides, as you may see by looking out upon the sunshine and noting how it distributes itself; or you may see glints of it by watching the hen mothering her chickens, or the way your comrade acts in the love moments of his life. And the organization of society by this principle is too imperative and inevitable, and too fast coming, to depend upon our definitions.

As I have already said, the love-organized society will be indiscriminate communism; it will be communistic without limits, including all, excluding none. It can no more distinguish between man and man, in its distribu-

tive processes, than the sun distinguishes between man and man in its shining, or the air in its moving, or God in his loving. Only when the universe excludes, or the light of the sun and stars excludes, or when the living air excludes, can the Christ-ordered society exclude the economically or spiritually downmost man from freely receiving its fullest and richest gifts. The divine right of human need will be the sole distributive law of the Christ-society, and there will be no question of how much one shall have above another, any more than there is a question of how much air one shall breathe above another. There will be no more mine or thine in the sun-shine, or in the right to do and love the good; for the whole world-product will belong to each man according as he has need, and each man's life-product will belong to the world society. There will be no thought of profit or wages, or of competing interests; for each man's reward and joy will be the service he can render, and his freedom and power will consist in doing nobly and beautifully the thing he likes to do. A universal love commonwealth of free and mutual service, in which each knows no gain except the uttermost living out for the world of his innermost possibility of being, and in which the whole knows no collective worth except the development of the freest and almightiest love-individuality in each,—this is the kingdom of heaven in society.

It will have its justice and judgments, for a while, its punishments and healings; but they will be administered by the socially liberated love-principle within the individual soul, unerringly and effectively. The wisdom of society will be manifest in its non-resistance of evil, and in its all-persistence in the good of love. In the atmosphere of a life and labor that are organized by love, all that is not love will be unable to breathe and exist. In a little while, the love-administered society will have nothing to judge, to punish or to heal; for since there is neither mine nor thine there is no source of evil, left. The question of mine and thine is indeed the first and the last great enemy of man to be destroyed. Then will the apocalyptic kingdom of our God and his Christ be fully come.

The love-organized society will trust liberty endlessly and without bounds; just as the

man wholly set free by love trusts love unqualifiedly and without end. Liberty and love are one and inseparable; they are merely names for the same essential thing. Love that is real will have only what is freely given and liberty that is real will have only what is love-given. Any effort or labor that is not love-service is slave-service; and the society that trusts or depends upon any kind of coercive service is still a slave society. There can be no free society, no true social order and harmony, until the last instinct and syllable of coercion is eliminated from life and labor as it will be when these are love-organized. In the society constituted by the love-principle, liberty will be love's sole executive, and there will be no possible place for the coercion of one man by another; for faith will have displaced fear as a collective motive, and man will at last trust God as God trusts man.

The kingdom of heaven does not come as a law: it rather comes to disestablish law. In all probability, there is no such thing as law in the universe. God and the universe do not make laws to bind themselves; the universe and God are free spirit. What we call law is a thing of the moment; perhaps a necessity of the slave centuries through which man has been passing from brutehood to manhood. But the world of to-day would be safer and wiser and very soon infinitely better ordered, if its legal and governmental machinery were in the bottom of the sea, or cast in the apostolic lake of fire and brimstone. The administrative business of a full-grown society is to make way for the free sovereignty of the will to love. So essentially the same are love and liberty, that one cannot work without the other; only in love can we become free, and only in freedom can love rule. They rule or govern most who serve best; for love and true government are really one. The apostolic symbol of divine sovereignty was that of a slain Lamb in the midst of the omnipotent throne—defenceless love, or rather love defended by nothing but itself, going forth to give itself endlessly and universally. And this is the symbol of the sovereign principle that will make the free society.

If the idea of a divine anarchy in a univer-

sal communism startles you, it is none the less the idea of a kingdom of heaven on the earth, and it is the goal toward which society is moving. The proposition no doubt shocks you; but it is the heart and soul of the proposition of Jesus, to which natures agree. Do not call me to account for it; go bring the sunshine to judgment, arraign the air you breathe, tear up the highway upon which the plutocrat and the tramp may walk with equal right and freedom, and bring Christ on his cross into court.

Or else, look straight through the phenomena or apparent facts of life and society, with a look so divine that it shall strike clean into the godhead of each man's life, and discern the divine process of each dreadful historic fact. Deal then with the divinity which you see in the individual and at the heart of the collective life, refusing to converse or come to terms with anything but the love nature of either, and you will so behold the kingdom of heaven that you will change your mind; you will repent because you see that the kingdom is at hand, in blackest things as well as in best, and you will use every work and problem to make you its free and glowing evangel. And there will come to you a great and gladdening faith in its conquering will to love—a faith so tender and yet so strong, so full of repose and yet so alert, so serene and yet so passionate, that you will feel no need to strive or lift up your voice in war but will become the confident and ever-affirming word of love which was with God in the beginning, and which is all there is of God.

If this idea of the kingdom of heaven is true, or even if it is man's strongest and loveliest desire that it be true, then it will surely be realized. We can summon to its service every force in the universe, and league with us as its allies every fact of labor and history, and call upon the friendly and obedient stars to fight for its inevitable realization. We can depend upon it that the kingdom of the good will come to its own, and that neither bonds nor laws nor enemies can withstand or hinder it. Whatsoever hostile things or forces or dogmas get in its way, whatsoever goes not with it, shall be ground to dust for the highway of its triumphal

will to love. We who follow the faith of this kingdom, which was the faith of Jesus, are those who fight for a victory that is won before our battle begins. The weapons that are lifted against it are as feather beating the air; yea, there are no weapons wherewith to fight the will to love, which thrives upon hate and enmity as well as upon faith and friendship; and the universe itself is helpless against man's mightiest and loveliest desire. Whatever the love-will in the collective life decides must be, this at last will be; and neither things present nor things to come, nor powers above nor principalities beneath, nor death nor baffled and crucified faith, can prevent the desire for a love-world from more than conquering through Christ, the Lord of Love.

But what connection is there, you will ask, between the kingdom of heaven with its will to love, and socialism with its class struggle and materialistic philosophy? This, that down there in the socialist movement is where the elemental work is going on that is to prepare the world-materials for the kingdom of heaven. There the timbers are being felled and hewn; there the rocks are being broken; there the forge fires are being made; there the iron is being drawn and tempered; there the deep foundations are being laid bare and from there will the walls of the holy love-city rise. Socialism is not an abstraction, a theory, a Utopia, a mere economic philosophy of propaganda; it is an evolutionary fact, a creation, a cosmic process. The Socialist movement comes as a divine revolution and a new earth; it is the world-melting pot into which civilization and human life are soon to be cast. Socialism is not the kingdom of heaven, and Jesus was something infinitely more radical than a Socialist, as I have already tried to show; but socialism is the historic approach to the kingdom of heaven, through which we must pass to its realization.

In the forces making for the Socialist coming, are all the fierceness and terrible dangers of the natural elements; but there is also their weird and depthless tenderness, their wonder of beauty that eludes the highest hint of art, their infinite possibilities of spiritual glory. If we are to have any part in preparing the way of the Lord of Love, in

proving the kingdom of heaven to be at hand, it is with these terrific elemental forces of socialism we must work. In selecting and magnifying the forces that are strong and resistless, we must also show them to be beautiful and tender. We can learn how to be true to the undeniable fact of the class struggle without adding one drop to the world's cup of bitterness. And we may so keep in our hearts the presence and meaning of the slain Jesus, and so live and labor in the consciousness of his risen will-to-love, that we shall impassion the socialist movement to bear away the sin of the world.

GEORGE D. HERRON.

The Dual Image.

And so for centuries throughout the land
The two extremes of light and darkness met

Till in late years the Anglo-Saxons came
So unforeseen from out the Western Isles
To rule the land as though it were decreed;
Far momentous than the pomp of rule
And all the wealth of Ind, they came to make
Themselves the masters of her ancient lore,—
A priceless treasure needed by the West,
Which when collated and restated there
In light of evolution and the laws
Of spirit life in latter times made known,
Will in its turn react upon the East
And mark an era in the life of Ind;
For guided by an Over-ruling Power,
The light will shine, expelling ignorance;
For then anon will education spread
Among the masses through the many schools
Established by their brethren of the West
To teach the people their own literature
And all the wisdom of their ancient books—
Long kept from them, the treasure of a few
Then will they of their Idols grow ashamed;
And Siva, Kali, Durga, all must go,
Ejected by the force of rising thought,
Not even a black goat offered at their shrines;
But Lakshmi, Sita, Krishna and the Buddha
Will still remain their models for all time:
The Christs of Ind, ideal and yet real,
Having their symbols in the "Beautiful"
Wherever seen,—in plant and flower and man
And all things fair which whoso venerate
Shall grow there with most loveable themselves

And cease to weary finding rest therein?
A foretaste of Nirvana realised:
To some degree upon the mundane plane!

WM. SHARPE.

Sri Sankaracharya.

Among the followers of Sri Sankaracharya, many schools prevail. These may however be viewed as constituting two grand divisions. One of them holds that intelligence is not an attribute of Brahman, but Brahman itself; while the other, the followers of which are numerically smaller than those of the former, hold that Brahman has transcendental qualities as eternal as Brahman itself. The former maintains that Brahman is absolutely destitute of qualities, while the latter school flatly contradicts this position. The writings of Sri Sankaracharya appear to support both the schools.

Professor George Thibaut has, in his Introduction to the translation of the Vedanta Sūtras, according to the version of the said Acharya, described his views as follows:—

"What in Sankara's opinion the Upanishads teach, is shortly as follows:—Whatever is, is in reality one; there truly exists only one universal being called Brahman or Paramatman, the highest self. This being is of an absolutely homogeneous nature; it is pure 'being,' or, which comes to the same, pure intelligence or thought (Chaitanya, Jñāna). Intelligence or thought is not to be predicated of Brahman as its attribute, but constitutes its substance; Brahman is not a thinking being, but thought itself. It is absolutely destitute of qualities; whatever qualities or attributes are conceivable, can only be denied of it.—But, if nothing exists but one absolutely simple being, whence the appearance of the world by which we see ourselves surrounded, and in which we ourselves exist as individual beings?—Brahman, the answer runs, is associated with a certain power called Māyā or Avidyā to which the appearance of this entire world is due. This power cannot be called 'being' (sat), for 'being' is only Brahman; nor can it be called 'non-being' (asat) in the strict sense, for it at any rate produces the appearance of this world. It is in fact a principle of illusion, the undefinable cause owing to which there seems to exist a material world comprehending distinct individual existences. Being associated with this principle of illusion, Brahman is enabled to project the appearance of the world, in the same way as a magician is enabled by his incomprehensible magical power to produce

illusory appearances of animate and inanimate beings. Māyā thus constitutes the Upādāna, the material cause of the world; or if we wish to call attention to the circumstance that Māyā belongs to Brahman as a Sakti—we may say that the material cause of the world is Brahman in so far as it is associated with Maya. In this latter quality Brahman is more properly called Jāvara, the Lord.

Māyā, under the guidance of the Lord, modifies itself by a progressive evolution into all the individual existences (Bhēda), distinguished by special names and forms, of which the world consists; from it there spring in due succession the different material elements and the whole bodily apparatus belonging to sentient beings. In all those apparently individual forms of existence the one indivisible Brahman is present, but, owing to the particular adjuncts into which Māyā has specialised itself, it appears to be broken up—it is broken up, as it were—into a multiplicity of intellectual or sentient principles, the so-called Jivas (individual or personal souls). What is real in each Jiva is only the universal Brahman itself; the whole aggregate of individualising bodily organs and mental functions, which in our ordinary experience separate and distinguish one Jiva from another, is the offspring of Māyā and as such unreal.

The phenomenal world or world of ordinary experience (Vyavahāra) thus consists of a number of individual souls engaged in specific cognitions, volitions, and so on, and of the external material objects with which those cognitions and volitions are concerned. Neither the specific cognitions nor their objects are real in the true sense of the word, for both are altogether due to Māyā. But at the same time we have to reject the idealistic doctrine of certain Buddha schools according to which nothing whatever truly exists, but certain trains of cognitional acts or ideas to which no external objects correspond; for external things, although not real in the strict sense of the word, enjoy at any rate as much reality as the specific cognitional acts whose objects they are.

The non-enlightened soul is unable to look through and beyond Māyā, which, like a veil, hides from it its true nature. Instead of recognising itself to be Brahman, it blindly identifies itself with its adjuncts (Upādhi), the fictitious offspring of Māyā, and thus looks for its true self in the body, the sense organs, and the internal organ (manas), i.e., the organ of specific cognition. The soul, which, in reality, is pure intelligence, non-active, infinite, thus becomes limited in extent, as it were, limited in know-

ledge and power, an agent and enjoyer. Through its actions it burdens itself with merit and demerit, the consequences of which it has to bear or enjoy in series of future embodied existences, the Lord—as a retributor and dispenser—allotting to each soul that form of embodiment to which it is entitled by its previous actions. At the end of each of the great world periods called *Kalpas*, the Lord retracts the whole world, i.e., the whole material world is dissolved and merged into non-distinct *Mâyâ*, while the individual souls, free for the time from actual connexion with *Upâdhis*, lie in deep slumber as it were. But as the consequences of their former deeds are not yet exhausted, they have again to enter on embodied existence as soon as the Lord sends forth a new material world, and the old round of birth, action, and death begins anew to last to all eternity as it has lasted from all eternity.

The means of escaping from this endless *Samsara*, the way out of which can never be found by the non-enlightened soul, are furnished by the Veda. The *Karmakānda* indeed, whose purport it is to enjoin certain actions, cannot lead to final release; for even the most meritorious works necessarily lead to new forms of embodied existence. And in the *Jñanakānda* of the Veda also two different parts have to be distinguished, viz., firstly, those chapters and passages which treat of Brahman in so far as related to the world, and hence characterised by various attributes, i.e., of *Isvara* or the lower Brahman; and, secondly, those texts which set forth the nature of the highest Brahman transcending all qualities and the fundamental identity of the individual soul with that highest Brahman. Devout meditation on Brahman as suggested by passages of the former kind does not directly lead to final emancipation; the pious worshipper passes on his death into the world of the lower Brahman only, where he continues to exist as a distinct individual soul—although in the enjoyment of great power and knowledge—until at last he reaches the highest knowledge, and, through it, final release.—That student of the Veda, on the other hand, whose soul has been enlightened by the texts embodying the higher knowledge of Brahman, whom passages such as the great saying, 'THAT ART THOU,' have taught that there is no difference between his true Self and the highest Self, obtains at the moment of death immediate final release, i.e., he withdraws altogether from the influence of *Mâyâ*, and asserts himself in his true nature, which is nothing else but the absolute highest Brahman."

This version I believe is that of the first of the two grand schools aforesaid. There is yet another school owning Sri Sankara as its saviour, which maintains that everything whether sentient or non-sentient is Brahman itself; it being a manipulation of Brahman itself, there being nothing which is unreal. I believe the holders of this view form a very small number of the Acharya's followers.

In the *Bhāshya* of the second Sutra of the *Brahma-Sūtras* the Acharya says:—

"The full sense of the Sutra therefore is that *Omniscient, Omnipotent cause* . . . we say, is Brahman." The Italics are mine.

"The origin, &c., of a world possessing the attributes stated above cannot possibly proceed from anything else but a Lord possessing the stated qualities; not either from a non-intelligent *Pradhana* or from atoms, or from non-being or from a being subject to transmigration, nor again, can it proceed from its own nature, viz., spontaneously without a cause."

Again "That Brahman is Omniscient we have been made to infer from its being shown that it is the cause of the world."

These passages from Sankara-Bhāshya fully support the second school above referred to.

Again, in explaining the meaning of the fourth Sutra, the Acharya says: "That all-knowing, all-powerful Brahman, which is the cause of the origin, subsistence, and dissolution of the world, is known from the Vedānta part of scripture."

"It is the task of the Vedānta texts to set forth Brahman's nature and they perform the task by teaching us that Brahman is eternal, all-knowing, absolutely self-sufficient, and free, pure knowledge, absolute Bliss."

R. RAGOONATH RQW.

Religious and Charitable Institutions in Travancore.

It is Robert Mackenzie, I believe, who says in his "History of the Nineteenth Century" that one of the noblest traits of the century is the growth of voluntary effort to relieve the suffering and to raise the fallen, that the humane spirit in which such efforts originate was grievously repressed by the contaminating influence of war, that nearly the whole of those organisations had their beginning since the close of the great war, and that this disposition to raise the fallen and to befriend the friendless is one of the governing powers of the world. I can, without any fear of a charge of inordinate love of race, assert that

this bland spirit of charity and sympathy is pre-eminently characteristic of the Hindus generally, and it forms, from time immemorial, the distinguishing attribute of the Maharajahs of Travancore. The noble devotion with which they enshrine Charity as the supreme divinity of their illustrious Royal House, has appropriately won for them the glorious appellation of *Dharma Rajahs*, and for their country that of *Dharma Bhūmi* or the "land of charity." Having given the whole state as a free gift to Sri Padmanābha, the guardian God of the land, and made over the kingdom to the *Devasvam*, declaring that from that day (Fifth Madam, 925 Malabar Era) he was the vassal or agent of that deity and that he would conduct the affairs of the kingdom as a trustee of the *Devasvam*, the great RANA VARMA assumed the title of *Sri Padmanābha Dāsa*, which is retained to the present day. Whether this was superstition or policy, it is a fact nevertheless that as soon as peace was declared from one end of the country to the other, the benevolence of the Maharajah showed itself in the large number of religious and charitable institutions throughout the country. Dewan SESHIAH SASTRIAR puts on record that there are forty-five such institutions throughout the state: that the chief one is at the capital, known as the *Agrahāra*: that it is a very large institution of its kind and there is probably not the like of it in India, the arrangements for supplies, for custody and accounts of stores, and for cooking and serving being perfect and self-acting as it were: that the building forms an annexure of the great pagoda, in the extensive corridors and galleries of which the actual feeding daily takes place: and that the others are distributed, at convenient stops on the line of the road commencing from the *Aram-boli pass* in the south and ending at *Parur* in the north. Besides these *Oottupuras*, the large number of temples or pagodas also offer free fare. MR. NAGAM AIYAR notes:—

"To about every big temple is attached an *Oottupura* in which an immense number of people, particularly, Brahmins, are daily fed."

All this afforded a free asylum for the way-worn traveller, the ruined landlord, the bereaved widow, the helpless orphan, the diseased or others either unfit or unable to eke out a living. Seasons of scarcity caused also a vast exodus of Brahmins from the other side of the Ghats. It is mentioned in one of the early Administration Reports of the State, that one fact not generally known or viewed in that light is that 75 per cent. of the people fed at all these charitable institutions come from southern provinces of the Mad-

ras Presidency, and from Malabar, and form a kind of migratory population, and whenever there is scarcity there, our feeding houses are filled with the poor from those directions.

In course of time, the lovely aspect of the country, the free fare given and other attractions induced these birds of passage to make permanent settlements round centres of feeding institutions. Now, side by side with the poor, indolent and profligate youths, wandering and extravagant husbands, undutiful and careless sons, and shameless waifs and strays of Brahmin womankind, take advantage of this unqualified help. The result is that all the abuses which creep round charity-institutions vividly described by Charles Dickens have found their way into the *Oottupuras* and made them the seat and centre for the indolence and vice of a resident population. The system of charity has thus grown to be little short of an uncharitable snare to entrap its deluded victims into moral weakness, intellectual prostration, and physical depravity.

The opponents of the system condemn it severely and deservedly too. But they carry the scent too far and over-reach themselves by advocating, in no measured terms, its total abolition on grounds of (1) the palpable injustice of maintaining one class of H. H.'s subjects alone, (2) of the idleness and sloth on the one hand and the abuse on the other to which the system lends countenance, (3) of the utter waste of public money, and (4) of its inconsistency with gas-light and railway—the symbols of advancing civilization.

In regard to the first, Dewan SESHIAH SASTRIAR truthfully observes that the annual scale of expenditure includes boiled rice distributed to the establishments of the several palaces (throughout the State) and to various persons, not Brahmins to whom such grants were expressly made by Royal favour from time to time: also allowances in kind (since commuted into money payments) to various persons as marks of Royal favour. He adds that several thousands of Nairs and other Sudras who perform occasional services of various kinds, connected or not connected with the pagoda are also fed. It would be decidedly incorrect to say that the Brahmins alone are fed. And moreover as will be seen later on, it is an error to think that these institutions are maintained by Government, from the revenue contributed by the people.

With reference to the breeding of abuse and idleness, the same authority remarks that it is impossible all the world over to prevent abuses creeping round charitable institutions, whether

they be in the nature of Lazarettos, Hospitals, or Poor-houses or Chattrams : that every measure should be taken to correct these abuses : and that the prevalence of abuses in an otherwise useful institution would not surely justify its extinction.

The next count is waste of public money. This is a serious charge and requires much evidence. It cannot be proved by mere facile assertion. It is a mistake to suppose that the tax-payer is made to suffer for what benefits him little. The fact is that these institutions are the outcome of religious and charitable endowments made by private individuals under the conviction that by doing so they would gain eternal beatitude. Both Brahmins and Nairs, (perhaps the latter more) have alike set apart extensive estates for the purpose from time out of mind. In view to add to these endowments and place them on a better footing likely to endure for all time to come, the benevolent tendency of the great Maharajahs to be the direct benefactors of the country and the people, led to the assumption of lands belonging to these institutions and the management of these institutions, under state control. It may be that the endowments were far in excess of the aggregate of actual expense and the State became a decided gainer by the bargain. But it goes without saying that it is a great trust that Government have solemnly undertaken to fulfil and are therefore bound to faithfully discharge to the very end. It will be useful to call some eminent witnesses who have expressed themselves in favour of the position advanced. I will first call Mr. SHANGUNNI MENON of the "Travancore History" fame. He says :—

"Vela Tambi observing the various Devasvams in Travancore, the large estate each possessed, and the remarkable influence of the Devasvams over the people, contemplated the assumption of the whole and the annexation of the estate to the Sirkar hoping by these means to neutralise, if not totally destroy the influence of the Devasvams over the people, and thus check any future commotions there might arise. . . . On Colonel Munro being informed of this, he thought it important enough to be worthy of adoption. . . . This measure was also the means of causing a permanent additional revenue to the State, for after meeting the expenses of the various Devasvams, it left a good margin in favour of the Sirkar."

I will next rely on the evidence of that model minister SESHIAH SASTRIAR. He says :—

"The Revenues of the lands belonging to this pagoda, which have been acquired from remote times by gifts, amount to Rs. 75,000 and go to defray the expenses of the institution, any surplus being credited to the State Treasury and any deficit, very

rare, being made good from it." He continues :— "The State had no concern with the management of any temple before 987 Malabar Era, when the landed property of 378 temples was assumed by the State and the management taken over. The other minor temples 1171 in number which had no property were also assumed either before or after that date." He adds :—"The interest of Government in respect of these institutions, is, for the most part only that of trustees and even were it otherwise this State will be bound as every other country in the world does, to maintain a church established out of public revenue." And lastly I will quote the opinion of the late Palace Sarvādhikaryakar Mr. GOVINDA PILLAI. He points out that "In both classes of pagodas together (superior and inferior) the Government have charge of only 1295, while 8012 of them are the property of private bodies or ryots, that the private societies referred to as owning thousands of pagodas in the country are corporations of Namburi Brahmins or Pottiris who from the surplus accumulation of their private property have contributed from time immemorial to the religious edification of their village communities." I can multiply authorities to show that the interest of Government in these institutions is that of a trustee. I trust these will suffice. The authorities adduced, show such a uniformity of opinion that any attempt to do away with these institutions is an attempt to break the solemn trust undertaken by Government.

The uneasiness experienced in many a quarter that public money is squandered away is thus groundless—nay even gratuitous. The advocacy to abolish these institutions is vain. Though a few strokes of a goosequill over a sheet of foolscap may bring about the total extinction of the institutions and may in all probability decorate its author with a "Star of India," yet he will be guilty of a deliberate abuse of the solemn trust reposed in him.

The last count is too flimsy to require any serious answer. It is enough to state that the spirit of charity and sympathy forms the keynote of this age of civilization and progress.

This spirit of charity and sympathy is a conspicuous feature of the illustrious Royal House of Travancore, from time out of mind, and His Highness the present Maharajah, who fulfils the traditions of his illustrious Royal House leaves no means untried for the better regulation and management of these charitable and religious institutions.

TRIVENDRAM.

S. RAMANATHA AIYAR.

The Beatings of our National Pulse : Revivalism.

(Concluded from page 263, Vol. I.)

Speaking of this subject, it is difficult to restrain oneself and use only language of moderation. I wonder that the earth below is so patient as not to heave and yawn to swallow us for our selfishness and injustice. I wonder that the heaven above is so patient as not to burst over our heads for the wrongs we inflict ; yet these must happen if there be truth in a law of retribution. Shades of Savitri and Maitrayi ! Behold your daughters as they are now, millions of them disfigured and deformed, forced to a life of celibacy and privation condemned to an ignorance appalling as the chaos of primeval darkness, suffering from disabilities unknown in your days and undreamt of by the women of your age, disabilities enough to lacerate any human heart but that of the Hindu with sympathy and pity. Look on the wan face, wasted cheeks, pale lips and forlorn spirit—of these your progeny on whom the sun refuses to shed his rainbow and on whom Nature refuses to bestow its joys.

Home, Sweet Home, so pathetically and enthusiastically poetised in the West, what poetry does it possess to a baby father and a baby mother, the blind leading the blind, fighting the battle of life without arms or weapons, thrown on the wide sea with no compass and no sails, drifting away, heaven alone knows where or whither ? No, this state of things is intolerable, a thousand times intolerable. We have been asleep and dreaming. We are consoling ourselves with the belief that life is a vanity and a dream, that pleasure is but a mirage receding farther and farther away. This may be true or may not be true. Leaders of thought, I appeal to you while you are cogitating Mâyâ and Karma to see that this theory does not work social harm amongst an ignorant populace and does not in the least hinder social progress. As was once pointed out in an able essay on the subject, the unreality of the world and of the widows as part of that world should not render us callous to her distress. Mâyâ and Karma should be so explained and vindicated as to be no handicaps on our energies in the great struggle for existence at present going on in our midst.

At a time when war and pestilence, famine and starvation, human depravity and foreign invasion, convulsed society from its inmost depths, devotional literature exhausted itself by pouring

forth a philosophy and poetry of deep-toned melancholy laying special emphasis on the evanescent character of life and its belongings—of help and power. Pleasure and pain was scoffed alike as unworthy of consideration. So that men claiming credit for learning easily reconciled themselves to live in misery. But times are changed and the country need no longer allow this spirit of despondency to prevail. The existing order of things render it not only desirable but most absolutely necessary that more attention should be paid to secular well-being than hitherto and that whatever be the usefulness in the abstract of pursuing transcendental mysteries, our social elevation requires more regard being paid to the stern realities of life. Instead of proclaiming on house tops that life is not worth living, it is better to preach the new Gospel that with the grace and blessings of God, life is eminently worth living at least for the opportunities it affords of doing good. Nature with its beaming face and smile—its roses and lilies, its lawns and meadows, its brooks and bubbles, its hills and dales was not all created in vain, but with a great purpose, viz., that man should not merely dominate but also enjoy the dominion and revere the father of all for the blessing. When the music of the cuckoo and the cheerful song of the nightingale are enrapturing the ear, when the flower and its fragrance is filling the heart with emotion ; when the head is whirling round in joy and is dreaming of utopias in which care and sorrow have no part or existence, let not cold and impractical philosophy chill away all the warmth and wither the budding blossom of the youthful soul.

Sydney Smith observes : "we talk of human life as a journey ; but how variously is that journey performed. There are those who walk where every gale is arrested and every breeze tempered. There are others who walk on the alpine paths of life against grim misery over sharp afflictions, walk with barefoot and naked breast jaded, mangled, chilled."

Wherever we turn we are confronted by problems that press for immediate solution and with difficulties in overcoming which our very existence is involved. The poverty of the millions and the poor margin that exists between prosperity and adversity is one of the burning questions of the day.

Starvation is an appalling evil which it behoves the utmost efforts of philanthropy to relieve against. Economical difficulties vast and numerous, have to be surmounted before India can rise to anything like prosperity. A Government

the best of its kind in the world, is battling hard to raise us in the scale. Let us not forfeit all claims to sympathy by failing to appreciate the spirit of the new age or by taking retrograde or false steps calculated to impede progress. Migration, foreign travel, more social intercourse with Europeans and amongst ourselves, the extinction of caste and racial prejudices and distinctions—these and many more in this line will be powerful auxiliaries in fighting the Indian problems. Leaders of thought, in the very forefront of our needs is the need of elevating women from a subordinate to a co-ordinate position. How sickening is it to observe that girls' schools seem to be decreasing in number, that the National Indian Association is not increasing in popularity, that even opposition to the higher education of women is making head—that all sorts of milk and water suggestions are aired forth by wiseacres as if our women would lose the graces of their feminine nature by a liberal education and as if they could not digest anything more solid than the vernacular folklore of a Court buffoon!

If national life is to grow at all, the most vigorous efforts should be put forth to form, and strengthen a common literature of thoughts and standards—of sense and sentiment. Man and woman partners in life and bound up by an eternal community of interests, should grow together think and act together. Many a brave vessel whose sails are drooping—whose steam is spent—whose rudder is in disrepair—whose screws are exhausted has been towed bravely along by a small steam launch hidden behind the disabled ship. So in life, many a man would be a miserable wreck but for the brave heart and noble soul of a tiny wife whose small arms twined round his waist lead him onward in the straight path of duty and righteousness. Shall we ever be a nation with such heroines for our wives, mothers, daughters and sisters? Shall we ever rise to a position in which the blessings of literature, culled from the best of Europe and the best of Asia will bless the race of this country—when the "Literature of Knowledge" consisting of all the sciences—from philosophy to sociology—and the literature of Power including every æsthetic and imaginative work of art—appealing to the genial in man—to the human spirit as distinguished from the human understanding will combine to act as a strong lever to raise us higher and higher so as to falsify the growing notion that the dark races are incapable of progress?

The rigorous joint family and the dreaded

mother-in-law are responsible for many an unhappy home in which many a heart has been shattered against the rock of tyranny and ignorance. The early burdens of family life and the overwhelming cares of the bread-winner have crushed many a young life of promise and prospects.

Leaders of high-minded purpose who are fit to guide the steps of a nation—who command the confidence of the people and possess the necessary intellectual and moral calibre of heroism are rather rare in the country. It is necessary to take warning in time and beware of a relapse. When Revivalism is developing religious earnestness, the formation of character according to modern requirements should never be forgotten. Speaking of the prosperity of nations Lecky says, its foundation is laid in purely domestic life—in commercial integrity—in a high standard of moral worth and of public spirit—in simple habits—in courage, uprightness and a certain soundness and moderation of judgment which springs as much from character as from intellect. It is by observing this current that we can best cast the horoscope of a nation.

To sum up, our head can grasp intellectual subtleties and perform feats of imagination. But our hand is not trained to skill in any handicraft of utility and value.

Our heart is moved by the sufferings of an ant, but it is hard as rock towards the poor widow whose tears of blood and sighs of woe make no effectual impression upon us and are accepted by us as matters of course that deserve no special thought or concern.

Our religion teaches us to worship all nature as permeated by a common Divinity and inculcates the brotherhood of mankind as the most cardinal article of faith. But this truth is so veiled and forgotten that nowhere else in the world do we meet with such a complicated and multifarious system of isolation and exclusiveness, narrow prejudices and mutual antipathy, as we find in this country.

Our faith is essentially simple and moral in nature and is well calculated to bring home to us our duties and responsibilities to ourselves, to our country and to God. But our practical religion obviates the moral side and has built up an elaborate code of fossilized rites and ceremonies whose hidden meaning it is well nigh impossible to discover inasmuch as the key thereof appears to have been stolen by a satan and cast into the sea.

We have indeed a tradition of heroism (of which we may be pardoned if we are proud) to

ennoble our lives by precept and example; but that tradition is submerged under an entrustment of superstitious usages which nothing short of a Divine incarnation appears capable of removing. We have indeed an intellectual stature that is not ridiculed even by our enemies, but we have a social deformity which is the laughing stock of every civilized nation of the globe.

Our minds are free to wander into all the 14 worlds above and below and speculate about the golden pavements of Svarga or Vaikuntha; but our bodies are not free to travel to Aden and seek there an honest livelihood.

We may happen to lead a life of the utmost merriment and gaiety or we may succumb under the weight of premature or unbearable cares and sorrows, but our so-called partners in life cannot take part in our joys or griefs and would confine their thoughts to nothing better or higher than the tinsel of gold and silver jewelry.

Serious indeed are our disabilities, grievances and wants. It is however needless to go on enumerating them. My object here is more to start a discussion than give an exhaustive catalogue of them.

A Chinese proverb says "When swords are rusty and spades bright, when prisons are empty and granaries full, when temple steps are worn by the foot-prints of the faithful and Courts of Justice are overgrown with grass, when doctors go on foot and bakers on horseback, then is a nation prosperous." Judged by this test, where are we? Except that swords are rusty and that our temples are worn, we see no other indication of prosperity anywhere. Prisons are far from being empty and granaries are far from full, our Courts of Justice are overworked and instead of the bakers going on horseback, it is the lawyers and doctors that are thriving.

It is prophesied that the 20th century will beat all previous records in universal advancement. May God grant that India will take part in this general onward march of the world and participate in the general blessings of civilization. It is not merely steam and electricity with all its wonders, that is prayed for, but an upheaval of the people such that the nation may again throb to impulses of a lofty character and be, as it once was, one of the great teachers of the world.

C. M. PADMANABHACHAR.

Yugadi or Telugu New Year's day.

This is the first day of the lunar year, i.e., the year reckoned according to the movements of the moon in the heavens and his conjunctions with the sun.

If a person were to look towards the heavens on a clear night, he will see innumerable luminous bodies of different degrees of size and brilliancy, all lying in the hollow hemispherical vault overhead, and appearing to be at about the same distance from him. But this is a noly delusion and all these bodies are at very varying distances from each other and also from the earth. These bodies would be found generally to rise in the east and gradually going towards the west, they will finally be seen to disappear beneath the western horizon. Again while most of these will be seen to be fixed, i.e., maintaining their relative position to each other, when the whole heavenly hemisphere is seen bodily moving, as it were, towards the west, a few will be seen to be changing their positions on each successive nights and will be seen generally to move from west to east, i.e., in the contrary direction to that of the movement of the heavenly sphere. Those heavenly bodies which retain their relative position to each other are called Nakshatras (= not moving) in Sanskrit, or stars in English, and those which change their position are called Grahas (= attracting each other) in Sanskrit, and planets in English.

The constellations taken note of in astrology are 27 in number, Asvini being the first and Revati the last—and the planets are really only seven in number, the Sun, the Moon, Mercury (Budha), Venus (Sukra), Mars (Kuja), Jupiter (Guru) and Saturn (Sani). Including the two nodes of the moon, Rahu (the Dragon's head) and Ketu (the Dragon's tail), which are, however, no planets, but only the two points in the moon's orbit round the earth, in which it cuts the ecliptic or the sun's apparent path in the heavens, we have the Navagrahas or the nine planets of the Hindu astrology.

The Hindu science takes no notice of Uranus and Neptune the recently discovered planets, because they are telescopic (to be seen only with telescope) and too far off to exercise much influence on the earth. Also the Asteroids or the minor planets lying between the orbits of Mars and Jupiter are not taken into account because they are mostly telescopic and all of them too small to exert any influence on the earth and on those born on it.

It is the teaching of the Hindu science of astrology, that, when God first created this universe, he placed all the seven planets, the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn at the star Revati (a fixed star lying at the end of the constellation of that name) and at the beginning of the constellation of Asvini, and gave them different impulses and rates of speed to fulfil their mission in the universe, which, as some say, is only to denote and, as others say, to influence the fortunes of men born on this earth, according to their good or bad deeds in their former birth.

Thus the moon was placed along with the sun at the time of creation, and as immediately after creation, the moon began to separate from the sun, it follows that the moon commenced the first phase on that day—or in other words, it was on a Prathamī after a new moon, i.e., on a 'Sukla Paksha Prathamī' that the world came into existence. Also the sun commenced its course to the north of equator on that day and so it was the Tamil New Year's day also, for this point was the first point of Aries or Mesham, which in the Hindu science commences with the fixed star Revati. So on the day of creation the Tamil and the Telugu New Year's days coincided. And ever since the Sukla Paksha Prathamī or the first phase after the new moon at the time of the sun's entry into the fixed first point of Aries is still observed as the Telugu New Year's day and even now the Telugu and the Tamil New Year's days sometimes coincide.

Further the sun takes about 365½ days to come back to the same star Revati where he was when the world began and this period is termed in Sanskrit as Samvatsara = containing the seasons in it, and in English as a year.

In every solar year, as thus determined, there are not less than 12 and not more than 13 conjunctions of the sun and the moon, technically called Amavasya (= the joining of the sun and moon) days and as the Devas or Gods are themselves said to be increasing in brightness while the moon is increasing in light, and to lose their brightness while the same is waning, only lunar months are reckoned in offering oblations to the Gods. A lunar month consists of 29½ days or it takes the moon that period to effect a re-conjunction with the sun after separating from him and as a year consists of about 365 days, it follows that in a year there will be 12 conjunctions of the sun and the moon and 12 days over—or in 5 years there will be 60 conjunctions of the sun and moon and 60 days or two more conjunctions making 62 Amavasyas or new moons for five

years. The lunar months are named after the asterism in which the moon is, when full, and as already observed there are generally twelve lunar months in a lunar year and the two additional months occurring once in five years is styled Adhika-masas (excess-months) and that solar month in which there are two Amavasyas or new moons is the Adhikamasa; a month in which no good acts such as marriage, &c., should be performed.

This year—Plava—there has been an Adhikamasa, the Ashada being so under some calendars and Sravana being so under others.

So the first day after the new moon occurring at the time of the sun's entry into Mesham or Aries, is the Telugu New Year's day and it is treated as a great festival by the greater part of the Hindu population. It is only the Tamilians and the Malayalees that do not observe this day and they treat the day of the entrance of the sun into Aries as the (Tamil) New Year's day.

On the Telugu New Year's day or the beginning of the new year, people generally bathe in oil early morning unless prevented by some disease or any untoward circumstance. After worshipping God according to their respective methods, they sit down to a festive meal, proportionate to their resources. The first thing they eat is rather a curious affair—a compound of some tender margosa leaves or of its flower with some jaggery or sugar and some new tamarind. This they eat in order to remind themselves that the world, whose creation they are thus commemorating, contains both happiness (sugar) and misery (margosa leaves), and that they are destined to enjoy and will enjoy with a happy equanimity of mind, both these (good and bad) in the coming year.

But the New Year's Day as observed by the other nations is a day of unalloyed enjoyment and it is not marked with any such philosophical trait.

R. KONETI AIYAR.

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Brahmacharya.

II

(Concluded from page 271 of Vol. I.)

I. Let a Brahmacharin (Student) get up from bed at the Brahmī time, thinking of God.

II. Let him then (if he feels a natural call) perform excretion, restraining his speech, subdued, his breast covered and head veiled. Let him not remain there long, nor spit, nor open his mouth? These precautions are necessary to stop the passage of the bacilli into the system.

III. He should not at any time, or by any means make water or void excrements on a road, on ashes, or in a cow-pen; nor on cultivated ground, nor in water; nor on a spot (of ground) where human body has, once been burnt; nor on a mountain; nor in a ruined temple; nor on an ant-hill; nor in pits with living beings in them, nor (when) walking or standing; nor when reaching a river-bank (i.e., on a river-bank); nor on the top of a mountain. Of course, in long voyages or travels over mountains, we must manage everything accordingly; but then, in ordinary course of life we should try our best to obey these salutary sanitary laws.

IV. Then let the student wash his hands and cleanse the nails.

V. Let him then rub his teeth (with pure earth or tooth powder), rinse his mouth and cleanse the tongue. He should not use sand or charcoal in rubbing teeth.

VI. Having finished all these, let the student bathe in a river, or in a natural pool or fountain; but let him ever avoid ointments.

VII. Having restrained (as much as he can) the host of his senses and seated in a pure spot, in a calm, undisturbed posture, let the student open his pure sincere heart to God and pray for some time. Let the prayers be plain, simple, sincere and full of earnestness and devotion. Let there be a thorough agreement of thought, word and deed.

Let our faith and devotion prompt us into open action and make us live good lives and do gracious deeds. In my own life I have found, Sankirtan† to be the easiest and surest

* — Manu. II, 222.

† Sankirtan—A kind of universal prayer in which hymns to God are sung aloud in a chorus in accompaniment with Khāle (a kind of long drum) and Karate (cymbal). The tunes of the hymns are generally very simple, yet sublime and divine. First the instruments

method of shaking off evil thoughts within less time and of bringing in total concentration to fit the mind for religious devotion. Sri Gaurāṅga introduced this system and his companions and devotees, with Sankirtan-parties, most humbly walked over the length and breadth of India, like ministering angels, bringing peace and consolation, nay, even salvation unto thousands and millions whose hearts had been hardened by continual practices of vice and butchery. Let not the Student ever utter artificial prayers, consisting of set phrases often uttered almost unconsciously, or, at the best, in a state of semi-consciousness, by unfeeling hearts, who, in their lives and conduct, have betrayed in human vices, cruelty, uncontrollable passions, strong antipathies and inexcusable weaknesses. "Let not words dethrone works."

VIII. Let him have a breakfast now. The food, taken, should be pure, simple and nutritious; and, in no way rich and luxurious. Let him take bread (made of pure fresh flour), butter, milk, fresh ripe fruits and drink cold, clear water (but not liquor of any kind.)

IX. Let the student then sit erect (not bending his back or doubling his chest) in his own study, in a calm, undisturbed posture and prepare his lessons. During this time he should not enter into useless talks with any one; for that will divert his attention and lessen concentration.

X. Let him bathe again at noon and take a full dish now; but it should be strictly vegetarian (in name and character), substantial and nourishing; but, in no way, rich and luxurious.

XI. A student should never take fish, flesh, eggs, onions, garlic, sweet-juices, all sweets turned sour, stale food, intoxicating liquors and drugs, and leavings of others.

are played in concert and the singers silently and devoutly wait for some time, fitting their minds for such a solemn occasion. Then the chanting of the hymns commences. The scene is indeed heavenly, electrifying and soul-engrafting. When the singers, besides themselves with sincere devotion, rise up and begin to dance, with hands uplifted and eyes turned upwards, sometimes, with one voice, crying out Haribole, the ejaculation rends the vault of heaven as it were, sends a thrilling shock through every nerve, purges the souls of all gloom and fills the hearts with pure love and devotion. Those that hear, those that come near (willingly or unwillingly) and those to whom Sankirtan is ever dear, all feel that they are approaching the throne of God near. Thousands that came to scoff remained to pray; instances of this kind are occurring even to-day before our eyes; though, I must admit that instances of professions and pretensions too, are, in no way less numerous.—R. C.

XII. Let him always eat his food (after having rinsed his mouth) in a collected state of mind, restraining his speech, and sitting in a pure spot. Professor Blackie says 'with a devotion of the whole man—*tolus-in-illis*.' Eating in a hurry loses the profit of digestion. Some eager readers even read while they are eating; thus forcing nature to act from two distinct vital centres at the same time—the brain and the stomach—of which the necessary result is to enfeeble both.

XIII. Let him ever reverence food and let him eat his dinner without finding fault with it; having seen it, let him rejoice (not like a glutton!) and be satisfied, and let him always receive it gladly. For food that has been revered, ever bestows strength and power; but that which has not been revered (either for uncleanness or for want of desire) if eaten, destroys both strength and power.

XIV. Let him not give the leavings to any one; let him not eat to excess; for, over-eating is unwholesome, prejudicial to long life and to the attainment of wisdom and virtue. It is vicious and detested by people; let a student therefore avoid it.

XV. Let him always drink cold, clear water purified by straining cloth. But drinking water in large draughts, while eating, is prejudicial to health; for it slackens the function of the stomach and, in no time, creates *dyspepsia*. If he feels thirst, let him take in small sips only. Professor Blackie has truly said "unnecessary and slippery luxuries, such as drink and tobacco, a student can never require. Always remember 'honest water never made any man a sinner.'"

XVI. Having eaten, let him thoroughly rinse his mouth again and chew *Haritaki**; for chewing betel is strictly prohibited.

XVII. Having put on clothes, let the student go to school with his books. He must not wear shoes, clothes, &c., used by others. Instances of infection by contagion are too numerous to need a mention here. However, I must tell my young brothers of one case that I saw with my own eyes. One of my College fellows, living in the same boarding, unfortunately lost one of his eyes by a careless handling of his cousin's towel who had *Gonorrhoea*. To young minds, such events

* *Haritaki*—Yellow or Chebulic Myrobalan (*Terminalia Chebula*). Seven Varieties of this are distinguished. The thick is to be separated from the from the seed and chewed. Its hygienic efficacy is proverbial.

† *Tambutavhyanjane chaib Brambachari bilbarjayet*, Pracheta.

‡ *Tambulam Brambacharinam* . . . Gomansha Shadrisam drubam."—*Bramhabaibarta Puranam*, Ch. 27.

may seem, at first sight, as mere accidents and too trifling to be taken care of; but I assure you, dear brothers, their consequences, are, in no way, less dangerous on that account.

XVIII. Let him silently and gently walk to school. Let him not loiter in the street, nor engage in useless talks or unnecessary quarrels; nor look at street girls; for these very easily lead young hearts astray. Experience has proved without the least shadow of doubt, that these have been stumbling blocks to thousands of our promising youths, who are now standing before the rising generation as so many wrecks to tell them steer their life-vessels clear of these eddies and sub-marine rocks. Had they been careful, they might have been so many light houses—illuminating the paths of the young sailors!

XIX. Having entered the class room let him keep his books on the table, sit down and listen to the lectures silently and attentively. During the school hours he should not talk with any one uselessly.* Let him simply answer the questions put to him by his teachers and ask anything which he does not understand.

XX. Let him be obedient, gentle, truthful† and sincere, and in his task most ardently and diligently persevere.‡ Let his dress be pure and simple.§ Let him be pure, self-restrained and pious.||

XXI. Having returned from school, let him first keep his books and clothes in their proper places and then rinse his mouth, and wash his face, hands and feet.

XXII. Let him now take some plain, nutritious, light food again; and, after a little rest, take a regular, healthy physical exercise to keep the machine of the body in a fine poise of flexibility and firmness.

XXIII. Let him again bathe at sunset and perform his evening service (as directed in rules VI & VII).

XXIV. Let him then sit down to read (as directed in Rule IX). If he is hungry, let him take some light food, before the night advances.

XXV. Let him sleep by himself always. Let him not use soft bed. Let not the student at any or by any means sleep in the day time. ** Let him regularly get up at *Bramhi* time (see Rule I), and thus do his appointed work as long as the period of studentship lasts.

RAMESH CH. CHAKRABORTY.

* *Manu*, II-192, 160. † *Manu*, IV, 138. ‡ *Manu*, II-191.

§ *Manu*, II-70. || *Manu*, II-195.

** *Manu*, II-180.

*** "Mādhya Shwapshi,"

Infant Marriage.

It is a fact well known to all that many of our social and religious customs are the chief causes for the heart-rending of our womankind; we all know that the injury done to the female sex by infant marriage is incalculable; but yet there are only a few, a mere handful, who can boldly and justly raise their voice against this pernicious custom which is the cause, the source, nay the fountain head of many a mental and physical melody that prevails in India. People are afraid to publicly denounce and abandon a custom that has taken such a firm root in Hindu Society. Persons who are competent to warn their ignorant brethren of these social evils are dumb with the fear of excommunication or loss of caste. Many Hindu medical men have not the moral courage to boldly come forward and expose this obnoxious custom that is slowly and in truth growing at the vitals of Hindu race.

The tying of the marriage knot is the most important event in the history of a woman's life. It is the turning point that brings her happiness or misery with it. It is a sacred and religious bond that unites two souls together for weal or woe. The solemn and responsible nature of the marriage ceremony is lost of by the Hindu community, and it is generally regarded as a child's play enacted to please the eyes of the parents and the general onlookers. A girl of five or six years of age is married to a boy perhaps two or three years older than the girl, and what are the consequences? The parties after attaining their maturity are brought together and then they realise that their tastes and idiosyncracies differ and disagree to such an extent that it will be impossible for them to expect any happiness or love to accrue from the marital union.

Hindu custom ordains that the girl to be married must never exceed the age of six or eight whatever be the age of the bridegroom. Whether he be a young and robust bachelor of 18 or a doddering widower of 70 with one foot in the grave, yet the bride should always be a young girl of six or eight. Even in the present twentieth century, many cases occur in which foolish dotards under pretext of religion marry young girls, who, without exaggeration, may be considered as their great grand daughters. The girl should be married at all costs before she attains her maturity or else the marriage is invalid. Even Hindu Doctors with high English medical qualifications bow down their heads to this obnoxious custom and get their daughters mar-

ried at the age of six or eight even though they are well aware of the evil consequences of such unnatural and pernicious marriages.

The Brahmin is the chief offender in this respect. The *Vaidiki* Brahmin of the present day is a sham and upholds certain customs for his private gain and advantage. He has lost altogether the spiritual element in him; his ideals of morality are far from praiseworthy; and to be short he has debased himself very considerably in the estimation of others. He has lost all sense of delicacy, taste, or sentiment and has begun to regard his sons and daughters as commercial commodities in the matrimonial market of Hindu Society. He cares not for the physical infirmities, mental degeneracy or moral depravities of his future son-in-law. Money, big estates, and superior caste preponderate in his views. He gives his daughter in marriage to the highest bidder whatever may be his other qualifications. Such marriages are the fruitful sources of much unhappiness produced by disproportioned age, diversity of tastes, difference of opinions and dissimilarity of temperaments; such marriages are the causes of many a crime horrible to relate; such marriages are inducements to elopement, seduction, suicide, and even murder.

It will be strange news to many to learn that early marriages produce a host of diseases, and what are familiarly called *female troubles* from which many of the fair sex suffer, are the outcome of infant marriages and the consequent compulsory submission of the girl to disgraceful and shocking marriage ceremonies. The Government was wise enough to raise the age of consent to twelve years and yet we are sure that many a child wife receives her death-blow at the hands of her husband. Many eminent doctors have strongly condemned the custom of early marriages, and they are of opinion that early consummations of marriage, before the womb is properly developed and fixed in its position, brings on various diseases which females of our country generally suffer from.

It will be impossible to expect such weak and sickly women to be mothers of healthy and strong children. The child wife becomes a mother at the age of thirteen or fourteen and the exulting father is a boy of eighteen or so. How can you ever conceive that a child born of such parents will be fully developed and survive its parents? Indian women, moreover, are very prolific and they beget children every year or every other year. They not only become premature old but suffer much at times of labour and

become confirmed bedridden patients and utter physical wrecks.

Early marriages make our boys and girls too precocious and sensual, and too inordinate, and early sexual indulgence directly leads to or causes consumption, spermatorrhoea, indigestion and consequent dyspepsia, loss of memory, impotency, mania and many other diseases peculiar and different in each individual. These are not the only sufferings which many have to undergo on account of these infant marriages. Boys of eighteen or nineteen become fathers and all the cares of a family fall on their young shoulders and they find it extremely difficult to manage their affairs. At times they have to renounce their studies and try to find some means of earning a livelihood. In these days of keen competition when even graduates experience difficulties in getting Rs. 15. or Rs. 20 a month, the man with a little education finds it to his cost that he cannot earn sufficient to make both ends meet. Poverty stares him in the face, and he is left in a helpless condition. The miseries and pangs of poverty are enhanced by the ever-increasing addition of children to the family. To recklessly propagate the race without in any way providing for the up-keep of the children is highly injudicious and unmanly, we do not realise the importance of the trust and responsibility incumbent on us, but regardless of all consequences, multiply the already over-flooded community with our progeny whom we cannot with decency support. There is universal joy at the birth of a son but on the advent of a daughter into this world there is discontent and sorrow in the family. The girl is despised and her education neglected simply because she is a burden to the parents without in any way being useful to them in future life. Moreover from the very beginning of her birth she is regarded as separate from the family, for she is to be removed from the family one day or other and united to a different family. If we persist in regarding our daughters with contempt, a day will surely come when Hindus will resort to the practice of the Rajaputs who immolate their infant daughters.

'A sound mind in a sound body' is a proverb well worth remembering; and we can never hope to expect a sound and elevated mind in a weak body. Most of our young men are puny, weak and emaciated beings not worth the name of men, and that is why the Madrasses—or rather to be more universal, the India—is a coward lacking courage, both physical and moral. He has very little of originality in him and his strength of

perseverance and enterprise is nil. He has become the slave of custom and he bestows on it much regard and veneration as if it were his God. This pseudo God has a very firm hold on him and he cannot and dare not extricate himself from its clutches. He upholds caste, countenances enforced widowhood, encourages infant marriages, neglects female education, and in fine patronizes and supports many a pernicious and hateful custom which make him appear degraded in the eyes of the civilized world. As long as we are under the sway of these obnoxious customs, as long as we foster and aid these harmful institutions, they will be lions in the path of our individual and national progress and cannot cherish any hope for the regeneration and advancement of India.

C. KESAVA RAO NAIDU.

Kamban's disciples and contemporaries.

The chief of Kamban's disciples was Ekambavanan. His name was compounded of Ekan, and Vanan. Vanan was his father, a rich landlord; his wife died a few days after Ekambavanan's birth. When vanan was at the point of death, he appointed his faithful Adam, Ekan, by caste a Pariah, as his son's guardian and entrusted to his care. Ekan placed the minor under the tuition of Kamban and the pupil in time became a first rate scholar in Tamil. In honourable commemoration of his guardian, tutor and his own father, the ward made one name out of three and was ever after known in the world under that name.

One day the three kings Chera, Chola and Pandia called at Ekambavanan's house, when, his wife told them that he had gone to the fields. They cracked a joke that perhaps Ekambavanan had gone to plant the fields. His wife, a genius herself, was incensed at their ridicule of the agricultural operations and despatched to them the following satiric lines:—

சேனை தழை யாக்கிச் செங் குருதி நீர்தேக்கி
ஆனை மிதித்த வரும் சேற்றில்—மானபரன்
பார் வேந்தனை கம்ப வாணன் பறித்து கட்டாள்
மு வேந்தர் தங்கண் முடி.

Ekambavanan returned from the fields and was apprised of the King's visit and of her words addressed to them. He went in pursuit of them and with the help of a drudging goblin, incarcerated them. They paid him homage, and obtained their release. Neither Ekambavanan nor his wife has left any literary production

A contemporary of Kamban was Ottacoothan, whose Uttarakandam winds up the Ramayana of Kamban. This rival of our great poet derived his name from the following circumstances:—

A number of his caste men urged him to compose a poem in praise of their antiquity and of their racial excellences and promised him a fortune for his labour. He demanded the heads of seventy of their first born and they accordingly brought them in a basket and placed the basket at the holy entrance of Chola's palace. Otta took his seat on the heap of the dead firstlings and composed Eattiyelupathu (Spear Seventy). His address to Sarasvati at the end of the poem rennited the heads to their respective bodies, and the dead firstlings awoke as out of trance.

At this stage, the history of Otta merges into that of Pugalendi; and a brief account of their rivalry will, we hope, do full justice to them both. When Kulottunga Chola's father was in his death-bed, he installed his son as king and died laying on Otta the onus of contracting his son's marriage with a princess of the lunar family. Agreeably to his wishes, Otta proposed the hand of the Pandian's daughter and visited the King in Madura. The Pandian king, puffed up with self-importance, asked the foreign court-poet how his prince deserved the hand of his princess. Otta expatiated on the excellences of his Chola country as follows:—

கோரத்துக் கொப்போ கனவட்ட மம்மானை
கூறுவதுக் காவிரிக்கு வையையோ வம்மானை
ஆருக்கு வேம்புச்சு ராகுமோ வம்மானை
ஆதித்தனுக்கு சிக ரம்புலியோ வம்மானை
வீரர்க்குள் வீரனெரு மீனவனோ வம்மானை
வெற்றிப் புலிக்கொடிக்கு மீன்கொடியோ வம்மானை
ஊருக் குறந்தைசிகர் கொற்கையோ வம்மானை
ஒக்குமோ சோனாட்டுக் குப் பாண்டிநாடம்மானை.

Whereupon Pugalendi, the poet-laureate of the Pandian Court, described his country and its virtues in the following terms:—

ஒருமுனிவ னேரியிலோ வுணாநெ வாந்த தம்மானை
ஒப்பரிய திருவிளையாட் டெற்கையிலோ வம்மானை
திருநெடுமா லவதாரஞ் சிறப்புலியோ வம்மானை
சிவன்முடியி லேறுவதுஞ் செங்கதிரோ வம்மானை
கரையுதினே வேறியது காவிரியோ வம்மானை
கடிப்பகைக்குத் தாதையக் கண்ணியோ வம்மானை
பறவைபடிந் ததுஞ்சோழன் பதந்தனிலோ வம்மானை
பாண்டியனார் பராக்நிரமம் பகர்வரிதே யம்மானை.

Vexed at heart with the opposition of Pugalendi, Otta returned home and told his master

of the success of his mission. The king trusted Otta with the wise and just government of his kingdom in his absence and set out for Madura for the consummation of the marriage devoutly wished for. The marriage was solemnized and the king, with his new partner, returned to his country. The Pandian king bestowed Pugalendi as part of the dowry for his daughter. Pugalendi's presence in the palace of Chola induced Otta to feed fat his ancient grudge against him. Otta informed the king of Pugalendi's disparagement of the Chola country during his mission to the Pandian Court. Kulottunga kept Otta's information confidential and called upon both the poets to compose a stanza each. In this trial, Pugalendi wrote in no praiseworthy terms of Chola and, like the elephant that throws mud on itself, gratuitously incurred the displeasure of the king. Otta struck the iron while hot and managed to incarcerate Pugalendi. One day, while Pugalendi was upstairs the prison-house, the king noticed him and asked Otta of his merits. As a rival poet, Otta ran him down as follows:—

மானிற்றுமோ விந்தவானரி வேங்கையுள் வற்றிச்
செத்த, கானிற்றுமோ விவ்வெரியுந் தழைமுன் கனை
கடலின், மீனிற்றுமோ விந்தவெங்கட் சுறவமுன் வீச
பனி, தானிற்றுமோ விக்கதிரோ னுதயத்திற் குர்மன்
னனே!

Hearing the gasconade of Otta, Pugalendi, according to the wish of the sovereign, used nearly the same words and beat him out:—

மானவனா னந்த வானரிவேங்கையும் வற்றிச்செத்த
கானவனா னவ்வெரியுந் தழைந் கனைகடலின்
மீனவனா னந்த வெங்கட் சுறவமும் வீசபனி
தானவனா னக் கதிரோ னுதயமும் தார்மன்னனே!

The sovereign duly appreciated Pugalendi's wonderful poetic talent in turning Otta's verse into his own verse and impregnating it with better significance. Nevertheless, his admiration for Otta was still unabated. Otta basked in the sunshine of royal favour, and Pugalendi continued to be in prison. But Pugalendi did not trifle his time in the prison-house. Like Goldsmith's Vicar, he utilized it in educating up his six fellow prisoners of differing social ranks imprisoned long before him for their failure to answer satisfactorily the king's queries during the past Navarâtri festival. Besides, Pugalendi is said to have embodied the chief incidents of Mahabharata in the most simple and intelligible language in Alli Arasanimalai, Pavalakkodimalai, Pulandhiran Kalavumalai,

Subhadraimali, and Viduran Kuram, and to have enlisted in his favour the sympathies of the commonalty who enamoured of his attractive works, fed him with plenty and kept the wolf far from the door. He allowed the guards their share and was treated by them with respect and kindness. Thus, even in his 'durance vile,' Pugalendi passed his days *otium, cum, dignitate*.

The Navaratri festival recurred, and the king ordered the six prisoners, to wit, a potter, a barber, a blacksmith, a goldsmith, a carpenter, and an agriculturist to be brought before him. Pugalendi sent them one after another headed by the potter. On his arrival, Otta asked him rather arrogantly:

மேனைமுத்தமிழ் மும்மதம் பொழி
யானேமுன்வந் தெதிர்த்தவ னாடா?

To which the potter replied:

கூனையுந் குடமுந் குண்டு சட்டியும்
பானையும் வனையுந் குசப்பயல் யான்.

Though expressed in humble language, hardly failed to shatter Otta's hopes. Next came the squint-eyed barber, who answered Otta's question:

வின்பட்ட தொக்கு வல்லாரு கண்டென்ன வில
விலக்கப், புன்பட்ட நெஞ்சொடு மிக்கு நீன்றாய்
பொட்டையா புதல்வாய்,

with an air of haughtiness, thus:

கண்பொட்டை யாயினும் பட்டஞன் கவிவாணர்
முன்னே, பண்பட்ட செந்தமிழ் நீயுந் திம்க்கிடப் பாடு
வனே.

The third in the series was a blacksmith whom Otta asked as to his whereabouts, to which his answer was haughtier than the barber's:

செல்வன் புதல்வன் நிருவேங்கடவன் செகக்குரு
வாம், கொல்லன் கவியைக் குறைசொன்னபேரை
குறிகொண்டு, பல்லைப் பிடிக்கிப் பருந்தாட்டமாட்
டிப் பகைவர்முன்னே, அல்லும் பகலு மடிப்பேன்
கவியிருப்பாணி கொண்டே.

Disconcerted by this shuddering reply, Otta asked the carpenter who followed him, who he was, and received the following reply:

சொன்ன சந்தக்கவி யாவருஞ் சொல்லுவர் சொற்
சுவை சேர், இன்ன சந்தக்கவி யேதென்ற போதி
லெதிர்த்தவரை, வன்ன சந்தக்கேட வாயைக் கிழித்
தித்த வாட்சியினுந், கன்ன சந்தக்களினிற் கவியாய்
பைக் கடாவுவனே.

Undaunted by this sharp reply, Otta still continued his examination and asked the goldsmith of his history. He replied:

திசிரி வட்டக்குடைச் செக்கோலபயன் செழுஞ்
சிலம்பிற், பருதி யொட்டக்கூத்த பட்டனை காணப்
பனைக் கவியின், மிகுத வொட்டத்தட்டி விட்டனை
யோடி, ஹருக்கித் குசதிப், பருத வொட்டத்தட்டி
மேலணுகாவண்ணம் போர் செய்வனே.

This insulting reply cut him to the quick and made him hold his peace. As the poet-laureate of the court, he was bound to proceed with it, and softly asked the agriculturist, who came next, whether he too was a poet and could make rhymes. His reply was:

கோக்கண்டு மன்னர் குரைகடற் புக்கிலர் கோகன
கப், பூக்கண்டு கொட்டியும் புவாதொழிந்தில பூமுழு
துந், காக்கின்ற மன்னன் கவியொட்டக் கூத்தரின
கட்டுரையாம், பாக்கண் டொளிப்பர் கனோ தமிழ்ப்
பாடிய பாவலரே.

Otta was now crest-fallen and released those prisoners with presents. Pugalendi alone was left in the cell, and, on him, Otta vowed to wreak his vengeance, as he was the mainspring of the tremendous poetic thunders hurled on his head a little while ago. The queen knew through her abigail that her favourite Pugalendi was not liberated on account of Otta's jealousy and, therefore was very sorry. The winter of her discontent brought on an early night, when, the king repaired to the zenana to enjoy the pleasures of the seraglio. The queen, in a fit of melancholy, held the door fast and would not open it to all his 'phyllising the fair.' The king called Otta in vain to persuade her to open the door. She simply drew out the second bolt for his song and was not moved. Then Pugalendi undertook the task, and was crowned with success. She threw the door open, and immediately the differences of the royal pair were made up. From this occasion, his influence with the king began to grow like crescent, and Pugalendi, to avoid the unavailing tug of war with Otta, voluntarily removed himself to the court of Sandiran Svarki, a tributary prince under Chola. While there, the prince requested him to translate from Sanskrit the story of the emperor Nala. In compliance with his request, Pugalendi rendered it into four hundred and seventeen Venbas and called it Nala-Venba, which he rehearsed in his lord's darbar. Each stanza of the immortal poem is a polished gem, rather casket of gems. It has infinite riches in a little room, and its melody is most enchanting.

The news of this composition and its rehearsal reached the ears of the supreme lord Chola, who wished it to be rehearsed in his own assembly and its merits or otherwise discussed by the

contemporary Kamban, Ottacoothan and others. Kamban and the other poets appreciated the work, but Otta was fixed in his resolve to detect some flaw or other in it. Accordingly he selected the stanza:

மல்லிகையே வென்சங்கா வண்டே வான் கருப்பு
வில்லிகனை தெரித்து மெய்காப்ப—மூல்லைமலர்
மென்மலை தோளையை மெல்ல கடத்தே
புன்மலை யந்திப் பொழுது.

and exposed the inaccurate observation of Nature in the comparison instituted between the jessamine bud and the couch, between the bee and the blower of the conch, inasmuch as the bee hums at the top of the flower and the conch-blower applies the bottom of the conch to his mouth. This Gordian knot of inaccuracy was cut in twain by Pugalendi's apposite remarks that to a drunkard, top and bottom are indistinguishable. Thus when Pugalendi got out of the ordeal unscathed, his poetic wit was noised abroad, and Kulottunga treated him with more honour and respect.

In spite of his success in the late literary tournament, Pugalendi, irritated by the sharp contests into which Otta had often drawn him, was determined to deal him the death-blow, and be done with him. 'We have scorched the snake but not killed it.' Bent upon this murderous scheme, Pugalendi, one night, stole under the cot of Otta with a huge stone to break his head while deep in slumber. He saw Otta lying on his cot without food, without sleep, and labouring under the thought of his utter defeat in his contentions with Pugalendi. His wife, unable to guess what the cause of his melancholy might be, served him with delicacies, but he would not touch them. At the urgent entreaties of his wife, Otta, in a fume, observed that nectared sweets could not remove his bad humour, nor could the aggregated sweets of the sweetest stanzas of Pugalendi's Nalavenba. This explicit acknowledgment by Otta of the excellence of his work, cut off at a stroke all murderous thoughts from the mind of Pugalendi, and in an ecstasy of delight, he, confessed his dreadful device, begged for pardon, and became friends with him. Thenceforward, the two poets equally shared the favours of the king, and Pugalendi remained in the court of Chola.

On a certain day, Kulottunga, accompanied by Otta and Pugalendi, took a walk in the street, and found Avvai (not the famous sister of Tiruvalluvar) stretching her legs towards them. At the sight of the king, she folded one leg, and drew in the other when Pugalendi

approached her. When she saw Otta, she stretched out her legs once again. Otta could not make out the reason therefor, and asked her of it. She replied that she folded her legs for Kulottunga and Pugalendi, as the former was the sovereign of the land, and the latter the sovereign of letters; and that she did not respect Otta as he was an ignoramus. This cutting reply was more than he could bear. Again, she challenged Otta, if he considered himself in no way inferior to Pugalendi, to compose a stanza using *Madi* (மதி) thrice in it. Otta's stanza contained only two *Madis* (மதிகள்), at which Avvai laughed at him to scorn, and told Pugalendi to try the same. He did it successfully and fulfilled her expectations. The stanzas of Otta and Pugalendi are given below:—

Ottacoothan:

வெள்ளத் தடங்காச் சின்வானே வேலிக்கமுகின்
மிடறொடித்துத், துள்ளிமுகிலைக் கிழித்துமறைத்
துளியோடிநக்குஞ் சோனா! கள்ளமறவர் குறும்பு
கற்றுந் கண்டாகண்டர் பெருமானே! பின்னாமதியா
லெனமாது பேதைமதியு மிழந்தனனே!

Pugalendi:

பங்கப் பழனத் துழுமுழுவர் பலவின் கனியைப் பறி
த்ததென்று, சங்கிட்டெரியக் குரங்கினர் ரதனைவிட்
டெரியுந் மிழநாட, கொங்கற்கமரா பதியளித்த
கோவே யமரர் குலதீபா, வெங்கட்பிறைக்குந் கருப்பி
றைக்கு மெலிந்தபிறைக்கும் வழியிகவே.

Besides the works mentioned above, Pugalendi has been credited with the authorship of Rattinachurakkam, Kalambagam, and some minor works as Aravalli Suravalli, Kannan Sundai, Katthavarayar, Eniyetram, and Nallatanga Kadai.

His Rattinachurakkam describes briefly but with a flourish of poetic ornaments, the features of womanly beauty in 71 stanzas. His Kalambagam is, like Tennyson's Princess, a medley not in subject matter, but in respect of metre and poetic subtlety.

Hardly anything is known of the latter end of Otta and Pugalendi. From the silence of any chronicle of their 'sear, yellow life' to the contrary, we believe that they must have had a peaceful close.

M. S. PURNALINGAM PILLAI.

Dispassion.

Dispassion (or Vairāgya, as it is called in Sanskrit) is a virtue fit to be cultivated by every soul in the path of spiritual advancement. It is often supposed that the cultivation of dispassion will tend to inaction and lethargy, since freedom from passion, from an earnest desire after the achievement of an object, will prevent an individual from putting forth all the exertion he should. This supposition is, however, clearly erroneous as any reader of the famous Gita (and there are many readers of it now both in the Eastern & Western Hemispheres) will understand from a cursory perusal of it. While Sri Krishna is sowing the seeds of dispassion in the heart of his devoted disciple Arjuna, he takes care to root out the weeds of inaction. "Fight, for it is your Dharma (duty) as a Kshatriya (or a fighting man); do not care for the consequences thereof." "The Soul is indestructible, eternal, &c. and the body is perishable &c." "Every body that has come into existence will surely perish, and every soul that leaves its present body will take another physical body in the long run; therefore do not grieve for this inevitable and eternal law." The disciple says, "Why should I undergo all this trouble of killing my relations and friends for the sake of the empire of this world, which without them will be of no use to me?" The teacher says, "If you do not fight, your enemies will kill you and you will go to Hell, incurring disgrace and dishonour in the world for not having discharged your duty." I need not here unnecessarily repeat the many objections raised by Arjuna and the replies Sri Krishna gave him, since the same has now become the common property of all; suffice it to say that the inculcation of dispassion is not inconsistent with action, with enthusiastic labour for the welfare of one's country. Political writers in our country have sometimes deplored the spread of this feeling of asceticism, this dispassion. If the subject be carefully enquired into, if the gist of the Gita be clearly understood, they will find that action, energetic action, disinterested action, is inculcated in all our books on the subject. Becoming sunk in remorse, being unduly affected by diversities of fortune, oscillating pendulum-like between happiness and misery, taking to heart too deeply any bereavement and thereby cutting short one's life,—such tendencies are deprecated.

Real dispassion and the consequent equanimity of mind in the dualities of mundane existence being such a rare phenomenon, we find all this

discord and strife in the world. There is sometimes a momentary affectation of dispassion, such as on the death of a person, when afflicted with poverty, or when one shows, like the fox in the fable, an indifference to a thing which is beyond one's reach. These kinds of Vairāgya are unreal and are known in India as *Smasāna Vairāgya*, *Abbāva Vairāgya*, and *Asādhya Vairāgya*. A woman in confinement, while undergoing the pangs of childbirth, is said to think that she should have no more such pangs; this is another kind of momentary dispassion popularly known as *Prasooti Vairāgya*.

As minds are not fully developed, as souls have yet to experience pleasure and pain as such, these occasions when dispassion arises in the heart are not taken advantage of for the permanent fixing of that quality in the heart. Fear and hatred, anger and lust, greed and covetousness—so long as any trace of any one of these remains, dispassion will be far away from the soul; and the moment the mind is freed of all these, calmness and equanimity, harmony and unalloyed bliss will take possession of the heart, and the soul will begin to sing the songs of relief and of thanksgiving to the Almighty.

B. S. RAGHUTAMA CHARYA.

Yoga Principles in Sacrifices.

JEWISH CONCEPTION OF GOD & SACRIFICES.

Isaiah distinctly lays down in v. 13, ch. 29, that what is wanted by God is not lip-service but true devotion in heart. Jesus approves of this text in Isaiah, and condemns lip-service or lip-worship as hypocrisy and insists on true spiritual devotion in heart, without attaching much importance to such human traditions as the washing of pots and cups. Jesus taught nothing which was not already known to the world. Dr. Harnack, in the second edition of his *Dogmengeschichte* (pages 39 and 65) says (I am indebted to Huxley for the quotation):—"Jesus Christ brought forward no new doctrine. It is not difficult to set against every portion of the utterances of Jesus, an observation which deprives him of originality." Revan writes to the same effect. If there is nothing original in the teachings of Christ, there can be nothing original in the teachings of the Gospel—or Paul, Peter, James and John who do not pretend to teach more than their master, Jesus Christ. Huxley asks:

"If the Primitive Nazarenes of whom the Acts speak, were Orthodox Jews, what sort of probability can there be that Jesus was anything else? That in the last scenes of his career, he may have embodied the ideal sufferer of Isaiah, may be, as I think it is, extremely probable. But all this involves not a step beyond the borders of Orthodox Judaism"—(Controverted questions—Agnosticism: A Rejoinder, page 443).

Jesus, as an Orthodox Jew, teaching nothing but what was already known, confirming the law and quoting it with approbation, and largely drawing on the Prophets and quoting from the Psalms, disclosed nothing but the secrets of Judaism as supplemented by teachings from Babylonian non-Judaism, which as we shall see hereafter was nothing but a shadow of Hinduism. Consequently the refined sentiments taught by the Prophet and the New Testament writers and preachers in respect of Godhead and sacrifices are not foreign to the sentiments of old Judaism, but they form the heart and soul, the essence and substance of the same. It is rather hard to think that the Jews up to the days of Kings conceived their God as one human in form, endowed with human appetites, beset with human frailties reckoning sacrificial offerings as his food or bread, and eating the same as man does. What Jahveh has been insisting upon is sacrifice made with hearty devotion and sincere earnestness, and purity of thought, will and act, and not merely an outward act without the heart taking part in it. According to Paul,

"Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter.....we know that the law is spiritual.....(Romans, Chap. VII).

Paul lays so much stress on the spiritual portion of the sacrificial act that he even thinks that after the crucifixion of Christ, the overt act of outward sacrifice is unnecessary, and the spiritual act of inward sacrifice is alone necessary.

We have thus far attempted to show that the Jewish conception of God and sacrifice is not Zoo-morphic or Anthro-morphic but spiritual and esoteric, though supplemented by an exoteric system of outward ceremonials suggestive of the existence of what is similar to anthropomorphic ideas.

The scathing admonition of Isaiah and Micha, the contemptuous remark of Jesus, and the con-

clusion of St. Paul can all be deduced from the remark of Jahveh to Cain as to the reason of his disrespect for the fruit offerings made by him. The following verses deserve quotation in this connection:—

"In process of times, it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and his offering, he had not respect. And Cain was very wroth and his countenance fell. And the Lord said unto Cain, why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door, and unto thee shall be his desire and thou shalt rule over him."

In these verses, it is clear that God lays stress on good action as condition precedent for the acceptance of or rather for respect to be had for sacrifices offered. Good action includes a devoted heart, a pure mind, and unalloyed love. The refined notions contained in the Book of Proverbs and Prophets and in the New Testament are sentiments naturally deducible from the text contained in the early part of the Old Testament up to Kings Rebecca in Scotts Ivanhoe says:—

But thou hast said, the blood of goat,
The flesh of rams, I will not prize;
A contrite heart, an humble thought,
Are mine accepted sacrifice.

ARYAN CONCEPTION OF GOD AND SACRIFICES.

Whatever doubt there may be according to Christianity in regard to the nature of God and the object with which sacrifices are offered unto him, there is no doubt on such points in the Hindu Scriptures. The very first Upanishad, viz., *Isavasya*, declares Paramatman as

सर्वगं सर्वकामममृतमजितं शरीरं शरीरं शरीरं

One pervading everywhere without body, invulnerable, without Nadis (tubes in the system), pure, and sinless. From the words *Avrinam* (invulnerable i. e., incapable of wounds), and *Asnaviram* (without Nadis), the great Sankara holds that Paramatman is devoid of *Sthulasarira* or the gross body; from the word *Ākāśa* (bodiless) he infers the absence of *Lingasārira* or the subtle or ethereal body; from the word *Suddha*, he infers the absence of *Karanasārira* or the causal body. Paramatman as one devoid

of body does not require any food to sustain him, nor does he eat any sacrifices offered unto him. Below the stage of Paramatman in the course of evolution, there are bodied beings from Rudra, Vishnu, and Brahma down to the vegetable worlds. Paramatman though bodiless is said to be

अणोरणीयान्महतो महायान् and अशरीरशरीरेषु.

i.e., subtler than the subtlest atom and greater than the greatest object and bodiless within the bodied; and he is capable of being reached by Jnana alone.

प्रज्ञानेनैवमाप्नुयात्

He is said to hear without ears, see without eyes, reach without hands (Kaivalyopanishad and Naradaparivrajakopanishad). Above the stage of Rudra, below the stage of Paramatman, Appayya Dikshit quotes passages to show that there is a bodied Being who is called a Turiyam or fourth Being. Chapter II, Yajna-vaibhavakhandā, Suta-Samhita, places Isvara above the Trinity, and Sadasiva or the eternal Siva over Isvara. Brahmayogopanishad, in specifying the seats of Brahmā &c., in the human body, lends support to the view of Appayya Dikshit:—

ब्रह्मणोद्दर्यस्याने कण्ठेविष्णुः समाश्रितः ।

त लुमधेस्थितोरुद्रो ललाटस्थोमहेश्वरः ।

नासाग्रे अच्युतं विद्यात् तस्यान्तेतुपरंपदं ।

परस्वातुपरंतास्ती सैवशास्त्रस्यनिर्णयः ॥

Heart is the seat of Brahma; Vishnu occupies the next; Rudra is seated in the middle of the region of Talu or chin; Mahesvara is located in the forehead, and know that Achyuta or the imperishable is at the top (the root) of the nose and above him, the Highest Param, and beyond Param or Paramatman there is nothing, and this is the certain truth as determined by the Sastras. The seat of this Paramatman is said to be twelve inches above Nasagram or the root of the nose, and He is said to be without body, or bodiless.

देहातीततुर्तविद्यानासाग्रेद्वादशाङ्गलं

Up to Paramatman, the Beings are bodied. This is a necessary inference from the above text. In Gānāpatyopanishad, there is an express Vedic text saying that Paramatman is devoid of the three kinds of body:

स्वं देहत्रयातीतः

The same is repeated in Atharva Veda. Appayya Deekshit quotes the following description from Kaivalyopanishad, and states that the body of the Turiyam (the fourth) Being above the Trinity is such as is contained in it:—

उमासायंपरमेश्वरप्रभं त्रिलोचनं नीलकण्ठप्रशान्तं

"He has the company of Uma or Parasakti with Him, He is the Supreme Ruler, and the Lord, with three eyes and blue neck." But it should be borne in mind that Appayya quotes only a portion of the text appearing in the said Upanishad. The early part of the text is, "He is unthinkable, indefinite, of endless form, the giver of bliss, the grand source of all creation without beginning, without middle, without end; He is only one self-existing Lord, formless Jnana-form bliss, wonderful." This part of the description points more to Paramatman than to any bodied Turiyam or Fourth Being. But the stage of Paramatman is just immediately above the stage of the Turiyam Being; hence the description applicable to the stage of Paramatman, a perennial stage, is in the main applicable to that Turiyam stage also.

According to another Upanishad, Atman is of two kinds—(1) Amoortam (bodiless) and (2) Moortam (the bodied). From the highest Turiyam Being down to the lowest mineral substance, every form of existence is Moortam or bodied Atman. Paramatman is Amoortam or bodiless. He is simply true existence, non-dualistic Jnana-form bliss. He does not require food for his existence, nor does he take anything offered by man or anything above or below man. As Kathopanishad says—"In Svargaloka there is no form of fear, nor is there fear for you from old age. There, in Svarga, getting rid of hunger and thirst, getting above sorrow, you enjoy."

स्वर्गलोकेनभयंकिंचनान्तिनतिप्रत्ननजरयाभिभोते ।

उभेतीर्त्वाशनायापि पासेशोकातिगोमोदतेस्वर्गलोके ॥

These words are addressed to Nachiketa, the son of Vajasravas, by Yama to whom Nachiketa was offered as a sacrifice by his father. If a human being elevated to Svarga does not feel hunger and thirst, neither the Devas nor the highest among them, viz., the Trinity nor the Turiyam Being need have any such appetite. While the Devas up to the Turiyam Being are devoid of hunger and thirst, is

it not absurd to suppose that Paramatman is endowed with such appetite? Those in Svarga have immortality:

स्वर्गलोका अमृतत्वं भजन्तः

Hence their existence is not dependent on the supply of food in the form of sacrifices offered or otherwise. From these considerations it is inevitable to hold that sacrifices offered are accepted not as food supply for actual consumption but as an act of recognition of love manifested or self-sacrifice undergone by the worshippers concerned. The following explicit authority is found on the point in Varahopanishad:—

• अमर्त्यं न हि प्रेयोमर्त्यं स्वतः प्रियं ।

परमोऽसदतयामानुभवमहसदा ॥

"I am pleased with what is dedicated to me and not otherwise, for the sake of others and not myself." This means that an active dedication unto Paramatman, implying self-sacrifice in any the least extent is acceptable to him; it pleases Him and it does not produce any other effect in Him; it gives Him pleasure not on his own account for supplying any want of His, but on account of those who love him by self-sacrifice or act of dedication.

(To be continued).

S. RAMASWAMI AIYAR.

The deterioration of Mutts in Southern India.

The well-being or ill-being of a nation is in no wise better learnt than by the study of the condition of the institutions, which are the index of the national temperature; whether the state of society is far below the mark of what it ought to be, or whether it is writhing in the highly feverish white-heat, which is surely followed by a terrible fall. A society is an aggregate of institutions, which are not always of equanimous growth, though all of them are closely inter-knit that each one lends vitality to the other. But when society is not in its state of nature, even those institutions which tend to produce good in a well regulated society, prove stumbling blocks in the path of progress. The only way to get out of this muddle is, either to erase the depraved institutions altogether, and place in their stead new and vigorous ones, or to cleanse

them of the sediment of rust strongly attached to the flashing steel.

The history of India cannot be well studied without an accurate study of its religious institutions. The Hindu race is very peculiar in having mainly cared for its religion. It is the characteristic of the race that even the life-preserving concerns were lost sight of, if they tended in any way to the destruction of religion. The Hindus, though they have lost everything—freedom, wealth, influence, for long ages have scrupulously preserved the integrity of their religion. And religion cannot better be preserved by other means, than that of preserving the institutions, which, as it were, are the embodiments of religion. We do not mean to say that these institutions have existed from the foundation of the Hindu faith. They have only gradually sprung up, by the necessity of the times. They have undergone changes, may even changes of the most destructive type. It is patent that many such institutions are not even remembered by us. But it is true that the continuity of the religious sentiment which brought these institutions into existence, was preserved throughout, by one or other of such institutions. We cannot dive deep into the religious history of India. The existence and decay of religious institutions before a period of three-hundred years cannot correctly be traced out. Nor is it in any way beneficial to us to undertake to do that arduous task. So we shall confine ourselves to the history of such institutions, during the past two or three centuries.

The two kinds of institutions that have played a great part in the development of the Hindu religion are those of the mutt and the temple. With the latter, it is not our present purpose to deal. We shall now take up the History of the organization of the mutt, of the beneficial work that it has turned out, and of the decay of it. Though closely connected with the growth of the temple, like the temple it did not begin as an independent factor in the evolution of religion. The mutt was only an accessory to the grander organization of the temple until it became quite independent of it.

A more ancient and important factor in the evolution of religion was the temple. As a matter of fact, the temples were largely endowed, and the kings who were the temporal heads of the several kingdoms of Southern India had to find out some competent men to manage the affairs of that rich institution. The prevailing idea was that the Sannyasin was the type of a heavenly mortal, and the kings wanted to have the tem-

ples in the charge of such men. The Sannyasin, though rare, was yet a living factor, and the kings requested the strong and sturdy amongst them to do this piece of self-sacrificing work. The temples were then left wholly in the charge of the Brahmin Sannyasins, and for a time they were doing their work conscientiously, and to the credit of their order. But according to the law of existence change took place. The trustee of the temple was a sacred person; who naturally had a certain number of disciples under him. When gold was put into his hands more men were attracted by the gold, which induced them to serve him, who had the charge of it. The meek Sannyasin finds himself altogether in a different position. He is dazzled by the enormity of the number of his disciples, and naturally a feeling of pride comes over him. He then thinks that it would be conducive to the exercise of his authority to have a separate organization for himself and his disciples. The will of a Guru cannot be opposed by a worldly man; and the mutt is organized.

Not long after, there arose an ebullition in the social order of the land. The Sudras who were very subservient found their lot to be miserable; and they grumbled a little against the existing order of the day. For good or evil, the contemporary brahmins were pleased to confer upon them some of the privileges which they alone had, till then enjoyed. They allowed them some participation in the religious rites, and gradually created for them an institution like to their mutt. Then they left with them the management of some of the temples. In course of time, they allowed them, in this respect, almost equal rights with themselves.

The difference is only in the process of the organization of the Brahman and the Sudra mutts; in the growth and decay of these institutions, no distinction can be noted. Like all human things, they attained the zenith of their power. Like all human things, they are now in the process of decay.

It is not very tiresome to trace the growth of such an institution in a land, where the religious order was as much feared as respected. There was no education of the masses. The few learned men lived apart from their fellow-beings, we don't know whether rightly or wrongly. The religious order, though it had not preserved its dignity, continued to exact respect from the masses. The position was supposed to lend weight to the personage. The head of a mutt, be he a rake or be he the type amongst human beings, elicited the same kind of respect from the super-

stitious masses. Whatever fell from his mouth was sacred. And it fell from his mouth, that people should worship him by pouring treasure at his feet. The treasure though intended to carry on some charitable institutions connected with the mutt, in certain instances came to be used as the private property of the head of the mutt. It was spent in a thousand evil ways. The property of the mutt was sometimes supplemented by this treasure. There were no separate accounts from either the temple property or the mutt property. In fact, they kept no accounts at all. And nobody ever dared to question the acts of their spiritual adviser. Armed with a large number of attendants, almost all men of the worst morals, together with abundance of wealth, the authorities became to commit ravages on the people. They have already under-rated the weakness of their worshippers. They knew that any act committed by them will not bear question. And the first thing they did was to exact money from the people more mercilessly, than the most despotic of the Mahomedan kings. Nobody ever dared to withhold giving treasure to these mutts. If there were any who wished to go against the custom of the day, they were punished with excommunication; even the dearest friends of that unfortunate being feared to live on friendly terms with him. Curious punishments were invented for such persons in the upper or the nether world, and the superstitious people were terrified to incur the displeasure of the Gods. Thus partly by their own strength and partly by the weakness of the people, the mutts were growing to an enormous power in the land. The heads of the mutts were consulted by the state on all important points connected with religion, and their word was not gone against, by anyone on any account. Thus, together with the growth of the mutt organization were laid the germs of its decay. How far it has decayed, what atrocities are being committed by the heads of the mutts at the present day need not be dilated upon. The courts teem with cases, in which the mutt people are engaged as one party or other. The lawyers are enriched from the public property of the people; and the so-called Sannyasins, are more worldly than the most worldly of men.

It is not easy to suggest any proper means of restoring this mutt to its original state. Nor can it be said that it is possible at all. Perhaps it may be absolutely necessary to have some other institutions, answering to the demands of the present times in their stead. We shall not lay upon ourselves the responsibility of suggesting any means of remedying this ill, as there are a

thousand methods, which can be suggested by thinking men.

C. R. SRINIVASA AYYANGAR.

Seelavati.

In a populous city starred with magnificent buildings, there lived a merchant by name Tulsiram. He was the leading merchant of the day. His immense wealth was much talked of in the city. In a word, he was a Rothschild of his time. He was not so well noted for his good actions as for his riches. His little mind anxiously desirous of perishable articles was always engaged in concerns connected with mercantile business. The few hours of the night he spent in his home (for he was always busy in the market-place during the working hours of the whole day) were felt dreary and gloomy, in their darkness, for there was darkness outside the house and inside the mind of the lord thereof. He was ever calculating on his own gains, and the kind caresses of his loving wife fell flat on his ears.

Let us now leave him to his slumbers and glance at the behaviour of his lonely wife. The wife was young and beautiful and very much devoted to her husband, who was not always cold towards her. S'eelavati was a pious woman. The deficiencies in her husband's character were beautifully made good by her. The practically godless husband had to counter-balance a wife pious and devoted to God next to her husband. Besides, she was an accomplished lady. She conducted herself so very nobly that the neighbours styled her 'Savitri.' She had read that her husband was her God and she should adore him in the light of Divinity. She managed to forget all the vices of her husband in the overflowing love of him, who cared so little for God and good. She believed that the gorgeous wealth they rolled in at the present incarnation will vanish away if God is not well worshipped with all their heart and soul and if they behaved so recklessly. She therefore tried her best to turn him round to pious and virtuous ways. But he was not amenable to good counsels. And she resolved that she should compensate, as it were, for her husband's misdemeanours by herself living the life of a saint. The force of her chaste will was potent enough to support her in this laudable task. Avarice and self-esteem were his objects of worship, whereas large-heartedness and self-sacrifice were his wife's. His itching palm never once was raised to give a pie to any beggar, while

many a suffering being found instant relief in the presence S'eelavati who was of exemplary behaviour. Such was the pair of opposites born on this earth to work out their evolution in harmony.

A dutiful servant in doing service to her husband; in counselling, an experienced minister; in beauty, Lakshmi mother Earth in patience; in attachment, a mother; and a concubine in bed—such in reality was this pious woman. Of fair exterior but of less fair interior, restless like the elephant, in egotism a Nahusha, in avarice a special incarnation, in faith in God a Hiranyakasisu,—such was our hero Tulsiram.

The fair praise of the woman for piety and chastity did not unsettle her, while the husband lost his senses when he was extolled for his lucre.

We come now to a crisis in the life of this interesting couple. Her piety was tested and through this means, his mind was opened to spiritual influences.

They say crushed herbs are sweet—souls grow strong and prepared for the battle of the world, in the soil of diverse misfortunes—and the sequel is an illustration in point.

Before the real blow was dealt by the hand of God, the couple was fired with a desire for progeny. But God had thought otherwise. That is to say, the previous preparations of this woman and man were not strong enough to grant them their heart-felt prayer, and the woman consoled herself and her lord and calmly resigned the grant of the prayer in the hands of God.

Time went on, and one morning Tulsiram was away on his business, for he began the day in calculations, monetary and selfish. One grey-haired beggar knocked at the door. One, two and three; there was no response. Was S'eelavati yet sleeping? It was eight o'clock of the morning. No. Punctually she rose every day from her bed at 4 A.M. before the sun. Was she then engaged in household duties? No, she had finished them all by seven. What was she doing then? Was she engaged in meditating? Yes. On what? Not on the tinsel colourings of the world; not on the indifferent behaviour of her husband towards her. But she was earnestly praying God to turn her husband from evil ways to Him and His ways, and next for her own salvation along with her husband.

On that day of which we have been speaking, she tarried a little later in the Devagriham. At the fourth knock at the door, she opened it and saw to her joy the old man. "Alma, Alma, lady," he cried, "the blessings of ablutions in

the Ganges for a small charity." "What do you really want, Father," she asked.

The Beggar:—"Gangāsnānam, Gangāyātra." The Lady of the house:—"Please, father, explain yourself." "What is it you want of me in the matter?"

The Beggar:—"Don't you understand? I am resolved on going to Varanasee, there to behold, in his heavenly glory, the master of my heart, Visvanatha and there to lay my foul body, at his merciful feet. I want therefore your assistance, girl."

The Lady:—(aside) Alas! what can I do for him? I have not even a pie with me to-day. (addressing the beggar) Father, I am helpless. I can do nothing for you. Very sorry indeed.

The Beggar:—"No, I don't believe you. I must have something. Else how can I go to Varanasee? You look pious."

The Lady:—You don't wish to be convinced of my poor state. My lord is not at home. Please wait, father, till his arrival and I will plead for you and get you something. Please do wait some hours.

(To be continued)

T. A. VENKASAMI RAO.

Translations.

THE MIRROR OF YOGA.

(Freely translated from the original Sanskrit).

The subject of A'tma-yoga is treated of in this paper under the following heads, viz.: Prefatory note, the enumeration of principles, examination of principles involved, the uses of indirect and direct knowledge, the first two Samādhis, some objections to other Yogas, the effects of this Mahā-Yogā, a warning to the wise, hints on abstract meditation, how to make progress in it, some objections considered, psychic powers condemned, how prāṇas and diseases act upon the body, the last moments of a Jivanmukta and his necessity for disease, some effects of Hatha and Rāja Yogas, and concluding remarks.

1. PREFATORY NOTE.

Yoga is a Universal Science equally acceptable to all minds. In the words of a famous religious teacher, "it is that which is equally philosophic, equally mystic, equally emotional, and equally active. Yoga is the union between

God and man, union between the lower-self and the higher-self. To the worker it is the union between man and the whole humanity; to the lover, it is the union between him and the God of love; to the mystic it is the union between his lower and higher self; and to the philosopher, it is the union of all existence. The worker is called a Karma Yogin; he who seeks it through love is called a Bhakti Yogin; he who seeks it through mysticism is called a Rāja Yogin; and he who seeks it through philosophy is called a Jñāna Yogin. So this word comprises them all. Every one who has only one or two of these, should be called one-sided." Helping mankind to become wonderfully balanced in these four directions (the philosophic, the mystic, the emotional and the active) was the ancient Hindu ideal of universal religion and the same seems to be the theosophical ideal. When one attains this balanced state he becomes an A'tma-Yogin or one who has direct spiritual insight into the soul. This balanced condition brings the infinite realm of Spirit. Verities within the limit of conscious experience. It sets thought free from its limitations by the phenomenal. Manas or the thinking faculty whose function is investigation, is the cause of our bondage and release. It is the Manas which binds the self to the phenomenal. So long as the self is bound to phenomenal experiences its powers are limited. But when it is unattached to the phenomenal or to the world of sense, then Buddhi (or the determinative faculty whose function is judgment) rises by its own inherent nature to realise the transcendental realm of the self.

Yoga has two aspects—the positive and the negative. "In its negative side, it makes a systematic study of the methods and practices necessary to effect a complete separation of the mind from all that is phenomenal. This is the subject matter of all the works that treat of Yoga. Of the positive aspect of it, called A'tma-Yoga, very little is said in the ordinary treatises on the subject; but a systematic study of the 108 Upanishads gives us a clear knowledge of it. This short paper contains the essence of the teachings embodied in some of the 108 Upanishads treating of the subject of Yoga viz.: the Yoga Tattva, Yoga Sikha, Yoga udāmaṇi, Yoga Kundali, Dars'ana, Manda' brāhmana, Tārasāra and others.

Before proceeding with the enumeration of the Vedāntic principles, a few words regarding the difference in the Vedāntic and Theosophic classifications of principles, are necessary. The follow-

ing table shows in a condensed form, the classifications given by Mrs. Annie Besant in her books (see the *Ancient Wisdom*, p. 231, and the *Seven Principles of Man*, new edition, pp. 82 to 84):—

No.	PRINCIPLES.	PLANES.	LIFE.	FORMS.	KOSAS.
7	x.				
6	x.				
5	Atma,—Spirit	Spiritual	Atma.	Bliss body.	Anandamaya kos'a.
4	Buddhi,—Spiritual soul,				
3	Higher-Manas } Human soul. Lower-Manas }	Mental.		Causal body mental.	Vijnanamaya kos'a.
2	Kāma,—Animal soul.	Astral		Astral body.	Manomaya kos'a.
1	Physical body { Linga S'arira. Sūkṣma S'arira.	Physical		Etheric Dense.	Prānamaya kos'a. Annamaya kos'a.

It will be quite a puzzle to the Vedāntins if they are told that the 4th principle corresponds to the A'nandamaya, that the causal body of the 3rd principle corresponds to the Vijnānamaya, that a portion of the 3rd and the 2nd principle correspond to the Manomaya, and that the etheric body of the 1st principle corresponds to the Prānamaya kos'as. The Sūkṣma S'arira, as taught by the Vedāntic texts, is composed of 17 principles including the Manas and Buddhi. The Theosophic Buddhi and Linga S'arira may be said

to be different from the Vedāntic Buddhi and Linga S'arira, but this will not quite satisfy the Vedāntin. The practical Vedāntin is mainly concerned with the different states of consciousness, and these states are said to be 16 in number (See Chapter XIII of the Rāma Gītā). To him the causal body or Kāraṇa S'arira is nothing but ignorance or unconsciousness. If so, the 4th principle will be his self-conscious state. The super-conscious or God-conscious state known as his Turiya (4th state) will then be above that self-conscious state. The first three states, viz., the waking, the dreaming, and the dreamless sleep, belong to Jivātman, the lower-self. It is even taught that there are two kinds of Kūtas-thas (higher selves), the one being the cause, and the other, the effect (vide page 669, vol. XXII of the *Theosophist*). The Anubhavādwaitin (whose highest authority is Tattvasārāyana—the occult philosophy taught by the great sage Vasishtha) would say that the 7th and the 6th principles in the table above, may correspond to his 'highest' and 'higher' selves; that the A'tma there, may correspond to his 'Self'; that the Theosophic Buddhi, to his 'Prajna' or the Jiva functioning in the state of deep sleep; that the 4th, 3rd and 2nd principles, to his Taijasa or Jiva functioning in the dream state; and that the 1st principle may correspond to his Vis'va or Jiva functioning in the waking state.

There is, at least, some apparent disagreement between the Vedāntic and the Theosophic classifications of principles, and the translator is assured that perfect correspondence will be established when students become sufficiently acquainted with the teachings pertaining to the practical side of Vedānta. These teachings are diffused in several works that have not yet come to their notice. The practical Vedānta teaches that within each self is contained a spark of the Infinite. This spark is one with the Infinite, and is always referred to as Pratyagātman or the individual divine self. The sheaths in which the lower-self is encased, the bodies made up of these sheaths and the state of consciousness, are explained in a table below, for the sake of easy reference. These principles are exclusively Vedāntic, and should not be confounded with some of the Theosophic principles of the same name. From the standpoint of a practical Vedāntin, the translator has, in his adoption of English renderings of Sanskrit terms, slightly differed in some places from their current renderings, and he sincerely believes that he is perfectly justified in doing so.



No.	Bodies.	Sheaths.	States of Consciousness.	Name of each state of Consciousness.
1	<i>Sthūla S'arira</i> (the physical body)	<i>Annamaya Kos'a</i> (the sheath which is mainly nourished by food).	<i>Jāgrat</i> the (waking state)	<i>Vis'va</i> (the physical self—in whom waking consciousness is active)
2	<i>Sūkshma S'rira</i> (the subtle body).	(a) <i>Prāṇamaya Kos'a</i> (the sheath through which the vital currents, together with the organs of actions, act) (b) <i>Manomaya Kos'a</i> (the sheath through which the mind, together with the organs of senses, acts) (c) <i>Vijnānamaya Kos'a</i> (the sheath through which Buddhi—together with the organs of senses, acts)	<i>Svapna</i> (dream state)	<i>Taijasa</i> (the radiant self—in whom dream consciousness is active)
3	<i>Kāraṇa S'arira</i> (the causal body).	<i>A'nandamaya Kos'a</i> (the sheath of unconscious bliss)	<i>Sushupti</i> (dreamless sleep)	<i>Prājña</i> (the unconscious self or he who is quite unconscious of himself and the supreme one)

Some Vedāntins hold that the unconscious self (*Prājña*) is Brahman. But *Vaśiṣṭha* has clearly taught that the word "*Prājña*" should be taken to mean "one who is quite unconscious." This *Prājña* is said to enjoy a kind of bliss—which is nothing but unconsciousness. The self-conscious one who is known as *Turyātman* (or the self in the 4th state) is said to be the witness as well as the master of this unconscious self. The four main states of consciousness are the *Jāgrat*, *Svapna*, *Supti*, and *Turya*. Each of these four has a four-fold sub-division, making in all sixteen states of consciousness. Of these the first seven, and in some cases the first nine, and in very rare cases the first twelve sub-divisions alone are taken into consideration by the theoretical schools, but all the sixteen sub-divisions are duly taken into consideration by the

practical school of Vedānta. The Theosophic *A'tma* and the Vedāntic *Pratyagātman* may be said to represent the 13th sub-division. The Practical Vedānta teaches that hundreds of minor *Samādhis* are necessary for the realisation of the states of consciousness included within the sub-divisions 4 to 12, that the first two major *Samādhis* mentioned in this paper are necessary for the realisation of the state of consciousness represented by the 13th sub-division, and that the last four *Samādhis* are necessary for the realisation of the remaining states. With these preliminary observations and hints, the "Mirror of Yoga" is now placed before the reader.

ANUBHAVADVAITIN.

(To be continued.)

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Editorial Notes.

The industrial progress of the West can be best summarised in the three words, Competition, Combination and Co-operation. In the first stage the hand of every man is against his neighbour. Society

presents a state of perpetual struggle, in which the stronger win the day and the weaker go to the wall. The energy of one portion of society is wasted in destroying that of the other and consequently progress is bound to be slow. Competition is, therefore, a primary stage wrought with injurious consequences to society, a stage full of misery and distress to many. The second great stage in the history of Western industrial movement is Combination, in which a handful of men combine and benefit themselves by the labour of thousands. They exploit labour and levy unjust tributes on the public. They hold the markets in their hands, they raise the price as they please and amass fabulous fortunes at the expense of many. The modern "trusts" and "combines" on gigantic scales are striking examples. The third great principle that is slowly gaining ground is the Co-operation of all for all in opposition to the anarchic ideas of competition and combination. This is a distinct advance in the evolution of thought. It saves half the energy of humanity that is otherwise wasted in strangling each other. It is the true ideal of life, the one that is likely to replace dissension and inharmony, poverty and discontent, by peace and contentment.

This idea is not only preached on utilitarian grounds, but is also sought to be supported by religion. The "New Christian Religion. Thought" movement in America

has greatly helped the development of this idea. And the latest support given to it is from one whom all the educated men of this country know as one of the leading novelists of the day. Mr. Hall Caine recently delivered an address at the Industrial Bazaar held under the auspices of the Labour Council of Manchester. In this he clearly placed himself on the side of the new movement and in support of his position he appealed not to abstract justice or expediency or the necessity of a new ideal being accepted in order that civilisation might progress, but to the true spirit of Christian religion. He insisted on the fact that the gospel is a great social message. "The only prayer," he observed, "which Christ taught His people, the prayer into which, presumably, he gathered up (from whatever sources) the whole sum of His teachings, all His parables and sermons, is a social message of overwhelming force. Look at it clause by clause. It begins with the words "Our Father." Could anything more plainly indicate the equality of all men? "If God is our Father, all men are our brothers." Again the prayer says "Give us this day our daily bread." "Could anything," says Mr. Caine, "indicate more clearly the desire for relief from economic distress or doom to more absolute condemnation the laws of land and capital which permit one man to live in boundless luxury while they require another to linger in the misery of want?"

Mr. Caine takes again the passage, "Forgive

our trespasses, as we forgive them that trespass against us," and explains the true relation of man to organised society.

.*

Thus it is clear that modern movements point to one goal. It is a state of society in which all men enjoy equal privileges, where all work for all and no man is allowed unduly to benefit by the labour of his fellow-beings. For this purpose the service of religion has been enlisted and in the attempt, strained interpretations are likely to be placed on passages in the Bible which were never understood as such. But this is no bad procedure. There might be many who may not accept them. But there is no doubt that Christianity, in the light thrown by the great Eastern religions, is being slowly purified and meanings are read into passages which were never dreamt of, by the most liberal Christians of even the last decade.

.*

The Madras Mahabodhi Society celebrated its anniversary on the 22nd instant. We are glad to hear that the society has appealed to the public for building the Madras Vihara the foundation of which has been laid. We wish the society every success. "Bring back Buddha" said Swami Vivekananda to the Angarika H. Dharmapala. There is, indeed, much in this appeal by the Swamiji. For in bringing back the teachings of one of India's greatest sons, the influence is bound to be wholesome in many ways. The stern character and the moral principles of the great reformer will surely help our regeneration, when adequately placed before the country.

.*

There was a time when theatres were the general mania and the moral effect of such pastimes on society in general, especially the less educated classes, was most blighting. When, as one of the effects of the modern religious revival the Kalakshepams caught the public fancy, we hoped much good results from it. Under an able teacher it is possible to make them powerful instruments for good, by placing ancient ideals, lives of great saints and heroes, before the public. To Kalakshepams we also looked in a way for religious teaching to the masses and thus for remedying a great drawback. But

all our hopes have been frustrated. The modern Kalakshepam has degenerated to a mere pastime replacing largely the low class theatres. The modern Bhagavata is a clever musician, with some superficial knowledge of Sanskrit enough to misquote and misinterpret. He interlards his discourses with some Sanskrit verses which he has got by heart for the occasion. Of philosophy and higher teachings he knows little or nothing and still he essays to speak of them only to betray his profound ignorance. He lays claim to humour, but it often descends to vulgarity, and his highest ambition in a performance is to elicit an applause by pandering to the taste of the audience of which he is a shrewd judge. With regard to his character and his fitness to the exalted profession, he has no certificate to show. In short, the generality of modern Bhagavats is a huge sham and their influence in general is far from wholesome. The Kalakshepam-going population is of a highly mixed kind. Almost every grade of society is represented, from prostitutes up to educated men, but more often it is the less educated that frequent these performances. Kalakshepams, far from being useful pastimes, have begun to work good deal of mischief. It is time for our educated men to cease encouraging such institutions of doubtful utility. It is time for them to think of some less harmful and more instructive means of popular instruction.

.*

Moharam riots at Cuddapah. *The Hindu* has brought to light a serious disturbance during the recent Moharam celebrations at Cuddapah. It seems, some time ago, some educated men started a Bhajana Mandir at Cuddapah in the Brahmin quarters. The Ram Navami day happened to come in the middle of the Moharam. While the Hindus were in the devotional exercise within the Mandir, the Mahomedans broke into the building and attacked them. The next day the Mahomedans, to put the Hindus off the scent, made a show of penitence and encouraged them to go on with their Navami celebrations. But in the evening the Sub-Magistrate of the place served an order on the Bhajana people to stop all celebrations as the Mahomedans take objection and there was fear of a breach of peace. Thus entrapped, the Hindus had to stop their rites, and appealed the next day to the District Magistrate against the order of the Sub-Magistrate. But the District Officer is said to have replied that he could not allow them the exercise of their right as the Mahomedans threat-

ened rioting. The Mahomedans emboldened by the attitude of the District Magistrate entered the same evening the Brahmin quarters and rioted severely and dangerously wounding a high Court Vakil. This is a deplorable official muddle. But it involves issues of far-reaching character. The Mahomedans have set up a right which interferes with the ordinary liberties of a British subject. They have objected to performance of Hindu rites attended with music even within four walls of a building, in any part of the town, during the Moharam. This is preposterous and is largely due to the weakness of the Government for Mahomedan cause and its unreasonable anxiety not to provoke their religious feelings even in defence of ordinary justice and rights. The Hindus and Mahomedans have to live side by side, have the same interests and enjoy the same rights of citizenship. We wish them to live on friendly terms, mindful of the fact that dissensions can do neither any good and that all religions, however much they differ in rites and ceremonies, teach the one fundamental, great truth. The future of the country depends upon the good feelings between the two communities and unless there is mutual concession and more toleration the gulf which separates them must widen more. But the Government with its weak policy does not attempt to check the recurring disturbances. In the interests of the country, it is imperative on the part of the Government to formulate its policy on clear and reasonable lines. The conduct of the magistracy in Cuddapah is one that calls for notice from the Government.

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Our esteemed correspondent from Ireland, Dr. Wm. Sharpe, who is the author of the inspired poem "The Dual Image," has had better opportunities of moving with Indians and observing their national traits than most Anglo-Indians with whom official life in India is a lucrative pastime. "Courtesy and urbanity" he writes, "is a great and pleasing feature of your people. Indeed this marked courtesy and kindness of all classes in India had so impressed itself upon me that I felt that I could not pass over it in silence but give it some notice however short in both prose and poem. In my "Dual Image" I have referred to it in connection with Rama and the Rajput princes and people; but this reference, short though it be, is intended to apply to the people of India as a whole. I think moreover that this courtesy and kindness of

manner is a trait that belongs in a great measure to the more spiritually advanced—to the "twice-born."

Aspects of Crime.

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As I have demonstrated in my book, "Political Crime," the political criminal, especially the regicide, whilst being a person of quite distinct character (especially in so far that he is highly endowed with an altruism which is not to be found in the majority of people, still less amongst criminals), also possesses the instincts and characteristics of the latter, and can be divided and classified in the same way that we classify common offenders. Thus, there is the criminal by birth, and the political criminal who murders, who steals on the pretext and indeed with the object of being useful to his party and his country, though at the same time with the more particular object of benefiting himself. Such were Ravachol, Pini, Parmigiani. Then there is the mad criminal, like Passanante, Acciarito, Sipido and Weiland, who instead of wreaking his homicidal mania on a private individual, directs it against a king, a president, or a prominent politician. There is, above all, the criminal by passion, like Caserio and Orsini, led on by exaggerated altruism, by irresistible fanaticism, and especially by hyperæsthesia carried to its highest pitch: such men suffer from the evils inflicted on the people by its government, far more than other men do, and sacrifice themselves for the people's deliverance.

The question arises whether there are not also criminals who become so by the force of circumstance, men of almost normal character, who are led on to crime by external circumstances rather than by their inner tendencies or by some psychological flaw. I have decided that this is so, and if proof be needed it will suffice to read what Dostoevski wrote in his novel entitled, "Besi," in which political criminals of every colour are depicted. In this novel, for instance, he explains the various means by which cunning conspirators are

able to transform into revolutionaries, the most peaceful of citizens.

In countries where the right of voting is widely extended many take part in political warfare to bring about the triumph of some party leader, with the ulterior view of using this for their own advantage. A large number servilely follow a leader who foists himself upon them by force, by eloquence, and sometimes by the mere strength of his voice. And finally individual circumstances may play a most important part. These can be described as the real cause of fortuitous political crime. The assassins of Domitian, of Nero, and of Caligula were inspired by the idea of personal defence alone (Gibbon).

However, neither the artifices of their leaders, nor the influence of their surroundings would be sufficiently strong to destroy in the minds of these criminals by circumstance, their hatred of crime, (misonisme) and their love of existence, did they not find in the mental organism of these men a field already prepared. These men indeed possess, in very feeble degree it is true, the intellectual power of geniuses and the altruism of the impassioned without the temperament of either class. Their leading psychological characteristic is their inadaptability to their social surroundings. They are led on by a restless desire for betterment, by a kind of hyperæsthesia which shows them existing social evils in a heightened light and prompts them to the boldest acts.

The secret of their influence is that they always march in the van, throwing themselves, heads downward, on the enemy, often without knowing what they are doing. In ordinary life they are choleric, irascible and disdainful persons. In many cases, and this is where their strength lies, they possess low mental powers.

The striking physical characteristic of fortuitous political criminals, is their normality, the absence of all symptoms of degeneration. Out of 52 of our political criminals, studied by me, 0.51 per cent. alone present the degenerate characteristics of the criminal type, whilst amongst the non-criminal classes the percentage is 2 per cent.

History, for the rest, gives us the portraits of some of the more celebrated of these for-

tuitous criminals, of these regicides by circumstance. Cassius was a criminal by circumstance. His morality was much inferior to that of his brother-in-arms, Brutus, who was a criminal by passion.

A better known type is Robespierre, whose intelligence was certainly disproportioned to his ambition. His moral sense was very restricted; and but for the force of circumstances and opportunity he would never have become anything but a muddle-headed barrister, like so many others in our Latin countries.

"In Robespierre," writes Taine, "we have a man possessing a free and proud disposition. He is full of verbosity, and fancies himself full of ideas. He enjoys his own phrases, and deceives himself in order to dominate others. The contrast between his heart and his talent is great. He would never have got beyond the limits of a small province, as a barrister, but he was sober, active, not easily corrupted, and towards the end of the Constituent Assembly, all the men of value having disappeared, he found himself in the public eye on the political stage. His own suspicions appeared to him his best arguments. Every aristocrat, he held, must be a corrupted man. In the space of three years he brought himself on to a political level with Marat, and appropriated the politics, the ends and means, the work and almost the vocabulary of that madman."

Besides war on the bourgeois classes, Robespierre desired the extermination of the rich and of "vicious men."

When he was accused, he prepared himself, supported as he was by his friends, for resistance, but being at heart an honest man, he did not dare to go so far as to excite the people to revolt, and so he succumbed.

He was a theorist, whose fixed idea was radically right, but paradoxical when put into practice. Circumstances, vanity and a lack of moral sense impelled him to realise it by means of terror. However, of the work of this man, who was for some time the master of France little or nothing remains. The reason of this is that political criminals, who become so by circumstance, who in the upheavals of revolutions find the means to push themselves to the front, have not the intellectual ability neces-

sary to give any lasting stability to any great political design, supposing that, as they sometimes do, they are able to conceive such a design.

But the existence of the criminal by circumstance has been confirmed by the study which I have been able to make of the latest Italian regicide, Bresci.

The sad events which preceded and accompanied the assassination of King Humbert are too well known for it to be necessary to refer to them. But the facts relating to the biology and psychology of its pitiful hero, those facts which interest students of criminal anthropology more than the crime itself, although very insufficient to give a complete idea of the criminal's physiognomy, permit one, at any rate to form an approximative idea of it.

Gaetano Bresci, in his early childhood, had to suffer from the miserable poverty of his family; later, however, becoming a good workman, his position improved, and at the age of twenty he was earning twenty shillings a week.

When he was about sixteen years old, he was present at some Anarchist lectures at Prato. His imagination was deeply struck by the speeches, which so closely pictured the miserable condition of his class, and affable till then, he became restless, short in his speech and violent, declaring loudly that he could not witness, without protesting, the triumph of the rich, whilst so many wretched people were suffering from hunger. His state of irritation was aggravated by a sentence of a few days imprisonment for insulting the gendarmes.

He emigrated to America, all the more willingly because his anarchist ideas had put him on bad terms with his family. Physically he had no abnormal characteristics; psychologically, also, he was an average man.

The absence of remorse, the long premeditation, in which he went so far as to cut notches in his bullets, so as to render them more murderous, his almost complete forgetfulness of his wife and children prove the enfeeblement of his moral sense: whilst on the other hand political criminals who act from passion are affectionate towards their families, and show remorse after their crimes. His place,

therefore, is somewhat between the normal and the criminal man, from whom he is distinguished by altruism and by hyperæsthesia on account of the political and economic conditions of his country. It is probable that certain anarchist lectures which he heard at the period of his puberty, when the uncertain and wavering tendencies of man become fixed, had a regrettable influence on his mental organism, and all the more so because they coincided with the wretched condition of his country and his family. His hyperæsthesia could not but develop itself in the fanatical centre of Patterson, especially after the sanguinary political reactions of Sicily and of Milan, which inflicted sorrow and suffering on millions of people, without, however, prompting them to plans of vengeance. Up to the present, anarchist regicides have been either madmen, like Passanante and Acciarito or criminals like Ravachol, Pini, &c. Sometimes they have been men of strong passions, like Caserio and Vaillant. In all those cases the state of their organism had far greater influence than external circumstances. Here, however, circumstance outweighed organic conditions. The circumstance lay in the wretched political conditions of our country, the corrupt government, the tardy administration of justice, the loose military system, anti-national alliances, the system of protection in our finances, and forced emigration.

The phenomenon of anarchy, as also of political assassination, is the outcome of a bad system of Government. The riots in Sicily followed on the scandalous revelations of the Bank of Rome. Adouah was followed by Acciarito's attempt at assassination.

Thus political crime, caused by circumstance, may be the most subtle thermometer of a Government's value.

C. LOMBROSO.

Conversion of India.

With regard to Christianity, as set forth by the great mass of our Clergy in our own country and by Missionaries abroad, it is every day losing ground. Up until about the middle of

last century it was very effective among all denominations of the reformed Church. It bore fairly good fruit in the evolution of noble and upright men. And indeed with us to a lesser extent it does so still. But the masses do not now believe in the Bible as they did heretofore, hence the falling away, and the great and urgent need for a new restatement of the Christian Religion on a more reasonable and scientific basis. This need many of our leading clergymen see clearly and consequently they no longer preach the old orthodox doctrine. Their teaching now, whatever their Church be, is on a Unitarian basis. They set forth the prophet of India as a great exemplar of the life that men ought to lead; but beyond this they do not go; it is the Christ within, that is the divine spirit in man, and not any vicarious Christ without, that they insist upon as needful to regeneration and salvation. But whilst the term "Christ within" is plain and satisfactory enough to many, it is so mixed up in the minds of most people with the vicarious personal Christ that it leads to much misunderstanding and confusion of ideas.

But furthermore our advanced clergy of all denominations of the Reformed Church inculcate a high morality between man and man; and whilst, as I did, the masses are falling away from Orthodox Christianity, there is a continually increasing number of the more highly educated that are as it were forming a new Universal Church of a much higher and altogether more reasonable Christianity than any we have had heretofore. They are, as I did, forming the basis of a Universal Church on advanced Unitarian lines. And pre-eminent amongst these teachers are the professed Unitarians. These men accept the historical Jesus rather as a great teacher and prophet than as a God in the flesh. He is their great Ideal man whom they are to imitate in their daily life. Now this is reasonable and firm ground to stand upon; for man's ascent has always been through the worship, that is, the contemplation and imitation of ideals and of ideal excellence. And here is a nexus or common ground of agreement for both the East and the West. The inculcation of a high system of morality between man and man, a system based on the laws of life and nature which cannot be

broken by any with impunity will form the basis of the only religion that can now survive in the world. This system of religion when expanded and amplified by the ancient lore and learning of the East and especially of India, will react beneficially upon your people; for it will be a re-statement of your own religions as well as of Christianity.

But as regards the wholesale conversion of India that Missionaries aim, as to the old exploded orthodox forms of Christianity with its hundreds of irreconcilable, not to say bitterly opposed sects, it would, looking at its present results all over Christendom, be most undesirable. It is therefore futile and indeed ridiculous for these conflicting sectarian Missionaries to be trying year after year to convert to their respective creeds a shrewd and intelligent people, which creeds being in their nature incredible and unreasonable the "intellect" of their own country has long since rejected.

WM. SHARPE.

The Aryan Religion.

The Second Catechism published in the *Arya* for November last enumerated only the principles of the Vedic religion. To prove that these are extracted from the religious works of the Aryans it became necessary to explain what they are. This I have done in what I have styled the "Third Catechism" of the Aryan religion. It is given below:—

1. I have heard it stated that Sastram is our guide. Of what is this Sastram composed? The Sastram is composed of Sruti, Sutras, Smriti, Itihasas, Puranas, the practice of the Sishtas and the commentaries by founders of sects, and one's satisfied conscience.
2. Are they all of equal authority? No. They are of unequal authority.
3. Which of them is the highest authority? The Sruti or Vedas. They are four in number, called Rig, Yajur, Sama and Atharva Vedas.
4. Is each of these Vedas divided into parts? Yes. Each is divided into Samhita, Brahmana, and Upanishads.
5. Name the divisions of the Rig Veda? Rig Veda Samhita, Itereya Brahmana, Itereya Aryanka, Itereya Upanishad and Kanshitaki Upanishad.

6. What are the divisions of Yajur Veda? It is divided into White or Vajasaneyi, and Black or Krishna Yajur Veda. The latter is called also Taittiriya Shakha.

7. Have these their divisions into Samhita, &c.?

Yes. The White has two Samhitas, very little differing from each other. Their last chapters contain Ishavasya Upanishad. Its Brahmana is called Shatapata Brahmana. Its Upanishad is Brahadaranyaka.

8. What are the divisions of the Black Yajur Veda?

It has got a Samhita called Taittiriya Samhita and an Aranyaka, its two last Kandas containing Taittiriya and Naraina Upanishads. Kata and Maitrayani Upanishads belong to the Black Yajur Veda.

9. How is the Sama Veda divided?

It has its Samhita, Tondya Maha Brahmana, Sadwinsha Brahmana, Panchvimsha and Adbhuta Brahmanas. Its Upanishads are Chandogya and Kena.

10. The Atherva Veda has got similar divisions, I suppose?

Yes. It has got a Samhita and Brahmana, called Gopatha. It contains many Upanishads not less than fifty-two. Some of them are:—

1. Moondaka.
2. Shatprasna.
3. Manduka and others.

11. Are all the aforesaid Upanishads of equal authority?

If they are all genuine, they must be of equal authority. Such of them as have been commented upon by Sri Sankara Acharya may be taken to be of equal authority. Of these, those which have been commented on also by the other Acharyas must undoubtedly be considered as of equal authority.

12. What do Samhitas, &c., treat of?

Samhitas generally contain prayers of Mantras. The Brahmanas point out the application of the Mantras. Both apparently refer to rituals, but they are said mainly to describe God and His laws, nature and its laws, soul and its laws. The Upanishads contain the philosophy of religion.

13. What do all these inculcate?

They inculcate the belief in the existence of an sentient and Almighty God, and His unlimited power over nature or matter and souls. They teach also the Fatherhood of God and the Brotherhood of His creatures.

14. What is meant by Brotherhood?

It is a duty requiring every one of His crea-

tures to treat every body else as his brother and even as himself by doing what is pleasing and beneficial to him.

15. Do not the Samhitas prescribe worship of many gods for paltry benefits?

No. Some western people says so. It is not correct. Only one God, in various names, is there invoked. Only one blessing asked of Him naming it variously, this blessing being a pardon for one's sins and the granting of salvation.

16. Why are these Mantras not written plainly, and in a language showing what you say?

These Mantras were read out by the Rishis who saw them. God having showed them to these Rishis. There are two schools of very old standing in this world, viz., the one which holds that truths are so valuable that they should not be, all at once, indiscriminately communicated to all; and the second school holds that since they are truths, they should be disseminated among all without reserve. The first school holds that by so doing the highest good of the community is injured, while the second school believes quite the contrary. The Catholic Church, the Buddhists, the Greeks, the Aryans and some others hold the former view. The Aryans hold that, keeping this principle in view, the Vedas are so worded that men of different calibre may be able to read them differently. It is also said that the Vedas do contain such technical terms so arranged that they mean three classes of teachings, viz., they disclose

(1) Physical Sciences; (2) Metaphysical Sciences, and (3) Rules of Conduct.

17. You say it is said. By whom is it so said?

Many of the commentators of the Vedas say so. Sayana Acharya's Commentaries often say that there are such meanings and calls them Aadhyatmam, Aadhibhutam and Aadhidivam.

18. Kindly quote or refer to the passages where he says so.

In his Bhashya of the Rig Veda, 1-164-2, 20 to 23, and 10-82-2.

19. Who else has so stated?

The founder of the Dwita Philosophy has commented on certain portions of the Rig Veda to show that passages apparently referring to Agni primarily refer to God. In his commentary of the Rig Veda 1-1-9 he quotes or says that there are 3 meanings to Vedas. One of the incarnations of God has said that all the Vedas speak of Him. Sri Bhagavat lays down the same—so do many other religious works.

20. What do Brahmanas teach ?

They mostly lay down rules for sacrifices, and explain the meanings of Mantras.

21. And the Upanisheds ?

The Upanisheds are as a rule philosophical treatises, showing the nature and object of God, soul and matter, and the final destination of the soul.

22. Do they not inculcate a sort of Atheism ?

No. What do you mean ? Explain yourself.

23. Do not the Upanisheds say that the only real thing that exists is an unconscious Brahm, and all the rest, the sun, moon, stars, planets, nations, you and I are all non-existent, and myths ?

I believe the Upanisheds say nothing of the kind. How can really existing things be myths. These works describe God as the Father of all creations. They say that soul's highest object is to reach God. They lay down what are virtues and vices.

24. What are the works of importance next to the Vedas ?

The Sutras. They are of three classes, *vis.*, the Grihya or Dharma, the Srouta and Brahma Sutras.

25. Are these in prose or poetry ?

They are aphorisms.

26. What do they treat of ?

The Grihya Sutras treat of the purifying ceremonies and duties of mankind from conception in the womb to the disposal of the human body after death. They prescribe the several ceremonies to be performed at diverse stages of life.

27. What are the objects of these ceremonies ?

These are intended to purify first the body, then the intellect and then the heart.

28. Can mere ceremonies purify these ?

No. The ceremonies together with certain discipline, education for a period extending to 24 years, and the leading of a virtuous, harmless and pure life, are declared to purify the body, brighten the intellect, ennoble the heart and prepare one for habitation in better worlds.

29. Briefly state what these ceremonies are ?

The first ceremony is called Nisheka. It should be performed when it is clear that conception has taken place. The second is Poomasavanam, and should be performed before Spondanam or moving of the child in the womb takes place. The third is Simantonayanam, and it should be celebrated in the sixth or eighth month. The fourth is Jatakurma, and it should be gone through at the birth of the child. The fifth is Namadheyam and should be performed after the expiry of pollution of birth,

The sixth is Adithyadarsanam and it should be celebrated in the fourth month after birth. The seventh is Annaprasanam or feeding the child with prepared food. It should be done in the sixth month. The eighth is Chudakaranam or tonsure, which should take place in the third year or according to the family custom. The last five ceremonies should be performed in the case of a female child without reciting the Vedio Mantrams. The only ceremony with Vedic Mantrams for females is marriage. The ninth is called Upanayanam. It is leading the boy to an instructor to be left with him for education.

30. What is meant by education ?

Education is the process as well as the result of training on to become a true and polished person. It involves learning the contents of one, two or more Vedas and sciences. One who does not study the Veda becomes Vratya. By Upanayanam one becomes a Dwija or twice-born. The first birth is from the mother, and the second is from the Gayatri, which he practices from Upanayanam. Hence he is a Dwija.

31. What is the next ceremony ?

Snanam or giving up of the student's life after finishing education, obtaining the permission of the preceptor for leading married life, and then rewarding him.

32. What then ?

The Snataka or passed student may spend the remainder of his life with his preceptor. One who thus leads a life of celibacy is called a Nyistika Bramacharry.

33. What becomes of him after death ?

He goes to a world from which he is not sent back to this world.

34. Supposing one is not willing to lead such a life of celibacy, what is the next ceremony he undergoes ?

Marriage, the entering of the forest or becoming a Sannyasee. If he marries, he shall marry one who is not of his father's Gotra ; who is not a Sapinda of his mother ; who is a virgin ; who has not been given away to another or has been another's wife ; who is not of a non-respectable family ; who is not diseased ; who is not deformed ; who is not talkative, &c.

35. What is the ceremony next to marriage ?

The giving up of the householder's life to become either a Forester or Sannyasee or Hermit.

R. RAGHOONATH ROW.
(To be continued.)

Music and Animals.

"Music" says the author of 'Levana,' "is the only fine art in which man and all classes of animals, spiders, mice, elephants, fish, amphibious creatures, birds—have a community of goods, must ceaselessly affect the child, who is the spiritual man and the brute creation united." The susceptibility of animals to music is a well known fact. But it is hyperbolical language to say that all animated creation are alive to its influence. There are some animals which are as unconscious of musical effects as some human beings, with whom music is not only a matter of indifference but is a source of annoyance which they cannot tolerate. No education or any kind of chastening influence can improve them, while their inborn sensibility is dead to feelings inspired by higher forms of music. In the animal kingdom, some are passive listeners while a few others are the musicians and entertainers of the rest. The unconscious strains of melody poured forth by nature's singers are a source of infinite delight to the musically inclined. The music of the spheres no ordinary mortals were allowed to hear, so said Pythagoras. But nature's music is open to all who care to enjoy it.

In the insectivorous world, mosquitoes are said to be peculiarly susceptible to musical notes. Mr. Hiram S. Maxim recently contributed to the *Times* a very interesting letter on this subject. He says that "in 1878, he had under his charge a number of electric arc lamps which illuminated the grounds of an hotel in New York. One of these lamps gave out a distinct musical note, and it was found that everything in its vicinity was covered with small insects which proved to be mosquitoes, and what is more, all male mosquitoes. This led to an experiment. On sounding a tuning fork of about the same pitch as the hum of a female mosquito, he noted that, if there was a male insect within twenty feet of the fork, it would literally 'face the music' and erect the two little featherson its head, something of the manner of a cockatoo." Mr. Maxim's theory to account for this behaviour on the part of the male mosquito is that the 'little feathers' act as ears, that they whistle in unison with the tuning fork, and that the insect mistakes the sound for the buzzing of his consort. In the lowest insects, an organ of voice may be wanting but sounds are produced which are distinct from the vocal sounds of man. It is only in the higher groups that we meet with an approach to the vocal organs of man. "The droning flight, the busy hum, and the lover's chirpings of insect

life, have been with much propriety, termed "songs without words." The songs of the grasshoppers, locusts, crickets, act as calls to attract their mates and, as such, perform a most important and interesting function in the economy of life. In this class, it has been humorously remarked that the locusts have attained to the 'highest pitch of musical efficiency,' as can be judged from the fact that the sounds can be heard at a mile's distance: the grasshoppers come next: while the crickets are supposed to be the most primitive of all. The Greeks of old and the Chinese of to-day are supposed to find pleasure in the song of cicades, imprisoned in cages like birds, and the emblem of music was a cicada sitting on a harp. It sings during the day, and almost solely when the sun shines brightly.

Beetles, wasps, and flies appear to have attained a higher vocalisation. The sounds of the insects not only serve the purpose of love-songs but are instrumental in expressing the feelings. Spiders are known to be attracted by music. "An officer who was confined in the Castle, begged the governor to permit him the use of his lute, to soften his prison confinement by the harmonies of his instrument. At the end of a few days, this modern Orpheus, playing on his lute, was greatly astonished to see frisking out of these holes great numbers of mice, and descending from their woven habitations crowds of spiders, who formed a circle about him, while he continued breathing his soul-subduing instrument. His surprise was at first so great that he was petrified with astonishment; when, having ceased to play, the assembly who did not come to see his person but to hear his instrument, immediately broke up. As he had a great dislike to spiders, it was two days before he ventured to touch his instrument. At length, having conquered, for the novelty of his company, his dislike of them, he recommenced his concert, when the assembly was by far more numerous than at first; and in the course of farther time, he found himself surrounded by a hundred musical amateurs." It is said that by means of a tuning fork, a spider may be made to eat what it would otherwise avoid.

That lizards are attracted by musical notes is testified to by a modern traveller who has observed the same in the island of Madeira and who has thus assembled a number of them by the powers of his instrument. He also says that, when the Negroes catch them for food, they accompany the chase by whistling sometime, which has always the effect of drawing great numbers towards them.

It is popular belief that the fishes as the lowest of the vertebrate group, do not produce any sound. Their silence has almost become proverbial. But naturalists have proved that they produce sounds of very definite character. "Among those large-headed fishes, the gurnards, two, named the "piper" and "cuckoo" species, are so named from the notes they emit on being taken from the water." These sounds are said to range over nearly an octave. Mr. Laing in his voyage to Spitzbergen says that seals crowded to hear violin. It is said that, in Germany, they take the shad by means of nets, to which bows of wood, hung with a number of little bells, are attracted in such a manner as to chime in harmony when the nets are moved. The shad once attracted by the sound will not attempt to escape while the bells continue to ring and are allured by castanets."

Nature's sweetest warblers are the birds which enliven silent forests by great variations in their song. "A warbler has just finished its trill, with a burst of sweet melody that makes me long for a repetition of the song; the memory of the sky-lark's chaunt is ever present with us as a morning hymn; and the night closes with a varied concert from the wood-grove in front of the house. The notes of the ducks before us present another phase of bird-voice, the sharp pean cry of the peacock resounds in our ears, and the clang of the swan reminds us of the harsh and discordant as well as the sweeter lays of bird life." "Why do birds sing" was one of the questions which naturalists of old proposed to themselves, and varied were the answers attempted. It is, some said, the business of the male to breathe his amorous notes by which the female is attracted to choose her mate. Bechsteni, a well-known ornithologist, says that "finches and canaries will choose the best singer as a mate and lady nightingales are known to place the same high estimate on a fine flow of song." It has been funnily remarked that birds sing, because they mate, and mate, because they sing. M. Lecat admits birds to be the most musical of all animals and remarks, "For one ought to recollect that the musical quality peculiar to birds, proceeds less from the delicacy and taste of their ear, than from the disposition of their throat. They furthermore, in this respect, resemble musicians who give pleasure to others without partaking of any themselves."

C. TIRUMALAYYA NAIDU.
(To be continued).

The Siege of Bobbili.

1
Hear all that wish to hear the deeds
Of native prowess told—
Hear comrades! I shall sing to-day
Of Velama Doras bold
That fell with all they loved on earth
Fighting against the foe
Where now we stand, two score and three
And hundred years ago!

2
For Vijayarama, coward chief
Of Vijayanagar's clan,
Like a wounded snake, with old fend filled,
Lay wakeful for a plan
To wreak his vengeance on his foe,
The Lord of Bobbili
From whom full many a dire defeat
And shame had suffered he!

3
And long he waited; till at last
Occasion meet did chance;
And Nabob of Golconda sought
The aid of those from France,—
And Bussy set, with Haidar Jang,
To march Kalinga through,
With many a hundred Frenchmen, and
With many a Sepoy true.

4
From Kotilingam where encamped
Lay Bussy with his men,
With powder black and cannon huge
Most dreadful to the ken—
Sent Haidar Jang *faramanda* new
To ev'ry Zemindar;
And all were asked the Frenchman great
To meet from near and far.

5
So messengers of Frenchman Bussy
Far North and East they rode;
To ev'ry chief in the Circars they
The Frenchman's order showed;
And many a Rajah came to pay
To Bussy homage due;
With tributes high and low *salam*
Full many came to sue.

6
Far North and East rode messengers
To Vijayaram as well—
To Vijayaram, our ancient foe,
"And very fiend of Hell—"
'And now' said he 'is fitting time
I shall to Bussy go!
For strong is he, him shall I set
Against my ancient foe!'

7
'But eke must I make Ranga Row,
The Lord of Bobbili,
Spurn Bussy's message, and so make
Of him an enemy.'
Thus thought he and a messenger
He summoned to his side;
'Go straight' he cried 'to Bobbili,
Nor linger what betide!'

8
'And tell the chief my master goes
To welcome Bussy great—
Come forth; our claims by him shall be
Adjudged beyond debate'—
And with these words he sped the man
And thought within him he
'Proud Bobbili will spurn to go—
Their pride their halter be!'

9
And as he thought he grinned and scowled,
And darker grew his mien;
His eyeballs rolled, his fist was clenched
In excess of the spleen;
But fox-like trembled he at thought
Of Bobbili-tiger's might
Yet fox-like laughed, and set to draw
The lion with lion to fight.

10
Not thought he wrong: for Ranga Row
His neighbour's offer spurned;
He thought aright: his messenger
With meet reply was turned;
For noble Ranga Row did say
"No weal for us be there
Where Vijayarama goes: ne'er we
His company can share!"

11
'For Vijayarama in his heart
Us many a grudge that owe

He to the Commander-in-Chief will be
First Zemindar to go—
To please and win through him what ne'er
He can by might alone—
But Bussy is a gentleman,
I'll meet him later on."

12.
So Vijayanagar's chieftain false
His forces summoned then,
Full forty-thousand infantry,
Four thousand horsed men;
And many an elephant went forth
Where Bussy's camp was laid;
And lacs of pagodas he took
To have the Frenchman paid!

13.
Thus hied to Bussy he; and low
He bowed, the coward chief!
Then turned to Haidar Jang to whom
He opened all his grief;
"Ah hark Dewan! my neighbour is
The chief of Bobbili,
But many a dire disgrace and wrong
On me inflicteth he."

14.
"What noble Haidar Jang may I
In such distresses do?
To whom may look to help if not,
Good Haider Jang, to you?"
Implored him Vijayarama thus,
Then whispered in his ear
"Ay help me friend; three lacs I give—
Three lacs I have you here!"

15.
Thus Vijayarama bought the aid
Of Haidar Jang Dewan
And both 'gainst noble Ranga Row
To lay their plots began.—
Oh shame upon th' ignoble pact
They formed upon that day—
Beware yet Vijayaram! thyself
The penalty shalt pay!

16.
Say Vijayarama false to thee
And to thy fatherland—
What tie, what bond can lie 'tween thee
And 'tween an alien band?
Cant love between a Hindu chief

And a Moslem plotter last?
What truth from a Frenchman canst thou
have
When drunken he be cast?

17.
Or, comrades, marked his days on earth,
And doomed hath been his soul!
His eighth-house-Saturn led him thus
To his disgraceful goal!
So Haidar cried to Bussy "Hark!
Come troubles one and all
From Bobbili whose chieftain lo!
Hath not obeyed your call!"

18.
Spake Haidar thus; and Bussy heard,
And wrathful answer gave
"The chief of Bobbili! dares he
So insolent behave?"
And Haidar Jang with many an oath,
And many a quick device
Set Bussy's heart against the Lord
Of Bobbili in a trice;

19.
And spake at length "Mark Bussy great,
Mark Vijayarama good
Of Vijayanagar's house that hath
E'er loyal to us stood—
Take Bobbili's lands and grant them all
To Vijayarama dear;
He 'll twice their present tribute pay—
For you ten lacs are here!"

20.
How comrades worked the offer then?
How worked the name of gold?
How worked it on the very heart
Of a soldier true and bold?
But at that moment Bussy was
Beside himself with wine—
And Haidar knew it well, and spake,
Nor meant to pay in fine!

21.
Spake Haidar well, and Bussy heard—
Well pleased was now his strain
"Ay Vijayarama—for his sake
Most willing blood I'll drain!
And soon shall pride of Bobbili
Be humbled to the ground,

And soon he shall a lesson become
To Zemindars around!"

22.
But Vijayaram with all his craft:
"Nay Sahab think it well,
Within the bounds of Bobbili
For countless warriors dwell.
Ah—Tandra Paupayya alone
Can beat us, warrior true"
So he: But Bussy vowed in turn
"My word I never rue!"

23.
Thus spake Golconda's officer
Of power and tact renowned;
And forthwith he to Bobbili
With all his troops was bound—
With powder black and cannon huge
Most dreadful to the ken,
And Vijayarama coward chief
With forty thousand men!

24.
The while from his spies great Ranga Row
Of never-failing tact
Between Vijayaram and Haidar Jang
Did learn the ignoble pact;
And chiefest Velama Doras straight
He summoned to his side
To take the counsel they might give,
And by their word abide.

25.
So rode forth Damara Dammanua
To Ranga Rajah's court;
And Inuganti Rangayya
Post-haste he sought the fort;
And Kandimalla Dharma Rao
With many an other was there,
That loved his Raja more than he
His very life did care.

26.
And long they thought with Ranga Rao,
And thus determined they:
"Send forth Butchanna strong of heart
To Bussy on his way,
And if resolved be Haidar Jang
Nor touched can be his mind
To Monsieur Commander let him haste
That still to us be kind."

M. KRISHNAMA CHARYA.
(To be continued.)

Yoga Principles In Sacrifices.

(Continued from page 31).

The same Upanishad in texts just preceding those above quoted, reports the words of Paramatman, thus:—"Those who are devoted to me with love towards me in my form as Varaha, relieved from the effects of Ignorance or Ajnana, become Jivanmuktas (those saved while alive in this body). Those who know the ninety-six Tatvas or component principles whatever be the sort of life they may lead either as those growing hair or as those who shave it off completely from head, or who keep tufts of hair on the head (the first implies the life of Tapas or penance; the second, the life of renunciation or Sannyasin, and the third implies the life of a bachelor or married householder or Vanaprasta, who leads a spiritual or religious life in a forest with his wife), are saved, and there is no doubt about it." The main direction given by Paramatman is

विहायसाक्षिचेतन्य मधिकुर्यादहमांति ॥ १ ॥

"Take pleasure in the Jnana-form Paramatman and concentrate your mind in him." The reason for such a direction as well as for the statement that Paramatman is pleased with sacrificial or dedicatory acts not for Himself, but on account of others is

अहमेवसुखेनाऽन्य दन्यचेन्नैवतसुखं ॥ २ ॥

That is, "I am alone bliss or happiness, and nothing else is so. If anything else, it is not happiness." Paramatman being in Himself bliss or happiness, the above text supplies a motive to worshippers for concentration of devotion towards Him, or the unbroken fixture of attention in Him. As a rule, no bibed walks without a motive, and the motive is regulated by love of pleasure and avoidance of pain. Having regard to this fundamental principle, Paramatman tells His disciples—"You love pleasure. The pleasure you find in anything except myself is no pleasure at all. I am the only bliss. As seekers of bliss, turn all your mind towards me. Consistent with this view, Paramatman says that he is pleased with sacrifices not as they give him pleasure on his own account but as evidence of devotion on the part of sacrificers concerned, for their own benefit, for distribution of Grace unto them. What can be nobler than this view of sacrificial or dedicatory acts? None whatever.

I have seen a text to the effect that sacrificial offerings are accepted not as food-supply but as

devotional acts, worthy of recognition by God—*Angikaram* only. According to Manu, Devas (*Vardhate*) grow by sacrificial acts, not by physical development as in the case of a person who gets sufficient supply of nutritive food under physiological conditions needed for digestion and growth, but in the heart of their devotees by their importance increasing in proportion to the extent and number and quality of the sacrifices performed on their account. To immortals devoid of hunger and thirst what can sacrificial food do for growth or increase? In early Yugas, Gods themselves are said to have appeared in person and accepted sacrificial offerings, and in Kali Yuga, though Gods do not generally put in personal appearance for such acceptance and Agni or Fire has been appointed* as the medium for the conveyance of sacrificial offerings made unto them, still in rare instances as in the case of Somayaji at the instance of Sundaramurti, Siva is said to have appeared in person in the form of a Chandala for accepting Havirbhaga offered by Somayaji.

Gods assuming human forms can accept and take offerings dedicated to them. Gods appearing in their person can do likewise. Even the Linga of Siva on the Kalahasti hill top might open its mouth and receive and eat the mass of tested meat offered by Kannappar. Still, in all these instances, there is simply a power of consumption manifested in order to evince appreciation of devotion and self-sacrifice shown and undergone by Devotees and not a weakness implied by the appetites of hunger and thirst and the necessity of food and drink in satisfaction of the same.

In Halasya Purana and Peria Purana are the lives of Bhaktas, God Siva is said to have appeared in the form of Siddha before a Pandian King in the celebrated Madura temple (Southern India), and on his command, a stone elephant is said to have consumed with roaring

* In Ashtaka I, Chapter V, Sukta 77, Rig Veda, it is said that Agni for men, goes to the Devas, sees them, and worships them mentally:—

अग्निर्देवैर्मतायदर्वेन् सचाबोधातिमनसायजात ॥ ३ ॥

This shows that Agni does not take any sacrificial food to the Devas for their consumption. In the same Veda, Ashtaka and Chapter, in Sukta 69, it is said that whenever Devas are invited, it is Agni that takes their shape and appears:—

अग्निर्देवत्व विश्वान्यस्यः ॥ ४ ॥

In Sukta 67, it is said that Agni is the born and those to be born,

cries, bundles of sugar-canes offered by Pandian King as a test of the powers of Siddha who appeared before him. As an evidence of divine power inherent in the presiding deity at Ramesvaram pagoda, the big stone bull in front of Sivalinga there, is said to have consumed bundles of grass proffered by a Mahomedan King. All these instances indicate the extent of divine power and they do not point to the appetites of hunger and thirst in the highest Paramatman conceived as a human form endowed with such appetites.

According to our Sastras, Jnana-form Yajna or sacrifice is said to be more gratifying to God than that in which mere meat or other things (Dravyas) are offered to Him.

श्रयान्द्रव्यमया यज्जातु ज्ञानयज्जः परंतप ॥ ६ ॥

God as a man-form hungry being subject to thirst will never give more importance to Jnana-form Yajna which gives Him nothing for eating and drinking than to the exoteric sacrifice in which meat offerings and drink offerings are made to Him. The very fact that superior importance is attached to the former and not to the latter, shows that the Hindu conception of the Supreme Deity or Paramatman is not too morphic or anthropomorphic, such as is ascribed by Huxley to the Jews up to the days of "Kings" in the Old Testament. The crowning view of Veda Vyasa is

श्रद्धया सहितं सर्वं श्रयसे भूयसे भवेत् ॥ ६ ॥

It is earnestness of sincerity that leads to eminence and fame, greatness and happiness. God as the giver of all things terrestrial or celestial, likes sincere earnestness more than any amount of overt acts unaccompanied by hearty love or sincere devotion. One who reads the chapters of Veda Vyasa on "Vachika Yajna" or Verbal Sacrifice, will be struck by the difference he makes between the effects of lip sacrifice or verbal sacrifice in which mind wanders away from the deity propitiated, and the same form in which mind is turned towards and centered in the deity for whose satisfaction the sacrifice is made. According to Rig Veda (Ash-taka I, Chapter V, Sukta 71, Rik III)

देवान्जन्म प्रयसावर्धयन्तीः ॥ ७ ॥

"Sacrifices make Devas and men prosper by food." This text is just capable of the interpretation we have given to the observation of Manu referred to already. In Suka 72, text 5, Rig Veda, it is said

शिरिक्वांसस्तन्वः कृण्वतस्त्राः ॥ ८ ॥

"Devas reducing their body by abstinence from meals did sacrifices." In the same Veda, Sukta 81, text 1, it is said

इन्द्रो मे दाय वावृषे शशसे नृमिः ॥ ९ ॥

"Indra is made to prosper by men for happiness and strength." He is made to prosper by praise.

The following Rik Text states what the Devas actually do when sacrifices are offered unto them :

आपो नो देवीरुपयाते होत्रियमपः पश्यति विततं यथा ॥

"Devas see or take interest in the vessel full of Soma-like water or solar light spread out." This text shows that they simply look at the sacrifices as an act of recognition of the sacrifices offered. In Sukta 85, addressed to the Maruts, the following occurs :—

सूरा इवेद्युयधोमजमयः श्रवस्यो न पुतनामुयेतिरे ॥

"Maruts resort to the sacrificial ground for sacrifice like fast-going warriors to battle or hungry people for food for self. In commenting on this text, Sri Vidyaranya says that Maruts do not actually desire for food. In Sukata 89, Indra is described as

धैर्यीक्षन्ममवसे ॥ १२ ॥

"One pleased by sacrifices," and the commentator adds that he is pleased for the good of Jivas (sacrificers).

The Old Testament of Christian Scripture alludes to the direct personal appearance of Jahveh in olden times for accepting sacrificial offerings made to him, and also to his non-appearance in person in later times appointing Fire, as his medium for the said purpose. In Chapter VIII, verses 20 and 21, it is said that "Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour....." These verses show that God directly smelt the odour of the burnt offerings offered unto him on an altar built for the purpose. The words 'burn' and 'the altar' may imply that the offerings were put over fire kindled on the altar and Jahveh smelt the flavour emanating from the same while being burnt, or they may mean that though there was no fire actually burning, the sacrifices made and though the offerings made were such as are generally offered for burnt offering, still God accepted the same from the altar, and smelt the flavour emanating from them. Apart from this ambiguity, there is no

doubt that God Himself experienced and enjoyed the smell emitted by the burnt offerings made. Abraham and Jacob and Moses conversed with God, built altars and offered thereon burnt or drink offerings. There is no knowing whether God accepted the same in person or not. It is in Exodus, Chapter XX, verses 23-26, God explicitly commands to build altars of earth and unhewn stones without steps, and orders burnt offerings and peace offerings to be made to him, and promises to come unto the sacrificers and bless them. This implies the appearance of Jahveh for blessing the sacrificers on account of their sacrificial offerings, but it does not imply his acceptance of the same in satisfaction of his appetites. In Chapter XXIX, Exodus, God ordains sacrifice for consecrating the priests and commands a whole ram to be burnt saying "It is a burnt offering unto the Lord; it is a sweet savour, an offering made by fire unto the Lord." In Leviticus, Chapter IX, V. 24, it is said that "There came a fire out from before the Lord, and consumed upon the altar, the burnt offering and the fat: which when all the people saw, they shouted and fell on their faces." The fire that came out from the presence of the Lord and consumed the offerings offered comes to be in substance the Deputy of the Lord or the medium which conveys the offerings made to the notice of the Lord. In Chapter X, vs. 1 and 2, Leviticus, Nadab and Abihu are said to have been devoured by fire which came out of the Lord, for offering unto the Lord strange fire, which was authorized by him. The chief form in which God is said to have appeared before Abraham and Moses is in the form of fire of pillar of cloud. In Chapter XXVIII, Numbers, sacrifices by fire are expressly enjoined as bread for God. Consumption of sacrifices made by fire is not tantamount to eating and drinking the same in satisfaction of hunger and thirst, which are appetites incidental to existence in the form of man. In Genesis God is simply said to have had respect for Abel and his offerings and not for Cain and his offerings. To have respect for offerings offered is not to eat them. Otherwise the respect which the Lord showed for Abel would be tantamount to his having consumed Abel. This is absurd. The respect shown by the Lord for Abel and his offerings is just an act of recognition or appreciation with grace, directed towards Abel in consequence thereof.

S. RAMASWAMI AIYAR.

(To be continued.)

Seelavati.

(Continued from page 34.)

The beggar.—"Why should I wait till your husband's arrival? He has gone, I know, to his bazaar. You are a very healthy lady. You may choose to give me some money independently of your consultations or pleadings with your husband, who, as I hear, is not inclined towards charity. Is it not a great sin, lady, to turn out a beggar, without, in some measure, granting his sincere prayer? Do you not read in your books that, when a beggar who has not had his desires fulfilled, is made to go away, he leaves a portion of his sins to the share of the houseowner and takes away the good deeds of the latter?"

The lady :—"Yes, I remember also that a wife can have no independent wish of her own. She must subjugate herself to the wishes and whims of her husband, and so it is but right and a duty that she must behave in a manner that harmonises with the above ruling of our books."

The beggar :—"Who gave you, girl, this advice? It is the intention of the authors of our books that a woman is the slave of her husband, with no will of her own and without power to seek her own good."

The lady :—"It suits your purpose to say so. I hold that a wife is always a dependent on her husband. Do you not know that a woman, when a girl, should depend on her parents, till she gets a husband. When a wife, she is the servant of her husband; and in her last age, her son is her protector."

Here she was stung, as it were, by the word son. She was sorry because God was not pleased to give her a son. She felt more miserable when she thought that the beggar may walk out of her house, if he comes to know of this great want, as he was not entitled to alms taking in a house without the sunny face of a child.

The beggar :—"Don't muse. Don't doubt. Doubt kills. Are you not a soul different from your husband and accountable for your own actions? and as such are you not independent?"

The lady :—"Not a whit independent in the common destinies for which we are bound together. Fall we must in company, if we do not rise with the progressing humanity. The idea of the so-called independence of the wife that goes with that of a woman being a soul different from her husband's is only imaginary. Of what use, dear father, is any rite performed by the wife in the absence of her lord? Is the husband justified in doing the performances with-

out his partner, and of what benefit is such performance? Do you not approve of the Sati practice?

The beggar:—"What would you think of the famous Savitri, if she had failed to fight for her dear husband's life? I would think she did right in having exercised her right of independence."

The lady:—"No, it is just the reverse, Sir. It was because her life was solely dependent on that of her husband and because she had nothing to care for or do in the world in his absence."

The beggar:—"A wife is anyhow able to discard her husband, if he be diseased and impotent and marry another."

The lady:—"These are the rare exceptions that prove the rule which I am telling you of. Dear Father, I have been married long. Please sit down for some time; my husband will be coming shortly, and then you will have your wish."

The beggar:—"I have told you I shall have nothing to do with your husband, for you are really independent, in spite of your denial, which owes its origin to your humility. Please therefore, daughter, to give me something wherewith I can go to that famous place of pilgrimage; will you not condescend to do it? I earnestly appeal to your womanly nature which has done great good to the world."

The lady:—"Again and again I tell you; a wife is never said to be independent by one who rightly understands the scriptures. She may be a highly educated woman; she may be fairly or fully conversant with the Vedas and Vedantas and in all branches of knowledge. These grand accomplishments are simply to satisfy her husband, and if she become a *parivrajiki*, to enlighten the world. A human being is always at the service of another and more so, a woman. The wife may command her husband; the management of her household may rest in her. In these matters she may appear to be acting independently. No, No, she resigns herself to the superior will of her husband and, subordinating herself in all her concerns, she aims at the well-being of her dear lord as his well-being is her own and her own depends entirely on his."

The beggar, interrupting:—"Will you kindly tell me who you were in your last birth? In what relation did you stand to the present man whom you now call your husband?"

The lady:—"I am very much amused at this question. I am not capable of answering your

question in the exact manner. I mean I can't tell you the exact relationship that existed between my husband and my poor self. I might have been his wife, sister, or any thing. The ways of Providence are mysterious and inscrutable. My Karma I don't know. You may perhaps tell me what you want to learn of me. Even granting that I was not his wife then, we must admit that I had something to do with him then, and now that I am born a wife to this gentleman, the owner of this spacious house and this my frail body, and as, practically, my actions done at the previous births have prepared me for this tie and for this life, I must continue to be so for at least seven more births. When I have exhausted learning the lessons of remaining the dutiful wife of my present husband for the seven births to come, I may call myself an independent being. "Thereafter if again a woman again a dependant."

The beggar:—"Daughter, Blessings on you. You are really too much for me. I hence pray you earnestly to give me alms. For without any assistance I cannot go to such a distant place. And I require of you, chaste one, that assistance. Will you not condescend? To ask is itself difficult. To refuse the asking is a sin, which will be visited on you and your husband."

The lady:—"As there is no personality in the refusal, there is no sin."

She uttered the last words in a palpitating voice. She did not want to speak further. Tears trickled down her cheeks and she scolded herself for having made the beggar wait so long. "What can I do for you? I have no pie with me," she said. "Have compassion on a poor wayfarer, daughter. Would you have refused had your father asked you?" said the unfortunate beggar.

Such appeals had the desired effect. She had put on a jewel in her nose, by name *Natthu*. She cleaned it with her tears and devoutly gave it to the beggar in the name of God. The beggar blessed her and went on his way. She did not think of the incident afterwards and she began to go her duties pertaining to her house. The duties relating to her husband were performed first and the rest subsequently. The day's meals were cooked with care and they were, in a most devout spirit, offered to her Idol—Vittala—for that was the name under which she worshipped the Deity, and she had made an idol of him in the cook room.

T. A. VENKASAMI RAO.
(To be continued).

Translations.

THE MIRROR OF YOGA.

(Continued from page 36).

(Freshly translated from the Sanskrit.)

2. The enumeration of principles:

That Brahman (the Infinite source of all life) from which emanated *Mala-prakriti* (root-matter) having the three *Gunas* (or impulses) in a state of equilibrium and whose reflection in that *Prakriti* (the negative principle) is known by the name of *Purusha* (the positive principle) is the one that has to be realised by *A'tma Yoga*.

The reflection of this *Purusha* through *Avi-dya* (nescience) which is an effect of *Prakriti* and which is formed of two veils called *Asatvavarana* (the veil of non-existence) and *Abhānavarana* (the veil of non-intelligence) becomes the principle called *Jiva* (or the principle of life). This name *Jiva* is called *Prājña* (or the unconscious self) when he functions in the state of deep sleep. As he is then in the *A'nandamaya Kos'a* (the sheath of unconscious bliss) he does not know himself or the Supreme one.

From this *Jiva* called *Prajña*, is brought into being—through *Vikshepa* or the power of extension—the *Jiva* called *Taijasa* (or the radiant self) who is encased in *Vijnānamaya*, *Manomaya*, and *Prānamaya* (or the Buddhist, mental, and prānic) sheaths, and who functions in the dreaming state. This *Taijasa* is different from *Prājña*.

Doubt: When the Vedāntic texts say that it is one and the same *Jiva* that functions in the three states of waking, dreaming, and dreamless sleep, how can any difference be maintained?

Answer: Just as from the standpoint of spirit, the cause and effect are similar, and from the standpoint of change they are dissimilar, and just as mankind is the same and the individuals composing it are dissimilar, even so is the similarity between *Prājña* and *Taijasa*. Although the term *Jiva* is applied to both of them, they are dissimilar inasmuch as the one is active and the other inactive. Therefore it is justifiable to say that they are dissimilar. Having entered the subtle body or *Sūkshma Sarīra* created by the five undifferentiated elements beginning with Ether, this *Taijasa* (radiant self) runs up and down the worlds above and below.

This *Taijasa* (or the radiant self) alone is the *Jiva*, who performs good and bad actions, who

enjoys and suffers for such actions, who comes into embodied existence, and who rejects the gross bodies.

Doubt: *Vis'va* (or the Physical self) who functions in the gross body should be said to be the doer of acts, and *Taijasa* (or the radiant self) who functions in the subtle body should be said to suffer the effects of such acts. It is not right to say that the radiant self is both the doer and sufferer. In the dreaming state where the physical self does not function, we do not see the effect of good and bad actions, and hence, the radiant self cannot be the doer; and in like manner, in dead bodies where the radiant self does not function, we see no enjoyment, and hence, the physical self is not the enjoyer.

Answer: The gross body is the instrument of *Taijasa* just as the army is of the king. Is not the victory gained over the enemy, due to the king? We don't see any action in the dead body. In our experience we do not pay wages to any other than the worker. It is but right to say that one and the same is the doer as well as the sufferer.

3. Examination of principles involved:

*This gross body being the chief instrument of *Jiva*, should not its nature be thoroughly understood? The answer follows:

As *Jiva* cannot attain salvation by the dissolution of this gross body, which is called *Annāmaya Kos'a*, there is no use of studying the origin, etc., of this gross body. The origin, etc., of that body by destroying which the *Jiva* can attain emancipation, is, no doubt, worth studying.

Then by destroying what, can this emancipation be attained? This is hereafter considered.

Jiva attains emancipation by the dissolution of the subtle and causal bodies. We shall briefly describe their origin and functions.

Now as to the subtle body: It is composed of 17 *Tattvas* (principles) viz., the five *Prānas* (vital currents), *Manas*, *Buddhi*, and the ten *Indriyas* (or the organs of sense and the organs of action). It is unlike the gross body, unproductive and issueless; it is one alone all along until final release. As its time of origin is uncertain, it is said to be without beginning. By meditating upon the identity of *Nirguna* (*Sat-chit-ananda*) Brahman and the self, the subtle body can be dissolved. On the dissolution of the subtle body, the gross and the causal bodies, having no other support, will also be destroyed. As *Vis'va* cannot function in the gross body without the aid of *Taijasa*, he (*Vis'va*) must necessarily

undergo dissolution. As there are not more subtle bodies than one, Prājna cannot get hold of another subtle body, and he must consequently meet with dissolution. Then the doubt will be—could not Prājna get hold of the causal body and continue to exist there independently? No, this is impossible as will be clear from the following illustration.

Like the cocoanut there are many plants having only a single sprout for the seed. If this single sprout is destroyed, the seed cannot sprout again. In the same manner, Prājna too cannot manifest again, as the seed—the causal body—must thereafter perish, being deprived of its sprout—the subtle body.

Then what purpose is served by the elaborate descriptions given of the gross body, in all the Śāstras? It is for no other purpose than this. By such descriptions, the Jīva will become dissatisfied and disgusted with the gross body and will ultimately give up its attachment to it.

Taijasa who has the subtle body consisting of Prāṇas, Manas, and Buddhi is alone entitled to meditate upon Nirguna Brahman. Prājna having only the causal body, being unfit to meditate on Brahman, it is useless to induce him to do so. If it be contended that Vis'va who can meditate on Brahman in the waking state is alone fit to do so, we refer you to the illustration already given, of the king and the army.

4. The uses of indirect and direct knowledge:

If it be asked, what is the use of that knowledge which is acquired by learning and hearing, without the aid of abstract meditation,—we reply as follows:—

The knowledge or conviction that Brahman exists is called indirect. Such indirect knowledge is acquired with the help of Mahāvākyas or the great scriptural texts, and it will remove Asatvāvarana (the veil that shuts off Brahman from our view, and makes us think that it does not exist). Kramamukti or gradual emancipation is the result of this knowledge. The aspirant gradually reaches the world of Brahmā, the Creator; and from there, he is gradually liberated.

Then again if it be asked, by what means an immediate liberation be attained, the answer follows:—

The conviction that "I am Brahman" is called direct knowledge. It can be acquired by Dhyāna or abstract meditation. This knowledge will remove Abhānāvarana (the veil that shuts off the light of Brahman from our view and makes us think that it does not shine).

It was said in the beginning that the limitation called Avidya or ignorance has two veils, the one called non-existence as opposed to existence and the other called non-intelligence as opposed to intelligence or light. If these two veils are lifted, we will be face to face with Nirguna Brahman which is Existence and Intelligence.

By thus gaining direct knowledge of Brahman through abstract meditation, one attains immediate liberation as soon as such meditation is accomplished.

The Yogin who meditates on the identity of Nirguna Brahman and the self, occupies the highest rank among the Yogins. Having crossed the obstacles, viz., Ajnāna or ignorance, A'varana or veil, and Vikshepa or extension, he will remain in his own Self.

After having neutralised the Sarūpa state of Manas, Prāṇa, Indriyas, and Mahat, (i.e., after having converted them to the condition of fried seeds), he will shine forth a Jīvanmukta with extraordinary marks about him.

The aspirant who possesses only Parokshajnāna or indirect knowledge of Brahman, must practise abstract meditation.

5. The first two Samadhis:

Having understood the teaching of the Mahāvākyas or Vedāntic formula which says "That thou art," he will be impressed with the idea that "I am the witness of the universe." He that has such an impression must always perform the first Samādhi called Drisyānuviddha (i.e., the meditation associated with visibles) as recommended by the Sarasvatīrahasyopaniṣad.

The Yogī who practises the first Samādhi, having not yet realised by direct cognition that perfect Being which is even more effulgent than crores of Suns, must always give himself up to Yoga practice for the sake of such realisation.

Doubt: Is he to practice such Yoga with Mūlabandha, Oddiyana and Jālandhara?

Answer: The Yoga which requires Mūlabandha, etc., is called Hatha Yoga, by which Anirāna and others Siddhis are attained, and by which liberation is never attained.

Doubt: Then what if Rāja Yoga be practised?

Answer: Rāja Yoga is the process of meditating on the forms of such partial lights as the sun, moon, fire, star, lightning, flame of the lamp, etc., as issuing from the spiritual centres called Mūlādhāra, Svādissthāna, Manipūra, Anāhata, Vis'uddhi, and Ajna. Purification of mind is the result of this yoga, but not liberation.

Doubt: Can liberation, then, be attained by meditating upon the three other spiritual centres mentioned in the Saubhāgyalakshmyopaniṣad?

Answer: There again the aspirant is asked to meditate only upon partial lights and not upon the undivided Universal Light, by merging into which alone can immediate liberation be attained.

Doubt: Then by what means can this liberation in life be attained?

Answer: Immediate liberation can only be attained by practising Jnāna-yoga proper which begins with the second Samādhi called S'abdānuviddha (associated with names) in which Nirguna Brahman is meditated upon as the Universal Light.

He who first rejects all names and forms, and then meditates upon the undivided Nirguna (Satchit-ananda) Brahman, will surely merge into the all-pervading Brahmic Light, with his Manas, Prāṇas, and Indriyas.

As he would be firm in his conviction that nothing other than Brahman exists, he will not be subjected to grief and delusion. The more the mind, Prāṇa, and other modifications are sacrificed in that Supreme Light, the more does Paramātmā shine before him with increased splendour just like the fire which is constantly fed by an immense quantity of fuel, blazes all the more. In this manner is Paramātmā directly cognised.

ANUBHAVADVAITIN.

(To be continued.)

Educational Notes.

The evidence in the sittings of the University Commission in Calcutta, asent the position of Natural Science deserves some careful attention. Mr. W. H. A. Wood, Principal, La Martiniere College, said, "the position

The Position of Natural Science in Indian Universities.

of Natural Science in the University of Calcutta appears to me to be unsatisfactory in the following ways:

—(1) Proper provision is not made for a continuous course in Science, beginning in the school and continued in the University. (2) It is not recognised that practical work is the backbone of all sound instruction in Natural Science. (3) The Percentage of marks required for a "pass" by the University is not sufficiently high to ensure thoroughness of work. These remarks

were made by Mr. Wood with regard to the position of Natural Science in the University of Calcutta. But these observations apply also to other Universities. In our University the subject of Elementary Science was relegated to a third rate position. After a long deliberation, our educationists thought it fit to mix up history and geography with science, thus giving a chance to a boy to pass the Entrance Examination without the slightest acquaintance of Elementary Science. All that he has to do is to make sure his history and geography and he can afford to neglect science, if he cares only for a pass. This measure was passed in consideration of the fact that every year a large number failed in the subject and our University has enunciated the principle that it is the number of passes that must decide the curriculum more than the necessity of the knowledge of a certain subject and the quality of the students admitted to the higher course in the University. The question of the phenomenal number of failures in Elementary Science was thus easily solved. If, however, our Educationists had attempted to investigate into the matter more carefully, they would have found two causes underlying the problem—the inadequate teaching in the schools and the vagaries of examiners. With regard to the latter reason, it might be stated that the aim of examiners, strange to say, has been always to catch the students napping. Examination as the means of testing a knowledge of general principles, has been lost sight of and the examiner has always been anxious to question such portions as are likely to confuse the students for want of a higher knowledge of it. It is, however, with regard to the first reason that Mr. Wood's evidence comes in as a pertinent remark. We fear that the value of the subject has not been sufficiently realised. If not, the University would not have adopted the solution of cutting the Gordian knot. There is no doubt, as Mr. Wood says, that no adequate provision has been made for the study of science in the beginning. All that the University wants is a certain amount of facts from memory. A small portion of practical work in Chemistry and Physics, such as practical experiments in the preparation of gases, working some machines and using them in experiments, would greatly advance students' interest in the subject and make knowledge more real. As it is, there are many schools which can boast of no decent laboratory and wherein students cram up and fare no worse than those who have at least seen some experiments performed by the teacher. As for the raising of the minimum marks, we are

not sure, if this would help much, though it would ensure a larger attention to the subject, which must be at the sacrifice of others, which are as important if not more. In the decision of our University to relegate science to an unimportant position, it has taken only a purely commercial aspect of the "passes" and manifested a rare inaptitude to realise the needs of the country.

Why not a Science course for F. A.

Again soon after a boy passes the entrance Examination with his unsatisfactory knowledge of science, he is given two years to forget even this book knowledge, for the F. A. Examination he has no science, except the elementary course in physiology or physiography. The study of the vast subject of Physics and Chemistry begun in High school department is not carried on in the next College course. Hence when he prosecutes his course of studies after passing the F. A. he is at a loss to know what to choose. If, by chance, he takes up Physics or Chemistry, he has to begin a fresh and has to make up all within two years. It is not surprising then that our graduates, who have taken their degrees in science possess only a superficial knowledge of the subject, which they forget very soon after their College career. Post College study is, in consequence, a rare phenomenon; and all our graduates in the course of a decade are as perfectly innocent of subjects they graduated in as new-born babes. To ensure a better interest, to give a better impetus to self-study, and to impart of a wider knowledge in this important branch of studies, it is necessary that the subject of science begun in High Schools must be continued without a break in the College course. Why not institute a science course in the F. A. with some practical work. This is a thing which can be easily done. If this should receive anything like an opposition, it would be only on the score that maintaining a second grade College will then become far more costly. But if an educational institution is not a firm, this purely commercial aspect of the question should not interfere with the real advancement of the knowledge of science and the welfare of students.

It is a fact that, with the growing importance of Sanskrit and the vast treasure of knowledge it promises to unbosom, the methods of studying the language have not improved. The present state of Sanskrit study is most unsatisfactory. A graduate whose optional language cannot make out the meaning of a

Sloka not studied by him. The deficiency in this respect is most deplorable. The great stumbling-block in his way is the grammar, in which no good text-book exists. The orthodox method of studying Sanskrit is out of vogue. But then it made the students almost perfect scholars of the language. This involves, indeed, much memory work; but this in earlier stages is not felt so much as in later years. The result of the present state of study is that a graduate whose optional language is Sanskrit does not possess half the knowledge of a graduate whose optional language is Tamil, Telugu, Malayalam, Canarese or Hindustani and not even a fourth of the average extent of a graduate's knowledge in English. With reference to the present state of Sanskrit study, the remarks made by Maha Mohopadhyaya Nilamany Mukerji deserves a careful attention. "Sanskrit," said he, "is a very elaborate and inflexional language. It cannot be learnt without a grammar, our students do not learn grammar, but get by-heart whatever explanation they get from the key-maker. It is very bad that after eight years' study they get a mere superficial knowledge and forget anything they have crammed themselves with as soon as the examination is over. The majority of them pass through the leniency of the examiners. Sanskrit is such a difficult language that one single mistake in the declension of a noun or the conjugation of a verb will vitiate a whole sentence, nay, a whole passage. So if the candidates were examined strictly, there would be a higher percentage of failures in Sanskrit than even in English. I think, therefore, that Sanskrit should be taught as it ought to be. It should be taught with the help of, and a long with a good grammar. Sanskrit grammars written in the vernaculars cannot be prescribed, not only because there are no such good grammars, but specially because no vernacular is co-extensive with the limits of the Calcutta University. Sanskrit grammars written in English cannot be suitable text-books for our University candidates; for it is difficult to express in English rules of Sanskrit grammar with that degree of precision, completeness, impressiveness and clearness, which is necessary. The existing grammars written in Sanskrit are, with the exception of Panini, confined to particular localities, and they are all very technical, minute and big-sized. Panini's great grammar is known and read throughout India, and it is the only grammar known to European scholars. But it surpasses all in the point of abstruseness, technicality, minuteness and comprehensiveness. Hence it is desirable

that the University should get a Sanskrit grammar prepared by one or two specialists under the supervision of a committee of experts. The language should be simple Sanskrit, as untechnical as possible, and the book should comprise only general principles of grammar with such special cases, as are in common use. But the explanation should be given in English. Such a compilation would supply a want felt by all in teaching Sanskrit, and would give the student a real insight into the structure and idiom of the language. The candidates will begin to learn Sanskrit in right earnest when the system of examination is changed. With regard to this I would make the following suggestions:—(1) Two papers should be set in Sanskrit instead of one, as at present. (2) The first paper should have reference to the text only. (3) The second paper should contain questions on grammar and composition and translation from English into Sanskrit."

The Voice of Sarada.

Books.

The Living Rulers of Mankind, BY REV. H. N. HUTCHINSON, B.A., F. G. S., F. R. G. S. George Allen, London.

The publishing activity of Great Britain, we are constrained to say, excels that of any other country in the world. Skilful and clever writers are found there in large numbers and there is no paucity of enterprising publishers. The required conditions, viz., the skill, energy, enterprise, and the means to publish, being fully satisfied, some of the best productions in the literary world owe their origin to England. The Rev. H. N. Hutchinson, B.A., F. G. S., F. R. G. S., author of "Marriage customs in many lands," &c., has conceived the very good idea of bringing out a brief sketch of the lives of the living rulers of mankind. Such a biographical account of all the living emperors, kings, and queens of the world and their families, together with all their reigning Princes, Presidents, Rajahs and Sultans with full illustrations including portraits, palaces, castles, and royal gardens, is bound to be popular. The mere announcement of the contents of the publication is enough to secure for the Publisher a very large number of readers all over the world. The book is to be completed in twelve monthly parts, commencing from October 1901 and will contain 400 pages with over 400 illustrations. Of the four parts that we have received, Part V treats of the Rulers of Great Britain, Part VI,

those of India, Greece, Italy, &c., Part VII, those of Japan, Corea, Mexico, &c., and Part VIII, those of Nepal, Netherlands, Persia, &c. Among the Native States in India we find only the following:—Alwar, Baroda, Dholpur, Hyderabad, Jaipur, Kapurthala, Mysore, Udaipur or Mewar and Nabha. We do not see why some of our South Indian Native States, such as Travancore, Cochin and Pudukota, have not been noticed. A good compliment is paid to the Government of Mysore in the following terms:—

"Its general advance in prosperity under the rule of His Highness the present Maharajah assisted by Indian statesmen of the highest abilities, has been marvellous. In all the ordinary duties of an Indian government in the administration of justice, in the collection and expenditure of the revenue, in the protection afforded to life and property, in public instruction, in sanitation, in public works—it is admitted that the Government of Mysore can compare favourably even with that of the provinces under direct British rule. In some respects, it is considered, not without reason, to be even ahead of the rest of India."

The biographies, though brief, contain all the important and noteworthy information regarding the several rulers and their states. The illustrations are excellent and leave nothing to be desired; and the book is printed on thick glazed paper; the get-up is very neat and attractive. This book will serve as a historical record for ready reference. Students might with advantage avail themselves of this book to obtain a knowledge of the several countries and their respective governments. Evidently much care has been bestowed in the preparation of this book, and no labour spared to obtain precise information from the different countries and states concerned. This is one of the most useful publications of the twentieth century, and we dare say that almost every educated person would like to possess a copy of this excellent collection of biographies of the living rulers of mankind. Price per part 7d. nett.

Essays on Indo-Aryan Mythology, BY NARAYANA AIYANGAR, BANGALORE. PART I, Casson Press, Bangalore. Rs. 3; Part II, Addison & Co., Madras. Rs. 5.

It has hitherto been the special privilege of a few orientalists in Europe to penetrate the archives of ancient Indian literature. Several of them have done yeoman service to the cause of Sanskrit literature by devoting all their time and energy to the study and understanding of the

ancient scriptures of India. With this end in view, many of them have sought the help of some of the eminent Pandits of our own land, who, though unable to look upon the writings with a critical eye, could of course be of much help to those searching scholars of the West, who have always been characterised by critical and analytical acumen. Much credit is due to those orientalists for the patience with which they have laboured at these ancient writings which are seemingly very terse and sometimes extremely obtruse and also meaningless. As translation of a work from one language into another is the best method of rivetting one's attention to it, they undertook to translate several of our ancient books, which had not been printed before, brought out correct editions of the same in the original after collating several manuscript copies. The first impulse was thus given by them in the last century to a revival of the study of ancient Sanskrit writings. The Vedas, the Puranas, the Smritis, &c., were their special field of research, and in bringing out printed editions of the same with or without translations, they have made it a point to give the world the benefit of their patient researches by publishing a critical review and summary of the contents of such books. They have also tried to compare the facts and statements found in those books with those of the scriptures of other nations, and have drawn their own inferences from a comparative study of the same. It has no doubt to be admitted that all credit is due to their endeavours, although from our stand point of a view, they have not been able to understand the true spirit of our scriptures, and most of their inferences are on that account defective and erroneous. They paved the way for critical study which was for a long time considered a heresy by our orthodox school. Real benefit to our country does not consist in accepting their inferences and conclusions as final, but in working upon the hints afforded in the writings of the orientalists themselves and by the side-lights thrown from their remarks here and there. We might with advantage work on the same critical lines indicated by them, but with an in-born regard for our ancient writings in interpreting which we are more favourably situated than the orientalists themselves. Our daily life, although altered to some extent, is yet after the model of the ancient Aryan type. We still continue to perform the ceremonies mentioned in the scriptures which we repeat though without trying to understand the meaning thereof. Indeed, these are facilities which we could improve upon, and we believe Indian talent

is equal to the task. We hail with very great pleasure the Essays on Indo-Aryan Mythology by Mr. Nārāyana Iyengar, Extra Assistant Commissioner of Mysore. These two volumes are really monumental works worth the careful study of all interested in ancient Indian scriptures and classics. The author, working upon the lines of the orientalists has greatly developed the hints thrown out by the late Professor Max Müller and has cut an original line for himself. These essays are the results of very careful study, observation, and deep thought. We earnestly hope that these essays will form the basis for other talented Indians to prove to the world on more critical and scientific lines that in Indo-Aryan mythology solar, lunar, and astral myths play an important part. Such is the main idea, which our learned author has patiently worked out. We are very sorry that space does not permit any quotation here from these volumes to illustrate how and in what an agreeable manner the author interprets the mythological stories as solar and lunar myths. The subject of our mythology is very important and we could say that there is not a single branch of our ancient knowledge into which mythology has not entered in some shape or other. To refer briefly to some of them, which is really interesting to note that the story about Trisanku in the Ramayana is a description of the constellation of Trisanku, hanging downwards in the sky, which can be identified with Orion's Belt; the story of Tripura-Dahana by Rudra again refers to Orion, which is fancied as a castle. Vedic and Puranic stories are, it would appear, in the writings of our ancient poets, so many interpretations of the phenomena connected with heavenly objects which they have systematically metamorphosed as human beings, strange Rishis, Gods and Goddesses. Each of these stories illustrates a moral or religious lesson, and from an astronomical point of view, indicates time. For instance, if the Rig Vedic Asvasiras or horse-head of Dadhyach, which the sun Indra wields as his weapon, is the Asterism Asvini and if this feat of the sun refers to a time when the colour of the winter solstice or the beginning of the Uttarayana was in that asterism, it would be a time when the colour of the vernal equinox was in Punarvasu—a time which would go to about 1800 years prior to the time when the colour of the vernal equinox was in Mrigasirsha of the Orion, or to about 3600 years prior to the time when it was in the Krithikas or the Pleiades. This would put too long an interval between the time of the Rig Veda and the time of the Brahmanas of the

Yajur Veda, which count the asterisms beginning them with the Krithikas, thereby indicating that the vernal equinox was in that asterism at the time of those Brahmanas. Much credit is due to the author for the success which he has achieved in this research, and he has, in our opinion, done very great service to his country by trying to give rational explanations to the apparent riddles, parables, and stories found in our sacred literature. He therefore deserves all encouragement from the public and we trust educated Indians will not be slow to recognise and appreciate such disinterested labours.

Portraits from Indian Classics, by M. KRISHNA-MACHARYA, *Vaijayanti Press, Madras.*

We hail with delight the above collection of sketches from Sanskrit poets, some of which appeared in the columns of this journal early last year. The booklet contains twenty Portraits depicting the chief sentiments of the human heart such as love, anger, surprise, grief, sorrow, devotion and many complex feelings such as of happiness, despair, helplessness, indignation. We have in fact twenty pictures, each of a man or woman in some particularly interesting mood or circumstance; and their excellence consists in their naturalness, delicacy, vividness, and dignity, and, in some cases, in the most elevating nobility of conception and grandeur of execution as well. The writer has, of course, not had in view to give any "complete studies of men and women"; his object in writing the present work being evidently only to furnish some specimens of the 'æsthetic beauty' of Indian poetry.

We have really to congratulate the author most heartily on the merit of the pieces he has chosen. Pictures more sweet than that of the love-sick forest-maiden Sakuntala, or of the terrified nymph Urvashi, or of the tender and bashful Ratnavali, or of the indignant Uma suddenly beholding her own lord in the offending Brahmin—pictures more lofty than that of the heroic Kusa, of the penance-making Arjuna, of the warrior-sage Parasurama—pictures more truly ennobling than that of the ever-devoted Bharata or the self-sacrificing prince of the Vidyadharas—pictures more truly pathetic than that of Sita abandoned by her husband, of Sakuntala scorned by her lord, of the blind old parents deprived of the son that was their only prop—pictures indeed more fully divine than that of the calm and tranquil Vyasa or of the shepherd-boy, the strains of whose wondrous

pipe were heard far along the vale of the Jumna, it is indeed hard to find in the literature of any nation. These and the rest we commend to the careful study of the reader.

We may also observe that each sketch is presented in a very attractive form. The explanations are perhaps too lengthy and diffuse; but we are sure they are exceedingly lucid. The booklet contains a large number of quotations—some of them of the highest literary merit—carefully and finely rendered into English verse. Each portrait is quite complete by itself though there are often comparisons instituted between two or more of the sketches. Our only regret is that the portraits are so few in number; but we must be glad to have some at least; and we have no doubt the booklet will prove both instructive and interesting even to those that may not be well acquainted with Sanskrit.

The True Victorian Glory (Tamil and English), by K. C. DURAI SWAMI. *The Minerva Press, 1901. As. 12.*

The study of biographies is a great stimulus for the attainment of good qualities in oneself. They serve also the purpose of Chronicles of important events as the subjects chosen for biographies are generally great personages connected with the leading and remarkable events of their time. The neat little volume before us, though it does aim to be a regular biography, contains the principal events in the life of the great Empress Queen Victoria, to which is added a chapter on the "True Victorian Glory." The publication of this book is quite opportune as it tends to keep alive the love and regard, which we cherish for Queen Victoria, who was our kind and affectionate mother and the unrivalled Empress of our Indian Continent. The book affords very interesting reading in a brief space, of the life and characteristics of the late lamented Queen Victoria. The Hon'ble Mr. N. G. Chandavarkar, B.A., LL.B., of Bombay, has enhanced the value of the book by contributing a nice introduction to it.

Prithula: or the Farmer's Daughter (Tamil), by C. R. SRINIVASA AIYANGAR, B.A., Messrs. SAKAKOPACHARI, & Co., Madras, 1901. As. 8.

This is the second instalment of historical romances written in Tamil by Mr. C. R. Srinivasa Aiyangar, B.A., the first being his "City of Vidyaranaya," which has been much appreciated by the public. The materials for this volume are also drawn from the historical records and

stories connected with the ancient city of Vidyananya (the modern Hampi in the Bellary district) founded by the noble Harihara; but Prithula, the farmer's daughter differs from the general run of Tamil books in its being a tragedy. We have very few tragedies in Tamil, and in prose, Prithula, we believe, is the first of its kind. The lovely Prithula marrying a man of poor status and undergoing several difficulties and finally expiring with the dead body of her lover on her lap, will be found very touching. The book is written in a simple and readable style and we congratulate the author on the facility which he commands in writing popular Tamil novels.

K. S. Thiruvengkatachari's School Publications.
Star of India Press, Madras, 1902.

It is a delusion to think that the Presidency town is the only centre of activity in regard to the publication of school books. There are capable persons in the Mofussil also, who study the wants and aptitudes of children and can supply books suited to the several grades. Here is a series of publications fit for use in elementary schools. The following are some of them:—Infant Primer; English Infant Reader; Tamil Infant Reader; Conversation Lessons, &c. These are well printed on good paper and with neat and attractive illustrations to suit the taste of children.

Periodicals.

The Review of Reviews.—Writing of the new Shipping Combine, Mr. Stead takes a hopeful view on the whole, unlike the alarmists who have raised a cry of "danger to the empire." "John Bull is perturbed," says Mr. Stead. If the Americans can capture his liners in this amicable fashion by paying for them through the nose, what next? The ships are incapable at present of being transferred to the American flag owing to the protechnist superstition which prevails on your side of the water, but they will nevertheless be subjected to the supreme control of an American Board, sitting on American soil, working in connection with American railways. How long will it be before they also benevolently arrange to take over our fighting as well as our mercantile fleet? The question does not seem so outrageous as some might think, for several of the liners which have been transferred to the Navigation Syndicate have been hitherto counted upon as auxiliary cruisers, their owners

receiving a certain subsidy on condition that they were to be placed at the service of England in case of war. It is announced that this arrangement will not be interfered with, but it is obvious that very many delicate questions will crop up. Should we ever unfortunately be at war, and vessels owned by an American Corporation should take any active part in the hostilities, it might be argued that this would even be worse than the Alabama case. The fact of the matter is, the financiers with their combinations are weaving so many ties between the United Kingdom and the United States, that the necessity for the union of states of the English-speaking world will soon begin to dawn upon our politicians and who are the least far-seeing of men, their horizon being for the most part rigidly bounded by the probable date of the next General Election."

For commenting on the cost of the South African war, Mr. Stead, with his characteristic, fearless, straightforward outspokenness, says "every penny of this has been more than wasted in prosecuting a quarrel with the Boers which would not have arisen, if, after the Jameson Raid, we had but sent Mr. Rhodes to prison and placed Mr. Chamberlain in the next cell. . . . When we read Mr. White's paper just published, giving the expenditure on the Boer war up to date as 222 millions sterling—three times as much as the Crimean war cost us—we cannot parody the familiar phrase of the fishmongers and announce that Mr. Chamberlain is cheap to-day." The peace negotiation which at the time Mr. Stead wrote was not a *fait accompli* is pronounced not a *erudit* to the Government. The terms are such that the Government can by no means congratulate themselves. "And this," says Mr. Stead, "we shall be told, if the Boers accept, is the unconditional surrender which Ministers have all along insisted upon! It would only be appropriate if this war, which has its inception in a lie, and was procured by continuous misrepresentations, should be brought to a close by some such mendacity as this, which would cast all its predecessors into the shade."

The subjects of the character sketch of the month are the Queen Regent and the young King of Spain. The topic of the month in this number is Mr. Rhodes's will and its genesis."

The Arena.—The Anglo-Japanese treaty has been the subject of discussion all over the civilised world. Various shades of opinion are held with regard to its utility. Mr. Stead thinks that there can be no use of an alliance of the kind,

unless something more lies behind the published terms. Mr. Dolliver in the *North American Review*, holds up this alliance as a solution of the Eastern problem, a check to European pilfering in China, a menace to Russian intrigues in Manchuria, and on the whole a peace-producing treaty, giving a respite to China and a chance for its rehabilitation. In the May number of *The Arena* Mr. Edwin Maxey holds a medium view. The writer believes that the treaty is evidently aimed at Russia and its purpose is clearly to check her advance in the East. "The Russians will not fail to test the strength of the treaty and if it appears that any considerable portion thereof is bluff, the position of England and Japan will have been weakened rather than strengthened by it. . . If on the other hand the two powers have determined to act in concert much may be accomplished by their combined efforts." Again the writer says,—"apart from an appeal to force, the alliance, if it is at all substantial, will render the Chinese Government less likely to yield to Russian demands and will some time to come dissuade Russia from levying discriminating duties in Manchuria. In short, it will secure for the present a recognition of the 'open door' policy in China. How much it will add to England's prestige in the Far East is a question that time alone can answer. In general an alliance does not add to a nation's prestige; it is a confession of weakness rather than an evidence of strength."

The Buddhism of Japan is presented under two heads by Mr. Keijiro Nakamura and the Revd. Clarence Edgar Rice. The first gives the philosophic and doctrinal teachings and the second gives an account of Buddhism as he has seen it observed in Japan. Mr. Nakamura's exposition of the Hinayana and Mahayana school of Buddhism is at once brief and lucid. The Hinayana school, it might be remembered, is the religion of Ceylon, Burma, Siam &c, and the Mahayana is the religion of China, Tibet, Japan and other places. It is not necessary to state the difference between the two schools here. For every one who knows something of Buddhism ought to be aware of the doctrinal and philosophic differences of the two divisions. We, however, quote the interpretation by Mr. Nakamura of the much vexed term, the Nirvana. "Many European Scholars," says he, "erroneously criticise Buddhism as a nihilistic doctrine. Buddha has never taught Nirvana as a total annihilation." "Would they but attempt to surrender their lives from love to God! Would that they would strive to annihilate their personality and to live in the One and the All! Whosoever has learned to be more than himself knows that he loses little

when he loses himself. Only the man who denies himself—sinks himself in as much of the whole universe as he can attain and in whose soul a greater and holier longing has arisen has a right to the hope that death gives. This means, in short, union of man with God. This also means what Buddhists fondly say: "Dew-drops slip into the shining sea." We may ask how this differs from the realisation of the eternal Self, the merging of the individual soul in the Universal Soul which the Hindus inculcate.

The Madras Review.—The May number of this review opens with a very instructive article on Salt Tax by Mr. Venkataratnam of Ganjam, formerly a Member of the Legislative Council. The gist of this able contribution is summed up in the fact that the Salt Tax was levied in order to compensate the loss by exchange. "Instead of exchange deficits we have now exchange surpluses." The special need for which tax was levied ceasing to exist, Mr. Venkataratnam pleads for removal of this oppressive tax. "To keep on taxes in order to secure too large a surplus is unjustifiable and opposed to sound financial principles. The new departure made in 1888 was extremely unjust. As a measure of statesmanship, it was extremely impolitic and its consequences have been simply disastrous. Both financial conditions and the justice of the case demand that the enhanced duty should be remitted at the earliest opportunity." The Hon'ble B. K. Bose contributes a gloomy forecast of the economic condition of the agricultural population in the Central Provinces. "Indian Social Reforms," by Mr. Karunakara Menon, the Editor of the Review, is a critical survey of the progress of social reform in this Presidency and certain methods adopted by reformers. He shows that the basis of all projected reforms hitherto has been purely political. Underlying the various efforts made in this department is the ultimate aim to produce an Indian nationality, an aim which is purely the outcome of the great political movement, the Indian National Congress. Hence the principle enunciated by some of the reformers of the extreme wing, the principle that all efforts for political reforms must be suspended until society has been constructed on a new basis, knocks off the *raison d'être* of the social reform movement. In fact this principle has never been quite accepted by leading reformers like the late lamented Kanade and Telang and the highest living exponent of the movement, Dr. Bhandarkar. Mr. Karunakara Menon sharply criticises some of the methods adopted by the reformers, although he is not slow to recognise the need for reform. "The restrictions which impede our freedom

and progress are many and serious and unless we break through these shackles and move onward as other nations do, we can never hope to come into the front ranks. Classes and communities, though enlarging their landmarks, are stronger in their spirit of exclusiveness by seeking for their self-aggrandisement as opposed to the interests of others. The aim of a national unity is but feebly realised. And the methods followed by the reformers do not tend to place the movement on a higher basis. "The reformer," says the writer, "if he is to exercise any influence over the community, must be both earnest and sincere. There are men who pose as reformers because of their prejudice against higher castes and who derive satisfaction by reviling them. There are reformers who vehemently preach one thing and persistently do the opposite. . . . We do not say that every man must do what he preaches, but every man can abstain from doing the opposite. . . . Again social reform is retarded rather than advanced by the inclusion of what may be called purity questions in the reformer's programme. . . . This has been so particularly in Madras where the Hindu Social Reform Association demanded pledges which were not always given and when given were not in all cases adhered to. The ultimate collapse of the Association has been due to this cause. Mr. Karunakara Menon closes this exceptionally good and critical examination of the movement with the enunciation of the principle of Shastraic sanction as the base of all operations, if really the movement should reach the masses. "National Reform can appeal only to the English educated few; it has no chance with the multitude. A reversion to the past, rather than a revolution of the present, ought to be the motto of the reformer. We are fully convinced that to reconstruct society on an entirely new basis is hopeless. It is to cut ourselves off from all our ancient heritage, our history and our traditions, and to throw ourselves into a hopeless isolation which can do no good either to ourselves or to society. Some of us may by such a course reform ourselves, but society as a whole will remain what it is. This is, however, not the consummation which the reformers desire and aim at."

The Theosophist.—In the May number of this ably conducted magazine the old Colonel commences Chapter I of the 5th series of his interesting Old Diary Leaves. The narration of events has come up to the year 1893, which was one of the critical periods in the annals of the Theosophical Society. It was in this year the rumblings of the coming tempest about Mr. William Q. Judge of America were beginning to be heard.

Of the several articles of interest which this issue contains, those on "The foundations of our friendships," by Mr. W. G. John, who counts gratitude as the foremost among the qualities which build up friendship and concludes that the early foundation of friendship is based upon past and present acts of benefit, and the "Ideal of God," by Dr. A. Marques, deserve special attention.

The Indian Review.—The May number of this review opens with an article of some interest on "some famous Anglo-Indian Naturalists of the Nineteenth Century" by Mr. Lydekker. "The Indebtedness of Indian ryots" is the theme on which Mr. Rogers late of the Civil Service of Bombay, expatiates. Mr. Smith's article on "The Ethics of Bribery" is of much practical interest. But it is not possible to agree entirely with Mr. Smith's analysis of the motive for bribetaking. The one most important reason, perhaps the basic reason, is the inadequacy of the pay as compared with the responsibility entrusted. A man drawing fifteen rupees per mensem is invested with enormous powers and as such given a social position which has to be maintained. To this must be added the difficulty of obtaining justice due to the complicate government machinery. This forms on the other side the chief motive for bribe-offering. As for human weakness and ignorance we suppose a pretty fair percentage exists in all civilised countries. That being a common factor, we need attach no special importance to it. Amongst other articles of interest in this review are "At the temple" by Mr. C. Cress, and "The Racial question in Indian politics" by Mr. Nundy.

The Indian Ladies' Magazine.—The frontispiece, in the May number of this interesting magazine is as usual well got up. The Taj Mahal of Agra is beautifully represented and the description that follows it is graphic though short. The number before us is replete with short articles of much interest to the Indian Lady. Mr. M. P. S. Ranalingam Mullaliar advocates stamp-collecting as a good occupation for our girls. Under the head "Hindu Heroines," Mr. S. M. Natesa Sastriar gives a short sketch of Sakuntala. This is perhaps the first time when Indian readers are told that Sakuntala was a heroine. "King Rukmangada and the Mohini," one of Mr. Ravi Varma's pictures is reproduced with a short account of the story. In her "The Women of Shakespeare" series, the Editor discusses the character of Celia, one of the most charming creations of Shakespeare.



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THE ARYA

A MONTHLY

DEVOTED MAINLY TO

ARYAN RELIGION, SCIENCE, PHILOSOPHY AND LITERATURE.

VOL. II. }

JUNE 1902.

{ No. 3.

The Underlying Physical Basis of Christianity and other Religions.

Hence from the new restatement of the Word,
The word of Truth by ancient sages taught,
Arose in time the creed of Christendom;
A type and principle made personal,
One seer or many fused into the Christ
And based upon the old ideals framed
On nature myths and the celestial signs
That marked the seasons in their annual round;
A revelation on the heavens inscribed,
The Solar hero on the vernal Cross
Uplifted as the type of sacrifice
At Easter-tide, whom Royal Ishtar mourned
Ere he ascended as the Conqueror!
The Cosmic sacrifice of the Supreme
As manifest in nature and all things,
The Sun-god struck into the golden grain,
Transmuted in the myriad calyces
Of sun-kissed flowers into the bread of man;
His rays wrought in the chalice of the vine
To blood of Bacchus in the purple grape,
To be partaken of in fellowship,
A feast of Love to overflowing spread;
The bounty of the All-providing One
Th' eternal sacrifice of God, who gives
So freely of his substance unto all.
A feast of Love! to be with thanks received,
That man through selfishness should never mar.
—The Dual Image, Book VIII.

It is well known to investigators of the subject, that the Sun and Sex formed the physical basis of the principal religions of the world, and Christianity, as we know, formed no exception. For in the first place it is apparent that the Christian Festivals have been and are regulated by the Seasons and

the annual course of the Sun. In the Christian Calendar the Easter commemoration of the Crucifixion and Resurrection is made to accord with the conjunction of the sun and moon at the Vernal Equinox: and to be accurate, a true celebration-time can only come round once in every nineteen years in accordance with the metonic cycle. The All-bountiful Sun was always personified by the Sages in days gone by as the visible representative of the Invisible and Inscrutable source of the universe, called God in common language; His deputy in the heavens, as it were, and the manifest dispenser of all good things, and the Saviour of men from the Evil Power that was supposed to bring darkness, cold and hunger into the world. From the first to the last act of the solar drama, it is the sun that is given a human history and transferred to the earth-plane as an Ideally Perfect Being for men to worship and hold in veneration. The Persian Magians and other sages when the cold and hardship of the winter season was about to be ushered in by the sun's declension in the autumn, represented the approach thereof by the old allegory of a serpent tempting the first woman by an apple, a fruit that ripens late in the season and is followed immediately by the cold and barrenness of winter which the sinister constellation of the serpent or scorpion was about to usher in, and the evils of which could only be rectified by the returning sun at the Vernal Equinox ascending the heavens as a

conqueror, having crushed the serpent's head in the conflict as universally set forth in the old scriptures of the Orient. Moreover all the sun-gods of antiquity were said to be born of virgins on the 25th day of December, the first day that shows any sign of lengthening. Virgin-born because the constellation of Virgo or the Virgin lay upon the horizon at the supposed rebirth of the sun in the sign of the sea-goat at this season of the year. As Mitra this sun-god, born in the "cave" with the animals, was further represented as the Lamb of God because the sun in the spring time was connected with the auspicious constellation of Aries, the Ram. He is consequently the Lamb of God, the victorious Lamb of the Apocalypse, adored by the four living creatures, that is, the four cardinal constellations of the four seasons; and before whom the twenty-four Elders or hours pass or fall down in worship.

He is indeed the All-bountiful One, begotten of God as the supreme source of all things, and the Revealer of His glory unto men: who was and is year after year incarnated by the wind or atmosphere in the ever-virgin earth! It is the sun, high in the heavens in the plenitude of his power, who at the marriage-festival of the year performs the miracle of converting water into wine in the juice of the grape, twelve water-pots-full, to represent a sufficiency for each month of the year; who further multiplies bread for the multitude in the growing grain, and fishes in the teeming reproduction of all life at this season.

Now this personification of the sun as representing the fructifying male element—the earth and moon representing the female side—was in early days a necessity with the sages, who formulated our religions and created our Ideal Gods: for in the sun they had not only the most glorious object in creation, but the material and manifest source of terrestrial life itself. They were under this compulsion because in reality in the history of man no human being, however elevated, could be found to embody in himself all the virtues necessary to complete that perfect Ideal, which men should worship and hold in veneration that they themselves should attain to perfection on the principle of—what men worship that

they shall become. All our prophets and messengers, our so-called Saviours being but human and fallible, could furnish no all-round model of a perfect being. They could therefore only furnish, according to their individual merits the needful starting point or basis for the aggregation, as time went on, of myth and miracle around the human personality, but which like the twelve labours of Hercules, the sages arranged in orderly fashion to correspond with the twelve months of the year. The old solar drama in fact for ever repeated with the sun as chief hero till it came to underlie all our religions. But which when fully established at any time and received as genuine human history by the people, it mattered little, so long as this belief lasted, whether the human element had been of any very transcendent order or whether the reputed prophet had any authentic earthly existence as such.

So the sun, moon and stars and the earth, as nature, furnished our sages in olden time with materials for the creation of Ideal Gods to be worshipped and held in all honour and veneration by the people; but which furthermore, as we all of us have our several ideals according to our power of forming them in our ideas, they were intended to transfer to their own inmost hearts and minds so as to make them more particularly their own, that by daily contemplation thereof they should attain unto their likeness. In its fullest sense indeed their own chosen and adopted ideals and models of all excellence; not only the most ideally perfect that they themselves could conceive of, but the most perfect their sages had at any time been able to create for their general acceptance, and their sincere and universal veneration.

WILLIAM SHARPE.

The Aryan Religion

(Concluded from page 44.)

36. What is meant by a Forester?
In the third part of life, or when one becomes old, that is, when wrinkles and gray hairs are observed on the body, he who gives up his house and goes into forest either with his wife or with-

out her, to lead a celibate and religious life, is called a Forester.

37. What is meant by a Sannyasin?

A Sannyasin is one who leads a life of perfect resignation. When one, having ascertained the futility of the three Asramas of Brahmacharya, Householder and Vanaprastha, or Forester, and having learnt that they could not satisfy his aspirations, makes up his mind once for all to give up the world and its civil rules, he is called a Sannyasin. Before he becomes a Sannyasin, he should perform the ceremony of Prajapatya Yashti, and give up everything he had. He shall do nothing worldly thenceforward, but always think of the service of God.

38. What else do the Grihya Sutras teach?

They prescribe the funeral rites.

39. You said that one may marry a girl who is an Asapinda of the mother and Asagotra of the father. Is not the mother of the same Gotra as the father?

Yes. But she becomes so, only after she undergoes the marital rites with sexual intercourse with her husband. Then only and not before, she becomes a Sagotra of her husband.

40. You said certain class of girls should not be taken in marriage. What life are they to lead?

The life of a perpetual virgin, or that of a hermit, if no body would marry them.

41. Is not marriage made compulsory for them by the Sastras?

No. Marriage being perfectly optional for females, as it is for males, there is no harm by their remaining unmarried.

42. We do not see any women unmarried. Have there ever been unmarried Aryan females?

Yes. There were many, such as Gargi, Vayana, Dharini, Gargi Vachaknivi, Badava Prachatayi, Sulabha Maitreyi, Sandalee, and others.

43. What do the Srouta Sutras teach?

They teach the rules of sacrifice by a rich householder.

44. What do the Brahma Sutras teach?

They teach the philosophy of religion. They prove the existence of one sentient God, the immortality of souls, their transmigration, their loyalty to their Heavenly Father, God, and their brotherhood. The Brahma Sutras also teach souls their eternal duties and assure them of their salvation by the Grace of God.

45. What are the Smritis?

Smritis are the works of some of the Manus and of the Sapta Rishis of Manvantaras.

46. Who are the Manus?

They are the founders of Dynasties after each periodical flood.

47. Who was the first of them?

Swâyambhuva Manu.

48. Is the Code now known as Manu Smriti, the law he promulgated?

Yes. It is.

49. Who are the Sapta Rishis?

These are seven sages who, with one of the Kshatriya family, are spared by God from death on the occasion of every periodical cycle, to form a nucleus for re-peopling the world.

50. What are these eight persons called?

They are called Sishthas, that is, those who remained. Their acts and words are called Sishthachar, and are found in the Smritis.

51. How many such works are there?

Many; but two of them require special notice, viz., those of Vishnu and Manu.

52. Why so?

The Vishnu Smriti was declared by God himself, and that of Svayambhuva Manu is a Code learnt by him from Brahm and promulgated by him as the first sovereign of the earth.

53. Are these then of the highest authority?

Yes. It is asserted by several text-writers that the Smriti of Manu has had the sanction of the Veda.

54. What is the next Smriti in importance? Yajnavalkya Smriti comes next, according to some authorities.

55. Is not Parasara Smriti considered the authority for the current Yuga?

Yes. So it is said; but Parasara and Yajnavalkya quote Manu as their authority and are not inconsistent with Manu on all important points. In the details of every day work and on some minor points involving no great principles Parasara may be the sole authority in this Yuga.

56. What are the other principal Smritis?

Those of Vasishtha, Gautama and Sankha Likhita may be considered as of the next importance.

57. Do not these frequently contradict one another?

I think not. Certainly not in the fundamental principles of sociology. In minor details, very often unimportant, there may be contradictions.

58. How is it that there are even such contradictions in the statements of these Rishis?

59. They are due to various reasons. The knowledge of these Rishis may not be of the same soundness. The subject may be such that difference of opinion may be possible and even reasonable. Errors may have unintentionally crept in in copying these works. Religious bigotry or

human depravity may have introduced new matter or done away with portions of old matter: These are some of the reasons for the existence of contradictions in the Smritis as they now are.

How to act then? Whom to believe as the correct expounder of the sacred law?

First, find out whether the contradictions are not apparent and reconcilable. If not, Manu and Vishnu shall prevail over the rest, because their knowledge and authority are admitted by all to be the highest and paramount. The authors of some of these Smritis were Rishis belonging to some Sākha or other of the Vedas. People belonging to particular Sākhās may follow the directions of the Rishis of their own Sākhās. In unimportant matters, any Rishi may be followed without committing any sin.

60. What is the work next in authority to Smritis?

It is Itihāsa. Mahābhārata is so called.

61. What is the next one?

The class of works known as Purāṇas.

62. What is the number of such works?

Thirty-six. Eighteen of which are called Mahā or great Purāṇas and the other eighteen Chulākas or minor ones.

63. How are they named?

Brahmaṇḍa 2, the major and minor; Padma 2; Vaiṣṇava 2; Siva 2; Lingya 2; Garuḍa 2; Nārāyaṇa 2; Bhāgavata 2; Āgneya 2; Skanda 2; Bhaviṣya 2; Brahma-vaiṣṇava 2; Markandeya 2; Vāmana 2; Varaha 2; Matsya 2; Kōorma 2; and Brahmaṇḍa 2.

64. I have heard that these are also contradictory.

The truth is we have not got all these 36 works; but only a few of them. Of these, the genuineness of some is on very good grounds suspected. It is however certain that there are some among them whose genuineness may be said to be beyond doubt, the test for it being that they are commented upon by authors who flourished many hundred years ago.

65. Name these Purāṇas.

Vaiṣṇava, Bhāgavata, and portions of Skanda. There are others which, though not commented upon, are found complete, and portions of them bear internal evidence of being genuine. These are Lingya, Āgneya, Brahma-vaiṣṇava, Markandeya, Vāmana, Matsya, and Kōorma, &c.

66. Do not these contradict each other?

Some of them do, but on main points such as the existence of only one sentient and supreme God, his Fatherhood, the eternity and immortality of souls, their transmigration, their brother-

hood, the main standard of right and wrong, they all agree. The same rule which has been given for construing the Smritis is applicable to the Purāṇas but with greater strictness.

67. Why so?

The Purāṇa-seers were Rishis of inferior calibre to those of Smritis. The Purāṇas had no sanction of the Manus which the Smritis had. It is however a positive rule that Purāṇas cannot contradict the Smritis and Smritis nor do away with the fundamental principles of the Aryan system of religion above explained.

68. If this mode of construction be adopted, will all difficulty arising from the aforesaid contradictions disappear?

Certainly they would and must. None is infallible but God. His word alone is infallible. The rest is an authority so long as it is not contrary to His word the Sruti.

69. Is there any rule of construction for interpreting these authorities?

There is a rule. The precepts contained in the Sastram are divided into three classes, viz.,

(1) precepts to do or omit to do certain acts which but for the precepts no one can know anything about, and which are mandatory, that is, any conduct in opposition to these precepts is sinful and penal, such as for instance, Revere thy Father: Love All's Father;

(2) precepts concerning actions or conduct which are instinctively known and do not require any revealed precept for their knowledge, and any conduct opposed to these precepts is not only not sinful and not penal, but is even commendable, such as "Eat"; and

(3) precepts prescribing a particular mode of doing the acts which are undertaken to be done under any of the two aforesaid classes of precepts, when such acts may be done in more ways and times than one; such as "Pray All's Father twice a day": "Take two meals a day before mid-night."

These Precepts or Vidhis are called Apocrypha, Parisankhya and Niyama, that is, mandatory, permissive and adjective respectively. It is also a rule that the passages in which precepts are promulgated should in the first instance be construed grammatically and literally. If the meaning thus arrived at would prove opposed to one's experience, reason and the clear portion of the revealed law, then the passages should be construed figuratively. Precepts upholding the principles of the Fatherhood of God and the Brotherhood of His creatures should be liberally construed; while those relating to ritual and ceremonies should as a rule be strictly construed.

70. Is the Sastram consisting of the aforesaid works and construed according to the rules given above, sufficient for all the purposes of a good and religious person?

It is so without doubt. Don't, however, believe my statement as correct, without satisfying yourself that it is so by applying the rule to cases which you may have to decide for yourself in the daily avocations of your life. One should not believe anything unless he is convinced of its truth. He should not however hold that everything that he is not convinced of is a falsehood, unless he is convinced of its falsity upon irrefutable evidence. If one's conviction is consistent with the experience of competent men as well as with his own, with logic and with Sastram, he may then rest assured that his conviction is a correct one.

I shall act so and ask my brethren to do the same.

Amen.

An attempt will be made in another issue to demonstrate some of the extraordinary attributes of God so that some conception of them can be gained by mortals.

R. RAGOONATH ROW.

Music and Animals.

(Continued from page 46)

The melodious singing of birds delights the savage as well as the most civilized man that cultivates music as an art. When Hoang-Ty in 2700 B.C., had conquered the Chinese Empire, he being anxious to cultivate arts and sciences ordered Ling-Lun to systematize music on scientific lines. He accordingly went to forest solitudes near the banks of the Hoang-ho to listen to 'the voices in nature, the singing of birds, the sound of the river.' The story goes on to say that he received his inspiration from the songs of various birds and thus produced a system of music which had ever since obtained currency in the land of the celestials. Though the whole is a tissue of exaggeration, still observation would, to some extent, induce belief in the fact that nature's music and more especially the songs of a few well-known birds, have helped man in constructing a system of music in those early days when man was no better than Nature's songsters. Of course it is not meant here that the songs of birds have all the elements of tonality, form,

expression, rhythm, pitch, &c., to constitute perfect music. But some birds there are whose singing approaches definite musical notes. Some critics, however, believe that man is not influenced by birds, but that "the natural instinct for imitation, generally so powerful—in the savage, soon leads him to produce intervals similar to those which he hears." * * * Thus his ear and his voice are practised and become accustomed to certain minute intervals, which are involuntarily transferred by him to his primitive songs, and from which, in the course of time, a fixed order of intervals, is developed, and gradually extended to the octave, constituting a scale."

Observation has recorded that some birds have expressive tones. M. Henri Coupin in one of the issues of the 'Revue Scientifique' refers to the large proportion of 'tuneful' species met with among the birds of Europe, which he sets at 10 per cent., whereas in the tropics, it falls as low as one per thousand. The gorgeous birds of the tropics, he compares to actresses without talent, who depend for success on the richness of their toilette. The opinion expressed here appears to be opposed to the ordinarily received one that birds of the tropics are well-known for their singing. In our own country our poets are not tired of extolling the praises of the cuckoo, the peacock, and the kokila which are considered to be Nature's best musicians. In the Ramayana they appear as rivals in singing. I shall have to refer later on to the famous couplet which ascribes the notes of the scale to the sounds of birds and other animals.

The cuckoo is the universally popular bird which has a high reputation for expressive music. It gives out a few musical notes which however vary with the seasons. Mr. A. H. Macpherson who has studied its characteristics in great detail, says that 'when the bird is in full swing, the interval is usually greater than the minor third and is, to all intents and purposes, a full major third. Not unfrequently the bird utters three notes. At Haileybury on January 7th, it was heard to sing E flat, to D, C, two or three times, then it omitted the middle note, singing a minor third.' Two other birds are reported to have sung F, F, C, and F, D flat and C repeatedly. As regards the pitch, out of hundreds of recorded calls during the period when the bird was in good voice, the upper note in 19 cases out of 20, was from F to E flat, and the lower note from D to B. The author comes to the conclusion that the average call is E and C in the middle of the piano. Gilbert White remarks

that 'the note of the cuckoo varies in different individuals'; for, about Selborne Wood, he found that they were nearly in D: he heard two sing together, the one in D, the other in D sharp, who made an agreeable concert. He afterwards heard one in D sharp and about Wolmar forest in C. The cuckoo has been immortalized by Beethoven as a musical performer.

Parrots are well known for their powers of mimicry as well as a proneness to catch and repeat words. Prof. Ramanes, in his 'Animal Intelligence,' observes, parrots seem certainly to take delight in hearing a piano play or a girl sing; and the following instance published by the musician John Lockman, reveals in a remarkable manner the power of distinguishing a particular air and of preferring it above others. He was singing at the house of a Mr. Lee in Cheshire, whose daughter used to play; and whenever she played the air of 'Speri si' from Handel's Opera of 'Admetus' a pigeon would descend from an adjacent dovecot to the window of the room where she sat and listened to the air apparently with the most pleasing emotions, always returning to the dovecot immediately the air was finished. But it was only this one air that would induce the bird in this way! The nightingale is said to be remarkable for a 'beautiful, long, steady, holding note.' A quail gives three notes successively at the same definite pitch. Mrs. Piozzio gives an account of a musical pigeon, as well as the fact of bull-finches and other birds learning to pipe waltzes and other airs. The hootings of owls were observed by G. White who remarks that these birds do not keep to one note. He says 'A friend remarks that many (most) of his owls hoot in B flat; but that one went almost half a note below A. * * * A neighbour of mine who is said to have a nice ear, remarks that the owls about his village hoot in three different keys, in G flat or F sharp, in B flat, and A flat. He heard two hooting to each other, the one in A flat and the other in B flat.'

It is a curious fact that bird-songsters, with a few exceptions, are generally of a small size. The author of 'studies in life and sense' observes that the Australian menurus or lyre-birds, so named from the shape of the tail-feathers—birds which may attain the size of a small turkey—are the most notable exception to the general rule above mentioned. But the Indian Peacock is here regarded as a musical bird which, in size, is more huge than the Australian bird above referred to. Of all birds domestic or otherwise, the cock is said to be most indifferent to music.

In an experiment described by M. Marville, he says that while a man was playing on the trumpet marine, some little birds which were in an aviary and others on the trees and bushes almost tore their little throats with singing; but the cock who minded his hens and the hens who were solely employed in scraping a neighbouring dung-hill, did not show in any manner that they took the least pleasure in hearing the instrument played.

Birds are known to improve by constant practice and culture. Their partiality for some songs which they learn in a few days has been exemplified above. The following account may appear incredulous at first sight but is nevertheless vouched for by a great authority. 'Sparrows will learn in time to sing most melodiously; and of course there is no end to the bit of tunes or sounds a mocking-bird may acquire. In addition to the true song, some birds may, as Darwin has it, practise 'instrumental music.' The turkeys 'make a joyful noise' in their own fashion by scraping their wings on the ground, and the Snipes, and Grouse, 'drum' with their wings, as also do the male Goat-suckers or 'night-jars.'

It is believed that birds, and nearly all animals, with the exception of fish, have their voice-registers, though not all so musical as the human voice, but subject to the same laws. When a bull bellows, the 'break' or change from chest-voice to falsetto, is distinctly heard. In the neighing of a horse, the change is usually from falsetto to chest. In the crowing of a cock, the two registers are plainly perceivable, as also in the barking of dogs. With close attention even the notes in the musical scale which are touched can be recognised.

C. TIRUMALAYYA NAIDU.
(To be Continued)

Yoga Principles in Sacrifices.

(Continued from page 51.)

In Satapatha Brahmana, Kanda I, Adhyaya 2 Brahmana I, vs. 20 and 21, it is said that "The sacrificial food of the Gods is living, is Amrita (Ambrosia, or not dead) for the immortals. Now with the mortar and pestle, and with the two mill-stones, they kill this rice-offering (Havir-Yajna). When he now says 'For outbreathing Thee! For inbreathing Thee!' he thereby again imparts outbreathing and inbreathing (to it) and by saying 'For thorough-breathing

Thee' he imparts thorough-breathing to it. By 'May I impart a long duration to the life' he bestows life on it. . . . By 'For the eye Thee!' he bestows eye-sight on it. Now these (attributes) are those of a living being, and thus that sacrificial food for the Gods is indeed living, is Amrita for the immortals. These texts certainly affirm that sacrificial food offered to the Gods is living and not dead for the immortals. The reason assigned for this affirmation may be idealistic or allegorical or as the translator implies by his exclamation mark, it may be a strange absurd thing, emanating from a childish, credulous, unscientific mind. Take it in whatever light you please, (we are not now concerned with the question as to the soundness or unsoundness of the reasoning) there can be no doubt that the sacrificial food offered to the Gods is not supplied to them for being taken as by man, but it is living for the Gods who are immortals. The meaning is that an act of sacrifice done to the Gods does not perish but it is always borne in mind by the immortals for whom it was performed, for reward to be meted out to the person who performed the sacrificial act. As a living thing endowed with breath and eyes, it always presses itself on the attention of the Gods and the Gods have to reckon it living for rewarding it with its due reward. The above texts confirm and explain the meaning of the texts quoted from Varahopnishad.

It is remarkable that whereas Fire is called Hutāsana or Hutabhuk, the Devas are called Kritabhuk merely. In interpreting this word, Taranatha Vachaspati, the author of Sabdashomamahanidhi, writes thus:

क्षतं पाणिदत्तं हविषादिकं मुक्तेः शक्तिरुत्पद्यते ।

This explanation has the air of supporting the view that Devas actually take the sacrificial food tendered. The word Bhungta implies the act of eating as well as supporting. Devas keep up and support the system of sacrificial Karmas by rewarding to sacrificers with admission in Svarga or with earthly benefits. Vedas themselves say "Let him who desires Svarga perform Jyotish-toma sacrifice." If the word had any reference to the act of eating the sacrificial food offered, then Devas might have been called Kratāsana as Fire or Agni is called Hutāsana. Devas are not called Kratāsana. Hence our meaning alone is reasonable. That is, while Fire is said to actually devour the sacrificial offerings made, the Devas are said to enjoy or appreciate the sacrificial offerings made the Devas are said to enjoy or appreciate the sacrificial act of which the making

of sacrificial offering over the fire forms a part. What is of value to the Devas is the sacrificial act and not the sacrificial offering. Our Vedas say "Agni Mukha vi Devah," i.e., Devas have the face or the mouth of Agni or Fire. We have seen above that the Gods or Devas upto the Turiyam Being have the three kinds of body, viz., gross, subtle and causal. Fire cannot be reckoned part and parcel of any one of these bodies. Consequently, the meaning is, in a representative sense, the consumption of sacrificial food put over it by Fire is taken equivalent to the consumption of the same by Devas, on whose account it is offered. As Jahveh has promised to the Israelites to present himself on the occasion of sacrifices for blessing the sacrificers, so our Devas have promised to present themselves at the time, accept the offerings through the medium of Fire and reward the sacrificer for the same. Of course, the blessing is the reward and the reward is the blessing.

As Isavasyopanishad and Svetasvatropanishad say, Paramatman is all-pervading. As Kenopanishad says, what makes or enables Fire to consume things put over it is Paramatman Himself. As Kathopanishad says, Fire is but a form of Paramatman. In this sense, every God or Deva who is a form of Paramatman takes the sacrifice consumed by Fire, on which it is dropped. This is true only on the non-dualistic or Advaitic plane of thought and not on the dualistic or Dvaitic plane. According to Prasnopanishad and Svetasvatropanishad, Paramatman does not enjoy, and Jivatman alone does. According to Atmabodhopanishad Jivatman is nothing but Lingasareera or the subtle body, and so Paramatman who has no Lingasareera, or who merely pervades Lingasareera, does not enjoy the sacrificial food offered.

In Satapatha Brahmana, Kanda I, Adhyaya 2, Brahmana 4, v. 4, it is said, "He takes it (wooden sword)" with the text 'I take thee with the arms of the Asvins, with the hands of Pooshan; thee that performs sacred rites to the Gods. . . . ' 'With the arms of the Asvins,' he says, because the Asvins are the two Adhvaryu priests (of the Gods); with their arms he therefore takes it not with his own; Pooshan is distributor of portions (to the Gods); with his hands he therefore takes it, not with his own; for it is the thunderbolt, and no man can hold that.

In this text, Pooshan is said to be distributor of portions to the Gods. Does this refer to Pooshan distributing portions of sacrificial food offered by men in sacrifices made by them, or does it refer to him distributing sacrificial food

offered, by Devas in sacrificial rites performed by Devas themselves? There is nothing to show that the reference is to the former, and not to the latter. On the other hand, there is everything to show that the reference is made to the latter. The wooden sword symbolical of Indra's thunderbolt cannot be held by man. Asvins are Adhvaryu priests of the Gods in sacrifices performed by the Gods and not by men. In sacrificial ceremonies performed by the Gods, Pooshan may be the distributor of portions. He is not the distributor of portions in sacrifices made by man. Further, what does Pooshan distribute portions of? Anyhow, there is no reference to the act of distribution of portions of sacrificial food offered by men in their sacrificial Karmas. The reference is solely to what takes place in connection with sacrifices performed by Devas. Even there, the distribution of portions by Pooshan need not imply the appetites of hunger and thirst in the Gods to whom the distribution is made and the act may be limited to the distributor's act for acceptance as an act of recognition for appreciation and reward, and not for acceptance for consumption and appeasement of hunger and thirst, as in the case of man. The above text must be interpreted in harmony with the text denying hunger and thirst, in Svarga.

In Satapatha Brahmana, Kanda I, Adhyaya 2, Brahmana 5, v. 24, the following occurs:—

"Now those who made offerings in former times, touched (the altar and oblations) at this particular time, while they were sacrificing. Those who washed (their hands) became righteous. Then unbelief took hold of men: 'Those who sacrifice become more sinful, and those who sacrifice not become righteous,' they said. No sacrificial food then came to the Gods from this world: for the Gods subsist on what is offered up from this world."

This authority is apparently explicit in saying that the Gods subsist on what is offered up from this world. But a closer scrutiny will not carry us beyond the conclusion we have already enunciated. According to Taittiriya Samhita III, 2, 9, 7, and Taittiriya Brahmana II, 2, 7, 3, men subsist on what is bestowed on them from yonder world. In return for sacrifices performed by men here on earth, the Gods (Devas) are said to send down rain to us, and by rain, the vegetable and the animal world are sustained and so men subsist on what is given them from above or the yonder world. Men subsist by actually eating and drinking and not by mere intellectual act of approbation or re-

cognition or grateful appreciation. Arguing in inverse terms, it may seem inevitable to us to hold that Devas subsist on sacrificial food offered to them by actually eating it and not otherwise. But in order to arrive at a right conclusion, the two following texts ought to be quoted:—

"The Gods thereupon said to Brihaspati Angirasa, 'verily, unbelief has come upon men; ordain thou the sacrifice to them!' Brihaspati Angirasa then went and said 'How comes it that you do not sacrifice?' They replied 'from a desire for what, should we sacrifice, since those who sacrifice become more sinful, and those who sacrifice not become righteous?'"

In this text the complaint of the Gods is not on the ground that they lost the means of their subsistence but on the ground that unbelief has come upon men. As a corrective of this unbelief, Brihaspati Angirasa was ordered to prescribe to them the sacrifice. This shows that Devas do not care a bit for sacrificial food as means of subsistence, but only as evidence of belief which leads to their propitiation.

In text 26, in answer to the question put to him in the last quotation, Brihaspati Angirasa says: "What we have heard of as produced for the Gods, that is, this sacrifice, that is to say, the cooked oblations and the prepared altar; there-with you have performed while touching: this is why you have become more sinful. Sacrifice therefore without touching, for thus you will become righteous!"

In this translation, the word translated as "Produced" is *Parishootam*, which Sayana interprets by *Parigrihitam*, 'hedged round' or 'set apart.' The translator adds that the Kanva manuscript reads *Parishutam*. Julius Eggeling, the translator, does not adopt the interpretation of Sayana but follows his own in order to be consistent with the last lines of text 24, above quoted, regarding the subsistence of the Gods on the sacrificial food offered up from this world. Unless produced from this world to the world of the Devas, how can Devas subsist on the sacrificial food offered from this world? Considerations of consistency should not induce us to deviate from the strict literal sense of the word. In order to bring about or keep up an apparent consistency in regard to an exoteric Vedic idea whose real nature is otherwise stated by other Vedic texts, any deviation from the literal sense of a word translated is not to be countenanced, especially when it prejudices or sacrifices an essential esoteric thought enunciated by the other Vedic texts in interpretation

of the exoteric Vedic idea contained in the ceremonial text translated. As a great Indian scholar, well versed in all Vedic literature coupled with every form of grammatical literature, and thoroughly conversant with the ceremonial code theoretical and practical, Sayana's interpretation is entitled to much greater authority than that of a western orientalist whose introduction and whose tenor of translation betray from the beginning to the end a spirit of contempt, as if engaged in a profitless, childish, absurd work. Adopting Sayana's interpretation, it is clear that the sacrificial food which the Gods are said to subsist on is not actually produced to them but it is only set apart or hedged round on the sacrificial altar. The actual agency which in fact devours it, is the fire and the Devas live upon it only in an ideal sense, which consists of what is called in Sanskrit *Upachara* (respect or regard).

According to text 26, what is *Parigrihitam* or accepted by the Gods is the sacrifice, i.e., the cooked oblations and the prepared altar. Do the Gods subsist on the prepared altar as well as on the cooked oblation? Nowhere do we see the idea of the Gods eating the altar and subsisting on it. The reference to the prepared altar as one of the two means whereby the Gods are said to live, shows the manner in which they subsist on the sacrificial oblations offered up unto them. In regard to men, the existence of the Gods is dependent on and proportionate to the propitiation they receive from men by sacrificial acts or *Upasana*. There is nothing in the conception inconsistent with the conclusion we have already stated.

S. RAMASAWMI AIYAR.

(To be continued.)

The Siege of Bobbili.

(Continued from page 48.)

27

In vain, my comrades, they resolved:
Unmoyed foul Haidar was;
In vain Commander Martin sent
To plead the Velama cause—
For satisfied though Bussy grew,
All wroth was Haidar Jang
And in his heart 'gainst Ranga Rao
More deadly hatred wrung.

2

28

And ere came Martin Haidar had sent
A pair of scouts to note
The skirts of Bobbili, and eke
To Ranga Rao he wrote;
To noble Ranga Rao he wrote,
And bade him quit the fort—
"Or we shall drive perforce you all
From palace-hall and court!"

29

Glanced noble Ranga Rao the lines
His blood began to rise.—
Haste Velama Doras! haste! Your lord
Exposed to danger lies—
Haste! threatened is your freedom now
By Vijayanagar's chief
That hath plotted thus to lead you all
To slavery and grief!

30

But now a fleeting lull there came
Through Martin's counsel kind;
And Bussy marched with Haidar Jang,
And Vijayaram behind,
Till Devapalli reached he, where
He halted with his men,
With powder black and cannon huge
Most dreadful to the ken!

31

Venkayya, soldier bold and true,
And Ramanna there came
And said "Salam! Commander great,
In Bobbili Rajah's name!
Take *pan-supari*, Sahib good
By Bobbili Rajah sent!
Hail Bussy great! all hail to you!"
They then to Haidar went.

32

But at their sight all wroth he was,
Great Bussy's foul Dewan:
"Ha! Hath your master left the fort
With all his men and gone!"
Then Ramanna returned "What wrong,
Good Sircar have we done?
Be *peishkush* due?" But Haidar roared
"Wrong or no wrong—'tis one!"

33

"And you must quit the fort—away!"
Brake in Venkayya bold:

"The fort we cannot, Saheb, quit
We dwelt from days of old!
Together we'll quit both life and fort;
Nor think to drive in lissom sport
Bobbili tiger from his den!"
Thus bold Venkayya answered them,
And both returned in haste;
"No go from war!" they cried "Prepare—
There be no time to waste!"

34

Haste Velamadoras! if to you
Be dear your ancient fame;
For Vijayarama, coward chief—
Oh shame upon him—shame!
With Haidar Jang hath plotted now
To drive you from the land;
To guard you and your noble chief
Haste trusty Velama band!

35

In fort and hamlet the cry was raised,
From tower and market place;
Faster than wild-fire spread the news
Quite in a breathing's space;
And burst each man "To-day, or else
To-morrow die we all!
How can we nobler die our deaths
Than for our country fall?"

36

What man be there that dieth not,
When Yama speaks the word?
How can we die more noble than
By Ranga Rao, our lord?—
For mothers that suckled us with life,
For sires whose blood we share,
For the loving child, for the faithful wife
And for the name we bear?"

37

And forthwith thus they flew to arms,
From far and near each came;
The very children shook their fists
At Vijayarama's name;
And Velama wives their husbands clasped
And said with firmness meet
"Bring us or victory and life
Or death but not defeat!"

38

Thus from all sides on horse and foot
Sped many a warrior bold;
From north and east and south and west
Rushed forth the young and old;
But boys that cannot carry arms
And men too old to move
Would stay at home; and all the rest
Their strength of arm would prove.

39

As swollen waters of a river
Roll headlong to the sea,
So bands of dauntless Velamas sought
The fort of Bobbili;
Hot swearing 'gainst the coward chief
Of Vijayarama, each
Upon his shoulder struck his hand
Indignant beyond speech!

40

What, meantime, heartless Haidar Jang
And Vijayarama did?
Hear comrades hear the artifice
By Vijayarama slid,
Quick to ensnare the Frenchman's heart,
To make his success sure,
Within the bounds of desperate fight
His foeman to immure!

41

For Bussy in advance did send
A part of his array,
Obtaining leave through Bobbili
To take their nearest way;
But Vijayarama to their head:
"Come—take this purse, good man—
And bring about with Bobbili
Some fighting if you can!"

42

Or here's a way, my trusty friend;
By Rajam lead your men—
Where Tandra Papayya the lion
Keeps watch within his den!
If him you cannot draw to fight
A hopeless wight you be!
For brooks no wrong however slight
Papayya—keen is he!"

43

"Then hang me, Vijayarama good"
The Captain made reply
"Do hang me if to do your wish,
My tact I fail to ply!"
Thus roused brave Tandra Papayya
Like tropic sun he burned:
And with thirty killed and wounded more
Great Bussy's troop returned!

44

Indignant Bussy was, as glad
Base Vijayaram did feel;
And Haidar Jang the moment seized
The final blow to deal—
"Ah now, Commander! Mark you what
I told you long ago?
Trust not the chief of Bobbili—
He is a dangerous foe!"

45

Indignant Bussy was, nor spake;
But onward marched his men,
With powder black and cannon huge
Most dreadful to the ken.
Till within sight of Bobbili's fort
With all his troops he lay—
Determined lay, despite what scathe
Would fall—alack the day!

46

Shriek you to hear my tale, good friends!
No poet's lies are here—
Of how some man did wed some maid
In vision did appear!
Of dead men coming back to life,
Of birds and beasts that talk,
Of mountain shoulders, lotus feet
And faces the moon that mock!

47

But truth alone I sing of those
That fought where now we stand,
Of noble Raja Ranga Rao,
And his noble Velama band;
And truth alone I sing and say
That Bussy was induced
By Haidar Jang to have the fort
Of Bobbili reduced!

48

But one way was for peace—to quit
The fort without a word
And take what lands elsewhere gave Bussy
To Bobbili's great lord!
Ah comrades think what speechless ire
Should Ranga Rao have felt,
When Bussy sent an embassy
Such awful insult dealt!

49

So noble Ranga Rao once more
His councillors' advice sought;
For shrank the ruler when the odds
Against him ranged he thought:
"Ay, Vijayarama's forty thousands
I little reck" he said
"But powder black will lay in battle
The boldest Sirdar dead!"

50

But spake indignant one and all:
"We care not if we die—
To-day or else to-morrow sure
This breath from us must fly!"
Thus counselled noble Ranga Rao
Had *naubath* straightway played,
Whose stirring notes were heard afar,
O'er fort and hill and glade!

51

Its stirring notes were heard afar,
By Haidar Jang as well;
His haughty glance upon the fort
That rose before him fell,
Upon whose central tower was raised
The Velama Standard high,
Upon whose walls stood Sirdars hold
Resolved to win or die!

52

Heard Haidar Jang the stirring notes,
And in anger he did say:
"Go, Ali Khan, and bid them quick
The *naubath* stop to-day!"
"But, Ali Khan," quoth Ranga Rao
"From Delhi Pacha we
The *naubath* got, nor stole it was—
Stopped now it cannot be!"

53

And say, good Khan, what cause for hate
To Haidar Jang we've given;

What virtue Vijayarama hath
From our homes to have us driven !
Or will Davan the difference mark
'Tween dauntless Velama band
And Vijayarama coward chief,
To whom he'll give our land ?

54

Hark, Ali ! Let the yellow flag
Of the Sircar waving there
Be placed in Vijayarama's hands
With his forty thousands where he stands,
And let them guard with care—
Yet, if we wrench it from his hands,
Let valour have its due,
And give us Vijayarama's lands ;
If fail we, do as he demands—
We yield ourselves to you !

55

Say you upon a single feat
You will not rest the day ?
Then be it thus : let Vijayaram
With all his thousands gay
Defeat us in fair fight ; for ten
He hath where we have one—
Give us his lands, or ours to him,
By whom the day be won !

56

Yet, if valour find no favour due
With Haidar Jang but gold—
Twice what false Vijayarama can
We will, for his estate, Ali Khan,
In cash have Haidar told !
If none of these the good Dewan
Will have, then let him know
With life no Velama-blooded man
Will quit the fort and go !

57

The messenger returned and said
What Ranga Rao did say ;
And Haidar burst in foaming wrath
" He'll pay for it to-day !"
Nor Ali's counsel sage would take,
Who well saw Ranga Rao and spake :
" It is not, Haidar, fair
To make a foe of the Velama Lord,
For bold is he, and true his word,
And true his sword—beware !
Atrocious is the deed you will ;

In the Prophet's name wreak not such ill,
Nor dread Nemesis dare !

58

Thus Ali spake, but spake in vain ;
For Haidar to Bussy hied ;
" Hark ! Ranga Rao surrenders not
Unless the guns be plied !"
And Bussy roused to anger gave
Permission as was sought ;—
Ah comrades will you hear in deed
How Velama Doras fought !

59

Weak be my voice that sings how fought
Our Velama Doras then—
What danger by that band was sought,
Whose deeds shall never be forgot—
What scathe upon that day was wrought
On Bussy and his men—
Ah weak my voice, and sad my tale
For courage was in vain
Can human strength however great
Stand cannon's fiery rain ?

M. KRISHNAMA CHARYA.
(To be continued.)

Seelavati.

(Continued from page 52.)

Let us for a moment return to the beggar. He ran out from the house and entered the bazaar street. He went to the first shop and there he was treated with contempt. In the second shop the headman suspected him and took him to a big merchant. No one would give him any money on the jewel as it was known to belong to the leading merchant of the day, our Tulsiram. The beggar went next to Tulsiram himself, who, on first sight, recognized that the jewel was his wife's. He asked the beggar how he got it and the beggar told him the truth and made him understand that the giver was the pious Seelavati, the wife of Tulsiram. Tulsiram secured the jewel and asked the beggar to see him again in his shop the same evening. In great hurry he transacted all his business and returned home like a ferocious lion. Hurriedly he knocked at the door, to give his wife, as it were, a presentiment of what was to happen. The door opened. The calm face of his beautiful wife greeted him with a smile, but it was not returned as usual. Water was brought to

wash his feet and it was refused. The pious Seelavati, true to her instincts, fondly thought that her husband had come from his arduous business quite tired. And she was soon corrected in her presumption. Tulsiram began instantly to abuse her in foul language. He said to her that his confidence had been abused ; that she had taken herself to odd ways ; that she had proved unfaithful ; that, when he was dotingly fond of her, she had cherished the evil desire of encouraging her paramour ; that in that condition she was not fit to be left in charge of his valuable properties ; that she seemed to be very obedient to him in his presence and that in his absence she was very free and apt to commit any sin and that, therefore, she must be turned out of the house. Seelavati was stunned with grief at the words that fell on her ears, and she swooned. The cold-hearted husband took no notice of her helpless state. When she was able to give utterance to her thoughts, she muttered thus with her eyes full of tears. " What have I done ? What sin have I committed ? What will be the cause of my dear husband's wrath ?" In the midst of such musings, she was awakened to her senses by a thundering voice :—"Where is your nose-jewel ?" from the husband, in an imperative tone. " Which jewel does my lord mean ?" " Your Nattu" was the reply. She was thunder-struck. Now she felt that life was going out of her body. What could she do ? She was now helpless in such a strait. If the beggar could be found—well—That cannot be. She felt that God in the form of a beggar tried her. For who can be so bold as to stay so long for an argument with her, the wife of another ? On the subject of such importance as that of woman's rights ? What made her stop at her door and be engaged in a chaste conversation with a beggarly Sanyasin ? She thought it must be no other than Vitthala. And she prayed God for deliverance. " Oh my God ! Deliver me from this danger ? If I am really fit for your grace, save me. Else let me take the consequences of my act. Oh, peerless Being of Wisdom, Love and Happiness ! Have I been untrue to my beloved companion ? I have no other thought than of him whom you gave me as my husband. Indeed, in words and in thought I have been true to your gift. Nor have I forgotten you. I have even striven hard, to keep always on the straight narrow path of duty to my husband, God and man. Have I deviated ? If so, it must have been through my ignorance ? I have always had the life of Mother Sita, the devoted wife of Rama of Ramayana, before my

mind's eye. Do you think this is arrogance ? It is not arrogance, but a recapitulation of the mighty good deeds performed by me. It is simply an endeavour to know if I had committed any wrong. True, my lord, I cannot remember what I did in the moments of my passion. Innumerable have been Thy incarnations to succour the needy and the weary. Even they who were inimical to you have been saved by you. Oh Immaculate Effulgence ! What can I say if you remain so slow and slothful to render aid to helpless persons, especially women ? It was the woman who first recognised you in your numerous Forms, and you paid her due respect. Why don't you help me ?"—" Speak out witch," roared the husband again. She was awakened from her meditations and the words " it is in the box," escaped her trembling lips. " Who has got the key ?" said Tulsiram. " It is not here. It must be in the shop," was the reply. " No, it is not in the shop, I know," rejoined Tulsiram. " Then it is with you, on your person, my dear lord and husband " said she. Tulsiram opened the jewel-box and to his greatest amazement, the lost jewel was there, in the box. He was pinned to the spot. The fact of his lost jewel he had got from the beggar and brought home tied in his handkerchief having been found in its right place in his box, the key of which he had with him, soon made him a new man. The whole of his past life was an unrelenting accusation. He felt sorry for what he had done. The maltreatment his wife received at his hands stood before his stupefied eyes in all its hideousness, and in an instant he felt that life was something higher than he had known it to be. He understood that he was neglected by the Almighty for his sins, and that through the goodness of his wife, he was a partner to this interesting event.

T. A. VENKASAWMI RAO.

(To be continued.)

Translations. THE MIRROR OF YOGA.

(Continued from page 53.)

6. Some objections to other Yogas :—

But instead of this, if Prāna is restrained in Kumbhaka, the mind will be tied down, and being then unable to meditate upon the all-pervading Brahman, it will never be neutralised. Chhāndogya says that the mind can be restrained

in Prāna. Therefore the Kumbhaka that is practised by Hatha Yogins is useless.

Whereas, without first restraining the Prāna, if Brahman is meditated upon by the mind, then Chitta or the mind-stuff, the Prāna, and the Indriyas will naturally be dissolved. So long as the mind is not dissolved in Brahman, Prāna etc., too, will not be dissolved.

By Hatha Yoga which aims at restraining Prāna, the body can be made strong and long-lived. It can produce no other result. Although by the aid of Rāja Yoga, many wonderful lights, etc., could be seen, immediate liberation is impossible to be attained by that Yoga inasmuch as the universal light is not perceived, and the dissolution of mind, etc., is not effected thereby.

Mantra Yoga is the process of internally and externally meditating upon Pranava and other Mantras. Laya Yoga is the process by which the mind and Prāna are held in total abeyance without having anything to fix upon, without even consciousness as in the state of deep sleep.

Although these four Yogas are found mentioned in the S'rutis, the wise should neglect the practice of any of them, as they are useless for purposes of immediate liberation.

After first acquiring the knowledge of the universal Brahman by hearing the Mahavakyas, etc., if one should practise abstract meditation, then he will surely attain immediate liberation.

7. The effects of this Maha'yoga:—

When Brahman which is all-pervading, supreme, and devoid of all qualities, is meditated upon by Buddhi, then Prana and Apāna (i.e., the upward and downward life currents) will gradually become pacified and Brahmic light will begin to dawn.

He that meditates constantly, like the continuous flow of water, upon Brahman, in a lonely place, having thereby completely dissolved his subtle body, will not be born again.

Even wise people who are absorbed in abstract meditation will be shaken off from it. When there is a break and when they are so shaken, they will send out long breaths.

8. A warning to the wise:—

He who, in case of such a break, meditates upon partial lights is considered to be a man of small intellect. He will not so soon make progress in this Yoga.

There are countless productions originating from Māyā and Avidyā. The wise aspirant should not care for them. He might examine

them for the purpose of being able to dissolve the subtle body by abstract meditation.

Although many means are described in the S'rutis for attaining Moksha, the wise man has only one means to attain it, viz., abstract meditation on the identity of Nirguna Brahman and the self.

9. Hints on abstract meditation:—

That Brahman should be meditated upon thus: I am eternal, I am free from doubts, I am without modifications, I am non-dual, I am all-full, I am of the form of Intelligence, I am the undivided Bliss and concentrated existence, etc., etc., etc.

This meditation is what is called Dhyāna or Nididhyāsana. This is what is known as Samprajnata Samādhi or conscious ecstatic trance. This is otherwise known as S'abdānuvidhā Samādhi or Jñāna Yoga. Liberation in life is attained by means of this practice.

One who is desirous of obtaining perfect freedom, does not derive any benefit from any amount of hearing of Vedāntic texts or deliberations thereof. After being initiated by the Guru into the mystery of the great Vedāntic text, "That thou art," he that hears it once, reflects upon it once, and then concentrates his attention upon it, is the only man who is wise among people. His time alone has been usefully spent. He would attain immediate liberation by his constant practice accompanied by direct perception.

As a result of this uninterrupted practice of Dhyāna or abstract meditation, Apāna or the downward life-current will merge into Prāna or the upward life-current, and that again into Paramatman, the undivided intelligence.

As more and more the upward life-current merges into Nirguna Brahman which is devoid of motion, more and more will the self-luminous Brahman begin to shine.

As more and more the practitioner becomes confirmed in his abstract meditation, more and more will the Prāna, assuming a universal form, merge into it.

Let it not be doubted that with the merging of the chief Prāna, the body will die. Until the energies set in motion by all the mental modifications and impressions are fully exhausted, the body will not die.

When the practitioner comes out of his Samādhi, if there be no visible manifestation of any of the modifications, then it is a sure sign of their dissolution. Until this takes place, the body will not die.

Vedanta and its Teachings

Doubt: How are we to know that even after the neutralisation of Prāna, death has not taken place? The answer follows:

Even though Prāna has been neutralised by means of Nirvikalpa Samādhi or abstract meditation freed of all doubts, there will be warmth in the body. This shows that the energy already set in motion by the life-current is still unexhausted.

This unexpended energy can never be the cause of future birth, because fried seeds are incapable of sprouting again.

10. How to make progress in it:—

We shall now consider how the Atomic light will increase and expand.

Although the Light of the Self be at first atomic in its nature, it begins, by the conjunction of Prāna, to increase like a spark of fire which expands by the action of air.

The expanding light of the Self will dry up the modifications just as the scorching rays of the Sun will dry up the water in a small pit.

When Kūtaśtha or the individual Higher Self, otherwise known as Pratyagātman, reaches Nirguna Brahman, Prāna and the rest will also reach it, just as when the King ascending a mountain reaches the summit, his army too follows him and reaches it.

11. Some objections considered:—

Doubt: The final fall of the body of the liberated is condemned by Yoga Sikha and other Upanishads. Therefore, like the subtle body, the gross body too should, at the time of liberation, attain the Brahmic state. Is it not so?

Answer: We see the rice growing inside the paddy grain but not in barren husks. Therefore, Sthūla-laya (or the dissolution of the physical body) is of no consequence whatever, to the great yogins.

There are some scriptural texts that support this view, and there are also others that oppose it. The truth of the matter is that even though the gross body is so preserved, the nature of liberation remains the same.

Even if by great efforts made in the direction of Hatha and other Yogas, one should secure for the body what is called Chinmayatva (i.e., the power by which he can make the body as strong as steel and as bright as anything, free from disease, and long lived), it must, certainly, at the time of liberation melt away like hardened ghee placed under heat.

ANUBHAVADVAITIN.

(To be continued.)

It was, I believe, a Christian Missionary who once remarked "What is Vedanta? One man gives one answer and another a different one. It seems to me to be a name to conjure with, and no more. Vedanta is usually regarded as pure pantheism, but the modern use of the term is different....." From this it is clear what amount of mis-statement and, distortion and misconception of true facts about Vedanta, its definition and its scope the Missionary has. But some light of the true nature of this high philosophy being thrown to us by our giant intellects of yore, we have to some extent a clear understanding of the subject.

To begin with, I may ask, What is Vedanta? Vedanta is that philosophy contained in the inspired outpourings of the mighty minds of yore in the Upanishads, the Brahmasutras and the Bhagavadgita. It is based upon these three which are known by the name of *Prasthanatraya*. It is known as Vedanta for the simple reason that it is a compound of two Sanskrit words Veda (wisdom) and Anta (end), meaning thereby "the end of wisdom or knowledge." By saying "the end of wisdom," I don't mean that by studying the Vedas or by becoming a Vedantin we can reach the goal of knowledge; for knowledge, in the words of Sir Henry Taylor, "is not the same with understanding, capacity, sagacity, sense, prudence—not the same with one of these; neither will all these together make it up. It is that exercise of the reason into which the heart enters a structure of the understanding rising out of the moral and spiritual nature." Or rather we are agreed with Swami Vivekananda when he says: "The Vedas are without beginning and without end. It may sound ludicrous how a book can be without beginning or end. But by Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery and would exist if all humanity forgot it, so it is with the laws that govern the spiritual world; the moral ethical and spiritual relations between soul and soul, and between individual spirits and the father of all spirits, were there before their discovery, and will remain ever if we forget them." Thus it is the accumulated experience of ages and is everlasting, eternal, infinite, nay in the words of Kingsley "is like the mystic ladder in the patriarch's dream." So it is beyond the reach of human beings to attain that end of

wisdom. But what I mean when I say the end of knowledge, is, that knowledge which includes all other knowledge and which has its being in all other knowledge, or that eternal and infinite knowledge which rests upon that measure of all bias. This knowledge is obtained by knowing the self, the truth, the Atman, the Brahman—that eternal and infinite One which is the source and spring of all the powers and actions manifested in this heterogeneous world. As is expressed by the Lord in the Gîtâ, “Steel cuts It not, fire burns It not, water moistens It not, wind dries It not;—ever uncut, unburnt, unmoistened, undried, It is eternal, all-pervading, immoveable, unchangeable; It is the all. It is said to be the manifest, unthought, unalterable;—knowing it to be such thou needst not grieve.”

It is this that is the goal of all philosophies and religions. It is this the Vedantins strive to achieve. The highest aim of Vedanta, therefore, is to take the human mind to that state where, in the words of the late Poet Laureate:

“Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly; but it lies
Deep meadow’d, happy, fair with or chard-lawns
And bowery hollows crown’d with summer sea”

and where there reigns perfect peace. Thither is the goal of all Vedantins. It is from there one can see the whole Universe; it is from there one can gain everything; it is from there one can know everything; it is from there one can obtain that bliss beyond which there remains no possibility of bliss, and lastly it is from there one can obtain perfect renunciation. It is this highest idea of that infinite one—all truth, all intelligence, and secondless—that gives birth to this Vedantic philosophy. It should be the main endeavour of one and all of us, who seek salvation, to strive to see that oneness and to attain that perfect state of “level evenness” for which it should be our aim to unite all the different manifestations of this phenomenal world into one solid compact of truth.

The great lecturer Swami Abhedananda, in one of his lectures in America, has said: “Vedanta philosophy does not teach that this world has been created by some extra-cosmic being, who sits outside this universe and acts from his heavens and moulds matter by living outside of matter; but on the contrary, Vedanta philosophy teaches that this whole universe is nothing but the expression and manifestation of all the powers that are latent, that exist potentially in that absolute being.” It teaches us that the God of Vedanta is not a separate God. He is not a personal God as that of the ancient Greeks,

but appears personal to a Dvaitist and impersonal to an Advaitist.

It gives us the idea, as is said by Prabhada, that God is in a pillar or in a straw, in fact in everything. This will seem absurd so long as we externalise ourselves or take into consideration the outer attributes of matter and the changes brought about by name and form, but if we dive deep into the subject and internalise ourselves, i.e., if our attention is diverted from this world of changes brought about by name and form, to that inner essence, we cannot but come to the miraculous vision that God is in everything, the whole universe is one existence; the visible earth, the boundless sky, the limitless ocean, the invisible air, are all different manifestations of the same one, i.e., God—in fact He is a wonderfully noble compound of these charming elements.

Vedantic philosophy creates in us a universal love and teaches us that we are one with our father, with our mother, with our sister, brother, children, neighbour. We have no enemies in the world and we are all brethren. When Jesus said “Love thy neighbour as thyself,” he preached that highest truth which is found in the Upanishads. If we love our neighbour we will be loved in return and if we hate our neighbour hatred will be reciprocated. This is expressed beautifully by Newton in his 3rd law of Motion as ‘action and re-action are both equal and opposite.’ Vedantic philosophy reveals to us certain latent truths that soul is immortal, that it has no beginning or end; and that it remains unaffected by any of the natural or artificial agencies. It will be no exaggeration to say that it was this philosophic idea which the great writer Emerson had when he wrote:—

“If the red slayer thinks he slays
Or if the slain think he is slain
They know not well the subtle ways
I keep, and pass, and turn again.”

Vedantic philosophy enlightens us that Death is only a change of state. It says that “as we throw away our old garments and put on new ones, so the soul throws away one form when it has fulfilled its purpose and puts on a new one after the dissolution of the old.”

In a word, Vedantic philosophy gives us amiable and noble ideas of that Supreme Being, a true explanation of our selves in regard to the grandeur of our nature, and teaches us the way to attain Salvation. It suggests various methods as Bhakti Yoga, Karma Yoga, Jnana Yoga, and Raja Yoga, all of which are equally important in their respective ways and which are beyond the scope of this paper.

KARAMANAL.

S. B. I.

The soul and the future life.*

The Yeda alone gives a rational and intelligible account of the ATMAN. Jesus and his followers have utterly failed to explain what they call the soul. Christian Missionaries speak freely of the soul's salvation in the future life. But have they clear and rational ideas on the subject? We must know what is soul, before we can have an idea of—or a belief in—its future life. “Know thyself,”—said the Delphic Oracle. Christians have never learned to know themselves, and still they think they can give salvation to every one.

What, according to Christians, is man? And what is soul? Let us first take the definitions given by Catholics. Father Rickaby, S. J., says:—“Body and soul make one man”; “The soul is made up of intellect, will, and sensible appetite. The first two are rational, the third irrational; the third is the seat of the passions.” Taking these definitions, let us see what remains of man after death. When a man dies, his body is dissolved into atoms. At the same time, his “intellect, will and sensible appetite” also disappear and must disappear, for modern psychology has shown that these are all indissolubly associated with the body. When soul and body are gone, what remains to save? Nothing, if we are to believe what Catholic or other missionaries teach regarding their religion. What they call soul is perishable, and God is eternal. How can that which is eternal be gained by that which is ephemeral? Such a thing as salvation is impossible and meaningless, according to the religion preached by the Christian missionaries.

Jesus himself says nothing about the soul; and St. Paul, who is the second founder of Christianity, makes a distinction between THE NATURAL MAN and THE SPIRITUAL MAN. But St. Paul means by SPIRIT only the human mind which believes in Christ as the saviour. An additional article of belief or piece of information cannot obviously change the essentially perishable nature of the mind. Modern psychology, as already stated, has shown that mind cannot exist without body and that, at death, both die together. Therefore, St. Paul is in no better position as regards the Christian doctrine of soul and its salvation than the modern Catholic and other Christian writers on Christianity.

Some modern philosophers believe in a substance of mind over and above the phenomena of mind. Christians cannot take their stand on this

* A Tract issued by The Hindu Union, Trichy.

theory, which is entirely a matter of belief or assertion, and not a fact of divine revelation as they understand it. Even if they exploit the belief in a substance of mind, we do not see how it will help them. How can they demonstrate the possibility or conceivability of its existence when death separates it from the body? It is contrary to all experience to suppose that mind can exist apart from the body.

In Hindu religion, on the other hand, death dissolves only the gross body—the STHULA-SARIRA, as we know it. The SUKSHMA-SARIRA or subtle body clings to the JIVATMAN even after death. Sir Humphry Davy, the British scientist, writes as follows:—“It does not appear improbable to me that some of the more refined machinery of thought may adhere even in another state to the sentient principle; for though the organs of gross sensation, the nerves and the brain, are destroyed by death, yet something of the more ethereal nature, which I have supposed, may be indestructible.” The SUKSHMA-SARIRA is the “seventeenfold aggregate” consisting of the ten INDRIYAS, the five PRANAS, the MANAS, and the BUDDHI. To us, Hindus, death means only the withdrawal of the soul, bound to the SUKSHMA-SARIRA from the STHULA-SARIRA or the gross physical body perceptible to all of us while living. Hindu religion explains that the subtle parts of the various elements also depart with the individual soul at the time of death (vide Vedanta Sutras, III, 1, 1). The reason for this is explained as follows by Sri Sankaracharya:—“This going of the Pranas is not possible without a base; hence we infer that water also—mixed with (subtle) parts of other elements—goes from the old body to the new one. For the Pranas cannot, without such a base, either move or abide anywhere.”

From the above explanations, we see clearly what the ATMAN is. It is neither the gross, nor the subtle body, as above explained, but the individual being or person who possesses, wields, and enjoys both. It is this person or being who, in the life after death, is saved or not, according to the nature of the life lived on earth. When the Upanishads define the Atman negatively as “neti, neti,”—“not this, not this,”—they mean that it is neither the gross nor the subtle body. In fact, it is what European scientists call Substance, Noumenon, Entity. The positive definition given of the Atman in the Veda is SAT-CHIT-ANANDA, i.e., Reality—Intelligence—Blessedness. God is Atman, as well as man. God is the Highest and Universal Atman. Man is the individual and imperfect Atman—the JIVATMAN—who gains experience in life after life and thereby

undergoes an evolutionary process until he deserves the infinite grace and mercy of Isvara and attains liberation from the misery of embodied existence, as known to us. The eternal life of purity and joy which the liberated Jiva enjoys in Heaven is itself an evolutionary process, its stages being described as SALOKYA—the state of being in the same world or place as Isvara; SAMIPYA—the state of being near him; SARUPYA—the state of having the same form as Isvara; and SAYUJYA—the state of being united with Him, the state of absorption into the blissful eternal essence of the Divine Reality. This blissful eternal life may be attained even in this life, paradoxical as it might seem. Such as attain it are called JIVANMUKTAS, i.e., those who are liberated even while living on earth. Those who have not attained to this supremely perfect state, but have striven honestly to serve God, pass through the DEVAYANA or path of the gods and are led by divine messengers and helpers under divine direction from stage to stage on that path until they reach the Brahma-loka where they attain the highest spiritual wisdom under the guidance of Brahma or Hiranyagarbha and then gain the eternal life and never more return to be tossed about in the stress and storm of Samsara. So, let us all pray, in the immortal words of the Sruti,

असतो मा सद्गमय, तपसो मा ज्योतिर्गमय. मृत्योर्मावृत्तं गमयः

"Lead me from the Unreal to the Real! Lead me from darkness to Light! Lead me from death to Immortality!"

Editorial Notes.

How useless are human efforts The King's without God's blessings? The most powerful nation might decree a thing. Ministers might meet and pass a resolution. Armed hordes might be ready to execute the command. But, alas, how impotent are all human efforts without the Divine aid! These are the reflections to which any man is apt to give expression, when he thinks of the King's sudden illness and the postponement of his Coronation. The King and his Ministers had decreed the Coronation to take place. That august body, the House of Commons, had assented to it. The House of Lords had ratified it. Troops poured into the capital of the Empire from all parts. The powerful British Navy majestically floated on the Thames. The Crowned Heads of Europe hurried towards London to grace the occasion personally or by proxy.

The Princes of India sailed all the way to pay their homage to their Sovereign and a continuous stream of expectant multitude poured into the city from all parts of the world. In short, all was done that human power can do, to add to the grandeur of that unique occasion. But Providence willed it otherwise. The King was suddenly seized with severe illness. The sufferings which he kept out from all, the sufferings which he concealed under a smiling countenance, lest he should disappoint his subjects and stop their innocent rejoicings, grew more serious, proved beyond his power to endure. The Coronation was stopped. The Empire was stunned. Consternation and grief were depicted in the faces of the millions of his subjects—a grief the like of which was never felt, for the like of it never happened in the history of this country or of England. Oh! Let us not accuse Providence of cruelty. Let us not call the hand "rude" that dashed the cups of rejoicings and mirth from out the eager lips. Let us not be so foolish as to judge the Infinite Wisdom. For who can explain His mysterious ways? And after all has not the Almighty taught a great lesson to the most flourishing nation, proud in the plenitude of its power, triumphing in its worldwide dominion, intoxicated by its unexampled prosperity? Has He not taught the bitter truth of man's littleness? There was need for it. That was a time when a lesson like that sinks deep. And it sank deep. What did the good Bishop of Winchester say when he heard of the King's illness?

"Let us pray, we can do nothing else."

And he prayed; with him the whole English nation, with him the Hindus, the Mussalmans, the Canadian, French, the South African Dutch. The whole British Empire prayed and the prayer was heard. The King got through a successful operation. He stood it gallantly. He tided over the crisis. He is fast recovering. Providence has heard the prayers. Providence has taught a lesson. He has lashed his children. But like a loving father He has dried their tears. The joy of the people, their rejoicings over the coming Coronation will be doubly great. For, "Sweet" are the uses of adversity.

The Martinique Disaster. It is not here only that the hand of Providence was felt. The world stood aghast at the news of a flourishing island, green with pastures, smiling in verdant fields, in a happy people, turned into an arid plain, covered with a heap of ashes in a few hours. It is like one of those stories of a cruel enchanter's sudden transition scene we relate to our innocent, wondering children. It was the doing of the Great Enchanter, the Great Magician. One morning the volcano of the Martinique roared. From the deep craters issued a terrific sound, the veriest thunder of Heaven. The craters

belched a terrific shower of fire and ashes. The men were the next instant gone, the green pastures disappeared, and the town was a heap of ashes, a melancholy wreck. Let not the doubting soul question God. "What have these poor men done?" he would say. "Is that a merciful Providence that revels in such demoniac carnage?" he would ask.

Let this catastrophe, unmatched even by that of Pompeii, only remind us of our helplessness, of the very little we know yet of the Creator's mysteries. Here were thousands of men and women and children at the very jaws of death, innocent of the doom that awaited them. And where is our Science? What we have learnt is not yet a millionth part of what we have yet to know. The mysteries of God are inexhaustible! Here is an extract, from the *London Times*, of a description by one who examined the island after the disaster.

"The town, which is in a kind of amphitheatre looking on to the sea, and which appeared to be about 2½ miles long, presented an extraordinary spectacle. A solid mass of ruin covered with grey sand, a few pieces of walls standing, but not a single house with an upper storey left in it anywhere.

"In a few places smoke was rising from the ruins. The whole was covered with sand, in some places over 2 ft. deep. It probably did not fall as deep as this, but it is impossible to tell, as the explosion created a blast of air, which crossed from north to south and drifted the sand.

The smell of burnt flesh was quite strong over a mile from shore. About 100 yards from land the Roraima was still burning, and, as she is an iron ship, will probably not sink. The whole harbour was a mass of wreckage; some 20 sailing ships are supposed to have been at anchor, all of which were destroyed.

"The sight ashore was about as horrible as it is possible to imagine. On every side were bodies, in every direction and in every position. I first went to the Colonial Bank, where what was left of the clock pointed to ten minutes to 8 o'clock. Just outside there were 16 bodies in a lump, and near by the remains of a horse and trap with driver and two others. This group was the largest I saw, but at odd corners one frequently came across groups of 12 or so. Some of them were clasping one another, others holding each other's hands and the hands of their children, some nursing babies—all just as they fell after being so swiftly struck. It was difficult going about, as one was walking on crumbling ruins all the time, which were liable to give way and in places still very hot.

"I eventually found my way to where the cathedral had once stood; part of the front wall remained, including a small tower about 30 ft. high containing the bell, which was still in its place. The debris was so great that few bodies were to be seen, but no doubt there were a good number of people inside at the time. In the street outside there were several bunches of six or seven people and a few single ones. Had we had the time to visit the market, which was

about 1½ mile off, we should probably have found people in groups of some hundreds, at 8 a.m. is about the busiest time of the day. After spending two hours on shore we returned to the *Solent*.

"There was no lava thrown out; nothing but this fine sand which was evidently white hot. Judging from what the few saved said and from what I myself saw and could judge from the position of the bodies, I have little doubt that every one who was not under cover at the time the sand began to fall was killed in less than two minutes. The rest must have survived for a very short time longer, as they must have been quickly suffocated by the heat from the falling sand, not to mention the fact that the whole town must have caught fire at the same moment.

"A tremendous blast of air must have crossed from north to south, as all trees have been uprooted and their remains are all pointing with roots towards the volcano. The lighthouse also fell in the same direction. There are also many large charred splinters of wood to be seen in more or less open places, which look as if they had been blown there, and I saw the body of one woman near the shore with a charred splinter over 1 ft. long sticking right through her thigh.

"Not a single person on land within the zone of the sand-shower escaped, all the small villages round about the mountain being wiped out in this complete manner."

On the 19th instant our Bengalee brothers celebrated the memory of Sivaji. The festivities lasted for four days. The Mahrattas of Calcutta commenced the festival on Wednesday when they had recitations, *Harikathas*. The celebration was taken up by the Marwaris on Friday and the whole proceedings were brought to a termination with the monster meeting at the Classic Theatre in Beadon Street on Sunday evening. Mr. Norendra Nath Sen who presided on the occasion put the object of the movement most felicitously when he said that the Sivaji celebration was held for the first time in Calcutta, the idea being that in that Metropolitan City at all events they should celebrate the birthday anniversaries of all the heroes and heroines of whatever race or creed so long as their life and speech and deed would help them, weld them into a common nationality and furnish them with the ideal to live plainly, think highly and act nobly. The secret of Sivaji's strength and success was his deep religious fervour, tending to absolute self-abnegation. That was the great source of inspiration and indomitable strength, the powerful dynamo that electrified his personality and attracted the people whom he led, with whose help he founded an Empire which his less gifted successors were not able to preserve. The Anglo-Indian Press, ever ready to pounce upon any shadow of a shade likely to serve to misinterpret the people to Government, has not let slip this oppor-

tunity. The *Englishman* of Calcutta compared Sivaji to Rob Roy and found as much fitness in the commemoration of his greatness by the Bengalees as it would in the celebration of the memory of Rob Roy by the burghers of Glasgow. The *Mail* took a mild objection to Sivaji being compared to Cromwell and Alfred, Shakespeare and Milton, Carlyle and Ruskin. There might not be anything at once common in the work these had done and the task these have achieved. But all that Mr. Norendra Nath Sen meant in his speech was that cherishing the memories of the heroes of a nation, just as the English people worship the memory of these English worthies, will serve to inspire the people with higher thoughts and bolder deeds, while serving to draw the bonds of nationality closer. The *Hindu* in a leader on the subject has some suggestive remarks on the hostile attitude of the Anglo-Indian Press whenever the latter find any movement among the people likely to draw them closer together. "As we have said, it all depends upon the aspect we take of a character and the standpoint we judge it from. The English race defies the memory of Cromwell. But ask an Irishman for his opinion of this national God. England shed a bitter tear over the untimely grave of Cecil Rhodes. But ask a Boer or an Afrikaner for an opinion of him. To the Hindus, Sivaji will be what the greatest of modern Indians has represented him. To the late Justice Ranade, Sivaji was an emblem of 'religious fervour bordering on the verge of self-abnegation,' 'a superior genius which binds men together and leads them on to victory,' a brave, unconquerable spirit glowing with true patriotism, the first and the last of the Mahratta race. This is the conception of Sivaji, the national hero. And might we ask what is there so disquieting in it?"

"The homage which Bengal has paid to that intrepid Mahratta leader is no doubt 'a sign of the times,' but not in the esoteric sense of the expression attached to it by our Anglo-Indian critics. If it signifies anything, it is the growing sentiment of a nationality among the various Hindu communities of India. If the sense of a common citizenship and common interest is to achieve the task of harmonious relations between the divergent races of this country, cherishing the memory of a man, like Sivaji, will serve to bring closer the various classes of the same community. We have the national heroes of the Mahabharata. But the hoary past has bedimmed their personality. Time has invested them with a quasi-divine character and nothing so effectively weakens human inspiration as an element of the supernatural in ideals one hopes to reach. What we want is a living hero, with a real, impressive personality. And that modern India has found in Sivaji, the founder of the great Mahratta Empire which his less gifted successors were too weak to preserve."

..

Our contemporary *The Hindu* has some original suggestions for improving the moral and material resources of the people. Our contemporary joins us in thinking that the present day Kalakshepams can serve no useful purpose, but not on the ground of "incompetency or charlatanism of the present class of these low professionals, but because the spirit which animates them and through them the masses and an increasing section of the classes is a highly retrograde one and calculated to set back all progress under the modern conditions of this materially downfallen country." Our contemporary grants that the present class of Bhagavats consists of low professionals. And from them what good can be expected? In the "low professionals" still professing to discharge the sacred duty of enlightening the masses and classes, nothing but "charlatanism and incompetency" can be expected. Our contemporary wants moral and material prosperity. How can we have moral regeneration without the help of religion? Can the inculcation of cold moral rules have any effect on the people? Is not the exposition of the higher principles of our religion and philosophy by learned and enthusiastic men the only means of elevating the masses? We again say, the Bhagavats are best fitted to appeal to the masses and classes, only if they are of different type and attainments from the present money-earning, vulgar-witted, characterless, shallow class, strutting on the stage, dancing to the music, and pandering to the low tastes of a daily degenerating strata of society which throng to these halls of low ribaldry and vulgar buffoonery. The Kalakshepams are fitted only to serve as a means of moral and religious education to the masses. To mix up material education with it, as the *Hindu* has done, seems to be absurd. The *Hindu* would like the idea of capable teachers discoursing on industrial and material problems at these meetings. A more humorous suggestion can never be made. The idea of Mr. Nowroji, Mr. Digby, Sir William Wedderburn, Mr. Wacha and other eminent men, holding a sweet discourse on aluminium and hand-weaving, to the accompaniment of violin and mridhang, and dancing on the stage amidst the loud-applause of a mixed audience of educated men and illiterate people, respectable ladies and professional prostitutes, has certainly the rare merit of originality.

Educational Notes.

The two important agencies that The Library are transforming universities in the West and America into most efficient institutions and are revolutionising their object and scope are the library and the laboratory. No university is worth the name without the library, the reading-room, the offices

of delivery, the rooms for seminar purposes. The library, in fact, is the most active part of the whole institution. Lectures are given there on bibliography, on the use of books, and the method of dealing with them. The library is kept under the management not of a clerk on Rs. 15, who can only read the names of books and calculate the fine imposed for irregular return of books. But the Librarian in the West and America are the most learned members of the faculty and in all cases the most influential. The future work of students, then, in those universities will be only in the library where the students will pursue their studies unaided by notes and explanations, refer to original authorities and give ample exercise to the faculty of thinking—a rare feat among the Indian students of these days. Let us compare the condition of libraries in this country with that in the West and America. First of all, our institutions are only an apology for a library. Reference books are so costly that a large number is always beyond the financial capacity of our institutions. Secondly, the library is placed not under a learned member of the profession, but is left in charge of a peon whose primary care is the book, more than the use of it by the student. Thirdly, our boys do not know the value of a library. They have scarcely any occasion to go to the library during the College course, except a few of them who try to outshine their fellows or attempt to take a high place in the list of successful candidates. The work, that ought to be done by the students in the library in the way of preparation for the day's lessons, is made ready by the Professors. They give the students ready-made notes and explanations and save them, rather prevent them, from making use of the library. So one would not be surprised, if on going to a library attached to a College, he finds all the important reference books missing, for they have been taken away by the Professors. Even admitting that the library has still a modicum of some useful books, the students do not know how to use them, and the work of self-study is so tedious, that the boys would rather not give themselves any trouble, when they need only go to the class and get all the necessary explanations. We remember only one Professor in the Presidency College, who used to insist on students going to the library. He would begin by questioning on the day's lesson and see if the boys had consulted the reference books. Any delinquent in this respect would be at once sent down to the library. Our students have yet to learn that the most important part of a man's knowledge is to know where inform-

ation can be got first hand on any subject. Knowing this is a knowledge by itself. But so long as the present system of teaching lasts, there is no chance of our boys developing self-help and original thinking. Our boys are merely the recipients of some scraps of information, which they have to get by-heart, if that is not possible, at least, by rote. We can make any reform we please. But unless this root-evil in the method of teaching is removed, there is not much chance of our institutions turning out a better class of students. It has been rightly pointed out that men like Sir T. Madhava Row, Sir T. Muthusawmi Iyer and others were better students in their days and justified the expectations entertained of them later in life. The secret lies in the training they got in their early educational career, when the faculties of thinking and cogent reasoning received the special attention of their Professors. Where are our public libraries, which will not only have ready for use the accumulated knowledge of ages, but also files of periodical literature which play so important a part in these days? We have no doubt one or two. But how many of our students go to them? The public library, like the Connemara Library in Madras, is the favourite haunt of annotators and of women and children who get in to gaze at the books there, on their way to the Government Museum.

Again let us take the laboratory, the second great revolutionising factor in the modern universities of Europe and America. It occupies the position of honor next to the library. It is even outstripping the library. But it is being felt that it is not what it should be. The building and equipment of a single laboratory costs more than the entire College plant of the last generation. The running expenses of a single branch, excluding the salary cost more than all the departments of science at the beginning of the last century. Attempts are being made in America to provide distinct laboratories for each department of natural science, physics, chemistry, zoology, geology, mineralogy, paleontology, anatomy, physiology, anthropology and the rest. In these institutions, the students will not only learn their work practically, but will take part and assist the Professors, in their original researches. Of course, by the side of such grand institutions, it is an insult to one's understanding, to place our laboratories attached to different educational institutions in this country. All the College laboratories cannot equal one branch laboratory in cost or in the superior equipment.

Our laboratories are just what would make a student to "get through" the university examination. Recently we heard of a crisis in the tanning industry in Madras. Owing to the American tariff on tanned skins, the imperfect tanning, and the new Chrome process in tanning now largely used in America, the export of tanned skins has fallen so low, that almost all tanneries had to be closed. If this important industry is to be revived, a more satisfactory means of tanning by vegetable process must be discovered, as the Chrome process is unsuited to this climate. Where are our scientists? Where are the laboratories for scientists to carry on their experiments? It is needless to state that practically industry can flourish and improve only when science backs it up, discovering means to improve it and to make it attain that perfection which will enable it to compete successfully in the market.

One other feature in the development of the Western Universities, to which Dr Harper, the President of the Chicago University, draws attention, is the rising importance of technical studies and the recognition of their place by the

side of purely literary, philosophic, historical studies in the present University course. The keen commercial competition of these days, the well-being of the State and the prosperity of the people depend upon the scientific equipment of a large number in those departments which add wealth to a country. The new University of Birmingham shows the direction the wind blows. The future university which does not add to its various branches a course of training and instruction obtaining in the Birmingham University cannot fulfil its functions or claim the name. But this fact is still to be recognised by our educationists. For the youngmen of this country it is a beatific vision. We do not propose to answer all the objections that are raised against any organised instruction in technical courses in the present condition of the country, and the glib talk about finding places for the trained men and the want of work for them. The want of enlightened capitalists is another plea. Each objection has, no doubt an element of truth in it. But, we say, our Government is responsible for the present condition of our industries and the complete effacement of all artisan skill and even the very profession in India. It is the Government that can make at least some tardy reparation, and

when it does that, capitalists will not be slow in advancing their own interests and the interests of the country.

One other point in that article which deserves notice is the importance of State-effort for the advancement of higher education. In this country it is getting to be the fashion now-a-days to relegate education to private enterprise. Those series of thunder-claps, from the Mount Olympus, in the form of Government of India's resolutions, are still reverberating in our ears. Higher Education, it is now believed, does not form a part of the work of the State. But in Europe and America, State-effort is recognised as a most necessary and healthy impetus and has advantages which private enterprise, however powerful, cannot possess. The defects of State-efforts are greatly minimised by private enterprises. Each has an important function to fulfil and serves to remedy the defects of the other. But either by itself is only a feeble agent. This principle so widely accepted is now being given up in India. Into whose hands higher education will go in the event of the State receding, it is not difficult to foresee. It will go to the hands of our richly-equipped missionary friends—a result which can never find a general acceptance among the people.

The European Education Code in India.

Ram it in, cram it in;
Children's heads are hollow;
Slam it in, jam it in.
Still there is more to follow;
Hygiene and History,
Astronomic mystery,
Algebra, histology,
Latin, etymology,
Botany, Geometry,
Greek and Trigonometry,
Ram it in, cram it in
Children's heads are hollow.

Rap it in, tap it in,
What are teachers paid for;
Bang it in, slang it in
What are children made for;
Ancient archæology,
Aryan philology,

Prosody, zoology,
Physics, climatology,
Calculus and mathematics,
Rhetoric and hydrostatics,
Hoax it in, coax it in
Children's heads are hollow.

Sould it in, mould it in
All that they can swallow,
Fold it in, hold it in,
Still there's more to follow;
Faces pinches sad and pale
Tell the same unvarying tale,
Tell of moments rubbed from sleep,
Meals untasted, studies deep;
Those who've passed the furnace through
With aching hearts will tell you
How the teacher crammed it in
Rammed it in, jammed it in
Crunched it in, punched it in
Robbed it in, clobbered it in
Rapped it in, and slapped it in,
'Cause their heads were hollow.

—Catholic Fireside.

The English Language.

We'll begin with a box, and the plural is boxes,
But the plural of ox should be oxen, not oxes.
Then one fowl is a goose, but two are called geese,
Yet the plural of mouse should never be meese;
You may find a lone mouse or a whole nest of mice,
But the plural of house is houses not hices.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cows in the plural may be cows or kine,
But a bow if repeated is never called bine.
And the plural of vow is vows, never vine.
If I speak of a foot and you show me your feet,
And I give you a boot, would a pair be called beet?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this and the plural is these,
Should the plural of kiss ever be nicknamed keese;
Then one would be that and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.

We speak of a brother and also of brethren,
But though we say mother we never say mothren,
Then the masculine pronouns are he, his and him
But imagine the feminine she, shis and shim,
So the English, I think, you all will agree,
Is the queerest language you ever did see.

—The Commonwealth.

The Prevention of Consumption.

Dr. B. W. Richardson, in a late number of the *Asclepiad* states that an observation of the following rules will benefit those having a tendency towards pulmonary tuberculosis:

1. Pure air for breathing is the first rule for the prevention of consumption.
2. Active exercise out-door as much as possible is essential for the prevention of consumption.
3. Uniform is important for consumptives.
4. The dress of the consumptive should sustain uniform warmth.
5. The hours of rest should be carefully regulated by the sunlight.
6. Out-door occupation is preventive.
7. The amusements of consumptives should favour muscular development, and sustain healthy respiration.
8. Cleanliness in broadest sense is of special moment.
9. Every precaution should be taken to prevent colds.
10. The diet of consumptive people should be ample, with full proportion of the respiratory foods.—*Lancet*.

The way to rest.

To understand this is of more importance than to know how to work. The latter can be learned easily; the former, it takes years to learn, and some people never learn the art of resting..... Loafing may not be resting. Sleeping is not always resting. Sitting down for days with nothing to do is not restful. A change is needed to bring into play a different set of faculties, and turn the life into a new channel. The man who works hard, finds his best rest in playing hard. The man who is burdened with care finds relief in something that is active, yet free from responsibility. Above all, keep good-natured, and don't abuse your best friend, the stomach.—*Good Health*.

The cry of children in disease.

Dr. E. C. Hill says the cry of children in Pneumonia and Capillary bronchitis is moderate and peevish and muffled, as if the door were shut between child and hearer. The cry of croup is hoarse, brassy and metallic, with a crowing inspiration. That of cerebral disease, particularly by drocephalus is short, sharp, shrill and solitary. Merasmus and tubercular peritonitis are manifested by moaning and wailing. Obstinate, passionate, and long continued crying tells of earache, thirst, hunger or the pricking of a pin. The pleuritic is louder and shriller than the pneumonic, and is evoked by moving the child or on coughing. The cry of intestinal ailments is often accompanied by wriggling and writhing before defecation. Exhaustion is manifested with a whine. Crying only, or just after coughing, indicates pain caused by the act. The return or inspiratory part of the cry grows weaker toward the fatal end of all diseases, and the absence of crying during disease is often of graver import than its presence, showing complete exhaustion and loss of power. Loud screaming sometimes tells of renal gravel.—*Canad-Pract.*

The late Dr. Bucke.—A Commanding Figure in Literature.

Had not the late Dr. Richard Maurice Bucke by his commanding professional ability secured himself a livelihood and a position beyond question, literary activity would scarcely have been possible for him save as one of the exiled throng of Carmans, Parkers, Roberts, and Croziers. As a distinguished alienist, however, Dr. Bucke obtained his place, and during the many years of his office as Superintendent of the Asylum for the Insane at London the success of his application of gynecological surgery in certain forms of mania, of his total prohibition of alcohol, and of his system of non-restraint, won him an international reputation.

His familiarity with mental disease specially adapted him to the literary task to which in recent years he has been devoted. Becoming a most intimate friend of Walt Whitman, he published, in 1883, "Walt Whitman," a biographical volume, which still remains the standard

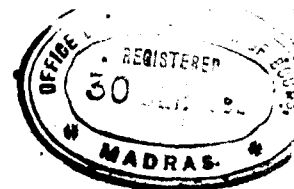
work on the subject, and he subsequently became, with Horace Traubel and Thomas Harned, one of the "good gray poet's" literary executors. The problem of the origin and evolution of genius was thus forced upon him.

In May 1894, Dr. Bucke read before a medical convention in Philadelphia an exhaustive essay on "Cosmic consciousness." Since then he had elaborated his ideas, and, about a year ago, published a fascinating volume under the same title. Cosmic consciousness he defines as "a higher form of consciousness than that possessed by the ordinary man." From the simple consciousness of the animal he held that self-consciousness was evolved, and that, in turn, will give way to the cosmic consciousness yet to be evolved as the normal faculty of the race. He asserts the actual appearance in various members of the race of the new mental condition which, as a distinguished authority on mental diseases, he characterizes as a wholly natural development, the ultimate attainment of which may be anticipated for the whole of humanity.

The marks of this new cosmic sense are said to be a subjective light appearing to the person affected, his moral elevation, intellectual illumination, the sense of immortality, loss of the fear of death and of the sense of sin, the suddenness of its on-coming, usually between the ages of thirty and forty, the increased personal charm of those so developed, and their transfiguration when the cosmic sense is present and active. Among modern examples in a list of forty-three are described Boehme, Swedenborg, Blake the poet, and Balzac. Whitman is taken as a typical instance of cosmic consciousness, quotations from "Leaves of Grass" paralleling almost every testimony adduced from other sources. Among living cases are Edward Carpenter, Dr. Sharpe of Bundoran, County Donegal, and J. William Lloyd. Dr. Bucke himself experienced the sense in some degree at the age of thirty-five.

Apart from Whitman, Dr. Bucke took the greatest interest in Francis Bacon, the author, as he held, of the Shakespearean plays. His comparatively moderate position on this curious problem of authorship will commend itself. He had intended devoting his remaining leisure to a volume on the subject, and it is to be regretted that he was not spared to complete the arrangement of the material he had accumulated.—*Toronto Saturday Night.*

SMYTHE.



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The High Nobility of Woman.

BY

H. M. THE QUEEN OF ROUMANIA.

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More churches are there in this world than we know of. In our short-sightedness we are too apt to think that to all a special form must needs belong, and that the sound of prayer and celestial chants must forever echo through their lofty aisles. Can we so easily forget then, that to most of us the four walls of our nursery represented the first church, as we knelt there at our mother's knee, and she taught us our first prayer? At such moments the Mother is a veritable Priestess, and the children—gathered about her and hanging on her words—are like the choristers around the altar, lisping the responses in their infant voices. To teach them to uplift their hearts, to keep their young minds constantly attuned to pure and noble moods of thought,—this surely is a sacred task, and more than this perchance is scarce vouchsafed to the saintliest priest. Wherever a mother's influence prevails, there straightway is a little corner of Heaven on earth; and her watchful love, sanctifying everything it touches, so ennoble the meanest service, that the very stove whereon she warms a cup of milk for her sick child becomes an altar-fire of precious sacrifice, upon whose flame the sighs and tears she pours out for that child's

recovery are wafted on high to the Throne of Grace. And is there any earthly vision half so sweet and fair as that of the babe rocked to rest in its mother's arms, on its mother's heart? Her lap, its earliest cradle, is a very Holy of Holies,—a shrine, removed from danger and temptation,—a haven, sheltering from the storms of Life!

Another sanctuary is the hospital-ward, whose priestess, the Sister of Mercy, gliding with noiseless step among the suffering inmates, carries to each in turn her divine message of peace and consolation. Hers is perhaps the noblest mission, who, having no children of her own to cherish, makes herself a mother to all the outcasts of humanity. Where sorrow and sickness make their victims, she is ever to be found: high and low, rich and poor, young or old, handsome or ill-favoured, each one is a member of her great adopted family, and the treasures of her womanly pity and tenderness are bestowed on all alike. Well may they regard her as a ministering Angel, as she passes in their midst now soothing with soft touch some fever-stricken brow, now moistening parched and burning lips, or smoothing out the pillows that support a weary, aching head, and limbs racked with pain. Her gentle hand has balm for every wound. Her sweet voice brings comfort to the despairing, and slumber never seems to close those watchful eyes, nor fatigue to bid her pause on her errand of mercy. Illumined by the light

her presence sheds, the darkest scenes are transfigured; the sick-ward in the crowded hospital, the dingy garret, the prisoner's cell, the ambulance tent upon the battlefield,—every such spot is a temple whose spiritual loveliness well nigh surpasses the cold perfection of the stateliest cathedral built of stone.

And woman is the Priestess of her home. 'Tis there her stronghold, her undisputed realm. From morn till night she busies herself with the ordering of her household, and gives her husband the truest aid, as she hovers round him at his work, and silently disposes all things for his comfort. Thanks to her, he can work on undisturbed by the trivial cares that might else distract his thoughts from the pursuit of higher aims and nobler ambitions.

They too are worthy of all praise, who put a mother's heart into the task of bringing up the children not their own, who, not content merely to keep within the forms of duty, give themselves up heart and soul to the happiness and welfare of the little ones confided to them. Sometimes it is an elder sister who fills the mother's place towards the younger children,—perhaps scarce younger than herself,—who taxes her youthful strength of mind and body to the utmost, in order that the mother's care be not too sorely missed by the orphans, teaching them—since other lessons are wanting—all she has learnt herself, and never dreaming in her simple spirit of self-sacrifice, that angels watch her footsteps, and note down all her actions, entering her name in the eternal record of Priestesses of the Religion of Love.

In the humblest sphere, woman may sanctify her work by the spirit in which she undertakes it; and she who bears the whims and caprices of a harsh mistress, who exerts herself to earn approval never accorded, who never spares herself, but is always ready to render every service cheerfully,—must we not look on her as an obscure and nameless priestess of the same lofty Cause? And the work girl, the poor seamstress, plying her needle late into the night for the support of her aged father or a sick mother,—surely hers must be accounted a pious task, to which she brings the uncomplaining sacrifice

of her youthful health and strength! The patient little figure, bent over her sewing, is full of a mute pathos, and there is true heroism in her resignation to her joyless lot,—no murmur ever escaping her lips, that she must stifle her heart's desires and ask no share in the pleasures life reserves for her more fortunate children. But even the ragged little maid, minding the geese on the village-green, if but her thoughts be pure and her heart true and honest, she too is one link more in the chain of sisterhood, which binds all womankind together. For service, however lowly, when faithfully performed is never lost, and hers, although she knows it not, must help to swell the universal sum. Little does she guess either that Heaven has enshrined her tiny form in a costly casket: she sits framed in a leafy bower, her innocent childlike eyes are fixed wonderingly on the deep blue arch overhead, and her feet rest on a carpet of green velvet, studded with countless flowers. Yes, the meadow is a sanctuary, and so too is the wild seashore. Yon woman, standing there with her baby clasped to her breast, and another child clinging to her hand, while her wistful longing eyes are fixed on the distant horizon, on the cruel hungry waves that perchance have swallowed up her husband's bark—might she not represent a priestess of the Sea and of the Storm? The wind howls and the sky darkens, and still she waits and watches, and her face grows pale as the hours go by, and yet no sail appears in sight. What will become of her little ones, if the bread-winner returns not? 'Tis she who then must be both father and mother to the helpless babes, and though her heart aches she does not lose courage, but nerves herself to the desperate struggle.

Our old Germanic forefathers knew well what their women were, and held them in high honour. They were looked upon as sacred, were approached with awe as priestesses, to whom belonged the decision in all matters of grave moment. For the rough warriors rightly judged they could not treat with too much reverence and respect their wives, their mothers, the mothers of their children; they felt moreover that those who were the faithful guardians of the Hearth

and Home might well be credited with something of prophetic vision, since eyes trained in habits of constant watchfulness and forethought must seem best fitted to peep into the secrets of Futurity. Thus the Hearth was to them a sanctuary, the tending of the flame a sacred duty. From the earliest times the noblest maidens were in many nations set apart to watch over it and keep it perpetually alight. They were the best, the chosen of their people, and their office soon came to be considered something almost divine, for the flame itself became the symbol of ancient custom and tradition. In those primitive days it was so hard to obtain fire at all, such long and patient rubbing of stick on stick was required to produce a spark,—no wonder that the stones whereon it was kindled and kept alive should acquire the character of a sacrificial altar.

The Temples of Humanity, wherein women are the priestesses, are many and of immense variety of size and form. Some are lofty and of magnificent proportions,—others small and insignificant in appearance. The space they occupy is nothing: all depends on the work done in it, on the goodwill of the workers. Some of these devote their lives to the teaching of the young. For the stores of wisdom and learning which are among the most highly prized possessions of each age and country are merely lent us, handed down from generation to generation, and must be transmitted to the young race springing up around us. It is surely no mean task to throw open this treasure-house to young, ardent souls, eager to obtain their heritage of knowledge. The village schoolroom even may be a porch through which the sanctuary is entered, and she who teaches there may be a worthy servant of the temple. Hers is not always an easy task, the seed she sows may sometimes fall upon a thankless soil, but at times it bears good fruit, and this is her reward. She knows the value of the gift she bestows, when she guides the awkward little fingers in their first efforts with the needle; for many a little maiden this is the real start in life,—the earliest lesson in those useful arts which should one day fit them to be happy wives and mothers.

Then there are the women who are the

pious guardians of a grave,—of a dead man's fame,—daughters or wives, priestesses of Fidelity, whose daily pilgrimage is to the spot, sanctified by the memories of a lifetime, where all their hopes lie buried.

Other again have remained unwed, to be free to serve their fellow creatures. They would have no ties, no interests, nor affections of their own, to detach them from the cause to which they give themselves,—the service of suffering humanity. At all times and seasons, through wind and weather, they may be seen hurrying to their posts, wherever Duty calls.

There is one great sanctuary for us all,—our native land,—the church in which we all meet, forgetting our differences and dissensions. The Altar and the Throne are side by side in that great temple, and to be Priestess there is a calling of high honour, but one demanding every sacrifice of her who would fill it rightly. For she must needs give up all personal hopes and joys, and her own desires and wishes for the good of others, and only think and watch and live and pray for them. She is the Vigilant, whose eyes must never sleep, and her altar-fire must shine out afar as a beacon-light, signalling every danger and guiding safely back to the haven. What great things may not a crowned and anointed Priestess accomplish for her country's good, even turning curses into blessings, if the land beneath her sway be a consecrated temple of Truth and Justice!

Every woman may be a Priestess, if she but keep the altar-flame within her own breast pure and unsullied,—undimmed by vain frivolity or grinding cares.

Priestesses we all are by virtue of the warmth of our beating hearts, by the blessings on our lips, by the light of our watchful eyes, by the work our hands perform.

Every woman who thinks of others rather than herself is a Priestess in the truest sense of the word.

Priestesses are all those who help and succour the afflicted, and lead the erring back to God.

And if we women have much to suffer in this our earthly pilgrimage, such suffering does but strengthen and make us fitter for our task.

The Artist is a true Priestess, whether she work with pen or pencil,—whether it be her own voice, are some instrument that she stirs men's souls with, awakening in them noble thoughts, and rousing them to heroic deeds. Hers is a glorious mission,—the more so because she herself is conscious of the strength that is in her and knows it must suffice for her appointed task. In order that her altar may burn with a bright clear flame, it must be fed with the purest fuel, with the best that she can give,—her own heart's blood. And when this flame of inspiration streams through the studio of the womanpainter or sculptress, or casts its glow upon the pale brow of the poetess, bending over her writing-table through the long night hours,—may we not then liken it to the Sanctuary-lamp, and feel that the room it lights is a holy place indeed,—a temple of Thought—of thoughts that find expression in fair and abiding form!

Hamlet despaired, and the world grew dark before him from the hour in which his mother lost the halo of true and pure womanhood:—he despaired even of himself, when he saw her fair fame smirched, who should have been to him the ideal of all perfection. No Priestess is there like the Mother; but alas! no such bitter disillusion to a mortal mind as to see the statue fall from its pedestal and shiver into fragments, no keener torture than to behold the mantle which concealed her true nature drawn aside, and all its falsehood, its hollowness and insincerity exposed to view.

Our lot is never a hard one, and if at times it seem so to our failing courage, it is simply that we have failed to penetrate its meaning. How should we, if we read the mystery aright, ever dare murmur at the burden laid upon us, since it is but the proof of our high vocation? Let us rather gather strength from the proud consciousness that God's blessing rests on us from the beginning of the world to the end of Time,—on us who are His chosen servants, His Priestesses, the handmaidens in His Temple,—Sibyls, to whom the secrets of Fate are unveiled,—Vestals, who keep alive the altar-fire,—torch-bearers, whose steady hand flads aloft that eternal light, diffusing it to

the outlying posts and darkest corners of the earth!

CARMEN SYLVA.

Religious and Charitable Institutions in Travancore.

II

I have shown in my last communication that these Institutions are the products of the religious and charitable endowments made by private individuals in ancient days; that they are open to all or most of the abuses which generally creep round charity institutions; and that owing to the sacred obligation involved Government could not and should not do anything which would affect its prestige. At this distance of time it is impossible to trace these charities to their original authors. The difficulty is enhanced by the all-absorbing charity of our Maharajas. The fact is that according to the accepted notion of the time both Brahmins and non-Brahmins have set apart considerable portions of their estates for charitable purposes. Out of the funds thus set apart temples and charity-houses were built and in both, the Brahmins came to enjoy free-feeding, for the popular conviction in those days was that the way to salvation varied directly with the number of Brahmins fed. Even to this day there are in the interior of the country which has not caught up the wave of the belligerent civilisation of the west, thousands of Hindus who cling obstinately and tenaciously to the same idea. I am sure this is a positive and practical proof of the utter baseness and baselessness of the idea that all this was worked up by interested priestcraft that was mostly benefited by it. I find everywhere lingering traces still of the Brahmins being a source of comfort and consolation to his non-Brahmin brethren in their temporal as well as spiritual welfare. I consider therefore that these institutions had their origin in pure piety and primitive simplicity. The management of these institutions was originally in the hands of the donors. After a time it fell into the hands of men whose piety to God was no more genuine than their temptation to defraud Him was powerful. It was at this stage that the Maharajas whose remarkable tendency is to be pre-eminently charitable, began to exercise a sort of personal supervision over these institutions. There is yet another and a stronger reason for this. In the struggle for supremacy between the Church and the State—a struggle that has arisen in all countries in the early stages of their development—the church

triumphed here instead of the state as in Europe. Under the pressure of that triumph the Maharajas were no less worshipful of the Brahmins than the people themselves. Impelled thus both by the spirit of the age as well as by their innate instinctive aptitude for charity, they gradually undertook the management in their own hands, solemnly assuring to carry out the terms of the endowments. It is a notorious fact that when the late Dewan, Mr. Ramiengar, assumed office, he attempted to divert the charity investments for the purpose of constructing Railways and other useful enterprises that might tap the resources of the country. He was told that these endowments were unprofitable; that they were mismanaged; that way-side Oottupura, Chathrams, water-sheds and Mandapams established in days, when travelling was difficult and dangerous, were an anomaly in this age of progress and enlightenment when increased means of communication have made even the longest journey a source of ease and comfort; and that since the national genius of the race is able to find so many outlets for self preservation, the endowments of private charities might be put to better use. He too thought that in maintaining them he was countenancing a ridiculous waste. But when he came to know the sacred trust that Government have undertaken to fulfil, he at once held back and disdained to do any act that might tarnish the reputation of Government.

I think therefore that it is matter for no small amount of gratification that, at the instance of our "Jurist-Dewan" Mr. Krishnasawmy Row who in matters like this, is never too slow to mend, nor ever too soon to end, Mr. V. Nagam Aiyar whose eloquent pen has won him golden-spurs has introduced before the local legislature a bill for the preservation and better management of these institutions. Though this is the first original piece of legislation and one by the passing of which the country may go ahead of British India, I have no doubt it will be safely piloted through by its learned mover, since he has devoted years of patient toil to the study of the country and its peculiar institutions under very favourable circumstances of birth and training.

Before going into the merits of the bill, I shall endeavour to ascertain the nature and classes of religious and charitable endowments. These come under two classes:—(1) those assumed and managed by Government; (2) those under private or mixed management. The latter admit of being classified into (1) endowments managed by corporate bodies; (2) endowments managed by private trustees; (3) endowments managed jointly by trustees and Government. Now as regards

assumed endowments, it has been observed before that the State had no concern whatever with any temple prior to 1884 M.E. More than one thousand and five hundred temples were assumed either at or after that date. The lands assumed now yield a revenue of over four lakhs of Rupees. Besides this there are other sources of income from the collections in the offering boxes and from Adiyara-fees of various kinds. The scale of expenditure is according to the importance of the temples. There are about a hundred temples in which it does not exceed a hundred rupees; there are over two hundred temples in which it does not go beyond one thousand rupees; there are seventy-five temples in which it varies from thousand rupees to six thousand rupees and there are seven other large and important temples in four of which it rises to twelve thousand rupees and in the remaining three the highest sum on record is thirty-two thousand rupees. The temple establishments contain four thousand hands in all, and it is well worth prominently remembering that of this only about 1500 are Brahmins while all the rest belong to various other classes.

With regard to endowments managed by corporate bodies, Sir Seahia Sastriar says:—"The most celebrated and venerated pagoda in the State, viz, that of Sri-Padmanabhaswami, has a Government of its own unconnected with the State, the Sovereign having but half a vote among the governing body which consists of one Namburi Sannyasi, 16 Potti Brahmins and one Nair nobleman, (possessing with others a single vote) who constitute the honorary trustees."

I have already mentioned that the lands belonging to this Pagoda were acquired by gifts and the annual revenue amounts to seventy-five thousand Rupees. Towards its expenditure the State also contributes something. I find it recorded in one of the State administration reports—"it is on account of the two great *otsavams*, the two *Bhadra-deepams* or *Special ceremonies for the preservation of the crown* and a few other ceremonies that occur periodically." I am sure no loyal subject of His Highness the Maharajah will question this item of expenditure, for in the words of the same authority "the State will be bound, as every other country in the world does, to maintain a church establishment out of Public Revenue." Under this head I should not omit to refer to the endowments whose management is vested in Samudayams or village corporations. I shall now proceed to speak of endowments managed by hereditary trustees. I find that in this class are included the institutions managed by the Sreepadom authorities; those managed by chieftains like the Edapallythampuran; and

others under the control of Matams such as Athiyara, Kuvakara &c. The serpent kavos attached to ancient houses are also of this description. To the same class belong special assignments for temple service such as lamp-lighting, incense-burning, garland-making, umbrella-holding, flag-bearing and the like. There is another species of the same kind of service known as Mandapappady. This obtains in the temples of South Travancore. It would appear that in the present settlement, the properties assigned for this kind of service are registered in the name of deities to whom they are dedicated and pattabs given to families performing the service. Of the classes of temples contemplated in the last section, I would mention the Kosakode temple as an instance in point. It is quite analogous to the management of the Kaviyur temple before its management was taken over by Government.

It will be seen that the total number of temples assumed and managed by Government is a trifle when compared with their existing number. Mr. Nagam Aiya puts down 83 per cent. as *outside* Government management. He says "The property owned by these 7,758 temples is also vast. According to the settlement of 1012 which comprised only a settlement of garden lands, these private Devasvams owned 54,155 gardens, tax-free. The temples within the boundaries of Adhigara Olivu and Desa Olivu tracts are excluded from this calculation. The assessed rental of these 54,155 gardens came to Rs. 79,496. It can be safely estimated that the present assessment on them will come to 1½ lacs of Rupees. Multiplying this sum by 25 we get the figure 37 lacs of Rupees, the capitalized value of those gardens. The paddy lands of the same may be estimated to be worth about sixty lacs of Rupees in all. The landed properties of the Devasvams whose welfare it will be the object of this Bill to promote may be put down as worth one crore of Rupees. The moveables of these temples may be valued at ½ of a crore, excluding the buildings almost all of which are in different stages of decay throughout the country. These are the properties known to the public accounts before 1012. Properties purchased since then in the name of those temples are properties dedicated to them or to other charities before that date, if paying Sirkar tax cannot be discovered from the Sirkar accounts. These also will swell the property of the institutions. It may not be far wrong if I estimate that the total value of the endowments meant to be dealt with is about 2 crores of Rupees." I can without any fear of contra-

diction aver that the picture of capitalized wealth presented by Mr. Nagam Aiya is by no means an overdrawn one. Regarding the data furnished by him the late Mr. Chellappa Pillay justly observes, "Mr. Nagam Aiya has, at great pains, done what a Royal Commission in England did in 36 years at a cost of two hundred and forty thousand pounds."

Mr. Nagam Aiya's Bill is an ennobling measure that seeks to conserve the enormous wealth represented by private endowments. Unfortunately a misconception had gained ground that the Bill contemplated the re-introduction of the policy of Col. Munro. This gave rise to an acrimonious controversy at a meeting of the local legislative council at which the principle of the Bill was discussed. Dewan Bahadur Krishnasawmy Rao C.I.E., silenced all opposition and brought the discussion to a close when, with his characteristic keenness, he quietly observed, in the course of his remarkably clever, and careful, but brief, address that the main object of the measure was "to provide legal means for the discharge of the duties which had devolved upon the Government in connection with certain Ooralma temples not now wholly under Sirkar management," and that "the necessity for legislation to empower Government to recover summarily rents due to institutions whose management they may find it necessary to assume in the discharge of the duty which the usage or the common law of the country has thrown upon them and to manage them without indenting upon the general revenues of the State for help, is clear." The same thing was expressed by Mr. Nagam Aiya in language worth quoting when he said "Government seek no profit by the proposed legislation. The well-being and prosperity of the institutions are our only aim, and the satisfaction of the public, our best reward. No radical changes are contemplated. No vested interests will be rudely disturbed. Dishonest managers will be watched and corrected. Honest trustees will be helped and encouraged. In every way, the intentions of the original donors will be followed and fulfilled." It is in appreciation of this root principle of the Bill, that our eminent countryman and historian Mr. R. C. Dutt, now lecturer in Indian History at the university College, London, wrote thus to the learned mover of the bill—"One word in appreciation of the very commendable moderation with which you are proceeding. You make it clear that the Travancore Government only seeks to exercise power in case of necessity, and the hope, you express that the necessity may never arise for Government interference in any

case, is the most admirable thing you have said in your very admirable speech."

TRIVANDRAM.

S. RAMANATHA AIYAR.

Rotundity of the Earth.

तेषां ज्ञाननित्ययुक्त एकभक्तिर्विद्यते ।

प्रियोहि ज्ञानिनोऽर्थमहं सचममप्रियः ॥

श्रीमद्भगवद्गीता ।

Great things and full of wonder in our ears,
Far differing from this world thou hast revealed.
Milton.

OM. The Almighty God created this Universe by his will in order to rejoice himself in the wonderful creation at all events. The wit of every soul comes to a stand-still at once, though struggle he may through his life for centuries and centuries. Every theory, every argumentation, every principle, every exegesis, every doctrine of continuous development, every dogma of high philosophic turn unstrengthened and foppish as they are in the absence of illumination of divine light and his efforts are vain in the end. None will be able to know his deeds except those that are faithful in Him. The true knowledge is attainable through Him only. That noble soul only beholdeth Him and His creation in the true sense through constant, uninterrupted, uningenuous and unequivocal belief in Him. He will then pour forth the nectar of wisdom into the heart of His true and faithful Bhaktas. Men like Bhaskara are His Vibhūtees. Through Him only the world is taught with the true knowledge of creation of the Supreme Being. We therefore have no power to refute what His Vibhūtees expound, teach and say in their speech, deeds, or writings. His Vibhūtees like Arya Bhat, Bhaskaracharya and others establish that the Earth is round and it is our bounden duty to believe their assertions. Not only the Scientific men like Bhaskaracharya have said in their works that the earth is round but similar views have been expressed in our most interesting and attractive Kavyas composed by our renowned Poets also. The subject at hand is a source of everything to be wondered at. The figure of the earth is round. It is distinctly explained in the Vedantic Philosophy as *ब्रह्माण्डम् पिण्डाण्डम्* and it is just

like an egg and therefore called Brāhmāṇḍa or world-egg, the subject of which has been aptly dealt with in the well-known Brahmanḍa Purāṇa. Erroneous dogmas and inscrutable observations of many a conceited scholar of the West destitute of faith in the Supreme Being baffled the uneducated, and contaminated their views by the effusion of sweet words. Our earth full of rich treasures affords every right-thinking man a sumptuous food of research. Well. The careful investigation and learned research of various scientific men of the West such as Magellan, Drake, Cook, Anson, Columbus and others also like our Bhāskārāchārya came to the confirmatory evidence that the earth is globular in form. Many English writers of the present day without scrutinizing the views embodied in the oriental scientific works apply rigid canons of criticism but to no purpose. More the thinking-minds work out in the field of enquiry, more they will have an insight into it.

It is an established truth that the modern European knowledge breathes only in the atmosphere of Aryan thought, Aryan theory, and Aryan method of investigation with much vigour and enthusiasm. Though this is an acknowledged opinion, yet a dominant portion of crude and vulgar notion accompanied by a trivial fragment of imprudent arrogance and baneful contempt reigns in their hearts. It is not the equitable appellation "a downright ignorance" that may be rightly attributed to the pride of noble egoism of theirs, when they denounce at a first sight and without the least discernment that such and such a Sloka or passage in the Aryan Science is wrong, such and such an Aryan work is a mere bundle of inconsistencies, such and such an author is brutishly ignorant, and such and such a thought expressed in the Aryan Sciences is utterly unintelligible, and when so they endeavour to stigmatize our venerable Aryan authors with a calumny which proves antiquity fools! Brethern! hopeful signs of triumph are visible at the present moment. As some of you who are no doubt intellectually undeveloped, do endeavour to study the deep truths of the hidden sciences of learned Aryans which have immutably stood for centuries and centuries as monuments of admiration and joy and do obtain a clear insight into it by the development of that cultivated oriental lore and cull corroborative testimony therefrom. Those steadfast champions of Aryan Sciences Col. Olcott, Madame Blavatsky and Mrs. Annie Besant have continuously preached to the world the true Aryan Religion. They have

done, have been doing and will do an incalculable good to our Bharatakhanda by preaching our true religion and became at present great teachers of Aryan Schools of Philosophy to illuminate every nook and crevice of European countries, which it is hoped, will no longer remain totally ignorant about Aryan Sciences and throw out virulent arrows of vituperation upon the Aryans. Right-thinking men must work out in the domain of ideas and treasure up with invaluable knowledge from every source. I, for the sake of evidence, only quote here a few authorities out of many as clear proofs culled from Aryan scientific works as to the rotundity of the Earth on which every soul resides, its axis and its revolution round the sun.

“प्रेक्षयित्वा भूगोलं पत्न्येयावान् स्वसंस्थया
ब्रह्मार्थं महायोगी, स्वाश्रमायन्यवर्तत ॥”

Vishnu Bhāgavata.

Skandha, 3. Adyaya, 23. Shloka, 43.
The well known Astronomer Bhāskarāchārya also says :

“शूमेः पिण्डः शशाङ्ककवि रविकुजेज्ञाकिनक्षत्रकक्षा ।
वृत्तेवृत्तोवृत्तः सन्मदनिलस लिलव्योमतेजोऽयं ॥
नान्याधारः स्वस्यैवावयतिनियतं, तिष्ठतीहास्यपृष्ठे ।
निष्ठविश्वं च शश्वत्सदनुजा दित्यदेत्यं समन्तात् ॥

Siddhānta Shīrōmani.

Well. Innumerable proofs will incontestably prove that the earth is round, it rotates on its axis and that it revolves round the sun but as the quotations may grow tiresome to our readers we refrain from so doing for the present. However we shall deal with these facts separately in the next paper. The obvious evidence in proof of earth's rotundity offered above will completely eradicate the crude notions resulting from the established misconception predominating the minds of both the ignorant and the semi-educated. The semi-educated are those that dogmatize the Scientific assertions and disseminate wrong beliefs among the masses of the same type. Arya Bhat, Varāhmihira, Bhāskara, Magellan, Drake, Cook, and Anon have done a great good to their country by evincing the fundamental truth. Their investigations received a considerable impetus in the knowledge of the spherical figure of our Earth.

Had human intellect remained unendeavoured

till now in the investigation and research and in the discovery of circumnavigation, our world would have been the object of dark ignorance, our men would have merged into entire oblivion and an endless puzzle, our civilized world would have sunk down into dark unfathomable abyss of ignorance and into an abominable degradation! Well. It is God's blessings up on us that He always displays His glory by His wonderful phenomena. Because He in Bhagavatgita says,—“All things hang on me as precious gems upon a string. I am life in all things and zeal in the zealous. I am the eternal seed of nature.” And consequently we have abundant hope that God will again one day or other inspire a great degree of zeal of further investigation of natural phenomena as He did into the minds of Bhaskara, Magellan, Drake, Cook, Columbus and Arya Bhat, because we say in the words of a great

Sanskrit Poet Bhavabhuti “कालहेयनिर्गवधा वि-
पुलाचपृथ्वी” and conclude this short paper by the grace of that Almighty Creator extolling His Omnipotence in the following learned and exhilarating verse from Mundakopanishad :—

एतस्माज्जायेप्राणोमनः सर्वेन्द्रियाणि च ।
सं वायुर्ज्योतिरापः पृथिवीवैश्वस्यधारिणी ॥

In the next paper we will deal with the Rotundity of the Earth giving clear evidences in support of our assertions from Aryan Sciences.

A. B. S. JOSHI.

Egoism is like a cloud, that keeps God hidden from our sight. If by the mercy of the Guru Egoism vanishes, God is seen in His full glory. As for instance, you see in the picture that Sri Ramachandra, who is God, is only two or three steps a head of Lakshman (the Jiva), but Sita (Mâyā) coming in between the two, prevents Lakshman from having a view of Rama.

If I hold up this cloth before me, you will not see me any more though I shall be so near you. So also, though God is nearer to you than anything else, yet for the screen of egoism you cannot see Him.

Money is an Upādhi of a very strong nature. As soon as a man becomes rich he is thoroughly changed.

The Prāna—the Universal, All-supporting Life—is the father of all Karma, all actions, theurgic or simple. Hence, Karma-Kānda (Practical Occultism) naturally deals with Prāna, its various modifications and the method of utilizing it.

The Siege of Bobbili.

(Continued from page 74.)

60

Yet long our Velama Doras fought
Upon that woeful day ;
And long the boldest enemy
Was beat and kept at bay ;
From early morn raged fierce the siege,
And yet at noon not one
Could gain the rampart many tried,
And pouring came upon !

61

Like tigress wild beyond all thought
The threatened cub around,
Each Velama Sirdar watched, and fought,
And dauntless kept his ground ;
Not one the onset wished to shun,
Each moment deadlier grew ;
Not one was there feared sword or gun,
Nor failing dagger drew.

62

But all in vain : the cannon dread
Commenced its work to do ;
And powder black was plied the more,
The thicker the contest grew.—
Ah shameless and ignoble fight
Of the strong against the weak !
Give up, ye French, your vantage ground
And fight, if fame ye seek !

63

Ah vain it was ; like autumn flood
That dashes on its course,
Furious more at each obstruction
Till swept it is by force,
That swells impatient at each curb,
And rends the banks asunder,
Destructive onward rolls and sounds
Like one continued thunder—

64

So on the walls of Bobbili
Did burst the flood of fire,
More furious each moment grew,
More scathful and more dire ;
In vain the Velama warrior strove
To stem it with his hand ;
Yet stood unshook, nor wrecked to die—
Wrecked not our Velama band !

65

But noble Ranga Rao did mark
From where he stood secure,
How ere the night would draw on them
Destruction theirs was sure ;—
Proudly he cast his eyes around
Upon his followers true,
But sadly, heard the cannon's roar
And a desperate sigh he drew.

66

And raised his voice and calmly said
“Behold my Velama band ;
The cannon's fire hath now spread where
Our inner chambers stand ;
There be no hope—ignobly soon
Must fall each noble dame—
Hence ! save them from the enemy's hand—
Theirs be no death of shame !

67

Venkayya hence ! nor linger now—
So willeth Destiny !
Go, tell the Rani how we stand—
First woman to die she be !
Hence Velama heroes to your task—
Nor child nor woman spare !
To Bussy's cannon fall they not,
A Velama's name that bear !

68

A rumour at these words arose
Of approbation fraught—
When honour was at stake, recked they
What cruel cure was wrought ?
Venkayya faithful, at the word,
Did to the Queen repair
Whose little son alas ! in front
Was dancing 'thout a care !

69

She marked Venkayya's doleful mien ;
“The foe hath drawn too near !—
She heard and knew what meant hath been ;
She rose without a tear !
“Take off the boy” she told her maid ;
“Nor spare him when I'm gone” she bade
And watched him out of sight ;
Then firm on the ground a sword she laid
—And knit her hands, and conjured God
Each Velama to fight
Till in him lingered latest breath ;

Then cursed false Vijayaram's name,
And prayed to God, and died her death—
The chiefest Velama dame !

70

A tear Venkayya's self let fall ;
But wiped it off the eye ;
And soon the palace-ladies all
Did by their Rani lie !
From house to house Venkayya went—
To one he came at last ;
Say by his side what young man slept,
That sighed and looked aghast ?

71

Ah comrades ! hear the touching tale—
The young man had a wife,
That wedded had not been three days ;
Now should he take her life !
He sobbed and groaned ; Venkayya's self
Looked touched at heart full sad—
What ruffian eye the sight could brook
And gaze unmoved and glad ?

72

But forthwith came the inmate fair
"Where is the foe?" she cried
"Ah—at the door!" "The Rani where?"
"In Heaven" it was replied—
Then she: "Think, husband not of me—
A happy death is mine!
Or wedded long ago or now
Your wife am I, in fine!"

73

And at the word she kissed the sword
That hung at his left side ;
He closed his eyes, but bore it firm—
She ran on it and died !—
A curse on thee foul Vijayaram
What sin and shame be thine !
Beware when Karma overtake
Thee and thy hapless line !

74

Ah friends ! more fatal was that day
That lowered on Bobbili,
Than any you have ever heard—
Its like may never be !
A warrior stood without each house,
As fire on each was laid !
And those that dared the ruthless flame
Fell to the ready blade !

75

And like the evening sun that blushed
At Vijayaram's face,
The inner pile to a glowing mass
Was turned in breathing-space !
More fierce, meantime, had grown the strife ;
The hardened hand that slew the wife
The shrieking babe nor spared—
Was there a danger it did shun,
Or peril by it not dared ?

76

No warrior was that feared to die—
What ties were left behind !
For he that for his breath might fly
What joy on earth could find ?
Each loved thing was gone to heaven,
And thither each would go,
And but ashes pale and corpses grim
To the victor leave below !

77

So comrades desperately dread
Thereafter grew the fight !
In terror now the righteous sun himself
Had vanished out of sight
Behind a cloud that curtain formed
Unto his mountain-bed—
When mark ! the foe had gained a tower !
Haste ! noble Velama-head !

78

Marked Ranga Rao the enemy
Had gained the wall at last ;
And thither swept he shouting out,
Most furious like a blast ;
Like adder from its coil he burst—
Down went each foe that dared ;
As on each came, the fate of the first
Each second venturer shared !

79

And like a wave, beat to and fro
The column of the foe—
Still onward came, still at one stroke
Trembling it sank below !—
But there ! behold what ruthless aim
At Ranga Rao is took !
Off flies the ball, and down he goes—
Is scaled for e'er his look !

80

He fell—the lord of Bobbili !
How glorious was his fall !
A cry of praise was raised by those
That stood upon the wall !
Proud of his foeman, at his death
Great Bussy shed a tear !
Sighed Haidar's self ; but Vijayaram
The news was glad to hear !

(To be continued.)

M. KRISHNAMACHARYA

Translations. THE MIRROR OF YOGA.

(Concluded from page 77.)

12. PSYCHIC POWERS CONDEMNED.

That one can never reach the goal by developing psychic powers by means of Hatha Yoga, is then pointed out.

Ujjāyi, S'itali, Bhastri, and Sahitā are four kinds of restraint of breath practised by Hatha Yogins. Vajroli, Amaroli, and Sahajoli are three kinds of Yoga practice recommended by the S'rutis for acquiring Kāya Siddhi (i.e., the power of making the body long-lived and strong without disease). These terms are not going to be explained here, because they are recommended to be totally rejected as useless for purposes of liberation.

Let us suppose that by the superior powers of Hathayoga, a man succeeds in making his body so strong that no knife can pierce it, that fire cannot burn it, and that death will never approach it for hundred Kalpas. What then?

He can never reach the final goal without attaining that liberated condition in which his bodies (gross, subtle, and causal) must necessarily be dissolved.

13. HOW PRĀNAS AND DISEASES ACT UPON THE BODY.

All Prānas as well as all diseases, are, as it were, occupying the nerves. Sometimes the former become weak, and the latter strong, and vice versa. We shall borrow a coarse illustration from two parties occupying the same house, one always trying to drive the other away. The party becoming strong at one time tries then to drive away the party that is weak, and the latter in its turn becoming strong at another time likewise forces the other party out. The same may be said of Prānas and diseases.

Doubt: It is stated that Pranotkrānti, i.e., the

going out of Prāna or, in other words, death is not caused by disease. This statement now becomes questionable.

Answer: True, it is, no doubt, questionable.

Another doubt: We see often that people meet with death after the disease is completely cured. How can we account for this?

Answer: Prānas having been weakened by former diseases must have been evicted from the nerves in such a manner as to disable them thereafter to take possession of the nerves again. At this stage the diseases may have been completely cured, and the Prānas having already been loosened from the nervous ties, will then escape from the body.

Doubt: It is not right to say that disease is the cause of death; for we see some patients becoming strong and healthy by taking medicines.

Answer: The Prānas, in such a case, might have been weakened by former diseases; but they would have remained quiet within the nervous ties without going out, and therefore, it is only reasonable that they should subsequently become strong like the Pranas of a Hatha Yogin who restrains them in Kumbhaka.

Then what means is there to cure diseases without medicines, and to enable the Pranas to go out without diseases? The answer follows:

The only means by which both ends can be met is the practice of Jnana Yoga. Although Hatha Yoga cures diseases, it cannot unloosen the Pranas from their nervous ties and thereby enable them to flow out. By means of Raja Yoga, the Pranas are not pacified even for a short time. This Jnana Yoga called Mahayoga alone can do both. Without the flowing out of Pranas from their nervous ties, no man can succeed in Jnana Yoga and without Jnana Yoga no man can attain Kaivalya or complete emancipation.

Doubt: It is not right to say that Pranas will not flow out by the practice of Hatha Yoga. The Hatha Yogin leaves his body at will and enters another body. In doing so the whole of his subtle body is projected out. His gross body is left behind him lifeless, when his subtle body enters another gross body. In such a case the Pranas too, must undoubtedly get out of the nervous ties and accompany his subtle body. It is also wrong to say that Kaivalya cannot be attained by Hatha Yoga practice. Why can't he, who enters another's body, also enter the universal body of intelligence? Yogatvopanishad too says that both Siddhi and Mukti (or liberation) can be attained by Hatha Yoga practice.

Answer: When the Hatha Yogin enters another's body, he will also be attached to his gross body just in the same manner as a man is attached to it when he is in a state of dreamless sleep. Besides this, he will not enter another's body with his entire subtle body. His gross body will not be lifeless then. How can a man who is competent to enter an individual body, be able to enter the Universal Brahman? Only when the subtle body is dissolved, can Brahman be attained. How can a Hatha Yogin whose subtle body is not dissolved but on the contrary is highly developed ever expect to enter Brahman? How can he then attain the liberated state? The statement contained in the Upanishad referred to, is but a eulogium. If it be not so, then many scriptural passages that condemn Hatha Yoga as being useless for attaining liberation, must be said to be meaningless. Therefore the teaching of the S'ruti to the effect that liberation can be attained only by Jnana Yoga, is true.

As the Prana of a Jnana Yogin is said to be absorbed in Brahman, and not in the nerves, the flowing out of Prana is a necessity. This does not contradict the statement of the S'ruti which denies Pranotkranti or the going out of the Prana at death, in the case of a Jivanmukta. The meaning of the said S'ruti is restricted, and only refers to the escaping of Prana at death through some orifice in the body. Whereas the flowing out of the Prana here referred to, is the merging of the life wave into the infinite ocean of Prana which has Brahman for its back-ground.

Although, by the practice of the great Jnana Yoga, the Prana will flow towards Brahman, it will not be fully absorbed, being, as it were, tied down to the nerves by the force of Prarabdha Karma. Even then that tie is not very strong. It will be very much like the Prana of one who is prostrated by long and severe disease which is cured just before his death.

14. THE LAST MOMENTS OF A JIVANMUKTA AND HIS NECESSITY FOR DISEASES.

When a Jivanmukta has paid the last farthing of his debt of Prarabdhakarma, his last hour strikes, and he then requires the help of some disease to loosen his Prana from the nervous tie. It is not at all incorrect to say that even Jivanmuktas will generally be subject to disease, because it is admitted by S'rutis that they will at least, have all the modifications apparently though not really. Jivanmukta may also be able to separate his Prana at the time of his death without the aid of any disease. As

taught by the Upanishads, this Atma-yoga is, no doubt, external Kumbhakam, (or the indirect restraint of Prana by curbing its cause the Manas). Although the nerves are thereby purified to some extent, Jivanmukta will not attain bodily strength on that account. Then on account of his Prarabdha he will not, at the time of his death, be able to practise any restraint. Therefore, for the purpose of severing the Prana from the nerves, some disease is imperatively necessary. As he has no idea of obtaining Kâyasiddhi (i.e., the power by which the body is made strong and long lived), the strength gained by him unconsciously while practising his mental restraint is out of account, it being very unimportant.

15. SOME EFFECTS OF HATHA AND RAJA YOGAS.

The strength gained by internal Kumbhaka or the direct restraint of Prana, practised by a Hatha Yogin with a view to acquire concentration of mind as well as Kâyasiddhi, is, on the contrary, very important, it being real strength. By the Hatha-Yoga practice, the Prana will never flow out from inside, and without the merging of Prana into Brahman, liberation is impossible. Therefore this Hatha yoga is useless for purposes of liberation. The S'ruti which describes the method of involution or the final dissolution of the Universe, says that even the body of Isvara is, at that time, dissolved.

In such a case how can the body of even the king of Hatha Yogins, be eternal. So long as the effect of his practice continues, so long does his body too continue to live. Corrupt gold can be made pure by melting and other processes. Copper cannot in any manner be converted into gold. Similarly, Atma can be purified and made eternal, but the body which is a combination of elements can never become eternal though you may purify it ever so much. The copper transmuted into gold by alchemists becomes copper again in the long run. It is said that individual Jivas exist even at the time of dissolution of Isvara's body. Even though the Hatha Yogin may survive a hundred Kalpas, he must ultimately die, in the same manner as copper transmuted into gold becomes copper again in course of time. The scriptural passages which say that the Yogin will have no death or old age, are merely eulogistic. Such passages are only intended to create in the minds of hearers a taste for Hatha Yoga. Therefore those that are desirous of liberation should not believe in such passages and waste

their time and energy in the company of bad people for the purpose of acquiring Kâyasiddhi and the like.

By practising Râja yoga one acquires Anima and other Siddhis. Yogasikhopaniṣad defines Râja yoga as the union of Rajas and Retas or the female and the male energies. The female energy is said to reside in the Mulâdhara or the sacral plexus of all. The concentrated meditation on Mulâdhara will bring about the union of the female and male energies. Hatha Yoga books treat of a similar union. It is known among those yogins as Vajroli, and it is different from the Râja Yoga union now referred to. This Râja yoga too will not enable one to realise the identity of Nirguna Brahman and the self. Those who are desirous of liberation must, therefore, practise only this Jnana Yoga called Mahâyoga (taught by the great sage Bharadvâja to S'rî Rama—vide chapters 8 and 9 of the 4th pâda of the Upâsana kânda of Tattvasârâyaṇa).

16. CONCLUDING REMARKS.

After the student has perceived the self-luminous Pratyagâtman or the Higher self, at the root of the nose in the middle of the eyebrows, the Guru will teach him the great text "That thou art." Then the student should reflect upon that teaching, and thereafter meditate upon that identity. By this practice, the powers of sense-organs will be curbed, he will be absorbed into Brahman, and will gradually become an accomplished Jivanmukta on his performing the higher Samadhis. Jivanmuktas are of four grades, viz., Brahnavid, Brahmanid, Brahma Vidya Variya, and Brahmanid Varishtha. Although they differ in their degrees of accomplishment, all of them are equal in respect of their having no future birth. They will only be internal practitioners, but would never exhibit themselves outwardly as they do not care for Siddhis. With them, the performance of daily rites will be as brief as possible. They will always be immersed in that ocean of Bliss, by concentrating their attention upon It. After attaining Jivanmukti or liberation in life by means of this Jnana Yoga which is also called Nididhyâṣana, the aspirant must practise still higher Samadhis or super-conscious ascetic meditations in order to attain Videhamukti, with the aid of the Yoga having 15 angas or limbs described in the upaniṣad called Tejohindu.

Thus ends the Mirror of Yoga of Appaya dikṣitâcârya.—

ANUBHAVA DVÂTIN.

Diet of Man.

Herb-food for man cultivateth the negative condition; flesh-food for man increaseth the positive: Which is to say, flesh-food carrieth man away from spirituality. A nation of meat-eaters will always culminate in disbelievers in spirituality; and they become addicted to corporeal passions. Such men cannot understand; to them the world is vanity and vexation, if poor; or if rich, a place to revel in for lusts' sake, 558-10.

O that thou hadst not contaminated thy corporeal part by the flesh of the beast and the meat of His living creatures! This is as one of the stones that covereth up thy soul, and blocketh thy way to the upper grades. Thy young spirit must remain within the atmosphere of the animal creation for a long season; like unto like hast thou fashioned thy spirit to the flesh of thy body.

According to the atmosphere of things as to the purity and sweetness, behold, thy Creator hath fashioned them in relative accent above the earth; that which is impure resteth on the earth; that which is pure, is upward and high.

Consider the place of the hells of the spirits of the dead, and the weapons of warfare in their hands. As the corporeal is to corpor, so is the spirit as to the atmosphere of the earth.

O man of the earth, consider what thou puttest into thy mouth, for the atmosphere thereof is the food of thy spirit. And the habit thereof will be entailed on thy spirit for a long season after thy mortal death.

If thou hast been a gross feeder on flesh, thy spirit will seek to linger in the atmosphere of gross feeders still dwelling on the earth. The slaughter-house and the cook-house and the eating-house shall be the place of thy spirit's resort.

And thy spirit shall feed therein and thereon; and thy companions shall be millions and millions of drujas (like vultures that flock to a dead carcass) and thou canst not away; like a load-stone are these haunts to the spirits of darkness. O man, I have heard thee in thy fullness say: I must have my flesh-food; I must have my wine and beer and tobacco and opium.

I say unto thee if thou hast not strength in this day, neither shalt thou have strength tomorrow. What strength shalt thou gain by the loss of thy corporeal body?

Consider thy corporeal body as a ship, in which thy spirit is sailing across a wide sea of water. Better that thy spirit learn to acquire

strength whilst it hath a corporeal body to ride in. After death, it floateth in the direction thou hast shaped it. Neither hast thou power to go against the current.

Remember, O man, these are the lessons of thy Creator, which he gave unto thee, to learn to master the elements of thy surroundings. 766—24 to 34.

Stretch forth thy hand unto thy Creator and swear thou unto Him, thou wilt conquer every passion that is unclean, and every habit not conducive to the purity of the growth of thy spirit.

This is the beginning of thy resurrection; and thou shalt be thine own judge and master. 767—35, 36.

I said to man: Be thou observant of what thou shalt eat and drink and of where thou shalt dwell by day and sleep by night.

For all things shall write upon thy soul the character and kind whereof they are made.

If thou wilt be gentle like a lamb, and non-resistant and docile, so thou mayst obtain great knowledge, feed thou upon herbs and fruits and cereals.

And thy blood shall be pure and cool, and charged with food for thy spirit, in peace and love.

But if thou wilt be ferocious, like a carnivorous beast, then thou shalt feed upon flesh and fish, and thy blood shall be hot, and thy spirit shall be stirred with passion and anger and contention and tattling and war and jealousy and love of vengeance.

For whatsoever thou chargest thy blood with, shall be charged upon thy spirit.

Because thou canst not feed on fish nor flesh but through destruction unto death, shall come upon thy soul. From thine own blood shall thy spirit be inspired, even according to what thy blood containeth.

As through corpor thy corporeal part is nurtured, so through the gaseous, atmospherean part is thy spirit nurtured.

Woman said: Behold, I kill not any lamb, nor bird, nor fish. Others kill them, but I eat them.

To kill My lambs, and birds, and whatsoever I created alive is a simple act, saith Jehovah.

Let no man waste much speech because of such destructions.

It is the contamination of the blood of man by carnivorous food, whereon thou shalt ponder.

Like unto like created I all the living. Who-soever maketh himself carnivorous cannot es-

cape conflict and contention within his own members, soul and body.

Until the earth was circumscribed, I gave man carnivorous food; to-day I make it poison to him. And man shall turn away from it; and the smell of it shall sicken him; and the sight of blood shall fill him with horror.

The butcher shall be ashamed of his vocation. His neighbours shall say to him: Thou stinkest of blood!

Because thou gavest us flesh, we also drank to drunkenness. 800—8 to 24.

Because thou gavest us flesh, we are rotten with catarrh, and wasted in the lungs.

Because we feasted on flesh, Jehovah answered us in corruptible flesh.

So we stink from the sole of our feet to the crown of our heads.

And our offsprings are born into the world so helpless and corrupt that half of them die in infancy.

Jehovah said: When I command the nations of the earth to peace, behold I raise My hand above the carnivorous's head. 801—25 to 30.

Jehovah saith: Because I gave thee liberty, thou art responsible for all thou art, and for all thou makest thyself, and for all that shall come to thee, and for thy peace and happiness, both in this world and the next.

Liberty I gave thee as to what thou shouldst eat, and shouldst wear to cover thyself, and where thou shouldst abide.

I gave thee liberty to build thy house in thine own way; but, behold such liberty I gave not to the bird, as to her nest, nor to the beaver, nor to the ant, nor to any other living creature.

To the sheep and the horse I said: Eat ye of herbs; to the tiger and lion: Eat ye of flesh.

To thee I gave liberty to make thyself carnivorous, or herbivorous, or omnivorous.

Whatsoever thou didst put in thy mouth, and it united with thy blood, and entered thy body, behold, it was by My labour and by My power it was accomplished.

Verily was I thy workman.

All that thou didst in the matter was to choose, Thou wert, in this respect, the master, and I thy servant. And, behold, I made not the servant responsible for the master's behaviour.

Because thou madest thyself carnivorous, the fault is thine own. I placed before thee the herbivorous animals and the carnivorous animals; and I gave thee eyes to look upon them as to their behaviour, whether ferocious and destructive, or peaceful, patient and docile.

And I spoke unto thy soul, saying: Look, judge for thyself as to what thou shalt eat; behold the order of My creations and the result upon the living.

Hence thou art accountable unto thyself, and responsible unto all the world for having made thy corporeal body as thou hast. 801—5 to 16.

The sages said: Alas, this difference have we observed: The trees, and plants, and fruits emit delightful atmospheres, most nutritious to the spirit, but that which is emitted from the living fish and living worms is foul smelling, being but the sweat and dead substance evaporating. 19—19.

Remembering that when men subsist on in corporeal life, is entailed on them in spirit for a space of time after entering atmospheres; and of like substance shall they be fed spiritually.

Jehovah said: From the trees, the fruits, the flowers, the grains and seeds, and roots that grow in the ground, have I created a ceaseless harvest going upward into the atmosphere, which shall be the sustenance of the spirits of men newborn in heaven. But whosoever feasted on flesh on earth shall not find spiritual food in heaven, but he shall return to the butcheries and eating-houses where flesh is eaten, and he shall feast on the atmospherean part thereof, before it is rotten. 20—21, 27.

Jehovah had said: Whether flesh or milk or cheese that man useth for food, behold, in the herbs and plants and trees I created, I gave the same things. Let man discover them, and understand the fruit of My invention. 819—34.

To put away flesh-food is easy, but to put away dark thoughts and words—who can do this in a day? 841—25.

“OAHSPK.”

Seelavati.

(Concluded from page 75).

Like a penitent sinner he returned with the jewel from the room and apologising for his rashness, prostrated himself before Seelavati, reverentially handed over the jewel and said “You are the rightful owner of the jewel, you will kindly wear it, my most beloved wife. I knew not what an invaluable jewel I had in you; excuse me, my dear, I have been most undutiful towards you. How can I sufficiently repay you for all the kind services you have done me? Oh, that is impossible: you are my god, and to you do I owe the first flash of a conception of the divine principle.”

underlying the innumerable modifications of this universe. The jewel I ought to have used as my crown was placed on my foot. What blasphemy! Oh God! Have mercy on one who has thus ill-treated your faithful servant. I know no more of the virtues of a good Bhakta than an ass knows of the smell of camphor. Oh, best of the feminine race! Forgive the errors of ignorance and render me worthy of your affection and regard.” With these ejaculations the merchant fell flat on the floor, and lay there senseless, speechless for nearly an hour.

Seelavati, surprised beyond measure at this miraculous intervention of Providence on her behalf, stood there the fountain-head of a torrent of tears, the unutterable words of thanksgiving and praise for His illimitable mercy. An hour passed in the majesty of this solemn silence, when awakened to a sense of the situation, she raised him from the ground, placed him on a pedestal, took his dirty feet in her clean hands, pressed them with loving smoothness and began to sing one of her exquisite songs in praise of the Almighty. The song roused him and he involuntarily joined in the burden of her song. The wife was very much pleased at the devotion of her husband and sincerely prayed God that he may continue in such devotion.

Excitement over, she, struck with the contrast of her husband's previous wrath and present humility, said with tears in her eyes, “What made you not so strongly? Is it not a sin, my dear husband, to make ‘Pranamams’ to one's wife? ‘No, no,’ interrupted he. She continued ‘you’ should not be so respectful to your obedient and humble servant; you should not praise her. I have but done my duty, and that deserves no praise. You have the right to treat your servant just as you like. Treat me as before; but devote yourself to the Almighty God, who has been so very kind to both of us.” With a faltering tongue the merchant said, “You are innocent, you shall be in future my teacher and servant, if you please, in one. O thou that art fair in mind and body, thou art my Guru; and I will faithfully obey every behest of yours. Only, Oh God, keep us in an inseparable bond of love and service in our lives here and hereafter.”

He closed his speech and she said, “Let us both pray god Vitthala to be kind to us as before, and let us deserve his kindness.” Again there was a sublime pause. Tulsi was feasting himself on the calm yet shining face of Seelavati, imprinting many a holy kiss upon it, while she was intently pondering over the Omnipotent Grace. At last the silver voice of Seelavati, “My beloved, it is getting late for dinner, I believe.”

"Yes, dear, so please you" said Tulsiram, "I am coming: stay, Seelavati, I should be hereafter more loving to you; stay, stay, one word more, you must teach me to-day how I should pray to God and devote myself to him." With the words "you really mock me, my love" Seelavati went to spread the leaf for the dinner, while the husband went to the bathroom and pondering over the goodness of his wife, washed the dirt off his body and reached the kitchen, where for the first time he saw an image of Vitthala. To the great surprise of Seelavati she saw him falling on his knees before the image and became highly delighted at the turn her husband's mind had taken. "I don't know what to say, my dear," cried Tulsiram; and Seelavati feeling quite abashed asked him to stand before the idol and taught him how to meditate on god and how to pray, through the medium of an image. But she felt she had no authority to teach her husband. So she addressed Vitthala and taught her dear lord in the third person.

For the rest of their days, Tulsiram and Seelavati had but one life between them and that life was the most happy that ever was led on this planet. Vitthala, their household deity, in his unbounded mercy, blessed the loving couple with sons and daughters. They lived long enough to see their grandchildren grow old and enter their business concerns with honesty and success. Tulsiram was every day heard saying that it was his wife that was the cause of all their happiness. "It is our women" said he one day, that should regenerate us. They are the stars that heavenward lead the weary pilgrims on the thorny path of liberation. We should hence so educate our girls that they lead a spiritual life and instil the lessons of spirituality in the minds of our children very early in life.

-T. A. VENKASAMI RAO.

Editorial Notes.

The King has gone through the crisis most successfully. Medical science has vindicated itself. The King's wound has healed. Progress has been so satisfactory that the coronation has been fixed for the 9th proximo. While the Empire rejoices at the miraculous recovery and feels thankful to Providence for the calamity it has averted, still one cannot understand the feverish anxiety of getting the coronation through as early as possible. Portions of the ceremony have been cut down, lest too much exertion should fatigue the royal invalid. The

Indian and Colonial contingents have been retained. Grand preparations have again commenced. The newspapers have begun to boom the affair and some of the excitement which prevailed before is sought to be worked again. It is strange to account for such an infatuation. Coronation sits like an incubus on the authorities in England. They want to be done with it at any cost. Is it that the modern generation of Englishmen has developed an over-powering, insensate taste for grand sights and imposing ceremonies? Or, is the present Government anxious to have the ceremony celebrated during its regime before going to the country for re-election? In certain quarters doubt has been raised as to the advisability of celebrating the coronation so soon. Some of the people have expressed an anxiety as to the condition of the king who will be called upon to go through a fatiguing exertion. But doctors, on the other hand, have come forward with their assurances. If the feverish anxiety of Lord Curzon with regard to the Delhi Durbar, in which he will form the central figure, can form an index, the inexplicable hastening of the coronation might, perhaps, be due to the concerns of a few who will in virtue of their office, play a prominent part.

The most notable event of the month, next to the happy recovery of the king is the retirement of Lord Salisbury. His exit from the political arena of England, removes a familiar, yet a powerful personality. The Marquis is the last of the generation of English political giants of the latter half of the nineteenth century. His services to the country and the empire, which have acquired for him the gratitude of the king, the devotion of his party, the respect of the opposition, and the grateful recognition of a loving people, need no mention here. He represented the aristocracy of England and the conservative principles in their most extreme application. But his career in the India office, as Lord Cranborne, stands as a remarkable contrast to his career as the leader of the Conservative Party and the Exponent of the Conservative views. In the India office, Lord Cranborne was more than a radical. His innate sense of British fair-play and justice was manifested in a most extra-ordinary degree. His political provision, his candid statement of the Indian case and his noble writings left in the despatches, portions of which now and then see the light of day, mark him as one of the most shrewd and farseeing statesmen of his generation. It is not, however, his political career that we wish to place before our readers. He is a living example of a man we call "Self-made." As the younger son of a peer he had to start life under very humble circumstances. There was a time when he had to take humble quarters and supplement his slender resources by his pen. No doubt, the death of his elder brother obtained him later on the richest Marquisate. But before this event happened he had made his mark and wrung the recognition of his ability, while his patient work in the House of Commons had ensured his prospects as a political leader of his party. One other point

to which we would refer, is the scientific interest which the Marquis had and found time to gratify amidst the absorbing political work which taxed his utmost. The chemical laboratory at Hatfield is a thoroughly well-equipped building, brought almost up to date in its requirements. How many of our great men, who have devoted their lives to the work of the country, thought fit to take up such studies, side by side, with their public duties? Mr. Gladstone and Lord Salisbury are two notable instances of men that have made the British empire what it is.

"A melancholy and pathetic interest attaches to the volume which Mr. Herbert Spencer has just published," says Mr. Stead. It is true. "The Facts and Comments" will be the last book

from that store-house of information and wisdom. Mr. Spencer is 82 years old. He is the only survivor of the intellectual giants who have contributed to the glory of the Victorian Era. For years Mr. Spencer has stood as the solitary, majestic rock, upon the highest eminence, which pilgrims from every country have visited. The last two generations have been plucking the ripe fruits from this tree of knowledge. And now says he, he is for good retiring from the world and the book last issued contains some of his reflections which, it is melancholy to observe, are by no means encouraging to one who has laboured for more than half a century in teaching mankind. In these days of commercial and political competition, when one nation is at the throat of another, when all are congratulating themselves on the rapid progress made, the one great philosopher, who has stood aloof from the stress and turmoil of the world and watched and studied the march of history with an intelligence unsurpassed in its keenness, leaves the world with the words: "We have laboured in vain, and spent our strength for nothing." Well might we pause before we proceed onward. Well might we take stock of things done, and reflect for a time. Well might the Indians who are preparing themselves to enter the lists and mingle in the general affray of the West, pause too and think of the warning note of one, which remarkably sounds as his dying declaration, made most truthfully, made most earnestly, in the full contemplation of the awful future that unnerves any man just at the brink of eternity. In "The Facts and Comments" we have enough that can supply ample food for meditation all the year round. But we select only a few of them.

"What becomes of us after death?" is a question that must naturally suggest itself to one who is meditating on approaching end. Says Mr. Spencer: "For years past, when watching the unfolding buds in the spring, there has arisen the thought—'shall I ever again see the buds unfold? shall I ever again be awakened at dawn by the song of the thrush?' It seems a strange and repugnant conclu-

sion that with the cessation of the consciousness at death, there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived." These are problems which have disturbed every thinking man. Among the races of this world, none was so much exercised by such thoughts as the Aryan race and our forefathers have left their immortal conclusions. Let us see how Mr. Spencer answers them. "We can only infer," says he, "that it is a specialised and individualised form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination; and that at death its elements lapse into the Infinite and Eternal energy whence they were derived." And is not the conclusion of this English sage in a fair way of maturing into the conclusion arrived at by the sages of India? But, alas, his days are numbered and there is, perhaps, no chance of the Vedanta dispersing the gloom that has settled over his sad, and cheerless reflections.

Mr. Spencer's views with regard to the cry of education and the forced intellectual culture that is going on without regard to the building up of character deserve some attention. "Society is not benefited, but injured, by artificially increasing intelligence, without regard to character." In the ordinary commercial world, the supply is regulated by demand and any interference with this law is sure to create a good deal of mischief. Education has been artificially pressed forward, raising in the labouring classes ambitions to enter upon higher careers, which through frequent disappointments have led to bad courses and sometimes to crime. A measure of this forced intellectual culture is given by the teachings of the daily Press. The intellectual culture brought the masses under its influence and the evil consequences have been seen during the time of the recent war. The Press in this instance is the nemesis of compulsory education. "If supply and demand are allowed free play in the intellectual sphere as in the Economic Sphere and no hinderance is put in the way of the naturally superior, education must have an effect widely different from that described, there will be a multiplication of the fittest, instead of a multiplication of the unfittest."

During the recent South African War, we heard enough of patriotism in England. Any one who had a word to say on the side of the Boer was branded as a traitor. Any one who found fault with the conduct of the war, the diplomacy that brought about the catastrophe, or the various faults of the military as well as the civil authorities during the long campaign was vilified with the name of a "pro-Boer" and a foe of the country. Difference of opinion was in many cases disallowed by violent opposition. The cry raised was "my country right or wrong." The old philosopher contemplates sadly

the atrocious principles which a cry of that kind tacitly assumes. "To me the cry, 'our country, right or wrong!' seems detestable. The implication of the cry, 'our country right or wrong!' is that the right is on the side of those who oppose us, the wrong is on our side. Evidently the words must stand—'Down with the right, up with the wrong'. When men hire themselves out to shoot other men to order, I do not care if they are shot themselves. If each soldier used his judgment about the purpose for which a battle is waged, the only war for which an army would be available would be a war of national defence. After two thousand years of Christian exhortations, uttered by 100,000 priests throughout Europe, pagan ideas and sentiments remain rampant from Emperors down to tramps. In international affairs the sacred duty of revenge, supreme with the savage, is supreme also with the so-called civilised."

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The opening article of this month is from the pen of the respected and world-known writer, Her Majesty Queen Elizabeth of Roumania. Roumania is the name of the country formed by the union of Wallachia and Moldavia, which event took place on 23rd December 1861. Her husband, H. M. Charles I, is the reigning sovereign of the land. She was born in 1843 and married Charles I in November 1869. From her infancy she has ever been known for her literary talents and versatile ability, kindness to the sick and suffering and her leaning towards the fine arts, especially music and painting. Her literary reputation has been well established by the numerous writings which have seen the light of day on different occasions. Often she would bring a handful of manuscripts with her to the breakfast-table and tell the people there that she had written all those pages during the night. Yet, throughout the day, her activity would continue, unabated. She would go down to the beach with her attendants and even on rough days take her sea-bath and swimming lesson. On the occasion of her last visit to the late lamented Queen Victoria at the Windsor Castle in England, she recited to her, in its original German, one of her historical dramas. She also improvised in English another of her dramas in the presence of Sir Henry Irving and others. No one, who has witnessed this wonderful display of versatility will ever forget how absolutely "Carmen Sylva" enthralled her audience, while delivering her impromptu paraphrase of "Manole," with wonderful accuracy of phrase and purity of accent. She has been famous for her remarkable beauty and her never-failing sympathetic courtesy. While still young, she acquired a great knowledge of languages, displaying a passion for poetry and music and a genuine love of the fine arts. She was brought up in beautiful and romantic surroundings. Her wonderful memory, even as a tiny child, enabled her to repeat a verse of poetry, if it was read over to her three or four times, and at eleven she wrote a good deal. But it is curious that

she always had a strong objection to most French poetry, although she was fond of French literature generally.

While her husband was bravely fighting the Turks, the noble princess stayed at home to succour the wounded and comfort the dying. She maintained out of her own purse a hospital for one hundred patients. So great was her enthusiasm that she even braced herself up to witness painful operations, and to cheer the suffering men, while the surgeons were at work. The poor soldiers' wives have testified to their gratitude by subscribing for a fine monument of their Princess as a Red Cross Nurse. Her services during all this trying time have never been forgotten by the army or by the country.

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A remarkable personality passed away on July 4, 1902. Our country has lost in the death of Swami Vivekananda, a commanding intellect, a great religious preacher and scholar, a true lover of India and its people. The one great aim for which he worked and used his wonderful powers was the unification of the Hindu race under the all-embracing, universal religion of the Vedanta. "What do I mean by one religion?" said he in one of his thrilling speeches in Madras. "Not in the sense of one religion among the Christians, or the Muhammadans or the Buddhists, but we know that our religion has certain common grounds, common to all our sects, however varying their conclusions may be. Yet there are certain common grounds, and, within the limitation, this religion of ours admits of a marvellous variation, an infinite amount of liberty to think and live our own lives." To teach this to "the children of India" was his main object and it was for this that he worked. To say anything, adequate of the great Swami's work and his towering personality, it requires an article of no small dimensions. This is a task which we have proposed for ourselves for the next issue. To pronounce an opinion on the results of his work and those of his great Master, is premature. To judge of work on its immediate fruits is always a wrong principle. But there can be no two opinions of the fact that Swami Vivekananda takes his place among the greatest of India's sons, by the side of that galaxy of modern Indian reformers and teachers and intellectual giants like Dayanand Sarasvati, Ram Mohun Roy and Keshab Chunder Sen.

In him India has lost one of her most useful and distinguished sons. There have been preachers and reformers in India from olden times; but none has disseminated the principles of Vedantism so far and so wide as the Swami has done. Chicago blew the trumpet of his fame, and he had nothing less than a ovation in Madras on his return from America. The tone and character of the Hindu faith, of the high matter; and to make converts of them to the immortal religion of India is no less than a miracle. The Swami was a good Vedantin, and not a mere professor thereof; and his command of English added to the purity of his life and the sincerity of his mis-

sion, fitted him best for the exposition of the ancient religion of the East to the practical minds of the West. He was just the sort of exponent that the faith of the Rishis of ancient India wanted in these times. Not content with the spreading of the eternal truths in the West, the Swami had formed the resolve of reaching the masses of his own motherland. Madras, where, more than at other places in India, the Ramakrishna Mission under the able management of Swami Ramakrishnananda has been successful, had been pitched upon by the Swami as the centre of the new work which he had in contemplation. How much this new scheme of work would have helped to regenerate the fallen Aryavarta, it is impossible to determine with certainty. We can only say it would have been considerable. But alas! The ways of Providence are inscrutable. Let us however hope that all is for the best. Let us hope that the mission the Swami has set on foot will not suffer through the loss of his personality. Let us hope that every one who has derived the slightest benefit from the work of the Swami will try his best to strengthen the Mission and make it work still more vigorously. Let every one remember that it is not the principles of Vedanta that rest upon great men but that it is by resting upon the principles of Vedanta that men become great. This truth is worthy of being remembered by those who are attached to the Mission considering the fact that with the death of the Swami it has also lost the services of another earnest and capable member, Sister Nivedita who came all the way over from England to study the truths of Vedanta in the land that gave birth to it and to exert her best in uplifting the children of that soil. The lady herself expresses the hope that her separation will not affect the progress of the Mission. Sharing as we do in that hope, we hasten to assure her, that in consideration of the extreme brotherly love and regard, she has won from the Hindu, and the confidence he places in her, her connection with the Mission would tend greatly to preserve its solidarity and enhance its usefulness. We however hope that Swami Abhayananda and the other disciples of the Swami in the West will not sever their connection with the cause they have embraced and which they have helped in a large measure to set on foot.

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The appeal to his Excellency the Butchering Viceroy, by Mr. Hasanand Varma, Calves. on the painful subject of butchering young calves only a week or two old, will, we are sure, be supported heartily by all true Indians. The wickedness of the act, often perpetrated for the gain of a rupee or two need not be here dilated upon. The memorial praying the Viceroy to put a stop to such cruel deeds has been signed by no less than 51,371 respectable persons of all castes and creeds. Europeans and Muhammadans have also come forward in support of Mr. Hasanand Varma's humane exertions. We trust the Viceroy will give the memorial his favourable consideration and we have no doubt that something will be done to put

a stop to such atrocious acts, which must leave on the public a demoralising effect.

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This book reminds us of the bed of Procrustes. Mr. Kidd dismembers old facts to suit his pet theories of the present and projected efficiency in accounting for the present civilisation of England. It is *unhistoric* in its treatment of the subject from beginning to end and contains no philosophy at all. His blindness to the history of religions, especially of the East, is astounding. Mr. Crozier has done well in having picked to pieces the bogus philosophy of Mr. Kidd in the *Fortnightly Review* for April

Educational Notes.

We are glad to learn that his Excellency Lord Curzon has resolved to publish the Report of the Universities Commission before passing final orders. It only stands to reason that the public should have an opportunity of criticising the recommendations and suggesting anything new, before the irrevocable stamp of the Government seal is fixed to the Report. In any other country, a method of procedure different from the one adopted now by the Viceroy would have been characterised as high-handed and taken as a positive insult to the rights of the people. But in India we are used to the anomalous practice of criticising a Government resolution passed without consulting the wishes and opinions of the people. Our voice raised in protest, is often a cry in the wilderness. The Government reads our comments with much amusement. Having given vent to our poignant vocabulary we rest content and things go on as if nothing unusual happened. We have, therefore, to be thankful for small mercies; and particularly so, when the public is given an opportunity to have its say on an all-important subject like the University Reform.

The Report of this Commission is in the Press and the surmises of the *Benquee* about it are alarming. The dissent of the Hon'ble Mr. Gurudas Banerjee, a noble champion of aided education, leads us to entertain great fears of the recommendations made in it. We hope that there will be very little to mend in the Curricula of the various examinations and in the constitutions of the syndicate of our Universities. It is believed that the introduction of the School Final Examination for the present Entrance or Matriculation Examination cannot improve the Education given now, but will certainly impoverish the University.

That the present system of Education has many deplorable defects is admitted by Educationists, who are to a great extent responsible for the existing state of things, educational. The debating and literary societies attached to each institution in the metropolis supplement what colleges and schools fail to supply. These bring the students together on a common ground, after college hours, and serve not only to bring about an *esprit d'corps* among them, but as a medium for a healthy exchange of views on subjects not connected with the course of studies. They bring also the teachers and the taught together, not as in the class-room divided by a distinct line of discipline, but almost on a common ground of equality, giving an opportunity to the former to exert an influence for the better, tending to mutual understanding and mutual sympathy. Above all, Debating and Literary Societies give the students a scope to develop and discover faculties which have no opportunities to show themselves in the class-rooms. Such being the case, we are not a little surprised to find that though societies have multiplied like mushrooms, the amount of solid work done by them is far less than what it was some years ago. This is due, we believe, to want of adequate superintendence by College authorities. The Societies are left to be managed by the students entirely and hence the present unsatisfactory condition. We have had opportunities to visit many of the societies attached to colleges and schools. The number of speakers has fallen in number. The discussions have become very shallow. Want of preparation, earnestness and enthusiasm, characterises their weekly meetings. The whole thing is looked upon more as a huge fun at the fag end of a week, than as a serious business, as a serious means of instruction and training for a future life of usefulness. Again in the choice of subjects, no judgment seems to be properly exercised. In the selection of subjects the students ought to be helped by the professors and teachers. In a society consisting mainly of Sixth Form students, the subject of discussion one evening was "Is India growing richer or poorer?" What possible use, we wonder, a discussion of this subject can serve. First of all, the question is above the capacity of young men taking part in the discussion. Secondly, no reliable information can be collected by the students, except certain catch-phrases from the newspapers. Lastly, subjects of the kind are beyond the scope of societies of the sort. In another association, the bulk of the members of which are drawn from F. A. classes and classes lower down, the subject was "How to bring about a harmonious relation between the rulers and the ruled?" If the professors and teachers of these institutions had taken some interest in the work of these juveniles, such atrocious things would not have happened. As it is, these Societies have lost much of their usefulness. Subjects are selected by a committee of young men who get their inspiration with regard to the subjects selected from the flashing head lines of our "dailies." A few devote some attention to

them and the rest enjoy the fun. It is a great pity, if our Debating and Literary Societies should go the way the things Indian, take in the long run. It is the sacred duty of the professors and teachers of every institution to superintend the work of the students in this most useful field.

Speaking of newspapers, we are reminded of a Society in one of the Colleges of Madras which discussed the advisability of students having access to newspapers and taking to them as a means of acquiring information and improving their knowledge. An overwhelming majority was in favour of studying newspapers. That indicates the direction the wind blows. The modern student of whatever grade of intelligence, is contracting tastes which tend to superficiality and self-sufficiency. Solid reading is now out of fashion. Light literature takes the time, not devoted to school work, and in certain cases prejudicially interferes with his legitimate duties. Dramatic Societies and diversion of the kind come in for a fair share of his time. Amidst these distractions and the intellectual dissipation, the work proper suffers. Here again, it is the want of touch with the students on the part of teachers and their laxity of vigilance that are greatly responsible.

Sometime ago we used to hear much of "the book-worm." The boy who used to keep himself tied down to books was given the sorry sobriquet of "the book-worm." But now he is becoming, we fear, a rare phenomenon. The modern student has too many distractions. He has his newspapers. He has his absorbing novels. He has his athletic diversions in which he is oftener a keen critic than a partaker in the healthy games. He has his interest in public movements and things of the kind which come in for a very great share of his attention. Lastly he is given too much to the company of friends, wherein much unprofitable gossip takes up the time. There is no doubt that his legitimate studies suffer. Much of these complaints would no doubt disappear if students are subject to proper superintendence out of college hours. But this is not possible; and even in the case where it is possible, to a certain extent, as in the few hostels now existing, the supervision in this respect is not what it can be.

The great Statesman who has retired, after a brilliant political career of nearly fifty years, affords to our students and leading men an example worthy of their admiration. In his early days he was one of the most hard-working students and laboured to acquire knowledge most incessantly. The second son of a Marquis he was left to his own resources and it was by dint of hard work that he was able to get on and build up his most distinguish-

ed career. His love of knowledge never deserted him even in his days of ardent political work. Lord Salisbury is one of the best students of science. His Chemical Laboratory in Hatfield is equipped with all the latest improvements. As a diversion from politics he used to take to the study of Chemistry. Like Mr. Gladstone he believed in the change of subject as a diversion. How many of our educated men can boast of such disinterested love of knowledge? To us, out of College, serious studies have no place. In fact, there is rarely one among us who has not lost his habit of close study after the college career. It is men like Lord Salisbury and Mr. Gladstone that contribute to the greatness of a nation. They represent the intellect of their country. And nothing but patient, hard work achieves things great.

The instinct of imitation is very strong in India. It is surprising that the Europeans in charge of English Education in India are running after English models in the transformation of our Universities. The conditions of our Universities which are in many respects different from those of England, must be taken into consideration before we advocate any changes in their constitution and working. Our Colleges are as they stand, so many Teaching Universities, and the efficiency of the affiliated Colleges may be improved in many ways. We concur with Mr. Kellett, that "University Library, University Laboratories, University Museums—these are the first requisites for the advance of the Madras University and its sisters."

This is carried to an excess, which must be deprecated. Boys, from one extreme of masterly inactivity, run into the other extreme of feverish excitement shown in games at all times. The mania for school sports and games is spreading like wild fire. Very many intelligent boys are carried away with the fame of Prince Ranjit Singh and Mr. Seshachari as cricketers and forget that 'all play and no work makes Jack a dull boy.' They ignore the main object of their school education in their enthusiasm for sports. An undue development of the muscles tells on the fineness of brain powers. In his last work entitled *Facts and Comments* Herbert Spencer has the following condemnation of the tendency we have taken objection to. "More and more the spirit of conflict has been exercised by athletic games, interest in which has been actively fostered, first by the weekly Press, and now by the daily Press, and with increase of the honours given to physical prowess, there has been decrease of the honours given to mental powers."

The philanthropic movement set on foot recently in Mysore, we mean the step taken to train Young Hindu Widows whose time is wasted in vain regrets and

jealous disputes to be school mistresses so that they may lead useful lives, speaks volumes of the wisdom of the educated sons of the soil who have banded together to see it a *fait accompli*. It may do more practical good to India than the advocacy of the Reformers for their re-marriage.

Mr. Kandasamy Chetti's paper on this subject is interesting reading, but for the long exordium. The roots in question must be only underground, and the spreading imperialism, consequent on the opening of the Suez Canal, will press them down and crush them. In the words of the lecturer, the roots are as follows:—

"The virtues of each class should be made the subject of appreciative study by the other, and all attempts should be made to assimilate them on the part of those who do not possess them. The Hindu and the European should both cultivate the habit of looking together at questions which agitate them from each other's standpoint and each should, divesting himself at least temporarily and as a matter of mental discipline of all prepossessions, view them from the neutral standpoint of a broad justice and wide charity. Things which are not understood in each other's position, should not be summarily disposed of by cheap ascription of unworthy motives. The unity that underlies the two civilizations should be emphasised; and of the differentia, each class should be willing to recognise and appropriate whatever is good. Toleration of inevitable differences, a sympathetic understanding of each other's conditions, a willingness to welcome good from each other's possessions, moral, social or religious,—these will pave the way for that social intercourse which all well-wishers of the community seek to establish. When the fear of losing their individuality is removed from their minds and the prospect of enriching it reveals itself to them, then the European and the Native will come forward to mingle with each other."

The Voice of Sarada.

BOOKS.

The Dual Image By WILLIAM SHARPE, M. D., Surgeon (retired) Army Medical Department: Author of "The Fall of Lucifer," "Ideal Gods," "Humanity and the Man," &c., &c.

Sometime ago we had the pleasure of reviewing Mr. Sharpe's poem, "Humanity and the Man." "The Dual Image," by this gifted poet, is a continuation of it, though complete by itself. If in "the Humanity and the Man," Mr. Sharpe sang the teaching of the Male Genius of "Intellect," "the Dual Image," presents to the reader the intuitional side. As the author himself states,

no hard and fast line can be drawn between the intellectual and intuitional side of humanity. The author's description of the Vedic rites, "the creations from nature. Myths derived as the expressions of the Infinite in man and nature and the universe advance in excellence," are at once most impressive and inspiring and deserve a wide study by our countrymen. We extract some of the exquisite lines from this poem to give an idea of the excellence of the piece to our readers. Here is a description of the churning of "the sea of milk" by Devas and Rakshasas.

"Then as they lashed the great sea into foam
Firstly in order from the deep emerged
The Sacred-Cow within the firmament.
And then the coursers came, the Horse divine,
The "Seven headed" in the highest heaven
Beyond the water bearing firmament.
And next in order, came upon the earth
The patient sagacious elephant
And many beings and many things besides,
And deadly poison which the serpent claimed
As due to him, the outcome of his hate.
Then Water Maidens from the deep uprose,
And Vishnu came in human Avatars,
The greater preserver of the gods and men,
Transcendant, bearing in his hand the "Cup"
With Amrit, the celestial liquor, filled,
For which the demons fought, but fought in vain,
Because the Devas had secured the draft,
Which so revived them that anon they hurled
The demons down into the dark abyss.
And with these also from the deep emerged
The Queen of Beauty on a lotus borne,—
The Queen of love and beauty, both in one
For ever and inseparably joined,
Here rendered manifest in outward form,
The flower of evolution and the end
For which the universe itself exists,
The crowning work through many aeons wrought
To be the home of spirit and a light
And focus of attraction still to draw
Humanity as round a central sun,
Compelling worship and evoking love
Till men attain unto the mystery
Of mysteries, the Image of the God
Immortal love made visible in form."

In this beautiful description of the great Indian allegory of the creation of the world, its beginning and end, the author has now only given a highly poetic version of the orthodox, but also the more beautiful elucidation of the esoteric meaning. With a poet's instinct he has placed his hand on the underlying truth of the apparently absurd story. Mr. Sharpe takes the view in this poem of the old European version that rites and ceremonies, in the end, usurped the sway and that the priestly caste, pretentious and self-seeking in its aims, arrogated to itself the right of ruling the people,

"Demanding reverence and obedience
With servile homage of the multitude,
Less favoured mortals of the lower class,

Whom they in mental darkness bound the slaves
Of superstition and dense ignorance
With none to pity or enlighten them."

This is a version which easily explains many phenomena in the history of this country, otherwise inexplicable. But we have to point out, even to so learned and so sympathetic a man like Dr. Sharpe, that there is not much truth in it. Our European critics have taken only one side of the question. But they forget that the era of ceremonies and priestly classes began when the political state of the country was getting a little unstable and defections arose from the mother religion. Enshrined in customs and ceremonies the great religious truths have been preserved to this day, amidst political revolutions of centuries. Of course, it is time now that we aim at the purer religion of our forefathers and we agree with Mr. Sharpe when he sings of the future with the true prophetic vision of a poet—

"Then will they of their idols grow ashamed;
And Siva, and Kali Durga, all must go,
Ejected by the force of rising thought,
Not even a black goat offered at their shrines,
But Lakshmi, Sita, Krishna and Buddha
Will still remain their models for all time;
The Christs of Ind, ideal and yet real,
Having their symbols in the beautiful,
Wherever seen, in plant and flower and man,
And all things fair, which whoso venerates
Shall grow therewith most lovable themselves
And cease to weary, finding rest therein!
A foretaste of Nirvana realised
To some degree upon the mundane plane!"

Vesper-Sparrow or What the birds say. By Miss MARGARET KERN. J. S. Ogilvie Publishing Co., New York.

We acknowledge with thanks the receipt of this entirely novel production sent to us for review. Considering the merits of the book, we think it is worthy of all praise. Its value is a first class literary work and as a book of information regarding the curiosities of bird-life are not the features which recommend it to the Aryan mind so much as the strenuous efforts made therein, by the pious authoress, to place before the minds of the readers, the sacredness of all life and the extreme injustice of slaying those harmless denizens of the air not for the preservation of human life but for the satisfaction of those brutal cravings for luxuries which have been created and fostered through generations. Such cruelty is condemned by the authoress with reference to principles which closely resemble those of the Vedantic law of Karma. She says "From the Wind I have heard that there is an unwritten law, which when once set in motion by either the hand or the will of the slayer, is inexorable, and sooner or later is sure to bring retributive justice and the evil-doer's ignorance of this invisible law does not excuse him, nor save him from the results of his own misdeeds and the punishment is far-reaching

—it seems endless, because the wicked act sets in motion a current that vibrates and revibrates throughout a cycle of time, to bound and rebound upon the heads of the guilty and the innocent alike. If man's acts be kind and his motives pure, this same law returns to him laden with blessings." This is a true paraphrase of the enunciation of the law of Karma and retributive justice proclaimed broadcast on the American soil by the worthy standard-bearers of the world-wide Theosophical movement.

The charm of the book is further enhanced by the birds themselves being allowed to ventilate their own grievances and plead their own cause which none else can do so well for them. Hence the expressions in the book contain all the simplicity and force of the aggrieved heart and appeal directly to the hearts of the readers. We congratulate the authoress on so successful a performance as this, in having identified her thoughts with those of the winged creation, and for having so powerfully set forth their untold sufferings as to evoke the mercy of even the most cruel-hearted of human brutes. We can confidently predict a very bright future for this book, and we earnestly hope that it will soon find its place in the hands of youngsters who are fond of wanton mischief. Thus we hope that our Western children will be made to grow more humane in respect of the mute creation in their after-life, and that fashionable ladies will desist from decorating their bonnets with the feathers of decapitated birds. It may also be remarked that the appearance of this book is quite opportune even as far as we Aryans are concerned, seeing that the guiding principle of our life, "*Ahimsa Paramodharmah*" (non-injury is the best of virtues), is being less and less lived out in the wake of the Western civilization.

Isa and Kena Upanishads BY SRIS CHANDRA VASU, B.A., F.A.U., AND M. A. C. THIRLWALL, M.D., Indian Press, Allahabad, 1902.

Many more translations may be issued and yet we trust there will be demand for all of them. Such is the importance of the Upanishads and so varied are the Sanskrit Commentaries thereon. The edition now before us is neat, handy and has been very carefully brought out by Dr. M. A. C. Thirlwall with the help of Mr. Sris Chandra Vasu, the well-known Sanskritist of untiring energy. His name on the title page is a guarantee of the correctness of the text and translation. We are happy to note that the translators have taken care to give the original Sanskrit Vrittis as also the Anvaya, the meaning of the words, &c. It is important they have given all the three interpretations, viz., of the Advaita, Visishtadwaita, and the Dvaita Schools. The translation is accurate and clear. The Index to words which they have added to each Upanishad is very helpful for purposes of reference. We wish every success to this laudable attempt and hope that similar editions of other Upanishads will also be issued soon.

Periodicals.

The Review of Reviews.—Mr. Stead has some very pungent, yet pertinent, observations to make on the conclusion of the South African War and the jubilation of the people over the stoppage of man-slaughter that was going on in the name of England and apparently for justice and fair-play for the Uitlanders. The peace was warmly well come by those who, sometime ago, demanded unconditional surrender. The Boers have accepted the new regime with a touching confidence in the good faith of the representatives of the King and Mr. Stead adds, "it is to be hoped that they will not be disappointed." Anent the religious service held for the happy conclusion of peace, Mr. Stead remarks, with his characteristic directness and force, that it is a piece of hypocrisy, an improvement on Ahab. "When Ahab and Jezebel had killed Naboth and taken possession of his vine yard, they did not hold a solemn religious service to thank the Lord of Hosts for having assisted them in their policy of annexation. Clearly "they did not know everything down in Judea" or thereabouts.

Anno Domini 1902, we have improved upon these poor benighted heathen, who, having killed and taken possession, were therewith content until the prophet Elijah rudely disturbed their complacency by some very pertinent remarks. Last month, having at last succeeded, after doing to death some fifty thousand of our fellow creatures, in taking possession of the Boer republics, we all went to Church—King and Queen leading the way—to thank God for our victories and the politely ascribe to the Prince of Peace the glory of our conquests. A few faithful abdiels here and there refused to blaspheme and thanked God for Peace without compromising themselves by any condonation of the War. But the majority swelled the song of loud thanksgiving over slaughtered men, while one conspicuous Free Church preacher disgraced his pulpit and his manhood by vulgar abuse of our vanquished foe."

The subject of the character sketch of the month is Sir H. H. Johnston. The topic of the month is the peace of Vereeniging and after. Mr. Stead, in this article, dwells upon the most important aspects of the future of the new colonies and their Pacific settlement. The apparently generous grant of 3,000,000 pounds by the British Government represents only the liabilities of the two republics, which the conquering country must take up. If after paying up the debts of the colonies, no amount is left for the purpose of enabling the Boers to re-stock and repair their farm, the situation becomes at once critical. England will have another Ireland in South Africa and in this case far more dangerous a sore in the British Empire. Honest dealing with the Boer is, therefore, the only way to create a contented and peaceful people.

The opening of the Block Museum in Lucern forms another article of considerable interest. The book of the Month is the famous work of Mr. Henry Norman, "All the Russias."



The Arena. The June number of the Arena opens with an able contribution on the causes of the Philippine War by Hon. Samuel C. Parks, A.M., Mr. Ceginald De Quinton and Mr. Felix L. Oswald present the late Cecil Rhodes to the Americans. The one writes upon his aims and ideals and the other presents him as a modern Cortez. The view of Mr. De Quinton is summed up in the following paragraph. "We have thus Rhodes the Arch-materialist, as many paint him, and the Visionary Utopia-builder, as many will paint him; ruthless in pursuit of gain, and caring nothing but for gold; cursed as the Cause of War, yet looking to the reign of universal peace; and the paradoxes are explicable. In all his enterprises, however vast, he used to the full, the licensed business—morality of the present day—a code that will doubtless be restricted as our evolution progresses, but that so far has seemed indispensable to great consolidations, political and economic. But in Rhodes's case business consolidations were a step to wealth and wealth to the acquisition of territory either for himself or for his imperial tools, and territory and power again steps to imperial rule. From imperial rule it was to be a step to a democratic Federated Commonwealth of South Africa, and the topmost rung of the ladder was to rest on that idea for which we have found no title, but which consists in the Federation on democratic lines of all peoples whose language is of Teutonic root—a Federation passing into an International Socialism that ignores patriotism as the last refuge of the Scoundrel."

Democratic Federation was the ideal of Cecil Rhodes's life. He wrecked himself by his temporary imperial Opportunism—and he knew it. Mr. Oswald's comparison of Rhodes to Hernan Cortez lies in the fact that he was worn out by the same impatience and vehemence of resentment that had killed Hernan Cortez, and distracted and killed Suwaroff, Bonaparte, Byron, Skaholeff and Charles Parnell and it must be admitted that the predominance of the characteristics that constitutes the power of such men always precludes the development of the gifts that insure the rewards of the cautious plotter. Energy such as theirs may be incompatible with patience. Their combination would imply temporary omnipotence and is at least rare enough to explain the fact that a mission of destruction is apt to recoil upon the destroyer."

The Metaphysical Magazine.—The June number of this interesting Magazine begins with an article entitled "Astrology a department of medical study," by Alexander Wilder, M.D., who urges that a knowledge of the influence which the different stars and planets exercise upon the earth and its inhabitants will be of immense value to the medical science. It is nothing unreasonable to infer that the human body, the earth, the other planets of the solar system, and the innumerable worlds and systems beyond, being composed of the same material and subject so far as we can discover to the same unerring laws, should exert a mutual influence upon one another. Without doubt then our bodily conditions are modified according to their situations in space

and their magnetic influence upon our atmosphere. And this belief is not in the least absurd when it is remembered that "What we call the medical science is really empiricism, and it comes with ill-grace to criticise or sneer at those who aspire to know something of the causes of what we observe." The medical value of astrology is fully recognised in our own land, where the method of treatment for particular diseases and particular persons is determined, with reference to astrological considerations. 'The Absolute Standard' by F. H. Sprague and 'The Religion of the universe' are other instructive articles in this issue.

Mind for July opens with an able article "The Spiritual Life" by Revd. Helen Van-Anderson, a brief sketch of whose life by Mr. Charles Brodie Patterson is also contained in this issue. Mr. W. E. Clark in his 'Woman, Man and Poverty' argues that the inequality of woman, as compared with man, resulted first, in her slavery; secondly in the slavery of humanity and thirdly in poverty which under the fostering care of the artificial system of capitalism grew up to be the monster it is. 'Love and desire,' 'A layman's view of immortality' and 'Mental Facility' are other articles of interest.

The Theosophist. The July number of this ably conducted magazine begins as usual with the 'Old Diary Leaves' by Colonel Olcott. Mr. S. Stuart concludes his thoughtful contribution 'Evolution and Consciousness.' Mr. W. A. Mayers, a very powerful writer, in 'The trend of International Evolution' writes in refutation of the views of Mrs. Besant on War expressed in her excellent Benares Lectures on 'Dharma,' 'H. P. B. and the T. S.' 'The Ideal of God,' 'Mind' a thoughtful poem by J. H. Olcott bring this interesting number to a close.

The Indian Review. This review which is always of Catholic interest begins the July number with a learned and instructive article 'Instinct in animals' by Prof. C. Lloyd Morgan F. R. S., Principal, University College, Bristol, which every student of Philosophy will do well to study up. The politically inclined head will find delight in 'Agricultural condition in India and Italy' by the Hon. Mr. K. P. P. B. A., Member of the Madras Legislative Council, who, having noted the parallelism between the two countries as regards the agricultural and economical conditions, argues that in our own country, the abject poverty of the ryots and their consequent starvation is due neither to the wasteful expenditure on festivals and obsequial ceremonies, nor to the over-population brought on by the religious obligation to lead an early married life, but to a want of responsibility on the part of Government in aiding with money and freely educating the cultivating classes and in the adoption of methods of agriculture suitable to the country; whereas the condition of poverty was effectually warded off in Italy by State aid. The educationist, the lover of literature, and the historian are also supplied with readable matter in the articles, 'A teaching University for India,' 'The age of Kalidasa,' and 'Basava the Lingayat Reformer.'

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The Muddle of the Creeds and the Christianity of the Masses.

Thus was the teaching of the Nazarene
Perverted also till it soon became
But dogma, forms an idle ceremonies
And creeds incredible to thinking men,
But which was used to hold the multitude
In mental bondage; for they were debarred
From learning and forbade to think at all
Or question raise on any Christian creed;—
Creeds for the most part harmful and devised
To lay for men an easy way to heaven,
And bring much revenue into the "Church."—
Believe, confess, and to the rules conform
And you in full shall absolution have
For all offences of whatever grade;
Or simpler still believe right-off and go
Direct to heaven, however vile your sins,
Nor shrift nor penance needed in your case.
So thus encouraged did the rich men crush
And grind the "poor," compounding for their sins,
Or with the name of Lord upon their lips
Allayed their conscience with a form of words,—
Lip-service pleasing to self-righteousness
But of the sign of selfishness and pride.

The Dual Image, Book IX.

This is a subject that would have little interest for Hindus were it not that the people of these Western Isles are confidently looking to a time when they think the teeming millions of India will be within the Christian fold; each special sect meaning thereby their own particular fold for which their respective missionaries are labouring and daily sending home glowing accounts of their labours. This general conversion of the Hindus they persuade themselves to believe

would be a happy event; that it would be in fact the ushering in of a veritable millennium for India. But how stands the case with their own peoples at home? Have they anything bordering upon this reign of peace? No! not yet! but all say it will come; and many are yearly expecting its arrival, and are only awaiting the coming off of the great battle of Armageddon to clear the way by the speedy annihilation of four-fifths of the people of Christendom and all the "heathen" everywhere; thus solving the over-population question in one day by a rough and ready method, that the "elect" few may have a happy time and plenty of elbow-room for a thousand years or so after which his satanic majesty will again be let loose and permitted to disturb their peace for a season, rendering a second destruction necessary for the re-establishment of the felicity of those remaining after this last purgation.

Then as regards the happy prospect of the "salvation" of our Hindu converts, is there anything certain to build upon? For does not each division of the Christian Church while guaranteeing the eternal salvation of its own followers practically if not absolutely in all cases deny it to all others? It is one of the chief dogmas of Roman Catholicism which is asserted in the strongest language that no salvation is possible outside the Catholic Church. On the other hand the divers sections of the reformed Protestant Church used to hold and hold still in great part that "Catholics" are "lost" unless they can be

brought into the true fold of Christ in the Protestant Church. Hence their numerous missions for the conversion of Catholics. The Presbyterians, though having their "elect" sealed beyond yea and nay, have their Scripture readers all over Ireland; and Methodists, Baptists and Evangelists are scattering abroad pious tracts by the million to convince Catholics of the error of their way. The Protestant Irish Church, sister to the Church of England, has its Irish Mission, preaches its annual sermons on the same and sends out assuring reports of the good work done, i.e., of the "conversions," which those who know, smile at for they are nil, the Catholics preferring to stay where they are and take their chance of salvation or the reverse in their own Church. But while all this goes on more or less peaceably inside the Churches, certain Evangelists from all of them take to street-preaching which, though with little results as regards the conversion of anybody, leads to street-rioting and breaches of the peace, and the stirring up of much hatred and bad feeling on all sides. And lastly as to the supposed harmony thought to exist amongst the divers Protestant sects themselves, it is unnecessary to enter, for our past history shows only civil war, strife and endless discussions. And although there is now a sort of truce proclaimed between them for the time being, yet they still regard each other with jealousy and distrust and at best with no very friendly feeling.

Now in the face of these facts which are patent to all who care to investigate them, Hindus would do well to ask themselves the question—Would the general adoption of Sectarian Christianity as taught to the Masses of Christendom bring to them internal peace and betterment and more harmony in all the relations of life or, as history repeats itself, would it rather bring them instead discord and disunion and all the ills that we justly complain of in these countries? If they are to be influenced by any form of Christianity, let it be a higher and more universal form based, as mentioned in previous articles, upon science, reason, and the unchangeable laws of life, and that will harmonize with the great leading principles of their own ancient

scriptures and the long-tried religions founded thereon.

WM. SHARPE, M.D.

The Secret of High Churchism and its objects.

The Editor has called upon me to present to his readers a short critical survey of the condition of the various Christian sects. This is no easy task, and not even the most fair-minded divine of any Church can do justice to it without raising a suspicion of special pleading. I will, therefore, confine myself to the more humble task of briefly indicating the tendency of some important sects and leave the Hindu readers to draw their own conclusions. But before doing this, I think I must preface a short explanation of the various sects, which have arisen with amazing rapidity. The Catholic Church is the original, historic Church. It is the only organic whole, under a single head, 'the Pope.' There is no doubt that it is a real, living body, exercising and preserving its influence on millions of its adherents by means of a rigorous, unbending discipline. The Catholic Church will, perhaps, forgive anything else but heresy. The fate of the late Mr. St. Maivart, must have struck terror into every Catholic disposed to question or argue any of the doctrines of the ancient Church. The Catholics believe in the Trinity, in Purgatory, in the Real Presence of the Saviour of mankind, in the Eucharist, in the intercession of Saints, especially of the Mother of the Saviour, in deeds as well as in faith. The Greek Church is not a protesting body. It is, however, considered a heretical or schismatical body. This Church does not acknowledge the Pope as the 'Head' and consequently denies his Infallibility. The Greek Church is otherwise the same as the Roman Catholic Church. The word Protestant is a general name applied to all who protest against any or all the Church universal doctrines. The Lutheran form of Christianity was established, as it is well known, in the northern countries of Europe among the Teutonic nations. The Lutherans deny Purgatory, the intercession of Saints, the Real Presence, the Anglican confession, and the use of Statutes. It is more or less a State department and the king is practically the head of the Church. The Lutherans are mostly confined to Norway, Sweden, Denmark, and Germany. The Anglican form of Christianity is the State religion of England.

Henry the VIII threw off the yoke of the Pope and stepped into his place, as the head of the Church of his country. The Anglicans now call themselves 'Catholics' and consider themselves as the third branch of the Church Universal. At the beginning they dispensed with almost all the developments of doctrine in the Catholic Church as unwarranted by the Bible, but now they are annexing them one by one. The advance party among the Anglicans is known as the Ritualists. The difference between their professions and those of the Catholics is not easy to perceive. The Low Churchmen are Anglicans who lead away from Rome and stick to the Anglicanism of Elizabeth who repudiated all the doctrines of Rome as idolatrous, blasphemous and unwarranted. On the other hand the Broad Churchmen accommodate themselves to any thing in the Anglican Church and allow latitude on every side. From the Anglican Church have sprung up numerous bodies. The Wesleyans, the Baptists, the Congregationalists and our friends the Salvationists are some of them. The Wesleyans or the Methodists are a body established by John Wesley, an Anglican clergyman. The Wesleyans are a free body supported by money given freely by their adherents. They hold that all sacraments are merely symbolic and may or may not be received according to the wish of the individual. They are puritanic in their tastes and have chapels where they meet. Any one can preach as there are no 'orders.' The Wesleyans are now going back on Anglicanism, just as the latter is showing a strong tendency towards Rome. The Presbyterians form the Church of Scotland, as established by the law of the country. They are like the Wesleyans in doctrine and practice, having no bishops or priests, but only 'Presbyters,' those set apart for Church work. They are learned and argumentative, but not aggressive. The Free Church of Scotland is a dissenter from this Church and shares Scotland equally with the Presbyterians. My Hindu readers will perhaps be amazed at these divisions. India is generally spoken of as a country of creeds and sub-creeds. But we are no better. Such multiplication of sects must lead necessarily to a deplorable result. Amidst all the dissensions, the fundamental principles of religion are lost. The people in their turn grow apathetic.

The rigorous discipline of the Catholic Church and its novel methods of maintaining its doctrines are inconceivable to my Hindu readers. They will be found most instructive for those who do not know the ways of the Catholic Church as we

know them here. Though the inner circles of that Church at Rome and other centres of the Church in Christendom have their Esoteric Explanations of the doctrines and rites of the Church, they keep them back altogether from their less educated priests. They are simply taught nothing save Latin and a very literal form of belief and theology, so that these priests, and at times even Bishops and Arch-bishops, are unacquainted with science and all higher criticism as were their brethren of dark centuries. Recently a volume of sermons was published by an Arch-bishop of the Catholic Church.

The utterances and writings of so high a dignitary will, in the natural course of events, be taken as authentic interpretations. Many would naturally look to him for enlightenment and intelligent exposition of the various theological points that are still within the pale of fierce controversy. But what is to be said of his belief or of the pulpit-teaching which is imparted to his congregation in the most solemn circumstances and by the lips of their authentic spiritual guides? It is not an easy thing to Non-Catholics, especially the Protestants of the most Protestant Evangelical Church to get into touch with such a man and such a teaching so as to realise his mental attitude and judge fairly of his religious position. The first impression of the one who reads the book of this high dignitary is that the author is utterly untouched by the modern spirit, that he stands entirely outside of all the recent achievements of the human mind. To him science is unborn, it is not merely that his views are not merely influenced by modern light and knowledge, but he shows a mind entirely opaque to all such light, he has lived in a medium from which every ray of light has been carefully shut out. He might as well have lived and preached before the Copernican Astronomy, before the Darwinian biology, before geology had thrown its light on Genesis, before spectrum analysis had revealed so much of the constitution of the heavens and chemistry that of the earth. I don't say that these must be preached from the pulpit. But a preacher must know all these, must be in touch with every kind of intellectual advancement of the day. The next point which strikes one when Church dignitaries stand on their legs to preach is their utter ignorance of the modern Biblical Criticism. Here again let me not be misunderstood. Nobody wants to hear Biblical Criticism from the pulpit. But a highly placed teacher of Christian Doctrine should not display ignorance of all modern scholarship. An Arch-bishop who

quotes Augustine and other early fathers with the same unquestioning faith, as if he lived in the Fourteenth Century, as if all the labour of all the scholars of the last hundred years never existed, can scarcely command any attention. I will give an example of what I mean by the highly mischievous ignorance of the Church dignitaries. The Arch-bishop I speak of accepts the most superstitious notions of the Fathers and the most impossible glosses of the schoolmen. To him the "pure offering" which Malachi prophesied would be presented in every place in the sacrifice of the Mass! I will give a still more marvellous belief of this good man. Speaking of the Incarnation he says—"On the entrance of the Blessed Virgin into the house of Zachary, Elizabeth under the influence of inspiration, cried out Blessed is the fruit of thy womb. On which occasion the infant Baptist bounded with joy in his mother's womb, and even at that early stage of existence entered on his office of Precursor, pointing out, as present, the World's Redeemer!" On the subject of "Exclusive Salvation" the ignorance and bigotry of the Catholic priesthood are not less than those of the lower orders of other Christian sects. "Outside the Roman Catholic Church is no salvation" is the outspoken utterance of the Arch-bishops, and sounds remarkably like the passionate utterances of some low-paid Protestant Missionaries preaching to Negroes and Hindus in the streets of their towns. Non-Catholics, no matter how saintly the life they might lead, are lost. And that loss the Doctor, in another sermon, declares in the same infallible way means to burn in Hell-fire for ever and ever! Fancy this solemn *Ex-Cathedra* utterance, coming after the Mass!

The Philosopher may smile at such dense ignorance and intense bigotry; the statesman must despair of social and political government of a people so taught and biased; but every Christian must blush that the holy and sweet religion of Jesus should be so abused, corrupted and travestied. I will just refer to another and dispense with the subject. At a service, a Catholic priest took into his head to denounce, in qualified terms, the order of Freemasonry. Manifestly, he said, were the agencies which operated against the sacred mission of the Church. But all the evil that assailed her in their day might be regarded as drawing its inspiration, consciously or unconsciously, from the fell society whose black shadow lowered over the modern world—Freemasonry. Their adversary, the devil, in what concerned the Church in general, as distinct from individual souls, scarce needs any

longer to go about seeking whom he might devour. Having bred the Masonic Society, he could retire to his nether kingdom, and leave to his dutiful servants of the compass and square the mission of contending against God and against his Church. Masonry had gathered into itself all the open hate of the Church to be found on earth. Every enemy of hers was welcomed with open arms into its fold, and equipped with the expedite and effective means of executing his evil intents against her. That dark society was the synagogue of Satan; he had incarnated himself in Masonry, and under his inspiration it had proclaimed war to the death against Jesus Christ and His religion. The Divinely authorised teacher of them all, the Supreme Pontiff of Christendom, had told them that it was the duty of Roman Catholics "to tear from Masonry the mask with which it hides itself, and to show it to the world just as it is, the synagogue of Satan."

And here lies the secret of his enthusiasm. Freemasonry has been strongly condemned at the head-quarters and that is enough for a priest. At head-quarters they know well that it is a survival of the ancient Wisdom-Religion as based partly upon Nature and Sun-worship, so they will slander the great institution that more than anything else, through its inculcation of higher moralities based in a Universal Brotherhood, has kept Europe and America from going to pieces in the throes of anarchy. I have gone so fully into this subject only to show that the Catholic Church has carefully kept its priests and people alike in ignorance. But they have their esoteric versions for the more learned clergy and people. In this respect, I am reminded of the caste-system of the Hindus which later on so degenerated that all the ancient wisdom has been kept with the Brahmans, the other castes being still prevented from a study of them. The political and religious confusions of the Muhammadan and pre-Muhammadan ages perhaps warranted this step. But our Catholic Church has no such excuse. And why this disciplined ignorance? The clergy and people know well that modern criticism has not left historic Christianity a leg to stand on. This too is the great secret of our High Church movement in England. It is the secret, though not in the least understood, of the conversion not only of the Anglican clergy to High Church principles, but of their going from that half-way house over to Rome. Indeed, the object of the High Church clergy is if possible gain 'Power', the power of the Catholic clergy, and finally to prepare the masses for going

wholesale over to Rome. This the great secret of the conversion of such shrewd and learned men as the late Cardinal Newman to Catholicism. The learned priests know that historic Christianity is doomed unless the people can be kept in the dark. Hence they always do all in their power to strangle our compulsory non-sectarian education of the masses in the country. Indeed, Newman, naturally religious, saw that Protestantism was every day splitting up into sects more and more extravagant and absurd and not likely to bear as good fruits in the future as in the past and that our Christianity was only another version of older creeds. He thought the only safety was in a strong Church such as the Church of Rome. He saw really that masses in the absence of all higher teaching could not do without religion of some form, so he cast in his lot with Rome. What does priest Edward Maitland say, himself a conversion from an Anglican Parson to Rome, in his "Keys of the Creeds?" He says in one place,—Sun and Sex form bases of all the religions the world has ever seen, and they form the physical basis of Christianity. He says again "It is a source of amusement to us to hear Protestants exclaim against the idolatries of the Roman Catholic religion while they themselves are worshipping all the time the sun under the name of Christ." Priest Maitland is known chiefly as a Christian Theosophist. He and Mrs. Kingsford wrote between them that remarkable work "The Finding of Christ" or "The Perfect Way." There is much very interesting matter in his writings but much also that is fanciful. His great drawback is that he would bind the noble teaching of Theosophy and Modern Spiritualism with the iron shackles of the old Catholic Church. So in his "Keys of the Creeds," while showing clearly that historic Christianity has not a leg to stand upon, he tries by *special pleading* to make out a case for the Catholic Church. But, "By their fruits ye shall know them" is an argument too strong against his pleading, which is only the merest sophistry and not worth the paper it is written on.

The sects and their dissensions and the conflicting interests at work have undermined true religion. An honest, intelligent Christian in these days will take no sides as regards any form of Christian Church. We want all sides until we shall have something better in the way of a religion based on Universal Brotherhood and "Law," and I fear this, as regards the masses, is far in the future though we have it even now on a small scale. It is a pity that Protestantism does not widen out into a more advanced form of

universal religion based on law. We cannot, however, I mean the masses cannot dispense with forms of belief as preached by the Catholic and Protestant Churches. For then there will be nothing to take their place. We cannot here do without Christianity. But it is different with the Hindus. They have a religion, the chief feature of which is its amazing latitude and the scope it offers for that universal religion we are so fondly aiming to develop. So I would, if I could, help the Hindus to resist modern Christianity. If really there is any spirit which needs Christ, He is not to be found in modern Churches. Christianity is but skin-deep in the West. Witness our wars, our economic condition, our distressing social problems. This is not the kingdom of Christ-Religion with us at present, is a branch of business. Spirituality lingers but in a few. So my advice to my Hindu brothers is: "Bring the noble teachings of your religion to the masses and elevate them, and perhaps on some future day we might all meet on some common platform, for meet we must, if we follow the true teachings of Krishna, Buddha or Christ.

A FOLLOWER OF JESUS.

India—The Home of Philosophy.

[In the preparation of this article, several authors have been freely consulted].

DEFINITION OF PHILOSOPHY.

Philosophy signifies the love of wisdom. All philosophic endeavours spring from the impulse of the human mind to comprehend itself and the world around it. Every age of the world and every people, the mind of which has attained to any degree of cultivation have had their different philosophies, i.e., have tried to unravel the problem of their own existence and of the universe around them. An adequate knowledge of the universe is the aim of the highest scientific thought. Each science professes to give the last word that can, for the time, be said, not on the universe as a whole, but on that particular part of it with which it is concerned. If the several sciences give only the final deliverances that can be made for the time being in their respective spheres, philosophy gives a comprehensive conception of the universe. And it is only when the final utterances of all the sciences have been thus co-ordinated and if possible, subordinated to higher generalisations, that we can be said to have an adequate conception of the universe as a whole.

the supremacy of Rome, a soil uncongenial to philosophy. The mediæval philosophy in Europe was either Platonic or Aristotelian, but largely marked by Christian influence. Modern European philosophy is also based on the Idealism of Plato or the Sensationalism of Aristotle, the two great philosophers who lived in the later period of Greek philosophy. From the middle of the 19th Century, European philosophy combined Idealism and Sensationalism into Absolute Monism which resembles Neo-Platonism or Pantheism.

(To be continued.)

N. K. RAMASWAMI AYYA.

The Travancore Tamils.

To the student of Ethnography and Sociology, Dravidian life in South India, affords an inexhaustible mine for research. Nowhere, perhaps, in all India, is the complexity of Indian Society better seen than in this Presidency. More markedly, it is, in Travancore do we find so many communities of men, living side by side, differing so widely from one another in marriage, social and religious customs, in home-life, in the laws of inheritance and presenting so many stages of culture and Civilization. Owing to this heterogeneous character of the population of the Country, Travancore may very justly be called an Anthropological museum.

The Nairs who form the bulk of the population of Travancore have undoubtedly descended from the Tamilian branch of the Dravidian race as is evidenced by their language; hence, broadly speaking, the Tamils of Travancore ought to include the Nairs also; but here our attention shall be confined to such of the Travancoreans as to this day remain pure Tamilians, retaining the original language, customs, traditions and institutions of their kinsmen on the East Coast.

The history of the early Tamils of Travancore is involved in great obscurity; nor could it be otherwise until the annals of the past in South India are made clear. That the Tamils were the original inhabitants or the first settlers of Travancore is evident from the fact that *Tamilakam** (the Tamil-country) originally included

* "The limits of *Tamilakam* or the abode of the Tamils were from Venkata Hill (the modern Tirupathi about 100 miles North-West of Madras) in the North, to Cape Comorin in the South, and from the Bay of Bengal in the East, to the Arabian Sea in the West. Malayalidm had not formed into a separate dialect at this

Travancore also, that the early sovereigns of Chera were Dravidians, that their language was Tamil and that they entered into marriage alliances with the kings of Pandya and Chola.

Tradition says that a few Dravidians, along with some Brahmans colonized Kerala, on the invitation of its founder in some remote time of which history is dumb. That the Dravidians might have come from the kingdoms of Chola and Pandya is probable. We do not possess sufficient material to fix the date of the first advent into, and settlement in, Travancore by these Tamils. A recent writer makes mention of another such immigration and assigns the date B. C. 300 to this event.

The recent Archaeological researches instituted by the Travancore Government tell us of several incidents relating to the Tamil country and Travancore before the Fourth Century M. E. Mr. T. S. Ganesha Pillai, the late Professor P. Sunduram Pillai's Field Assistant says:— "As far as can be ascertained, North-Travancore was under the sovereignty of the Pandyan kings from the year M. E. 333 to 474," i.e., corresponding to A.D. 1157 to 1298; he also concludes from certain investigations that matrimonial alliances took place between the Chera, Chola and Pandyan dynasties. These marriages might have helped the later immigration of the Tamilians into Travancore. And we have sufficient reason to believe that Tamil was the common language of these dynasties. The kings of Chera extended their support and sympathy to Tamil Scholars; Elankotikal, a brother of Cheraman Perumal was not only a patron of Tamil, but himself, a well-known Tamil Scholar and poet, being the renowned author of the immortal *Silappathikaram* and other works.

From time to time other bands of settlers descended into Malabar by way of the North and worked their way as far as the Indian Land's End. Simultaneously or subsequently, it is probable that immigrants began to flow in from the Eastern Tamil districts along the Arambozhi pass and joined their kinsmen in Nanjinad who were the original inhabitants of the place. The cause of these later immigrations was to be found, perhaps, in the dread of the constant decoities of the *Maravars*, the infamous highwaymen of South India, or in the restless spirit of the Tamils or in a successive failure

period, and only one language, Tamil, was spoken from the Eastern to the Western Sea."

Page 131; Madras Review; Vol. I, No. 3.
Honor. V. Kanakasabhi Pillai's article on "The Tamils: Eighteen Hundred years."

of harvests or in a desire to join their friends who had already settled in almost every corner of Travancore.

Later on, coming to recent times, long after the formation of a new race called the Nairs and the other castes peculiar to Travancore and Malabar, some Tamilians from the neighbouring country were invited into the land by successive rulers of Travancore, especially by those who came after the turbulent times of the rebellious, baronial, *Ettu-Vittil-Pillamars* (or the Pillamars of the eight houses) and who suspected still the existence of adherents of these rebels. This is no tradition; the old documents found in some long-standing *Vellala* families of Travancore bear testimony to this fact. Some of those so invited were employed in the military and other departments and some others in the palace. In the revenue department the Tamils have, since then, been employed in the several grades of offices from the *Valiamelazathu* down to the *Pakuti-kanaku*.

In more recent times, some Tamilians settled at Kottar, near Nagercoil, as traders, at the bidding of Dewan Kesava Pillai, better known as Raja Kesava Das.

In the history of Travancore, as we now have it, distinct mention is made of the Tamils in connection with an embassy headed by the Travancore Rajah himself, sent to the court of the Tamil king at Trichinopoly in M.E. 901 or A.D. 1726. The object of the embassy was to request the Trichinopoly king to send an army of two thousand foot-soldiers and one thousand horse to Travancore for defending the country from enemies; the Travancore Rajah promised to pay an annual tribute of Rs. 3,000 the terms were agreed to by both parties and the army was brought to Travancore immediately.

Let us now see what part the Tamils have played on the stage of Travancore history and how far they have put in their share in moulding the political destiny of the "Model State." There are several events recorded in Travancore history with which the Tamils are intimately connected; but the most important of them is the great event when the Travancore Maha Rajah was brought face to face with Tippu whose very name was a terror to all. In his zeal for the propagandism of the Moslem faith, Tippu compelled the Nairs of Malabar to embrace his religion; many who preferred their own religion to his, took shelter in Travancore. In the severe struggle between Tippu and the Travancore Maha Rajah in A.D. 1788, in which Tippu was injured severely and lamed for life and two thou-

sand of the flower of his army annihilated, fought a hero whose very name might have fallen a prey to oblivion but for the existence of some valuable documents. He was Mr. Soundra Pandyan Pillai, the heroic leader of the army. He belonged to *Thazhakuti* in Nanjinad. There are several stories about this man, still current in *Thazhakuti*, regarding his physical strength, military exploits, fertility of design and promptness of execution; but since they do not fall within the scope of this paper, I shall not stop here to dilate them. In recognition of the signal services rendered to the State, during the war with Tippu, His Highness, the then reigning Maha Rajah was pleased to grant him in Nanjinad landed estates tax-free. To this day, as a reward for the services their ancestor rendered to the Maha Rajah in bearding the 'Tiger of Mysore,' the descendants of our hero enjoy the properties so granted.

The position of another Tamilian family in relation to the king can be seen in the grant of lands in *Shencotta* for "horse-allowance" to Mr. Tirumanam Sulochana Mudaliar, the father of Mr. T. Vedadradasa Mudaliar, a retired Judge of the Travancore High Court. The grant was given for services done to His Highness the then Maha Rajah by young Soolochana's father, Mr. Ramalinga Mudaliar, when employed as interpreter to Col. Macaulay, British Resident.

Thus we see some of the ancient Travancore Tamils were the trusted counsellors of kings and faithful chiefs of the people. To them, death was sweet, if in the king's or the country's cause. Independence and loyalty found a harmonious blending in their character. In their loyalty to the throne, they were among the foremost of His Highness subjects.

The Travancore Tamils are a wonderfully interesting race hovering half way between the civilization of their kinsmen on the other side of the Ghats and that of the Malayalis on the west. They are scattered in almost every part of the country from *Thovalai* to *Parur*. They are a comparatively poor people; their chief occupation is agriculture; some are artisans and mechanics and some shop-keepers and a few others are employed in public service. Education, among them, is in a very backward condition, though, of course, the Community has produced brilliant men, now and then. Among Tamil Scholars, of whom nothing is known at present, may be mentioned two, one belonging to South Travancore and the other to North Travancore. The first was called a name Muttamil Kavaraya, conferred upon him by an ancient Maha Raja. He was reported to have been a poet who wrote books in

இலஸ். இலசு, and நாடகம். A copper-plate document containing details of a grant made to him is the only proof of his existence. It is believed that several valuable works still remain in manuscript in an ancient Tamil family in North Travancore, feeding the white ant and the moth. An early attempt to rescue some of these works that have survived the ravages of time will be amply compensated; they must surely repay the trouble involved in the search.

The average Tamilian of Travancore is well-known for the pertinacity with which he clings to his old beliefs and customs. If it is a fact that the position of woman in a civilization shows the stage to which its evolution has reached, it must be admitted that the evolution of the Tamilian race of Travancore has advanced very little. Female education is out of the question; it is sad to reflect that while Travancore is progressing in the matter of female education, the Tamilian Section has not moved a finger in educating and enlightening its daughters. In all India, woman cannot find a more uncomfortable social atmosphere than among the Travancore Tamils. She is always kept under lock and key as it were; She is man's drudge, owing him a servile obedience. Her mission in life is to do the drudgery of the kitchen.

The Tamils are found in large numbers in Nanjinad or South Travancore, next in number in Middle Travancore and in very small numbers in almost every Northern Taluk. These three divisions are based on mere geographical position and have no significance whatever. The three sections widely differ from one another in physical appearance, in intellectual ability, in some manners and customs and even in their Tamil accentuation. Those in South Travancore have good physique; their voice is very loud, even harsh and they are of more winning but cunning manners than the Middle Travancoreans. Those of the middle country are moderate in their strength and voice; the Northern men are rather delicate or even weak and are of simple manners. The Southern man is rough while the Northern is mild; the former speaks a more refined form of Tamil than the Middle and Northern men. There are some Tamilian families in North Travancore whose men look like Nairs in appearance; they wear a front tuft hair and speak Malayalam; but in marriage and in other customs and in the laws of inheritance they do not imitate the Nair.

Unlike his kinsmen in Tinnevely and the other Tamil districts, the Travancore Tamilian shuts himself up in his house; while the former

are found in Ceylon, Singapur, Pegu, Penang, Maufitius, the West Indies and South Africa, the latter dare not step out of the limits of the Travancore State.

But, now, I must conclude; yet I must say one word to my fellow-Tamils.
MY TAMIL FRIENDS,

I regret the immobility of your race in this country. If you are slow to understand and appreciate the spirit of the times, your new surroundings and the new forces at work amongst and around you, you will deteriorate in physique and in mind and suffer in the struggle for existence with the multitudinous races of this Country. But if you show a greater adaptability to your new environment and develop a spirit of enterprise and differentiate the essential from the non-essential in your religious and social views and customs and help the cause of national evolution, you will have a future more glorious than your most glorious past and you will have proved yourselves worthy of your traditions some of which go back to the very dawn of history.

T. RAMALINGAM PILLAI.

The Arya Catechism.*

(Concluded from page 68 of Vol I.)

CHAPTER III.

32. What is your idea of God?

He is all-knowing, all-powerful, all-merciful, and is the author of all creation.

33. Who should be meditated upon to attain final beatitude or Moksha, and who is it that meditates?

God should be meditated upon; and it is the soul that meditates.

34. Has soul any form?

It is formless.

35. Has soul any gender?

It is neither masculine, nor feminine, nor neuter.

36. What then are the significations of the terms He, She and It as applied to the soul?

These terms of specific gender are attributable to the several bodies of such genders, not to the souls indwelling them.

37. Where is God?

Space-like He is everywhere.

38. Are there evidences of His existence as such?

The Vedas or the eternal word of God; the

* From the standpoint of the visishtadvaita. Sorry we were not able to complete it in the first volume.

Smritis written by sages like Manu, to make clear the abstruse meaning of the Vedas; the Itihāsas or the record of God's doings in his aspects as Avatars; the Puranas or the records of ancient events illustrating the truths of the Vedas and Smritis;—these are the evidences. Inference or the Science of induction and deduction which serves to establish links between causes and effects, also confirms His existence.

39. How is the existence of God established by inference?

It is evident that the whole universe is the result of a carefully planned design, which means that there ought to be a designer who works it up. As the design is one uniform whole with its parts harmoniously related to one another, there can be but one single designer or author. From space downwards, all the manifested universe is derived from one intelligent author as we have a number of pots from a single potter. Thus all creation has but one Creator. There are some amongst us who allege that matter is the cause of the universe. But it is evident that pots cannot make themselves, and so matter cannot evolve itself into this universe of diversified forms; for it is destitute of intelligence or consciousness. It requires an intelligent, conscious being to mould, shape, and operate by, in and on matter. But if it is alleged that such intelligence or consciousness is inherent in matter, it is tantamount to the acquiescence in a conscious principle abiding in matter. God is the name we give to this conscious intelligent principle which is animating and pulsating in every point of space. Matter *per se* is non intelligent and therefore cannot be said to rule. God is God by virtue of His ruling power. Matter, therefore, is not God. The existence of matter in the form of the visible universe thus leads to the inference that there is a God who has made it so.

40. Is God one or many?

This question has been already answered. God is only one having no equal or superior. If there were many Gods equal to each other, the universe cannot hold together as a consistent whole; and, if there is a God superior, to these we mean Him by the word, not the inferior ones.

41. Does God ever make Himself visible?

Certainly yes, and often; when He chooses to descend to our plane by assuming bodily environments, as Rama, Krishna, &c.

CHAPTER IV.

42. What do you mean by the Vedas?

They are the commandments of God. They

are ever-existing. They form the treasury of the Holy Words linked together in due succession. They are divisible into two portions—Mantra and Brāhmana.

43. Into how many groups are the Vedas classified?

They are classified into four groups,—Rik, Yajus, Sāma and Atharva.

44. What is a Mantra?

It is a set, holy formula, the repetition of which with a concentrated mind is called Japa. It is effective in producing required results. It is also used in performing Homa or act of libation to the sacrificial fire. It is sometimes in the form of a *stuti* or hymns of praise addressed to God, used in *Aradhana* or ceremonial act of worship.

45. What is the Brāhmana?

That portion of the Vedas which is, as it were, a commentary on and explaining the meaning and the use of the Mantra.

46. What is the chief import of the Vedas?

The anterior portion of the Vedas, called Purva Mimāmsa, treats of the ways of performing acts of virtue and religious ceremonies. The posterior division, called Uttara-Mimāmsa, treats of the object of worship, *viz.*, God. This is the Vedānta or the Upanishads portion.

47. What is Dharma?

Dharma consists of the ways and means to secure happiness here and hereafter. Our Sastras prescribe certain things and acts to be done and prohibit the commission of some. The mandatory portion treats of private and public morals, economy and duty to self, to society and to God. Thus respect and veneration to parents, devotion to spiritual preceptor, adoration and worship of God, hospitality combined with humility, reading and listening to the sacred texts, companionship with the good and the great, gratitude, charity, non-injury, compassion, forgiveness, &c., come under Dharma. And their opposites are classed under Adharma.

48. What is auxiliary to Dharma?

Good conduct.

49. What is good conduct?

The general and routine behaviour of a person based upon ancient custom. Mostly it consists of external and internal purity. Acts of cleanliness come under this head. They are hygienic and sanitary and conduce to the purification of both body and mind. *Achāra* therefore is an essential element. Without it, no amount of Vedic erudition can by itself help to save a man, just as a bird cannot fly with only one wing. Cleanliness is the rule of life ordained in our

scriptures. There is the word of God to the effect that Dharma will not help him who is uncleanly. He who neglects cleanliness and thus breaks the first and foremost religious rule is an offender in the eyes of God, while he who acts up to it, is deserving of His Grace.

50. *In your previous answers you referred to meditation on God. Pray explain it.*

It consists in first learning to understand the nature of God, His attributes, his beatific vision, his acts by which he works out our salvation, &c. After gaining a thorough knowledge of these, the devotee should muse over them with love. In other words, meditation is a state of mind in which the devotee loves God and pants for His presence. *Srimat Bhagavata* details the several acts by which such mental attitude can be kept up. They are hearing (*Sravaṇa*) praising (*Kīrtana*), remembrance (*Smarana*), prostration at His holy feet (*Padasevana*), worship (*Archana*), adoration (*Vandana*) feeling low and humble in His presence (*Dāśya*) befriending (*Sakhya*), and dedication of one's soul to His care, (*Atmanivedana*).

51. *What is Sravana?*

It is the act of reverently listening to the spiritual preceptor expounding and sermoning upon the nature of God and his attributes, &c.

52. *What is Manana?*

It means musing. It consists in weighing in one's mind the fitness or the reverse of what has been heard and reasoning it out so as to arrive at a decision.

53. *What is Kīrtana?*

It is the uttering of the holy names of God and praising him by word of mouth.

54. *What is Smarana?*

Thinking over and over again of what has been mused over, so as to retain the same in thought.

55. *What is Pādasevana?*

Throwing oneself down before the visible image of God, worshipping His holy feet with flowers, &c.

56. *What is Vandana?*

The special thanksgiving attitude of the mind of the devotee.

57. *What is Dāśya?*

To act with the belief and firm faith that one's soul stands as Saraior before the Lord.

58. *What is Sakhya?*

The feeling of friendship; to feel that the soul has no other real friend but God.

59. *What is Atmanivedana?*

The entire resignation of self and all that it claims as its own to God; the unconditional sur-

render to God of all that is composed of I and Mine.

CHAPTER V.

60. *What is Creation.*

It is the manifestation of the subtle primordial matter, which is formless and nameless into diversity of gross forms bearing names; it consists also in endowing souls with definite bodies and organs according to past Karma.

61. *How many kinds of Creation are mentioned in the Sastras?*

Two kinds, i.e., *Vyashti* or special and *Samashti* or general creation.

62. *Describe the Vyashti Creation.*

It is affected through a first born demiurge, namely, the four faced *Brahma*, who is made Lord over one system of worlds, all creation within them being entrusted to his care and authority.

63. *Describe the Samashti Creation?*

It is the direct creation by God, which consists in the evolution of the original homogeneous material stuff into the 24 categories of *Ma-hat*, *Ahankara*, the five *Tanmatras* or radical elements, the five gross elements, the five organs of perception, the five action, and *Manas*.

64. *What is Pralaya or destruction?*

It is the disintegration and decomposition of organic things into their original subtle condition.

65. *Why does destruction follow creation?*

To give rest to things for a time before a fresh period of activity begin; day and night alternating.

A. GOVINDACHARLU.

God save the King!

Edward the Seventh! hail to thee,
Whom Time hath called to rule the free
Illustrious King!

This festal day, from pole to pole,
Man, child and woman, heart and soul,
Thy praises sing.

The babbling brook, the warbling bird,
The breathing breeze, the lowing herd,
Alike, with one voice, all proclaim
In grateful notes their sovereign's name,
And feel that on this common holiday
All Nature must to thee her homage pay.

2.

O Gracious liege! can transport more refined,
Or joy sincerer, fill the human mind,
Than that thou art restored to health again

To rule in peace the mistress of the main,—
Britain, the glorious queen of isles,
The patriots' home and Freedom's throne,
Whose realms advance for miles and miles
Along the farthest seas along?
For thee a thousand Nations' eyes
Were raised so late towards the skies;
Psalms in a thousand shrines were sung
With aching heart and faltering tongue;
And long-drawn sighs of blank despair
And cries of anguish rent the air;
Till in their mercy Heaven's pitying eyes
Looked down on man and stayed his flood of tears,
Removed the world's increasing fears
And bade her hopes again arise.
A fourth of mankind has besought
The Lord and He hath heard their prayer;
For, friend and father, art thou not
A worthy mother's worthy heir,
Who bears all Nations' sorrows on thy breast
And hopes by blessing others to be blest?

3.

Thy task, O King! is far from small,
For Albion's throne demands thine all,
Where sat those Kings of deathless name,
And Queens, built up Britain's fame.
They are thy rivals, while to-day thy sway
In matchless might extends for many a mile,
From Lincoln's sea to Falkland's lonely isle
And from Columbia's coast to far Cathay.
Man hath not seen so great a clime
Or one so glorious till thy time!
Britannia conquers; and the slaves
Till then unconquered break their chains;
Her oaks ride proudly o'er the waves
To cure the world of all its pains;
And bid the till now partial Phœbus know
That on thine Empire he must ceaseless glow.

4.

And shall the Indian Iyer be mute
On this auspicious day,
When India most enjoys the fruit
Of thine illustrious sway?
No, our first Emperor! to thee,
Our homage slows as full and free,
As when the Lord of Sitā ruled our climes
Or good Yudhishtir, in Earth's early times,
From Com'rin's Cape to Cashmere's mountain
chains,
And from Karachi's port to Cachar's plains,
From thrice ten hundred lakhs of hearts doth
spring,
One universal prayer "God! O, save our King!"

5.

The brightest regal bays are thine,
O wear them all, by grace divine,
Till hoary Time shall shed
His spotless snow upon thy sacred head.
Beyond example's bounded height
Thy mind its course pursue;
And e'er within thy people's sight
Place stores of bliss anew!
And thy good partner give thee cheer
Throughout thy glorious life's career!
Hers and of those who thence their descent
trace,
Be comfort health and honoured length of days!
The choicest boons of God descend on thee!
The greatest good of mankind flow from thee!
The farthest countries bend their willing knee,
And look for freedom, strength and joy to thee!
And till the hindmost end of time hath run
Thy glory shine like India's mid-day sun!

S. PARAMESVARA IYER.

Ambasankar's final triumph or the Mystery of the Dwaipayana Mutt.

Oh! well for him whose will is strong
He suffers, but he will not suffer long
He suffers, but I he will not suffer wrong.

It was a pleasant evening. The sun, after scorching the peaceful subjects of the Universe with his fierce summer heat, was slowly making his descent from his lofty seat to take a night's rest among the cool inner recesses of the enchanting caves of the *Astagiri*, the fabled Western mountains. No haziness marred the grandeur of the sky and groups of feathery clouds appeared to move here and there piled one upon another like cotton bales in a trading boat. A grey colour seemed to pervade through the atmosphere but around and near the sun, the display of variegated colours of the spectrum was indeed sublime enough. A bright halo of silvery light with an occasional tinge of violet and blue was vigorously playing around the sun's disc which was intent upon ceasing from its work of divinal revolution. The sky appeared like gigantic sheets of silver lined with golden fringes, and far away from it, thin sheets of fleecy clouds shone with a paint of red and white, which appeared like scarlet-white petals of the lordly lotus suspended from the airy expanse without any support whatever. Now, suddenly the scene changed and the whole sky seemed to be ablaze with a

red fierce light and the sun, as if afraid of the fire, had gradually sunk beneath the rocky curtains of that unknown and far-distant Astagiri. Looked through the interlocking branches of the lofty peepal and banyan trees which stood rearing their heads on the high banks of the river Bhima, the whole scene brought to one's recollection, a large city just then set on fire. Huge columns of fearful flames began to issue forth from the tiled roofs of the collapsing houses, and the movements of the far-extending branches of these trees, bespoke a broad sea of glowing liquid fire whose stormy waves dashed furiously against the skirting coasts, threatening to sweep off the adjoining villages and bury them under the dark deep caverns of the roaring ocean. Underneath the grey-coloured airy expanse, the cool and fragrant waters of the sacred river Bhima were slowly rippling over the white-pebbled surface of the river-bed. The large masses of pebbles, slippery with over-grown velvet-like green moss, afforded halting places to many a lovely bird flying across the river-banks. Myriads of fishes of variegated colours were greedily wandering in the water, in search of prey and some times swarms collected around an occasional piece of morsel thrown by weary travellers while taking rest on the sandy banks. The sun-flower deprived of all its pomp and majesty owing to the sudden fading of the sun's light, soon fell down lifeless, embraced by the gentle waves of the flowing water. The solubrious south wind was gently rustling through the ivory leaves of the palmyra trees, which stood clustering like beehives in a country-garden. The concordant sounds made by the inrush of the wind into the holes of the tall bamboos grown wild on the banks of the river, sent now and then a sort of thrill into the timid hearts of the tiny birds, which had just then returned to their leafy homes to roost during the night's time. The familiar hei-ho of the rustic shepherd boy who was leading his flocks to their respective pens after a sumptuous grazing on the green meadows adjoining the river, was distinctly resounding into the ears of the passers-by. The howling of the ravenous jackals and the hooting of the owls showed distinct signs that night had set in. On both banks of the river, there stood many a spacious mantap built entirely of granite, which was resorted to by wornout travellers and mendicants of the Bairagi class, and often-times the favourite haunts of the itinerant Indian gypsies, who used to turn robbers when chances came in their way. The picturesque rows of bathing ghats with a gradation of broad marble steps leading to the water's surface, seemed to

invite many an orthodox Brahmin to their lovely stairs, for the performance of his daily ablutions in the evening. At the foot of the steps, the soft sound of the solemn utterance of evening prayers fell like whispers into the ears of the way-farers. Who could they be at this solitary moment at the water's margin? Perhaps it might be some Brahmins of the locality who were performing their evening Sandhya. The sky became cloudy and the whole atmosphere was enveloped by darkness as black as jet. Man could not distinguish man from the adjoining trees and rocks and the pedestrians had to slacken their long-wonted speed for fear of being tossed against the weather-beaten rocky pillars now lying in ruins on the road-side. Perfect silence prevailed everywhere, which was now and then disturbed by the musical ding-dong of the temple-bell announcing the time of worship to God Vittala in the village temple of Ramgiri.

Ho, ho; he, ho, hum; hœ, hoi; ho ho hum, hœ, hoi, Ramacharam! What is that? Is it the jackal's howl? No, the sound is very distinct; can it be the sound of the palanquin bearers' cries? Yes, certainly it is like that, now listen. Jai, Jai, our Mahant is coming by this way, don't you see the palanquin there in that crossing? Stand up! Tie your upper cloth round your waist and be ready to prostrate before His Holiness Sri Mahantjee."

"Haridoss! very lucky we are. It is a strange coincidence to-day, our Mahant's returning to the Mutt and the visit of the wicked Ambasankar, the guru of the accursed Arvis."

"Rama! I heard that he is a very learned man and well versed in Adwaita Philosophy. He has also, it seems, defeated the Mahant of Balaji (Tirupati) and it is the general opinion here that our Mahant will not stand against his intricate questions and that his doom is inevitable."

"Hari, What a fool you are? Why do you care for public opinion? Even the Trimurti will find it a hard task to defeat our Gurujee, imposter as he is. The Tamilians are all hypocrites and I am perfectly sure the Arvi Swamy's theories will, at the very outset, be exploded by the fire of our Mahant's arguments."

"What a staunch Bairagi you are! You Ram, Don't speak ill of other religious systems. But look there, Oh! Our Mahant is coming this way. Be ready to meet him. Imposter as he is, so long as we eat his food, we should do our duty."

Ho, hoi, hum; hoi, hoi; ho, ho, hum.

"Lakhinjee, Birmjee! stop the palanquin here. I hear the footsteps of two persons marching towards me. They may be my disciples. But

what brings them here at this dreary hour? However let me remain here" so saying His Holiness the Mahant of Dwaipayan Mutt of Ramgiri, leaned easily on the soft velvet cushion at his back.

"Namaskar! Namonama! Sri Mahantjee! your humble disciples, Haridoss, and Ramacharan fall at your holy feet and we are ever ready to do with our hands what you order with your sacred padapankajam (lotus-like feet)."

"Dhirghayushmanbhava! Long live you, Oh my disciples. What has brought you at this gloomy hour? Why could you not remain at the Mutt till my arrival? Is there any cause for alarm? Is there any danger for our very existence in this Mutt? Oh Haridoss. Why do you tremble like an aspen leaf in my presence? Ramacharan, what is the matter with you all? Your brows twitter, your lips quiver, speak on, you cowards, you are afraid even when the Mahant, the Vara prasad, stands before you."

Ramacharan:—"Gurujee! What can I say? An Arvi Swamy from the Southern Country has come on a visit to our Mutt and they say he is well versed in all Sastras and is a sound logician and a great philosopher."

"Well! Rama, Is he so capable of refuting our Dwaitic theories? How many disciples has he then? What do they say as regards his devotion to God?" "As to that, he is a perfect devotee of Siva, the beggar. So far as I judged from the number of men who were doing their Sandya at the ghats, he has, it seems, some 200 or 300 followers, but they have been left behind and he has come only with a few of them. It seems, he has defeated even the grand Mahant of Balaji, the celebrated Nand Kishori Doss and none can stand before him when he argues upon points concerning Adwaitism. Hari says that it is a bad day for religious impostors like you and that such false Mahants should always be at his mercy. I also hear that he never pardons those hypocrites and impostors who have violated the sacred laws of the country."

"Well! Haridoss! Think before you speak. Are you playing with me, your superior. Away with your tricks." "Yas, Sivassamyjee. Am I not your faithful Sishya. Untruth never comes from my mouth, but I am afraid of—"

"Afraid of the Arvi Swamy, nonsense! Impostor as I am, so long as he does not interfere with my affairs. I will not do any injury to him. I do not care even if he condemns our Dwaita system. But if he attempts to poison the minds of my devout, though blind, followers, I shall be a different man. You will not find the same Guruji

before you, but one before whom even God Brahma should tremble."

Ramacharan:—"yes, true, Swamyjee."

Haridoss:—"Your power is immense, else you would not have assumed the robe of a great priest and rule us with a rod of iron."

"By the bye, does any other disciple in the Mutt know the strange particulars of my birth and the mystery of my early days? Are you preserving carefully the secrets entrusted to your charge, from being disclosed?"

Ramacharan and Haridoss:—"Krishna Krishna! What makes you think so? Do you suspect your faithful and loving Sishyas, who have so long eaten your salt? Come what may, we will stand by you and serve you from any calamity. What if the Arvi Swamy knows your secrets! Before your giant-strength and your hypnotic powers, what can he do, that weak and mischievous fellow?"

"Well said, my Sishyas! May Sri Krishna confer upon you heavenly blessings. So long as he is within the limits of the Mutt, he is like a wild beast in a cage powerless and lifeless. A slight injury in deed or in thought, to my honour and fame, will reduce him to ten thousand atoms. Keep all fear from you and rest assured that Gurujee is a man who will fight to the last."

Ramacharan and Haridoss:—"Sabash Swamyjee Sabash, Gurujee! Once more we prostrate before you, you are the very incarnation of Sri Krishna. None can defeat you. The fiery spirit of Bhima runs through your veins and the peerless might of Arjuna adorns your arms and the ire of Indra stands at the tip of your nose."

"Ram, Hari! Happy is he who has you as his loving Sishyas. Here is the Tulsi leaf and holy water. Take them and go to the Mutt by this by-path and make such preparations as are necessary for the reception of this Arvi Swamy, with the assistance of your co-mates. Communicate my order to all the servants of the Mutt so that they may be ready to meet me at the entrance."

"Be it so, Namaskar to the holy feet of the Swamyjee" so saying the two disciples Ramacharan and Haridoss disappeared among the dense bushes, which grew wild on the river banks.

C. H. KOTHANDARAMA SASTRI.

(To be continued.)

The Dual Image—A mystical poem of Life—Book IV—India by V. P. P. As, 6.
Apply to:—The Aryan Book Depot, Madras.

Virtue in Tribulation.

சிறையிருந்தாற்றி மென்னுயிரும் போற்றினேன்
அறையிருந்தபுலவர் காணு முகையால்
சிறையிருந்தபுலவர் திருநீரின்
சிறையிருந்தேனை அப்புகழின் திண்டுமே
Kambaramayanam, Sundarakandam.

"Full patiently have I undergone all the troubles of this imprisonment and I have sustained my life in the fond hope of seeing Rama, the victory-denoting bells on whose ankle are ever jingling (i.e., who is ever victorious in battle) but will he, being pure, deign to touch me who am polluted, as it were, by having been a prisoner for so many days in this big City of Rakshasas (demons or savages)?"

The portrait here depicted is that of Sita, the wife of Rama, who had been carried off by Ravana and imprisoned in a grove of Asoka trees in the middle of the island of Lanka (modern Ceylon). The Asoka trees are, as their name implies, supposed to drive Soka or sorrow of any kind from those who resort to the grove, but what was their effect upon Sita? She was purposely placed in such a grove by Ravana, with the intent and purpose that she should forget her sorrows and being excited into a sexual passion by the surroundings, she should become his victim. Sita the chaste, yielded not and as chastity is like the delicate herb.

"Touch-me-not," which folds its leaves the instant it is touched by another object, it was only what was to be expected if Sita had destroyed herself when Ravana carried her off forcibly. But why did she, instead of doing so, bear patiently her imprisonment and the hated occasional presence of Ravana before her? She herself explains this in the above stanza, which is the beginning of a soliloquy of hers after one of Ravana's appearances before her to entreat her to forget her husband and to consent to become his wife.* He had dreamt a bad dream and came to threaten her and after having incited the demonesses; he had placed as guards whom to terrify her to yield, and he went back once more repulsed. But the demonesses ever wakeful, had just then gone off into a peaceful slumber and Sita took opportunity of that occasion to examine her own condition.

She says that she had lived till then only in the fond hopes of seeing her husband—but this is not also very correct, for till then owing to the vigilance of the demonesses, she has had no opportunity at all for laying hands on her own life.. Now she has an occasion to do

so and calmly reviews her condition. The above stanza is the first of her Soliloquy.

The virtues, which a female should possess according to the Hindu Sastras, are summed up in four words அச்சம், மடம், காணம், பரிசுப்பு—fear, absence of conceit, modesty and patience and all these characteristics are very well exhibited in the above stanza. Sita fears that she will not be received with kindness by her husband; her மடம் or absence of conceit is shown in her opinion that her husband being pure, would not condescend to receive her; her modesty is exhibited in her self-depreciation of her (forced) prison and in her opinion that she should not have lived so long in prison; and her patience is shown in having endured the prison so long. Females are moreover naturally inquisitive, hasty, inconsistent, impatient, despairing and self-accusing. All these characteristics are also exhibited in the above single stanza. Sita is inquisitive as to how she will be received by her husband, whose conquest over Ravana she is sure of, for is he not the victorious hero-triumphant already in so many battles—the victory-denoting bells on whose ankles are ever jingling? Is he not the conqueror of Parasu-Rama (or Rama with the battle-axe), who had triumphed over the hero Kartha Viryarjuna, who had imprisoned Ravana himself on one occasion? The ancient heroes had small golden bells attached to their right ankles to denote their victories in several battles. She is hasty in concluding that as she had so long endured patiently her imprisonment in the Asoka grove, her husband, the pure, will not graciously receive her; her inconsistency of character is shown in her having borne the imprisonment so long in the hope of seeing Rama and now doubting of his reception of her—her impatience and despair, in her having recourse to violence, i.e., attempting to hang herself after the soliloquy and her self-accusing, in thinking that even her having borne the prison-life so long had, in a sort, contaminated her. She has seen Rama unmoved at the death of his father, at the entreaties of his people and even of his brother and his determination to live in the forests for 14 years, which he had undertaken to do at the instance of his step-mother. Sita thus knew her husband's unimpeachable character and she is also alive to her own errors—for it was her impatient longing for the golden deer, which had caused all this trouble to her. She knew very well, the forgiving, gentle and kind disposition of her husband, but was she not a female also? Consequently she despairs of a good reception from him.

What grander picture of virtue in tribulation can there be than this? This princess of Ayodhya, daughter of a King, married to one who was a King himself—having since her childhood, known no sorrow of any kind,—who even while living in the forest with her husband (whom she preferred to follow rather than live without him in her palace), was happy and sporting and playful—had been carried away by a demon and placed in a place calculated to cause her to forget her sorrows. Still she wears the same cloth as was worn by her when last in the company of her husband, has neither bathed nor eaten even since her forced separation. A young princess in the midst of cruel and infuriated demonesses calmly reviewing her condition at a favourable moment and making up her mind to seek death rather than dishonor!

R. KONETI AIYAR.

General Rules of Conduct.

(For the Student).

In my article on "Brahmacharya" published in the April number of the *Arya*, I have quoted the general rules to be observed by the student in his everyday life: Now a few more are added for the increase of his austerity. The quotations are all from Manu, Bk. II.

1. Let a student follow these rules, having restrained the host of his senses, for the sake of the increase of his austerity.

2. Let the student avoid:

(i) Honey, flesh, perfumes, garlands, sweet juices, women, all sweets turned sour and injury to all living beings;

(ii) Ointment, collyrium for the eyes,** lust and anger and greed; dancing and music (immoral);

(iii) Gaming (playing) with dice (or at cards), dispute between people, telling other men's faults (i.e., back-biting), falsehood, looking on a woman or touching her (to lust after her) and doing injury to others.

3. Let him always sleep by himself; let him never spill (his) seed; for one who voluntarily (out of lust) spills his seed, destroys his vow.

4. A student, having involuntarily spilt his seed in sleep, should bathe as soon as he can and pray to God, and take very light food the day following.*

* The italics are my own. I have found this process one-ficial in my life.—R.C.C.

5. Directed by his teacher (Guru) and even if not directed, let him exert himself in study and in what is grateful to his teacher.

6. He should ever be well-behaved and composed.

7. The teacher, father, mother and elder brother are not to be disrespectfully treated by the student, even though he is injured.

8. The student should ever do what is pleasing to them (provided their demands are honest).

9. "As with laborious toil the husbandmen, Digging with spade beneath the ground,

At springs of living water, so the man Who searches eagerly for truth will find The knowledge hidden in his teacher's mind."

10. "From poison thou mayst take the food of life,

The purest gold from lumps of impure earth,

Examples of good conduct from a foe, Sweet speech and gentleness from even a child.

Something from all; from men of low degree

Lessons of wisdom, if thou humble be."

NOTE: Thus we see that students should learn to love, honour, and succour their father and mother, to submit themselves to all their governors, teachers, spiritual pastors and masters, and to order themselves lowly and reverently to all their betters; and, moreover to extend the duty of 'hurting nobody by word or deed to animals and the whole inferior creation.

11. This is the nature of wantons to seduce men here below; hence the truly wise are not addicted to them.

12. What to speak of the ignorant, even the learned, if subject to lust and anger, are very easily led astray in this world by wantons?

13. 'E'en as a driver checks his restive steeds,

Do thou, if thou art wise, restrain the passions,

Which, running wild, will hurry thee away.

14. (For) without doubt, one incurs faults by attachment of the senses (sensual objects); but having subdued them, one gets perfection*.

15. 'But if a single organ fail, by that defect His knowledge of the truth flows away

* Eleven senses—Ears, skin, the two eyes, the tongue the nose, the anus, the generative organ, hands, feet, speech and mind. (Manu. II, 90, 91).

Manu says—"Mind being brought under control, the remaining senses are all easily conquered." II, 93.

Like water leaking from a leathern vessel.'

16. (Therefore) having restrained the host of (his) senses, and having also subdued the mind, let the student easily attain all objects (secular and religious) without wasting his body by ascetic austerities.

17. 'The man who keeps his senses in control, His speech, heart, actions pure and ever guarded,

Gains all the fruit of holy study; he Needs neither penance nor austerity.'

18. 'Desire is not extinguished by enjoyment of lusts. (Like as) fire is not quenched by offerings of Ghee,

But blazes with increased intensity.'

NOTE: Therefore let the student curb his organs from an attachment to sensual objects by non-indulgence.

19. No gift of alms, nor round of strict observance can lead the inwardly depraved to heaven.

20. Being approached by a superior, a student sitting, should at once leave his seat, stand up and salute him.

21. The student who habitually salutes and constantly reveres the aged, prospers in four things—life, knowledge, glory and strength.

22. But the scorner perishes.

23. Let not the student, even though pained, be sour-tempered, nor devise deed of mischief to another; let him not utter improper sayings by which (utterance) another is made uneasy.

24. A student who, thus uninterrupted, passes his studentship, can safely come out of the ordeal of life (i.e., gains a life eternal).

May you all, my dear young brothers, connect your life-fountains with this living source of inspiration—a gift of heaven indeed, coming down to the pupils of mother India through her saintly children, the venerable Rishis, in her golden days. How long have we forgotten these basic ideas! How the curse of separation has hurled us, the sickly off-shoots of our brave and strong ancestors, headlong into the deep and dolorous gulf of vice, misery and corruption! Yet a knock has how often been refused in fear of an early awakening! Dear young India, sleep no more. May you all yet begin a new life. It will make you happy in this world and most safely lead you into the next. This is the ninth year, and I can assure you that I have not as yet been a loser by following these rules.

RAMESH CH. CHAKRABUTTY.

Editorial Notes.

The Coronation.

All is well that ends well. And the coronation which took place on the 9th instant was celebrated everywhere with much greater eclat after the episode of June last. It is the heartfelt prayer of the millions of His Majesty's subjects that he may live long and eclipse his great mother in those qualities which for more than half a century have been identified with the name of Queen Victoria.

The new influence on the British Throne.

It must not, however, be supposed that the King-Emperor, Edward VII, will be that embodiment of passive goodness, benevolence and sympathy that Queen Victoria was. There was need for such a queen on the throne of England. It is remarkable to think that at three critical stages of England's history, three great queens presided over the destinies of the nation. In their hands the welfare of the country was safe; and but for their rule, we dare say, the country would not have so calmly settled down in those troublous times. At the time of the accession of Queen Elizabeth, Europe was divided into two hostile religious camps and religious differences endangered the peace of every country and the stability of every government. A strong character, like Queen Elizabeth, with tact enough to muster around her the strongest and best of the country, could alone have saved the country from its perilous situation and established Protestantism in England on a firmer basis. Again at the time of the accession of Queen Anne England was passing through another phase of its history. When Queen Victoria was called to the throne, when yet a girl, England had many pressing and serious problems to face. The country had then just emerged from the Napoleonic Wars. The national debt was at its highest. Trade was very much depressed. Poverty and all the ills that come in its wake had to be faced by her Statesmen. Again there was no love lost between the people and the throne. The Georges had, by their reckless conduct public and private, alienated the sympathy and respect of the people. There was a time when the young Queen passed in the streets of London without one solitary cheer greeting her appearance. How she, with a rare tact and discretion, aided by her innate goodness and morality, conquered the prejudices of her people and made herself the idol of the nation is a matter of recent history which is still fresh in the memory of millions of her subjects. The reign of the great Queen has been characterised largely by humanitarian movements; and perhaps for the first time, in the history of her country, humanitarian feelings were developed to a striking degree. Many Englishmen have wondered at the exuberance of feeling manifested by the English people on many occasions, whether on the eve of a war or any other less exciting event. The stoical, silent, yet stern Englishman, with his dog-

ged pertinacity, they have said, has given place to the blatant, self boasting, easily moved specimen of these days. But, to a degree, this change in the national character is due to the influence of the throne on the nation, a throne occupied by a woman who responded readily, with a womanly instinct, to all the passing phases of a great nation's history. We are not, however, inclined to join those people who contemplate sadly these striking changes in the national characteristics. The accession of a king, like His Majesty Edward VII, will no doubt be the beginning of a new influence on the nation. Perhaps, as some would like to put it, more manliness would be infused into the people and the country will be nerved to greater actions and more heroic deeds in the future so full of national contest and strife. But we must very much deplore, if His Majesty should fail to perpetuate the humanitarian movements, and develop the humanitarian instincts of the people, so nobly begun by his great mother. We have, however, his assurance that he will walk in the foot-steps of his mother. And may he long live to do so is the prayer of all his subjects.

The Empire's paying guests.

The decision of the Secretary of State for India to charge the Indian Exchequer for the expenses of Indian guests to the coronation has been strongly condemned by all both in India and in England. There is no doubt that it was an act of unsurpassed meanness, to invite the Indians and make their country pay their expenses. The treatment was more keenly felt when compared with that given side by side to the Colonial guests. It is no wonder that there has been a remarkable protest, and the Press of both the countries with one voice denounced the pettiness of the whole affair. The native section of the Indian Press protested, indeed, very loudly and vehemently against the ungracious treatment given to the representatives of this great dependency. We might have, however, been less loud in our protests. For we place ourselves in no less an awkward position by quarrelling with our host for being asked to pay for his hospitality. The truth of the matter is, we have at the head of Indian affairs a man of rare ineptitude, one who occupies an exalted position by the accident of his birth. He is aided by a Council of fossilised Anglo-Indians in whose hands the interests of this country have never been safe. It is no wonder that between these the reputation of the British nation has suffered by an act of rare meanness. A recent message states that the whole cost will be borne by the British Treasury. We do not know how far this would repair the damages already done. Millions of Indian money go to waste every year and the sum charged to the Indian exchequer as the cost of His Majesty's Indian guests would have been another item. So we do not rejoice that we have been gainers by a few thousand pounds. But the wound inflicted by the rash, unstatesmanlike and ungenerous conduct of those responsible for it cannot be so easily healed. A guest, in India, re-

ceives the best treatment. Even a mortal foe, when he comes as a guest, receives the kindest treatment from a Hindu. As such this act of the authorities in England towards the Indian guests has we fear sunk rather deep; and it will be long before the Indians can forget an act that has surpassed their very conception of insult or meanness.

Count Tolstoy's Challenge.

That marvellous personality, who forms the centre of Europe's interest, has once more emerged from his retirement to prove to the world the power of righteousness. Count Leo Tolstoy has recently addressed a letter to the Russian Government in which he has challenged the powers—that he to arrest him instead of harassing those who followed his teachings. Who could have dared to challenge the autocrat of all Russians and yet be safe? It has been possible only for Tolstoy! It is not his age, it is not his position that has made the Councillors reject the proposal of the Minister of the Interior to arrest the grand oldman. Nor is it, as it is surmised, the wide support that the teachings of Tolstoy obtain in Russia. But it is the cowardice of a corrupt power which dare not touch the very embodiment of justice and virtue. A solitary man in whom burns the pure fire of benevolence, humanity, justice, and virtue is a greater power than a monarch who can command millions of armed hirelings. Our sages of yore were such powerful men. Before them kings went on their knees. The Czar of Russia has yet to recognise in Tolstoy a power of that kind. The movement Tolstoy has set afoot is rapidly spreading and is bound to spread more. He has opened the eyes of the people. He has inspired them with a new truth. To them he is a prophet carrying the promise of a brighter future. Not all the explosives of the Russian arsenals, not all the fire-belching, huge machines of destruction can put a stop to the remarkable influence of Tolstoy's teachings. Tolstoy may die to-morrow. But his teachings will live, will vivify the soul of the Russian people, and effect a revolution in spite of all the efforts of the Russian bureaucracy. The attempts of the Russian Ministers to put down Tolstoyism is like the attempt of a puny individual to barricade a tidal wave. For all mental awakenings are tidal waves and as such are irresistible. If the Russian bureaucracy is not blind, it will do well to give in gracefully to the mental revolution that Tolstoy has already set afoot.

"A man who dies rich dies disgraced" is a saying that has revolutionised the millionaire world and promises to do untold good to the world. St. Andrew of the Twentieth Century. Andrew Carnegie is a revolutionist. With one bold stroke he has uprooted by the roots one of the vested ideas of the race. The idea that a possessor of wealth is the rightful owner of it, despite other claims has

received its death-blow from the gospel of Carnegie. Whosoever holds his wealth for selfish use alone is a thief, he who dies overburdened with wealth is a criminal, these are the inevitable inferences from the statements of the great philanthropic American Scotchman. A language of this kind in the mouth of any other person would have made him a rank socialist, a revolutionist, an anarchist. But coming from the greatest millionaire, it is not revolutionary, but conducive to the good of mankind. How the same statement by different persons in different capacities produces exactly opposite effects: Mr. Carnegie's philanthropic principle has produced a consternation in the ranks of millionaires. The old-school spent its money in personal gratification, in lavish, showy expenses, and in luxurious abandonment. In this hero they have a silent rebuke which must in time produce a wholesome effect. With such principles millionaires become no more the dangerous persons they are to the well-being of society. Many will wish that we had thousands of Carnegie's; and money in their hands is far more safe than in the hands of a Government controlled by vested interests. The latest act of well-directed philanthropy is the present of Lord Acton's library to the Right Honourable John Morley who in turn will present it to a University. In other words the public has a most valuable library which will be used for the best of all purposes, in the best possible way, by the best of persons. The Church has canonized many a reformer and religious teacher. But Carnegie is a man without a Church and he will not be so honored. But the common people through all the time will acclaim him as benefactor, educator, friend and brother.

The last time the people of this country witnessed a Yogi in flesh and blood, going into a trance was in the case of An Indian Yogi. Paramahansa Ramakrishna. It is said Swami Vivekananda,

later on, had, at times the power of sending one into a trance by merely touching him. Bombay is now witnessing this marvellous phenomenon. Yogi Maharaj Adwaitanundji, a Hindu Holy hermit from the Himalayas, has arrived in Bombay. He is putting up with five of his *Chelas* in his Yoga Mandir, Kalbadevi Road, Bombay. He is venerated by the Hindus on account of his mastery in the Yoga philosophy, which is otherwise known to occult students by the name of "transcendentalism." Mr. Mangaldas Jamnadas, who established the Yoga Mandir, requested him to show some Yoga exhibitions to the people of Bombay, and in May he showed a *Samadhi* or trance process in the presence of a committee of medical gentlemen, composed of Dr. Sir Bhalchendra Krishna, Dr. Sambhare, Mr. Shanker Daji Pade and Mr. Keshavram Parshotam. The trance lasted for full 40 minutes. The second exhibition was in the Mandir of Narsinglalji, Valabhachari Maharaj, Kalbadevi Road. It took place on the 5th ultimo, in the presence of spiritual leaders of the Bombay Vaishnava Hindus. Among

those present were several Vaishnava Pandits and Acharyas. The trance in this case lasted for about 55 minutes. On the 28th ultimo, the Yogi Maharaj went into his third trance, in the Yoga Mandir. Questioned on several points regarding the subjects over which he had attained a mastery, the Yogi Maharaj gave explanations to his interrogators. He said the Yoga practice was in former times pretty general in India, but it was confined to a select few who resided in the Himalayas, or performed their asceticism in the Vindhya Mountains. The practice of Yoga was conducive to betterment of body and health of mind. The several postures, which at first sight appeared difficult, became easy by practice. According to the Atharva Veda, Yoga was attainable by the Parsis equally with the Hindus. He had found out religious formulas from the Parsi Scriptures answering in all respects to the *Saptakshar*, *dwadashakshar*, and *OM* of the Vedic Yoga. After this the Yogi Maharaj went into a trance, which lasted for fifteen minutes.

The article in this issue by "a true follower of Christ," will, we are sure, read with interest. The article gives an insight into the present state of Christian Churches which an outsider cannot adequately grasp. We have ever held that true Christianity has never prevailed in Christian countries; and we trust that our countrymen will take a genuine interest in the mental Revolution that is taking place in the Christian beliefs and professions both in Europe and America.

The Voice of Sarada.

BOOKS.

The Ruin of Education in Ireland and the Irish Fanar, By F. HUGH O'DONNELL, M. A., David Nutt, London, 1902.

"The Ruin of Education in Ireland" by F. Hugh O'Donnell presents a startling condition of affairs to the reader. It is indeed, "the most powerful indictment of the calculating and unscrupulous selfishness of the Roman Hierarchy and of the Criminal or stupid folly of successive British Governments in regard to Education in Ireland, which has yet been published."

When reading the book it is impossible to disassociate the author from what he has written—the personality of the man pervades every line. It bears the earmark of sincerity, wide information and a thorough mastery of the subject. We are constantly reminded of the fact that Mr. O'Donnell is an Irishman, a Roman Catholic, a "Catholic of Catholics," a distinguished scholar

of Queen's College, Galway, a graduate of the old Queen's University, a Nationalist and also that he was for some years a member of Parliament. The information offered is gullied from the writer's personal knowledge and from quotations from creditable sources—largely Catholic. Hence the insight into the methods of the Irish Priesthood as presented, can but be accepted by the public as reliable.

The book is really an "Outline of Evidence for the University Commission"—a Commission appointed, we presume, to enquire into the surreptitious closing of Queens' Varsity.

We take it that the Bishops are now endeavouring to induce the Government to re-open the University under Catholic control with Priestly Professors. They claim that schools of mixed Catholics and Protestants are detrimental to the morals of the former.

It is the author's contention that the Queen's College failed (?) (a) because the secondary schools were incapable of preparing students for the University; (b) because the clerical Monopoly of the Teaching Profession effectually closes the market to aspiring brains—a method which can but strike at the root of all efforts toward higher culture; (c) because of a Boycott by priestly influence for reasons of their own?

At present the Government pays generous grants to diocesan schools, with indifferent inspection or none.

Since the Priesthood is supported by "millions sterling contributed by lay Catholics and keep no accounts or render none," the Priest School Teachers are in a position to Boycott the Lay Graduate most effectually. While as to their teaching qualifications since such positions are in their Bishop's hands, who dare question?

We learn the Priestly attitude towards all non-Catholic believers from the following taken from the contemporary "Jesuit Doctrine" approved by the Theologians of the Society, and actually taught to-day by their leading Canonist, Rev. Dr. Marianus de Lucca, Prof. of the Decretals in the Vatican University. "The Catholic Church has the right and the duty to kill heretics, because it is by fire and sword that heresy can be extirpated. Mere excommunication is derided by heretics. If they are imprisoned or exiled, they corrupt others. The only resource is to put them to death. Repentance cannot be allowed to save them, just as Repentance is not allowed to save criminals; for the highest good of the church is the Unity of Faith, and this cannot be preserved unless heretics are put to death." What method of teaching could we expect from a staff

animated by such theories? Perhaps the Bishops are inspired by the unselfish spirit of "an ounce of prevention being worth a pound of cure," and to save the people from heresy, they would assume control of all Irish Education—thereby relieving themselves of the necessity of resorting to the stringent measures above suggested?

It is mentioned that Irish Lay Catholics raised no less than £250,000 for a Catholic University—the present rector confesses that he received "nothing but bare walls and dilapidated premises—no laboratories or lecture halls."

Apropos all over the island archi-episcopal villas costing £15,000 and £20,000 are building, while an increasing number of churches costing £60,000 to £100,000 are erected in the tiniest villages.

But enough is said to give a fair idea of the subject matter presented in "The Ruin for Education in Ireland."

Mr. O'Donnell proves his right to be classed with the great reformers of the day. It requires a deal of courage to step out of the ranks into the arena of public criticism—and in addition to have to suffer, as he doubtless will be made to suffer, through the representatives of his own faith. He is a man first, it would seem, and a Catholic second, hence dares voice his opinion of the irreparable harm of any control of education which would restrict mental growth by means of impartial development.

The Rama Gita English translation and Sanskrit text in Devanagiri characters translated and published by Mr. G. KRISHNA SASTRI, 1902.

We have very carefully read these books and although we cannot pretend to have very critically studied them, we are bound to own that it is one of the very best books containing the most sublime teachings, that have come within our notice. We have undoubtedly a plethora of religious books suited to the understanding of people of different grades of intelligence, but to those who soar above the level of ordinary planes of thought, Rama Gita of all books, appears to us the best guide. It expounds doctrines of the very highest order and while it does not contradict apparently opposite doctrines of the various schools of religious thought, it insists on the superiority of its own tenets. It has no quarrel with the Dwaitins who like the Jews of old believe in an extra Cosmic God seated on a golden throne ruling the world from above and relieving the homage of his subjects and creatures. This is acknowledged to be the lowest rung of the spiritual ladder, and in a work which treats of the path to the realization of an existence which transcends time and space, there can be but an occasional reference to this stage of spirituality. Neither are the teachings in this Gita

contradictory or opposed to the fascinating doctrines of Visishtadvaitins or the bold conclusions of the Advaitins. But it must be noted on the other hand that there are essential points of divergence between the teachings of Rāma Gītā and other systems of Vedānta. The fundamental differences between these three systems of Vedānta viz., the Visishtadvaita of Ramanuja, the Anubhavadvaita of the Rāma Gītā and the Advaita of S'ankara are that the first of these recognizes merely the evolution of life and form and is therefore concerned only with the Saguna Brahman, which is *Is'vara* with *Om* and *Achit*, i.e., the Trinity or the three logoi of a solar system, which Trinity controls the evolution of life and form. The Rāma Gītā while it assents to the truth of the theory of the evolution of matter and spirit, is more concerned with the evolution of the consciousness and its vehicles or to express the same in Theosophical phraseology, the Rāma Gītā treats of the three great logoi and the evolution of Cosmic consciousness. The Advaita of S'ankara builds up and draws its conclusions as is well known from the theory of illusions. The goal of Visishtadvaitins is proximity to and the enjoyment of Saguna Brahman. That of both the Anubhavadvaitin and Advaitin is absorption into Nirgunātita Brahman. But in the conception of Brahman itself there are fundamental differences. Brahman is said to be four-footed. The fourth foot is said to be the Saguna Brahman and it covers the universe of life and form, the Trinity in which the three gunas are differentiated. The Visishtadvaitins have no conception beyond this Brahman. The three-footed is said to cover the three great logoi and is called Nirguna Brahman. It is only *sat-chit* and *Ananda* with undifferentiated 'gunas in equilibrium. The Advaitins discard this Brahman altogether and recognize only the Nirgunātita which is beyond speech and mind, which is unknown and unknowable and which transcends time, space and causation—the same as the *absoluteness* of the Theosophists. The Anubhavadvaitin concedes that the final goal is the realization of Nirgunātita Brahman, but it insists that the goal can be reached only by going through Nirguna Brahman, which is the fountain head of the divine self within us and for this purpose Upāsana or abstract meditation is a *sine qua non*. The Upāsana on which the practical Advaitin lays so much stress is not the *Is'varopāsana* of the Dvaitin which is of a personal God nor of the impersonal Saguna Brahman of the Visishtadvaitin. The Anubhavadvaitin considers the above Upāsanas useful for the purification of the mind, but for attainment of complete emancipation, he is positive that the only means is by transcending the limitations of name and form and realising the identity of individual consciousness which is the quality of Nirguna Brahman. To put the above in another form, the self with limitations which is the Jiva or lower self is a reflection of that Divine Self within which is above limitations which is termed *Pratjagāt-*

man and which takes its source from Nirguna Brahman; and the point made by the Anubhavadvaitin is that for release from bondage, i.e., from birth and death, the *Pratyātman* should be first realized and then identified with its source and when this has been accomplished and *Prarabdha Karma* worked out, then and then alone is the realization of Nirgunātita Brahman, which is above speech and mind is rendered possible. The Advaitins' theory is that Upāsana is of no merit whatever if the goal is *Kalviya* or release. That could be attained through knowledge and knowledge alone. Directly a man has this knowledge he is according to him free, for, all the rest, Saguna Brahman, the Universe, &c., are to him illusions, the work of *Māyā*. The Anubhavadvaitin endorses the theory of illusions and concedes its correctness only at a later stage of spiritual development, but maintains that mere intellectual assent to the theory coupled with ready lip arguments, which by the way have been responsible for the false step taken by many an otherwise good soul, is both insufficient for reaching the goal and is mischievous in that it distracts many by its inviting glamour. Anubhavadvaita is the theory of the Advaitin reduced to practice. But the Anubhavadvaitin thinks that final absorption can be obtained only by first becoming a *Jivanmukta*, in which state he retains the corporeal body and is affected by *Prarabdha* and then becoming a *Videhamukta*. At this stage too the mortal coil remains to pay the last debt of Karma, but *Prarabdha* affects him no longer. For the purpose of proving the general conclusions of the theory of the Advaitin, the highly analytical process necessary for practical demonstration is not called for, and that is the reason why the Anubhavadvaita has to analyse the Brahman of the Advaitin into Nirguna and Nirgunātita. The state of *Jivanmukta* and *Videhamukta*, the Anubhavadvaitin maintains, could be attained to only by means of the various *Samādhis*. The great Sankara himself not being satisfied with the Yoga system of Patanjali which having only eight *Angas* led but to Saguna Brahman, refers at some length in his *Aparokhānubhūti* to a system of Yoga with 15 *angas* which led up to Nirgunātita Brahman. In his *Anandalahari*, Sankara, after all, prefers the evolution to the illusion theory.

Here the question arises why Sankara, the latest and perhaps the best exponent of the Advaita theory, has left no elaborate work on the practical side of the system. There is a great deal of internal evidence that Sankara himself was a devoted student on the practical side, and so the omission could not have been due to his being unacquainted with it. It may be that his environments were not suitable for propagating it. The teachings are esoteric and the then degenerate state of the various branches of the Hindu religion which have for their support the Vedānta doctrines—the restoration of which to their original purity by the aid of those basic doctrines was his mission—did not probably seem to Sankara to afford either a ripe or congenial soil for the reception of teachings on the practical side.

Rāma Gītā itself is but a part of a great Itihāsa called *Tattvasarayana* a work of rare merit. The most modern exponent of the Anubhavadvaita system is Appaya Dikshita Acharya, who was a descendant of the great Appaya Dikshita and who led the life of a religious recluse. Swami Vivakantam rightly said in one of his lectures that the science of the Self was as old as the Self. The science includes both theory and practice and neither did the theoretical Advaita originate with Sankara, nor the practical side of it with Appaya Dikshita Acharya. Both are eternal and in considering the merits of the work under review, it will be well to bear this in mind. For a detailed study of it, we must refer the reader to the text. The Gītā purports to be instructions imparted to the highly learned Hanuman by his lord, master and Guru S'ri Rāmachandra, who is no other than the full incarnation of the great Purusha Himself. It may be noted that Hanuman led by his learning and religious devotion already fitted himself for the realization of Saguna Brahman, Sri Rāma's effort therefore had been to lead him to the realization of Nirguna Brahman so as to fit him to be finally absorbed into the Nirgunātita. The means recommended are *Karma*, *Jnana*, *Bhakti* and *Yoga*. All of them are equally necessary for attaining the stage of perfection. The Gītā under notice proceeds, to discourse on the nature of the Jiva, of meditation and its methods, and then it deals with *Jivanmukti* and *Videhamukti*, two of the important higher stages through which alone final liberation is attainable. The preliminaries necessary for arriving at these stages as well as the methods to be adopted are given in some detail. Further on the Gītā deals with the six *Samādhis* and then goes on to impress the necessity of observing *Varnāśramadharma* and of performing *Karmas*. Of course he draws a distinction between the obligatory, occasional and selfish *Karmas* and insists that no progress is possible without the performance of the first two kinds of *Karmas*. Even *Samādhi* which leads up to the highest realization is an intellectual Karma, and thereby establishes beyond doubt that bondage and metempsychosis which are the results of Karma, can be overcome by Karma, and Karma alone. Then Sri Rāma teaches his disciple to realize the universal form after which the nature of the *Pranava* with its 256 *Matras* is gone into. The four great formulae of the Vedāntins are then discoursed upon. The *Navachakras* or the nine spiritual centres in the body are then dealt with, in the course of which the most highly ethical principles are laid down and enunciated, adherence to which is enjoined as a condition precedent to meditation on *Kutastha* or the divine self within and insists that it is as necessary for the *Sanyāsin* as for the *Grahasta* or householder. The one thing peculiar to Rāma's teachings is that the latter is according to it equally eligible with the former for *Moksha* and actually recommends the second *Asrama* as being the safest and best for aspirants. Sri Rāma decries the *Siddhis* as quite antagonistic to spiritual progress; and derides the mania for visiting sacred waters and temples as being very low. Some of the

teachings of this great teacher and ideal character, are indeed very bold and they exhibit a breadth of view seldom found in other works. He lays down that a disciple will be acting quite properly if he rejected a guru, who is found to have violated his duty either in the past, present or future; and asks Hanuman to discard him if at any future date he should find that Sri Rāma himself had tripped. Finally the discourse ends with the description, use and classification of the 16 *Vidyas* or initiations.

Mr. Krishna Sāstri of the Adyar Library who has for the first time, published the Sanskrit text of this most sublime work in Devanāgarī characters, and who has besides also brought out the translation in English has done a great service to the cause of spiritual progress. As one of the favoured disciples of Appaya Desikabita Acharya, who interpreted the Gītā in the light of his personal experiences of the *Samādhis*, etc., therein described, Mr. Krishna Sāstri was most fitted to undertake the translation and we feel bound to add that he has not only done justice to the work but has brought credit to his revered teacher and himself. For a correct understanding of the teachings and of the doctrines expounded in the Rāma Gītā, a study of *Jivachintāmani* and *Yogadarpana* will be found highly useful.

The translation has an appendix containing an abstract in English of the contents of three *Kandas* of *Tattvasarayana*, which is given in detail in Sanskrit in the appendix to the original text. The translation is priced Rs. 2 and the text Rs. 1-12. Both were printed by Messrs. Thompson & Co., of Broadway, and typography is excellent. The getup of the books leaves nothing to be desired, and reflects great credit on them. The books can be had of the printers and of Messrs. Kalyana Rama Iyer & Co., Esplanade, Madras.

PERIODICALS.

The Arya.—The July number with its characteristic vigour devotes its pages to a discussion of the methods whereby humanity may be bettered. Brotherhood and co-operation are the ideas it always places before its readers. A series of four articles headed 'Why I am opposed to Imperialism' by four eminent thinkers puts forth the ground on which such opposition is made. We regret we have no space to notice all their arguments but those of Mr. Ernest Crosby may be briefly put as follows:—

(1) Imperialism is based upon physical force. The real history of the world is a history of ideas and the true leadership of mankind is in the realm of thought and character. To substitute a big navy for big ideas is stupid and puerile.

(2) Expansion by force fills the world with hatred.

(3) Imperialism is founded upon a false pride of race. The idea of a "chosen people" is a silly one and out of place in the civilization of the twentieth century.

(4) It is steeped in cant and hypocrisy. There is something fine in the unsimulated strength of a wild

beast; but when a nation steals the soil from under your feet and enslaves you to its own uses, and in the meanwhile preates of Christianity and civilization and benevolent intentions, it turns the stomach of an honest man.

(5) It distracts our attention and our material resources from the problems that beset us at home. Charity begins at home.

(6) The expansion of the empire of love is the only one that is desirable.

The Theosophist.—The opening article of this magazine, which, as usual, maintains its high standard of excellence is the "Old Diary Leaves" by the revered Colonel. The closing article, some notes on the "Light on the Path" is from the pen of G. B. Grewe whom we would request to help us and others on the Path, with further notes on the same. Quite a number of thoughtful articles come between these two, "Immortality" by Alexander Fullerton, "Yoga" by Dr. Thirlwall, and "Paracelsus" by Anna M. Stoddart, but as they are all incomplete, we reserve our remarks till they are fully published. The "Ideal of God" by Dr. A. Marques is concluded.

Mind.—The August number of this exponent of New Thought contains a number of articles displaying good sense and judgment. No body can read its pages without becoming the wiser for it. In "The Completion of Humanity," L. B. Chandler points out that woman is neither a machine for man to wreak his passions upon nor a nurse of the children that she may beget, but one of those creative or formative agencies working to bring about the advent of that perfect race, towards which humanity is drifting. *Motherhood consists not in breeding and feeding, but in the soul-energising of the race.* The power of thought to produce physical formations and malformations or to destroy portions of the form in foetal life has now been fully demonstrated, though Medical science, till a recent date, not only neglected to study such phenomena but frequently treated them with contempt. Seeing then that it is in the power of the mother during the formative and embryonic stage, to exercise soul-force for the endowment of the unborn child not with strength and intelligence alone but with those rarer qualities, we call divine, it behoves us not simply to educate our sisters and impart to them the knowledge of their race-building power but to guard the sanctuary of their love from aggressiveness on the part of man, thus helping them in the transformation of the human unto the Divine. Mr. Eugene Del Mar in his "Conception of Unity" shows how investigations in all branches of human knowledge tend to demonstrate the old truth that the Universe is an expression of Oneness or Unity—governed by one Principle and actuated by one Purpose. An understanding of this truth helps us to realise that we are all Members of a universal Brotherhood of Life, that individual and social interests are identical and that only as we love others do we best love the Self. "Why do we suffer" by G. C. Oyston, Som New Thought Teachings" by J. I. Patton and other articles conclude this number.

The Brahmayadin.—The issue of this brilliant Magazine for May and June teem as usual with bright and noble thoughts. The editorials, "the Interpretation of History," and "Siva Siddhanta" are very instructive. In the former, the Editor says that history is not merely the description of social and political events, the marking of the change, the growth and movement of society, from one phase to another, but is something deeper. It is a picture of the birth, growth, and decay of the Universe of name and form including the impersonally personal aspect of human society and its heroes in obedience to the law of cycles. It is the history of the Self, the evolution of the Atman through adjustment to the ever-shifting panorama of the Universe. All history symbolises ideas. The moment those ideas go down, the nation embodying those ideas also vanishes into insignificance. The Aryans, are generally reproached with having no history. They have only what are called Puranas; but if the oriental scholars will take care to dive into the depths of our Puranic lore they will be able to find out the real history we have alluded to. Beneath these Puranas may be found the ideas which the Hindus always tried to realize in life. Such ideas point to the basic principle that the mortal part of man must be controlled and the Immortal Self realised. "A Lecture on Religion" by Ram Tirth Swami is published. He points out that religion is essentially a mysterious process by which the mind or intellect reaches back and loses itself in the inscrutable source, the Great Beyond. Truly this end may appear mystical and not worth pursuing. But a little thought will enable us to understand, that any end in life, knowledge, money, or pleasure is only reached through means, which are mystical. These ends are reached only when the intellect and along with it the whole of the objective world melt into the unknowable Beyond. In "Siva Siddhanta," the Editor notices four different forms of Saivism the Kapalika, the Gadamukha, the Vira Saiva, and the Pasupata. Of these the first three are condemned as Tamasic and Rajasik, while the last alone is Satvic; and it is because it is Satvic that it is made mention of in the Mahabharata and the Brahma Sutras and is considered worthy of respect. Its teachings on some points agree with those of the Vedantin while in others they differ. Corresponding to the Chit Achit and Isvara of the Vedanta, there is the Pasu, Pasa and Pati. The doctrines of Mana and Bhakti with the accessory of Yoga are accepted as the chief modes of realization. It differs from the Vedanta School in rejecting the doctrine of the unity of the material and the instrumental causes of the Universe, and asserting that Brahman the *nimitta* or the efficient cause is different from the *Upadhana* or the material cause. Again the doctrine of divine incarnation or Avatars which plays an important part in the recognised Scriptures of the Vedanta is discarded in the case of their highest God—Siva and relegated to Vishnu, who is regarded as inferior to the highest God.

The Occult and Biological Journal for June. In the opening article "Gleanings from the East" Mr. Isvar Chandra Chakravarti, B. A., of Midnapur, explains the form-producing power of sounds. It is also observed that the forms thus produced resemble those of leaves, trees, flowers and other beautiful objects. This is but a commentary on the Aryan aphorism "Sabda Nistham Jagat Sarvam." The confession of the Rose, "Our course of Action" and "Delineation of Character" conclude this number of the journal.

The Indian Review for August.—The people of this Presidency have been lulled into the belief that the measures proposed in the Report issued by the Indian Universities Commission, will not effect any very serious changes in the system of studies obtaining here at present. All such will however do well to peruse Mr. V. S. Srinivasa Sastriar's article on the subject with which this issue opens. The next article on "Village Associations" is from the pen of Mr. Stanley P. Rice, I.C.S., who, in his own way, sketches out a scheme of raising the Indian agriculturist from his present condition of poverty. With due deference for the writer's learning and experience, we beg to differ from him. We still entertain the belief that the permanent Revenue Settlement, the reduction of assessments, the removal of the necessity to meet the cost of education out of local taxation, the stoppage of the drain of India's wealth to England through channels, political and commercial, and the diffusion of the knowledge of the scientific methods of agriculture among the cultivating masses, are collectively the measures by which famine and poverty might be driven out. The writer states, that none of these theories solves the whole problem of poverty, that they do not strike at the root of the disease and that the disease is due to causes, social and not financial. The lack of habits of thrift and enterprise, the spirit of exclusiveness fostered by caste-system, the ignorance, of the usefulness of combination, of Banking systems, nay, even of reading and writing, and lastly the mistrust that the villagers have of one another are, in his opinion, the evils which must be removed. We do not say that these are not such; but they are so in a secondary sense. They are causes which are found to exist in every society. We even believe that these causes operate only less effectively among us than among other nations. The men of the east is never so extravagant as the man of the west. The proposal to increase the salary of native officers was opposed on the sole ground that the native led a very simple life and hence need not be so highly paid as the European. And yet when the question of Indian poverty is discussed, there are thinkers ready to come forward and assert that the Hindu leads an extravagant life. Mr. Rice is of opinion that we should get over these difficulties and establish Village Associations and Agricultural Banks. These are not the difficulties which so prominently stand in the way as the want of money actually to start a bank or an association and the chances of failure even if such institutions are established after getting over the money difficulty.

Then again the absence of native trading companies able, to take up the whole Abkhari Contract of a District of establish a monopoly in Kerosine oil or Manchester cottons, is attributed to want of combination among the natives. While we do believe that combination is essential to each enterprises, we believe still more strongly that the principle of combination among the natives, poor *abinitio* with a thousand disadvantages incidental to a nation, subject to a foreign power, cannot for a moment stand against the combined strength of the foreign capitalists rich *abinitio* and enjoying privileges denied to a native. We agree with Mr. Rice that the native can do much in the way of his suggestions to better his position, only we hold that much more may be done to him by the powers that be by removing those causes which Mr. Rice has characterised as financial. The other articles of interest are "Well Irrigation" by Mr. Alfred Chatterton, "Kanikkars" by the late Ratnaswami Aiyar, "Life and Times of Sankara" by Mr. C. N. Krishnaswami Aiyar, "The Coronation stone of Destiny" by Mr. Frederick Barr.

The Socialist Spirit. In the July number of this tiny Magazine, the Editor lays the axe at the root of the theory that competitive struggle develops humanity by developing character. This theory arose out of a confusion of the idea of man's necessity of overcoming Nature with the idea of man's fighting his fellow, until the one became lost in the other. Competitive struggle never yet produced a great soul nor ever could produce one like Jesus, Buddha, or Sri Krishna. He who advocates Competition, has but a wolf-philosophy of life. Its works moral disintegration and retards the progress of the race. "Studies in the Strike Field" by William Mailly and "Remember" a fine poem by George D. Herron are other articles of interest.

The Dawn.—We hail with delight and good wishes our contemporary which begins its sixth year of existence with the issue for August. The opening article is from the pen of the Hon'ble Mr. Sidney Peel, a writer of immense celebrity, who suggests some feasible methods of housing the poor in the great cities of the West, a problem that had hitherto been left unsolved. "In the Heart of the City," By Miss Sarola Devi Ghosal, B. A., the talented editor of the *Bharati* is interesting reading. "Village Co-operation" by the Editor, "Religion—its true scope and methods" by Mr. Ram Tirtha Swami, M. A., "Wireless Telegraphy" by Dr. Mahendra Lal Sircar, &c., close this number of the journal, for which we pray a long life of continued prosperity.

Vassistha Va'k.—It is with a man, who does not live harmoniously as it is with one who has fallen into the water and does not know how to swim—his inharmonious efforts prevent him from saving himself from drowning, whereas harmonious effort would have kept him above water.

The Theosophist.—The *Arya* is one of the brightest of our Indian Magazines.

The Madras Mail.—The *Arya* is an excellent little monthly.



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THE ARYA

A MONTHLY

DEVOTED MAINLY TO

ARYAN RELIGION, SCIENCE, PHILOSOPHY AND LITERATURE.

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STARTLING DISCLOSURES ABOVE 50,00,00,000 MEN

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Discovered by Dr. James Major, M.A., M.D.

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The Aryan Religion.

(Continued from page 67.)

1. You said that God is omnipresent. Have there been any ocular demonstrations of His omnipresence?

Yes, there have been many.

2. Kindly mention one of them.

There lived a patriarch named Hiranyakasipu. He had four sons. The fourth was named Prahlada. From his infancy, he loved God. His father was however a materialist. His Guru was Sukracharya. The boy was entrusted to the care of the sons of the said Acharya for education. These teachers had been instructed by the patriarch to teach the boy everything worldly. This education in fact consisted of the imparting of knowledge of everything about bodily pleasures, and amassing of money, and of rituals calculated to advance these low ends. In short, it was a Godless education, like that now given to us in our public schools. The boy did not like this sort of education. He found in Narada, a son of Brahmā, a Guru or preceptor. He supplied the boy what he wanted. One day his father, the materialist, asked his son to tell him the best part of what he had learnt. The child Prahlada replied, "I think that is the best lesson from which one learns that one ought to give up worldly things, go out of the dark well of sin, get into forest and become attached to God." This was too much for a materialist to hear with complaisance. He became annoyed and warned the Gurus to instruct the boy better. They took the boy home and asked him to state who instructed him that

which he had narrated to his father. The boy replied, "that Being whose unknowable power makes souls even forget that He alone is their Instructor, and whom the first created being, Brahmā, and others have yet to know, is my Instructor." In the absence of the masters, the boy said to his fellow-students that, the education which was being given to them, was ineffectual without any instruction as to how God was to be worshipped and how salvation was to be obtained. The latter instruction, he held, would give also, all that the Godless instruction was intended to secure, while, the former by itself would fail in securing even its own object, as well as the main object of education, viz., the securing of eternal happiness.

3. How did Prahlada's fellow-students receive his teaching?

They were amazed at this teaching, they liked it, and requested him to give further instruction of the same kind.

Did he say to them anything more?

4. Yes. He told them that, the chief end of man should be to get released from the bondage of sin, which is the source of all unhappiness, and to reach our Father which is all happiness. He exhorted his fellows to learn the way of attaining this end and neglecting everything else. When asked whether it was easy to follow this course, the boy-saint said that it was very easy. Worshipping God, is a means to obtain either the highest worldly happiness or the highest happiness of our Father's Company or even both. The easiest thing one can do is to worship God; for, He is ever present in every place and in every thing, indeed! within even ourselves. He does not require to be worshipped

with things difficult to procure. He is pleased when worshipped by treating his creatures with kindness and friendship. If He is pleased, what is there that we cannot attain? What do we want except His grace? No doubt, it is said that we should try to learn how to secure worldly pleasures and wealth and how to become moral, but of what use are these to us if these are not the means of securing devotion to God, *i.e.*, if these do not produce piety in our mind?

5. What did the boys say to the teachings of this boy-saint?

They at once acquiesced in what he had said, for it was the golden truth.

6. How had the boy-saint known these truths?

He had the good fortune to enjoy the company of Narada and it was he that communicated the true knowledge to Prahlada.

7. What happened then?

When his father found that his son had imbibed the highest love to God, perfect indifference to the rest, he ordered him to be killed. But he (the son) was under the special grace of God. Death cannot over-take him. The boy-saint knew that the mind was the cause of all temporal results, that it was the mind which draws the attention of the soul to the chemical and nervous operations which are constantly going on in the body and persuades the soul to fancy that these operations were of the soul itself, and that, therefore, if the mind is fixed and firmly attached to God, it ceases to perform its functions and soul remains steady without fancying that it suffers anything. He therefore concentrated his mind in God. His special Grace undertook to preserve him from death.

8. Was he not killed then?

No, nothing that the materialist could do was able to kill him. He therefore sent for his son Prahlada and asked him who was the person that was instigating him to behave in the rebellious manner he did. The boy replied:—"That Omnipotent Being who is the Creator of this universe, who rules over the world, over you, and over Brahmā, is my inspirer. He is Omniscient and Omnipresent. You too worship him and he will protect you also." The following conversation then took place between the father and the son:—

Father:—You certainly wish to die. People speak incoherently just before they die; you unfortunate, you said that there was a sovereign Isvar other than myself. If there be one, where is He?

Son:—He is everywhere.

Father:—If so, why is he not in this pillar?

Son:—There He is. See Him.

Father:—Let him save you now, prevent your head from being cut off by me.

So saying and getting armed, the father hit the pillar. Like a loud peal of thunder a terrific noise was heard and a figure which was neither that of a man nor of a lion splashed out. Sri Suka, in narrating this anecdote, observes that God made his appearance thus to prove his Omnipresence to the ignorant world and to verify the words of his true devotee. No Devas, not the Brahma, Rudra and even the Sree, dared to approach the Almighty. The boy-saint however approached Him and prostrated before Him. The merciful All's Father moved by compassion raised him up and placed His hand—that hand which saves souls from all fears, upon his head and caressed him.

9. What did Prahlada do then?

He addressed God thus:—"Even Gods failed to please you by praising you. Am I then competent to do what they failed to do? Yes, I am: neither wealth nor descent, neither personal attributes nor mental qualifications, are enough to please you. It is pure love by which you are pleased as you were with an Elephant. The Pariah who is devoted to you, is a greater personage than a Vipra possessing the twelve qualifications. These without devotion to you, make their possessor egotistic and of no useful purpose. I am not terrified at your terrific appearance, because you are all happiness and mercy; but I am really afraid of the sins or ties with which I am enchained to this world. When will you release me from these sins and take me to your foot-stool? If you don't, I care not to swim in this sea of misery, provided you instruct me how to be devoted to you here. I can cross any ocean of misery by singing your praises, sung by Brahma and other Devas, and enjoying the company of fellow-devotees. Without your grace, no means is useful. I have seen the wealth of the Devas, who were dependent on my father. Where is he? He is gone! I therefore do not ask you for anything, even the seat of the Brahma. Take me, Father, to your service and place me by you. You are the only one Being pervading every thing else. I will not ask you to save me alone. I pity those who instead of offering their devotion to you, are attentive solely to worldly pleasures. You are the Guru or Saviour of the Universe; what

difficulty is there in your saving all? It is in saving the stupid that you will be praised the more. As for me, drowned as I may be in the miseries of this world, I would not feel pain, because, I have been drunk with the nectar of the songs describing your acts; but I am anxious for the salvation of those who do not think of you. Many attempt for their own salvation, but I do not wish to be saved alone, I crave to be saved with those ignorant people who neglect you."

10. What did God say to this?

He was pleased and asked the boy-saint for any benediction he wanted. Prahlada however replied, "Do not be so unkind as to tell me to ask for a benediction; the relationship between you and me is that of the eternal Lord and the perpetual vassal. I am sure you are only trying me, for, you cannot be so unkind as to instruct me to ask you for anything other than yourself. He who serves one for a return is not a faithful servant but a trader. I am your vassal and not a hired labourer, and you are my eternal Lord, not dependent upon my services to you." Thus did the Almighty Father prove in the aforesaid instance His Omnipresence.

11. You said that God was the only one without an equal. Has this truth been demonstrated in a similar manner in which His Omnipresence was demonstrated in the anecdote you just mentioned.

Yes. When a soul was in trouble, it prayed to God without naming him and called upon that Being which is without an equal. God appeared and saved him.

12. Kindly narrate to me this anecdote.

There was an island surrounded by a sea called the Milk Sea. In it there were picturesque mountains. In their valleys lived an elephant who was in the previous birth a great devotee of God. While he was in a tank, a crocodile caught hold of one of his legs. Being a very powerful tusker, he tried his best to extricate himself, but failed. His comrades helped him, but in vain. He then prayed thus:—"I surrender myself to Him who is the Lord of the Universe and who protects from the grasp of death all who, being afraid of death, surrender themselves to God." He then described God and prayed to this Being as follows:—"I adore that Being from whom this world has emanated, who is the Lord of all that is great. Him I now contemplate. He, in whom, according to His wish, this universe is, a universe which is at times seen and at other times unseen by souls, but which on all

occasions, He sees, as his sight is ever uninterrupted. He who is the universe itself and is different from us and others. May He who is the cause of all, save me from my misery; He is the Lord of Lords; when time annihilates every thing, there shall be great Tamas or darkness, but even then, He shall be shining and reigning. Him, no Devas understand, why say then, others do not understand Him? Let him save me. Let him be my protector, to see whose feet, great saints give up the world, practise the great virtue of harmlessness, treat his creatures as if they were themselves, and do them good without expecting any return. I adore that Brahman, who has no birth, who is not bound to do anything, who has no name, no shape, no good, no evil, yet, adopts them, as suit His times. I adore Him whose powers are infinite and whose works are wonderful; Him who shines from his own splendour, who sees everything, who is the highest of spirits; Him who is beyond speech and mind, but is within the reach of the faithful. I praise the Infinite form, an inconsiderate power of whom, creates all the Devas from Brahma downward. He is no Deva, no Asura, no mortal, no animal, no woman, no imbecile, no man, no creature. He is no quality, no act, no soul, no matter, but whatever remains and is victorious after being declared as no other than himself." All the Devas from Brahma downward found that the description of the Being he cited did not fit them. But God made His appearance, out of His pure grace, saved him and made him His companion.

Need I add that this anecdote proves that there is only one God without an equal?

Very well, let us love Him, look upon Him as our Father, and treat His creatures as our brethren.—Amen.

R. RAGOONATH ROW.

The authorities for the statements made in the four catechisms published in this journal will be given in a future issue.

The human beings in this world are divided into three classes varying with each other. They are thus expressed:—

1. The envious by their envy confess their inferiority.

2. The appreciative by their appreciation display to the eyes of the world their unique equality.

3. The forgiving by their forgiveness show forth their superiority.

An Interview with H. H. Rama Varma of Cochin.

The land of Parasurama, as the old legend calls Malabar, has indeed many interesting features to present to a stranger, and it is not unfrequently he is induced to believe that the West Coast is in many respects far more favoured of the Gods than the East. But nothing has impressed me more profoundly than the personality of the present able and enlightened ruler of Cochin, so far as I have been able to gauge it from trustworthy reports of the ways and deeds of His Highness as well as from opportunities I have recently had of coming into personal contact with the Rajah. I trust it will be allowed that wishing little to gain and having less to fear from His Highness, nor carrying with me any pre-conceived prejudices in favour of or against the Cochin State and its ruler, I have had from where I live on the borders of the State, sufficient opportunities for judging the greatness of its ruler in quite a calm and dispassionate manner. I have no doubt therefore that all that take an interest in the administration of Native States will be glad to have a disinterested spectator's impressions about the ruler of one of the most ancient of such States.

I do not, of course, purpose to give a history of the Cochin State under its present ruler, or even to give a short sketch of the life of His Highness. I wish merely to record one or two points which have evoked my esteem and admiration for the ruler. In the first place, I have been deeply impressed upon with the Rajah's mastery of the Sanskrit tongue, with his wide learning in the literature and sciences of our fore-fathers. This must account for the great patronage which His Highness affords to men of learning; and one of the first events after I came over to these parts was my meeting with some learned men of the East who, said they, were on their way home from the Court of the "Maharajah of Tiruppanatorai," whither they had gone for an annual course of presents to Pandits made after a careful examination of their merits. It is therefore remarkable that, coupled with this high

degree of Indian learning, the Rajah has a thorough command of the English language and talks and writes English fluently and well. My admiration indeed was boundless, when I was given to understand that His Highness is a self-made man, that he underwent no regular course of instruction in any school or college, but indeed owed everything to a process of self-education which has borne excellent fruit over the superior intelligence of the Rajah—

"As cloud-drops on a shell do bear the pearl."

The second excellence, by far greater than even his talents, possessed by the Rajah is his remarkable open-mindedness that welcomes and sifts opinion from every quarter however harshly and violently it may be often expressed. This I clearly noticed when, a few days ago, I was honoured with a private audience and in the course of our conversations I had to tell His Highness that the morning's *Hindu* contained some scathing criticism upon the Cochin administration. "It is unfortunate," responded the Rajah quite unaffected, "I cannot please the *Hindu*" and later on "If an editor conscientiously points out defects, he really deserves our thanks." I was quite touched with the candour of the statement; for how frequently indeed is one prone to resent any severe remarks made against one. I could not therefore help thinking that the Rajah was framed of quite superior stuff. His conscientious love of duty, his ardent and untiring exertions to do good to his people, the simplicity of his manners which procure an easy audience to the humblest of his subjects, his spirit of forgiveness which will not speak harsh of even those that do him an injustice, and his learning and patronage of letters—these and many another noble trait of which I had the most ample and impressive evidence before my very eyes made me exclaim to myself at the end of my interview:—

"No'er was a king of nobler parts
In all our ancient annals famed."

I justified to myself in fact all that I had said of His Highness in a short poem I composed a few days ago when in company with His Highness's subjects assembled to

receive him, I first met the Rajah. I give the poem below—

1. Hail! lord of the land sprung from the main
That shrank at the Brahman-warrior's word
Dread as his axe, nor could afford
Once more his ancient bounds to gain!
2. Hail Rama Varma rightly named,
Delighter of thy subjects' hearts!
Ne'er was a king of nobler parts
In all our ancient annals famed.
3. Thy love to subjects we do feel,
The justice of thy mighty sword;
And how in thought and deed and word
Thou strivest hourly for our weal!
4. And, in return for all we take,
Have met to give our hearts to thee;
All else of us too meagre be;—
So lord of Kerala; we make
5. Request thou wilt not scan the worth
Of what thy subjects yield: do not
E'en in a straw the child hath brought
A father's raptures take their birth?
6. So take this song as well of mine;
And take the blessings I do shower
With all my native Brahman-power—
That long and glorious life be thine!

M. KRISHNAMACHARYA.

India, the Home of Philosophy.

(Continued from page 118).

INDIAN PHILOSOPHY.

There are six systems of Indian Philosophy which are all based on the Vedas, the earliest religious literature of India, especially those portions thereof called the Upanishads. Of the numerous Upanishads attached to the Vedas, there are ten principal ones which have been commented upon by the founders of the different schools of Vedanta in India. They are Isa, Kena, Prasna, Katha, Aitreya, Taitreya, Munda-ka, Mandukya, Brihadaranyaka and Chchandogya. Besides the above six systems of philosophy, there are other non-Vedic systems of philosophy, the chief of which are the Buddhistic and Jain philosophies. The Jain philosophy may be called a near relation of Buddhism. Besides these philosophies, there have been also some minor philosophies, the chief of which is the materialistic philosophy of the Charvakas. The native philosophy of India has been however the

Vedanta philosophy, which again has four chief schools, which will be dealt with later on.

Buddhism traces all phenomena to sensations and denies any permanent reality, the establishment of which was the chief aim of the Vedanta philosophy. It is generally believed by Hindu writers that Buddhism arose as the antagonist of Hinduism and that Buddhism held that everything passed into non-entity. But what the Theosophists say and what Madame Blavatsky says in the Secret Doctrine, Vol. I., is that Buddhist non-entity means spirit, that Buddhism and Advaitic Vedantism agree essentially and that they come very near the esoteric or the secret doctrine, to which she says Herbert Spencer's philosophy of Monism makes a faint approach.

The first fundamental theory of the Secret Doctrine, says Madame Blavatsky, is that there is but one absolute reality, which antecedes all manifested conditioned Being. This Infinite and Eternal Cause is the Rootless Root of all that was, is or ever shall be. Parabrahman, the One Reality, the Absolute, is the field of absolute consciousness, i.e., that essence which is out of all relation to conditioned existences and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) absolute Negation, duality supervenes, in the contrast of spirit and matter, subject and object—spirit or consciousness and matter are however to be regarded, not as independent realities, but as the two symbols or aspects of the Absolute, Parabrahman, which constitute the basis of conditioned Being, whether subjective or objective. Compare with this, Spinoza's saying "God is the universal All, and Mind and Matter are his attributes," and Sankara's saying "Prakriti Purushascha Isvarasya Prakriti" (=Matter and Spirit are the attributes of God). The second fundamental theory of the Secret Doctrine is the eternity of the universe in toto as a Boundless Plane, periodically the playground of numberless universes incessantly manifesting and disappearing. The third theory of the Secret Doctrine is the fundamental identity of all souls with the universal one-soul, the latter being itself an aspect of the Unknown Root and the obligatory pilgrimage for every soul—a spark of the former, through the Cycle of Incarnation or Necessity, in accordance with Cyclic and Karmic law.

Now as to the six great schools of Indian philosophy:—

The Nyaya of Gautama was intended to furnish a correct method of philosophic inquiry into all the objects and subjects of human knowledge

including amongst others the process of reasoning and laws of thought. Nothing is said of moral attributes as belonging to God nor is his government of the world recognised, nor does the system believe in creation as it holds matter to be composed of eternal atoms. Confluent atoms in themselves uncreated, composed the world. Soul or rather spirit (distinct from mind) is represented as multitudinous and (like atoms) eternal. This may be called the Logical system.

The Vaiseshika of Kanāda may be called a supplement of the Nyaya. It treats of the doctrine of atoms which are declared to be uncaused and eternal (like the Nyaya). No mention is made of God. It is held that the living individual souls of men are eternal, manifold and diffused everywhere throughout space. This may be called the Atomic system.

The Sankhya of Kapila is a synthetic system unlike the Nyaya. It holds that there are two primary eternal agencies, Prakriti that which produces or brings forth everything else and Purusha the soul. In the Sankhya there is no place for God. This is a systematic, logical and scientific explanation of the process of cosmic evolution. Kapila may be called the father of the Evolution Theory in India. His cosmology spread far and wide all over India and those who came in contact with the ancient Aryans were more or less affected by it. There is no ancient philosophy in the world which is not indebted to the Sankhya system of Kapila, which may be called the Metaphysic of Experience. It is most startling to find that the ultimate conclusions of Sankhya harmonise and coincide with those of modern sciences. The Sankhya is known as Nirisvara Sankhya and may be called the Atheistic system.

The Yoga of Patanjali is called the Theistic Sankhya. It agrees in its general principles with Sankhya proper but claims greater orthodoxy by directly acknowledging the existence of God. Indian philosophy makes salvation dependent upon right knowledge, that is, the knowledge of the essential distinction between soul and non-soul. This right knowledge is generally supposed to be attainable by the ascetic exercises prescribed in the Yoga Sastras. The great end of the Yoga is to obtain union with the Supreme Being. Patanjali defines Yoga as the suppression of the functions of the thinking principle. Marvellous powers are attributed to the man fully initiated in the Yoga. The past and the present are unveiled to his gaze, he sees things invisible to others. He hears the sounds that are in distant worlds. He becomes stronger than the

elephant, bolder than the lion, swifter than the wind. He mounts at pleasure into the air or dives into the depths of the earth and the ocean. He acquires mastery over all things, animate or inanimate.

The Mimamsa of Jaimini is called the Purva-Mimamsa. It is not a branch of any philosophic system. This is one of the two Orthodox schools of philosophy which follow the Vedas. It is a school of ceremonial and interpretation and places the *summum bonum* in literally carrying out all Vedic injunctions. According to Sankara, it is atheistic and God is not deducible from it.

The Uttara Mimamsa or the Vedanta of Badarayana or Vyasa is the last school of philosophical thought which has largely influenced all subsequent religious and philosophical movements in India. The Vedanta is the native philosophy of India. The Vedanta philosophy is based on the Vedanta Sutras or aphorisms of Vyasa, the compiler of the Vedas. The four schools of Vedanta prevalent in India appeal to the Vedanta Sutras and the ten principal Upanishads of the Vedas. The Vedanta Sutras are themselves abridged from the Upanishads. Owing to the fact that all the schools of the Vedanta appeal to the Vedas, the founders of the four schools of Vedanta are not considered to have established new philosophies of their own but are supposed to have only systematised the Vedanta of the Vedas.

The first school of Vedanta philosophy systematised in India was the Advaita or the monistic school whose founder was Sri Sankara born in the 8th century A.D.

According to the Advaitin, all that exists is one, because if the existence of anything besides the Absolute One or the Supreme Being were admitted, whatever the second by the side of the One might be, it would constitute a limit to what was postulated as taintless and would have made the concept of the One self-contradictory. But then came the question for Indian philosophers to solve, how it was possible, if there was but the One, that there should be multiplicity in the world and that there should be constant change in our experience. They know that the One absolute and undetermined essence, what they call Brahman, could have received no impulse to change, either from itself, for it was perfect, or from others, for it was secondless.

The phenomenal world has its reality in Brahman alone. Only it must be remembered that what we perceive can never be the absolute Brahman. Such is the Advaitic view of the cosmos which includes ourselves quite as much

as what we call the objective world. Without Brahman, the One Real Being, nothing that exists in our knowledge could exist, neither our self, nor what in our knowledge is not our self.

The fundamental doctrine of Sankara is that there is Brahman and nothing else. The individual soul is no doubt Brahman, for the simple reason that there is nothing but Brahman, but Brahman is not the individual soul, which in its present state is personal, that is, conditioned and phenomenal. Brahman is without any quality and shape and is not a person.

Sankara says—Brahman is Purusha (or Spirit) as there is no other active or working agent in Prakriti (or matter) and Brahman is Prakriti, there being no other substance. Rendered in plain language, it means that Brahman is the operative or the efficient cause, because there is no other ruling principle, and the material cause, because there is no other substance from which the world could originate. The phrases 'efficient and material cause' will be better understood by giving the illustration used by Sankara himself. The potter is the efficient cause and the earth the material cause of the pot. Similarly when it is said that Brahman is both the material and the efficient cause of the universe, it comes to this that there is no difference between the potter, the earth and the pot and that they are all one. So also Brahman, Spirit (or Self) and matter (or non-self) are all one.

(To be continued).

N. K. RAMASWAMI AYYA.

Philosophy of Marriage.

That the branch of study which deals with the relationship that ought to exist between man and woman in a civilised human society, has a very strong hold upon our attention, is nothing unnatural. To determine this relationship we must know the biological position they hold in creation. In the mineral and vegetable worlds we notice a lack of the sentient and intellectual faculties. In animals below man we are able to trace the presence of mind from some of their actions. We find a certain amount of the extension of their sympathetic feelings. You hurt one of their young ones and out rushes the parent upon you with all its fury and punishes you for the offence. A closer study reveals the fact that this care and love for its children is found not in the father but in the mother. In the brute creation the father does

not even seem to possess a remembrance of its mate, which on the other hand displays an intense care and affection for its young ones, though unlike in the human kingdom, it lasts but for some months. We thus learn that the elements of sympathy, care, and love first appear in the mother; and this explains the fact that children very often love their mother with an intense love than they have for their father. Animals perform functions of an intellectual character also, as will be seen from the providence and foresight with which they store in summer season, provisions for the approaching winter. They have an idea, it would seem, of the strength of union, from the way in which they accomplish their business in numbers helping one another. But these ideas are neither clearly conceived nor the means judiciously adopted for gaining their ends. In the human being the mind reaches a marked development, but with this peculiarity which we have already noticed that the woman displays more of emotionalism and less of intellectualism, while man displays both in the inverse direction. These are the respective positions of man and woman on the mental side in keeping with the lessons of natural evolution.

Speaking of the body, we may say that women are as a rule wanting in strength. They do not possess that solid iron machinery which renders them capable of obtaining the necessities of life by their own exertions as is the case with man. They are properly said to belong to the weaker sex. Man could afford to be independent, whereas woman with her soft and tender body is incapable of any determined and effective resistance in the struggle for existence. Another difficulty she has to face is that of child-bearing. This disqualifies her for any kind of active work for a number of months during the whole period of gestation and delivery. During this period she has greater need of assistance and protection at the hands of others than at other times.

The zealous enthusiast who stoutly champions the cause of the fair sex is angry with nature and comes forward with his reforms. He pleads for a higher education for them. No doubt a higher education secures great advantages and removes a good deal of those disabilities created by the artificialities of society. But it is doubtful whether a higher education of any sort could remove those disabilities for which no artificial society is responsible but have been imposed upon them by the "mother-kind alike to all." They are with the exception of child-bearing inseparable from women. Nature her-

self must remove them. But as far as child-bearing is concerned, women may be taught to suppress their sexual cravings and lead virgin lives. This step however is nothing but injurious. First, the purpose of nature seems to be defeated. The propriety of the word 'seems' will be evident from a perusal of the latter part of our study where the purpose of Nature and the parts men and women play in fulfilling that purpose is considered. Secondly, improvement of womanhood would be an empty dream, for if our girls refuse to marry, there would be neither men nor women forthcoming whom we may wish to see in an improved condition before we die. Thirdly, man under the changed condition of things would no longer look upon her as a thing useful to him in some way or other, but will openly attack her, and we have already seen that she is incapable of any determined and effective resistance in the struggle for existence. Now and then we may meet a woman of unsurpassed intellect living independently of the assistance of man. But these rare exceptions apart, we may say that women are incapable of living independent lives. This dependence however on the part of woman is fairly counter-balanced by the homage which man pays to woman, as a result whereof she is no longer liable to the difficulties which otherwise she will be called upon to face. The influence women have over the minds of men is very great and it is but very rarely we meet with men who have escaped such influence. Man is as much dependent on woman as she is on him, the difference being that in the one case the dependence is mental, in the other physical. Leaving aside on one hand the extreme cruelty with which husbands tyrannise over their wives, and on the other the willing abject slavery of H. P. husbands to the foolish whims and fancies of their wives, it may with much truth be affirmed that neither party has grounds for complaint. But this influence of woman is possible only so long as her modesty is protected against the aggressions of the lusty passions. In some cases these aggressions take place with her own consent, in others without it. She is weak and emotional and hence may yield to the slightest tempting influence from man, or even if she mentally resists the temptation, she cannot resist the brute force that may be brought to bear upon her. As such she may become unable to exercise the influence which it is her privilege to exercise. Hence the reformer who would better society, must in the first instance, so regulate the conduct of men and women that it may add to our progress and well-being.

At this stage of our study we have to consider a problem and that the most momentous of all in the field of matrimony. For a solution of this problem it is necessary first to examine the different kinds of relationship that may exist between man and woman, secondly the destiny of human life, and thirdly to decide which kind of relationship is best adapted to lead us to that destiny.

I. There is the kind of relationship which ordinarily obtains in all civilised societies and is known as Monogamy. In this kind of relationship two very general and widely-known conditions seem to be implied:—

- (a) That the man or woman shall not be the husband or wife of any other woman or man.
- (b) That the woman and the children born to him of that woman shall be supported and educated by him.

Now if the woman violates the first condition, the man is under no legal obligation to support her. Man too is legally bound to the same extent to be chaste; and if it can be shown to the satisfaction of law that the man has been guilty of bigamy he is compelled to pay the penalty of his unchastity, but it is very often difficult to prove satisfactorily the guilty action; and hence the facility with which criminals of both sexes escape the clutches of law. Religion also, with but rare exceptions, demands unmixed purity on the part of both the sexes. But now-a-days, faith in God is either condemned, or if held at all is held in the most blind and irrational shape, that the true spiritual and moral principles, which ought to influence the individual in consequence of such a belief, are completely lost sight of. Law and religion as at present constituted cannot act as effective deterrents upon individuals, so far as sexual morality is concerned. It is true that the Law Courts are now and then furnished with cases of sexual dishonesty; but these are due solely to the vigilance with which society watches the conduct of men and women and the sufficiency of evidence available for the aggrieved. More effective however are the judgments of the society in this case. And what is the attitude of society? Its judgments on the infidelity of woman degrade her and thus act in some measure as a preventive, though they become inoperative with women who can completely conceal their actions from the eyes of the public. But its verdict so far as man is concerned seems to my limited experience and observation one of indifference bordering upon indulgence. One obvious reason of this attitude is perhaps this,

that while unfaithfulness on the part of man does not carry new blood into the family, the same course of action in a woman injures it by the introduction of foreign blood into it. This perhaps justifies jealousy on the part of husbands, while it does not justify the same in wives. No reason however has been advanced to show that infidelity in man does not diminish the purity of the family blood, and I should consider that both parties are equally justified in their mutual jealousies. It may here be remarked that women are more willing to live in a society where monogamy is allowed than where polygamy prevails. This monogamous tendency of the woman is due to the following circumstances:—

- (i) That they are emotional and are hence inclined to attach themselves to particular persons who may please their particular fancies.
- (ii) That their physical and mental weakness obliges them to depend upon man for her and her children's support.
- (iii) The maternal love and feeling for the children born of her womb.

K. N. ANANTASUBRAHMANYA AIYAR.

(To be continued).

The Siege of Bobbili.

(Concluded from page 97.)

81

He fell: his followers marked his fall
And round his corpse they drew;
Like spirits of destruction they,
Most dread their vengeance grew;
And at their head Papayya stood
Beloved of him that died,
And bands of Velamas were ranged
Around their valiant guide.

82

And now behold! a challenge comes
From one of fearful sight:
A Sirdar of the Nizam's he,
Well proved had been his might;
And elbowing the rest he reared
"Behold! a single fight,
If so you dare, will now decide—
So choose your boldest wight!"

2.

83

The cry was heard; indignant rushed
Each Velama; but all
Made room, for Vengal Rajah's self
Responded to the call!
Both armies keenly watched the strife,
And neither spake a word;—
Now seemed the Sirdar victor; now
The brother of Bobbili's lord!

84

Well fought the Sirdar with his sword
And struck his foeman's head;
And like a wounded elephant
Most noble Vengal bled:
And once again he charged his foe,
Now shunned the thrust, now parried
blow,
Now aimed his trusty spear;
While each with growing hate aglow
Unflinching did appear.

85

And noble Vengal weak with wounds,
Yet hardened to the teeth,
At last found vantage, struck with force—
The spear found bloody sheath!
Down sank the Sirdar; there he lay!
A shout from the fort arose—
Sank Vengal too—so weak he was—
Now shouted out his foes!

86

Rushed Vengal's friends and bore him off—
He breathed "I am not dead;
No foeman kills me"—but in time
They bare him to his bed
And Vengal lay that won the day,
And weak with wounds he slept;
Ah! ask you, friends, if by the foe
Their plighted word was kept?

87

Once more the Sun cast forth his rays
On the dying and the dead,
And sick of what He saw at last
Sank in his glory bed;—
And the remnant of the Velama band
By brave Venkayya led
Upon the walls they loved so well
Their latest life-drops shed.

88

Some fought with arms, and some with hands;
Some plied their very teeth;
Some clasped the foe and rolled with him
Into the depths beneath;
What looked a corpse oft aimed a thrust
That down a foeman brought;
The conquering troops did fear the dead
As much as them that fought!

89

Thus strove all day the Velama band,
They struggled to a man;
How few survived of all that lived
When first the fight began!
And dearly Bussy bought the day:
For every Velama's head
Lay ten, despite the Cannon's fire,
Of Bussy's army dead.

90

Thus strove and fell all—all but three:
Far from the field one lay
All weak with wounds, 'thout consciousness—
As sure a serpent may
With broken hood, and motion charmed,
And of his furious stings disarmed,
Owning nor life nor death,
As now and again at intervals
He seemed to draw his breath;

91

A second was a kinsman old,
And to his care consigned
The noble orphan to whose seed
All greatness was designed!
The third he lived full many a year;
But then he was a lad;
And by his dying leader he
To Rajam's chief was bade.

92

Not one besides was left that day
To weep for the dead below;
Not one was left to set them all
On holy fire aglow;
To offer water to their souls,
To free them from the Hell
Where those unblest with children are
For ever doomed to dwell!

93

Shrieked Bussy at the ghastly sight
He saw at break of day:
For all around, to left and right
Hacked, burnt, cold corpses lay!
In awful silence all was bound,
Save the falling timber's cracking sound—
And heaps of ashes rose;
Grim desolation breathed around;
On all was Death's repose!

94

And long he gazed; a vision last
There seemed to meet his eye.—
Ah! was it real?—The Frenchman marked
An old man drawing nigh.
He to his breast did clasp a child
Three summers that had seen;
He sought the Frenchman; and to him
He turned with doleful mien.

95

As tears rolled down his aged cheeks
"Behold this boy" he cried
"Survivor sole of all his race,
And Ranga Rajah's pride!
Saved 'gainst his parents' will he is—
Say, wilt thou slay him too?
An orphan thou hast made him, Sir,
What further wrong wilt do?"

96

Sprang Bussy to his feet at once,
And clasped the boy with love;
"I grieve his father's death" he cried
"I swear by Heaven above
A sacred trust to me shall be
This boy by Heaven consigned!
What to his sire I will have given
To give him I do bind."

97

The while false Vijayarama looked
As if he too was grieved,
And unto Bussy spake he words
Like one that was bereaved—
The coward he was glad too soon:
He failed to keep in view
Papayya from his den would pounce
And wreak the vengeance due!

98

Hear comrades! hear the final proof
Of Velama heart and hand.—
Heard Tandra Papayya the fall
Of the noblest of the land:
Quick throbbed his blood; he gnashed his
teeth
And an awful oath he swore—
"Pass not three days, but Vijayaram
Or I shall be no more!"—

99

And called to him three more, and said
"Come, swear by His holy Name
You will not let the coward live
That urged this deed of shame."—
Then forth they sped, and hid them close
In the skirts of Bobbili;
And on the third from the fatal night
Crept out two stealthily.

100

Like shades of night they moved, and gained
At length the Rajah's tent—
They reached the camp; how whispered they?
What guises underwent?
They marked the fat man sleeping sound—
Papayya now breathed free—
His poignard fell like a thunderbolt
Upon a blasted tree.

101

They hacked him in their rage; full two
And thirty wounds dealt they;
His first cry woke the camp; all rushed
To where the Rajah lay.—
In a voice like thunder Papayya spake
"Behold! the debt is paid
We owed our master—come ye worms
Think ye we are afraid?"

102

Be not ashamed; no watch, ye guards,
Against us could have stood.—
If we had failed, two more we left
Concealed in the wood;
And theirs had been the sacred charge
To slay the coward there—
But Heaven be praised this hand had done!
Come oh! come all that dare!"

103

Thus fought Papayya and his friend,
And fighting both did fall;
And Bussy came, and marked the deed,
And wondering saw it all;
And said "Behold what loyal love
Hath filled this mighty heart;
Can man on earth more noble live,
Or nobler hence depart?"

104

An then remembering Vengal Row
He sent for him and said
"Forgive me Vengal; and forget
The part that I have played
With all my heart I rue it; take
Your estate as of old—
Your deeds for ever shall be writ
In characters of gold!

105

I give you Kotapalli too,
And promise you all help;
What, Vengal, need I say to you?
Go, guard that noble whelp!
The son of Ranga Row to me
Most dear will be for e'er;
And sons of France henceforth for you
Will have a father's care!"

106

Spake Bussy thus! A power knew he
Greater than France would rise
To guard the rights of Bobbili
As may a father wise?—
A noble Ranga Row knew he
Would seek far off the shores that be
To bow to his sovereign kind,
And thence returning to his land
A well-deserved name, more grand
Than all his sires, would find?

M. KRISHNAMACHARYA.

Yagnopavita or The Brahminical Thread.

(1) As Rajani Kanta Gupta once remarked,
"Hindu altruism is unparalleled on earth. The
sacred and strict injunctions of the Aryan law-
givers have made the life of a Hindu one continual
round of renunciation and self-sacrifice—a life

pledged for the welfare of others and not of himself. A true Hindu is never deceived by the soft and fond blandishments of selfishness. He can never work solely for his own happiness, he can never devote his life to the pleasures and enjoyments of this world. When the Hindu sages lost themselves in the contemplation and worship of the Divine power, it was the redemption of the world they had in their mind. When in their peaceful forest life, they cultivated philosophy and literature and various other branches of knowledge, their aim was not individual happiness but the welfare of the human race and living beings in general. They made laws not for their own aggrandisement, but for the benefit of the public at large. With the unlimited power and influence which they possessed over society, they themselves were always free from all desire for power and all love of worldly pleasure. They depended upon the charity of others even for their own livelihood. Their self-control was only equal to their self-sacrifice. And living in lonely huts in mountain caves and upon the charity of others or on the natural yield of the forests, they contributed to the achievement of a civilization which held the highest place in human society, while they framed codes of laws which still teach to the world at large the noblest and the highest principles of morality and religion. And all this because they practised what they taught." It is these Rishis that have given to us our social institutions, ordinances, duties and ceremonies. The most important of all these ceremonies is that of Upanayana, the investiture of the holy thread. This ceremony is prescribed for the first three higher castes among the four classes into which the Hindus of old were divided. It was because of the investiture of the sacred thread that the three higher classes, the Brahman, the Kshatriya and the Vaisya were known as Dwijas or twice-born classes. This investiture is technically known as Upanayana, which word is composed of the two syllables, Upa and Nayana. One interpretation is Upa=additional, Nayana=Netram, eye; hence "an additional eye." Man has by nature two eyes with which he sees and observes nature, just as the animals do. Man as a rational or thinking being, has been provided by his Creator with the third eye or Jnanachakshus, which has disappeared almost and has become atrophied by disuse. The ceremony enables the Guru by his Brahmopadesa or teaching of the mysteries of God, to open the Jnanachakshus of the boy-disciple. Another interpretation is Upa=near and Nayana=leading or taking to; hence "leading near to God or

taking near to the Guru." The Guru by his Brahmopadesa takes the disciple near unto himself and hence leads him near unto God. The teaching by the Guru imparted to the disciple during this initiation is known by the technical name of Brahmopadesa, because it is the teaching or the revealing of the knowledge or mystery of the Brahman, or in other words, it is the preliminary and the first initiation into the secret science of Brahma-Vidya, known also as Gupta-Vidya.

2. When is it to be performed and with what material? This ceremony is to be performed in the 8th year from conception for Brahmins, in the 12th year for Kshatriyas and in the 16th year for Vaisyas, according to Lawgiver Manu. The fixing of the 8th year after birth by our Aryan ancestors, the Rishis, seems to have been based on a scientific and natural law. For science has recently discovered and demonstrated the fact that every particle and atom of a human body leaves it in 7 years, so that a man after 7 years from this day has none of the particles and atoms composing his present body; thus a man undergoes a perfect transformation once in 7 years. Our ancient Rishis saw this truth of Nature as well as several other truths without any trouble or laborious process as modern scientists are put to, simply because they were Rishis (मन्त्रद्वारः), that is, seers of truths. Nature was not a sealed book to them, but was quite open so that they may look into it whenever they pleased and whenever they wanted to look into it. The first 7 years of a human being previous to this grand initiation were looked upon as almost useless for life's great purpose and aim, because the child was then quite in its leading strings as it had to be trained, treated and accustomed to right conduct, and to right things by its elders just as the lower animals are. At this period man begins a fresh life, so to speak, as contradistinguished from the life which he was living till then because of the primal impulse given by the parents. This boyhood period is the most pliable and impressionable and innocent stage of existence of a man. The mind then is in a condition of *tabula rasa*, so to speak, a perfect blank. Anything, consequently, imprinted on this perfectly blank mind is indelibly written and remains firm through life. Hence the selection of the 8th age by our wise Rishis for the imparting of divine knowledge. There is another law of nature on which also this selection seems to have been based. The minor cycles occur once in 7 and 12 years. For all the above and more reasons which I am unable to understand, our Rishis and lawgivers ordained that the Brahmin's Upanaya

na should be performed in his 8th year, the Kshatriya's in his 12th and the Vaisya's in his 16th. The thread ordained to be worn was also made symbolic so as to remind the wearer of his Svadharma (one's own duty); and so, white cotton was prescribed as the material for a Brahmin's thread, flax or bow-string material for the Kshatriya and wool for the Vaisya, indicating his Svadharma of trade and cattle-breeding.

3. By whom is it to be performed and how? The Smritis say that the Brahmopadesa should be inculcated by a person who is the purest, the most knowing, the most elderly and who is a Sish-tacharin, that is, one who performs well and nobly the Vedic Dharmas or duties and Karmas or acts. Such a person should be selected simply because the Guru must himself be well versed in Brahmajnana before he begins to impart that knowledge to the boy-aspirant. Hence the injunction in the Smritis that as soon as you find out a competent Guru, you must begin to perform the thread-investiture of your boy. Hence also the injunction in the Smritis that, as it is impossible for a man to properly and fitly remunerate the Guru for his meritorious and incomparable act of imparting Brahmopadesa to his boy, the father should bestow on the Guru whatever he holds very dear to him, such as cloths, jewels, cows, &c., in short, should shower on the Guru whatever he could lay his hands upon. Further, the ceremony is enjoined to be followed with a general feeding of Brahmins and with many gifts to them in the shape of money, rice and cloths proportioned only to the capabilities of the parents. Why, simply because the Guru as well as the audience should become pleased with their presents and should in that state of mind bestow their blessings and benedictions and sincere and hearty good-wishes on the Upaita, the boy-disciple, so that the boy may begin life as it were with all this store of mesmerism energy. The Guru who imparts the Brahmopadesa should be well and truly chosen unlike our modern practice of falling upon the father or some elderly member of the family as Mrs. Besant says, simply because the sacred Mantra to be imparted to the child is one which is to form the key-note of its future life. Hence the Mantra should come from one who is able to know the key-note of that life, by a proper study of its horoscope and from one who is able to give it the sounds which are wanted to keep it harmonious through life. For there is this preserving power in sound, that whenever that life is in danger, this sound may protect it from any visible or invisible menaces. If the sound which forms the key-note of that life be sounded, it

will make and create waves of harmony round the child, from which every evil and mischievous thing will be thrown back by the force of its vibrations. This is the rationale and the truth underlying the common advice to every child, which we are all prone to look upon as grand-motherly, to hold the Brahmie knot of his sacred thread in his hands and to sound the Gayatri-mantra, whenever he (the child) apprehends danger from animals and spirits, and in short, whenever he is frightened. So then, that Brahmin alone should be selected who is most pure and knowing, who can rightly find out the key-note of the young life, and who can give to it that sound which is in harmony with the life that has taken birth, so that the spirit may progress in its upward path without obstructions from outward material impulses and forces. To make the Mantra more effectually harmonize with the spirit, it has to be helped by the benedictions and hearty good-wishes of many a Brahmin, who should be requested to do so in the best of their moods.

4. How is one invested with the sacred thread called and why? One invested with the sacred thread is called Upaita. What does it mean? Literally it means "One drawn or brought near to God or to one's Guru." Thus it will be seen that this is the most important ceremony which a Dvija boy has to undergo in the whole career of his life. It is only after this initiation that the boys of the higher three classes are called Dwijas, that is, those that have had a second birth. By the first birth from the mother's womb the children have inherited the mere form and so are ranked as Sudras only. Hence it is that many Sishachara Brahmins would not sit in the same row with non-initiated boys for dinner nor would they touch their own children who are not initiated, before performing their Puja or worship to their tutelary and household Gods. This is the second birth spoken of also by Jesus Christ. That great initiate and preacher said "Unless ye be born again, ye shall not enter into the kingdom of God," thereby meaning that unless a man is properly and duly initiated by a competent Guru into the sacred mysteries of God, he is not entitled to approach the Divine. One invested with the sacred thread is also called a Brahmacharin, i.e., one walking in the path of God, going towards God, or again, one who goes in the path of the Vedas.

5. How is the sacred thread called and why? One of its names is Yajna Sutra. Yajna means Brahman or the Supreme Spirit, and Sutra the thread or tie. The word therefore means that which ties a man to his spirit or the thread

which ties a man to Brahman or God. Another of its names is Tridandi, which word means the three chastisements or conquests. These are Vākdanda, Manodanda, Kāyadanda or Indriyadanda or Karmadanda. The three conquests therefore are the control over one's speech, mind and action or the body. How are these conquests effected? The control of the mind is effected by Prāṇāyama or the control of the breath; the control of the speech is effected by Mounam or silence; the control of the body or action is effected by Yogā-practices such as Asanas, Diet, &c., for the body or by Nishkāma Karma, that is, disinterested performance of action. It is also called "Yajnopavita" because it encircles the body lying over the left shoulder.

(To be concluded.)

N. KRISHNASWAMI AIYAR.

Educational Notes.

When the Bengal papers raised an alarm against the recommendations of the Universities Commission, before the publication of the Report, they were sharply criticised by some as going in for a period of excitement and agitation. But the issue of the report has amply justified their vehement protests. The Universities Commission has laid its axe to the root of higher education in this country. In a matter like this we ought not to take a narrow view. The question is not whether the recommendations will affect the existing condition of this or that presidency. This is no time for us to congratulate ourselves that the Universities of other presidencies will be brought into line with the University of Madras, and that we will suffer least by the recommendation. We have to take a broader view and consider how the innovations will affect the higher education throughout India. From this higher standpoint we have reasons to think that the recommendations will act as a check to the spread of higher education in this country. Even with regard to this presidency it is not true that no great change will be wrought. Even here the recommendations will create hardships highly prejudicial to the interests of higher education. It is remarkable how the primary question has been quietly shelved by the Commission. The Indian Press has for a long time agitated against the existing system of education mainly with a view to the introduction of teaching Universities in the place of mere examining bodies which the present Universities are. Even the Viceroy in a recent speech of his said that we have been rather slavishly following the original model of the London University and almost all our ills are due to the fact that our Universities are examining bodies pure and simple.

And yet all that the Commission could suggest by way of remedying the evil is a compromise of very doubtful utility. First of all, says the Commission, there is no source from which the Universities can hope to obtain the funds which would be required for the entertainment of a staff of University Professors in every branch of learning. The colleges affiliated to each University are scattered over a wide area and it is not easy to see how their students can be brought together to attend University lectures. And, inasmuch as the better colleges already make adequate provision for the courses of instruction leading up to the degree of Bachelor of Arts or Bachelor of Science, it does not appear that the intervention of the University at this stage would be attended by good results. The scheme proposed, therefore, as being expedient under the existing circumstances, a provision by the Universities for advanced courses of study. The University may appoint its own lectures, and provide libraries and laboratories, in a Central School to which the different affiliated colleges would pass on their best men. In working this Central School of Science or Philosophy or Literature, the University will naturally endeavour, as far as possible, to secure the services of best teachers in its own colleges. This is the only useful and progressive suggestion in that pretty voluminous report. The rest is devoted to constitution of the University, to its extended control over affiliated colleges, to the curricula of studies and such other questions, on a line not very acceptable to those who will be mainly affected by these changes.

One other main problem which the Commission has failed to grapple with is the minimising of the blasting effects of a rigorous course of examinations. The Commission regrets that the greatest evil in this country is that teaching is subordinated to examination and not examination to teaching. But we do not see how this can be remedied so long as the University remains, in the main, an Examining body. The results will always be the test of the efficiency of a college, at least so far as public estimation goes, and to produce good results there will always be unnatural efforts to subordinate teaching to examination. As to the suggestion made that the colleges can test their own students as they think fit and present those who have passed the test to the University, the Commission, we think, has paid no adequate consideration. For the Commission thinks that this a departure from all Universities, without any security that the object aimed at will be reached. "A man becomes a graduate," says the Commission, "not of a particular college, but of the University, and it is not possible to contemplate his being examined for a degree by the staff of the college to which he belongs, without the assistance of outside examiners. Once the latter are called in the change advocated would be tantamount to the establishment of many University Examinations in place of one." The

Commission, we beg to suggest, here misses one important point. While in the case of University Examinations, from their very nature the students have to undergo an exhausting examination, at a stretch, in all subjects studied during a period of two or more years, the college examinations will be conducted periodically in limited subjects thus lessening the strain on students and making examinations more exhaustive and a truer test of a student's attainments. The University Examinations will always be an unsatisfactory test, while the strain they bring to bear upon the student resulting in physical and mental damage produces in the long run far-reaching effects. This is an important phase of the examination question which the Commission has not sufficiently considered and we regret that so good an opportunity to relieve students, in part at least, of the rigour of exacting examinations, has been let slip.

The Commission's scheme of the reconstitution of the University Senate is briefly this. The authority by which Fellows are now appointed should be empowered to nominate a new Senate. The new governing body is to be recruited mainly or partly from the existing Fellows, but the number not to exceed a statutory maximum, which will vary with different Universities. One hundred is held enough for the three older Universities and a less number for others. Power should be taken for the constituent authorities to distribute the Fellows according to Faculties. There should be in each University a Faculty of Arts representing Languages, Philosophy, and History, and a Faculty of Science, representing the observational and experimental science. The appointments to the new Senates should be for five years. In each year one-fifth of the appointed and elected Fellows should vacate their places. Appointments should be made on the clear understanding that the person appointed undertakes to attend the meetings of the Senate. Power should be taken to regulate elections, and, in the case of election, the qualifications of the electors and of the persons to be proposed as candidates. The electors should be graduates of five and candidates of not less than ten years' standing. Existing Fellows not appointed to the Senate should be permitted to retain the honorary distinction of a Fellowship. The distinction of an Honorary Fellowship may in the future appropriately be conferred on benefactors and others who have deserved well of the University. There will be no Fellowship conferred by way of complement. The Senate will chiefly consist of University and College Teachers, especially heads of colleges, persons of distinguished attainments, representatives of learned professions, and representatives of Government. There will be no voting by proxy. In this short summary, it will be seen that in some respects the constitution of the Senate has been radically changed. The objections to the scheme proposed have been brilliantly set forth in the dissenting note of Justice Guru Dass

Banerjee. The one broad and fundamental principle has been overlooked. It is not merely the educational interest that has a right to be represented in the Senate, though those are entitled to representation before all others. There are however other interests which must not be ignored. The public are as much interested in the questions which will engage the attention of the Senate, questions affecting educational policy, the age limit of students, affiliation of private institutions, &c. The reformed Senate will exclusively represent only the educational interest. The constitution will be narrowed from a representative to a purely sectional basis. And this in itself is enough to condemn the proposed reforms. As for the criticism of various details, many of which have been ably handled by Justice Banerjee, it needs no repetition here. A study of the dissenting note will amply repay perusal.

The rule prevailing in Calcutta and Madras that no Fellow is eligible to be a member of the Syndicate unless he resides in or near the University town, should be abrogated. The minimum number of the Syndic is to be 9 and the maximum 15.

The Director of Public Instruction is to be the *ex-officio* member and Vice-Chairman of the Syndicate, this being the only *ex-officio* appointment. The Syndicate should be recognised by law as the executive authority of the University and some of its powers should be exercised independently of the Senate as, e. g., appointments made by the Syndicate, decisions in regard to affiliation and disaffiliation of colleges, and exemptions from examination rules. The first recommendation that distance from the University town should be no disability is on the whole a change for the better. It might be said that the work of the Syndicate might suffer owing to its members being far away from town. But the entire absence of representation of colleges situated at a distance and the monopoly of representations of local institutions has worked a good deal of mischief and has been the cause of very wide discontent. Nor can we have any very weighty objection against the low minimum. In the matter of representation also on the Syndicate of the different Faculties the recommendation is sound enough. But the absolute authority vested in the Syndicate with regard to certain matters stated above is, in our opinion, highly inadvisable. The most important decision in which the Senate is denied a voice and an opportunity to redress the wrong done is in the case of affiliation and disaffiliation of colleges, especially the latter. We believe the Commission had before its mind the recent events in Calcutta. It is urged that if the Syndicate arrives at a wrong decision there is the Government to set it right; or should the Senate revise the decision of the Syndicate, and Government uphold the latter, the former will find itself in an awkward predicament. The questions of affiliation and disaffiliation are however, so important, especially the latter, that it is not desirable that the Government should pass its final order on the necessarily one-sided representation of

the case by the Syndic. If, however, the Senate should happen to revise the decision of the Syndicate both sides would have received a fair consideration and the Government will be in a better position to judge on the merits of the case. And this is necessary in a case where an existing institution is proposed to be disaffiliated from the University. It is not possible to state here all the difficulties that will arise by vesting an absolute authority of the kind in the Syndicate. The dangers are, in our opinion, too many.

This important subject has received but a very scanty attention. The Commission is kind enough to recognise the importance of a good Reference Library and the forming of the habit by the Students of independent and intelligent reading. But the Commission dispenses the question with a pious hope that some future Sir Thomas Bodley of India might endow the University with a Library. It is to be regretted that in certain Universities where not even the nucleus of a library exists, no method of gradual formation has even been suggested. A certain portion of the income might be set apart for the formation of this very useful institution. In America and Europe the Library forms the chief centre of attraction in a University. It is presided over by the best of the learned men. The Students undergo a regular training in the art of research and ready reference. They receive a course of lessons in the method of using books. How much this want of most useful branch of training has told upon the modern generation of students is well known. The work in the Library is done by the professors for the students, who take down the notes in the class-rooms to get them by heart or by rote. That this is a crying evil in modern colleges has been lost sight of. How much the mental training of students has been impaired by the existing practice has not received a due consideration. The old practice will, therefore, continue and we have no room to think that for a long time to come the method of teaching will in any way be altered for the better.

Editorial Notes.

Cochin, in its present ruler, is singularly blessed. He combines the most enviable traits of the statesman and the scholar—ever striving for the good and prosperity of his subjects, ever ready to welcome all opinion calculated to be of any service to the State, ever generous and kind, easy and accessible. His Highness's recent tour over a part of his dominions, we are glad to understand, was undertaken with the noble desire of gaining a first-hand information about the condition of the subjects therein. Elsewhere we publish the impression made by His Highness upon one of the most esteemed of our contri-

butors—Mr. M. Krishnamacharya. We commend the article to every one who has any desire to acquaint himself with the character of one of the chiefest native rulers of India.

It will be amusing to our readers to know that the Municipalities are trying to impose a tax on any pious man who would set foot within the limits of a sacred place of pilgrimage. It is not clear on what grounds such a proposal is made except that thereby the Municipalities may grow richer. There is rarely a single Hindu family in all India, but makes at least half a dozen pilgrimages in the year. And if the Municipality will only see that the proposal is carried out, it will open a source of income far more paying than any that has hitherto been hit upon by any body. But the worst part of it is that the Government have not yet lent their sanction and we would request the Government to think well before they do so. It is a very severe hardship upon the pilgrim. But the proposers of the measure never seem to have thought of this aspect of the question. They only realise, perhaps for the first time, that the means hitherto employed to extort money out of the Indian have only partially been successful and that the Indian has still a pie or two with him which they would denude him of by imposing a tax on every pilgrim. The measure says to the penniless devotee, "We will shut out God from your view unless you can pay a tax for it; there is no salvation for you if you cannot afford to pay for it." Already the people have become indifferent to the spirit of religion and our Municipalities would help us to become indifferent to the form thereof also, by frightening us away from holy shrines with a tax. But apart from these aspects of the measure let us see how a jurist looks upon it. To him it is the infringement of a right in rem which every individual had been enjoying for thousands of years. Poor Indians! do not think that this is the first time you are asked to pay a tax like this. You paid a similar tax when the Moghul Emperors Jehangir and Aurangzebe sat upon the imperial throne at Delhi. But only remember those days of uncivilisation and intolerance can stand no comparison with the civilisation and tolerance of the present day.

We are given to understand that the most learned University in America has refused to admit into it students who are addicted to cigarette-smoking on the ground that it weakens the intellect and prepares the system for the reception of many diseases. The wisdom of placing such a restriction will be clear from the following extracted from the report of the head of the University. "Not a single student addicted to this habit has stood in the first rank this year and this has been the case for the last nine years, with but one exception. As the scholarship lowers, the ratio of cigarette-smoking increases. Dr. Pisk pointed out that tobacco in any form has a tendency to dull the

mind of the pupil. He quoted statistics to show that the student that addicted to cigarette-smoking made a much lower average in his class percentage than those who were not given to the use of the little paper-cylinders. After the verdict of the eminent American doctor, we need hardly remind our parents and guardians that they would themselves give up the bad habits of smoking and snuffing and lead those under their charge to similar abstinence, if they would preserve intact their intelligence. Not only do low-paid and ignorant teachers but even highly-paid and well-knowing professors, openly indulge in the habit of smoking or snuffing. How then can we expect our boys to desist from such monstrous habits?

Every day proof is being accumulated to show the complete superiority of the vegetarian over the flesh-eater. Mr. Karl "Weak-lings." Mann, the German vegetarian, is a clerk in a commercial house. He never as yet touched animal food. He lives on fruits, nuts, whole-wheat bread and crackers, and salads. Recently there was a walking match from Dresden to Berlin, a distance of over 124 miles. There were thirty-two competitors. Out of these six were vegetarians, the remaining twenty-six being athletes who had trained themselves on flesh foods. The first six to arrive were all vegetarians, among whom the first to win was Mr. Karl Mann, who covered the distance in 26 hours and 52 minutes. All the flesh-eaters were outclassed and outwalked and left far in the rear. The German flesh-eaters now claim that the vegetarians won because they do not drink liquor. The argument would seem to show then that while vegetarians have no desire for drinking, the flesh-eaters are compelled to be thirsty. And why is it so? We should think that the vegetarian is free from those poisons which are inherent in the flesh food and which create in the flesh-eater this craving for liquor to burn them up. Another testimony for vegetarianism appears in the *Hindu* of the 10th Sept. "An eminent European physician says that the Soldiers of Japan, who are entirely vegetarian, have far more endurance than European troops, and that this was abundantly evidenced during the recent military operations in China. The diet of the Japanese Soldier is entirely composed of barley rice and beans. On one occasion he knew a company of men to trot a distance of twenty-five miles daily, in the heat of the sun and bearing a load of one hundred and seventy-six pounds. After the expiration of fourteen days one of the men had gained a pound in weight." After this ample testimony, we need not impress upon the minds of our Hindia brethren the benefits of sticking to our Sastria food.

Spirit Dwells Not In Animals.

A writer in the *Revue Blanche* gives us to understand that the letters which have been received from Martinique show that three weeks before the great eruption which des-

troyed St. Pierre, cattle grazing on the slopes of Mt. Pelee gave signs of panic. Oxen broke away from their traces and ran away. Horses persistently refused to step into the affected districts. Dogs gave warning of the impending catastrophe by howling day and night. The snakes which are so numerous on Pt. Pelee gave up their life in the wilderness and suddenly encroached upon the regions inhabited by man. Even those harmless denizens of the air took fright and quitted the woodland scenery some fifteen days before the dire event, which carried away the lives of so many persons, happened. In spite of all these warnings the inhabitants of St. Pierre did not take any steps to escape from the danger until they were right in its midst. These animals were more soul-sensitive than those who are called the "lords of creation." Spiritual influences can warn the animals (because they live nearer to Nature) often more readily than they can affect human beings who are soul-frozen and conventional. Yet the Christian theologian is ready to assert that the Spirit of God is too sacred to be the tenant of the animal body.

The Hindu-Buddhist Religious Conference at Kyoto.

The invitation, that has been made requesting India to send delegates for the coming Religious Conference to be held at Kyoto in April 1903, has met with willing response. Hinduism, Buddhism and other religions allied to or derived therefrom are the only religions that will be represented in the Conference. Christianity, Mahamadanism, and Judaism will be denied representation. Buddhism is the religion of Japan and it is well-known that it is only the rationalised offshoot of our Vedic religion. Notwithstanding the recognition of this religious affinity, nothing has been done as yet by way of bringing about a closer sympathy between the two nations. It is undoubtedly certain that the destinies of that empire and those of our own are inextricably bound. No longer is there need for the Indian to go to Europe and waste a deal of his money, time and energy in trying to learn the commercial and industrial arts from the European. He can now very easily and without injuring the principles of caste-system, cross over to Japan and there pick up his technical knowledge at a comparatively low cost. We strongly believe that the coming Congress will completely sweep away the small difficulties that stand in the way of freer intercourse between the two nations and prepare the way for a large number of Indian students at the Universities of Japan.

Many delegates have been chosen and we hope that all of them will acquit themselves creditably in the Congress. The report of the Congress at Kyoto will be more valuable to the world than that of the Parliament of Religions at Chicago, though we will miss in those pages the eloquent and thoughtful lectures of the late Swami Vivekananda. He would have been, had God spared him, the most commanding figure in the Conference. But his absence will,

we believe, be made up for by Swami Ram Teertha, who so far as we have been able to know of him, is a man of higher culture than the departed Saint. He is a descendant of the famous Saint Tulsi Das. He is a Master of Arts in Mathematics and was for some time Professor of Mathematics in the Lahore College. While so engaged he grew more and more devotional day by day till at last the world lost to him all its attractions; he resigned the Professorship and made way directly for the Himalayas to dive deep into the mysteries of religion. While in the Himalayas he met his Guru who initiated him into the mysteries of Yoga giving him the denomination of Swami Ram Teertha by which he is at present known, his original name being Tirtha Ram Goswami. His beloved parents and wife went searching and met him on the mountains. In vain they entreated him most piteously to return home. He pointed out to them that his return home will result in a loss of his spirituality and they went back delighted at their lot that they could claim kinship with one of such high spiritual attainments. This learned recluse is now at Calcutta on his way to Japan. We heartily wish the Swami success in his mission in the midst of Japanese, a nation so closely akin to us in their habits of life and thought.

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A True Lover and Patriot.

India is now-a-days, the scene of much talking and little doing. Every one, the ruler, the politician, the priest, the educationist, the social reformer and the advocate of commerce and industry, every one talks and very few or none make one move in the direction of performance. At such a crisis it is really pleasing to see a man of such liberal fortunes as Mr. Tata devoting his everything, wealth, time and energy to further the interests of the Indian. He lives and works for his brethren. Not satisfied with the munificent gift he made recently towards founding a Research University, he invested some days back some money in iron works in the Central Provinces. Satisfied with the results of this small experiment, he has now gone to Europe to collect the opinions of experts on the subject of working the iron found in India. He holds that with a crore of rupees it is possible to turn out 300 tons of iron and steel daily. He has also another plan for working the coal in the Central Provinces. It is said that after securing the opinions of experts he will return to India and invest between twenty and thirty thousand Rs. & start a factory somewhere in the Central Provinces for working in coals. If other Indian millionaires will follow the example set by Mr. Tata and kindly help him with money and advice the day will not be far off when we will be able to supply the demands of all India, without depending upon foreigners for such things. The foreign capitalists and merchants drain India of nearly all her wealth and leave her to starvation and death. If therefore we would increase our material prosperity we should see that not a pie goes out of India for providing its inhabitants with what they want.

In this lies our salvation. We earnestly pray God that Mr. Tata may live long and benefit us with his altruistic endeavours.

The Voice of Sarada.

BOOKS.

The Dual Image: Book VI Egypt. By Wm. Sharpe, M.D., Surgeon (retired) Army Medical Department. Author of "The Fall of Lucifer," "Ideal Gods," "Humanity and the Man," &c., &c. Hy. A. Copley, London.

The more we read Dr. Sharpe's writings the more are we enabled to appreciate his teachings. Without the slightest fear of even an attempt at exaggeration, we make bold to say that the book under review has given us delight and instruction. We have read in prose many works which give these two in happy combination. But to be able to accomplish this in verse is a task which only gifted intellects can perform. And yet Dr. Sharpe, in expressions, the most natural and style, the chastest, leads his readers into the *sanctum sanctorum* of Truths the most sublime. Another fascinating feature of Dr. Sharpe's writings is the elaborate and yet scientifically accurate exposition of those Divine processes commencing with the evolution of Universes from the One Being, whereof the individual self is but a manifested or reflected ray and closing with the involution or absorption, or, in the language of the Hindu philosopher, the *Laya* of all that is manifested into the one manifested Being. Wordsworth, Browning, Shelley and Tennyson are the only poets who have essayed to depict this grand truth. But they do not, unlike Dr. Sharpe, attain to those heights of poetic imagination whence they may obtain a comprehensive view of Truth. With an exceptionally keen poetic insight, he dives deep into the apparently unmeaning traditions and legends of all ancient communities and comes up with bright pearls picked up from those unfathomable depths of learning. Contemporary thought rejects as highly unscientific and impossible the accounts given in the so-called mythologies. European nations first came in contact with the nations of the orient not as friends and equals but as conquerors. Hence with that self-boasting and vanity characteristic of a conquering nation, they denounce the peoples they brought under subjection as barbarians to whom even the lowest rung in the ladder of civilisation was denied. They even go the length of regarding these people as so many things in a sense more degrading than what it meant with the Roman jurists, created solely for satisfying the instincts of hunger, comfort, and luxury which only the chosen nations of God are endowed with. We rarely come across occidental writers who exercise a sort of self-control over their self-boasting instincts and view with an unprejudiced head and heart the writings of primitive societies. It is a difficult task for a Westerner to do, and requires

patient investigation continued through years before he comprehends ever so little of the grand truths embodied in our writings. Scholars like Professor Max Muller, Sir Monier Williams and Professor Griffith, notwithstanding the many difficulties which usually beset the study of Sanskrit in the case of Europeans, devoted all their lives to its study. But they failed to discern the truths underlying the ancient scriptures, for their interests were more linguistic than philosophic. It is therefore a matter for praise that our author has been able to grasp the central ideas and principles of ancient thought and express them in clear and unambiguous words.

In Book VI of "The Dual Image" Dr. Sharpe seeks to convey the teachings, so absolutely necessary for the unfoldment of the spirit from within, symbolically set forth by the seers of old in the mythologies of the ancient Egyptians. Nor are these teachings in any way different from those of the Vedanta. In the Upanishads we read how the One will to multiply. Out of this *Divine Sacrifice* allegorically described in those mystic verses known as *Purushasukta* arose the first and the subsequent manifestations. Dr. Sharpe presents the same truth in the following lines:—

"Meanwhile take note, that law unchanging reigns,
That God in nature unto law conforms—
The binding laws of "limit" for the sake
Of finite life in teeming Creature-hood—
A Kosmic sacrifice in nature made,
The great Life Principle to Evil lent,
Embodied in malignant forms the while
That Love and Beauty may accrue therefrom."

The problem of Evil again has been and will remain an insoluble riddle to all except those who have received the spiritual illumination. Our author sees in evil one of those most potent factors in the building up of those individual centres of consciousness wherein by storing the manifold experience gained "through seeming ills upon the mundane plane," the soul may rear up for itself a glorious temple fit

"To be the home angelical, adorned
For the reception of her spiritual Lord."

The human Monad or Jiva works through long ages in many animal forms before it obtains for itself the angelic body or the glorious Temple. The experience and knowledge which it gains in these animal forms clings on to it and helps it in building the angelic body, though the forms themselves which are transient and temporary are cast off. But only when the Jiva has by long and persistent struggle reached that blessed land whence in Vedic language "there is no return," or when knowledge and experience has been so perfected that no more incarnation is necessary for that purpose, only then do these forms become transient; but till then they are permanent vehicles of spiritual energy, binding and limiting it. It may appear to unthinking minds that with the dissolution of the physical frame on earth, there is complete freedom from the bondage of the animal forms. But says Dr. Sharpe, that the

Jiva though rid of its physical and visible form is still clothed with an animal form composed of invisible astral matter called in Sanskrit the *Karana Sarira* or the causal body, for according to the Vedantic philosophy it is the cause of this round of births and deaths. Dr. Sharpe has again, blessed with the true poetic vision, realised the good Law of Karma and Reincarnation, which he describes in words to the effect:—

"A book of stone whereon besides was set
Pictorially on column, porch and wall,
The final judgment of the soul itself,
When passing hence it reached the Gates of Truth
Where sat the Goddess Justice with her Scales
To weigh therein each good and evil deed.
And by her side the Great Recorder, Thoth,
Stood with his tablets to set down the sum,
Showing of each the balance and amount,
Whereby, according to the count obtained,
The Judge, Osiris, from his judgment seat,
Delivers judgment, and forthwith the soul
Consigns to Isis in the realms of Light,
Elysian fields of bliss ineffable,
Or sends it branded on the forehead back
By monkeys guarded, o'er the stream to earth
In punishment, there to begin anew
Its round of rebirths as an animal
Gaining in time the human form again."

We might thus go on extracting lines and studying the teachings they embody, but we fear we will thereby be exceeding the limits of necessary criticism. But to those who are anxious and curious, we think, we have given a fair idea of the contents of the book, which in our opinion is written not for the ordinary man of the world but for those who have successfully resisted the alluring influence of sense-objects and purged their hearts of every dross that renders them opaque. For only when from the heart has been cleared of all the stains will it become transparent and mirror Truth. We will therefore give the would-be reader a word of caution, that if after reading the book he is not able to find out the Truths contained in it, he will not throw aside the book as worthless, but search in himself for that which obscures the Truth from him and remove it. Thus the book is not simply a work of delight and instruction but is also an instrument to measure withal the heart-development of the reader. We believe that the work will go out into the world and fulfil the Mission on which the Great Ones have sent it.

The Chronology of Ancient India. By VELANDI GOPALA Aiyar, B.A., Pleader, Chittoor. G. A. Natesan & Co., Madras.

We acknowledge with thanks the receipt of this book sent to us for review. When a scholar runs his investigations into any ancient Sanskrit work and tries to fix its date or derives materials therefrom to fix the date of other works or events, he should always bear in mind that the chances of arriving at safe conclusion are very scarce. It is not the fault of the investigator but that of the contradictions in the original writings themselves. Hence though we are

not prepared to take as conclusive the positions held by our writer regarding the date of the Mahabharata War or the beginning of Kali Yuga, yet we must say that with the materials at his disposal, he has conducted a minute inquiry into the subject without allowing himself to be prejudiced by an unnatural liking or disliking for any theory. The result of his inquiries seems to show that the Great War took place about 1194 B.C. and that the Kali Yuga commenced in 1176 B.C. In support of his position the author falls back upon the Vedanga Jyotisha, the writings of Garga, the classical historians, the Malabar Era, the Rajatarangini of Kalhana, and the writings of Arya Bhatta. The author points out that the Malabar Era commences with the beginning of Kali Yuga, that it is an era reckoned in cycles of thousand years and that it has now counted three such cycles and seventy-eight years. Thus it would seem to show that the first year of Malabar Era commences in 1176 B.C., the date which the author assigns for the commencement of Kali Yuga. On this point the author is supported only by Lieutenant-Colonel Warren and Mr. R. Sewell. The late Mr. P. Sundaram Pillai distinctly says that the Malabar Era began with 825 A.D.

Again there is a tradition in Travancore that the Malabar Era began with the date of the foundation of the town of Quilon called in Malayalam, Kollam. In the Malayalam language the Malabar Era is written not simply as 1056 Andu (Andu=year), but "Kollam 1056 Andu." The word Kollam therefore signifies something else than 'year.' We think it refers to the foundation of the town of Kollam. There is not again any evidence to show that the Malabar Era is counted in cycles of thousand years except it be of those already quoted. Then again the date of Chandragupta is fixed with some certainty to be B. C. 315. Now Chandragupta was the immediate successor of the Nanda line of kings. Nanda dynasty, of whom Mahapadma was the first, reigned for 100 years. On this point all the four Puranas Vishnu, Matsya, Vayu and Bhagavata are agreed. As regards the time between Mahapadma and the date of Parikshit's birth, the Vishnu Purana says it was 1015 years, the Matsya and Vayu 1050 and the Bhagavata 1115 years. The birth of Parikshit then must be B. C. 1430 according to Vishnu Purana or earlier still according to the other Puranas. So then the Mahabharata war must have taken place in B.C. 1431 for it is said that during the war Uttara the wife of Abhimanyu held her son in the womb. Mr. Gopala Aiyar notices these facts but rejects them without any reasonable grounds. But whatever may be the inaccuracies, it is certain that the writer has taken much pains to collect all the facts and draw sincerely and as best as he could, the conclusions therefrom. His services in the interests of Aryan Chronology are very valuable and no future writer on the subject can afford to ignore the existence of a work like Mr. Gopala Aiyar's. We congratulate the author on his being able to accomplish so great a task. The book is a reprint by Messrs. G. A. Natesan and Co., Madras,

from their monthly journal *The Indian Review* and is very neatly got up. It is priced Rs. 1-4-0.

India's Three great Educational Needs and How to provide them BY MR. JOHN MURDOCH, L. L. D. S. P. C. K. Press, Madras.

Many have written on the subject of education in India and many more might still do so. The work before us ventilates views which are on some points rational, while in others we fear they have been vitiated by party considerations. When our writer says that Indians sadly lack at the present day agricultural, and industrial education we completely agree with him. But when he comes to speak of the lack of morality among students we would warn him to consider well before he ventures opinions. Students in India are not so immoral as he believes they are. We think that our students can well stand a comparison with the students in other countries, so far as morality is concerned. We don't say that they are free from all moral blemishes, but we only say that such blemishes are not so numerous as in the case of their brethren in other countries. Then as regards the methods by which to remove those moral blemishes which do exist, we believe that the introduction of moral textbooks can give the student only very little by way of improving his morality and that the greater part of such improvement must proceed directly from the home. Students must be reared up in morality by their parents, by themselves setting up ideals and restraining their children from immoral courses of conduct. The writer suggests that the three educational needs of India are to be met by (1) The appointment of a Director-General of Education and (2) The representation of agricultural, industrial and educational interests in the Viceroy's Council. We think that these suggestions, if carried out, will not produce any very great good beyond additional expenditure which means an additional tax upon the poor Indian. On the subject of the economic conditions of India, our author's opinions are those of an out and out Anglo-Indian. He attributes them to over-population brought on by an obligation to lead a married life, to want of fellow-feeling brought on by the rigidity of the exclusive caste-system and to the want of thrifty habits. But as no intelligent Hindu will ever believe that these are the real causes of the present distressing conditions in India, we are saved the task of disproving them. We agree with the author in holding that ignorance of political economy is a very serious drawback in the present system of education.

Jyotimalai BY S. VARADACHARYA, Thompson & Co., Madras.

This is a Tamil Natika by our young friend Mr. S. Varadacharya. We congratulate the author on his being able to combine purity of style with elegance of thought. The plot is not anything very complicated. Jyotimalai (the shining garland), the heroine, is the cousin of Jayapala the king; and being orphan from her infancy was brought up in his Court. The parents of Jayapala had married him when quite

young to Krodhavasai one (affected by anger) through whom the throne came to him. With growing years the king and Jyotimalai began each to conceive a passion for the other. This is discovered by Krodhavasai who as the lawfully-wedded wife tries in many ways to prevent a union between them. But through the machinations of one Abbirama, the Court Jester, Krodhavasai at last consents or rather is compelled to consent to the union of the lovers. The play strongly reminds us of the world-known Sanskrit poet and dramatist Kalidasa and his *Malavikagnimitra*. The book is dedicated by the author to his father, Rao Sahib S. Krishnamacharya, B. C. E., Executive Engineer, P. W. D., Madras, and forms No. 17 of the "Anklet of Sarada" series published by Mr. V. G. Suryanarayana Sastriar, B. A., Head Tamil Pandit of the Madras Christian College. We wish the author all success.

Our King-Emperor Edward VII by S. Ramana Aiyar of Karamanai, Trivandrum.

This is a brief biographical sketch, in Malayalam, of our King-Emperor Edward VII. The author while recounting the chief incidents in the life of our Gracious Majesty, loses no occasion to point out the innumerable good qualities possessed by our Emperor and Empress. It is written in good and pure Malayalam, free from low vulgarisms and requires no great scholarship to read and understand. Hence we believe that it may advantageously be prescribed as a Text-Book in the lower classes of the schools in the State. It is dedicated to H. H. The Maha Rajah of Travancore, whose staunch and steady allegiance to the Paramount Power will not be so evident to outsiders as to those who live under his benign rule. Another attractive feature of the book is that it is adorned with the portraits of His Majesty Edward VII and that of his consort Queen Alexandra.

The stanzas at the end of the book sung by Mr. A. Govinda Pillai, B. A. and B. L., F. M. U., and Mr. S. Parameswara Aiyar, B. A., and B. L., are elegant and melodious.

The Report of the Indian Universities Commission.—We have received a copy of the above Report together with Justice Guru Das Banerjee's note of dissent, issued by Messrs. G. A. Natesan and Co. Madras, as a supplement to their popular and well known monthly *The Indian Review*. It is a record of the history of education in India, of equal, if not of superior, importance to the report of the Commission in which the great Lord Macaulay distinguished himself. Every educated Hindu should therefore possess a copy of this Report. Messrs. G. A. Natesan and Co. have done a real service to the cause of education by placing it in an agreeable shape before the educated public at a low price of Rs. 8 per copy.

PERIODICALS.

The Afena.—The August number of this magazine opens with an article from the pen of Revd. Robert E. Bisbee entitled "Why I Oppose Our Philippine Policy." It is a continuation of the symposium on Imperialism which appeared in the last issue of the Journal. In "The Citizen's Debt to His Country" the Hon. Boyd Winchester points out that in United States a corrupt local Government and a sordid commercialism in national affairs are the natural consequences of an abuse of liberty, an abuse which consists in a neglect to fulfil the obligations of freedom and to avail oneself of the prerogatives of citizenship in a Republic. But this is the case not only in a Republic but in any form of Government. The state of things in this respect in our own land is quite undesirable. Nobody actually knows what are the duties and rights attaching to a citizen of India, nor does anybody care to know what these are. National prosperity is possible only when every unit member of the nation knows in what citizenship consists and acts thereto. Brotherhood has been preached in India times without number and yet it is very doubtful if one out of a thousand really understands what he preaches. It is generally taken to mean that the brotherhood of humanity consists not in humanity as it exists, the humanity that has a stomach and works to satisfy the so-called *devil of hunger* residing therein, a humanity that consists of Mr. So and So with an empty purse and a large family depending upon him for appeasing the said devil, but in a humanity divested of all its names and forms which exists only in a higher plane of spiritual existence and which would consequently justify any one not simply in refusing a morsel of food to the beggar at the gate but also in setting the fiery dog on him to drive him away hence. Brotherhood is regarded as an abstract metaphysical conception far removed from all concrete associations of the tangible world. It is such gross and monstrous misunderstanding of brotherhood that has been the cause of the actual social slavery of the present day. It is true that there is no political slavery, a slavery sanctioned and enforced by the political superiors in the State. Social slavery on the other hand has an existence and consists in the tyrannous subordination of the weak and poor for the comfort and happiness of the rich and prosperous few. This ambition for mastery over others is due to the injurious development of the instinct of self-preservation. In Rev. W. R. Gaylord's article "The Motive of Mastery" it is pointed out that while there is nothing objectionable in man seeking his pleasure, an attempt to do so by a sacrifice of and mastery over the lives of others is a clear indication of the underlying brutality and cowardice. It is also pointed out that this selfish motive for mastery is plainly incompatible with the two well-established laws of human life. The first of these is the law of greatness in the development of individual character, which holds that greatness comes not through the mastery of others

but primarily through the mastery of *Self*, and that all human powers are of such a nature that if used exclusively for selfish purposes they are self-destructive. The second law of life is that the advancement of social life depends upon the degree that men co-operate. Co-operation is directly opposed to this motive of mastery. Hence he who would attain the highest development of character and advance the interests of the community wherein he lives must once and for all give up this motive of mastery over his brethren.

"Count Tolstoy and the New Quakerism" by Jas. T. Bixby, Ph. D., is by far the ablest study of the great Count's teachings critical and appreciative that we have come across. It is well known that the Count enjoys a double distinction. In the literary field he is placed at the head of the school of Realistic Fiction. Secondly he is an earnest soul with a solemn word of instruction and warning to the world. He is the enthusiastic preacher of a gospel on which he believes the spiritual life and death of humanity depend. He himself describes his earlier life in the following words, "I put men to death in war; I fought duels to slay others; I lost at cards, wasted my substance wrung from the sweat of peasants, punished the latter cruelly, rioted with loose women, and deceived men." But later on in his life a mood of profound perplexity and depression came over him and the questions of Why? What? and Whence? began to assail him at every turn. He sought for some explanation of life that would enable him to see that it was worth living. He searched. He searched through Science, philosophy, the religions of the world—Buddhism, Mohamedanism, and the Christian Churches and ecclesiastics, but all these gave him no explanation. At last he found out the real answer to the question of the purpose of life in a form of Christianity which was based entirely upon the words of Christ to the exclusion of the Old Testament, the writings of Paul or the Apostolic Fathers, or the Councils of the fourth, sixth or sixteenth century. He studied the sayings of Jesus embodied in the Gospels and pondered over them again and again until he proclaimed to the world, "To understand life we must know that the source of life is Infinite, Good, and consequently the life of man is the same. This Divine Will is happiness, and therefore happiness is in that nature which God gives man. Therefore, the life of man must be devoted to happiness, to good works and to love. All individual desires of the flesh are irreconcilable with the Source of Good and therefore man must renounce them and sacrifice the life of his body to the cause of Goodness and to active love for his neighbour". The keen observation of the world which the Count was able to make showed him that the five great temptations which assail humanity are those to contempt and enmity, to debauchery, to swearing, to violence, and to selfish patriotism, and that only strict obedience to the Commandments of the Lord given in the Sermon on the Mount (Matt. v. 21-28) can procure man salvation from these temptations. The teachings of Tolstoy as set forth above, when appli-

ed to social and politico-economic life may be briefly put as follows:

(1) "Money is an evil in itself. Its existence makes a wall of separation between men. It exempts one class of men from labor and incites or compels others to overwork. The only remedy is to destroy altogether this wall of separation.

(2) The doctrine of absolute non-resistance resolves itself into a proposal for the disuse of all force by the just and peaceable-minded, leaving it as the monopoly of the robber and the tyrant, and the giving up of Courts, police, taxes and Governments.

Doctor Bixby criticises these teachings in this article. On the head of money he says, "The abuses of wealth in our modern society—the follies, the dissipation, the ruin of mind and body that flow from it in too many cases—deserve all Tolstoy's sarcasm, keen as its edge is. But to abolish money and all modern civilisation, to renounce art and science and individual property, as Tolstoy proposes, and to expect to secure universal happiness by such a return to the Stone Age, is the remedy of the dreamer." "Strike out all wealth, all accumulated capital, all the inventions and machines of modern times and compel a nation like the Russian or the English to support itself on manual labour alone—and the struggle for existence and the hardships of existence would be increased tenfold. The land, in fact, could not begin to support a fraction of the people it now does."

Of the doctrine of non-resistance it is said "All the arts of moral suasion should be exhausted before physical force is resorted to. But there are those (such is the universal teaching of stern experience) too selfish, too imbruted, to be touched by these influences. They understand no argument but compulsion, and will cease from their robbery, their tyranny, their rioting, and their murdering only when forced to." Such in tenor is Dr. Bixby's article. We have only indicated the lines on which it is written.

The Occult and Biological Journal.—The August issue of this ably conducted magazine opens with the "Lessons of Life: A Scriptural Sketch" by A.K.M. This is followed by a statement of the objects of an occult altruistic society known as "The Esoteric Fraternity" started by Mr. Hiram E. Butler, its leader and president and the editor of the Magazine under review, and the qualifications for admission thereto. The Esoteric Fraternity has as a foundation, the idea that there was an object in the mind of the Creator in forming in the first place, and, that there is a period which the Hebrew Bible calls the seven days of Creation, which means simply a period of evolutionary development, and this brings man to a point where he will be able, through certain practical applications of law, such as the esoteric teachings represent, to develop within himself a capacity to understand the laws that produced and created him, physically and mentally. Through an understanding of these laws and the control of his own person, of his own mind and will, he will develop a power enabling him to

control Creation itself. In "No Man Can Serve Two Masters" L. D. N. points out that it is only by a long struggle that it becomes possible to give up the animal consciousness or the consciousness of the sensuous life and take on the spiritual consciousness or the *Samadhi* consciousness. When once man enters this spiritual consciousness, he acquires the power of rising at will, out of and above the circle of physical sensation and the limitations of sense-perception and sense-consciousness, by an act of mental concentration, that for a time they are practically dissipated, being wholly subordinated to the focalised sense of pure spiritual being. "A Song of Life" by Phoebe Hart, "The Gateway" by Capricorn-Agharius, "A Step Toward Mastery" by Aduah, and "God's Purpose" a poem by M. F. Selby are also instructive.

The World's Advance-Thought and The Universal Republic for July-August opens with "Open the Way" the way that leads to man's spiritual being. The one thing that opens this way is Love and the one thing that obscures the way is hate. "In the consciousness of love man sees all things as good; in that of hatred he sees them as evil. Thus he has the power to harmonise or make chaotic his own consciousness, and as his consciousness is, so will the world appear to be to him. The soul in each is omnipotent. If but one soul sincerely and divinely loves everything in the world, he is virtually the Light of the World, and he has then the power within whose influence no evils—diseases, disasters and death—can operate, any more than night can remain when the sun appears." In the article "Likes and Dislikes" it is pointed out that "Emotion and reason are good when allied but when divorced, strength of intellect without emotion, and overflowing emotion without intellect are both detrimental to spiritual progression. Intellect barren of emotion makes the Materialist; emotion barren of intellect makes the superstitions, creed-bound follower. The perfect union of emotion and reason evolves the true religionist and gives birth to Science-Religion." The contents of the Journal fully justify its mottoes "Love is the way, the Truth and the Life" and "Each For All and All For Each." It is a Journal which we can ill-afford to miss on our table.

The Socialist Spirit.—With the August number the first volume of this Journal comes to a close. The editorial notes in the beginning are as usual quite interesting. The sketch of the life and character of that great leader in the recent strikes of miners, 'Mother' Jones, as she is called by Mr. William Mailly, is very instructive reading. In "Two Aspects of the Socialist Doctrine" Marcus Hitch presents his readers with a clear and definite statement of the socialistic theory. It begins absolutely in Materialism in that the Socialists observe that the economic factor has been the controlling influence in the past, and even now rely upon it for its growth. But it does not stop with Materialism. It leads to Spiritualism. It is the ascent of man from the world of necessity to the world of freedom. The wants of the body being provided for, a true

intellectual and spiritual life becomes possible without inflicting suffering on others or being haunted by the sight of suffering which we are powerless to relieve. "Was There Ever Such Battle" is a fine poem by Mr. George D. Herron breathing at once sympathy and love into the readers' hearts.

The Theosophist.—There are very few Journals in India which are calculated to supply its real wants; but "the Theosophist" which has with the current number completed its twenty-third year of existence has been one of the chief factors in the present revival of Aryan religion and philosophy. In the current number the opening article "Old Diary Leaves" by the much beloved Colonel, the history of the Theosophical Society is brought down to the year 1893, the year in which that great Apostle of Devotion, Sister Besant who had so long stood steadfast to her intellectual convictions and had suffered the ridicule and calumny of more than half of enlightened Europe for her so-called inconstancy, set foot upon the Aryan soil. The Colonel relates in pleasant style the history of her first Indian tour which was decidedly a very great success. The "Old Diary Leaves" is followed by a masterly and thoughtful article on "The Philosophy of Kant" by Dr. Jerome A. Anderson. Kant is decidedly one of those philosophers whose teachings are seldom precisely understood. He lived at a time when Dogmatism, Empiricism, and Scepticism were arrayed each against the others in a struggle for supremacy. Besides these there were also then in existence the Scottish School of philosophers and the Platonic mystics. The system of Kantian Philosophy consists in the answers to the questions "What Can I Know?" "What ought I to do?" and "What may I hope?" The answer to the first question must obviously relate to the "Freedom of the Will," the "Immortality of the Soul," and "the Existence of God." Kant declares that a rational demonstration of the two cardinal propositions of pure reason—the existence of a Supreme Being and the immortality of soul can never be made. Reason again is equally incapable of furnishing any adequate ground either for Scepticism or Dogmatism. But even after discrediting reason in very strong terms he turns to answer the question of the Freedom of Will. He examines human nature and finds it to be composed of two elements, one the sensuous and the other moral. By the help of these moral faculties he is enabled to have a conception of a moral law. He also notices the existence of a Free Will in him which is determined in the choice of its actions by no other cause than itself. But the individual Will cannot be free unless it is in harmony with the laws of nature. So then there reigns a moral law in Nature with which the individual Will is in harmony. Just as in the individual we recognise a free agent in the Will, so also there must be in nature a free agent. This free agent unto whom nature is a law is the Divine Will. Thus it appears from a study of Kantian philosophy that God is undemonstrable as God but, the law of morals recognised by man's higher faculties necessitates the existence of a Supreme, Divine

and Infinite Will. The articles on 'Immortality' by Mr. Alexander Fullerton and on 'Paracelsus' by Anna M. Stoddart are concluded. 'Yoga' by Dr. Thirlwall is continued. The reprint of this article is likely to be of help to those who desire the higher life. "Prof Max Muller on the Esoteric Doctrine" by Mr. G. Krishna Sastri is an able refutation of the eminent Professor's theory that there is nothing esoteric in Brahminism and that 'no living Pandit or Mahatma knows more than what is contained in the manuscripts.' In the Ramayana we read that Visvamitra taught Sri Rama two Mantras Balā and Atibalā a repetition of which enables one to forget all about hunger and thirst. These will fly away from one who repeats the two Mantras. But nowhere is it said what these two, Balā and Atibalā are. This is really what is called esoteric knowledge, knowledge imparted by great souls, Gurus, to their fit disciples. Again Bhaskararāya, the author of that mystic work known as 'Varivasyārāhasya' says here and there in his writings that he is not allowed to explain a particular point any further, as it pertains to initiation and must be heard directly from the mouth of the Guru by the fit Sishya. Thus we see that the Professor's remarks are quite unjust and against what is plainly written in many of the Sanskrit works.—Mr. P. T. N. makes a severe criticism of the positions held by Mr. Velandai Gopala Aiyar regarding the commencement of Kali Yuga and the date of the Mahabharata War in the articles published in the "Indian Review." The concluding item of this number is the continuation of the excellent notes on 'The "Light on the Path"' by G. B. Grewe.

The *Kayastha Samachar* for August contains as usual a number of articles of varied interest. The editor writing on the 'Crime of Colour' in India denounces in strong and severe terms the tendency to look down upon with contempt and hatred people who happen to possess a dark or a brown colour. The present European races priding upon their white skin, possess in a very large degree this savage and inhuman tendency. But our editor says that not only the civilised races of the present day, but even the Aryans who lived in the time of the Rig Veda or the Ramayana did not escape this tendency. Even the ancient Rishis who established the caste-system were in his opinion dominated by this tendency. He says the Sanskrit word for caste is *Varna* a word which means colour, and that the distinction between the different orders of the Hindus, Brahmins, Kshatriyas, Vaisyas and Sudras is traceable to a distinction which was made between the colour of these different people. We fear that such an explanation of caste is far from right. It is distinctly stated in the *Bhagavad Gita* that the basis of caste-system is the difference in the qualities with which men are born.

It is because men possess the three qualities *Sattva*, *Rajas* and *Tamas* in varying degrees that the distinction was formally recognised by the institution of caste-system. As regards the meaning of the word *Varna*, it may be observed that our Rishis use the

word not as denoting the external colour of the physical body, but that of the *Aura* or the invisible light which surrounds the human body especially the face, and which is a sufficient indication of the individual's spiritual and mental qualities. Shades of difference in the colour of this *Aura* mark the different degrees of spirituality. The caste-system then does not look down upon people with contempt if they happen to possess a black colour but it holds that if the *Aura* of the person is of a dark colour, he occupies a low position in the scale of spirituality. Mark for instance the colour of Sri Krishna. It is painful to note that such a gross misrepresentation of caste should proceed from a respectable journal like "The *Kayastha Samachar*." Already foreigners condemn our caste-system and such explanations only serve to strengthen the position of our opponents. For a sound and correct estimate of caste we cannot do better than refer our readers to the able contribution of Mr. T. K. Balasubrahmanya Aiyar, on the subject, which appeared in Vol. I of our journal.—"The Religion of Our Young Men" by an 'Observer' sets before the readers the conclusion of a shallow head incorrectly drawn from premises stated still more incorrectly. The writer observes the lack of religious feelings and sentiments in the educated young men of our generation. He makes out, not even with any show or certainty of success, that Christianity and Western civilisation had very little share in bringing about this state of irreligion, that it was the revival of Sanskrit learning which gave rise to scepticism and agnosticism, that the *Bratma Samaj*, *Arya Samaj*, and Theosophy work a good deal of injury upon the minds of our young men, and that the only remedy for removing this evil is by the introduction of the Bible as a Text Book in our schools and the establishment of societies for the purpose of disseminating religious literature and opinions. We leave our readers to pass their own judgments upon these, to us completely wrong, propositions.

The Brahmacharin.—The August and September issues of this pleasant magazine contain much that is thoughtful and profitable. The "Meghanadabada" translated in verse from Bengali is very good poetry. "Swami Vivekananda as a Patriot" and "Indian Women as they strike an English Woman" are written by Sister Nivedita in her usually racy style. 'Expansion of Self,' 'Hindu mythology,' 'Education among the Kshatriyas—a suggestion for practical utility' and notes by the Editor form the other interesting items of these Numbers.

The Dawn.—The September number of this ably conducted Magazine opens with a poem on 'Misery' by Mr. Radhakumud Mookerjee, M. A., whose rendering into English of "The life after Death" is also published in this issue. The next article is the second instalment of "The other side of Western Civilization" by Mr. Joseph Rowntree and deals with the Drink Problem or the growth of Licensed Public Houses in England. The natural and legitimate aspirations of the private trading unions will be towards the popularising of alcohol among the

masses and thus to make as much profit out of the trade as is possible. In opposition to this is the aim of the system of Licensing Public Houses, which tries as much as possible to cut down the consumption of liquor. The writer tries to effect a compromise between the objects of the traders and those of the temperance reformers. But in our opinion his compromise appears to be built upon loose sand. We believe that no compromise is ever possible between them. The leading article of the month however "Zemindars and Zemindary Management: A brief Survey of the Situation" is by one who signs himself 'the Manager of a Bengal Zemindary.' The Zemindars are in a position to control the destinies of millions of toiling tenants. They can make or mar the cultivator. On them lies a great responsibility which they but ill-fulfil at the present day. Born in easy circumstances they lead an indolent and ease-loving life with little or no ambition for learning and caring not to make an adequate return for the sweat of the toiling peasant which goes to supply them with those articles of luxury they so much stand in need of. Their very circumstances compel them to live in selfish and proud isolation. They are always open to temptations and dangers. Being guided by the false flattery of interested servants and agents their sole object in life is the increase of their estates by means fair or foul. This gives rise to enormous litigation between the Zemindars themselves or between the Zemindar and his tenants. The duty then which is imperative upon these landlords, if they would save themselves and their nation from ruin is "to constitute themselves into a subordinate Government, nay, set an example of practical goodness to the alien Government by promoting the welfare of the tenants by a fatherly care, basing their supremacy not upon Fear and Hatred, but upon Love and Gratitude, deriving their strength not from the weakness but from the strength of their happy, loyal and manly tenants, and creating in our country a fresh and pure atmosphere in which noble ideas and high resolves would flourish."

The Indian Ladies' Magazine.—The August number of the magazine is replete with short articles of varied interest. "Droupadi at the court of Virata" from a painting by Raja Ravi Varma, the famous Indian artist, forms the frontispiece of this number. In "Beauty's Soul—a fancy," Padmini shows how Beauty went through the world, loving and beloved, gaining an admiration which had never been accorded her before. Mr. Stephen Bahu writes a brief sketch on "Nurjehan" Empress of India. A few pages are devoted to her, the celebrated wife of Emperor Jehangir. Her life illustrates a type of the Muhammadan lady of lofty position in the palmy days of the Mogul Supremacy in India. Nurjehan, the type of feminine beauty was no less remarkable for her versatile genius and administrative capacity. It was only by her enthusiastic exertions that she not only conducted the affairs of the empire, of which she was virtually the undisputed sovereign, but also in matters proper to her sex. Even to-day many Muhammadans look upon her as a pattern of all virtues, wisdom and beauty; also cherish her name with love, honour and admiration.—Without

marking any difference either Christian or Hindu, Miss Swainson is carrying on with marked success the work among the Deaf and Dumb of India at Palamcottah in the Tinnevely District. She has undertaken a work of devotion and sacrifice, which benefits our helpless countrymen. We wish her good support from the public. Mr. C. Gopala Menon writes on "Ruskin on women and her education." He remarks in it that there is much that could be done by the co-operation of the two sexes, without which no emancipation of the future can be talked of; both man and woman have a common cause, and the true aim of reform must be to secure to each woman such conditions as will conduce to full development as an individual and to a useful life of service to the community. In her "Women of Shakespeare," the talented editor to whose ability and untiring devotion are due the success and the ever-widening sphere of usefulness of this magazine, discusses the character of Ophelia in "Hamlet," who makes us forget Shakespeare in his own creations, beyond every character that he has drawn.

The Educational Review for August:—This Magazine, which has played a conspicuous part for the past seven years in advancing the cause of education in this Presidency, opens this month with a number of thoughtful notes by the Editor Mr. A. J. Grieve, B. A., "Working hours in the colleges: a plea for their reduction" by Mr. A. S. R. points out that it is unnecessary to devote 25 hours a week for importing instructions to college students. They must be taught more of self-reliance and should be given only just what they cannot absolutely do without assistance from Professors. As at present, the Professors waste 5 hours daily in driving fast into the brains of our students a mass of information comprising a deal of unnecessary details, which they could easily have found out for themselves meanings of words are given, and allusions containing reference to their previous knowledge of history or Geography are explained at great length in the classroom. much time is wasted over trifles, while general principles, hearings of parts upon each other point ing to a unity and other points requiring the help of the professor receive slight or no attention. Again students depend entirely upon the notes, which are dictated to the entire exclusion of books. The system of notes very effectually suppresses the originality of students, who take care only to commit to memory in due order the points serially numbered 1, 2, 3, &c. A lessening of the civility of modern examinations will enable a student to deep into the learned works and obtain for himself a sound and all-comprehensive grasp of the subject. We perfectly agree with the writer in his views that the cutting down of working hours in the college classes will make the student more self-reliant, discourage cramming and widen his mental calibre. A professor who is really able and intelligent will also find it possible to give the student what is really useful within the limited time at his disposal. Education in New Zealand" by Miss J. W. Inglis, M.A., "Mr. Bryce's Romanes Lecture," and a summary of the report of the Universities commission deserve notice.



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No. 7.

The Awakening of India.

My last article on the "Muddle of the Creeds" is intended to aid in the more thorough awakening of all your people high and low to the needs of the time; for if they are not awakened from their apathetic sleep of centuries to their spiritual needs, that they may set about the re-vivification and expanding of their own ancient religions,—those religions that, as Sir Edwin Arnold rightly expressed it, have made your "Asia Mild,"—it is better they should be preached to and taught by Missionaries than not taught at all. Therefore, it is that so far the Missionaries have done much good by arousing your people from their long lethargy. And this indeed is a great gain, for it has made your influential classes think seriously; and without earnest thought nothing can be accomplished. Moreover all the Missions have been established with kindly intent—that of benefitting and "saving" your country from our point of view in Christendom. Our peoples have liberally subscribed hundreds of thousands for this purpose. Will not your Maharajahs, Rajahs, and rich and influential people follow their example, and not only make an effort to teach your own millions through the medium of your own scriptures and through the teachings of the advanced new and high class publications now started in your country, that are languishing for lack of adequate support? Will they, not only do this, but establish a few Missions, say, in the chief cities

of England and America? Such Missions would prove a gain to the whole world; they would help in the rapid and efficient restatement of Christianity itself until it would and could assimilate with your own religion, and at no distant day, as time goes, make the world as well as Asia "mild." The Mahomedans have made a praiseworthy effort in this direction; they have their Mosque and publications in Liverpool, England; and if they are not converting many of the English people they are helping to widen out thought in England, and above all, expanding their own thought which very much needed and needs expansion. They are finding out that all knowledge does not lie between the covers of the "Koran," which like the "Bible" has been made a "fetish" of. But if the Mahomedan Missions in England are useful in this way, how much more so would similar Missions from India, say, of the Hindus and Buddhists, be if established in London?

Your people must get over the antiquated idea that it is contrary to your religion to cross the "great water." They must cross it to learn themselves and to teach other peoples. In this way alone can they assist in the formulation of a universal religion that would in its turn powerfully assist in bringing about the "brotherhood" of man, without which there can be no millennium upon earth.

WILLIAM SHARPE.

(We commend Mr. Sharpe's letter to our readers. The suggestion he has made deserves a very careful consideration. There is ample scope for work on

the lines of the Ramakrishna Mission in America, in the important centres in the United Kingdom. Indeed, Christianity has to be made "Mild" and nothing can so effectually do it as a contact with the religion of our Rishis. We do not, however, believe in the revivification of Indian religion by Christian Missionary agencies. But there is some truth in the statement that aggressive Missionary activity in India has awakened the religious interest of our people.—Ed.]

The Aryan Religion.

V.

1. You said that the chief object of man or a soul is to glorify God. Please tell me what is to glorify God.

To glorify God is to conceive, believe in, rejoice at, and proclaim God's greatness and goodness, His fatherhood and the brotherhood of His creatures, also to preach His word, to sing His praises and to obey His command.

2. What constitutes His greatness?

His Almighty power, as shown in His creation and disclosed to us; His other powers, not yet disclosed to created beings; His economy of the Universe; His non-duality; His being one without an equal; demonstrate His greatness.

3. What constitutes His goodness?

His policy as seen in the laws of Nature, His providence observable in the maintenance of the Universe, His clemency towards sinning souls, His promise to save us from sins and the fact of His having saved many a Sinner.

4. What is meant by preaching His word?

He has revealed His commandments to the Souls in various ways and on diverse occasions. To teach people these commandments, to explain them and to assure people that His commands require to be implicitly followed, if they wish to secure any good either in this world or in the other world.

5. What is meant by singing His praises?

God has often formed a chief Actor in the drama of the Universe. He has then worked with His creatures as if he was one of themselves. He has on such occasions conducted himself in such a manner as to personify highest virtues and qualities. These, when exhibited by imperfect beings in an extraordinary manner, transport us with joy, admiration, respect and love, to the scenes, wherein such virtues have been manifested. For instance, when you read the battle of Thermopylae, the conquests of

Achillus and Alexander, the military powers of Hannibal and Julius Cæsar, of the battles fought by Napoleon the Great, what are your emotions? How much do you feel delighted to read Homer? Do you not wish to join chorus in singing the praises of these heroes? What are they in comparison to their Creator? The former by nature are imperfect while the latter is inherently perfect. His actions in the capacity of a fellow-worker with men, His creatures, are and must be complete models for imitation in all our actions. To read such record of his actions, to recite them, and to apply or tune them to music, form the highest happiness which a man can aspire to in this world. To enjoy this happiness means the singing of His praises.

6. What is meant by the phrase "to enjoy him for ever"?

"To enjoy him for ever" means to be his companion when He happens to be with us in this world, to be in spi it with him when he is not visible, to be His dutiful servants when we are in His company, i.e., when He takes us to Him.

7. You have told me that God is a Spirit. If He is a Subtle body, how am I to conceive that He ever was with creatures in the form of a man and spoke and worked like us?

God is perfect. We are imperfect. Our ideas are imperfect. Our words conveying them are imperfect. It is therefore impossible to describe Him perfectly. All the words used to describe Him only mean that He is better than the best we know of and can conceive; and that what is impossible to us is perfectly possible for Him. He is an impersonal and personal being. He is the lightest and the heaviest. He is the largest and the smallest. He can see without eyes, hear without ears, move without legs, and so forth.

8. You have said that "There is but one God." But I have heard the word used in the plural number. How do you account for the use of the word in the plural number?

If the word God, is used in the plural, it means His creatures, and not God, who are superior to men.

9. How has He proclaimed His acts and decrees?

By inspiring His creatures to know them, by making his devotees see and hear them, and to proclaim them, and by explaining them himself on diverse occasions.

10. How does He create?

On this question various theories prevail. Some say He creates out of nothing. Many maintain that He uses matter and souls, which are co-eternal with Him, for his creation, just as a potter uses earth to make a pot. All Aryans are agreed that God, matter, and souls are without a beginning.

11. I suppose God has to take as much care and trouble in His creation as a potter has to take in making a pot?

No. Certainly not. Whenever God wills, he creates without care or trouble. He is a perfect being, whereas the potter is an imperfect being.

12. You have said that God preserves and governs all His creatures. Does He do so arbitrarily or according to general laws?

He can do as He pleases; but He is believed to make laws and see that they are abided by.

13. Why does a soul commit sin and so transgress God's laws?

It does not seem to me that the question has been directly answered in the Aryan, or any other religion. Some of the Aryans hold that sin is without a beginning and that the question is therefore useless.

14. How can there be any transgression without reference to time?

True, it cannot be. But some Aryans say it is co-existent with souls.

15. What do other religionists say?

The Christians say that "God created man sinless and made him a free agent. Satan induced him to transgress God's orders. Adam the first created man, then became sinful and his progeny inherited his sins."

16. Had not God foreseen this?

"He must have."

17. Was He not able to prevent the transgression? "He was."

18. Why did He not prevent it?

"Because He had made Adam a free Agent."

19. Did not God know that by making Adam a free agent, he would transgress his order and thus commit sin?

"Certainly he knew."

20. Why did he then make him a free agent?

"He willed to do so."

21. This answer does not satisfy me.

The Christians, I am afraid, can give you no other answer; but I may add that it is not in our province to judge of God's acts. It is enough for us to know what He has ordained.

22. What do the Mahomedans say on the subject?

Very nearly the same as the Christians say;

because the Old Testament of the Christians is also the Old Testament of the Mahomedans.

23. What do you think?

I think that God willed for some purpose known to Himself and though unknown to His creatures yet for their good, that some souls should disobey his commands. This is my belief and I will hold to it until a new inspiration discloses a better reason.

24. If so, has not God harmed these souls? I believe, not; for He shall restore them to His company again.

25. Until the happening of this event what should His creatures do?

They should know, believe and preach His Fatherhood and brotherhood of His creatures, and further demonstrate their brotherhood by doing good to them always and in every way possible; such conduct will take away the sting of sin even in this world and in our life.

26. From what you have already told me, I see that according to the Vedic Religion there is only one God who is sentient, eternal and the seat of all happiness, and who is our father and eternal sovereign; that we, souls, are also sentient and immortal but are dependent on Him for happiness, that His word is Law to us, and it is contained in S'âstra, that we should worship Him as God and Father and treat our fellow-creatures with brotherly love and affection. This appears to be the sum total of the instructions of God's word.

Kindly mention the authorities on which you rely for holding this belief.

My statements are based on the S'âstras of which the Vedas are the most important. I have already explained to you the particular works known under the generic name of the Vedas.

(To be continued.)

R. RAGOONATH ROW.

Yoga Principles in Sacrifices.

(Continued from page 71.)

In Satapatha Brahmana, Kânda 1, Adhyaya 3, Brahmana 1, verses 1-3, sacrificial spoons are said to be brushed before offering oblations to the Devas in the same way as vessels are rinsed preparatory to their being used for serving up food to ourselves. In text 1, it is explicitly stated that the course pursued among the gods is in

accordance with that pursued among men. Now, when the serving up of food is at hand among men, (text 2) they rinse the vessels, and having rinsed them they serve up the food with them; in the same way is treated the sacrifice to the gods, that is to say, the cooked oblations and the prepared altar; and these vessels of theirs, the sacrificial spoons.

The course pursued among the gods is in accordance with that pursued among men. Well, the question is whether reference is made in the above texts to the course pursued by the gods among themselves or to that pursued by men in regard to the gods whom men propitiate by sacrificial ceremonies. The reference is certainly to the course pursued by men in offering oblations to the gods, thinking that food offered in dirty spoons will be as repulsive or unacceptable to gods as food served up to men in dirty vessels will be repulsive or unacceptable to them (men). In text 3 immediately following, it is said that "he (the Agnidhra) rinses them (the spoons) with two substances for the gods, and with one for men, viz., with water and the Brahman (spirit of worship) for the gods—for the water is (represented by) the sacrificial grass, and the Brahman (by) the sacrificial formula;—and with one for men, that is, with water alone." In this text it is quite explicit that the course followed is by men in respect of the gods,—twice what is essentially wanted in regard to the gods over and above what is wanted in regard to men—is Brahman or spirit of worship, besides physical cleansing by water. Physical washing by means of water may be an evidence of spirit of worship towards the gods, but it being possible for a frame of mind without the spirit of worship or devotional attitude, what the sacrificial code insists on is the internal spirit of worship or devotion to the gods and not an external act of physical rinsing.

Thus the above texts too do not carry the conclusion beyond what we have arrived at. Satapatha Brahmana, 1, 8, 3, verses 26 and 27 are highly useful to us in confirming our view beyond any shadow of doubt. In these texts, "the two principal offering-spoons, the Gohn and the Upahrit are looked upon as yoke-fellows, they being the two horses that are supposed to convey the sacrifice (and consequently the sacrificer himself) to the world of the gods; hence this process of cleaning also corresponds to the rubbing down of the horses preparatory to the setting out of the sacrificer on his progress to the world of the gods." Vide foot-note to verse 3, Brahmana

1, Adhyaya 3, Kānda 1, Satapatha Brāhmana translated by Eggeling:—

"For whosoever they take the sacrificial food from a cart for him they unyoke (the spoons by placing them) on the yoke of that cart, thinking 'where we yoke, there we also unyoke.....' yoke-fellows, indeed, are these two spoons for the sacrifice: he yokes them when he starts (or, first uses them)..... He lays (the spoons) down, with the text (Vāg. S. II, 19a), 'fond of butter are ye; protect the yoke-fellows! Gracious are ye: lead me to grace whereby he says good are ye: lead me to goodness!'"

Do the two spoons travel to the world of the Devas and take them the cooked oblations offered to them? No. The meaning is Upachāra by Bhāvana only, that is, regard shown to the Devas by a spirit of worship or devotional attitude towards them. The spoons are said to carry not only the sacrificial offering but also the sacrificer to the world of the Devas. The first by an ideal process, and the second as a consequence of the sacrificial act, by the grace of the Devas propitiated. The cart wherefrom the sacrificial food is taken is never dragged by the spoons to the world of the Devas, and the Devas never actually take the offerings. What they do is they are pleased with the worshipful spirit of the sacrificers, based on belief, attendant on the sacrificial act performed by them, gracefully appreciating the fact of the offer of the sacrificial food with due regard to the details of the ceremonial code prescribed for the same. They do this not on their account but on account of the sacrificers themselves.

The passage referring to the subsistence of the gods on the sacrificial food offered up, occurs in what is called the Arthavāda part of Satapatha Brāhmana. Arthavāda parts of the Vedas try to establish the importance of certain ritual acts by means of stories and not by positive injunctions. Greater weight is attached to the injunctive parts of the Vedas than to the Arthavāda parts. In the texts in question, the point to be made out is that sacrifices made without touching the cooked oblations and the prepared altar are not sinful and those made touching them are 'sinful'. In order to establish the point, men are said to have performed sacrifices touching them and then to have discovered that such sacrificers became sinful and that those who did not perform any remained unsinful. This, it is said, naturally led to the stoppage of sacrifices altogether, and in order to show that the system of sacrifices without touching the cooked oblations and the prepared altar was prescribed by the

arch-priest of the gods themselves, the gods are said to have been starved by the stoppage of sacrifices by men, and as a motive for the gods to take the initiative in re-establishing the institution of sinless sacrifices, the allegation is made that the gods subsist on the sacrificial food offered up from this world. These texts are to be taken with reserve, and they are not to militate against esoteric texts in the Upanishads.

Agnidhra is said further on to brush Srāva (the dipping spoon) with the tops cut off from the grass in tying the Veda, with the text "Thee, the food abounding, I cleanse for the kindling of food." According to Mahidhara, the expression *Vājedyāyai* which is translated into "for the kindling of food," is to be rendered thus: "for the lighting (brightening) of the sacrifice (by means of the butter which is poured into fire), the sacrifice being the food of the gods." The translator adds that the St. Petersburg Dictionary suggests *Vājetyāyai*, "thee, the courser, I wipe for the race." The word *Vāja* refers to either food, horse, riches, or enjoyment. Even taking it in the sense of food, it is not necessary to understand it as food for the gods; it would be enough to take the passage as a prayer for food or riches or enjoyment of the sacrificer himself. The St. Petersburg Dictionary limits the expression to the sacrificer and does not apply it to the gods as food for the gods. This interpretation is not improbable or unreasonable. Even understanding the text as Mahidhara does, the expression *Vājedyāyai* refers to the food of the gods as *Upachāra* only, that is, as food offered as a mark of respect or devotion to the gods, and not as actual food-supply to the gods. According to Parāśara, sacrifices constitute the chief Dharma for only one Yuga out of the four Yugas. In one of them, Jñāna constitutes the chief Dharma; in another, it is Tapas or penance by indifference to personal wants or personal comforts; in a third, it is sacrifice; in Kali-Yuga the fourth, it is *Dāna* or charity. If the literal interpretation be correct, the gods will be starved for three Yugas and they will have food-supply for only one Yuga. This is absurd. The fact is every one of the Dharmas above pointed out, is a form of sacrifice, as we will make it plain in the sequel, and there is food for the gods in all Yugas in the form of spirit of worship or devotion in the hearts of the sacrificers or worshippers concerned.

In Satapatha Brāhmana, Kānda 1, Adhyāya 3, Brahmana 2, text 8, the *Bhāvana* or the ideal, symbolical, or representative sense of the taking of the sacrificial food is affirmed in unmistake-

able terms—"Now when this sacrifice is performed, it is performed for the gods, the seasons, and the metres (or sacred texts). To the gods belongs what sacrificial food there is, to wit, King Soma and the sacrificial cake; all this he (the sacrificer) takes, while announcing it with the formula, 'I take thee agreeable to So and So!' for thus it becomes theirs." It is the sacrificer that takes the sacrificial cake and drinks the King Soma for such and such a Deva, and when he takes the cake or drinks the drink it becomes his (the Deva's). What can be a greater authority than this for the ideal, symbolical or representative sense in which the sacrificial cake is taken?

And yet, the sense is not wholly symbolical, ideal or representative. According to Trisikha-brāhmanopanishad, the seat of the Devas is in the heart in human body which, according to Skandopanishad and Nārada-parivrajakopanishad, is the temple of God.—देहोऽसिवालयः प्रोक्तः

Jesus and St. Paul affirm the same. Devas being located in the heart of the sacrificer, anything eaten or drunk by him for the Devas becomes theirs in a direct sense, in a way. Without food-supply, human body cannot be maintained for a long time. The gods will lose their seat in human body, if it is not sustained by due supply of food. Food taken by man sustains his body and thereby the continued existence of the gods in his body. In this sense, the sacrificial food taken by man becomes in fact what is taken by the gods themselves.

In text 1 of the same Brāhmana, it is said that "the sacrifice is the man. The sacrifice is the man for the reason that the man spreads (performs) it; and that in being spread, it is made of exactly the same extent as the man." In Satapatha Brāhmana, 1, 2, 5, 14, it is seen: "Let it (the altar) measure a fathom across on the west side; they say that, namely, is the size of a man, and it (the altar) should be of the man's size." The sacrifice being the man, the gods cannot be supposed to accept him for eating him but only for showing grace to him as a reward for his sacrificial act in evidence of his devotion to the gods or self-sacrifice for the gods.

In the same authority, 1-3-2-7, it is said that whatever oblations of butter are taken, they are taken for the seasons and the metres. In text 17, butter is said to be the favorite resort of the gods. Thus the gods are identified with the seasons, for the blessings which the gods are said to shower on mankind come through the seasons, and is the sacrificial food or butter taken by the seasons? (To be continued.)

S. RAMASWAMI Aiyar.

Travancore of To-day.

It is a remarkable fact that India is the vast and varied Italy of Asia. Of late years the English nation has come to feel with ever-increasing force that the key-stone and arch of the British Empire is India. It is nothing strange that a progressive and politic Viceroy, like Lord Curzon, is inspired, or professes to be inspired, by genuine love for "the country, its people, its history, its government and the absorbing mysteries of its civilization and life." In India, nothing has a greater charm to the British mind than the spectacle and problem of Native States. By the enlightened British policy, the Native Chief has become an integral factor in the Imperial organization of India. Has not Lord Curzon himself repeatedly made the following avowal in his recent public utterances? "To me personally there is no more interesting part of my Indian work than the opportunities which are presented to me on tour or elsewhere of an introduction to the acquaintance, and as I fondly hope, to the confidence of the Native Princes and Chiefs of India." The double interest aroused by these considerations cannot fail to extend a striking proof of the attention to which a leading Native State, like Travancore is entitled.

It is now seventeen years since the present enlightened ruler of this picturesque Native State, Sir Rama Varma, has ascended the Masnad. When the history of these seventeen years comes to be written, it will be found that of all the many changes that have marked this peaceful and progressive epoch, none will be comparable in importance to the changes that have taken place during that time in the advancement of the people, their free access to education, their intellectual development, and their material prosperity. If there is one area of legislative and administrative activity where something may be done for raising the status and promoting the welfare of the people, it is the sphere of Education. The statesman wants to know if the people are trained in intelligence to hold their own in competition with other nations in the world. The parents are con-

cerned to ascertain that if children are receiving the best education that can be got and will be of great aid in the struggle for existence. The establishment of four Arts Colleges and a Law College, the only other institution of its kind existing in South India, proves beyond doubt the exalted importance attached to, and the extensive demand for higher education. A Colonial statesman has said that such institutions are really fortresses of civilization. There are in Travancore over 2,000 such fortresses, of varied size and disposition. The organization of Training Schools to impart instruction in the theory and practice of teaching, of Agricultural Schools to diffuse elementary knowledge of agriculture, of Industrial Schools to teach Arts-works, and of Medical and Survey Schools, gives unerring evidence of the broader and more popular basis on which public instruction has been placed. It will not be out of place to mention that technical enterprise and indigenous talents are adequately recognized and largely encouraged. I have only to point to the Technical and Medical Scholarships awarded by His Highness's Government to enable Travancore students to undergo training in Europe—a most gratifying feature as it is a conspicuous proof of the enlightened spirit which always animates the benign ruler of this State. Another fact worthy of prominent mention is the marked advancement of female education in Travancore. The prejudices of the people have been overcome and all artificial restraints removed from the acquirement of knowledge by women. Under the noble policy of liberal education pursued by its enlightened Ruler, Travancore has even stolen a march on British India, in the advancement of female education. Side by side with this, the enlightenment of the backward classes is steadily maintained. The institution of a scheme of Public Lectures and of Educational Boards has done much to extend the advantages of popular Education. The enlightened zeal of the Sovereign has shown itself active in maintaining a Sanskrit College to develop a system of Classical Education in Sanskrit which is unrivalled for the intellectual subtlety of its resources.

The same progressive policy is discernible

in the establishment of the Travancore Legislative Council which gives full and free scope for the play of cultivated intelligence and enlightened public opinion. It certainly marks an important era in the history of enlightened Government. The Municipality Act which has come into force is a recent and peggant instance in point of this wholesome policy of evergrowing public usefulness. Thus, with the co-operation of the people on the one hand and the confidence of the able officers on the other, the present ruler of Travancore works steadily for the welfare of the people.

Varied are the means and methods which his enlightened zeal has pursued to promote their prosperity. Here as elsewhere the cultivation of the soil forms their chief occupation. In view to expand and encourage that branch of industry, an agricultural survey of the country is made. The needs of the rural population are ascertained. A Model Agricultural Demonstration Farm is established. Agricultural Schools are dotted over the country. Agricultural exhibitions are held, off and on. Agricultural loans are granted. By these and several other measures, such as the execution of irrigation projects, the introduction of a comprehensive system of land assessment, the abolition of several heavy taxes, the enlightenment of the ryots and the creation of a common feeling of interest between landlord and tenant, the material condition of the people is considerably advanced. The introduction of railways, the installation of gas-light and the construction of several public buildings, roads and bridges, may, among other similar administrative reforms, be mentioned as conducive to expand and promote new industries.

Such are some of the magnificent and many-sided activities of Maharajah Sir Rama Varma whose greatest concern is to promote by every available means the stability of his State and the happiness of his subjects. It is no idle compliment therefore when the Paramount Power, congratulates him "on the advance of the administration towards thorough efficiency and on the continued progress of the State under his watchful and liberal rule." Nor is it a language of conventionality when the Supreme Government repeatedly com-

monds "the deep and wise interest taken by him in all matters of State and his constant desire to further all well-considered measures for the good of his people." It is pre-eminently fitting, therefore that on this day when His Highness has under God's providence completed forty-five years of his brilliant career of ever-growing public usefulness, there should be one feeling dominant in the hearts of his people throughout his dominion, and I only echo that feeling in the following poems:—

The Muses leave their sylvan spring
And fresh-blown blossoms with them bring
And full-toned song of welcome sing
To pray for thee—our gracious King!

Like Gods of yore in mortal guise
With godly grace thou turn'st thy eyes
To people's weal—a monarch's prize
Worth more than heart's enduring ties.

Begemmed with priceless pearls of fame
And tried and true to England's name
Thy King to hail, thy people claim
With heart and soul of patriot flame!

No Muse need blush to sing thy praise
Whose thrice-blessed Royal House to grace
Did ev'ry Muse with all "Kalais"
Inspire a sovereign of thy race!

A soldier, hero, sage and bard
That King. He kept a constant ward
On Arts and Letters. His regard
Bestowed on talents due reward!

And all the Rajahs of his Line
Possessed alike the gift divine
And all their glories richer shine
On thee! O Goodness' noblest shrine!

To thee o'er all thy country round
A prayer thy people's voices sound—
"Mayst thou live long with glory crowned
And Heaven's e'erlasting bliss around."

S. RAMANATHA AIYAR.

* The arts.

† Coming to recent times, about 1541 A.D. when Southern India was torn by ceaseless and internecine wars and sunk in the densest of ignorance, the throne of Venad (Travancore) was graced by a Sovereign whom the general consensus of the age regarded as a marvel of learning and who was therefore styled "Sakala Kalai" Martanda Varma or Mortarda Varma learned in all the arts and sciences."—*Memoir of H. H. the late Maharajah*, page 2.

Ode on the Birth-day of H. H. The Maharajah of Travancore.

I.

Again the new-born year hath brought
Its priceless gift to Vanchi's shores;
Again, the hour when men are taught
To feel their oneness, Time restores.

For, this auspicious morn
Brings in that blest and sacred day
On which, this ancient land to sway,

Our gracious Liege was born.
Kings are more than common men
Who but breathe and drop unknown;
And beyond our mortal ken
Glows a halo round their throne.
Sing! O sing, ye tuneful Nine,
Sing the praise of Vanchi's line!
On this our Sovereign's natal day,
Full thirty lakhs of souls are gay.

II.

Glorious King! in whom we see
Both might and mercy close combine,
In whom unite in sweetest harmony
The choicest gifts of head and heart divine;
Thy reign hath been one long refreshing shower
Of plenty, peace and mirth
To Vanchi's land, whose people bless the hour
Which proudly gave thee birth.
And Liege! can we thy grateful subjects, feel,
Whose hearts are wholly thine,
More glad then when our prayers for thy weal
Rise to the throne Divine?
Thy parent breast hath felt our woes;
Thy watchful hand, removed our needs.
Happy the clime whose monarch lends
A life like thine; and happy those
For whom, like us, awaits the treasure
Of heart-felt joy without stint or measure.

III.

And thou, fair Venad! Whose illustrious arms
Rolled back the Crescent's fast-advancing tide;
By partial Nature blest with endless charms
No mortal eyes in other climes have spied;
Whose chosen surface teems with many a spot
Where the great Saint and holy Guru taught;
Blest land of plenty! many sate
Upon thine ancient throne;
But, say if one so good and great
Among thy Kings was known?
No, bright as all their lives had been,
The Sun is not the Stars or Moon,
And only now hath Venad seen
Her rising Fame's resplendent noon.

IV.

Three million souls, O King! to-day,
To Heav'n in fervid accents pray;

Christian and Jew and Moslem stand
One with the Hindu in this land,
And pray to Heav'n with all their heart,
"Lord! to our Sov'reign life and health impart,
To rule this ancient land for many a year
And to his people make him still more dear."
Illustrious Monarch! thy propitious reign,
In peaceful length, its hundredth age attain!
The Guardian Gods of Venad daily shed
Their choicest gifts upon thy hallowed head!
The fame of Vanchi spread both far and wide,
And grew from more to more till last both time and tide.

S. PARAMESWARA IYER B.A., B.L.

India—The Home of Philosophy.

(Continued from page 141).

INDIAN PHILOSOPHY—(Continued.)

The second school of Vedanta, *viz.*, the Visishtadvaita or qualified Monism was systematised by Sri Ramanuja (middle of 12th century) who succeeded Sri Sankara.

The Visishtadvaita is a compromise between Monism and Dualism. Its doctrines are:—

(1) Brahman is a person possessing qualities, the curator of the world, and its Saviour. Brahman is not impersonal as the Advaitins say, Brahman is the highest person—the cause of the world. He is the ocean of beneficent attributes. He is omniscient, omnipotent, the Lord of all and force from any fault whatever. (2) The human spirit is distinct from the supreme spirit. The Human soul also possesses qualities and when saved, is like Brahman in every respect, except the power of creating the world and the power of possessing Lakshmi, the wife of God. (3) The whole of this Universe is destroyed and is reproduced from time to time. Under these circumstances, the same forms and names occur. The great god forms a resolve in his mind "May I become many" and thinks of the world as it once existed when he seeks to make a world or rather to call it out from its state of non-existence. He arranges, disposes and adjusts the whole of this Universe, dividing material nature from intelligence the Universe, which possesses the powers of development and which is dormant with all the forms of that which is to be enjoyed and which enjoys. Prakriti (or matter) though eternal is a power of the Supreme spirit, subsisting in it and depending upon it.

It will be seen from the above that Ramanuja combines Advaitism (Monism) and Dvaitism (Dualism), for Ramanuja holds* that the Human Spirit and the Supreme Spirit are one as well as different, that the former is like the latter in some respects and different from it in other respects. Universe of spirit and matter is the body of the Supreme Spirit.

The Third School of Vedanta is the Dvaita (or Dualism) systematised by Sri Madhva-Charya (end of the 12th century) who lived after Ramanuja. The chief doctrines of this school are:—

(1) Brahman is personal, the creator and the ruler of the world and in every way deserves to be worshipped. Brahman or the highest person is the efficient cause. Creation is like a garden and Brahman the highest personal god, works in it like a gardener. He protects this world and occasionally chastises the human soul.

(2) The soul never being capable of rising to equality with God, is entitled only to serve Him now, in this world, and when saved, in heaven. The Human Spirit is separate from the Supreme Spirit called God or Brahman. God possesses attributes, and the spirit of man, being distinct from Him, is bound to worship Him.

(3) The world and this life are real. Brahman is the governor and creator of the Universe. The personal God can produce the world when He wills and can destroy it when He wills. The phenomenal existence in real matter is different from spirit.

Both matter and spirit are different from the Supreme Spirit. Brahman is only the efficient cause and it is not the material cause. Without any intermediate means, He, the great God, directly created the material Universe.

We have now briefly given the principal doctrines of the three important schools of Vedanta, the chief philosophy of India.

It is significant that after the establishment of the Visishtadvaitic and Dvaitic systems of the Vedanta in opposition to the Advaitic Vedantism, Sri Vallabhacharya systematised another Monistic philosophy called Suddhadvaita or Pure Monism again.

Before giving the chief doctrines of this philosophy let us see in what point it differs from the Advaitic philosophy of Sankara. Suddhadvaitism (in opposition to Advaitism) holds that there is no entity other than the one absolute reality or Brahman, whose manifestation is the

phenomenal world of spirit and matter, *which is real*, while, according to Sankara's Advaitism, Brahman is real, the phenomenal world is false and is due to Maya, the Sakti of Brahman. The chief difference therefore is the denial of Maya by Suddhadvaitism.

Sankara's doctrine of Maya is the most misunderstood. Sankara only says that the Universe is not as eternal as the Brahman and not real, apart from Brahman, the one absolute reality. He is generally misunderstood as denying the Universe altogether. Many think that when Sankara calls the Universe Maya, he denies the reality of the world. They interpret Maya to mean illusion, a non-existent something, which appears as existent. But Sankara means by calling the Universe Maya that the knowledge of it is an obstacle to the realisation of Brahman or the Self. Sankara does not say that the Universe is false or an illusion. This doctrine of the Advaitins when paraphrased into the philosophical language of the West would run thus:—The absolute alone exists and mind and matter are its periodical manifestations.

But for the opposition to this misunderstood doctrine of Maya, the Suddhadvaita school of Vedantins agrees with the Advaitic school of Sankara.

The chief doctrines of this school are (1) Brahman is both the material and the spiritual. Brahman is real and eternal and its form is the phenomenal seen about us. The Supreme Spirit as the first cause is distinct from the same as transformed or an effect. Brahman or the spirit has transformed itself into what is called spiritual and material. (2) The human spirit (Jiva) is absorbed into Brahman after death. The human spirit is the supreme spirit transformed. (3) There is no distinction between the Supreme Spirit, the Human Soul, and matter. Whatever distinction is perceived springs merely from the One being transformed into the other. Matter is only the spirit transformed. All that is material and spiritual is the modification of the Supreme Spirit. God has become the Universe, the effect. The effect is identical with the cause. The Advaitins are called Karana-Karya Abhedavadins while the other Vedantins are Karana-Karya Bhedavadins. Brahman is the material cause of the Universe, the form of which Brahman has assumed. The Universe is real. The Universe is Brahman transformed.

It will be found from the above that Suddhadvaitism and Advaitism agree in holding that

the Human spirit and the Supreme spirit (or the Brahman) are one. But whereas the latter holds that the phenomenal existence is a delusion due to Maya, the Sakti (or power) of Brahman, the former says that the Universe of matter and spirit is only Brahman transformed. But in view of the proper explanation of the misunderstood doctrine of Maya, it will be observed that there is no essential difference between these two schools of Monism.

INDIAN AND WESTERN MONISM.

It is the Advaitic Vedantism that has evoked the admiration of Western scholars and it is significant that the most important religious movement in India during the last quarter of the 19th century—we refer to the Theosophical movement, which has spread widely in the West too—has adopted the Advaitic or Monistic views of Sankara's philosophy. Max Müller says that from a logical point of view, it seems to be impregnable, and that when so vigorous a logician as Scopenhauer declares his complete submission to Sankara's arguments, there is no fear of their being upset by other logicians.

The earliest philosophy in India and the philosophy accepted by Theosophy—the religious movement of the last quarter of the 19th century, *i.e.*, Monism was the philosophy of Greece from which Western philosophy originated and the last school of Monism in India, *i.e.*, Suddhadvaitism agrees with Monism—the latest philosophy of Science, as adopted by Herbert Spencer in the West in essential features, whatever the differences in detail between the two may be.

Let us at this point turn to see how far the conclusions of Advaitins tally with the conclusions of modern philosophers. Manilal Dvivedi, a great Advaitin and Theosophist and a student of Western philosophy, says in his *Logic of Common Sense* or *Theosophy and Science*, the Brahman is the source and supporter of everything. All things are of him and in him. Man is not cognisant of this Brahman and does not recognise it in his own self because he views it through Avidya or (mental) ignorance which accompanies Brahman. Is this not a concise and logical statement of the existence of the permanent Unknowable of Herbert Spencer? But this Unknowable is more negative in its character than Brahman. The Unknowable has no life, no soul in it, whereas the Brahman of Aryan philosophy is all life, all spirit. European speculation has no doubt arrived at glimpses of the Truth taught by Aryan occultism, but it has failed to grasp the spirit of the latter. The

ideas about Brahman and Avidya are all there but the Unknowable, the Brahman of European sciences is but a mass without life, a body without soul. We know that the Unknowable is—exists, and no science can gainsay this. Further we know that Existence in the real sense of the word cannot be predicated of anything known to us but of the Unknowable and Unknowable alone. This interpreted in the language of the Vedanta means that Brahman is possessed of the inherent property—existence (Sat) or more correctly that Sat is the eternal potentiality of Mula Prakriti. Sat implies spiritual existence, a spirituality entirely wanting in the Unknowable of European philosophy. To say that there is an Unknowable Cause of the knowable effects and to ignore the potentialities of this Unknowable is a logical contradiction. We argue for the Unknowable, a spiritual existence, at least an existence in which spirit and matter must be blended into one. The necessity of assuming a something inherent in matter which manifested at some fixed time, in the course of nature, will commit the scientists to what we have been calling the spirituality of the Unknowable. If there were no life in the cause, there is no chance of its appearing in the effect. If the Unknowable had no life in it, it becomes difficult to understand what extraneous element, independent of the Unknowable can come at some future stage to confer life upon one of its manifestations?

There is yet another argument leading to spirituality of the Unknowable. Solids are absorbed into liquids, liquids into fiery matter, fiery matter merges into gas; and gas into ether. It is observable on the face of this series that the lowest in the link has the highest material grossness and the highest the least. The tendency in each stage is towards rarity or fineness, and it may be, in the Unknowable, towards spirituality towards a something apart from pure matter yet inconceivable, a something which may be the very essence of both matter and spirit.

Thus we arrive at the conclusion that the Unknowable must have certain potentialities in it, more spiritual than material. Matter and Energy are assumed to be co-existent and co-extensive, but their real nature is not yet comprehended. In the Unknowable Brahman, says the Advaitin, matter is spirit and spirit is matter. The two are in fact but different manifestations of the One. The conclusion then that the universe is Brahman itself is war-

ranted alike by science and philosophy. This is the truth declared by Aryan Advaita Philosophy.

We have thus shown that the conclusions of Modern Science are mainly in accordance with and lead logically to the teachings and precepts of Eastern Advaitism.

(To be Continued.)

N. K. RAMASWAMI ARYA.

Yajnopavita or the Brahminical Thread.

(Concluded from page 147).

6. How is the Sacred thread to be made and why? The Srutis and Smritis say that cotton pure and white, should be taken by Kanyas (Virgins) and spun by the hand into a single thread, long enough to be 3 equal parts of 23 folds or 96 inches in all and that all the 3 yarns should afterwards be twisted by Brahmins learned in Vedic lore with their minds entirely devoted to the Supreme, and while repeating the Vedic Mantras, into one thread. This twisted thread is again folded into 3 equal parts and twisted into one, and the latter is again folded into 3 and knotted into a circle and this forms the holy Brahminical thread.

7. What does it symbolize? The pure white cotton represents Parabrahman; its being spun by a Virgin into a thread 96 inches long, represents the production of the phenomenal plane by the action of Prakriti, the unalloyed divine Maya, by making the pure essence and the divine ray ensheathed in 96 Tattvams or cosmic principles; thus giving rise to the 3 triads, together with their cor-relations and inter-relations. The 3 trinities are said in the Secret Doctrine to be (1) The Nara, Nari and Viraj—the initial triad; (2) The Agni, Surya and Vayu—the manifested triad; and (3) Brahma, Vishnu and Siva—the action-performing triad; thus proving and suggesting in one concrete instance or symbology the truth of the aphorism in the Mundakopanishad *सर्वमिदं ब्रह्म*. The knot in the thread represents the central immortal germ, whence the triad comes out at the divine impulse and whither all return, and it also shows that the members of each of the triads, though appearing separate in manifestation, are yet really one in their essence. This knot is known as the Brahmic

Knot, Rudra's Knot, &c., according to the several Sectarisms. Thus the very sight of the holy thread must show (1) that Atman-pure and spotless—is above all existence as the first cause; (2) it evolved out of itself the primary forces of nature, and through their cor-relations and inter-relations, all the visible triads which constitute the material world have come into existence; (3) all individual manifestations and existences are part and parcel of the one Atman and will ultimately merge in the one Primal Cause and (4) that therefore man could very easily attain that Oneness, the Atman, if he will only lead the true life by controlling his thoughts, words and deeds.

Or, according to another writer in the *Theosophist*, it may be interpreted thus.—The yarns signify the great principle of "three in one and one in three" thus:—The first trinity consists of Atman which comprises the 3 attributes of Manas, Buddhi and Ahankara (the mind, the intelligence and egotism). The Manas again has the 3 qualities of Sattva, Rajas and Tamas (goodness, foulness and darkness). Buddhi has the 3 attributes of Pratyaksha, Upamiti and Anumiti (perception, analogy and inference). Ahankara also has 3 attributes, *vis.*, Jnata, Jneya and Jnana (the knower, the known and the knowledge). When these trinities are properly understood and realized the result is a circle, which has its centre everywhere and circumference nowhere, thus arriving at the one universal All.

Mrs. Annie Besant thus delivers herself on the symbology now before us.—What does a Brahmin's thread symbolize? It symbolizes the triple nature of man, the lower, the middle and the higher; it symbolizes the 3 planes of consciousness, the astral plus physical—the two as one known as *Suhla Upadhi*, the Psychic—higher and lower—known as *Sukshuma Upadhi*, and the spiritual—the highest, known as *Karana Upadhi*; it symbolizes the 3 conditions of Atman, Jagrat, Svapna and Sushupti, the waking, the dreaming and the dreamless sleeping states; it symbolizes also body, speech and mind. The knot which makes the 3 threads into one and keeps them under control shows that the wearer has control over these trinities.

8. What is the rationale of Grihasthas wearing 3 knotted threads and Saanyasins renouncing it altogether, while the Brahmacharin wears only one such knotted thread? The Brahmacharin wears only one such thread because his attempt should always be to have control over his body, speech and mind. His chief function is to prosecute his studies of the Veda under a Guru or

preceptor, giving him all obedience, adoration, attention and service. To do this effectually, the Brahmacharin must try to effect the 3 conquests over his body, speech and mind. When he becomes a Grihastha, he wears 3 such threads which indicate his adoration of the 3 fires—the terrestrial, the astral and the spiritual; and since every marriage involves the triple constituents of the father, the mother and the child which correspond to Purusha, Prakriti and their united production, the manifested universe, the sense and symbol of a married man wearing 3 holy threads speak for themselves. Sannyasins do not wear any, because they have renounced the world entirely, because they have freed themselves from the coils of macrocosmic and microcosmic principles typified by the holy threads and because they have identified themselves with the original source of All symbolized by cotton.

9. How is the holy thread to be worn and why? It should be worn round the body and over the left shoulder, but leaving the right arm free. The holy thread encircling the body and worn over the left shoulder shows that all matter and its affinities and attractions are held under control by the wearer. For we know that our Sastras depict the right side of a human being as belonging to the Purusha or Siva or male side of nature, and the left side as belonging to Prakriti or Parvati or female side of nature. The right hand being left free to act as it chooses without being encased or hindered by the sacred thread shows that the Purusha-directed Buddhi must ever be on the alert to watch the actions of Prakriti and her evolutes, must put them down with a high hand, whenever they begin to assert themselves and to attract the naturally pure Jiva.

10. Thus then, to sum up in as few words as possible what has been said above, the holy thread as prepared and worn by the Brahmins was meant by our ancient Rishis who were personal embodiments of Divine Wisdom, to convey to the wearer himself that the wearer must not give way to the allurements of Prakriti, but should lead a pure and chaste life, with all his thoughts directed Godward to the one universal Purusha, and to convey to the world at large that the wearer of the holy thread, the Brahmin who lived for the world and not for himself as the speaking agent and messenger of God was a public benefactor and as such it was the duty of the world to minister to his wants and comforts, unasked and unsolicited.

N. KRISHNASWAMI Aiyar.

Between Cæsar and Jesus.*

There was a time when "Socialism" was an opprobrium and to be branded a "socialist" the most damaging accusation. The amelioration of society, begun so early as Plato in his "Republic", has gone on under varying vicissitudes, through centuries. The movement which had its origin in ancient Greece, in the union of philosophical idealism and political absolutism, the entire subordination of the individual to the State, has slowly progressed changing its methods and programme and assuming diversities of shape and form in correspondence with the transmutations of society. With the establishment of individual liberty, political and economic, and the liberation of human mind from authority in the Church and State, a new form of Socialism arose. The French Revolution brought its keen disappointment. The inauguration of laissez-faire, laissez-aller opened all the avenues of free competition. The industrial revolution which followed the introduction of steam and electricity brought no social advantages with it. It served to emphasise the difference between the rich and the poor. It made the gulf between the employer and the employed wider. With the rapid advancement of mental progress, there was a sad increase in pauperism. It was at this juncture that the great leaders of socialistic thought arose. Saint Simon and Fourier in France, Robert Owen in England appeared on the scene as a protest against the principle of "Everyman for himself." Henceforth Socialism meant the ideal of association, adopted to modern needs. Under Saint Simon it meant association under "hierarchical authority". The connotation of the word, however, changes with the rapid advancement of thought and political ideas. Socialism by degrees came to mean union among the labourers. Combined action among them has now taught them their power in the State. The most effective weapon in their hands, the gigantic strikes of the West, has brought many a politician to his knees and their further organization into a class has made them not only a political power to be counted, influencing the course of legislature to a great degree, but also a physical force more formidable from the fact of the overwhelming number which constitutes this new class. The names of Karl Marx and F. Engels mark this new era of

* BETWEEN CÆSAR AND JESUS: by George D. Horton. Thomas Y. Crowell and Company, New York, Publishers.

scientific socialism, in which the principles of Social Democracy are plainly enunciated for the first time. We are not however chiefly concerned with the political phase of the socialistic movement. The striking religious revival of these days is due to the abnormal economic conditions and the more rapid spread of socialistic views. Christianity, in the early days, served perhaps as the greatest impetus to communism. The current of the social movement in the Roman Empire was changed by the introduction of Christianity. Christ was the greatest socialist. The founder laid the corner-stone of a new society, where the slave and the freeman, the rich and the poor, the strong and the weak were placed on a footing of equality. Love, mutual affection, common brotherhood were proclaimed to be the cement of society, the moral basis of the social edifice. "The Church was the liberator of the oppressed classes and the chief organizer of the new society, curbing passion and pacifying the feuds of a rude social order, making out the patent of liberty and the nobility of labour". But in the hand of the political tyrants of Europe, the greatest socialistic religion has been changed gradually into an apologist of despotic power and vested interests. To trace this gradual degeneration is entirely beyond the province of this paper. But how much the spread of socialistic ideals and the reform of society is helping to regenerate religion and solve the social problems is best studied in modern America. In a country like the United States of America one would expect the origin of great many socialistic movements, the attempt to practically realise the social ideals so graphically expounded by various philosophers of Europe. But it is not so. Socialism made a tardy appearance upon American soil. One form of collectivism, that of the isolated commune has had a fair chance to show what it could do. These communistic societies, says Mr. Washington Gladden, sprang up like mushrooms in the second quarter of the 19th century. "It was in 1824 that Robert Owen came to America to establish his community of New Harmony; from that seed at least eleven communities were planted in various parts of the United States. In 1842 the doctrines of Fourier and thirty-four organisations, following more or less closely the ideas of the great French Communist, were soon in active operation here." The Americans were not however favourably impressed by the work done by them. But the communities which had a religious basis were more successful. Perhaps it is the failure of such experiments and the fact that the labourers at

the beginning of the last century were prosperous and contented, that discouraged collectivism making any rapid progress here. However, the condition of the labour classes called for some improvements, and useful institutions like the Labour Unions, &c., and reforms, like the ten-hour day in the Government workshops, were introduced. The workmen tried to make their power felt through legislation. But the slavery question absorbed the attention of the country and the question of the rights of working men failed to receive a greater attention. After the Civil War, the labour questions received an absorbing interest. There were sharp differences in social grades which manifested symptoms of unrest. To these were due the great progress in the organization of labour during the succeeding years. Socialism, in the proper sense, found its entrance only in the latter quarter of the last century. The expounders have been few and the steps taken by the Government for the collective ownership of capital and nationalisation of labour have been very slow and infrequent. But of late there has been a marked change in the American temperament. The various writings of European socialists have interested the American leaders of public opinion. "The practical collapse of competition in many large industries, and the wide and rapid advance of the principle of combination in pools and trusts and other consolidations of capital," have opened the eyes of the people. The struggle of democracy against territorial aristocracy has given place to a greater struggle of the democracy against the industrial, feudal power, the fully developed Capitalism. The principle of the control of industry for the good of people has become the first item in the labour programme. The "Nationalists who rose upon Mr. Bellamy's foundation proclaim the abandonment of competition as "the brutal law of the strongest and the most cunning." By this side of the political ferment, religion has risen to play a part of no small importance. The Church has felt the absurdity of the social condition, inconceivable poverty and wretchedness dwelling side by side with fabulous wealth not always acquired according to ordinary principles of morality. The un-social and anti-Christian tendencies of modern trusts and combines, the widening gulf between the employer and the employed have deeply touched many philanthropists and Christian divines. In their hands the religion of Christ is undergoing a process of purification which will be hailed by all the well-wishers of a true religion. "The Christian Socialists" have a programme

not very different from the Nationalists, but they place more emphasis upon Ethical and spiritual agencies.

We have thus far dwelt upon the general aspect of Socialism and the problems it has raised in the present day America, mainly with a view to give our readers a more adequate idea of the excellent book under review. In "Between Cæsar and Jesus," we have a most eloquent, stirring and convincing statement of the social problems raised by the existing economic conditions and a fervent appeal to the higher religious and moral instincts of man. The name of the author is in itself a guarantee to the interest of the work and the earnestness of the appeal he makes to his fellowmen. Professor George D. Herron is a Socialist and a Christian, not in the ordinary sense of the words, but in the higher significance which very few realise. He is at once a Christian and an ardent follower of Christ and his heart beats for his suffering fellowmen. In this little volume of his, a collection of eight brilliant lectures delivered for the Christian Citizenship League, he not only gives us a fair insight into the economic disaster in the United States of America but dilates in a most lucid manner upon the subject of the relation of the Christian conscience to the existing social system. The first lecture is entitled "The ethical tragedy of the economic problem." Mr. Herron contends in this chapter that it is not possible in these days for any man to live up to his Christian conscience. By Christian conscience he means, "that quality of conscience and sympathy which suffers not a man to rest short of some altar, however rude, on which he offers his life for the common service, the social good." "Now that which makes the ethical tragedy of the present moment is the chasm between the existing civilization and the new conscience. The social crisis discloses conscience and civilization becoming separate entities. Civilization no longer represents the conscience of the individuals who must find therein their work. The facts and forces which now organize industry and so-called justice, violate the best instincts of mankind." Hence it is not possible for one in society to live without violating the dictates of his conscience every moment. The Railway he has to travel on is a system based upon fraud, the meat one eats, the shoes one wears, the tobacco one smokes, the knife one uses, all these are the property of unprincipled capitalists, which we cannot but use. "If we stay at our posts, in order that we may change the system, we are on the backs of our brothers; if we desert our posts, in order that

we may get off our brothers' backs, we take bread from their mouths, from the mouths of their children and add to the army of the helpless and the hopeless." Between the Scylla and Charybides, there is no chance in these days of a man carrying a clear conscience in him. Such is the civilization which forces this dilemma on the conscience which enthrones Christ. Is there any justification for such a state? Absolutely none. It is all due to the selfishness of man. "There is nothing in nature to bring about this conflict between civilization and conscience, nothing that need have prevented material facts from being the perfect expression of spiritual forces." As Mazzini pointed out, our inequalities are not in nature, they are in man's wasteful perversion of nature. To accept this civilization is to renounce Christ, to accept Christ is to renounce our civilization. Hence there is but one alternative. It is to replace the regime of force and fraud, by the regime of love and the very awakening to this fact is a hopeful sign of the future, an optimism true and helpful.

(To be continued.)

Practical Hygiene.

INTRODUCTION.

Man the highest of mammiferous animals is believed to have been made after the image of his Divine Creator. In the beginning man must therefore have been a perfect being free from all diseases, diseases of the body as well as of the mind. And man was given a free will and judgment to choose between good and evil and he, out of ignorance and through temptation, broke the laws of nature for the sake of experiment at the very onset and thus became the author of his own destiny. When we behold the present condition of the human race in its various aspects—its capability to enjoy and suffer, its reputation and debasement, its power to possess good health and suffer innumerable diseases—we are at a loss to understand how to expect all to enjoy perfect happiness in this world of confusion and disorder. But, however, its dam all confusion and chaos we are aware that we are gaining knowledge,—day by day, a knowledge of Physiology, of Chemistry and of Medicine—which assures us that we can lead a healthy and happy

life if we are a little careful to respect the laws of nature instead of breaking them indiscriminately and unnecessarily. The general science which treats about the preservation of health is called Hygiene. It is as well an art which points out the means by which human suffering may be alleviated and prevented, bodily organs preserved in a good state, growth of body made perfect, life prolonged to the full period of a man's existence and death made more distant.

That all living beings should die one day or other is a truism, and requires no demonstration or proof. But yet the aim of every human being must be to live that short life happily, free from disease or anxiety, and the science of Hygiene aims at laying certain rules for the guidance of men to attain that end. In the several stages of a man's life—birth, growth and decay—man must be careful with regard to certain essential requirements of life such as air, water, food, light, soil, clothing and dwelling and he must also be cautious in controlling his feelings, desires and personal habits. In all cases the rules of Hygiene should be followed by every individual who cares for his health, unless he has no control or check over any nuisance that may surround him or cannot prevent it even with the assistance of the State.

The greatest of earthly blessings is Health; and it is therefore quite essential that we should know how to secure it and enjoy it. But it may be asked, is it possible for any to enjoy perfect health when there are scores of diseases staring at our face and over which we have no control? We assert and proclaim that it is quite within the province of man to prevent disease and possess "that state of body necessary to perform every function which can be reasonably required of it and to accomplish each ordinary task whether of brain or muscle, without pain or sense of fatigue".

"The proper devil of mankind is man" and it is his ignorance and misconduct that are the chief causes of disease. It is therefore the bounden duty of every learned man to see that he imparts the principal precepts of Hygiene to his illiterate brethren whenever and wherever possible, not only by advice but by setting an example by carrying them out himself. It is said of Rama that he produced happiness and heart's content wherever he went and that the very presence of Krishna was a source of joy and healthful mirth and that Jesus Christ went about doing good.

We will therefore in a brief way say a few

words on these all-important subjects in the limited space allowed to us and thus in our own humble way try to promote "the glory of the creator and the relief of the man's estate".

CHAPTER I.

AIR.

The Chemist tells us that atmospheric air is a mixture of one part of oxygen and 4 parts of nitrogen with small quantities of carbonic acid gas, argon, ozone, aqueous vapour, ammonia and small traces of other injurious gases. Oxygen is the constituent on which all life chiefly depends and it is the principal supporter of combustion. But if air were to be composed entirely of oxygen, without being diluted with nitrogen the air will lose much of its life-sustaining properties and there will be too rapid combustion everywhere. Air is therefore mixed with nitrogen which is neutral—neither life-sustaining nor life-destroying. Carbonic acid gas on the other hand is a poisonous gas which does not support life, but pure air contains only one part of carbonic acid in 2500. In respiration as well as combustion oxygen is converted into carbonic acid gas and thus every man, every fire and every lamp is the direct cause of the impurity of the air. But carbonic acid gas is not the only substance that vitiates the air. Inorganic and organic suspended impurities such as dust, organic matter, hosts of bacteria and micro-organisms, and diffused impurities such as carbon monoxide, marsh gas, sulphuretted hydrogen and other injurious gases, exist in a more or less degree.

On physiological grounds it may be inferred that the breathing of impure air is detrimental to health, for the vital functions of the organs of the body are solely dependent on the purification of the blood in the lungs by fresh air. A proper and adequate supply of pure and fresh air is therefore quite essential to the preservation of both life and health. Though impure air may not have the power to produce any sudden evil effects yet the vital energies of the body will slowly get impaired. Health and disease are in direct proportion to the freshness or the impurity of the air we breathe. We spend one-third of our life-time in our bed-rooms and on that account they must necessarily be well ventilated. The doors and windows are carefully shut up by ignorant people under the belief that night air is bad for health, and the rooms in which they sleep get filled before

morning with carbonic acid gas and impurities from the skin and the lungs. Miss Nightingale in her *Notes on Nursing* says that "night air is the purest." The evil effects of breathing impure air are well defined and plain. Sleeping in closed rooms or living habitually in a tainted atmosphere produces heaviness, headache, nausea and at times insensibility. The faulty and insufficient aeration of the blood for a continuously long period brings about many evil effects. The persons become pale, and lose their spirits, muscular energy, and appetite and are unable to resist epidemic or infectious diseases. They are also generally affected with pulmonary troubles—especially phthisis. Decomposition of animal matter, ill-constructed, and ill-ventilated sewers, accumulation of faecal matter and other refuse near dwellings and the close proximity of grave-yards to towns are some of the chief sources of pollution of the air and the indirect cause of many a disease such as ophthalmia, diarrhoea, colic and typhoid.

Air is purified by rain which carries dissolved and suspended matters to earth; by winds and currents dispersing and diluting foreign substances; by the vegetable kingdom which, under the influence of light, decomposes carbon dioxide, retaining carbon for its own structure and giving out oxygen; by diffusion of gaseous bodies, by deodorants and disinfectants; and by ventilation." But natural ventilation is the chief agent which purifies the air to a great extent; and every opportunity should therefore be taken to see that buildings are provided with sufficient number of doors and windows which are the chief means by which air finds its way into bedrooms and other places occupied by the inmates of the houses. In all seasons of the year the sleeping and living rooms should be flushed out with fresh air at least once a day. All the doors and windows should be kept open to allow a current of fresh air to circulate through the rooms, the opening being regulated according to the state of the weather. When a person wears sufficient clothes the breathing of cold air will do him no harm. Persons who sleep in open air well clothed are the healthiest of being. They get into the habit of rising early and they do not feel drowsy or dull as most people who sleep within closed doors feel. Air should be allowed to play freely on our bodies, so such a practice "fortifies the body and enables it to resist injury from cold." There are two methods of produ-

cing artificial ventilation—the method of drawing out and the method of driving in. One is called extraction and the other propulsion. In India extraction is not generally resorted to but propulsion is common. Electric fans and punkahs are replacing the ordinary punkahs and they are generally liked by the people, for they do not stop to pull as a sleeping punkah-walla may when "tired nature's sweet restore" overpowers him and makes him insensible till roused by the kicks of the infuriated "gentleman." Rooms may be made cool by the use of *kaskas thaties* made wet with water.

Rooms in which a number of persons are congregated become tainted, for "the finest support of life" (the air), is converted by ourselves into a most deadly poison. When entering such apartments loaded with effluvia we experience a peculiar sensation and observe a disagreeable odour which we lose sight of when we mingle with the crowds. God in his wisdom has thought it proper to give a disagreeable smell to many odours which are harmful to life. Our sense of smell is dulled by constant breathing of vitiated air. We fail to realise the importance of common air which when pure is able to cure many a disease without medicine and that is why a clever doctor always advises an occasional change to an open country or seaside to a patient who is a constant dweller in the smoky or dusty streets of a large town.

"Great cities are great plagues! There native joy
Flies from man's breast and makes him pleasure seek
In art alone.....
All these consist of costly wood or stone
And even the owners seem as hard as these.
O rural life! midst poverty, how rich!"

Young children and sick people require plenty of fresh air. Free ventilation promotes the recovery of the sick and stops the spread of the disease. But many people under an ignorant and superstitious belief keep the sick in rooms of which every window and outlet is hermetically closed. Sick people must be placed in rooms where there is every scope for fresh air getting into it, but the air blowing through the room should be imperceptible to sensation. We must always try to sit erect and take deep inspirations. It is always good to breathe through the nose, for it has the power of filtering the air of many of its impurities.

(To be continued.)

C. K. NAIDU.

Ambasankar's final Triumph or the Mystery of the Dvaipayan Mutt.

(Continued from page 125.)

The night of the eighth day during the dark period of the month of Phalgun was indeed a memorable one in the annals of the Dvaipayan Mutt. The streets leading to the white marble steps of the hillock on which stood the famous Mutt of Dvaipayana, were all illuminated with rude and rustic lamps which shed a primitive light on and all around the chowks. While on the huge columns of white granite which rose majestically on both sides of the smooth and polished steps, grand bonfire lights blazed with phosphorescent radiance emitting forth a brilliance far exceeding that of the electric lights of the modern day. The fine display of ornamental arches erected upon lofty posts on the two sides of the high streets, seemed to serve as secondary vaults to the higher-up regions of Heaven. Flags and bunting of diverse colours, which were mounted upon the convex surface of the arches gave additional charm to the pre-existent glory of the scene. Decorative festoons made of ivory-coloured palm leaves alternating with tender green mango leaves ran in parallel lines from one end of the street to the other; and artistic floral wreaths of variegated colours and of heavenly perfumery adorned the greeting arches, and the half-blossomed flowerbuds of these festive wreaths, with their finger-like petals, seemed to pay homage to some unknown august personage. The thrilling sound of the temple-sagar benten with great force, was ringing in the cave-like cavities of the ears of the myriads of devotees who were pouring into the inner-ashrine of God Vittalaroya. The numerous corridors of the temple and the Mutt were filled with groups of yellow-robed Byragis who were driving the rustic crowd towards the outer courtyard of the temple, at the pitch of their voice. The faithful disciples of the Mutt, having received orders from their Mahant, were standing in regular rows, now and then clearing the way, through which passed crowds of villagers shouting "Jai Vittal, Jai Vittal" with their hands uplifted out of innocent joy as they entered the temple-gate. The majestic sounds "Bhoom, Bhoom" of the conch-shells announcing the time of Abhisheka, were echoed by the hollow caves and the dark caverns on the other side of the hillock.

Ramacharan.—"What is the delay due to? Is he coming after all or are all these preparations merely for the sake of tamash? Where is our Swamiji? I suppose he would have returned by this time to the Mutt."

Haridoss.—"Yes, he reached the Mutt long ago and he has now gone to the Chattram to receive the Arvi Swami; he will be here very soon."

Ramacharan.—"When does the Archan begin? Granting the Arvi Swami enters the shrine, see that he does not make his way to the sacred innermost precincts and then demand equal privileges with us."

Haridoss.—"I think the Archan begins at nine, and so we have an hour more. By the bye, why hate you so much these Arvi Brahmins? They are not half of what you represent them to be. They are very liberal in their views and not bigoted Bairagis like you preying upon innocent folks and pitching upon even the smallest coin from their pockets. If you care for my opinion, the Arvi Swami ought to be received with great respect and veneration, worthy of his position and learning."

Ramacharan.—"Think before you speak. Hold your vicious tongue. Even the walls have ears. What will our master think if he hears such words from you? If you don't change your manners, you will, ere long, be a scape-goat among our flock. Our Guraji will never allow him (the Arvi Swami) to enjoy privileges which are granted to us, the devoted followers of Sri Chaitanya. We are not going to offer him the holy Tulsi-leaf and the sacred water which we receive at the end of the Archan."

While the two favourite disciples of the Sri Mahant were engaged in the above conversation, the furious blowing of the trumpets and the rude beatings of the Khole or country-made drums and the rhythmical clapping of the rushing crowd, and the jingling noise of the brazen cymbals or canjars,—all these announced the immediate arrival of the long-expected Arvi Swami. The Swami, better known as Ambasankaracharya, was clad from head to foot in a brown-coloured thin garment. He held in his hand the holy hermit's staff. From his back, hung a pair of black antelope's skin. Round his well-formed neck were dangling numerous rosaries with which the Swami counted his prayers as he went on. Round his waist ran the girdle of Mounja and on his head stood a small tower of matted locks. A pair of gold earrings or Kundalas were suspended from the broad holes of his ears and he wore on his

wrists two golden Katakas set with costly diamonds. In his hand he bore a silvery magic wand with which he used to drive the evil spirits. He was the true type of a Sannyasin, with strict adherence to religious principles and he was a devout follower of Siva and Vishnu alike. His feet stood upon two artistically-carved sandals and a loving disciple was holding a silken umbrella above his head, not for preventing the heat of the sun but as a mark of respect for the august personage. By the right hand side of the Arvi Swami walked our notorious Guruji, Lakshman Dass, by name, the Mahant of the Dvaipayan Mutt, and by his left hand side stood the majestic chief secretary of the Guruji. The way cleared, the Swami entered the holy shrine. The temple-bell gave the signal for the commencement of Archan and from the hands of the priest, tiny petals of red-lotuses began to drop on the head of the idol, in response to one thousand-and-one-hundred-and-eight hallowed names constituting the Vishnu Sahasranâma. Large lumps of camphor were burnt before the idol and the smoke of the burning frank-incense began to come out in black curls which soon enveloped the eagerly-looking crowd of devoted followers of Siva. The priest finished his Archan and shouted to the assembled crowd: "Let those whose hearts are pure and sinless, enter the sacred precincts of the temple of Vittalroya and receive the blessings of the Supreme Being." This expression was uttered not with a view to prevent the sinners from entering the holy shrine, but it was a matter of daily formality for the priests to give utterance to such expressions. Yet on this particular day and with the assembled crowd it conveyed its own meaning and had its own effect ere long. The herald of the Arvi Swami cried out "Swami parâkhi" and made way for the entry of His Holiness Amba-Sankaracharya, and with him entered the disciples of the Arvi Mutt and their numerous attendants. The disciples of the Dvaipayan Mutt began to protest against the action of their Guruji in allowing the Arvis to enter the innermost precincts of the temple. But he had his own reasons. For the Guruji was a politic man and wanted to send the Arvi Swami as quickly as possible without making much ado about his visit. He did not like the feverish excitement of his disciples, for he was a cunning man, with a ferocity about him which manifested itself only when his feelings were wounded. He was really a tiger in the disguise of a cow. He soon quenched the fiery

spirit of his disciples by his hypnotic looks and they all trembled before him and no one dared to raise his voice against the action of his Guru. In his opinion, the entry of a Smârta Brahmin into the innermost precincts did not bring in pollution to God, but he would never allow the Arvis the privilege of receiving the sacred offerings of Tulsi-leaf and Abhisheka-water more than once. The High Priest came forward and with the usual recital of Mantras at the time of invoking the God's blessings upon the assemblage of devotees, began to distribute the sacred offerings. All extended their arms and with their hands held together in the form of a cup, stepped forward to receive the offerings as they fell from the priest's hand. Special concessions were, however, granted to His Holiness the Arvi Swami and his disciples, but yet certain privileges were purposely withheld from them. To every one among the party, the Tulsi-leaf was freely given, but only once the Abhisheka-water was poured into the hands of the Smârta Guru and his Sishyas, whereas, in every Bairagi's hand four times the sacred water fell from the golden spoon held by the priest's hand. The Arvi Swami, with all his admirable patience, could not tolerate such disrespect from the hands of a Guru, his equal in position and dignity, and so he politely said that it was not proper on the part of the Guruji to accord such ill-treatment to a Sannyasin who was his equal in all respects other than those of learning and culture. So saying he advanced a few steps from his original position and demanded from the priest thrice the quantity of sacred water already given him. The priest, at first hesitated a little but finally determining to offer the Swami the full quantity due to him, he lifted up his golden spoon and looked at the obstinate face of the Guruji as if requiring his approval, when lo! suddenly the spoon dropped from his hand and he fell upon the ground with his cup and its contents scattered all around. The truth was, he was hypnotised by the Guruji who found the priest to be somewhat liberal in his views. It was the habit of our false Guruji to hypnotise now and then those members of the Mutt who had in them a rebellious spirit and who assumed an independent attitude. This was the usual means he adopted to subdue his disciples, when they showed signs of breaking their oath of allegiance to him. The sight of the hypnotised man was really a painful one to the Arvi Swami. And a man of calm temper, though he was, how could his conscience permit him to see a priest writhe in agony, while he was about to

discharge a holy function, i.e., that of distributing Tulsi and water to the devotees? What a heinous crime it was to disgrace the servant of God before an assembly of holy men! The temple priest, being the direct servant of God, should have an equal eye towards all the religionists and as such the Guru had no right to interfere with the doings of the priest. In the presence of Vishnu every individual could vindicate his claim for the sacred offerings, and what control had the mortal Guruji over the priest who acted as the medium between man and God? Thoughts of a similar nature began to toss his mind to and fro and he could not leave the sacred precincts without forcing the Guruji to answer for his wicked conduct. At least without giving him some kind of warning, he could not quit the situation. Not only the priest was disgraced but the whole order of Smârta Sannyasins who ought to have received better treatment at the hands of the deputy of a respectable Mutt. All these crowding thoughts very soon asserted themselves and took shape and began to excite the various nerve-centres of the brain. The interval between the priest's falling and the Swami's final resolve could not have lasted for more than a few seconds. The Swami stepped forward and assuming a defiant attitude, touched the unconscious priest with his magical wand. He rose, but the Guruji once more exerted his power, and down he fell broken and distorted.

The Swami could no longer suppress his angry feelings and began to overwhelm him with a downpour of raving abuses.

"You vile Guruji! Why dare you obstruct a servant of God while in the act of discharging his duty? Why did you hypnotise him and thus pollute the sacred shrine of Vishnu?" "Go your way, Sir, what right have you to interfere with the affairs of the Mutt? The priest is my paid servant and he should obey my orders. The temple belongs to the Bairagis and you Smârtas have no place here. Because you are a great man, I treated you with some respect, but getting an inch from me, you want to have an ell now."

"All right. I don't like to interfere with your affairs, but don't you know, that in the presence of Vishnu all men have equal rights and we Arvis should be treated likewise. Why should your Bairagis enjoy the privilege of receiving Tulsi-leaf and holy Teertha four times, whereas we only once?"

"Why do you put the same question over and over again? You are all Arvis or Tamilian

and Smârtas: You preach the Advaita system and we the Dvaita system. You say we are all bigoted fellows and that our system is rotten to the core and not based upon sound principles. Why did you enter a Bairagi temple? You Arvis not only pollute the sacred shrine but also authoritatively demand privileges which we can never allow you. Who invited you here? You come here to pay homage to God and you have done your duty. Then why do you take unnecessary responsibilities upon your shoulders?"

"Be polite, Oh Guruji, learn better manners when you speak to your elders. A man of sinful heart you want to pronounce judgment upon the character of the Smârtas. We are not bigoted like you and we don't regard other religionists as Pâshandas, yet a man of your position should not be so one-sided in his views as regards the other religious systems. Why so much talk over these trifling matters? Let us retire to the Mutt and there we can hold a long discussion over the different systems of religion." So saying he began to retrace his steps to the outer-courtyard of the temple. The whole crowd who were till now eagerly watching the proceedings, finding that the Arvi Swami's arguments were not quite convincing to them became disgusted and were preparing to return to their distant homes, thoroughly disappointed in their expectations.

(To be continued.)

C. H. KODANDARAMA SASTRI.

Dr. Miller's Studies in Shakespeare.*

The three handy volumes before us are not annotated editions of the plays as some would be inclined to suppose. They are serious studies of three of Shakespeare's greatest dramas. The Hon. Dr. Miller is not one of those critics who are content to stop with the mere admiration of Shakespeare's literary skill and art. He sees in Shakespeare's writings a great moral purpose. Dr. Miller holds that the central ideas in all the great dramas of Shakespeare are moral and that moral benefit will accrue to those who study the plays with care. Indeed he goes further and seeks to

* (1) King Lear and Indian Politics. (2) Macbeth and the Ruin of Souls. (3) Hamlet and the Waste of Life. By the Hon. Rev. Dr. Miller, C.I.E., Principal, Madras Christian College. Published by G. A. Natesan & Co., Esplanade, Madras. Price per volume: cloth bound one rupee. In wrappers 8 as.

point out that in some of Shakespeare's dramatic writings very many useful lessons can be



learnt by Indian readers—lessons the practical application of which in every day public and private life will help to serve the permanent needs of men and the present needs of India. We cannot within the brief space at our disposal attempt anything like a serious discussion of the Hon. Rev. Dr. Miller's studies of the three plays under notice. Indeed one could write volumes on each of them and we believe that many will be inclined to ask whether Dr. Miller does not go a little too far in trying to seek morals in the writings of Shakespeare and to suggest that they were written with those moral purposes in view. We content ourselves therefore with indicating very briefly the main outlines of the manner in which Dr. Miller views each of these three plays.

In "King Lear and Indian politics" after preliminary remarks on the date and sources of the play Dr. Miller sets himself to determine the point of view from which it ought to be regarded as a whole. He finds two great thoughts running through the tragedy, and traces, at considerable length how these find expression in the history of each of the principal personages. He goes on to show how the thoughts thus translated into action on the stage cast light on the chief problems of human life, and especially on the right constitution and healthy growth of human society. The book closes

with a discussion of the way in which the principles exemplified in King Lear bear on the present state and future progress of social and political life in India.

In "Macbeth and the Ruin of Souls," Dr. Miller starts with a discussion of the materials on which the tragedy is based. It states the two great principles which the writer regards as determining the general outline of Shakespeare's plan in his pictures of life and character. It regards the history of Macbeth as being in the main a study of how evil when once yielded to gradually induces total moral ruin. It shows how the central "business of the play is to mark the steps by which, and the influences under which, a man who at first appears worthy of admiration becomes all that a man ought not to be." After tracing the moral ruin of Macbeth, the learned Doctor shows how by a different process Lady Macbeth arrives at an equally lamentable end. He then discusses each of the other characters in sufficient detail to show how the assaults of evil upon each of them are baffled on the one hand or are successful on the other. Dr. Miller arrives at the conclusion that it is "as a supreme example of the strife which rages endlessly and everywhere on earth between the kingdom of heaven and the kingdom of hell that *Macbeth* holds the place of the most solemnly instructive of the gifts of Literature to the generations of weak humanity."

In "Hamlet and the waste of Life" Dr. Miller restates his views as to the central idea in all Shakespeare's greater dramas being moral, and as to the moral benefit which ought to accrue to one who studies them with care. In this light he examines the character of Hamlet and discusses some of the warmly debated questions which cannot be avoided by one who tries to understand it. So far as it goes, Goethe's well known *dictum* is accepted, viz., that Hamlet being what he is, his appointed task is too hard for him, so that he may be compared to a costly vase cracked by the growth of a great tree that has been planted in it. Dr. Miller contends, however, that for a full understanding of the play it is necessary to inquire what constitutes the greatness of the tree and what special weakness results in the cracking of the vase. To this inquiry a large section of the work is given.

After treating of the characters of the subordinate personages in the play, especially of those who serve as foils to Hamlet, Dr. Miller draws a comparison between the Prince of Denmark and Indian students, of whom he says that "if they have something of Hamlet's strength,

they have lamentably much of Hamlet's weakness." He closes with a brief statement of the main lesson which he thinks Young India may learn from the most widely known of all the works of Shakespeare.

We have thus given only the bare outlines of the line of criticism pursued by the learned principal of the Madras Christian College. We content ourselves with recommending to our readers a study of the three volumes and we have no doubt that notwithstanding some differences of views, the reader will feel greatly instructed and inspired by such study.

Editorial Notes.

"The Revd. Hugh's exposition of the Hindu and Christian ideas of God, in the *Hindu and Harvest Field*, is quoted in the recent number of the *Missionary Review* with approval. It is the opinion of this Reverend gentleman that the Hindu conception of God is enough to discredit the religion of our forefathers.

"The Hindu allows," says the Reverend Hugh, "—nay, insists upon—the unity of God, but carries it to the extreme of pantheism; he demands also, and quite legitimately, some manifestation of God which he can comprehend, commune with and worship, but this demand he has run into polytheism. Now the Christian doctrine of God contains both the truths after which Hinduism has been feeling, and in such a form that they are legitimate and mutually helpful, not mutually destructive. We believe that God is a Father, one therefore, and personal, that he is to be worshipped by us as sons—kindred but differing personalities by the aid and after the pattern of His Eternal Son—in whom he has finally and fully manifested Himself. Beyond this there is no further advance to be made and Jesus Christ in revealing God has thus done that which can never be repeated in human history and has made for himself a unique position among the religious teachers of the world." This statement does not take us by surprise, for we have not come across such an opinion for the first time. Either the Revd. Hugh is extremely ignorant of the Hindu religion, especially the popular side of it, or his regard for accuracy is over-ruled by his enthusiasm and love for the Gospel of Christ. Probably it is the former. A strictly metaphysical exposition of the oneness of God must end in pantheism. Pantheism is a logical necessity. The Gospel of Christ cannot lay claim to anything like a metaphysical groundwork and as such the pantheistic aspect of religion has no place for a discussion here. But those who believe that Christianity is the only religion which has given a personal God, the manifestation of God which one can comprehend, commune with and worship, are entirely mistaken.

Perhaps in no religion does the personality of God play a more important part than in the popular side of Hindu religion. To the Hindu, God in whatever form, or under whatever denomination, is a living presence, ever watchful, ever solicitous of the welfare of his Bhaktas. How many beautiful, soul-stirring Puranic stories there are which illustrate the fatherhood of God and yet we have men like the Revd. Hugh confidently asserting that the Hindu God of the people has no personality. The craving for divine manifestation which one can comprehend and worship has run into polytheism, is another of the hackneyed charges. The entire force of this observation is completely knocked out when it is remembered that even the stupidest Hindu finds in his God the manifestation of the Eternal, and feels that all faiths, all sects and creeds run into that mighty main of the Limitless. After all, is really the Fatherhood of God the highest human expression of the Divine in him? Cannot anything transcend this? Has not Hinduism a greater message to the world, the message of man's identity with the Divine, his being a spark of that great Eternal Fire? Of course, a Christian cannot adequately comprehend this higher aspect. One who believes he is far removed from God, that his salvation should be sought through one in whom the Heavenly Father has, for no apparent reason, manifested himself, for the first time, after creation, will always be far removed from what he so vainly seeks to realise. The test of a religion is its influence on the people professing it. Religion sits nowhere so lightly on man as in Europe, if we can take the testimony of so earnest and enlightened a Christian as Tolstoy. According to him Christianity of these days is not the Christianity of Christ. Centuries of political struggle in the West have determined largely the teachings and character of religion. Christianity is now undergoing a process of purification after its closer contact with the other great religions of the world. The school of Higher Criticism is also making for the evolution of the truer Gospel of Christ. And time will come when it will be more clearly seen that all religions are in essence the same. Truth is one, sages call it by many names. But what essentially differentiates a sage from a fool is that while the former sees the One in all, the latter sees all in one, i.e., his special form of belief.

Reuter wires that two members of the China Inland Mission, the Revd. R. H. Louis and the Revd. J. R. Bruce, have been murdered in the province of Yonan. This is how generally the trouble commences in China. We hear of some Missionaries having been murdered or some Mission buildings in flames. Next comes the news of a general outbreak. The ambassadors present a note of protest and with it a series of claims for fabulous sums as damages. The court is obdurate and as usual is playing the "Chinese diplomacy." But the ambassadors are firm. Lastly comes the news of a province quietly pocketed by the Power to whose country the Mission belongs, or a round sum as compensation for

damages sustained by the modern bearers of the cross. This is an old story. If a twice-told tale is dull, an oft-repeated one is certainly sickening. The Missionary trouble is fairly afoot and we may expect to hear the end of it all very soon. But is there no chance of freeing that unhappy country from the philanthropic enterprises of Foreign Christian Missions? There will be no peace in that land of eternal troubles until all the Christian Missions go out bag and baggage or their respective Governments cease to recognise them. A Missionary in China is a source of endless provocation, and forms the best tool in the hands of the Governments of his country. A Missionary in China interferes with the administration of justice, plays the Nawab, dictates to local officials, provokes the religious susceptibilities of the people, and yet cries loudest when he comes by his deserts. He appeals to the ambassador and succeeds in coercing the central Government. This is, indeed, a novel method of preaching the Gospel. A Missionary goes out to preach a religion not accepted, or viewed with favour, by a country. He knows he will be wounding the religious feelings of the people. It is the nature of his work. He is, therefore, the aggressor and has no right to complain should he reap what he sows. Christ never backed his teachings with a forty-pounder. No army equipped with dreadful engines of human destruction ever supported him. Christ shed his own blood for his cause. Our modern evangelists shed other men's blood for their cause. Christ never complained. Our missionary friends are past-masters in the art of agitation. Christ infused Peace and Love wherever he went. The present-day representatives of Christ create discord and hatred wherever they go. There is, indeed, nothing so un-Christian as in the work of the Christian Missions in China. If really China is to be saved, let the Missionaries clear out of the country. Peace will be restored only when the modern messengers of Peace retire.

The Hon. John Wanamaker, the ex-Post-Master General of the United States of America, has given a princely donation of a lakh of rupees to the educational work of the American Presbyterian Mission in Allahabad.

The country to be directly benefitted by this generous gift is India and as such we have to feel highly thankful to the American philanthropist, to whom money is but the means of serving his fellowmen of any race or creed. Modern India owes much to Missionary efforts for its educational advancement and the princely donation of the American ex-Post-Master General will directly go to enlarge the scope of educational work carried on in this country. If, however, the donor thinks that he is giving his money for the advancement of the Gospel in this country he is mistaken. We have reasons to suspect that Mr. Wanamaker carried away with him some inaccurate impressions when he left India after his tour, in the last cold season, impressions for which he might not be directly responsible. At a meeting of the General Assembly in New York,

he gave his impressions received in India, which will cause no small surprise to our countrymen here. He said — "While the British Government, from India's tax funds, assists India's schools, colleges, and hospitals, I found the largest portion of humanitarian religious work going on there traceable to the Christian religion. Of all the Christian Missionaries, sent out from other lands, that I saw, or by inquiry learned anything about, I discovered only one person who had given up Christ for the ancient Hindu or Muhammadan religion. These old, much revered native religions are not able to win headway with the believers in the Gospel of Jesus Christ. The work of the Clergymen, teachers, doctors and Christian helpers is healthy, eminently practicable and well administered. In all my life I never saw such opportunity for investment of money that any one sets apart to give to the Christ who gave Himself for us." We believe Mr. Wanamaker means seriously all that he has said. The great American nation will take his words with the additional value which a personal experience gives. We have no doubt that the large-hearted American gentleman said what he was taught really to believe. Evidently matters have been so presented to him. Although Missionary Educational efforts will benefit the Indians to a certain extent, still the benefit seems to be purchased by our countrymen at the expense of their reputation. Mr. Wanamaker spoke of the humanitarian religious work of the Missions, and the British Government's aid to State-Education from tax-funds. It will be more accurate to say that Christian Missionaries are more educating bodies in this country than Evangelising agents. The latter part of their work, which is their main duty, takes only a secondary place. Where they cannot succeed in Evangelisation they wisely satisfy themselves with imparting education. The regular religious portion of the work is confined largely to the church ceremonies. It might perhaps be urged that educating young men is the surest way to bring them to the Gospel. If the results are the best means of judging a theory of this kind, we do not hesitate to say that education as a means of conversion has failed. Our boys have no objection to study in Missionary Schools. But it is a well-known fact that almost all of them have not the remotest idea of embracing the Christian religion. We should like to see how many Missionary Schools would thrive, if they should actively declare conversion as their first duty. The Missionary concern is, however, to be kept up, and this theory of education as a means of bringing the Gospel is kept on and fostered.

Mr. Wanamaker again spoke of "the revered native religions" as being unable to win headway with the believer in the Gospel of Jesus Christ. He notes with pride the fact that only one gave up his religion for the faiths of ancient India. This apparent victory of Christian religion can be easily explained. To a Missionary apostasy will cost him a comfortable footing. His society will look upon

him with contempt. But he is in no way compensated for all such losses. The Indian Society cannot admit into its fold a foreigner or a man of any other religion. Hence the virtue of Christian religion in this respect is a virtue of necessity. Lastly, Mr. Wanamaker has, we think, carried away with him the idea that India affords a vast field for Missionary work. We can only refer him to Abbe Dubois, perhaps the only Missionary who ever knew the Hindus well. If his melancholy warning note is not heeded and if the accounts given by interested workers and hasty observers and tourists are implicitly believed in, the people in Europe and America must be prepared for bitter disappointment.

There is but one useful way of spending foreign money collected for missionary work in India. Our Native Christian Community has a right to expect from the Missionary agencies some assistance towards bettering their condition. The Christian Church in India can devote more usefully all its resources to the religious needs of its converts and their social and material amelioration. It can adopt a more liberal policy by allowing Native Christians to take into their hands a good portion of the religious work also. But these are not, however, sufficient to create any enthusiasm abroad, enthusiasm of that degree which will open the purse of those inclined to help the spread of the Gospel in "heathen countries." And exploded theories and strange tales have to be kept current that the Missionary concern in India may not fail.

The Secretary to the American Board of Commissioners for Foreign Missions, the Revd. J. L. Barton, entertains views similar to those of the Hon. John Wanamaker. Mr. Barton also speaks with the authority of a personal experience. After a hasty tour in India, with our Missionary friends as his interpreters of things Indian, he gives his impressions in a recent number of the *Intercollegian*. His conclusions are:—(1) The supply of Missionaries is inadequate; (2) The two hundred and ninety-four millions of India are practically accessible to the Christian Missionary; (3) We are not conducting Missions in India with Christian consecration and earnestness; (4) If we were ready to give and sacrifice in accordance with our talk and prayers we could easily carry the Gospel Message and place Christian institutions within the reach of every child of India inside of twenty years.

Here is a kind of talk which has no foundation in truth. Mr. Barton says that the whole population of India is practically within the reach of the Christian Missionary. What does he mean? If it means that the people do not object to the preaching of the Gospel and the singing in the streets, it is more a compliment to the toleration and good manners of the Hindus. We, in India, do not rise up and murder Missionaries. But if the statement of Mr. Barton means that the Gospel is likely to be em-

braced by all the population it is a wild nonsense. No sane Christian Missionary here will indulge in any such beatific vision. Again Mr. Barton is anxious to reach every child of India inside of twenty years. If really the Gospel as preached by the modern Churches is such a superior religion why not try to reach the adults with judgment enough to appreciate the worth of the New Light? The policy of appealing to tender intellects does no credit to a religion for which so much is claimed.

The Voice of Sarada.

• PERIODICALS.

The Arena.—There are many features, in the September issue of this very ably conducted Magazine which attract the attention of all serious thinkers. "The School in the Promotion of Progress" is the opening article. Mr. George McA. Miller raises the questions "What is the proper function of education in any civilised State and what are the methods which are calculated to fulfil adequately those functions?" A careful observation of the existing circumstances, displays a want of harmony in the different forces that mould up the progress of Society. This want of harmony is specially noticeable in our own land where so many wild schemes for educating our children are set on foot. The forces that are at work in any Society may be classified under Government, Religion, Industry and Education. Hitherto Government has been zealous of religion, because the Church has often usurped the functions of the State. Religion has been zealous of Government because the State has often usurped the alleged functions of the Church. Industry has hated both because the shop and the market have for ages been but the slave of the Church and the Capital. It is the function of education to harmonize all of these for the perfection of the race. This it has failed to do, "because the school has in all the ages been made the liveried flunky or penpatetic policeman of the Church and the Capital and in more recent times of the market." It is regarded as the policeman that maintains the existing order of things. As such, the school is and never can be made a machine for producing a complete education, unless the school is made to demonstrate within itself the essential unity of the forces that are at present highly discordant. This article is followed up by one from the pen of Mr. Duane Mowry, LL.B. on "Newspaper criticism of Public Men." It was sometime back that Lord Curzon gave some advice on this head to the Journalists in India. The state, in America, from the description which Mr. Mowry gives us, appears to be deplorable. It is just and proper that the Press should have the right of pointing out the real defects in measures affecting the welfare of the subjects. It must be clearly noted that intelligent criticism of public men and public ques-

tions is one thing; senseless condemnation or fulsome praise bestowed for sinister purposes, is quite another. Freedom of speech is no excuse for lawlessness of tongue, nor freedom of Press for calumny of pen. The effect of this rash and unjust criticism is that the better class of our citizens refrain from entering into the political arena. The public service thus sustains a distinct loss.

The highly instructive article "The Philosophy of Genius," by Merwine-Marie Snell, sets before us the latest and the soundest views on the subject. The nature of genius is defined as follows "Genius signifies an extraordinary degree of mental and volitional power. It implies penetration of mind—a capacity for 'seeing into things,' and for recognising all that is contained, or implied, or signified by any given fact or idea. It implies a wide mental reach, an interior far-sightedness, a capacity for recognising the unities that bind together the most diverse things. It implies firmness of mind, a volitional grasp—a capacity for seizing and retaining the truth beheld and holding it ready for use when occasion arises." It is the capacity of seeing many things with a few ideas, of evolving unity out of multiplicity, order out of confusion, harmony out of discord, light out of darkness, the word out of silence that can only be felt.

As regards the origin of genius various theories have been held. One class of thinkers, the materialists hold that genius consists in hard work, or in perseverance or in exactitude, or in some analogous virtue. But this view may be summarily dismissed, since genius often does not dwell in these classes of persons. Sheer effort cannot help us in acquiring genius. Another explanation that it is a special gift of God not assignable to any ascertained law of nature seems highly improbable, since the genius being a part of Nature as much as others, must conform to the uniformity of her laws; and it is only the too credulous that can repose any faith in such a theory. A third theory equally untenable is set forth by the students of Pathology; they hold that the average man is not a genius; therefore genius is abnormal—a form of mental aberration. In support of this thesis it is maintained that the families in which great men of genius have been born are found to possess a neurotic taint. No explanation, however, has been given of those cases in which no signs of neurosis have been manifested by any of the near relatives or known ancestors of a man of genius. But even granting that genius could be thus demonstrated to be of more frequent occurrence in families with a tendency to nervous disorder than in others, it would not necessarily follow that genius is a symptom of neurosis or in any way implies a deficiency in mental or physical health. It is not impossible that a certain development of neural organization may be a necessary condition of genius and at the same time render its possessor an easier prey to disease. Even in the purely mechanical order, the most delicate organism is the one most easily deranged. A fourth theory holds that genius is dependent on heredity, modified,

of course, by circumstances and environment, especially those of parental life and early childhood. There can be little doubt that long-continued mental effort of a high order and kindred direction 'on the part of both parents, repeated through several generations, prudently guarded by excess and accompanied by a sufficiently healthful mode of life to prevent physical degeneracy, would give great promise for the production of genius of no small calibre. The above is the view held by the writer of the article, in support whereof he adduces the history of the Brahmin caste of our own land, "which displays a remarkable aptitude for metaphysics." The Brahmin philosopher does not deny the force of heredity in the moulding of genius; but he regards it as incomplete. There are cases of genius where even the laws of heredity are not applicable. These are explainable on the Law of Karma and Reincarnation only, which the writer refers to but passes by without a word either of condemnation or approval. Many other articles in this issue deserve notice.

Mind.—With the issue for September, this Magazine which is one of the best fertilizers of the intellectual soil, not only of America, but of the whole world, completes the fifth year of its existence. We pray that it may long run its career of usefulness. We have reasons to believe that it will obtain a wider reading in this country, if the conductors of the Magazine will do the needful by way of agency and advertisement. The number before us opens with a portrait of Mr. W. J. Colville whose reputation as one of those gifted metaphysicians who represent the New Thought Movement is well-known. His article on "The Unseen Universe" is, in essence, the reiteration of the old truths of the Advaita school of the Vedanta. The question is raised whether or not matter exists as something distinct from force or energy. Science is unable to explain the nature of what is known as 'ether,' which fills the space between this world and other orbs, and yet it finds itself compelled to postulate the existence of that 'ether.' Chemists affirm that what is usually known as matter is in all cases capable of being converted into ether; but they find it impossible to affirm the contrary proposition that all ether is reducible to matter. Ether therefore may be regarded as a larger and matter as a smaller fraction of the expression of the universal substance. The metaphysical dogma then that *there is no matter* appears intelligible when read in the light of the above criticism, and is the basis of a division of the Universe with all its substances into certain planes. It may interest our American readers to know that in Hindu philosophy seven such planes of the universe are recognised. Each plane is technically known as a *loka*, and the seven *lokas* a scientific exposition of which we intend shortly publishing in our pages, may be enumerated as follows:—

(1) *Bhu-loka*. (2) *Bhuv-loka*. (3) *Svar-loka*. (4) *Mahar-loka*. (5) *Jano-loka*. (6) *Tapo-loka*. (7) *Satya-loka*. 'The Unseen Universe' or better still the unseen planes of universe are simply those regions in space where the rate

of vibration of universal substances are either higher or lower than the limits of our common perceptive registers or senses. But by the cultivation of our sensitive faculties, we may develop their capacities to such an extent as will enable us to have a perception of the higher regions, or planes unseen, of the universe. This spiritual development of our faculties is possible only by a course of training that renders the gross body (the most external sheath or *Annamaya Kosha*, of the *Atman*) subordinate to the astral or psychic body—corresponding to the *Pranamaya* and *Manomaya Koshas*—which is of more refined texture and possesses keener susceptibilities. This training is what is known as *Yogabhyasa* in India. But there is one difference—and a most vital one. It is between what the Americans aim at by this training and what Yogis in India aim at. In America, it is looked upon as the avenue that leads to psychic powers which are greedily sought after by the ignorant and utilised for selfish purposes, the display of miraculous powers and the consequent acquiring of fame. But it is best to remember that so long as man is under the spell of egotism, which creates an unusual craving for psychic powers or *Siddhis*, he will not be able even to have a glimpse of the Divine Truth. Hence in India, the Vedantic philosophers strongly condemn the practice of *Hatha-Yoga* which leads to the attainment of psychic powers and recommend in its place the practice of *Raja-Yoga* which leads to the Realisation of the Divine within and without. "Thought and Healing" by S. K. Davis is one of those articles which must be read, studied and pondered over and over again, for therein, as in a nutshell, is embodied the secret of a long at the same time a healthy life. Thought is the energy that sustains life. Nourish good thoughts and you nourish a good body free from diseases. All the ailments human flesh is heir to are the results of the want of harmony in the mental sphere.

The Metaphysical Magazine. With the July issue the XVIIth. Volume of the magazine commences. Doctor J. R. Phelps. F. R. C. presents the readers with a rational explanation of the Mosaic version of the act of creation, in the first few pages. The leading article, in our opinion is "The Cloisters and Modern Progress" by Axel Emil Gilson. It will be remembered that there was a time when the power of the Church over the people at large was immense, that later on there ensued a struggle between the Church and the temporal power, which ended in the complete dethroning of the former by the latter. This was a necessary stage in the onward progress of every nation. Each thing has its own uses and each is great in its own place. So the ascetic monks who kept the cloisters were once essential items in the national life of Europe. But only when a movement is introduced at the right time in the right place, and in the right spirit, does it fill an evolutionary office. As in the ceaseless march of evolution new phases and aspects continually are brought to the front, the instrumentalities of human progress, in order to meet the new needs of life, must evince higher capabilities of adaptation and application. The Cloisters failing to recognise this law of evolution, persisted in discharging their out-lived functions,

and when no longer able to advance with the world propose to call this world to a halt. Universities, Colleges, Public Libraries, Parochial Schools Scientific Bodies, Clinics and Hospitals, and the avalanche of manufacturing establishments have filled the functions of the Cloisters. Being thus driven out of their strong fortresses, the Cloisters headed by the Jesuits effected a change in their plan of work and devoted their energies to industrial enterprises such as factories, mining, banking, contracting of railroads, telegraphs, etc. The sanctuaries of old, where the Monks once sold salvation to penitent souls, were rapidly turned into sale-stores for manufactures. Their religious influence, anyhow procured them immunity from taxation and tariff, which places them above the reach of competition. Again the almost unremunerative labour which those who are still blindly attached to the clerical cause, render in return for mere board and lodging, helps them to beat out of field any rival enterprise. But we could have looked with satisfaction on this industrial turn which the clergy have taken, had it not been for the fact that the enormous dividends turned out of such clerical industries are utilised for Jesuitical propaganda, in schemes for the subordination of the State to the Church, and in resisting the tide of popular education by establishing schools and colleges where every possible precaution is taken to prevent any light from ever reaching the minds of students who are always taught the unscientific, crude, and superstitious dogmas of the exploded religion. It is this aspect of clerical industry that we have to complain against.

The Theosophist.—With the issue for October our contemporary enters a fresh year of its existence—the twenty-fourth; and we cannot but wish for it a long and prosperous life in future, such has been its value to all interested in the study of Oriental Occultism and philosophy. It opens as usual with the "Old Diary Leaves" by the revered Colonel. The History reaches down to the Annual Convention of 1894, when Sister Beasant delivered her soul-thrilling lectures on "The Building of the Kosmos." This is followed by an able article from the pen of Mr. S. Stuart on "Human Progress and Philosophy." Annee C. McQueen contributes an article on "Sri Krishna." It is written in a pleasant and yet thoughtful manner.

In the next article on "Extraordinary Virtues of Indian Plants" Mr. K. Perraju points out that the plant *Ummattha* colloquially *Ummattha* is a certain cure for hydrophobia and is used as such by people, in Indian Villages, who cannot afford to go to the Pastuer Institute at Kasauli. The juice of this plant-root, branch and leaf-mixed with old jaggery must be administered. The extremely useful contribution of Dr. Thirlwall on "Yoga" is continued. "Sri Ramanuja's Ultimate Religious ideas" by Mr. A. Govinda Charlu is a clear expression of the "views of the great Visishtadwaitic philosopher "Toleration" by N. L. M. Petrie, "Psychic Science and Reincarnation" by Kate C. Heavens, and notes, on "Light on the Path" by G. B. Greve conclude the list of articles in the number. The cuttings and comments are as usual interesting.



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THE ARYA

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DEVOTED MAINLY TO

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The Underlying Physical basis of Christianity and other Religions.

II.

And chief of all these grand ideal types Was nature decked in bridal robes and wed To her young lord the genial Sun of Spring, Or widowed, mourning in her wintry garb, Bereft of him, her light of life and joy With whom she wandered by the rippling streams Through verdant lawns and woods by Zephyrs fanned Rapt in the bliss that love alone can know. Or as the goddess, Ops or Cybelé The mighty mother of both gods and men, Or fruitful Ceres of the golden hair, Who mourned her daughter, lost Persephone Whose robe was rent upon the flowery mead When gathering flowers of which she was despoiled, Her rich blooms taken by the Gloomy God, Who bore her with him to his dusky realms; But yet not wholly in these realms to dwell But in the spring permitted to return, A girl again upon the flowery meads Gladding her mother who disconsolate Had sought her, wand'ring over land and sea.

The Dual Image, Book vii.

In a previous article on this subject it was shown that all the Sun-Gods of antiquity were Virgin-born at Midwinter.—Virgin-born because the constellation of Virgo or the Virgin lay upon the horizon at this season of the year, and was represented then as the "Virgin about to bring forth," which event was further represented as having taken place amongst the animals in the "stable" or cave of Capricornus, the Goat. In close connection also with the Wintry Virgin was Boötes the Herdsman named Joseph the "betroted"

in the Jewish allegory, who aids the Virgin in her flight to conceal her young child from the adversary, Aquarius, the water-man, the constellation that dominates the winter and falls upon the Fishes which in some Eastern sculptures are changed into a multitude of children's heads; the sign, in accordance therewith being dedicated to the "Innocents" who had been slaughtered by the "tyrant" while the young Sun-God was in concealment; but who, in advent in the Baptismal month of February, comes forth to begin his ministry, when, after his crossing the "line" at the vernal equinox, the earth is redeemed from the cold and barrenness of winter. Then as the constellation of Aries, the Ram was at that time in the ascendant the Sun-God took the Ram or Lamb as his emblem or standard, and ascended the heavens as a conqueror, having prevailed over the powers of darkness after his "crossing" at the vernal equinox. The God then passing through the sign of Gemini symbolising brotherhood, ascended still further until he shone forth as the "Sun of Righteousness" in the royal sign of the Lion at midsummer. Then it was that in the plenitude of his power, at the marriage feast of the year, he turned the water into wine in the juice of the grape and prepared loaves in the growing grain and multiplied fishes for the food of earth's teeming millions!

Godfrey Higgins says on the subject in his "Anacalypsis"—"Commencing with the midwinter constellation of Capricorn, the sun

is first introduced on the gorgeous theatre of the starry universe as a new-born babe, conceived through the maternity of a pure virgin (the constellation of the wintry Virgo;—because, says Dupuis, 'The Virgin and child represented the vigour of nature in peopling the earth, of which perpetual virginity, not destroyed by procreation, affords a poetical idea * * * * This Virgin of the ancients forms a prominent figure among the constellations, and, in their beautiful fables, was presumed to bring forth a son annually, as the season (Christmas) came round, when the sun, awakening from the death of winter, first began to rise towards the spring solstice. This feast of the ancients—celebrated even at midwinter as early as amongst the Aryans,—has been transferred to the Christian Religion, and adopted to Jesus by the Catholic and Episcopal Churches * * *. But the Christians betrayed the origin of their legend only too surely when they adopted that day (Christmas) as the birth day of their God."

And this God, the Son, according to the old creeds, is one of a "trinity," co-equal and co-eternal with the Father. But how explain this mystical formula? Upon what basis does it rest? This, namely.—The early creed-makers recognised clearly that the unknowable and inscrutable source of all things was and must be a unity, one and indivisible, hence pre-eminently the Father, absolute and unconditioned spirit which by interaction becomes substance, named the Great Deep, Maré the sea,—Maria or Mary,—in mystical language the Mother of "forms." And from this Duality—The Father-Mother—comes the Son as manifested in creation or the universe. And this Son in the aggregate, owing to the limitations of manifestation, is said to be bound upon the wheel and "cross" of matter, working out thereby redemption until the restitution of all things is accomplished. But as it is with the macrocosm so is it with the microcosm, hence man and the son of man is said to suffer upon the cross in the working out of his redemption when he shall enter into the rest of Brahm. In this sense is the Creed of Christendom true; or as concisely stated by the late Rev. R. H. Hawers of the Church of England—"Christianity was true but is no

longer true;" hence, as he said, its urgent need of restatement which advanced and enlightened people everywhere fully admit. It may therefore be added in conclusion that the present writer has endeavoured to set forth on a universal basis the broad lines of such restatement in his published writings, especially in his poems, *Humanity* and *The Dual Image*.

WILLIAM SHARPE, M.D.

[This second article on the above may perhaps not be uninteresting to our readers as it further unveils or at least gives some rational explanation of the deep mysticism of the Christian Creed-makers. The Nicene Creed was long debated upon and was mended after a time. There is still a great disagreement in the Creed of the Greek Church with this of the Latin, the whole Creed is an attempt to mystify the unenlightened who are required to swallow it as best they can. So also much in the Gospels. The great prophet of Judia may have infused new life into the Essene community and given some forcible restatements of current old scriptures, but certainly with the Creed and Gospel-makers he is not the New Testament miracle-worker which the Church has tried to make its unenlightened followers believe. The miracle-worker and Jesus of the Gospels is the Sun brought down to the earth plane. It is the sun that performs all the nature-miracles which are allegorically changed into human miracles. The Creeds of old had always, as well as the Genesis of the Bible, a Mother-God instead of a Holy Ghost God which the Creed-makers substituted.—Ed.]

Smritis.

IV.

The Institutes of Manu are held by Aryans in the highest esteem. They are said to be equal in authority to the Veda. It may be that this first Manu received his instructions directly from Narayana or from Vishnu when he gave out the Vishnu Smriti.

The work extant appears to have been tampered on several occasions. It must have been promulgated in the latter part of the reign of Svâyambhuva Manu, when the castes, which had been formed in the first Tretayuga of his Manvantra, had become degenerated and the evils of material civilization clearly felt by the people and the ruling powers. His was a constitutional monarchy and he had seven Rishis, sons of Brahmâ as his councillors. They were Marichi, Attri, Angira, Pulastya, Pulaha, Kratu and Bhrigu. These Institutes are known as Bhrigu Samhita, Bhrigu having been required by the Manu to promulgate them.

In this work, as it is now published, many clerical errors appear to have crept in from a very long time while many passages have been expurgated. Many have been interpolated to justify the prevailing practices introduced against the principles of the code.

Of all the editions of this work extant, that published by Rao Sahib the Honorable late Mandlik is the best. He examined 30 copies of the work from various parts of the globe and published 6 commentaries thereof with the text. It is in two volumes. At the end of the second volume he gives the verses quoted by several text-writers as extracts from Manu's Institutes but which do not appear in any of the several copies he had procured and examined. These omitted verses cover sixteen foolscap pages. He then gives a list of different readings as found in the books containing the commentaries of Medhatithi. These cover six such pages. Similarly he gives these particulars of other commentaries. All these go to prove that the Institutes of Manu, have been meddled with at different times by diverse parties and the mistakes which had been committed have been perpetuated and that at some times interpolations and omissions were made intentionally.

Mandlik found two verses after the fifth in the second chapter in one of the copies before him. These he has printed under a bracket, apparently thinking them to be interpolations. They may indeed be so, for their contents refer to a doctrine of modern priests, viz., that rites prescribed for obtaining specified objects should be performed, though these objects are not intended by the performer to be gained by them and that these rites then become a means to obtain the highest emancipation. To the Mimamsakas no other world was known than Svarga, which is an inferior Loka or world for Vedantins and some others. The Mimamsakas knew no God or Gods whom they should worship. These positions are disagreeable to those who acknowledge the existence of God or Gods. Thus there were many conflicting sects. There appears to have been a time when these became friends. This necessitated a compromise. To effect it the aforesaid two Slokas might have been interpolated. We have seen such things have occurred in the religious works of all countries.

Mandlik notices such an interpolation after the 15th verse of the second chapter to authorize another compromise.

Similarly there is one verse after the 18th verse of the same chapter. Another after the 52nd verse; another after the 67th; two slokas

after the 188th verse and so on—so much for apparent interpolations.

Of the aforesaid six commentaries, that by Kullooka is well-known to the public. It is said that there are 8 more commentaries copies of which were not available. These commentaries show when some of the aforesaid changes in the text came in use. To illustrate what has been stated above, I shall quote a few instances. In the fifth verse of the third chapter of Manu, the last word is said to be *Maithunai*, but an intelligent reader of the text finds it to be a word foreign to the purpose of the text. He would naturally suspect the correctness of the reading, and to clear up his doubt he would of course refer to the commentaries. Commentaries of the text are available. On referring to them, what would one find? He finds Kullooka adopting this reading and attempting to explain it in a manner which would not commend itself as correct. This shows that this reading of the text had been so long and so universally adopted in Kullooka's time that he was afraid to say that it was incorrect. The text known to Nandana, another commentator, was not known to him at the time when he wrote the commentaries. According to Nandana, the word was "*Amaitthane*" and he has explained it to mean a virgin. This makes the verse complete and sensible and consistent with the views expressed by all other Smriti-writers. According to Medhatithi also the reading of Kullooka was incorrect. He appears to have had before him the text adopted by Sarvajna Narayana.

R. RAGOONATHA ROW.

Rotundity of the Earth.

II.

We see that the discs of all the Planets are round. As the Earth is one of the planets it is evident that the Earth is round. Bhas'karâchârya, Varâhmihir, and Arya Bhat establish its rotundity. As we go to the Northern direction we see the *Dhruva* Satellite rising higher and higher up to 90° from Samavrutta at the proportion of one degree to every seven *Yojanâs* and this will never happen if the earth is not round. It is an admitted fact that the sun rises first in the westward and then eastward and this will not occur if the Earth were flat and therefore it is obvious that the Earth is round. We see the form of every object round and the horizon

appears also circular in form and therefore it is clear that the Earth is round. Arya Bhat in his Laghu Arya Siddhant plainly says that the Earth is round. The following *Śloka* of Arya Bhat will explain it clearly :

Kandukaroopā dhatri sarvatrāmbodhi parvatadvipaih
Vyaptam kandukapustham pṛthivī pātāla lokāsyuh.

The Earth is round like a ball. On its surface on all sides there exist oceans, mountains, islands. And in its womb there are Pātālas (Lower Regions). But Arya Bhat explains the cause of its appearing flat thus :—

Panchato (500) bhāgah parigheh
Samastā lōtah sameva bhoomeeti.

As the 100th part of the circumference of the circle (*Gola*) does not seem to be crucked and it appears flat and hence the Earth appears to be flat, but it is round in form.

Let us see what both the men residing on Dakshina-dhruva and Uttara-dhruva fancy as the earth is round.

Manyate tenyonyamtyathah siraskān purah sthitām
sthiraṇak,
Sukhatah kanduka prishthe charanti te tatra yathāvayam
Ambarasa sthita bhoomeh kothobhāgah kvachāpyoor-
dhvah
(Sā) Kalpanā vadheh syāt.....

To the people residing on the Dakshina-dhruva (Southern Pole-star) it appears that their heads are down and feet up; and to the people residing on the Uttara-dhruva (Northern Pole-star) it appears that the state of the people of the Southern Pole-star must be true as explained above and likewise the four towns including Lanka appear to the persons living on both the Dhruvās as cross-wise. Then the fact is that they also reside very happily as we do on this surface of the globe which is round like a (*Kanduka*) ball. It is only a blind imagination as we fancy that the heads of the people opposite to us are down. Can it be a fair judgment to say that such and such a part of the globe is up and such and such a part is down, such and such a part is cross-wise as the Earth is round and it is in *Antarāla*? Well. As the Earth is round we do not see the sunrise at the same time on all sides, so Arya Bhat the well-known Astronomer says :—

Lankāyām ravayudaye dināvānehi siddhapure
Yamakotyāu divasārdham Romaka nagare ardhātram
syāt.

When the sun rises in Lanka, he sets on Siddhapur which is down, that is, on 180 degrees and it is midday in Yamakoti which lies in 90 degrees in the east of Lanka and in Rome which is on 90 degrees it is midnight. The

word Rome alluded to above will clearly show that our ancient Indians were not unaware of the western countries. Arya Bhat was fully aware of Rome and hence he has worked out assiduously the diurnal calculations of all the countries in the east and west. Again Arya Bhat says :—

Lankāyā yamakotiḥ prak paśchāt Romakam talasthamcha.
Siddhapuram bhaganoyam bhramati purānām sadā s'irasi
Golopari Lankā to Meruḥ saumyendiyutā s'aneyāmye
Tadupariḥsa dhruvatārā baddhobhagano bhramati
sakhagah
Lankādhipura chatushko pariniyata pravaha māruta
kshiptah
Dinarātri tatra same anyatra nachāksha bhopachayāt.

On Vishuvavritta to the eastern direction there exists Yamakoti, to the west there exists Rome and down to Rome there exists Siddhapura. The globe revolves always touching the tops of these four towns. On the globe to the north there is Meru that is the northern pole and to the south there is Hutās'ana that is the southern pole. With the means Pravahaka wind the globe with the Dhruva-Star revolves always regularly touching the tops of these four towns. In these towns, that is, on Vishuvavritta the day and the night are similar. On the Meshasankrānta that is on the day of Vishuva, if you were to erect a stick measured at 8 fingers on any place lying in Vishuvavritta in the sun, at midnight the stick will appear to be void of shadow. But to the north or south of this Vishuvavritta the shadow lengthens according to the place on that Vishuva day. Therefore the day and the night are not similar. The time of the day will be lengthened or will be less according to the shadow lengthened.

The circumference of the Earth is as follows :—

Dayavāngula mānenakshiti paridhir yojanair madhyah
Chetaramai poorvāpara uttarayāniyothavā tāvān.

"Eight Yavas will be equal to one Angula. The circumference of the Eastern and Western sides of the globe is 6,625 Yōjans, and that of the northern and southern sides of the globe is the same as above. If we take the measurement of one Yōjan to be equal to four miles, we get the following measurement as regards the circumference of the Earth, the diameter of the Earth and the surface of the Earth :—

Bhooparidhi (Circumference of the Earth) =
 $6,625 \times 4 = 26,500$ miles.

Bhoovyāsa (Diameter of the Earth) = $2,109 \times 4 = 8,436$ miles.

Bhoopristhaphala (Surface of the Earth) =
 $13,972,125 \times 16 = 213,554,000$ miles.

We now give below the measurements of the

same as professed by the modern European Astronomers :

Bhooparidhi (Circumference of the Earth) =
25,000 miles.

Bhoovyāsa (Diameter of the Earth) = 8,000 miles.

Bhoopristhaphala (Surface of the Earth) =
200,000,000 miles.

From the above calculations it will be observed that our ancient Indian Astronomers in no way displayed lack of intellect. Every one will admit that there does not appear much difference between the calculation of the measurements given by the modern European Astronomers and that of ancient Aryan Astronomers. From this we can say that one Yojan is equal to 4 miles or somewhat less or so. If you want to take the measurements of the surface or Bhoopristhaphala, you can safely adopt the following method of that renowned Aryan Astronomer Arya Bhat :—

Paridhidhno vyāsaḥ syāt
Kanduka tālopabhancha Pristhaphalam.

If you multiply the circumference by the diameter you will get the Kshetrphala of the net one wrapped up round the ball. Therefore if you multiply the circumference of the earth by the diameter of the earth you will get the Kshetrphala of the globe. We have thus up till now proved by quotations from the ancient Aryan Sciences that exist in the language of the Aryans which is now called and styled contemptuously "the Dead Language." The modern Western orientalists contend that there do not exist such thoughts and assertions, proofs and portions in the ancient Aryan science and wish to take the credit wholesale for themselves. Their contention is of no avail. They must go deep into the Aryan science and ponder carefully over the truths. They must assiduously make careful researches into the Aryan Sanskrit scientific works and endeavour to acquire a clear insight calculated to do good to humanity. Having given clear evidences from the Aryan scientific works written by our venerable ancient Aryans regarding the Rotundity of the Earth, in the next paper we will give quotations as regards the 'Earth's Rotation on its Axis' treating the subject more elaborately and exhaustively as it forms one of the most important points which involve controversy. If this is proved, we shall easily prove the other controversial point as to the 'Earth's Revolution round the Sun.'

A. B. S. JOSHI.

India—The Home of Philosophy.

(Continued from p. 173.)

ANCIENT WESTERN PHILOSOPHY.

We shall now trace the development of the Ancient Western Philosophy (Greek Philosophy) and we shall find how it is largely indebted to Indian Philosophy.

Philosophy was not at first possible in Greece as long as its mythology continued. The order of ideas observable in children suggests the reflection that man began to discuss the whence of existence before the whither. At first, as in the case of the child, the problem of the genesis of things was conceived anthropomorphically. The question 'How did the world arise?' first shaped itself to the human mind under the form 'Who made the world?'

The first Greek attempt at philosophy was the Ionian Philosophy which sprang out of Greek religion after its decline by the influence of philosophical criticism. Ionian Philosophy marks the beginning of physical speculation in Greece, on the lines of Egyptian thought. It tried to grapple with the question of the First Principle of the universe and found it in water (Thales), air (Anaximenes) and fire (Heraclitus). Diogenes converted the physical system of Anaximenes into a psychological system, when he said that air was the soul of the world.

Anaximander started the theory that things arose by separation from a universal mixture of all. The infinite was the primordial principle from which he derived the universe. According to Anaxagoras, the universe as a whole is unchangeable, and the various forms that we see are due to new arrangement of the constituent parts of the universe. He thus taught the eternity of matter.

Pythagoras who represented the Italian School of Greek Philosophy asserted that number and harmony was the essence or first principle of things.

The next or the Eleatic School devoted itself to the supra-sensible things, therein differing from the two previous schools which confined themselves to the material. Xenophanes taught that there could not be more than one all-powerful and all-perfect for if there were even two, those attributes could not apply to one of them. Much less could they apply if there were many. This one principle or power is the same as the universe, the substance of which is eternal and identical with God, for there cannot be two

omnipresents or two eternal. Here we see the first glimpse of Indian pantheism. Parmenides declared that the All is thought and intelligence and they are one. Just as Parmenides established the existence of the One, Zeno established the non-existence of the many. Only one thing, he said, can be the substance of all the manifold appearances. Melissus also taught the unity, unchangeability and indivisibility of the One Being. Democritus established the atomic theory. He explained how the many could arise from the One and thus reconciled the Ionians and the Eleatics. We find that the later development of the early Greek philosophy was towards the Oriental pantheistic notion of the world and the consequent doctrines of emanation and absorption. The reaction from it of the scepticism of the sophists is analogous to Buddhism that followed the philosophy of the Vedas in India. But it must be said to the credit of Buddhism that it was highly ethical, though philosophically it ended in negation of the One Reality. The spread of sophism led to Socrates teaching the necessity and importance of virtue and morality. He took the existence of God for granted. Socrates was followed by Cynics who set up mind against the body and taught that corporeal enjoyment was base and unworthy.

Plato, a disciple of Socrates, taught the existence of three primary principles, of God, matter and ideas. Matter, according to him, is co-eternal with God, who is an independent and personal maker of the world, the father and the designer of the world, not mere impersonal nature. Pleasure was not good in itself, but only a means to knowledge. Of the duals, ideas and matter, Plato gave undue predominance to the former.

Pyrrho, the founder of skeptics, who next followed, taught that we can assert nothing, no, not even that we can assert nothing. This led to the teachings of Epicurus who taught that enjoyment was the only end of life.

Aristotle founded the inductive philosophy. He rose from the particulars to the universal, just the reverse of Plato. Plato was an idealist and Aristotle was a materialist. Zeno, the founder of Stoics, followed Aristotle's common-sense doctrines, rejecting Plato's imaginary ideas. Zeno held the essential identity of matter and God. He taught that the visible universe was God's material manifestation. Aristotle may be truly said to have reconciled philosophy with science. The Alexandrian Museum did much

to unify western with oriental philosophy. It encouraged eclectic philosophical Pantheism. This rare and unparalleled activity is due to the contact of the Greek, with the ancient civilization of India.

Philo accepted the oriental theory of emanation, though not oriental pantheism. Apollinus also popularised orientalism. Plutarch was a Platonist influenced by orientalism. The succeeding writers, among whom may be mentioned Numenius, were of the opinion which was then prevalent, that Greek philosophy was introduced from the East. The doctrines of Numenius led to Neo-Platonism. Plotinus, a neo-platonist, believed in the trinity of (1) the One or Prime Essence, (2) the Reason, and (3) the Soul. The second principle emanates from the first, and the third from the second. Greek philosophy came to a close by the order of Justinian who prohibited the teaching of philosophy and closed its schools.

(To be Continued.)

N. K. RAMASWAMI AYYA.

Music and Animals.

(Concluded from page 68).

We may next pass on to serpents which are believed to be highly affected by music. Hindu musicians are not tired of dilating upon their inherent capacity to enjoy music. The Sangita Pārijata says that—"A child mounted on a swing is appeased, when crying, by the nectar of music which puts it in ecstasies. A heifer feeding on tender herbs and roaming in forests, gives up its life, listening to the strains of the hunter himself. The excited cobra full of surcharged venom and furiously shaking its outspread hood, is at once lulled by the music of the snake-charmer." The Rāgas (tunes) Todi and Punnāgarāli (literally meaning a variety of Varāli, specially pleasing to male serpents) are referred to as particularly charming to them. Their ferocity is said to disappear as soon as musical notes are played, while they are capable of being easily caught by piping any kind of primitive music. Stedman, in his expedition to Surinam, describes certain sibyls among the negroes who, among several singular practices, can charm or conjure down from the tree certain serpents, which will wreathe about the arms, neck and breast of the pretender sorceress listening to her voice. Snake-charmers of the East are well-known for their dexterity in catching snakes by their rude tunes, as they slowly come out of their holes and even,

tually approach them in all fearlessness, so long as they are continued. It is believed that music deadens them to a sense of all personal danger. Sacred writers speak of the charming of adders and serpents by means of music. In this apparent enjoyment of music, they stand considerably higher than many animals high in the scale of life.

Among higher animals may be prominently mentioned elephants, oxen, horses, dogs, and hinds which are most affected by musical sounds. Among those that are least affected are mentioned the cat and the ass. In an experiment tried by M. Marville as to the effect which the 'trump marine' (a kind of wind instrument) had on animals, he found that "the cat was the least affected and he even judged by her air that she would have given all the instruments in the world for a mouse, sleeping in the sun all the time; the horse stopped short from time to time before the window, raising his head up now and then, as he was feeding on the grass; the dog continued for above an hour seated on his hind-legs, looking steadfastly at the player; and the ass did not discover the least indication of his being touched, eating his thistles very peaceably; the hind lifted up her large wide ears, and seemed very attentive; the cow slept a little, and after grazing, as though they had been acquainted with us, went forward."

Although animals are affected by music in a general way, some seem to prefer certain combinations of musical notes, to others. The author of 'The voice and the ear' says that "certain notes, for example, sounded on a flute or other wind-instrument, will cause a dog to set up a lamentable howl, evidently from the pain it produces either in the ear itself or the nerves connected with it. The war-horse seems to derive new life and vigour from the sound of the drum and the trumpet; and at the Circus the horses will not pace regularly without music. Outrageous bulls have likewise in several instances been calmed into gentleness by music. Of this feeling in oxen, Mr. Southey gives a singular instance in his letters from Spain. The carts of Cornua make so loud and disagreeable a creaking with their wheels for want of oil, that the Governor once issued an order to have them greased; but it was revoked on the petition of carters who stated that the oxen liked the sound and would not draw without its music."

Ruskin says "Brutes can enjoy music; mice in particular, are thrown into raptures by it; horses are strongly excited by trumpets, and may

be taught to dance in excellent time, or even to beat a tambourine with their fore-feet; the iguana, a kind of lizard, is so passionately fond of music that, if you will but do him the favour to whistle to him, even though you should happen to be but a second-rate musician, he will allow you to kill him rather than stir. Snakes will dance in tune, elephants will perform elegant pas-sacade." Darwin cites the instance of the singing gibbons. "It is a remarkable fact," he says "that an ape, one of the gibbons, produces an exact octave of musical sounds, ascending and descending the scale by half-tones; so that the monkey alone of brute mammals may be said to sing." From this fact and from the analogy of the other animals, he infers that the progenitors of men probably uttered musical tones, before they had acquired the power of articulate speech; and that consequently, when the voice is used under any strong emotion, it tends to assume through the principle of association, a musical character.

Such is a brief account of the influence of music over some of the lower animals. It has been shown above that some are more susceptible to it than others, though a great many are absolutely inferior to it. This subject will naturally lead one to enquire into the nature of influence which it exercises on men. Even here, some are more susceptible for a more or less instructive perception. Others, from a sort of education and experience gained in course of time, countenance it as one of the many sources of their enjoyment. Still others there are (and those form the majority) who seriously smile at persons who will forego everything for a sweet sound and go to the extent of denouncing it as unworthy of all serious pursuit. There are a few who 'oppose music on conscientious grounds.' It is a grand objection with them that it is often applied to bad purposes. At this rate, it would be difficult to find which is free from reproach of any kind. The Holy Scriptures too cannot be irreproachable, because Satan so often quotes them for his purposes. Some consider it a waste of time to devote attention to "what you perhaps call so profitless an occupation as 'tickling your ear with a few fleeting sounds.'" To this it has been well replied that "this proceeds (pardon the assertion) from your imperfect acquaintance with the subject. Would you call that hour wasted in which your heart swelled with joyful affection for a daughter, a sister, or a wife, while her thrilling voice 'which music loved and called her own,' unsealed the fountain of deep feelings and encircled with a sacred halo the dear delights of

home? Would you consider that influence worthless, which, at the close of the day, should soften the icy crust which the world's cold breath had spread over your heart's surface, or extract with fairy touch the iron from your care-worn soul? That man endowed with reason and susceptible to the highest degree to Nature's enjoyments should devise objections to soul-enthraling music on frivolous grounds, only gives evidence of the existence of the brutish nature still in man. Music which, in the opinion of Hogarth, is a powerful aid to the exercise of devotion and which is a rational and eloquent recreation in social and domestic life, surely deserves more extensive cultivation and encouragement. If modern ideas of life seriously preclude it as a source of every-day enjoyment, the final responsibility lies with our educated men who, instead of turning it into an instrument of good, jeopardize its position by stunting its patronage and replacing it by less worthy sources of recreation. It is to be hoped that an art which has done so much in the past to elevate mankind and which still continues to shed its humanizing influence, will find a larger share in the programme of this hum-drum life. Hadow observes: "In music, it is essentially true that 'admiration grows as knowledge grows'; it is equally true that knowledge itself lies open to the attainment of all honest endeavour."

C. TIRUMALAYYA NAIDU.

Between Cæsar and Jesus.*

(Concluded from page 176.)

The second lecture deals with "the Social Sacrifice of Conscience." The question Mr. Herron answers is one of very great delicacy. "Can we be servants of truth and love while paying tribute to fraud and force? Do we believe in the laws of Christ when we continue to live and work under the laws of Cæsar? How can we free our brothers if we ourselves remain involved and enslaved?" The way in which these questions are answered are really worthy of the lecturer and takes such a high ethical ground that we have a refreshing picture of a high-souled man preparing to sacrifice himself in the attempt to redeem his fellowmen, in the true spirit of him who offered himself as a sacrifice on the Cross

* Between Cæsar and Jesus: by George D. Herron, Thomas Y. Crowell and Company, New York, Publishers.

for the redemption of his fellowmen. First of all Mr. Herron says that there is no individual redemption from a social system. There is nothing but to bear the burden with the rest and endure the trial. Individual extrication from communal and pain is an impossibility. The isolation of an individual from society and his perfection afar from others can do no good to society. A profound and searching simplification of one's life is the beginning of social service. Under no circumstances is private luxury tolerable. It is un-Christian, it is indecent and criminal. If there is no individual extrication, it must not be thought that there is no individual responsibility. The responsibility becomes greater. There is but one duty before him, now at hand, and that is "to conquer Cæsar's realm and transfer the law-making to Jesus." "The Christian reformer is thus one whose mission is to preach what he cannot practise; one who has that quality of faith which dares to build on the substance of things hoped for, but as yet unseen. He shakes his ideal in the face of the world, unabashed by the demand that he shall prove his sincerity by his practice." The third lecture discusses the subject of public resources and spiritual liberty. The public conditions are not such as to help real progress. What is real progress? "It is to emancipate human life from everything that begets necessity and fear, so that each man may have absolute command of his powers, so that each may find perfect poise in his own individual faith, so that before each may open a clear path of spiritual adventure." Now the present economic conditions are such that they fail to form not only individual morality, but also public and national morality. This thesis is upheld by Mr. Herron with an amount of acute reasoning and particular instances, that the conviction is almost irresistible. This lecture is followed by a discussion of the question—How far private property is consistent with Christian teaching? With a surprising and vast amount of erudition Mr. Herron supports his position that Jesus regarded individual wealth as a moral fall and as a social violence. Social inequality was to him religious apostasy and spiritual disorder that rooted in covetousness. Appropriately this lecture is followed by the most interesting discussion on the Conflict of Christ with Civilization. It is said that Christ had no concern with politics of his day, that his principles never applied to the Government of a country, that if an empire should be run on Christian principles, it will collapse in no moment. This

spurious position of the Modern Imperialists, who worship the empire as a Fetish, is laid bare by Mr. Herron. A right understanding of Christ's life will reveal the influence of his work not only on the social edifice of the day, but also on the political structure of the society. Mr. Herron points out how there has been a steady conflict with the Christ-ideal and the trend of modern civilization. Christ and Civilization are building on entirely opposite principles and this will go on until "Carl Marx's ideal of a perpetually fluid civilization is realised by the universal acceptance of the love of Christ as the sole human law and liberty." From this topic bristling with controversial points, it is an easy and necessary entrance into the still more acute discussion of the conflict of Christ with Christianity which forms the subject of the sixth lecture. On this topic this magazine has devoted many pages and the position which we have taken with regard to modern Christianity is essentially the same as the one maintained by Mr. Herron. Speaking of the manifold crimes in Society, "God only knows the remedy," said Louis Kossuth. "If the doctrines of Christianity, which are found in the New Testament, could be applied to home society," he said, "I believe the solution of the social problem could be got at." This is essentially the view quoted and maintained by Mr. Herron; a view which the great living Russian sage also has expressed as the only solution to the present social and political problems of Europe. The real Christian life has to be lived as different from the conventional religious life of these days. The religion of Jesus is coming practically as a new religion. That religion never consisted of anything supernatural, mysterious or transcendental. It was a religion of love, proposing a life of spiritual adventure and discovery, a life of supreme righteousness and goodness. The inauguration of real Christianity, and the inculcation of real Christian ideals, beginning with the Church and ending with the people, are the only means of solving the social problems of the day. From this topic Mr. Herron proceeds to the statement of some industrial facts and the discussion of social ideals and the brilliant collection of the lecture aptly closes with a vehement exhortation under the paradoxical title of "The Victory of Failure." "The real history of the Christian evolution of man is a perpetual book of martyrs." Redemptive and social values have always been gained by individual failures. The life of Christ is the greatest example. He chose not the failure of victory, but the victory of failure. He

rejected the sword and died on the Cross. Muhammad chose the sword. Political deliverers chose the sword too often and the world has not proved better. "The supreme need of the social crisis is that of strong men willing to fail, that they may prove the justice of love and the wisdom of love's sacrifice... A single generation of Christians, yes, a single generation of preachers and teachers, great enough to fail, could generate the world. If the religious leaders of our day would be willing to suffer the loss of all things and become such that civilization through them might be made the righteousness of God, they would bring in the thousand years of peace." And Mr. Herron concludes with a stirring appeal to his fellowmen and workers:—"Men! you are brothers; in your heart of hearts you know it... This affection and brotherhood of sympathy are your inheritance from the ages of sacrifice, bloodshed and heart-ache; they are your birthright. You cannot, men, you will not, let strife over mere things, over pieces of iron and paper and gold, array you against each other, and steal your birthright away..... Do not suffer things and prejudices to rob you of your fellowship, for that is your life. Rise to the noblest that is in you and dare to trust it..... And in the conquest of your fears, you will conquer yourself; and the God in you will conquer the world for love and liberty." We stop here. It is not possible to do anything like justice to the merit and value of the work before us. Considerations of space prevent us from going more deeply into the issues raised in these eight lectures of Mr. Herron. These issues, however, have not been raised for the first time. They form the sum of human life and the problem of human happiness. They have appeared in every age, in a more or less modified form. But there is no doubt, that at no time, were these perennial questions, required to be discussed more than at present. In the West the social problems, intensified by the peculiar economic conditions are daily assuming huge proportions. Nothing short of a revolution in religious thought can bring about a new and better order of things. And one who carefully studies this little volume, at once a literary masterpiece and a learned dissertation, will surely realise the gravity of the deep-lying questions which are mouldering underneath the apparently strong and superb structure called the Western Civilization.

The Science of Breath of Svava.

This science is generally associated with the more elaborate science of Yoga, a subject to which the modern student has a very strong aversion. Psychological researches, rudimentary as they have been, have enabled the modern philosopher and the unprejudiced scientist to see that there are truths in the Yoga system which however difficult of attainment they may appear to the uninitiated, are capable of realisation and application to the needs of man. It is not, however, meant that the science of Svava has not a distinct sphere of action apart from the system of the Yoga. This science which had its origin ages ago in this ancient land was first a mere handmaid to sanitary science. When its principles are understood it will be seen that it has a distinct function to perform in the every-day world.

The principle of Svava as enunciated in ancient books may be briefly stated thus. There are two nostrils, the right and the left, through either of which the breath may be observed to be passing in and out. When the breath passes through the right nostril it is observed to give a warmth to the body and is hence said to be of the Soorya-Kala. On the other hand when it passes through the left nostril it tends to make the body cool and is therefore said to be of the Chandra-Kala. Every student of physiology must know that the human body, to be healthy, must keep up its normal temperature. It is equally true that the atmosphere is so constituted as to be capable of modifying this temperature to a great extent. It is, therefore, essential that some means should be found to counteract the influences of the external atmosphere; the science of Svava dictates a law, which, whenever rightly applied, has been observed to enable the practitioner to achieve this end without having recourse to other exterior objects the securing of which will oftentimes be very difficult, if not undesirable.

For the purpose of this science the day is divided into twelve equal parts of two hours each. (The two hours are equal to five Indian hours (*Naligais*) during which the five *Bhutas*, — *prithvi*, *ap*, *tejas*, *vayu*, and *akasa*, are successively predominant.) By a series of observations it is found that the passage of the breath through either nostril alternates with each of such periods. Thus, if the breath passes through the right nostril during the first period of the day, it will pass through the left during the second period, through the right again during the third period, and so on. Taking advantage

of this law of nature a number of experiments are performed and the theory of the Svava is arrived at. It is found that to secure sound health the breath should pass through the right nostril during the first period on Sundays, Tuesdays and Saturdays of the week and through the left during the same period on Mondays, Wednesdays and Fridays. The prescription for Thursday is rather elaborate. If it belongs to a bright fortnight, that is, falls between new-moon and full-moon, the breath should pass through the left nostril during the first period of the day, and through the right nostril if it belongs to the dark fortnight, that is, falls between full-moon and new-moon. The sage Agastya highly reputed as an authority in Medicine and Sanitation says:—

காணவே குரிடனில் வாதமோடித்
காணவே சழிவிரும விராப்பின் டாமே
காணவே செவ்வாயில் வாதமோடித்
மன்மையுள்ள காமததான் கண்கூடச்சென்னை
தோணவே மந்தனிலே வாதமோடித்
துணிந்ததொரு சிதனும் கன்னிடையதம்
வேணவே வியாழத்தில் வாதமோடித்
விலாபோடு தேகமெல்லாம் வலியுண்டாமே.
உண்டான திங்கனிலே பித்தமோடித்
உத்தமனே ஐலதோஷ முடனே சொன்னேன்
பண்டானபுத்தியிலே பித்தமோடித் பாருடன்
நீரோற்றம் தலைக்குத் துண்டாம்
அண்டான வென்னியிலே பித்தமோடித்
அப்பனே கண்ணையும் காதுகளையும்
தண்டான குருவினிலே பித்தமோடித்
தன்மையறும் தாபசுரம் தலைநோக் காடே.

"If the *Vāta* (cool, or left) Svava runs on Sunday, it causes cold and cough; if on Tuesday fever; if on Saturday, cold and coma; if on Thursday of the dark fortnight, pains in the sides and all over the body."

"If the *Pitta* (warm, or right) Svava runs on Monday it causes cold; if on Wednesday, heaviness of the head; if on Friday, pains in the eye and the ear; and if on Thursday of the bright fortnight, fever and headache."

These stanzas explain the reason for the recipes given above. These recipes are confirmed by the following stanza from Tirumantram of Yogi Tirumoolar:—

வென்னி வேணும் வகன் விளங்கும் புத்திடம்
ஒன்றிய மந்தன் இரவி செவ்வாய் வகன்
வன்னிய பொன்னே வகன் பிறைவிடம்
தென்னிய தேடபிறை தன்னவல மாமே.

"Friday, Monday and Wednesday left side Saturday, Sunday and Tuesday, right side"

Thursday of the bright fortnight, left side
Thursday of the dark fortnight, right side."

If then an art be discovered which would enable us to secure a regular succession of warm and cool breaths as prescribed above, it would become easy to keep the body in its normal temperature. The art, however, is also discovered for us by the ancient sages. The following apparently easy method is recommended, but it is with great difficulty and after much practice that one can successfully make use of it. If the breath passes through the right nostril when it should pass through the left, one has only to throw all the weight of one's body on the right side as by ying on the right or inclining towards it; and if the breath should pass through the right nostril the weight of the body should be thrown on the left.

It will now be interesting to know how this science and the art which goes with it help the Yogin. The Yogin whose first principle is concentration will not be in a fit position to concentrate his mind on any given idea much less on the conception and realisation of his aim, the Paramatman, if he cannot bring himself to a forgetting of exterior influences and counteracting any such impulses as may disturb the calm composure of his mind. This necessitates that the Yogin should be fully armed with the power of keeping himself in a sound state of health without depending upon external resources which it is his object to renounce. To enable him to do so, the regulation of the Svava is the only resource. It will thus be seen that the Science of Svava is not a visionary study, nor that it does require any very abstruse reasoning to understand, but that it is a practical science which may advantageously be used to serve the needs of the men of the world and of the Yogin alike.

R. N. PILLAI.

The Western method of studying Sanskrit.

"It is impossible," says Professor Macdonell on page 279 of his Sanskrit Literature, "even for the Sanskrit scholar who has not lived in India to appreciate fully the merits of this later poetry, much more so for those who can only become acquainted with it in translations."

This remark may sound as a platitude when applied to any other language, but with regard to Sanskrit it has to be reiterated in much

stronger language, and with pointed reference to the imaginative Western Sanskritists. The Professor's statement is a confession of the serious drawbacks of the method of study practised by the present day Orientalists who are content with second-rate learning, and depend for their knowledge mostly on translations of oriental works. It is this indirect and imperfect mode of study that is mostly responsible for much of the vagaries of thought that one comes across in the writings of European scholars. Again, the western mind has a tendency to be fastidious in its criticisms of oriental works, and the so-called "research" very often turns out to be a euphemism for sophistical argument. Theories after theories spring up to-day like mushrooms, only to be destroyed to-morrow; and one is often at a loss to know what could have led to the formulation of theories directly opposed to one another—such as those relating to the original home of the Aryans, the ages of the two Indian Epics, the dates of Pāṇini, Kālidāsa, &c.

By these remarks I do not wish to be understood to mean that the labours of European scholars in the field of oriental study are a thankless and futile work. They have, by their disinterested co-operation, done a great service to Sanskrit Literature in bringing to light many valuable works which had been almost consigned to oblivion, and in awakening universal interest for a study of this immortal literature. But what I do wish to emphasise is that a craze for Sanskrit learning has become the fashion among European scholars who seek to pose as Orientalists even before they have fully mastered the alphabet; and that in this craze there is danger of the European method of studying Sanskrit deteriorating in substance and quality, so as to result in over-drawn and flimsy productions which do not stand the test of careful criticism. That such is the case may be inferred from the writings of many a modern scholar.

Even the above-mentioned learned Professor (Macdonell) is not free from the evil influences of this imperfect system of study—as may be seen in his Sanskrit Literature, when he speaks of:—

- (1) The *Mahābhārata* as originally consisting of 8800 verses only, and as having three beginnings (p. 281);
- (2) *Krishna-Veda*=Veda of Krishna (a form of Vishnu) —(p. *ibid.*);
- (3) The *Mahābhārata* as a *Smṛiti* of the ancient Vishnuite sect of the Bhagavatas, (p. *ibid.*).

- (4) *Sarasvati*—as Vishnu's wife (p. *ibid.*) ;
 (5) The *upajati* and *vamsastha* metres as not to be found in the *Rāmāyana* (p. 281) ;
 (6) The *Rāmāyana* as a *Kāvya*, and the *Mahābhārata* as an *itihāsa*, *ākhyaṇa* or *purāṇa* (p. *ibid.*) ;
 (7) The term *Bhāgavata* as a synonym of Vishnu, and the *Purāṇa* of that name as dating probably from the 13th century (p. 302) ;
 (8) The *Rāmāyana* as originally consisting of five books only (p. 304) ;
 (9) The *Prabodha-chandrōdaya* as a Vishnute work (p. 367) ;

And many more points of a similar nature, which I have reserved for want of space. Besides, the Professor omits to mention such important authors as *Aṇḍavaridhana*, *Gōvardhana*, *Jagannātha* (= Pandita-Raja), *Jāhna*, *Mayūra*, and *Murāri* ; while comparatively insignificant authors have found a place in his book.

The following points may therefore be suggested for the guidance of those who wish to direct their energies into a better channel :—

- (i) Learn the Sanskrit alphabet, before attempting a study of its literature, and learn to read passages clearly and correctly.

The practice of reading Sanskrit texts in Roman characters is a great drawback. However perfect may be the art of *transliteration* the western reader is apt to introduce his native accent so as to mar the harmony of the composition. To appreciate the importance of this point one need only to contrast the recitation of a Sanskrit stanza by a European scholar with the recitation of the same by a native Pandit.

- (ii) Do not begin the systematic study of Sanskrit Grammar, before making yourself acquainted with the literature to a certain extent.

The idea is *preposterous*, and besides the English system of studying Sanskrit Grammar, is desultory, and does not give the reader a thorough grasp of the subject. Sanskrit Grammar, in its higher form, should be studied only in the orthodox fashion to be really useful.

- (iii) Do not begin to comment on any passage before you have understood the original text.

To understand the text correctly you should learn the context and read the commentaries. Much that has been written in criticism of the ancient Sanskrit works would not have been written if this point had been remembered.

- (iv) Do not imagine that originality consists in the ventilation of fanciful interpretations of the text.

- (v) Be sparing of surmises and do not

advance any new theory of your own merely for the sake of novelty and notoriety.

P.T.N.

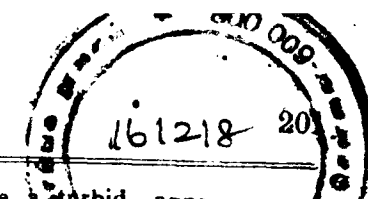
Practical Hygiene.

(Continued from page 170.)

WATER.

The greatest water-drinkers in the world are the Indians and it is therefore of primary importance for us to see that the "National beverage" is kept pure without being polluted. Numerous laws and rules were laid down by the ancient Rishis of India regulating the use and storage of water. Our ancestors were careful with regard to water because they knew the hygienic principles and because they were aware that it serves most important purposes in the animal economy. It is absolutely necessary for preserving health and life. It is required every day for all household purposes and it is the chief solvent of everything we are obliged to take. It is so very essential for the development and maintenance of the body and for carrying on its vital functions that it forms about $\frac{2}{3}$ by weight of the human body. Such a fact should naturally suggest to our minds the necessity for procuring water in its pure state, without being contaminated by suspended or dissolved impurities. Water was held in such high esteem by the ancients that it was regarded by them as a representative of God, and in the Hindu Mythology it is spoken of as adorning the head of Siva. The rivers of Greece and Rome were represented by Titular Gods and even to this day the sacred Ganges is adored with much veneration by the Indians. From the very day of our coming into this world to the end of our lives, in health and in sickness, to a king or a beggar, water is a universal necessity.

Though the sources from which we get water are innumerable yet the chief supply is from the rains which fall at regular periods. Water in the oceans of the tropical regions is evaporated and carried away by currents of air to different parts of the world and condensed and poured down upon the world below as rain. A large portion of this water finds its way to feed the rivers, lakes and tanks of the country where the rain falls, and the rest either percolates through the soil to supply springs and wells or



evaporates to preserve the moisture of the atmosphere.

We can never hope to get from natural sources purer water than rain-water. But, the uncertainty of its fall, the long duration of the summer in tropical countries and the use of large cisterns for its storage are some of the disadvantages that can be urged against its use for ordinary purposes. Spring-water and well-water are much purer than the surface-water of rivers or lakes because in the spring or well-water the suspended impurities are filtered away by the soil through which it had percolated, while the surface-water of the rivers dissolves or carries down all the impurities that it may come across in its course. Some of the rivers that have their sources in high mountains have very pure water near their source because the water comes through clean mountainous surfaces, whereas the springs in a filthy locality are sure to contain impure water. It is very necessary that we should have a knowledge of the chief sources of contamination of water. Rain-water gets deteriorated by absorbing the foul gases that may be present in the atmosphere and by mixing with injurious matters that may be lying on the roofs of houses through which it had passed. Rivers are generally made impure at times by heavy floods which bring in vegetable and other organic mineral impurities which may get dissolved in the water. The same cause holds good in case of shallow wells and springs. Wells and springs are generally contaminated by sewage-water passing into them by percolation, and by other kinds of impure substances being thrown on the ground near them. River-water is also made impure by inhabitants washing their dirty clothes, by cleaning their bodies and cattle, by the discharge of faecal matter and by a variety of ways too innumerable to mention. Typhoid fever, cholera, goitre, diarrhoea, malaria, dysentery, consumption, plague, anthrax and many other parasitic diseases are caused by the use of water made impure by the careless throwing of excreta and other impurities discharged by persons suffering from such diseases. Every precaution should therefore be taken to see that such contamination is prevented whenever possible.

The impurities in water may be suspended or dissolved. They consist mainly of animal, vegetable or mineral matters in a very finely divided state or in solution. The dissolved impurities in addition contain gases, such as carbonic acid, sulphuretted hydrogen, &c. It is the suspended

impurities that give a turbid appearance to water. By this it must not be regarded as too roughly impure, for some of the suspended constituents are harmless ; on the other hand, colourless and transparent water may in some cases prove harmful by the dissolved impurities contained in it. A good quality of drinking water must be clear, colourless, transparent, tasteless and odourless. It must leave no deposit when allowed to stand and should contain a certain quantity of air dissolved in it.

Water may be purified by distillation, filtration, boiling, precipitation or other natural processes. Distillation is chiefly resorted to when the natural supply of water by rainfall is scanty. Steamers are always fitted with apparatus for distilling sea-water or condensing the steam emanating from its huge boilers. When there is a failure of natural water, any amount of water required for the steamer may be supplied at a short notice, but the water so got is tasteless on account of the absence of air in it. This water may be aerated by pouring it from one vessel to another.

When water is well boiled many of the organisms that thrive in it are killed and are made harmless. It also removes the temporary hardness of water to some extent.

Alum, lime-water, potassium permanganate, carbonate of soda, spongy iron or magnetic oxide of iron and certain vegetable matters, such as tea, kino, lairrier rose, strychnos, potatoes are generally employed to purify water. Many of these substances purify the water by precipitating some of the harmful impurities contained in it.

To sum up then, impurities are most readily removed thus (exclusive of filtration) :—

Organic impurities.—Distillation, boiling, exposure to air, alum, permanganate of potash, tannin, and by agitation with iron, &c.

Carbonate of Lime.—Boiling or addition of caustic lime.

Iron.—Boiling, lime and a part by charcoal.

Artificial filtration has the power of removing suspended impurities, minor organisms and certain dissolved inorganic and organic matters. A large variety of filters are sold in the market for ordinary domestic purposes, but a really good filter should satisfy the following essential conditions :—

"That every part of the filter shall be easily got at for the purpose of cleaning or of refilling the medium. (2) That the medium have a sufficient purifying power both as to chemical

action on organic matter in solution and arrest of organisms or their spores in suspension, and be present in sufficient quantity. (3) That the medium yield nothing to the water that may favour the growth of low forms of life. (4) That the purifying power be reasonably lasting. (5) That there shall be nothing in the construction of the filter itself that shall be capable of undergoing putrefaction or of yielding metallic or other impurities to the water. (6) That the filtering materials shall not be liable to clog and that the delivery of the water shall be reasonably rapid."

A common and cheap form of filter may be made of three earthen pots placed on a tripod of bamboo. The topmost chatty is half-filled with charcoal and the middle one with fine sand or spongy iron and clean pebbles. These two are perforated at the bottom and are plugged with cotton or straw. The bottom vessel receives the filtered water. All the chatties must be well covered to prevent dust and other matter falling into them. The two lower ones must have perforated lids. The charcoal and the sand should be renewed every month and if not possible should be well dried in the sun or heated to redness.

Water as was said before is very essential for the performance of vital processes. The actual amount of water needed by an individual daily varies with the temperature of the place and the exercise taken by the individual. The average quantity of water required by a healthy human being varies from 70 to 90 ounces per day. "Water must not be drunk in large quantities for it dilutes the blood, lowers the temperature, diminishes the vital power of the stomach, puts certain systems of capillary blood-vessels on the stretch to the great danger of bursting and it overtakes the kidneys. One may always drink when the doing so is agreeable to his sensations; when it is repulsive, never. Always boil the water well for half an hour, filter it if possible in a Pasteur or Berkefeld filter and then add a little Potassium Permanganous and alum. Keep the water always in a covered vessel. Hard water containing too much of lime or other mineral matter is objectionable for cooking purposes. Calcium salts have, it is supposed, the power to harden meat and to form indigestible compounds with vegetable matter when boiled. It is also said to produce goitre and urinary calculi.

As we are not going to have a separate

heading for cleanliness in this paper, and as water is the chief medium for the purposes of ablution, it will not be out of place here to say a few words about bathing and general cleanliness of the health of the individual. It is a physiological fact that the epidermis is cast off constantly in the form of imperceptible powdery scales. These instead of being thrown away from the body are kept in contact with it by the clothing we wear. These are thus absorbed by the saline and subacuous matters that exude from the skin and the whole attract to themselves by their viscosity, foreign matters such as dust, soot, and other impurities from the clothing, &c. If these impurities are allowed to remain on the body without being washed away, they form an impenetrable coat and obstruct the innumerable pores that abound the skin and thus impede them from performing their functions.

The saline constituents of the impurities will, by their deliquescent nature, absorb moisture from the atmosphere and keep the skin damp and moist. Such a state of matters will give free scope to the skin to absorb the salts that were once thrown out, as well as other poisonous emanations from the atmosphere. When once the skin fails to perform its functions, the lungs, the kidneys and at times the liver are forced to do duty for the skin. Then they have to do extra work to the great detriment of the master man who suffers in consequence for his own fault.

Thus we see that cleanliness is quite essential for the maintenance of health. We must therefore wash our bodies, head not excepted, at least once in a day. But simple water will not be able to remove all impurities from the body. We know that it has no power over oily secretions. They must be removed by some other means. Soap-nuts, *cheeka* and many other substances are used to remove it, but in our opinion soap is the best. It does not emulsify the fat but dissolves it and removes it entirely. It is supposed by some that soap is harmful to the skin but we believe that it is the temperature of the water used that does the mischief. But however we will strongly deprecate the use of cheap soaps containing a large quantity of caustic substances which are harmful to the complexion. Too cold and too hot water are both injurious to complexion as well as health. To all persons in sound health we will advise a cold bath, but those that are accustomed to a luke-warm bath need not change it if found

inconvenient or undesirable. Too hot water is always hurtful and injurious to the skin and it not only excites rapid circulation of the blood but also causes infinite harm when the body as excited is suddenly chilled or exposed to cold winds. Women of feeble health, invalids, and those exhausted after exertion should never bathe in cold water. Face, hands and feet being exposed to external influences should be cleaned at least 4 times a day, and the rest of the body once in every 24 hours.

"I counted the perspiratory pores in the palm of the hand, and found 3,528 in a square inch. Now, each of these pores being the aperture of a little tube of about a quarter of an inch long, it follows that in a square inch of skin on the palm of the hand there exists a length of tube equal to 882 inches or 73½ feet. Surely such an amount of drainage as 73 feet in every square inch of skin, assuming this to be the average of the whole body, is something wonderful. To obtain an estimate of the length of the tube of the perspiratory system of the whole surface of the body, I think that 2,800 might be taken as a fair average of the number of pores in the sq. inch, and 700, consequently of the number of inches in length. The number of square inches of surface in a man of ordinary height and bulk is 2,500; the number of pores therefore is 7,000,000 and the number of inches of perspiratory tube 1,750,000, that is, 145,833 feet or 48600 yards or nearly 28 miles. The value of cleanliness must from the above explanation, be self-evident." Besides "the agreeable feelings which entire cleanliness is calculated to produce, as well as the excellent moral influence which it is capable of exerting on the mind are in themselves sufficient reasons to claim for it the most solicitous attention.

"Even from the body's purity, the mind
Receives a secret sympathetic aid."

Pure water should always be used for the purposes of ablutions. Ring-worm, guinea-worm, itch and many other skin-diseases are generally caused by the use of impure water. The best time to bathe is the early morning, but those that are prevented by the nature of their work to take an early bath should resort to it when the day's work is finished. Sea-bathing is very refreshing and bracing in its effects. The use of rubber brush or loofas is useful in many cases and may be advantageously employed.

It will be unnecessary here to enumerate the various kinds of baths that are generally used by healthy men as well as invalids. As the sub-

ject has already grown too long we will close it with the following quotation: "Bathing to be efficient in preserving health should be regular, should be commenced by degrees, and increased by a process of training and should not be permitted to intrude upon hours devoted to some important function, such as digestion. It must not approach too near a meal, that is to say, if it is attended by the least fatigue; nor must it follow a meal too closely, three or four hours being permitted to elapse. The time occupied in bathing in cold water by invalids should not exceed a few minutes, but persons in health may carry it to the point of satiety, provided always that they combine with it active exercise. The period for the tepid warm or vapour bath is from a quarter to half an hour, unless special indication requires to be fulfilled."

C. K. NAIDU.

Present Day Needs.*

It needs scarcely be said that educated Indians occupy a position of some power and dignity in the community. But every elevated position entails responsibilities, and it is the purpose of this short paper to direct your attention to the question how best to discharge our responsibilities. To become a graduate—to pay His Majesty's taxes as readily as we talk his English—to make the most of the positions in life that we might get into in a scrambling world—these are all very well, in their way, but they do not, as I apprehend, exhaust our responsibilities, either to Government or to Society. When one realises the depth, the extent, the immensity of the obligations we are under to our rulers, one marvels what a ridiculous return we show by way of grateful service. There has been considerable discussion of late in reference to the educational tendencies of the present day. A great outcry has been raised against certain recommendations of the Universities Commission. Indeed, if Government had authoritatively declared that they were contemplating the abolition of our Colleges and Schools, the outcry could not have been more vehement. Talking of the educational policy of Government in India, one is reminded of the five lines of Cowper in his poem on the Yardley Oak. The poet describes how this particular Oak grew

* Notes of a paper read before a Students' Literary Society in a mofussil town.

up and remains "A relic of ages"; but it was an acorn once.

"... And the thievish jay,
Seeking her food with ease might have purloined
The auburn nut that held thee, swallowing down
Thy yet close-folded latitude of boughs.
And all thine embryo vastness at a gulp."

"But," adds the poet, "fate its growth decreed," and then he traces its "growth from almost nullity into a state of matchless grandeur."

It seems to me these five lines are applicable to the growth of education in India. To one of the finest intuitions of English statesmanship, we owe it that our rulers inaugurated the system of education which has been growing up in India from the time of Bentinck and Macaulay. Do not let ignorant criticism suggest to you that the lordly Oak that has grown out of the acorn planted by these great men was destined to be whittled away by the sly official scythe of succeeding statesmen. A stupendous educational machinery has been set agoing in this land, without any definite conception of the special character of the work it was intended to perform. The early efforts of Government in this matter has been compared to getting up steam and starting the locomotive before the rails were laid down. It seems to me that, now and again, the progress made should be enquired into, deficiencies corrected, and standards of public instruction altered to suit constantly changing circumstances.****

It used to be the fashion, now more than twenty or twenty-five years ago, to declare what a clever man the Indian was, and how nicely he disported himself in the intellectual garments of another people. But years have brought the philosophic mind, and we should be all the better for an occasional stock-taking of our moral and intellectual wares. A purely literary education has so far tended to produce a class of educated coolies, who have not been without their uses, in the fields of administration, law and schoolmastering; but it is now recognised that literary culture alone is insufficient to guide the Indian mind, into those "avenues of thought and observation," which in the words of the late Lord Lytton, are the travelling high-roads of the whole practical civilisation of the modern world." In this view, the policy which has regarded the exclusive aim of public instruction to be the production of literary gents for the public service, requires radical modification. We wish not only our style formed, but

also our character; we want the University to turn out a literary gent, if you please, but, in addition also, a man. As a German writer phrased it "whatever you want to put into the life of the native, first put into his school." Not only that, but we should also put that into our public and social life which shall help us the better to utilise our knowledge, for the promotion of the public good, in its broad aggregate sense.

We are naturally chary of telling each other what our duties and responsibilities are. We complacently assume we are all educated—and have rights. It is the duty of Government to provide us with everything we want—or we will exercise our right to criticise Government. We will keep in the accustomed groove, social, moral, or religious. Fair pay, large employment, gradual promotion—that is our right to have. It is the duty of the district officials to remain what they are, the focus and origin of everything—the pivot round which every public duty turns. For a people so loquacious in asserting our so-called rights, this seems to me a shameful position to occupy. But we occupy it, and are unshamed.

This arises from the defects of our qualities, both moral and intellectual. The one quality above all others that we are totally lacking in is in our ignorance of how we have grown to be what we are. And yet what is his ignorance I have spoken of except the ignorance of the history of the Indian man, in his political state. The doctrine of historic continuity, the doctrine that every event is linked to other events by an unbroken chain of cause and effect, we have yet to learn. Let me borrow from a recent writer an excellent illustration of how this principle of continuity in history unifies and vitalises historical phenomena. You all know that Henry II. of England married Eleanor of Aquitaine in the Cathedral of Lisieux. That marriage gave the kings of England a great domain in France, and entailed long wasteful wars between the two countries. This struggle, lasting throughout the 14th and 15th centuries, was the chief cause of the baronial anarchy which culminated in the Wars of the Roses. The Tudor despotism was the direct outcome of these wars, and in trying to maintain and perpetuate that despotism, it happened that a stranger filled the Stuart's throne. The Revolution which overthrew the Stuarts gave supremacy to Parlia-

ment and led to the union. Finally, the Parliament of Great Britain, after proving its capacity by creating the British Empire, and defeating Napoleon formed the model for constitutional Government throughout the world. Thus the effects of the marriage of Henry and Eleanor are felt to this day throughout the world.

The value of history as an educational instrument cannot be stated too highly. Its chief value perhaps consists in its close connection with Politics. The present has grown out of the past, and therefore cannot be understood without it. The politician learns his business in historical studies. You and I and all of us may not be politicians—may not be called upon to deliver brawling judgments all the day long on questions of politics; but the influence of historical studies on the mind and character still remains. Prof. Frothingham, whom I quoted in a previous paragraph, dwells on the intellectual results of historical training—the retentive memory, the observant eye, the capacity for accurate and exhaustive statement, the restrained scientific imagination which enables the historian to reconstruct the past. But over and above this—for these valuable qualities may be cultivated by other methods also—the value of history consists in the ethical importance of historical training in the education of the citizen. Let me tell you that politics are not concerned solely with matters of such high moment as the reconstruction of South Africa and the relations between Russia and Afghanistan. I am concerned with politics as affecting the education of the citizen. Aristotle says that in the democratic State, where the ruler and the ruled are one, the good citizen is the good man. Let me tell you that the State is concerned to produce the largest proportion of good citizens, not the largest proportion of clever men. The paramount aim of the State by means of the educational agencies which it calls into being is to promote, in a broad aggregate sense, the well-being and the prosperity and progress of the units of a nation—the citizens. Now, I venture to think that this conception of politics, which is also the ancient accepted conception, has great value for us. I firmly believe that politics with us had better occupy itself more busily, devotedly and sincerely with the welfare of the unit—the citizen: the poor citizen, the uneducated citizen; the citizen who is imperfectly acquainted with his rights; the citizen who cannot talk.

Let me illustrate the nature and quality of the sins we commit in this respect. Immense fuss is made at the present moment about the oppression practised on our countrymen in South Africa. Now, I do not wish to be misunderstood. I reprobate as strongly as any one else, the brutality that is openly and under theegis of the law practised on Indians in South Africa. Now, would it surprise you to hear that you practise the same brutality on the lower classes of your own people in your own country? You must have heard of recent anti-Shanar riots and disturbances in Madura and Tinnevely. Now, what was the cause of those riots and disturbances? A section of the Hindu community wish to have free access to the temples—the house of God. That is resisted. "Away, no God—at least not our God—for you, Shanar; and certainly not in our temple. You may offer your heart offerings to the God in the temple from afar, but your presence within the temple premises is pollution!" This is not all. Have you heard of Shanars—be they as respectable, or educated, as well off in the world's goods. As them that drive in chariots—I mean the Brahmin and the Vellala—have you heard that Shanars, as such, cannot pass through streets in which the higher classes live? The other day sworn testimony was given before a Court of law that a Shanar in an outlying village who had been assaulted and his property carried away, was unable to complain that very night to the Nattangar because, this local representative of law and order was a Brahmin, who had installed himself in a street, into which a low class Shanar dare not enter! Would it also surprise you to hear that Tiya and other low castes cannot enter the streets dedicated to the higher castes in the West Coast? You can never induce a Tiya bandy-man to drive you into the Nair quarters of the enlightened town of Calicut. Now, the high caste Nair in the West Coast and the superior Brahmin in the East Coast, I submit, are not competent to hold forth on the iniquities of South African statesmen in forcing Indians into locations and so forth. It seems to me, that South African statesmen are paying us the compliment of imitating us—the sincerest flattery, as you will readily see.

The peculiar value of historical studies consists in the lessons they teach us of good citizenship. The greatest teaching of history is devotion to truth; to accuracy; and fair deal-

ing. It is no answer to say to this that historians have erred in these respects. But the historian, worth the name, is always on his guard. Macaulay or Froude—he may wield the most brilliant pen, but veracity and accuracy alone will constitute his worth as a historian. To be trained in the exercise of veracity and accuracy in the treatment of past politics is invaluable in the treatment of present politics. Then, again, the desire to uphold political truth widens, tempers and strengthens the sympathies. Just as the historian is in sympathy with every side of his subject, so is, or should be, the present day politician, with every side of his subject. He should realise his own weakness and the strength of his opponent. The cultivation of historic sympathy is the best practice for understanding the ideas and tendencies of the present day. Let me quote the pregnant words of Lecky: "He who has learnt to understand the true character and tendencies of many succeeding ages is not likely to go far, very far wrong in estimating his own." A temperate judgment and an enlightened impartiality, then, are the results of historical studies.

I might, should time permit, enlarge on the part played by the teaching of history in fostering the larger patriotism, which is tempered by caution and generosity—the intelligent patriotism which seeks for justice for all men without distinction of caste or color. It is the greatest corrective to the prejudices of a narrow, racial patriotism which believes that some particular class is invested with semi-divine attributes and accordingly has monopoly of all the virtues. After all is said, patriotism is service—not talking about rights and charters, service to our fellow-creatures at home and in society, in villages and towns, to the immense millions who suffer under the bondage of ignorance and superstition imposed on them by ourselves in the past.

Can we truthfully declare we are doing our duty in this and other respects? Take Social Reform, the hackneyed topic of debating Societies. The remarkable fluency exhibited by our friends in exposing the horrors of infant-marriage or the pernicious evils of the caste-system would impress foreigners very favourably. But the educated Indian, if he can pour forth an oration, a fund of words more or less obedient to the rules of grammar and idiom, is also an adept in the gentle art of evasion of

responsibility—in shirking. We shirk in small or in great things. It seems to be a pusillanimity of habit, which has become second nature with us. A lively imagination can discover endless contingencies and possibilities why a certain duty should be shirked. We have long ago settled everything about Social Reform. We are only going to begin—we are coming to it shortly. The good time coming will show; only, I don't know whether it is a good time because it is coming, or it is coming because it is a good time. You might have heard of a speculative young bear which talked of learning the art of walking. "Shall I," says the young bear, "move my right front paw first or my left, or the two front paws first or the two hind ones, or all four at once simultaneously or separately; and finally, how is the whole thing to be done."

How endless are the alternatives which the four legs offer! The impatient old bear steps in and asks the young speculative, talkative bear to shut up. "Leave off thinking, and talking and pretending to learn how to walk; you silly, simply walk!" I shall not point the moral in the presence of so many young bears here.

Seriously, what is this thing about child-marriages in India? Simply this: our boys know no youth; they step at once from boyhood to middle age—not to the years of middle age, but its cares, its feelings, its anxieties. They pass from one stage of dependence, that of childhood, to another, marriage without means of subsistence. Let us revert for a moment to the value of the teachings of history in this regard. History teaches us how nations have suffered at various times by the loss of its more energetic characters by religious persecution. Thus France more than once lost some of her best sons, and as regards Ireland, a century and more of penal laws have drained the nation of its best, and permanently affected the national character. During the middle ages, the Inquisition selected with extreme care the best and most enlightened and boldest men and burnt them. We Hindus do not burn our best men, nor guillotine them nor banish them. But equally effectively we repress them; rob them of their manhood and enslave them. Mr. W.A. Porter, a name not to be mentioned without reverence in any assembly of educated Indians, said long years ago: "If I were asked to furnish the students of this country with a cry, I should say 'give us back the period of youth of which we have been robbed.'" Mr. Porter

d: "And the appeal has to be made not to us and Governors but to your own Seniors elders. And if they should grant it, they not be introducing any foreign novelty, but going back to the practice of their ancestors in the great time when their best achievements were wrought."

Vyavahara Mala.

INTRODUCTORY.

There are three Courts established in this holy land by the supreme mandate of Paramesvara, the Lord of the Universe, for the spiritual welfare of the Hindus. The Court of first instance was ordered to be presided over by Grihastha-Jivanmukta; the second or the appellate Court, by Sannyasi-Jivanmukta; and the third or the Court of final Appeal, by Avadhuta-Jivanmukta.

The Almighty Paramesvara also prescribed such divine codes as the Srutis, Smritis, Itihasas, Puranas and the Agamas, for the guidance of these Courts. Several important cases have since been decided by them and the most important of them are reported in the Vyavaharamala. We have selected a few of them for publication in this Magazine.

IN THE COURT OF FIRST INSTANCE.

Karmadi Samuchchayavada.

The plaintiff in this case was the Jnani. He stated in his plaint as follows:

That his Guru taught him that all must attain Moksha by (the one Sadhana) Jnana or knowledge alone; that he therefore underwent a complete course in the Vedanta Sravana and that he has thereby become a Jnani;

That the defendants 1. Yogi, 2. Bhakta and 3. Karmi respectively contend that Yoga, Bhakti, and Karma are the chief means for attaining Moksha, that they delude all the people and lead them astray by denouncing Jnana;

That the defendants do not heed to his several arguments and advices;

That no one will be freed from the bonds of this Samsara unless and until he gains the knowledge of the Atman;

and prayed that the Court will therefore be pleased to declare that the defendants are not entitled to preach their respective doctrines which spoil the people and that the plaintiff alone is licensed to teach the public that they may be benefitted thereby.

The Defendants appeared in obedience to summons issued by the Court and filed their written statements as follows:

The first defendant Yogi stated: That (the Trikaranas) mind, speech and body of man will be purified only by Yoga practice, that when they are purified the Jiva will, of course, attain Moksha.

that the people will profit much by Anima and other Siddhis that are acquired by Yoga, that Jnana is of the nature of such knowledge as "this may be eaten and this cannot be eaten"; that such knowledge is common to all, even to the animals; and that he therefore said that Moksha can be attained by means of Yoga alone—not by Jnana.

The second defendant Bhakta stated: That the mind, speech and body can be controlled through Paramesvara's blessings alone; that such blessings can be got, the wise say, only by constant prayers; that he is for this reason seeking the blessings of the Lord by repeating His holy names, by praying constantly to Him, by meditating on His glory and by other means; that he therefore advises others also to do the same for their good; that many people have their wishes gratified by the Lord's blessing; that the Jnani possesses nothing worldly which is calculated to lead him to Moksha; and that therefore he said that Moksha is attained through Bhakti and not by Jnana.

The third defendant Karmi stated: that the sins of persons are counteracted and their Punnyas increased by the due performance of such of the Sranta-Smarta Karmas as are enjoined on the respective Varnasramas; that he who is purified by such Karmas, obtains in the ordinary course all what is enjoyable here and hereafter; that the good people of old are said to have performed these Karmas without neglect, that a Jnani rejects such Karmas, rises above Vidhi (what is ordained to be done) and Nisheda (what is prohibited); that he acts as he pleases, begets sin, and being addicted to sensual pleasures, deludes the world by his arguments; and that therefore the Court will be pleased to declare him unfit to teach the people, and to rule that Varnasramacharas should be positively observed for the sake of spiritual progress.

The Court not having well understood the nature of the case even after carefully perusing the written statements and hearing once more the lengthy arguments of the defendants, framed the following issues:

FOR THE PLAINTIFF TO PROVE:

1. That Mukti can be obtained only by Jnana, and
2. That the Defendants deceive the people.

FOR THE FIRST DEFENDANT TO PROVE:

1. That Yoga is the only means to purify Trikaranas—the mind, speech and body.
2. That Moksha can be obtained in due course by Yoga.
3. That even the animals have that Jnana which the Plaintiff owns.

FOR THE SECOND DEFENDANT TO PROVE:

1. That the Trikaranas are purified only through Paramesvara's blessings.
2. That His blessings can be had only by means of prayers, repetitions of His holy names, etc.
3. That prayers, etc., produce every thing desired by the devotee.
4. That the Jnanis have no distinguishing features.

FOR THE THIRD DEFENDANT TO PROVE :

1. That Punnyas are multiplied and sins destroyed by Srauta-Smarta Karmas. 2. That Karmas secure happiness here and hereafter. 3. That a Jnani commits sins alone, and 4. That he deceives the world.

Then the parties to the suit filed their respective list of witnesses.

The Plaintiff cited—1. Suka, 2. Jadabharata, 3. Dattatreya, and 4. Ribhu, as his witnesses.

The 1st Defendant cited—1. Agastya, and 2. Bhusunda, the two male adepts, 3. Sulabha and 4. Chudala, the two female adepts, as his witnesses.

The 2nd Defendant cited—1. Prahlāda 2. Nārada, 3. Duryodana and 4. Markandeya, as his witnesses and,

The 3rd Defendant cited—1. Apastamba, 2. Drāhyayana, 3. Asvalayana and 4. Bodhayana, as his witnesses.

Then, the Court fixed the date of hearing and received the documents,—Srutis, &c., in evidence. At this stage of the case, the Samuchchayavadin (he who contends that all the four—Karma, Jnana, Bhakti and Yoga—are equally necessary for Mukti) applied to the Court to be made a party to the suit.

The supplemental defendant stated: that the Sages assert that he who observes all the four equally is alone entitled to Moksha, and that Mukti cannot be obtained by following any one of the four; that all these four are mentioned by the Srutis and other authorities as equally important; that if one alone is accepted, the remaining three as well as the Sastras that maintain them will become useless; that the ancient sages are also said to have accepted the Samuchchayavāda; and that therefore the Court will be pleased to reject the contentions of the Plaintiff and Defendants, and to establish his Samuchchayavāda as it is the only Vāda that will benefit the world.

The Court thereupon made him a party and framed additional issues.

FOR THE SUPPLEMENTAL DEFENDANT TO PROVE :

1. That Mukti is possible, only by Karmadisa-muchchaya, i.e., by accepting Karma, Jnana, Bhakti and Yoga as equally important. 2. That all those that are mentioned in the Srutis and other authorities must be strictly followed. 3. That the ancient sages observed all the four—Karma and the rest. 4. That any one alone, of the said four, will not be conducive to the good of the world.

Then the supplemental Defendant cited : 1. Vāsishtha, 2. Gautama, 3. Atri, and 4. Bharadvāja as his witnesses.

"On the day of hearing, the Plaintiff's witnesses appeared in Court without summons. Then Suka, the Plaintiff's 1st witness was put in the witness-box and the Court addressed him thus :

"Oh Bhraman sage ! You are very famous for your knowledge. This case has to be decided by your evidence alone. Speak out, therefore, the truth and nothing but the truth."

Suka replied: The Honourable Court knows that I

am impartial as I am devoid of attachment to anything, hence my evidence need not be suspected. Although Karma, Bhakti, and Yoga are, no doubt, necessary requisites for Moksha, when the intention of all the Sastras is taken into consideration, we can say that Moksha is realised by Jnana alone. Karma, Bhakti and Yoga devoid of Jnana can only secure enjoyments. He who is devoid of knowledge, even though he may be endowed with all the other qualifications, will not be intelligent. Knowledge is the only thing that promotes intellectual progress. Therefore all should attain Moksha by knowledge alone."

The plaintiff's second witness Jadabharata stated : "Karma, Bhakti and Yoga are useful for those whose intellectual progress is limited, but those who are intellectually great, attain Moksha by Jnana alone. Karma, etc., pertain to Dvaita; besides they are difficult to be observed. They, Karma, etc., are opposed to Advaita and those who aspire for Moksha ought to reject them. But Jnana is inseparable from Advaita and it is capable of securing infinite happiness."

The Plaintiff's third witness Dattatreya stated : "Some persons tax upon the people by teaching them that Karma, Bhakti and Yoga are supremely important. Even then, as there are others who teach the people that Karma, etc., only promote Jnana, the Jnanis have no cause to complain. As the majority of the people in the world are bent upon following the Karmis, the Bhaktas and the Yogins, the cause of Jnanis has been weakened. This evil should be remedied by the Court, by declaring that Jnana is of supreme importance. If the opponents of Jnana gain the day, the world will be spoiled."

The Plaintiff's fourth witness Ribhu stated : "The people, who teach the public that Karma, Bhakti and Jnana are auxiliaries to Moksha, are very rare in this age of Kali. The Court should, therefore, punish those persons—who, pretending to be the respective Acharyas of the Karma, Bhakti and Yoga Mārgas, teach the people that the Karmas, etc., are solely recommended in the Sastras for securing enjoyments and not for promoting Jnana—and should further declare that knowledge or Jnana should be spread throughout the country. Failing which human progress, spiritual as well as material, is impossible."

Then the first Defendant's witnesses were examined.

The first witness Agastya deposed as follows : "As Karma, Bhakti and Yoga serve to purify the Trikaranas (mind, speech and body) and as Yoga is more effective than the rest in that respect, the wise people who are intellectually advanced, should follow this Yoga Mārga. The Nadis, Indriyas and Chitta are purified by the help of (Rechaka, Puraka and Kumbhaka) Yoga alone and not by mere lip-philosophy. The Court should, therefore, reject the Jnana-vāda and establish the Yoga mārga."

The second witness Bhusunda deposed to the following effect : "As there is nothing left to be done after one has completely effected the purification of the Trikaranas by the continuous and successful practice

of Yoga, Moksha will naturally result from it. True that there is no other way of attaining Moksha except through Jnana. But, alas! is it not because people are devoid of Yoga practice, that they become slaves to passions that cannot be controlled by other means?"

The female witnesses, seated behind a screen, were then examined :

The third witness Sulabha stated : "Anima and other Siddhis are acquired by Yoga alone and not by Jnana, Bhakti or Karma. It cannot be said that Siddhas do not attain Mukti. Do not Adhikarikas (persons appointed by Lord Paramesvara to various offices in His spiritual Government) enjoy both Siddhi and Mukti? Therefore Yoga should be established and Jnana rejected."—(To be continued.)

ANUBHĀVA'DVAITIN.

Vedanta and its Teachings.

II.

In my previous contribution, I have made mention that from a Vedantic standpoint of view the whole world is but a manifestation of that Almighty God which forms an *ipso facto* in all things, that the differences brought about are but the differences of name and form (नाम and रूप) and consequently love, tolerance, sympathy and equity should be the *summum bonum* of our life so long as we form part and parcel of this world. Now coming to our present day aspect, there is a tendency among some of the populace to think that the study of Vedanta and the propagation of Vedantic ideas contribute no small share in being a hindrance to the onward march of our present day progress and enlightenment. Some even go to the extent of saying that it is in a way detrimental to the material prosperity and civilization of a country. But I can without the least fear of contradiction assert that it has no such poisonous effects, nor is it capable of any. Its attachment to the several departments of knowledge, e.g., science, arts, philosophy, literature and religion is so very strong and so very binding that it has for its pole-star the betterment of the individual and the nation. It teaches us a good deal which enable us to solve the problem of existence. It shows us how to fight out successfully the battle of high and low motives in the world outside, so that we may look in the face the stern realities of life. The philosopher, the poet, the professor, the man of science, the man of religion—all add something to their stock of knowledge from this Vedantic mine. They teach to learn and learn to teach the vast and varied aspects of this high philosophy. It is this that rears their minds to glory; it is this that inspires the noblest virtues of knowledge—which

"Lies open in life's common field
And bids all welcome to the vital feast."

It introduces that felicity which fascinates human life. It enlarges its circles of virtue in huge concentric waves as a stone dropped into a well. It defines and defends many vital points of absorbing interest. It gives us more endearing and lofty conceptions of that Infinite Being and a truer state of ourselves in respect of the magnificence and importance of nature. It quiets the mind, outweighs the passions, advances the happiness of every one and guides him to perfect manhood in the truest and in the most comprehensive sense.

Man is a wonderful compound of the three elements, e.g., Brutality, Humanity and Divinity (Tamas, Rajas and Sattva) and the drawing out of perfection depends much upon his developing the inner Divinity that lies dormant in him. This hidden divinity can be developed and man becomes perfect only by the proper cultivation of the two important faculties, e.g., the head and the heart. What Vedanta teaches us is, to cultivate the heart for "through the heart the Lord speaketh but through the intellect you yourself speak." By asking to cultivate the heart it does not mean that the heart should be developed at the risk of the head nor should there be any conflict between the two. There should be a hearty co-operation and blending in the development of both. In other words, there should not be one-sided development, for it will always prove a failure in the long run. You know as a matter of fact that unequal combinations are always disadvantageous to the weaker side. In histories you might have come across many instances of the downfall of mighty empires, the failure of many movements and innumerable other drawbacks but the underlying secret of such failures and downfalls is the one-sided development of the individuals in the society. Think, therefore, that the unequal development of the head and the heart in man is detrimental to the national progress and civilization. And Vedanta tells us that the two faculties—the head and the heart—should develop each other, should complement each other, and should live in harmony with each other.

Thus it will be seen that Vedanta and its study will not in any way tell upon the materialistic civilization and progressive science. On the other hand what it insists upon is the spiritualisation of science and the rationalisation of religion. Or rather, science should be spiritualised and religion should be based on rational and

scientific grounds; the conflict between religion and science which stood in the way of the intellectual development of Europe as observed by Draper should die out and the head and heart should live and grow in brotherly affection. Vedanta asserts: "Indulge as much as you can in the revelries of science, conquer worlds, build empires, 'rift the earth, flash the lightnings, roll the waters, weigh the sun,' nay, even make new planets and launch them into space, but always remember, that these are not the end of existence, but that the heart must be satisfied as well as the intellect. The voice of the heart should be listened to, and the instincts of love, mercy, charity and religion should not be disregarded." But in our present civilization many charming simples of purest ray, that constitute true perfection of humanity do not exist. All men of the present day plume themselves on the improvement and progress of the society and no one really improves nor does society become civilized. Every man shining in the light of modern civilization is hunting after artificial wants and comforts. He only externalises himself and is puffed up with the outward glittering happiness of the gross body (Sthulasarira). He does not take account of the subtle body, e.g., Sukshmasarira. This is evidenced from the eloquent outbursts of that intellectual giant, late Swami Vivekananda, when he said "It is one of the evils of your western civilization, that you are after intellectual education alone and there is no safeguard with it. There is one mistake made; you give this education but you take no care of the heart. It only makes men ten times more selfish and that will be your destruction." The following from the facile pen of that profoundly wise Carlyle will supplement the above: "Your average Englishman does not greatly care whether there be a God or not, provided the price of stock does not fall. If you want to awaken his real beliefs, you must descend into his stomach, purse and the adjacent regions." Thus we see that our present day civilization affords every facility for the full and fair display of intellectual energies. So it is not the real and noble civilization. The true ennobling civilization can be attained by educating the heart in unison with the intellect and by realizing the well-tried maxims of the Upanishads. Or to concur with Emerson, we should realise that "man is the whole encyclopædia of facts. The creation of a thousand forests, is in one acorn, and Egypt, Greece, Rome, Gaul, Britain, America lie folded already in the first man. Epoch after epoch, camp, kingdom, empire, republic, democracy are

merely the application of his manifold spirit to the manifold world." Then might we stand up and say to all the world, we are men, and we are civilized; we can push on towards Atmajnana, nay we can even aspire in our humble way for perfect realization by (Sarva Sanga parityāga) or Salvation, for the Upanishads say:

देहादेवालयः प्रोक्तस्सर्वायः केवलाशेषः
त्यजेदज्ञाननिर्मास्यम् सोऽहम्भावेन पूजयेत् ॥
अमेददर्शनज्ञानम् ध्यानमूर्तिविषयममनः
ज्ञानममनोमलत्यागशोचिमिन्द्रिय निग्रहः
ब्रह्मामृतम् पिबेद्वैक्षमाचरेद्देहक्षणे ॥
वसेद्वैकान्तिकीमृत्वा वैकान्ते द्वैतवर्जितः
इत्येवमचरेद्ब्रह्मान् स एवम् मुक्तिमाप्नुयात् ॥

From this we can more or less conclude that such a noble capacity of making man really civilized and happy is characteristic of Vedanta alone. Its horizon is so all-rounded and so all-spread that it is not possible to define its limits. Just as the divergent, innumerable rays of the sun can be made to centralise in the focus of a lens, so all the religions of the world, all the civilizations of the world, all the progress and prosperity in the intellectual, moral, material and spiritual advancement of the world, in short, all the manifestations of the whole phenomenal world can be made to converge to the focus of Vedanta. In other words all the forces of this world are created by Vedanta, they move with Vedanta and have their being in Vedanta. So it should be the main look-out of every one of us to resolve once for all to seek salvation by realising the secret of Vedanta, e.g. the fatherhood of God and the brotherhood of man. Let us therefore work steadily, resolutely, manfully, and doggedly, and invaluable will be our reward at length. It is true that discouragement sets in and does not allow us to be alive, alert and active. But we must not be dismayed by such a negative force. For, if we shrink from soil, we are sure to be undone for ever. So let honest labour be the be-all and end-all of our life and let us place all our hopes in that Divine supporter. He will be by us and help us out of necessities calling out to us

"Courage, brother, do not stumble
Though thy path be dark as night
There's a star to guide the humble
Trust in God and do the right."

S. B. I.

The Voice of Sarada.

BOOKS.

Niagara and Khandalla and other Poems by
William Sharpe, M.D.

These poems from the pen of the famous author of the *Fall of Lucifer*, *The Conqueror's Dream*, and *Ideal Gods*, are musical and flowing: ideas upon ideas, sentiments upon sentiments rush like a wild torrent; the diction is charming and appropriate. The *Palm Groves* is a delightful didactic poem though it is apparently descriptive. The lovely date palms, the feathery cocoas, and the arrowy palmyras, are described in the poem so minutely and graphically, that he who has not seen them can easily identify them when he happens to light on them; the descriptions yield not only pleasure but profit: The palms are made to yield great moral or spiritual fruits:

So the palms of every species
In the childhood of the nations,
Ere the dawn of civilisation,
Were the friends and were the teachers
Of the infant race of mankind,
Ever vying with each other,
Ever giving and bestowing,
Showering comforts on the people.

The poem on *Niagara and Nature's Worship* breathes nature and her influences, her charm and her power. The great works of nature always fill us with wonder and admiration. Here is his tribute to the rivers of the East, the Ganges and the Nile:

These rivers of the Orient have each
Their features of absorbing interest.
Their mighty volume and majestic flow
For ever drew attention, and enchained
The mind with that magnetic influence
That oft induced an inward ecstasy.

The rise and course and thundering fall of the Niagara are photographed in glowing colours and inspire awe and power. It is

A Nature spectacle where the vast display
Of power unlimited o'erwhelms the mind,
Till many in abstraction find relief,
And, heeding not the present, seek to call
Up visions of the past, ere yet the march
Of civilization jarred upon the peace
And stillness of the mighty solitudes.

The scenery around the falls is charming and thought-provoking. To quote the poet's own words:

"The thoughtful wanderer
On pausing bent, an inward peace will find,
A peace arising from the harmony
Of Nature, manifested in the thrush
And on-rush of that pulsing life that fills
The vision with a myriad pleasing forms,
And all the air with choral melody."

The next poem in the volume, *The Soldier's Cemetery at Khandalla* brings to the mind of the reader the mysterious working of Nature on the wander-

ing mind of Shelley's *Alastor*, and the mystic resoundings of the Wordsworthian *Shell*. The cemetery upon the Ghauts suggests the mystery of evil, apparently irresponsible but regulated by law, and lends the mind to find a solution for it:

The Universal that perceiving all
Beholds as one the Evil and the Good,
For through the whole a single purpose runs,
In either case the end is still the same,
The teaching and perfecting of soul
Through seeming ills, by labours manifold.

The *Tower of Ambition*, *Art and the Evolution of Personal Beauty*, and *General Exploiting* are vignettes; the first describes the unsympathetic conqueror who driven mad by Ambition wades through blood and rides over bones to reach his tower; the second sets forth how an artist by communing with the spirit of beauty can reproduce it 'however expressed in song or sounds harmonious or comeliness of form,' by himself becoming what he admires and loves; and the third presents in its nobility the vice of Greed which lays under contribution 'even the bible and old prophesy' and which, like a cancer, insidiously infiltrates through every nerve to civilization's core. The last poem on *The Sons of Abion* is a patriotic burst. Englishmen are destined to hold their sovereignty over the seas and be tolerant upholders of all Truth wherever found, in systems old or new, working for that millennial epoch when

Bound by no creed but human brotherhood,
The one religion of humanity,
That all may hold, till all allied by blood
Regard each other as one family
Of kindred nations with one common tongue—
The tongue of Shakespeare, Milton, and the bards,
That came to fix the language of the world.

Matriculation, English Course, By W.H. Low, M.A., and JOHN BRIGGS, M.A., F.Z.S., 3s. 6d. University Tutorial Press.

This publication comprising Grammar, Composition, Precis-Writing, Letter-Writing, Paraphrase, and Analysis of Sentences, will be welcomed by all students preparing for the Matriculation or Entrance Examination. The subjects are presented in a clear and analytic manner, and the information supplied is full and up-to-date. The chapters on *Composition* will be very useful to our First-in-Arts students who, at present, have no suitable text-book on the subject, and those on *Precis-Writing*, an art which our students must cultivate with care—will be of immense help to them and to the officers who are preparing for the Government *Precis-Writing* Examination. On page 127 the clause 'where... slope' is given as adverbial. Could it not be taken as adjectival? "The shadow sat there (in the place) where the path began to slope." If the word 'there' were omitted, the sentence would be manifestly adverbial. The addition of a chapter on the Synthesis of Sentences would enhance the usefulness of the volume and satisfy all the requirements of our undergraduates.

THE ARYA

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No. 9.

Vedic Religion.

V.

(continued from page 165).

The following passages of the Vedas prove that God is sentient, eternal, the seat of all happiness, the creator, the father, &c., &c.

He, who is our Father, and the creator of the Universe, who knows the several worlds of the Universe, who is the giver of names to His creation, is the only God whom all his creatures obtain.—Rig. M. 10,5-82, Rs. 3.

He does not shake, is swifter than the mind, and is one; senses do not reach him, he exists before all standing; overtakes all the running and controls elements.—Isa Upanishad, (4).

He moves and does not move: he is far and near: he is within all and without all.—Ibid, (5).

He is all-pervading, brilliant, without body, invulnerable without muscles, pure, untainted with sin; he is all-wise, the ruler of the mind, above all things and self-existent.—Ibid, (8).

He is the ear of the ear, the mind of the mind, the speech of speech, the life of life, the eye of the eye. Those who give up these senses and become brave, leave this world not to taste death again and become immortal.—Kenopanishad, (2).

Him does not approach the eye, nor speech, nor mind, nor knowledge. We do not know Him, He being different from what we know and what we do not know.—Ibid, (3).

That is 'Brahm', and not what you worship, which is not manifested by speech and by which speech is manifested. (4).

Which does not know by the mind, but which knows the mind;

Which does not see by the eye but by which the eyes see;

Which does not hear by the ear but by which the ears hear;

Which does not live by breathing but by which one breathes.—Ibid, 5 to 8.

He is subtler than the subtle and greater than the great.—Kathopanishad, 2nd Valli, 20.

Sitting he goes far and lying he goes everywhere.—Ibid, 21.

He is one, the Ruler, the Soul of souls.—Katha. Up. 5th Valli, (12).

He is the eternal of the eternals; the Life of the living; the One who gratifies the wishes of the many.—Ibid, (13).

He is the seat of indescribable supreme happiness. The Sun, the Moon, the Stars, the electricity, much less fire shines where he is, all borrow light from him, and through his light the whole is lighted.—Ibid, 14 and 15.

He is invisible, unseizable, originless, immaterial, quality-less, without eye or ear, without head or foot, eternal, all-pervading omnipresent, the most subtle, imperishable and the source of all. The brave souls do perceive him.—Mundopani-shad, 1st Sec., 6.

Like a spider, like the earth, and like a living creature He produces the Universe.—Ibid, (7).

From His omniscience, He creates the Universe; then nature is produced by it.—Ibid, (8).

From Him who is all-wise, Omniscient, whose thinking is knowledge are produced the Vedas (Brahm and) the world consisting of names and shapes.—Ibid, (9).

He is the Lord of all, He is omniscient; He is the Director of Souls from within; He is the cause of all; He is the creator and destroyer of all.—Mândukya Up., 6.

God is not any thing which is known but is all good and has no equal.—*Ibid*, 7.

Brahm is truth, knowledge and infinity. From whom speech with mind, not being able to reach, returns.

Through fear of Him blows the wind, through His fear rises the Sun, through His fear speed Agni and Indra and Death.

At first and before the Universe there was only one God, and nothing else active existed. He wished to create worlds and did create them.—*Taittiriyaopanishad*.

Before the existence of the Universe, there was only one Being, one only without a second. It willed "I shall multiply things and enter them."—*Chohândogya Up*.

"It is called by the Brahmins, the indestructible one; O Gârgi, it is not of a gross body, it is not subtle, not long, not wide, not red, not viscid, not shadow, not darkness, not air, not ether, not adhesive, not taste, not smell, not eye, not ear, not speech, not mind, not light, not life, not entrance, not measure, not within, not without. It does not consume anything, nor does any one consume it.

"This indestructible (being), O Gârgi, although unseen sees, unheard hears, unminded minds, unknown knows. There is none that sees but he, there is none that hears but he, there is none that knows but he. On this indestructible (being), O Gârgi, the ether is verily woven and re-woven."—*Brihadâranya*, 3rd chap. 8th Brahmana.

"He who is not this nor that, nor ought else, is intangible; for he cannot be laid hold of; it is not to be dissipated, for it cannot be dissipated; it is without contact, for it does not come in contact: it is not limited; it is not subject to pain nor to destruction: those two do verily not subdue him."—*Ib.*, 4th Chap, 4th Brah.

The Smritis describe God in the same strain. The great Manu says;—Ch. 12, Verse 22.

"Know Him the Sovereign of all, the smaller than the smallest; more bright than the purest gold; Conceivable by the alumbering mind, and different from soul on the great Being."

Vishnu Smriti, Ch. 97 says:—

15. Because the great Lord pervades the whole Universe, as he is lying there, therefore is he denominated Purusha by those who reflect upon His real nature.

16. In the first part and the latter part of the night must a man bent upon contemplation constantly and with fixed attention meditate upon Purusha Vishnu, who is (Nirguna) destitute of (the three) qualities and the 25th entity.

17. He is composed of entities, beyond the cognizance of the senses, distinct from all the (other) entities, free from attachment (to the producer, &c.,) supporting every thing, devoid of qualities and yet enjoying qualities.

18. He exists without and within created beings and in the shape of both of immoveable things and of moveable things; He is undistinguishable on account of his subtlety; He is out of reach, and yet is found in the heart.

19. He is not divided from creation and yet looks divided from it. He annihilates and produces by turns what consists of every thing that has been, that will be, and that is.

20. He is termed the light of the Sideral bodies and the enemy of darkness. He is knowledge, object of knowledge, reachable by knowledge and dwells in every body's heart.

Chapter 1, Vritta Hârta Smriti says:—

God is before all the Devas and other Souls. He is the Lord of all. He is pervading all. He is indestructible. He is known as Narayan, Vâsudev, Vishnu, Brahm, Hari. He is the Creator, Preserver, and the active principle of the universe. He is the Lord of Lords, He is Hiranyagarbha, or Brahmâ, He is Savita or the Sun, possessor of qualities, possessor of no qualities, imperishable, the highest of souls, the highest Brahm, the highest light, greater than the great, He is Indra, Prajâpati, Sûrya, Savita, Vanhi, the Ever-existing. The soul of all, the Friend of all, the Hearer of all, Creator of all elements, the Lord of the senses; the Possessor of all prosperity, He is Krishna, Mukunda, Anant, Yajna, the lord of Yajna, Yajva, Brahmanya, the lord of all Brahmins. He is Pundarikaksha, the lord of Sree, the great Lord, He is of thousand heads, the soul of the universe, and he is the one, whose home when reached none returns from.

Brihat Parâs'ara Smriti—page 306, contains the following:—"He is only one, He should be the object of contemplation, there is nothing greater than He."

In Sankha Smriti, Ch. 7, page 352, will be found the following:—

"He is subtler than the subtlest, larger than the largest, the resider in the heart of souls, Him, the highest light, sees a soul through the grace of God. He cannot be seen by those who are blind from ignorance, and bent upon sensual pleasures. He is indeed the resider in the souls, the all-pervading, the seeable and the non-seeable, the Eternal, He is the protector, the most ancient, the pure and Siva; Having known from the Vedas God as body-less, the reader in

the souls, the largest Being, of the colour of the sun, beyond darkness, none fears death. There is no other way to obtain emancipation."

Sree Mahâ Bhâgavat, 2nd Skandha, 4th ch. verses 12 to 21, say:—

12. Adorations to Him, the greatest of all, the resider in souls, the possessor of infinite powers, the wearer of the three powers, whereby the universe is created, preserved and destroyed simply as a play, the inspirer of all, residing in them and therefore not perceptible.

13. More and more adorations to Him, who is the remover of the miseries of the good and the discourager of the bad, though all are his tabernacles, and the giver of that happiness which hermits seek so earnestly after.

14. More adorations to Him who is the lord of the good and who resides at a distance from the Faithless. Adorations to Him who shines from light within himself, is pleased by himself, and whose light is neither equalled nor excelled by any other.

15. Adorations to Him whose fame when sung gives all that is good: and to speak of Him, to think of Him, to see Him, to adore Him, to hear Him, to worship Him, instantaneously removes the sins of the world.

16. Adorations to Him, by worshipping whose feet sages obtain emancipation with ease having given up this and other worlds by controlling their mind.

17. Adorations to Him whom great thinkers, great benefactors, famous persons, large-hearted people, knowers of Vedas, and good people, do not obtain unless these virtues are practised as offerings to Him.

18. Adorations to the eternal Ruler, by the association of whose followers, even Kirâtas, Hûns, Andhras, Pulindas, Pulkasas, Abhiras, Kankas, Yavanas, Khâsas and other sinful nations are purified.

19. May God be pleased who is supreme, who is sentient, Lord of all who have conquered their senses, who is worshiped by the Trayee Vedas, by being charitable, and by contemplation. He is one who is guessed variously even by such honest admirers as Brahmâ, Sankar, and others.

20. May God be pleased towards me who is the Lord of Sree or prosperity, Lord of Adorations, Lord of Nations, Lord of Wisdom, Lord of Worlds, Lord of Earth, Lord of the Sages, of Vrishnees and Andhakas, and the Seat for these to obtain, and who is the Lord of all Saints.

21. May Lord be pleased to me who is supreme and who is the bestower of eternal happiness to those who obtain wisdom by contemplation of

His feet and see what is the principle of Atma (sentieney), and whom wise saints describe as they please.

Bhâgavat, 2nd Skandha, 7th Chapter, says:—

"Is he, who may have counted the atoms forming this earth, capable to count the various qualities of God? 40."

I, Brahmâ, do not know the limit of the Almighty nor the powers of the Ruler of Souls; nor these Manus nor sages who are your (Nârada's) elder brothers. Can others know it? Even the first Deva, Seshâ, who with his thousand tongues has been describing God's qualities, has not yet exhausted them. 41.

They reach God and get out of their sins, who have had instructions from the devotees of God, and who from the benefit of these instructions have become likewise such devotees, even if they be women, Sadras, Hûns, Siberians and sinful and crooked men. It being so, is it necessary to say that pure-minded beings, when they become devotees, would obtain God? 46.

That is Brahm which is ever serene, ever fearless, all-knowledge, ever pure, impartial, different from souls and matter, the soul of souls, indescribable by the Vedas, before whom ignorance is ashamed and disappears. 47.

Bhagavat, Skandha 3, Chapter 9, says:—

O God, you do not go out of the heart of these souls, who with the highest of affection lay hold of thy feet.

So long as souls do not attach themselves to thy feet, there is fear proceeding from the world consisting of wealth, property, households and friends; and so long, there is sorrow, desire, disappointment and excessive miserliness, proceeding from them and there is that feeling of egotism which is the cause of all misery. 6.

Bhagavat, Skandha 3, Chapter 21 says:—

Being the only One, You create, preserve and annihilate the universe by your will or power, Mâyâ, which is no second to you, for it is your own power.

Bhagavat, Skandha 3, Chapter 25, says:—

They who attach themselves to me (God) never perish. Time has no effect upon them, for I am their leader; they love me; I am their son, their friend, their preceptor, their well-wisher, their loving God. 38.

For fear of me nature works, the wind blows, the Sun shines; Indra rains, fire burns and Death works. 42.

Bhagavat, Skandha 3, Chapter 29, says:—

I (God) always reside in every creature, being its inspirer. The mortal disrespecting my taber-

nacles, makes a show of worship in the worship of images. 21.

He who, having abandoned Me who resides in every creature, who is its inspirer, and who is God, worships images through stupidity, makes sacrifices in ashes and not in fire. 22.

The mind of that person, who is inimical to my creatures, who is egotistic, will never attain peace. 23.

I am not pleased at the worship of My images, though the worship may be very costly, by him who hates my creatures. 24.

One shall worship Me in images so long as he is ignorant of Me as residing in his own heart and in every creature. 25.

Him who makes the slightest difference between himself and another, I give death. 26.

Therefore, I, who have made every creature My tabernacle, should be worshipped by being charitable and kind towards all without difference.

God is time; as such he is not friendly or inimical or related to any. He regularly enters and goes through his course and polishes off the unheedy.

For fear of Him, the wind blows, the Sun shines, it rains and heavenly bodies move. 40.

For fear of Him, the vegetable kingdom yields flowers and fruits at proper time. 41.

For fear of Him, the rivers flow, ocean does not submerge the land, the fire burns, the earth does not sink. 43.

For fear of Him, the vacuum yields space surrounded by atmosphere covered by seven great principles. 43.

At the time of creation, are given its laws which work for fear of Him. 44.

Bhagavat, Skandha 4, Chapter 9 :—

Dhruva says :

You are the only One, Almighty, who, having created this universe by Your own power known as Mâyâ and having entered this universe, shines as so many in the several things of the universe as fire does in several forms of fuel. 7.

You are eternally free, pure, knowing, sentient, unchangeable, the first of all, Almighty and the master of the Three; you see every thing through your internal and unhindered power of sight; you are the object of all sacrifices and different from all. 15.

In You are ever found conflicting natures, manifesting them, one after another. Him I worship who is all-great, the Creator of this universe, the only One, endless, the first cause, all happiness and unchangeable. 16.

Skandha 4, Chapter 20 :—

God is one; He is pure; He shines from his own lustre; He is not composed of the three qualities—Sattwa, Rajasa and Tamasa. He is the support of these Gunas (qualities). He is all-pervading. He is not surrounded by any thing. He is omniscient. He has no one in him inspiring him. He is sentient. He is other than the soul.

Skandha 4, Chapter 24 :—

Sri Rudra says ;—

You are that Brahman in which that universe is seen and in which universe It shines. You are the greatest of lights, as pervading as Akasha or vacuum. 61.

Skandha 4, Chapter 28 :

God says to the soul :—

You and I are pure sentient beings, we were friends, we lived in the same abode, we lived together for thousands of years. 54.

You left me for worldly purposes. 55.

Addicted to them, you forgot yourself and became fallen. 59.

Skandha 4, Chapter 31 :—

To all creatures, God is the inspirer; He is the saviour or giver of the final beatitude. He is the friend of all. 13.

Skandha 5, Chapter 11 :—

God resides in everything. He inspires all; He is all-pervading; the oldest of all; resplendent with his own lustre; unborn, the master of all; the asylum of all souls; the protector of all; He is supported by means of his own powers.—13 and 14.

Skandha 5, Chapter 18 :—

O God, You are actionless: yet you are said to be the Creator, the Preserver and Destroyer of the universe; granting it to be so, you are not finite. In you who are indeed totally different from everything and who is the cause of all effect it is consistent and not surprising, and is not inconsistent. 5.

(To be continued.)

R. RAGOONATH ROW.

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The Pandyan.*

SOME NUMISMATIC RESEARCHES.

The coin-collector in South India cannot fail to be struck by the large variety of issues in copper that abound in great numbers in and about the sides of the ancient Pandyan capitals of Kolkai in the Tinnevely District and Madura in this District. Equally remarkable is the curious feature of the Pandyan coinage, that silver coins were either never issued or were issued so sparingly that they have not come down to us at all. It is however not free from doubt whether the silver irregular-shaped punch-marked pieces often found along with Pandyan coins were issued by the Pandyan Kings during the prevalence of Buddhism in their kingdom. A not dissimilar paucity is observable in the silver currency of the Vizianagar kingdom, the prolificness of whose gold issues, is testified by the innumerable pagodas and half-pagodas available in the market even at the present day, while not more than three or four silver "Vizianagar" are known to South Indian numismatists.

Pandyan gold coins are met with but rarely and are generally ill-designed Faams bearing on the obverse the figure of a man and on the reverse the legend, which, if complete, would read Sundara Pandyan. The late Lieutenant-General Pearse in his papers bequeathed to the Government Central Museum, gave the following description of a gold coin which he procured in the London market for 16 shillings :—

"Obverse: Two fishes looking downwards on a fish lying horizontally: above is an allegator. Two standards or Jayastambhas or pillars of victory are supporters to the central design. Reverse: three lines of old bold Nagari characters which have not been read. Colonel Mackenzie noticing a coin of the same description attributes it to the ancient Pandus.

Judging from the small number of gold issues that hitherto found their way into coin cabinets, it appears to be a fair inference to draw that the Pandyan Kings issued comparatively fewer gold coins than other kingdoms of the South. It cannot however, be forgotten that the Pandyan power virtually ceased nearly 500 years ago, that in India there is always a

* Concluding portion of a lecture delivered before the Madura College Literary Society, on Monday, the 17th November last, by Mr. T. M. Ranga Charyar, Sub-Judge, Madura (West).

tendency to send gold in every form into the melting pot for satisfying the demand for jewellery in the precious metal, and that it was by no means improbable that during the Muhammadan interrugham at Malabar (the old name for South India), and the long Nayaka rule, the gold coins of the Pandyan Kings found their way into the goldsmith's crucible and graced in time as jewels the persons of the fair devotees of Minakshi.

By far the most interesting issues of the Pandyan dynasty, are those in copper, which seem to have been struck in such abundant profusion that they are met with now, after the lapse of centuries, in the Madura country, and are picked out of the bed of the Vaigai or the fields near Kolkai after a shower of rain.

The fish was the emblem of the Pandyan just as the tiger was that of the Cholas, the bow, of the Cheras, and the boar, of the Chalukyas. Those which appear to be the earliest issues do not bear the emblem of the fish, but are square pieces bearing well-executed figures of the elephant and rarely, the bull, on their obverse associated with many devices peculiar to the Buddhist faith, like the wheel, the sacred tree, the Kumbha and the Chaitya, while on their reverse, there invariably appears a diagram, by some supposed to represent the plan of Madura Town with the river Vaigai. The mounted figures on the elephant in some of the coins and the artistic finish and the perfect form of the images in all of them cannot but lead to the conclusion that they belonged to a period when the Buddhist influence was felt strongly in the South and when with the impetus given to the advance of civilization by contact with the Yavanas (Greeks and Romans), there arose a school of art, noted alike for the accuracy of its design and the chastity of its subject.

To much the same period must be attributed those thin small copper coins found in great numbers in and around Madura, which, by their type and the legend imperfectly decipherable on a few of them, must be assigned a Roman origin. Though there have been finds of aurei and dinarii in many parts of South India, nowhere so far as we know, except in Madura, are these small copper pieces to be met with. Moreover, it is noteworthy that while the type of this thin copper coinage is distinct from the Roman Imperial coins discovered among the South Indian finds, there is at the same time no corresponding currency in gold and silver

answering to the insignificant-looking copper cash. It is believed, therefore, that these thin copper pieces must have been minted locally to meet the exigency of a colony of Roman merchants that had settled in or around Madura. It is fairly certain that Roman soldiers were employed as a body-guard by the Tamil Kings and to keep the gates and Fort of Madura. A force of Roman Cohorts was stationed in the Malabar coast to protect their trade. The Romans are said to have built a temple to Augustus at *Muchiri* and a colony of Yavana merchants had settled at a place called *Kaveripaddenam* which was a great emporium of trade in the Eastern Coast. Under such circumstances, it is no extravagant theory to advance, if we say that these small coins must have been issued for use in a small settlement of foreign merchants that had been established near Madura, for facilitating the extensive trade with India that we know was carried on by them in the first centuries of the Christian Era. Most of them bear on their obverse the head of the Emperor with a legend around, while the reverse bears a striking resemblance to the reverse of the coins of Constantine.

Only one copper coin of a different type was found and that, not at Madura, but at *Devipatam*, during a period of nearly 15 years' coin-hunting in Southern India. The obverse of this remarkable specimen bears the head of a female figure with the legend *Europa Roma*, while the reverse bears the figure of a she-wolf suckling Romulus and Remus, the reputed founders of Rome. From its type and from the place where it was found it is unlikely that it was issued out of a local mint, but must have been a stray copper piece that found its way to India, during the period when the trade between this country and the Roman Empire was in a flourishing state.

We next come to a series, which unmistakably bears the impress of the Pandyan mint bearing as they do on their obverse the Pandyan Emblem of the single or the double fish. On coins of this series are generally found engraved in Tamil the names or *birudus* of the monarch in whose time the coin was issued.

These names or titles are :—

Avanipasekharan.
Avanipendiran
Kodandaraman.
Sundara Pandyan.

Kachivalangum Perumal.
Taniyai Valangum Perumal.

The legends *Avanipasekharan* and *Avanipendran*, are comparable with the titles assumed by *Sundara Pandya* as conqueror of the world in the inscriptions already noticed.

The legend "*Kodandaraman*," is obviously referable to *Sundara Pandya Jatavarman* who, in the *Srirangam* and *Jambukesvaram* inscriptions, had it recorded that he was a second *Rama* in plundering *Ceylon*. The legend *Kachi Valangum Perumal*, literally meaning, the king who gave back *Conjeeveram*, commemorates a Romantic event in *Sundara Pandya's* reign, the monarch who, after conquering the *Chola* country generously restored it to the *Chola* King.

The legend *Sundara Pandya* occurs in such a large number and variety of coins that it is hopeless to identify coins with that legend with the reign of any particular monarch, though it may be fairly assumed that issues of *Sundara Pandya* bearing the fish mark, must be anterior to the period when *Lankapura Dandanada* according to the *Mahavanso* ordered that the *Kahapana* of *Parakramabahu* should be current in the *Pandyan* Kingdom. For after this edict, the obverse on the *Pandyan* coins seems to have almost always borne the figure of a *Rakshasa* or king, the rudely executed figure familiar to collectors of *Sinhalese* coins. By the time of *Raja Raja Chola* the "*Ceylon Man*" as this characteristic figure is generally known to South Indian Numismatists, seems to have been quite a familiar figure on the obverse of the *Chola* coins. What led to the adoption of this device by *Raja Raja*, the greatest monarch of his age, in supersession of the usual emblems found on *Chola* seals and coins of earlier date, namely, the fish, bow and the tiger, it is not possible to definitely affirm. But it is enough to note that the coins of the *Pandyan* Kings continued to bear the fish mark alone, till a particular period and it may not be amiss to place the period in the middle of the 13th century.

We next have to deal with the series, in which the place of the fish on the obverse is taken by the *Chalukyan* emblem of the boar. The legend on the reverse is usually "*Sundara Pandya*." The boar, from which all gold coins have got the name of *Vuraha* was a favourite emblem with more than one dynasty and a familiar instance of this is the appearance of the emblem in the *Vijayanagara* coins of *Tikumaraya*. The *Pandyan* coins with the boar

obverse, having always the legend "*Sundara*" On the reverse, there is no clue whereby we can attribute them to any particular reign. The boar emblem might have been assumed on an inter-marriage between the *Chalukya* and *Pandya* Kings or on a conquest of the *Chalukyas* by the *Pandyas*.

The legend "*Sundara*" is not confined to coins bearing the fish and boar emblems alone, but is found on those bearing on the obverse "the *Ceylon Man*" or a standing figure with hands folded as in the act of worship in a Hindu temple. The variety of coins obviously belonging to different times which bear the legend *Sundara*, furnishes yet another argument in support of the position already advanced on the strength of the recitals in inscriptions, that there must have been more than one *Sundara Pandya* holding sway in the *Pandyan* country.

The coins of *Virapandya* also bear the figure of the *Ceylon Man* on their obverse. This *Virapandya* evidently ruled after the 1st war of the *Pandyan* succession and after the Edict issued by *Lankapura Dandanada* that *Parakramabahu's Kahapana* which bore the figure of the *Ceylon Man* should be used throughout the conquered country. It is only natural that, out of respect to the power that was instrumental in restoring *Virapandi's* father to the throne, he should try to compliment his benefactors by using the device of the *Ceylon Man* on the *Pandyan* coins.

Coins with the legends, *Bhutralaviran*, *Ellantalayan*, *Kaliyugaraman*, *Sonadukondan*, *Che-rekularaman*, also bear on their obverse the same device, the *Ceylon Man*. These legends do not indicate any particular sovereign in whose reign the coin bearing each legend was issued, but merely the title each sovereign assumed by reason of the exploit he believed he had achieved. Thus *Bhutralaviran* and *Ellantalayan* signify that the monarchs who assumed those titles believed themselves to have been the only supreme warriors on the face of the earth or became the lord of all the mundane rulers.

Sonadu Kondan, conqueror of the *Chola* country, commemorates perhaps a victory gained by a *Pandyan* King in the never-ceasing feuds between the two great Tamil Kingdoms. "*Kaliyuga Raman*" and "*Chera Kularaman*" point possibly to the same facts as those recorded in the *Srirangam* inscription or to a second invasion of *Ceylon*, by the allied armies of the *Pandyas* and *Cheras*, while "*Kulasekhara*" might

stand for one of the many kings of that name who, associated almost always with a *Sundara Pandyan*, ruled over the *Pandyan* country. But one thing is certain that all these coins must have belonged to a period between the 12th and 14th centuries, when, before the final subversion of the *Pandyan* power by the *Muhammadian* invasion, and after the times of the great *Raja Raja Chola*, the *Pandyan* dynasty regained some of its lost prominence as a great power in Southern India.

I have thus far dealt with the coins found in *Madura*, but I cannot omit to record that these coins are generally of a different type from those which are found in the *Tinnevely* District.

They are thicker in size, of a bolder type and invariably bear on the obverse the figure of "the *Ceylon Man*." Most of these, have no legend imprinted on them, but have various devices of Gods and demi-Gods from the Hindu Pantheon, associated always with a battle-axe, features wholly unfamiliar in the *Madura Pandyan* coins. The legends that they bear are *Sundara Pandya*, *Kulasekhara Pandya* or *Virapandya*.

Notwithstanding this dissimilarity between the two types of coins, even the casual observer can detect a family resemblance between them and there can be no doubt whatever, that the coins must have been issued by a Viceroy or co-regent who was ruling at the ancient *Pandyan* capital, *Korkai*, which is reputed to have been the residence of the heir-apparent to the *Pandyan* throne.

The next variety of *Madura* coins assignable to the *Pandyan* Kingdom are those with the legends :—

Samarakolahalan.
Koneriroyan.
Bhuvanekaviran.

The coins with the legend of *Samarakolahalan* are of various types, the most ordinary of which is that with the figure on the obverse, of a *Garudu* (the anthropoid kite) now treading on a fish, now holding a *Vimana*, possibly the representation of the *Vimana* which was covered with gold at *Srirangam* by *Jatavarman Sundarapandya*. The traditional lists have a *Samarakolahalan*, but the date of that king must be much earlier than the period to which I am disposed to attribute the coin itself. These coins must have been issued by one of the later *Pandyan* Kings that retained only the vestiges of sovereignty after the blow dealt to their power

by the Muhammadan invasion. The coins with the legend Koneriroyan have on their obverse the figure of a bull and are very similar in type to the coins of the Vijayanagar dynasty. The inscriptions make reference to a king or general named "Konerinmaikondan." The title of Bhuvaneka Viran, literally the only warrior in the whole world, is very much alike the title Bhutala Viran and inscriptions of a Bhutala Vira were recently discovered near Kanyakumari. All those coins show that long after the overthrow of the Pandyan power the kings continued to exercise some sort of sovereign authority and it is not improbable that the coins bearing these and similar titles were issued in their name by the real ruler, Nayaka or Muhammadan, just as the coins of the East India Company were for a pretty long period issued in the name of Shah Alam. With the type of coins just noticed comes to an end the list of Pandyan coins discovered up to date. Coins of a later time, issued during the Nayaka rule, bearing the names of Visvanatha and his successors, sometimes also having the name of the presiding deity of the Madura temple or the name of the town itself in Tamil or Telugu, occur in large numbers, but they bear upon Pandyan history, if at all, in a very remote manner and I therefore omit them from consideration. From the brief survey we have made of the coins that may be attributed with a fair amount of certainty to the Pandyan kings, we find that except the very old coins issued possibly during the first centuries of the Christian era, when Buddhism was the State Religion in the South, as it was in the North, all of them belonged to the period between the 9th and 14th centuries A.D.

I think I have essayed to do what I promised to myself when I began this paper, viz., to place before you a few facts gleaned from South Indian Epigraphy and Numismatics bearing on the history of the Pandyan kingdom. I shall conclude my remarks with the hope that what I have laid before you now will create a desire in you to pay more attention than now to the study of our ancient monuments and inscriptions and to save from the melting pot many a gem of an old coin, which carries with it possibly a precious link in the chain of South Indian History.

T. M. RANGACHARYA.

Yoga Principles in Sacrifices.

(Continued from page 167.)

In Satapatha Brahmana, 1, 3, 1, 28, butter used for sacrificial purposes is said to be immortal. Butter can be immortal not as a physical substance, which is very soon consumed by fire, but as part of a sacrificial act which is immortal. According to Thomas Carlyle, every act done by man is immortal, eternally weaving itself into the nature and course of the universe, and producing good or bad effects. According to Chhandogyaopanishad

अन्तरिक्षोदरः कोशः भामिबुध्नोर्नार्याति

दिशोऽस्य स्रक्तयोद्यौरस्योत्तरं बिलम्

स एष कोशो वसुधा नस्तस्मिन् विध्वंस्यमिदं श्रितम् ।

"Karma or deeds done by men and their effects are preserved in the Antariksha Kos'a in space (as vibrations or शब्द) and opening into the world of the Devas. Phonograph is an instance to show how Vāk or sound can be preserved in physical matter eternally by means of vibrations or motion-form records in the Antra-riksha on Akas contained in it. It enables us to think how action can be similarly preserved in Antariksha, for Vāk or speaking or hymn singing or utterings of Vedic texts is a form of action and nothing else. According to Brihadaranyā, the worlds of the Devas and the earth are interwoven like warp and woof in a cloth. Though breadthwise each world is limited, lengthwise it is extended up to the earth and even beyond it; for instance, the world of the Devas is below the world of Brahmā; but it extends to the world of man. The world of Vishnu is higher than the world of Brahmā and yet it extends up to our earth. Consequently, no sacrifices are to be physically taken to the Gods from our altar for acceptance by them. The very offer of the sacrifices with recitals of Vedic texts in a true spirit of devotion is itself tantamount to the sacrifices being conveyed unto them. In Satapatha Brahmana, 1, 3, 4, 6, the sacrificer is said to kindle the Gayatri metre, and the Gayatri metre when kindled is said to kindle other metres; and "the metres, when kindled, carry the sacrifice to the gods." The recital of hymns in several metres embodies the spirit of devotion on the part of the sacrificers, and when they are properly poured forth silently and audibly, the sacrificial act becomes agreeable to the gods as an evidence of devotion to them. In text 9 of the same authority, the officiating priest (Brahmana) when kindled is said to carry the sacrifice to the gods.

for it is he who sees that every Vedic text is duly recited and every sacrificial act is duly done, so as to vindicate to the gods the devotional attitude of the sacrificer concerned and the amount of self-sacrifice incurred on their account. The gods are invited to sit on the grass (text 12-15) and in text 16, it is said "safely they have sat down in the lap (Yoni of Divine Truth) for the sacrifice is the lap of Divine Truth and in the sacrifice they sat down." According to Kathopanishad, Paramatman is said to wake as his own body him who always thinks of Paramatman. The seat of the gods or Paramatman is an attitude of true devotion ever inclined towards them or Him, ever thinking of them or Him. Thus, as Tirumoolar in his Tiru-mantra says, all gods are present in the sacrifices rendered by Brahmins or good people (Andanar). In Satapatha Brahmana, 1, 4, 2, 13, Agni is said to be the vessel of the gods or the cup from which the gods drink (text 13) the Soma oblations. This can be true in a figurative sense. In 1, 4, 4, 1 of the same authority, it is said that "mind and speech when yoked together convey the sacrifice to the gods." What can be more plain than this text in revealing the true meaning of a sacrificial act? Mind conveys the sacrifice to the gods, as it is the seat of devotional spirit which is respected by the gods and for which they reward the sacrificer. Speech is but an expression of the mind in loving and praising the gods and attaching itself to them. In the sequel of the same Brahmana, it is said that mental sacrifice is to be made silently, for undefined (indistinct) is the mind and undefined is what takes place silently. Does mind or speech carry the sacrificial food or the drink-offering offered unto the gods? Our ancestors could not be deemed so far dull as to think that mind and speech physically conveyed the sacrificial substances offered unto them, and handed them over to the gods in the same way as a letter-peon carries a letter and hands it over to the addressee. In text 8-12 of the same authority, the superiority of mind over speech is explicitly asserted. "Now a dispute once took place between mind and speech as to which was the better of the two. Both mind and speech said, 'I am excellent.' Mind said, 'Surely I am better than thee, for thou does not speak anything that is not understood by me, and since thou art only an imitator of what is done by me and a follower in my wake, I am surely better than thee.' Speech said, 'Surely, I am better than thee, for what thou knowest I make known, I communicate.'

They went to appeal to Prajapati for his decision. Prajapati decided in favour of Mind. There can be no doubt that true internal esoteric sacrifice is superior to mere outward verbal sacrifice. As Tāymānavar says, "சொல்லால் மனத்தால் மகிழ்க்க" i.e., no happiness by noisy utterances. Chaudilyopanishad gives the difference in the efficacy of verbal and mental Japa (Mantric repetition) as follows:

मानासुमनस्सुध्या न्युक्तवचिकद्विविधम्

उच्चैरुपाक्षुभेदेन उच्चैश्चारण्यम्

सफलतरां सुसहस्रगुणं मानसकोटिगुणम् ।

"Mental Japa is what is attended with Dhyān (contemplation) in mind. Verbal Japa is of two kinds, noisy and low (in which lips alone move). The noiseless verbal form is a thousand times better than the noisy verbal form and the mental is a crore times better than the same. Bhogar reduces the efficacy of verbal Japa to almost nothing and advocates the noiseless internal mental form, "மௌனம் உபாசி, வாயை மூட" —that is, "Mantra is false, shut up your mouth." Bhogar himself prescribes the practice of Mantra Japa in his earlier writings in the same work in which he condemns Mantras as false, and consequently the interpretation is that Mantra Japa without the co-operation of mind, just repeated verbally by the mouth, mind wandering away elsewhere at the time, is of no good. From all these considerations the conclusion is inevitable that sacrifices offered are not physically carried to the gods and they do not eat the same. They have respect for it as evidence of mental devotion or spirit of worship, and self-sacrifice, and not otherwise.

In Satapatha, 1, 5, 3, 1, it is said that "the fore-offerings assuredly are the Seasons. Hence there are five of them, for there are five of them." Except in very cold climates, the six seasons cannot be perceived by the ordinary people. In southern India, for example, ordinary people cannot know any more season than the summer, winter and the dewy season. There are, however, several Vedic texts to show that our ancestors reckoned six seasons for a year at the rate of two months per season. It is the seasons that give us all our vegetable and animal possessions and all our mineral wealth. In Sata, 1, 6, 1, 17, offspring and cattle are said to constitute indeed the centre (i.e., the substantial possession of man). It is in time, by time, through time, that we acquire many things, we achieve many things, we lay foundation for many things. So time or season is most valuable to us; sacrifice or

self-sacrifice consists in renouncing that in which we are most interested. Consequently seasons constitute the very best object to be sacrificed by us foremost to the gods. Does season or time constitute a physical substance to be conveyed to the gods and delivered to them as food for their sustenance? Certainly not.

In Sata, 1, 6, 2, texts 2 and 3 support our conclusion beyond any doubt whatever. "Verily, by means of the sacrifice the gods gained this conquest (the conquest of heaven). When they had conquered, they said, 'How may this (celestial region) be made unattainable by men?' They then sipped the sap of the sacrifice, as bees would suck out honey; and having drained the sacrifice and effaced the traces of it with the (sacrificial) post, they concealed themselves. They (the Rishis) thereupon set about searching for it.

"They went on praising and toiling; for by (religious) toil, the gods indeed gained what they wished to gain, and so did the Rishis." What the Devas or the gods wish to gain from men is praise from men and religious toil on the part of men in propitiation of the gods. The attempts of Jahveh in the Old Testament to compel or attract the Jews to his worship, by punishing them for neglect of his worship and rewarding them for praise offered unto Him to the disregard of other gods, are too well-known to be detailed in this connection. Similarly, Hindu Devas desire worship and praise from men. They are even said to attempt prevention of men from quitting the order of a bachelor, or a householder or a Vānaprastha, and entering that of a Recluse or Sannyasin, fearing that by change of the order they may lose worship and praise from them. Varāhapanishad tells us that gods desire worship from us not for their own benefit but for the benefit of the worshippers themselves. Praise of Devas and religious toil on the part of men constitute a kind of self-sacrifice, and lead to purity of mind, which qualifies them for elevation into heaven. The object of men is to attain a higher plane of life in heaven. According to Sata, 1, 5, 2, 1, "the means of salvation, assuredly, is the sacrifice." The sacrificer, in text 3 *supra*, says, "Let us praise the gods, the praiseworthy, let us adore the adorable, let us worship the worshipful (those worthy of worship). The gods lift their worshippers into heaven and men gain heaven by worshipping the gods and praising them. Sacrifices are but some forms of Divine praise and worship. By praise and religious toil, gods gain what they desire of men, and men gain what they desire of gods. The above considerations are positive in proving that what the gods want of

men is not food-offering and drink-offering for the appeasement of hunger and thirst, it is not these offerings as means of subsistence; but it is praise and religious devotion, the spirit of worship and religious toil. Their importance as gods is kept up by men by their praises humbly offered, by their sacrifices devoutly performed, by their love constantly practised towards them.

In Sata, 1, 6, 2, 8, it is said "Agni (the fire), assuredly, represents all the deities, since it is in the fire that they make offerings to all deities." In the same work, 1, 4, 2, 16, distinction is made between Agni as an element and Agni as a deity. There an address is made to Agni to bring Agni to the sacrificial ground. This address cannot be intelligible unless such a distinction is implied. Agni as a Deva is a personal being endowed with the three kinds of bodies, viz., the gross, the subtle, and the causal, endowed with a good deal of intelligence and power of Chit. Agni as an element or rather a physical compound differs much from Agni as a deity, by want of such composite bodies as are possessed by Agni as a deity, and by want of Chit-powers to the same extent as the latter has. The difference between the fire as a physical substance and man, a personal being, is manifest, and the difference between man and Deva (god) is very great, except in the case of Yogins who are even reckoned higher than a Deva, on account of moral powers or Siddhis acquired by them by superior Yoga practice and on account of high spiritual Jnana attained by them in consequence of such practice. Thus there can be no doubt that the distinction between Agni as the fire and Agni as a Deva is considerable and substantial, and Agni, the fire, which is always at our command, is a representative of all deities, and our offerings made in the fire and actually consumed by it become offerings offered unto the deities only in a representative sense. After the discovery of Röntgen X-rays and wireless telegraphy, a scientist observed that in future a call made from any place can be heard at any great distance even though the listener is immersed deep into the bowels of the deepest ocean. A similar observation can be made as to the visibility of fire lighted in any place whatever. Light and sound are both forms of motion, and the light-wave travels at a much greater velocity than the sound-wave. Consequently the offering made to the gods in the bright burning fire can be recognized by them earlier than the praises sung at the time by the sacrificers concerned. The capacity of fire in inviting the gods including the deity Agni and in standing as a representative for them all is one based on science, consistent with scientific

truths. When sacrificial fire is lighted, and invitational prayers are recited and offerings are made in the burning fire with offering hymns, gods recognize the fact, far or near, and bless and reward the sacrificer according to the merit of his sacrificial act. The offerings are taken by them only in a representative sense, and the reward is meted out by them as if they directly accepted and took the sacrifices rendered.

Sata, 1, 6, 4, 5, runs as follows:—The gods said, "Nothing but Soma will satiate him (Indra): let us prepare Soma for him. Now this King Soma, the food of the gods, is no other than the moon. When he (the moon, masculine) is not seen that night either in the east or in the west, then he visits this world; and here he enters into the waters (*fem.*) and plants (*fem.*). He is indeed a treasure for the gods, he is their food. And since during that night he here dwells together (Amāvāsa) therefore that (night, new-moon) is called Amāvāsa (the dwelling together)." This text authoritatively asserts that the food of the gods is the moon. In Rigveda 1, 5, 8, 63, 10, Devas

are called *अजान्तृणो*, or those living upon the moon. Do they live on the body of the moon or the mild silvery light that is reflected by the moon? Text 14 of the same Brahmana is calculated to suggest the latter alternative and not the former. "Here now some people enter on the fast when they see (the moon on the fourteenth day of the half-month), thinking, 'To-morrow he (the moon) will not rise; already, then, there is unfailing food for the gods in yonder heaven (in the form of Soma, i.e., the moon still shining in the heavens during the night preceding the new moon), and this we will offer them more from hence (to-morrow).' He indeed is in a prosperous state with whom, while the old food is still unfailing, fresh food is accruing; for such a one has indeed abundant food." On the fourteenth day of the half-month, the moon-light is visible.

Till the actual new-moon day, the gods have abundance of food in the form of light reflected by the moon. This food would constitute the unfailing old food of the gods compared with the fresh milk-form food offered to them on the new moon day by the sacrificers concerned. There is no difference in the body of the moon between the new-moon day and any day preceding it, so that he (the moon) can be called the old food of gods as contrasted from the new food offered from the sacrificial altar on the new-moon day.

(To be continued.)

S. RAMASWAMI Aiyar.

Civilisation.

Civilisation is a relative term. It means much, and nobody has attempted a definition. It is generally defined by what it is not, rather than by what it is. It is distinguished from barbarism or the rudest state of man in that while right is might with the former, might is right with the latter. While barbarism sets a high premium on physical prowess, Civilisation sets great store by moral advancement. Selfishness characterises the former, whereas catholicity marks the latter. Catholicity in aims or ends is the product of superior culture, wholesome atmosphere, and vigorous mind. The frog in a well thinks the well to be the whole world and itself monarch of it; its conceit is unbounded, and its narrowness unmeasured. Such is man barbarous. But a civilised man is civil, refined, free from conceit and narrowness, and finds himself at home everywhere. He is distinguished by his high humanity; in him the beast has been worked out, and the tiger and ape have died of inanition. Once upon a time when a Brahmin lad was driving a cow in a forest, its tardiness so offended him that he beat it hard. A Rishi happened to pass by and called him a Pariah. When the boy heard it, he would not let the Rishi go by unless he proved it. The sage-ascetic told him to go and ask his mother. The boy did accordingly, and when he recounted to the good woman the story of what had happened, she told him that the sage was right in what he had said, and that, had the lad been born of a Brahmin father, he would not have acted so cruelly towards the mild cow. Her answer made a deep impression on him and reformed him at a stroke. With the wisdom thus gained, that humanity marks out the beast from the man and distinguishes one class from another, he confessed his sin, grew penitent, and did penance lest the sin tinge his soul in another birth. This story points out the moral that the mark of a civilised or noble man is wide sympathy and obliteration of selfish vanity and haughtiness. Self-abnegation and cosmopolitanism then are the distinguishing traits of a civilised man. "The true test of civilisation," says Emerson, "is, not the census, nor the size of cities, nor the crops,—no, but the kind of man the country turns out." What Emerson emphasizes here is, that no country or nation, however advanced materially, can be said to be civilised if it has not made a corresponding advancement in morality. The tap-root of civilisation is there-

fore, a high moral standard, and where the standard of morality is not high, the people cannot be said to be civilized, however great may be their material progress. Let them be the conquerors of the elements, let them build large cities, open wide markets, cover the land with the blessings of art and commerce, make the sea yield more than the land, abridge time and space, and work many more miracles. These are nothing to the conquest of man over his passions, which makes him sympathetic and 'humanizes' him.

India was, above all countries, a land remarkable for its spiritual conquests. The mind of India was set upon the ways and means of rescuing the spirit from the confines of the flesh. Worldly prosperity was held at a great discount, though that is one reason for the gradual decay of the Indian nation in point of material wealth. The sages of India ever harped on the chord of the subjugation of the senses and the renunciation of the two-fold desires. They advised mankind to be virtuous, to be spotless in mind, to be kind to one another, and to be free from envy, desire, anger, and bitter speech. But the old order has changed, yielding place to new. We are exhorted to abandon the path of sagely virtue; we are told to pursue worldly glory; we are taught to be socially ambitious, to make a murderous compact between ambition and competition, to destroy natural affection, and in short, to make a havoc of all the higher instincts in man.

The blessings we enjoy under the British Government are many: we have the railways, the post office, the telegraph, the telephone, the steamer, the phonograph, &c., &c. These keep us every day in contact with the world at large, and we lay the flattering unction to our soul that we have everything under the sun. The arts of peace, the triumphs of science, only make us worldly, civilise us externally. Scratch out the polished exterior, and the tiger and the ape raise their heads. To kill them outright we are not taught in these days. Expediency, policy,—these are the key-words of the teaching, theoretical and practical. But internal civilisation, the refinement of the inner man, does not consist in these external pomps and shows, but in temperance in all things. 'Measure is medicine.' The government of the passions, as we have noted above is the fundamental thing; but the Ten Commandments of the Scripture are set naught by none so much as those who are given to 'discuss.' Now-a-days it is considered a mark of civilisation to 'smoke' and 'discuss,' and those who are foreigners to the use of tobacco or champagne are condemned as out of fashion and

out-casted. Dublin Bar and Ceylon Bar are in fashion, and go through any street you please and turn any corner you please, and you are sure to light upon these magnificent structures manned with fashionable rosebuds hailing with raised arms the advent of those happy-go-lucky magnates. Raise your voice against them and you will be stoned to death, for they have the sanction of Government. The Hindus are a proverbially frugal nation; they are contented and happy with Adam's ale. They spurn the idea of wine-bibing or toddy-drinking. But wine and toddy are vended at their doors, the Government having granted license to do so. I understand the worthlessness of 'cloistered virtue,' but is it not dire sin to lay the temptation at the door? The Abkari revenue fills the State coffers, no doubt, but the Abkari department, which sanctions the opening of toddy-shops anywhere in the streets of towns irrespective of their surroundings strikes on the head of the mother-virtue of the Hindus. It is a serious drawback to an enlightened Government to continue this state of things. The wreck of the inner man must be as much guarded against as the wreck of the outer. To help to preserve both in an efficient manner is an act of civilisation than which nothing can be more blessed. If man does not endeavour to or cannot transcend self,

"Unless above himself he can
Erect himself how poor a thing is man!"

S. PADFIELD

India, the Home of Philosophy.

(Continued from page 194).

ANCIENT WESTERN PHILOSOPHY AND INDIAN PHILOSOPHY.

We thus see that the first problem that engaged the Greek mind was the origin of the world. It is not altogether possible to exclude the spiritual from the world. Thus naturally the second question of Greek philosophy was about the soul, which was also considered to be material. God himself was then supposed to be of a material form. The third problem was about God. The answer to these three questions in the early Greek period of philosophy tended to Pantheism. The Eleatic School, the last in the early Greek period, disengaged philosophy from the material mode of thought, and investigations were then directed to Time, Motion, Space, Thought, Being and God:

This period was followed by Sophism the reaction against which began with Socrates who accepted God as self-evident. Plato followed Socrates. Then came Scepticism and Epicureanism and Aristotle was the forerunner of the last or scientific period of philosophy, in which philosophy reached its ultimate limit, which is the limit arrived at in our own time.

We shall now briefly mention the ultimate opinions at which Greek philosophy arrived, at the time of its overthrow by the Romans, and we shall then find that there is complete analogy between them and the philosophical opinions prevalent in India, especially of the Advaitic or Monistic School of Indian Vedantism.

Greek philosophy ultimately rejected the anthropomorphic God and concluded that the universe is God and all things, animate and inanimate, are of his essence. We thus see that Greece reached Pantheism finally, the result arrived at by the ancient Hindus, viz., that there is no God independent of nature.

This conclusion naturally did not satisfy the yearnings of the human heart. It could not be content with a God, who is passionless and without motive and design. This led in later times, beginning from the Roman and continuing till the middle of the 19th century to the assertion of a Personal God, the maker of the world.*

The world was regarded by the later Greek philosophers as the visible manifestation of God. The world evolved from God, just as the plant evolves from the seed. It is an emanation of God. The visible issues from the invisible and returns again to it.

The soul was itself considered to be a part of God, the necessary corollary of pantheism. The soul was not considered to be related to God in the relation of servant and master; but it was considered to be a part of the whole. It does not differ in nature from its source.

We find then that the idea of evolution which the ancient Greek philosophers and the Neo-Platonists had can be traced back to the Sankhya School of philosophy. Plato is full of Sankhya thought, worked out by him, but taken from Pythagoras. Before the 6th century B.C., all the religio-philosophical ideas of Pythagoras were current in India. Again Neo-Platonism and Mediaeval Philosophy owe much to India. In regard to Neo-Platonism, the views of

* This is an important difference between Indian Dualism and Western Dualism. Indian Dualism does not hold that God created the world out of nothing; but it holds that the world is co-eternal with God and believes in its evolution.

Plotinus are in perfect agreement with those of the Sankhya system. Porphyry, the disciple of Plotinus, has Patanjali's Yoga doctrine of immediate perception of truths leading to union with the Deity. We find the Vaisesika system of Kanada largely reproduced in the atomic philosophy of Democritus and the Nyaya of Gautama in the logical system of Zeno. The Vedanta philosophy has also largely influenced Greek and Western Philosophy. We find there Schools corresponding to the different Schools of Vedanta. The Eleatic philosophy of Greece was first influenced by Indian Advaitic Vedantism.

We have thus found that Greek and Indian philosophies resemble each other not only as regards the problems that engaged their attention but also as regards the final results arrived at by them. There is thus complete analogy between Indian and Greek philosophies.

WESTERN MEDIAEVAL PHILOSOPHY.

We have already remarked that the later European philosophy was only a repetition of the Greek philosophy.

Though it is now not possible within the short compass at our disposal to treat in detail of the Western Philosophy after the decline of the Greek philosophy, which was its beginning, we shall briefly trace the evolution of Mediaeval and Modern philosophy. Greek philosophy, we said, came to an end when Greece became part of Rome. It was just then that Christianity was founded. Rome was not a true centre of philosophy. Cicero was the best Latin representative of Greek Eclecticism.

Mediaeval philosophy was largely influenced by Christianity. The first school of Mediaeval philosophy was Gnosticism which believed in (1) the supreme, though hidden, God, (2) Godless and dead matter, (3) series of divine spirits, (4) world-spirits and (5) Christ. God and world, matter and spirit were the two main points of Gnosticism. The second school of Mediaeval philosophy, i.e., Aristotelianism was a contrast to the transcendental Neo-Platonism. The gradual tendency of the scientific mind of Europe to turn from Platonism to Aristotelianism is the first influence which marked the transition from the philosophy of the early fathers of the Church to the Scholasticism of the middle age—the third school of Mediaeval philosophy. Thomas Aquinas, a Scholastic, took his start from the Platonic principles.

The Arab Philosophers held elaborate doctrines of emanation largely based on Neo-Platonic ideas. The Jewish philosophy held curious forms of the

Practical Hygiene.

(Continued from page 203).

FOOD.

All kinds of food are generally grouped into two chief classes, organic and inorganic, the organic being sub-divided into nitrogenous and non-nitrogenous. Health can never be maintained if any of the four staminal principles of a really nutritious diet—albuminous, saccharine, oleagenous and aqueous matter—are absent in a food. The higher class of animals and especially men select for themselves such substances as contain a mixture of nitrogenous and non-nitrogenous as well as inorganic substances, for they are necessary for their well-being and existence.

The albuminous class of substances are chiefly derived from the animal kingdom and to some extent from the vegetable kingdom; the saccharine class is mostly obtained from the vegetable realm; and the oleagenous from both. A diet to be perfect must contain all the four classes of substances above enumerated, and milk and eggs are familiar examples of such perfect foods. The nitrogenous food generally gives nourishment to all the tissues and thus gives tone and force to them to perform mechanical as well as mental labour. They are also useful to some extent in the production of animal heat. The oily or fatty substances are, like the albuminates, essential for the purposes of muscle and nerve-formation and of preservation of animal heat. Saccharine matters are generally regarded as fit only for the generation of animal heat. Water is quite necessary for the upkeep of the human being, for nearly $\frac{2}{3}$ of the weight of the body is composed of water and he requires it for all practical purposes. Some salts also are wanted to complete the list of substances required for the upkeep of the human system. Lime, magnesia, phosphates of the alkali metals, sulphur, and some other salts are not only useful for tissue, muscle and bone-formation but also for growth and repair of the body in general. The quantity of food required by a healthy individual of an average weight and height depends upon the amount of actual exercise taken by him and the mental strain to which he is generally subjected. It also much varies with the age and habit of the individual, with the climate in which he lives and the digestibility of the material taken for nourishment. An adult who takes moderate and usual

exercise generally requires from $\frac{1}{10}$ th to $\frac{1}{20}$ th of his own weight of solid and liquid food. Taking 150 lbs. as the average weight of a Hindu, he will require 6 to $7\frac{1}{2}$ lbs. of solid and liquid food. Solid food usually contains a little water in it and by taking only the anhydrous food into consideration it has been calculated that 19 to 23 ounces of water-free proteids, carbohydrates, fats and salts, and 70 to 90 ounces of water are generally required in 24 hours. The food generally given must be increased or decreased in proportion to the work done or rest taken by the individual. Food and water required for an ordinary working man may be classified as follows:—

	Ounces.
Proteids	4'59
Fat	2'96
Carbohydrates	14'26
Salts	1'06
Water	90' 0
	112'87

In the amount of food taken it is always better to err on the side of moderation than on the side of excess. Our appetite must be our guide to lead us to judge what amount of food should be taken. It is always dangerous to stuff our stomachs at a time with a variety of food that may be tempting to our palates. Most of our rich men whose habits are sedentary and who do not care to take any sort of exercise, have big bellies and bloated faces simply because they consume too much of sugar and ghee. They eat large quantities of sweetmeats and pastries and their dishes generally contain an extra amount of ghee or fat in them and at times they resort to drinking spirituous liquor. Hindus as a class go in for sweets and fatty or oily substances and the result is that the digestive system gets deranged, the various organs that secrete juices which aid digestion are impaired and the health of the individual is naturally deteriorated. Habitual persistence in over-eating causes diarrhoea, indigestion and consequent emaciation. Excess of proteid matter in the shape of lean meat and other albuminoids throws heavy work on the tissues and the kidneys, and causes disorders of the liver and muscles. Too rich a living on pure proteids without fats and carbohydrates, produces not only gout but also makes the body lose fat which is quite essential for the

preservation of health. On the other hand excess of fats and carbohydrates produces flabbiness of the body and dyspepsia.

The food to be selected for every-day use should be left to the discretion and taste of individual persons. What is liked by one may not be tasteful to another; what is nectar to one may appear as poison to another. "Be watchful of the effects of the food which you take, avoid whatever appears to irritate, and eat only that which experience has proved acceptable. Always put the question to yourself, 'Do you like it? Does it agree with you?' and see whether your instinct favours it for 'Instinct than reason makes more wholesome meals.'" Whatever you do not like will surely do harm to your stomach and that which you eat with relish will always be acceptable if eaten in moderation. Always try to eat fresh and wholesome food. Foods that are decomposed and foods, or rather delicacies as they are called, that are imported from foreign countries in tins or jars are always harmful and they must always be regarded with a suspicious eye.

Now let us turn our attention to the effect of diminution or deprivation of food on animal economy. Complete withdrawal of food leads to a perceptible loss of weight in a very short time. Mucous membrane becomes dry, exhalation from the skin and the lungs becomes fetid and the action of the organs weak. Nervous disorders ensue and cause restlessness, delirium convulsions, and lastly death is produced from bloodlessness. If the food taken does not contain sufficient proteid matter to replenish the tissue-waste, it is replaced by the oxidation of proteid matter in the body. In the same way a diminution of fats and carbohydrates results in the large absorption of the proteids in the human system.

We know that man can subsist entirely on vegetable food or upon animal food on condition that he is able to procure the required nitrogenous and non-nitrogenous substances to sustain life. But from experience it is evident that man is an animal best suited to a mixed diet. There is enormous waste in a purely vegetable diet. A person who lives entirely on such diet takes a large bulk of food and one that contains too much of proteid matter which is at the same time not easily digestible. Though the proteids taken are much larger than in a mixed diet, yet the quantity absorbed into the system is much smaller. As a general rule the nearer

the food is in composition to that of the body, the more easy it is for the stomach to digest it and more suitable it is for the blood to assimilate it. The waste in a mixed diet is not great, and the energy and vitality spent is recuperated very rapidly with much ease. Meat, it must be conceded, is more akin in composition to the human body and so more suited to human wants than a purely vegetable diet which has first to be converted by the stomach into substances that can be easily absorbed by the blood. It will be out of place here to discuss the merits or demerits of vegetable and meat diets but we will strongly deprecate the use of a purely meat diet. It is more harmful than a purely vegetable diet. It is quite essential that man should resort to a mixed diet, for it is the best and most economical food that will put the least strain on the stomach. Food must not be taken in large quantities and much care must be bestowed to see that it is well cooked, neither under-cooked nor over-cooked. There must be variety in the dishes prepared, for our food, if continued too long, may not be relished. The flavouring of the curries must be attended to and they must not be too acid in their character.

To give a detailed account of the dietic value of the various foods, of their advantages and disadvantages and of the innumerable substances that are used to adulterate them will be too much in this cursory review of hygiene; but we will briefly touch upon the chief foods that are daily taken for our nourishment. We have stated that milk and eggs are perfect foods. Milk contains in 100 parts, 86.7 of water, 4 parts of albuminoids, 3.7 of fats, 5 of carbohydrates and 0.6 of salts. It contains therefore all the substances which growing animals require for their nutrition and production of animal heat. Though milk is a very good food yet it very easily becomes contaminated by outward influences; and so, great care should be taken to see that it is preserved from being spoiled. The cow itself may be diseased, the water added to dilute it may be infected, the man who milks the cow may be unclean, the locality where the cow is milked may be dirty or the vessel into which the milk is received may not be clean. Bicarbonate of soda, boric acid, and salicylic acid, are generally added to preserve it, but they are always harmful. Common flour, gum and water are usually added to dilute it and pass it off for pure milk. Care must therefore be taken to see that milk is not adulterated to make it

harmful. Freshly-laid eggs are very good for nutrition. Fowl's eggs generally contain 73.5 of water, 13.5 of albuminoids, 11.6 of fats, and one of salts. 10 per cent. must be deducted from the weight of the egg for the shell. Fresh and raw eggs are more easily digestible than hard-boiled eggs. Eggs must always be fresh and must not be kept for a long time. Ghee sold in the bazaars is generally adulterated with some animal fats and vegetable oils. Bread is a very common article of food. It requires a little more nitrogen than it contains to make it a perfect food, and it is very poor in fats and that is why it is generally taken with butter. Biscuits are more nutritious than bread for they contain less of water and more of proteids. Ragi, maize, millet, barley and wheat are more nutritious than rice which is the staple food-grain used in the Madras Presidency. Mutton contains 75 of water, 15 of proteids, 8.4 of fats and 1.6 of salts. Fish contains a large amount of proteid matter but it contains no carbohydrates. Among vegetables potatoes and peas are very nutritious. Green vegetables have very good anti-scorbutic properties and should always be used with the other articles of diet. Onions and garlic are generally used as condiments to give flavour to the curries. The various kinds of dholis used in India are very nutritious but they are very indigestible.

Let us now consider whether tea and coffee find a place among the dietary articles enumerated above and whether they have any specific value in the scale. In our opinion they have none. A cup of coffee or tea may be very refreshing and its effects on a healthy adult when experiencing fatigue or physical weariness may be most beneficial; but the restorative action of the beverage is much dependent on the warmth of the infusion. Though coffee contains the same active principle (theine) as tea yet the effects it produces are not so bad as those of tea. Inveterate tea-drinkers are confirmed dyspeptics. Their livers get deranged, the digestive system of their stomachs is impaired and their nervous system becomes weak. Coffee, however, has no such evil effects and it does not cause constipation. It makes the brain active and refreshes the body generally. It gives strength to the wearied limbs and produces a feeling of general comfort. Coffee and tea are considered by Homœopaths as medicines and their patients are prohibited from partaking of them. Cocoa is more nutritious and wholesome than

coffee or tea and it may be tried with advantage in their stead.

"To sum up, all the points which require attention when constructing dietaries are: available food materials, their composition and their cost; amount of food required, having regard to body weight, age, work, habit and climate; proportion of alimentary constituents required, having regard to the same considerations; proportion of fresh vegetables or fruit; provision of salt; variety; cookery; digestibility; and hours of meals." Some of these points have already been discussed in these pages but those that have not received proper attention will be dealt with below.

Great care should be exercised in the selection of foods. The poor often eat whatever they may get, but persons who can afford to make a choice should see that the stomach is not overloaded with a certain kind of food, but that it is supplied with a variety of food that contains sufficient proportion of all necessary ingredients that give flesh, heat and strength to the body. Habit and climate may, to some extent, be able to keep a man on one kind of food alone, such as purely animal or entirely vegetable. Persons inhabiting the cold regions of the extreme north entirely live on animal flesh, fish and fats; and they are able to digest easily what they eat and do not require their diet to be supplemented by starch. But persons who are accustomed to a purely starchy food will find it difficult to digest oily or nitrogenous foods if taken in large quantities. Fresh and green vegetables are very useful. They are not nutritious in themselves, but they contain certain salts which are useful for the preservation of health. They should be well boiled and eaten. Green vegetables and fruits have anti-scorbutic properties and they prevent scurvy. Ripe fruits are very good articles of diet, but unripe or over-ripe fruits are always harmful. The proper time to eat fruits is at breakfast. In the absence of fresh vegetables and fruits, dried ones may be used instead.

We have already stated that there must be variety in the dishes prepared. Variety in diet is very essential for inducing appetite. If a certain kind of food is used daily for a long period, it is sure to produce indigestion and a dislike for it. Even poor people who cannot afford to spend much, may, with a little practice, be able to have a variety of dishes at a very little cost. Persons who are good cooks possess a tact to prepare a variety of dishes which are both

tempting and palatable. A well-cooked preparation should be an aid to digestion, and it is, therefore, very necessary that every housewife should learn to prepare a variety of dishes in a manner that may induce appetite and promote digestion. Healthy men who have got good digestive powers are able to get nutriment from any kind of food; but invalids and delicate people should be provided with a mixed diet in which a variety of substances are present so that they may receive all that is necessary for their upkeep. Cookery is an art well worth cultivating by our females. Badly-cooked food is generally unwholesome and decayed food is always harmful. The utensils used in cooking should always be kept scrupulously clean and care must be taken to see that copper vessels are well tinned every now and then. Lead vessels should never be used. Aluminium vessels are the fashion of the day and they may be used for all purposes. Their lightness and cheapness are properties which recommend themselves to our notice. The salts of aluminium are harmless and therefore the metal may be used for all culinary purposes without fear.

Common salt, other mineral salts and condiments are necessary not only to flavour the curries and give taste to them but also to aid the digestive organs and to nourish bones and nervous tissues.

It is of importance that food and drink should be of the right temperature. Adults in good health may be served with hot food at a temperature of that of our blood. Drinking water may be taken at a temperature of from 50° to 70°F. Food which is either very hot or very cold is always bad. It is most harmful when eaten very rapidly. Coffee and tea may be taken at a little higher temperature—say from 110° to 120°.

The periods of taking food and the number of meals vary considerably with the habits and convenience of each individual. A person of ordinary circumstances usually takes a cup of coffee and a slice of bread early in the morning, a hearty breakfast at 10 or 11 A.M., tiffin at 3, and a good evening meal at 7 or 8 P.M. Looking at these periods we observe there is an interval of four hours between each meal for the act of digestion and subsequent rest of the stomach. In our opinion the maxim "little and often" is not good. We must not worry the stomach always but must give it a little rest between each meal. If you are obliged to go out early in the morning,

fortify yourself against the risk of infection from fever, cholera, &c., by taking a little food. Don't stir out early in the morning with an empty stomach. Infants and children should be fed more frequently than adults. Always chew your food thoroughly before swallowing it. The food is thus reduced to a pulp and mixed with the saliva which has the power of helping digestion to a certain extent. A proper diet should contain a certain amount of indigestible matter to increase the bulk and thus avoid the possible contraction of the alimentary canal. A diet which is composed wholly of digestible matter will surely produce constipation, for there will be no undigested portions to be evacuated by the bowels.

In conclusion we will quote the following rules to be observed in preparing, cooking and serving food to the sick: "All the utensils employed should be scrupulously clean. Never make a large quantity of one thing at a time. Serve everything in as tempting and elegant a form as possible. Put only a small quantity of an article or a dish at a time. Keep milk and other delicacies on ice in warm weather. Never leave food about a sick room. Prevent, as far as possible, the odour of food in process of preparation from reaching the sick room. Never offer milk that is sour nor meat nor soup that is turned, nor an egg that is bad, nor vegetables that are underdone.

C. KESAVA RAO NAIDU.

Vyavahara Mala.

(Continued from page 209.)

The fourth witness Sudala stated: "The knowledge referred to by the Plaintiff is not possessed by beasts. Even then, a Jnani devoid of Yoga-practice, not being able to control his passions, becomes addicted to sensual pleasures and thus degrades himself to the level of beasts. Therefore Jnanavāda should be set aside and Yoga established.

The evidence of the second Defendant's witnesses was then recorded.

The first witness Prahlāda stated: Without the mercy of the Lord, no one will be able to attain Moksha. Although it is admitted by all the sages, that the worship of the Lord with devotion coupled with Jnana, purifies the devotee and gives him the desired fruit, the second Defendant being quite indifferent to Saguno-

pāśana (worship of God in some form as contrasted with His formless conception), contended that (Saguna) Jnana was useless.

The second witness Nārada stated: Although the Lord can be worshipped by means of hymns, prostrations and in several other ways, He can be sooner propitiated by repeating His holy names. The Jnani who aimlessly wanders about without repeating His holy names as if he is deaf-mute, will never attain Mukti.

The third witness Duryasas stated: He who has the unbounded blessings of Lord Paramesvara can certainly have all his wishes realised.

The fourth witness Mārkaṇḍeya stated: "He who is fully blessed by Paramesvara the Lord of the Universe, will possess such distinguishing marks, as the faltering of speech, the shedding of joyful tears and such other signs that indicate the near approach of his Mukti. The Jnani has none of them. Although Jnana is auxiliary to Bhakti, knowledge devoid of devotion is fruitless. The Court should therefore decide in favour of Bhakti alone."

Then the third Defendant's witnesses were examined.

The first witness Apastamba said: Punnyas (merits) multiply and sins vanish by performance of Agnihotra, Aupāsana and such other Vaidika Karmas as are enjoined on the respective Āśramas. Those that adhere to their respective Āśrama-Karmas are reckoned by the sages, as so many second Suns in this world in human shapes. The fact that the sages thus hold the Āśrama-Karmas in such high estimation is sufficient evidence to show that Punnyas increase and sins vanish by performing such Karmas.

The second witness Drahyayana said: All the Sastras with one voice declare that by Punnya-Karmas, people enjoy complete happiness in this world by obtaining cattle, wealth, children etc., and then, after death, go to heaven to enjoy the pleasures there. Even now, those on whom such Karmas are enjoined do perform with devotion all the Karmas (beginning from birth-ceremonies and ending in funeral-rites and anniversaries) as laid down in my Sūtras. Therefore Karmis alone enjoy all happiness.

The third witness Asvalayana stated: The Cause of Karmas alone prevails. Because, we see that these Karmas are even now performed by the twice-born classes of the present age in an abridged form at least and the Śrutis and Smritis and other authorities declare that their ancestors (the Rishis) performed these Karmas in right earnest as laid down in the Sastras. Our ances-

tors, the Rishis, attained such greatness only by such Karmas.

The fourth witness Boddhāyana stated: Some Jnanis in this world considering themselves Ativarzāśramins and believing that they will be unaffected by Punnyas and sins, commit sins by following their own mental inclinations, and thereby mislead the innocent and the ignorant. Therefore, Jnana-vāda, should be set aside and the cause of Śranta-Smārta-Karmas upheld.

Finally the evidence of the Supplemental Defendant's witnesses was recorded.

The first witness Vasishtha stated: He whose body is purified by Karmas, the speech by Nāma-saṅkīrtanas and the mind by the practice of Yoga, will not attain Mukti by his Jnana alone. If Jnana, without the aid of Karmas etc., is capable of securing Mukti, then it could be said that Mukti is attainable by mere Jnana. Such a thing is impossible. Therefore the contention that Jnana alone is sufficient for Mukti, should be rejected and the Sarvasamuchchaya-vāda (the contention that Karma, Bhakti, Jnana and Yoga are equally important, for purposes of Mukti) upheld.

The second witness Gautama said: Some persons contend that because Karma, Bhakti and Yoga that are enforced by the Vedas must have been duly observed by the aspirant in his previous births, Jnana alone will be sufficient for him in this life, for attaining Mukti. As all persons having bodies are bound in this world by Varna-āśrama-dharmas, Karma and the rest must necessarily be performed at least in the abridged form. Therefore the contention that Jnana alone is sufficient is untenable.

The third witness Atri stated: Brahmā, Prajāpati, Vasus, Rudras, Adityas and others are said to observe all the four—Karma, Bhakti, Jnana and Yoga. Although the people worship the abovenamed Devas by means of Karma etc. yet they are themselves said to observe these Karmas etc. for the benefit of the world. Therefore the Samuchchaya-vāda must be upheld.

The fourth witness Bharadvāja stated: As cooking becomes impossible without fire, fuel, water and rice, a cook has recourse to all the four at a time. Likewise the world will be greatly benefited by observing at a time all the four—Karma, Bhakti, Jnana and Yoga. Therefore the Supplemental Defendant's contention must be upheld.

The Judge after hearing the parties and carefully perusing the records pronounced the following

JUDGMENT:

The Court is not satisfied with the evidence adduced by the Defendants to prove their contentions. The evidence on the side of the plaintiff is reliable. All his witnesses are venerable Sannyasins. They have unanimously supported the Plaintiff's contention. The documents, Śrutis etc. on which the Plaintiff relies, also plainly state that without Jnana, Moksha is impossible to be attained. The evidence adduced by the Defendants seems to support the Plaintiff's rather than the Defendants' case.

Agastya partly admitted that Jnana is also one of the means by which Mukti is attained and he did not entirely deny it. Bhṛṅgunda has said that Jnana must be supplemented by other means also.

Sulabhā too has not denied Jnana. By her stating that the eightfold Siddhis, Ānāma etc., do not retard the Moksha of Adhikarikas, we have to understand that they are needless for purposes of Moksha. Sudāta also said that by Jnana is not meant that knowledge which is possessed by beasts. Such rulings of the Śrutis as "Yoga ought to be known by Yoga and by Yoga is Yoga increased" are overruled by the Sūtra which rejects Yoga. Therefore, the first Defendant's witnesses are only indirectly supporting the Plaintiff's contentions.

Prabhāda said that, that Bhakti which is coupled with Jnana will alone secure Mukti. The charge of being deaf-mute will not prejudice the case of Jnani, because Jnani is said to wander about like one who is deaf-and-dumb, blind, and ignorant. As the Jnani is free from all desires, he does not care to realise everything that is desired, as referred to by Duryasas. The Jnani will not therefore seek the Lord's blessing. Mārkaṇḍeya has praised Jnana by saying that it is auxiliary to Bhakti. Thus the evidence of the second Defendant's witnesses also support the Plaintiff's case.

The Śruti says that Jnana is not bound by Vidhis and Nishedhas. So, the Jnani will not be subjected to the sins referred to by Boddhāyana. Therefore, the evidence of the third Defendant's witnesses is also not prejudicial to the Plaintiff's case.

By the Samuchchaya-paksha advocated by Vasishtha and three others who gave evidence for the Supplemental Defendant, the Sastras cannot be said to aim at one thing. Their contention cannot therefore be upheld. Aiming at many things is well suited to mad-men. If it be asked "Is it right to call Vasishtha and others mad?" the

reply is "Is it right to call Suka and others, mad?" We do not call Vasishtha and others, mad. We only say that they advocate the Samuchchaya-vāda for the sake of the aspirants who are very slow in their progress.

The Śrutis say that, in all the Yugas alike, those aspirants who make rapid progress can attain Mukti by Jnana alone, devoid of Karma etc. In the Muktikopaniṣad it is said that by Jnana alone is Kaivalya attained and not by Karma, Sāṅkhya, Yoga and Upāsana. It is just and reasonable to say that the all-pervading Brahman devoid of attributes and duality, should only be known. Yoga, Bhakti and Karma cannot find a place there. That Smṛiti, which says that the Jnanis who are Tattva-darsins, will initiate the aspirants, speak of Jnana alone as teachers. Yoga etc., pertain to Dvaita and they are opposed to Advaita. They should therefore be rejected. Or, let them be the preliminary courses through which the aspirant has to pass through, before he becomes a Jnani. They (Yoga etc.) are merely auxiliaries to Jnana inasmuch as they are far away from Moksha.

For these reasons, the court, rejecting all the contentions of the Defendants, upholds the Plaintiff's contentions. It is therefore declared that Defendants who are inferior to the Plaintiff, in every respect, should become his disciples after giving up their observances for the purpose of gaining Brahma-jnana through Vedānta-sravana.

Whereupon all the four Defendants preferred their appeal against the decree of the Grihastha-Jivanmukta to the court of Sannyāsi-Jivanmukta. The memoranda filed by them contained their respective grounds of appeal, and also contained complaints of injustice. The Appellate Court after admitting the appeals, called up the records from the Lower Court and heard the arguments of either side on the date fixed for hearing. The case then having stood over for some days for judgment, the Court delivered the following

(APPELLATE) JUDGMENT:

The contentions of the Plaintiff and Defendants 1 to 3 are rejected and the fourth or the Supplemental Defendant's contentions upheld by this Court.

Vasishtha and others, his (4th Defendant's) witnesses have conclusively proved the superiority of Samuchchaya-vāda. They have also disproved the contentions of others. Their statements are not opposed to Śruti, reason and experience, but are fully borne out by them. The objection raised by the Lower Court for establishing the Samuchchaya-vāda (viz., that the Sastras cannot

be said to aim at one thing,) can easily be met by saying that all Sastras uniformly aim at one thing, i. e., these four things—Karma, Jnana, Bhakti and Yoga. He who observes all these four cannot be mad. Is not he mad, who doubts whether this could be done or not? How could he be termed mad who, after determining that all these four should necessarily be observed, acts accordingly? He who observes all the four (Karma and the rest) as equally important for the purposes of Moksha is the most intelligent aspirant who will make rapid progress and cannot therefore be called dull and slow in progress. As the four (Karma, etc.) are equally serviceable and interdependent on each other, they are equally great. One of them cannot be said to be superior to any of the rest. If one is considered superior, the rest must necessarily be rejected as inferior on attaining that superior one. If any one of them is so rejected by the Sastras themselves, then it will be well for us to hold that one is superior to the other. As it is authoritatively laid down that even Jivanmuktas, until their bodies fall, should follow the dictates of the Sastras, it cannot be said that Karmas etc. only mark the gradual steps towards Moksha.

The Srutis that extol Karmas say that one should perform them until death. The Srutis that extol Bhakti say that the highest Bhakti should be placed on the Lord and the Guru. The Srutis that extol Jnana say that all bonds will burst on knowing the Lord. The Srutis that extol Yoga say that he who practises Yoga unerringly becomes immortal. In this manner, there are Srutis and quotations from Smritis, Itihāsas, Puranas and Agamas to extol them as well as to deprecate them. The authorities that speak of them as near or distant means as the case may be, were intended to give predominance to one of them at a time and are therefore not reliable. All the four are laid down as equally important until Moksha is attained, when all of them will disappear once for all. Just as Brahman could be known, so could Brahman be attained by means of Bhakti, Karma, and Yoga. By meditation was Brahman seen, says the Sruti. Hence Dhyāna-Yoga or meditation regarding the identity of the Brahman and the Self, is indispensable. Being peaceful at heart approach Brahman, says another Sruti. Hence Bhajana or Upāsana for approaching Brahman for the purpose of merging the Self into that Immortal Soul, is indispensable. Perform the Savikalpa-Samadhi called Sabdānuvidhā (i. e., I am that Existent-Bliss, Intelligent, Non-dual and Self-luminous Atman), says another Sruti.

Hence Samādhi (Karma) is indispensable. Thus all the four are indispensable and only the judgment of the Lower Court in this case can be dispensed with. We shall now sift the oral evidence on record.

The Plaintiff's first witness Suka, notwithstanding his being a sage who attaches all-importance to Jnana, has partly admitted that Karma, Bhakti and Yoga are also necessary for the purposes of Moksha. This statement supports the case of the Supplemental Defendant. The argument of Suka to the effect that, he who is devoid of Jnana even though he may be endowed with all the other qualifications, will be very slow in his spiritual progress, is duly met by the defence witnesses. Agastya has said that mere Jnana is only lip-philosophy. Bhṛṅgunda has said that men devoid of Yoga become addicted to sensual pleasures as they are unable to control the Indriyas without the aid of Yoga. The witness on the side of the 2nd and 3rd Defendants have also deposed to the same effect.

The second witness Jadabharata has said that Karma, Bhakti and Yoga are useful for weak intellects and that Jnana alone is sufficient for highly advanced intellects. He has also said that Karma, etc., pertain to Dvaita, that they are difficult to be observed, that they are opposed to Advaita-Jnana and that therefore the aspirant should reject them. These evidently appear to be contradictory statements. Jadabharata, is no doubt, a Mahātman and his statements cannot be contradictory. The Lower Court too has not commented on the same. But this apparent difficulty has been removed by the 3rd witness Dattatreya and the 4th witness Ribhu. Some persons contend that Karmas, etc., are useless for the purpose of promoting Jnana, and others again contend that they are useful. Such being the case, a line of distinction should be drawn and it should be clearly understood that Kamya-Karmas, Saguna-Bhakti and Hatha-Yoga are useless for the purposes of Moksha as they only serve to retard Jnana, and that Nishkama-Karma, Nirguna-Bhakti and Raja-Yoga are very useful for the purpose of promoting the knowledge of Atman. In this manner all the witnesses on the Plaintiff's side support the contentions of the Supplemental Defendant. The Plaintiff's witnesses do not condemn such Karmas, etc., as are calculated to promote Jnana. The Defendant's witnesses have, likewise, not condemned such knowledge as is calculated to help on the said Karmas, etc. This fact further supports the case of the Supplemental Defendant.

The Plaintiff's cause fails as the statements of

his witnesses go to prove that knowledge combined with Karmas, etc., or in other words, theory combined with practice, is acceptable and that Jnana unaccompanied by Karmas, etc., is useless. Likewise, the contentions of Defendants (1 to 3) cannot also stand inasmuch as the statements of their witnesses go to prove that Karmas etc. devoid of Jnana become useless and that the same Karmas, etc., performed with Jnana are acceptable. Thus by establishing two kinds of Jnana and two kinds of Karmas, etc., these witnesses have weakened the cause of the Plaintiff and the Defendants (1 to 3). Each one of these Karmis, Bhaktas, Jnanis and Yogis, thinks that it is unbecoming him to seek for any help other than that of his own. This is due to want of judgment on their part. When all things are indispensable for one's progress, why should any one thing be blamed at all?

The Karmis, Bhakta and Yogis may contend in the following manner:—"That which is done with knowledge will alone be highly effective" is the ruling of the Srutis and Sutras. So knowledge is auxiliary to Karmas, etc. This knowledge is only a knowledge of the meanings and uses of the respective Mantras and symbols, and not a knowledge of the Brahman. Therefore Brahmajñana is of no use to us.

We reply to this as follows:—In this suit, no reference was made either by the parties or their 20 witnesses to a knowledge of the meaning of Mantras and symbols. All of them have only contended regarding Brahmajñana. Even granting that they had raised this argument in the suit, the Mantras, i. e., the Gāyatri of the Karmis, the Ajapa of the Bhaktas, the Pranava of the Yogis and the Mahāvākya of the Jnanis, have, one and all of them, the common idea of uniting the Pratyagātman with the Paramatman. Such being the case there is no harm even if it is contended that the knowledge referred to is a knowledge of the meanings of the Mantras and symbols.

In these circumstances, the Lower Court having erred in its judgment, its decree is set aside and the cause of the Supplemental Defendant is upheld by this Court. It is further ruled that, for the benefit of the world, the Plaintiff, Defendants 1 to 3, and all other people should become disciples of the Supplemental Defendant and attain Mukti by equally following the Karma, Bhakti, Jnana and Yoga.

Thereupon the Plaintiff and the first three Defendants who failed in the Court of Appeal preferred their second appeal to the Court of

In their memo. of second appeal they raised the following contentions:—

"We (Karmi, Bhakta, Jnani and Yogi) who failed in the Court of Appeal, were taught that Moksha can be attained only by following at a time any one of the four Sādhana—the Karma, Bhakti, Jnana and Yoga. That which is followed being important to the aspirant, must be called *āngi* and the others being auxiliaries are unimportant and must therefore be considered as Angas. Believing in this doctrine from a long time, we have been earnestly following one or the other of these four paths. We have also been following the remaining three, as far as we could, without entirely neglecting them."

"When such is the case, the Court of Appeal has decided that one and all of us should follow the Samuchchaya-paksha or in other words that we should follow all the four equally. How can this be right? If there be no such distinction as important and unimportant, everything in this world will be in confusion. The Sātrākāra has said that, as Karmas promote Sama, Dama etc., they should necessarily be performed. Thus Karmas are declared to be merely auxiliaries. In the Karmakanda, Prayaja, and Annyaja are respectively given the primary and the secondary places. In like manner, there are primary and secondary considerations in the case of Bhakti and Yoga paths. If such distinctions as *ānga* and *āngi* are not allowed in the case of Karmas, then all differences will vanish and there will be no such distinctions as Brahmanas and Sudras, gurus and disciples, etc. Equality will do away with natural divisions. We therefore pray that this Supreme Court of Law and Justice, will be pleased to declare any one among us, superior to others and that the rest infer to him."

The Court then sent for the records from the Lower Appellate Court and after perusing the records, passed the following

JUDGMENT IN SECOND APPEAL.

1. *Anga* and *āngi* are interdependent of each other. The idea of one being lower or higher than the rest, cannot be entertained; even though the Karmas, etc., are said to be of the nature of *ānga* and *āngi*. Without *ānga* or part there cannot be *āngi* or that of which it is a part. Without a Guru or teacher there cannot be a Sishya or disciple. Without a Sishya there cannot be a Guru. The same is the case with Karmas, etc. Even though Karmas, etc., are, for worldly purposes, considered unequal because they are interdependent of each other, they have, in truth, no difference whatever. The decision of the Lower Appellate Court is quite correct,

fully supported by authorities and spiritual experience, and productive of much good to the world. It is therefore finally upheld by this Court.

It is further ruled that, in future, if any one should reject the Samuchchaya-paksha and accept any of the said four (Karman, Jnana, Bhakti and Yoga) as more important than the rest and quarrel about the superiority or inferiority of any of them, then he will subject himself to the punishment laid down in the Smritis, for so doing.

Men of low intellectual attainments consider that Karma, Bhakti, Jnana and Yoga are respectively more and more superior to one another, but men of high spiritual attainments would say that all the four are equal, since by Samuchchaya alone Moksha can be attained.

ANUBHAVADVAITIN.

The Voice of Sarada.

BOOKS.

How to Control Fate through suggestion. By HENRY HARRISON BROWN. "Now" Publishing Co., San Francisco, California.

We thank the publishers for favouring us with a copy of this inestimable book. Its importance and usefulness can never be too highly praised. To one who works strenuously with the object of realising his own Self, innumerable difficulties present themselves. At a certain stage in the course of his Self-realisation, he feels as though he is in the wrong track. He does not know if what he has achieved is for the better or for the worse. Despair and doubt away him. To him this book comes as a blessing. In it he sees a version of an experience similar to his own, is satisfied with what he has hitherto achieved and works the more earnestly to merge himself in the Infinite Love. To others who have a desire for Moksha, but have not as yet begun to work for it, nor know the methods thereunto, the book serves as a teacher and guide. To the sceptics who scout at the possibility of Spiritual Perfection as a doctrine which finds favour but with a pathologically disordered brain, the book offers a rational explanation of the Science of Self, based upon common-sense and the discovered facts of the natural sciences. Nor does it stop there. It goes beyond that and teaches the method of applying the science to practical life. It is divided into two parts. In the first, the Unity of all life is demonstrated and is made the basis of a practical method of realization—the method of Suggestion which becomes converted into an Auto-Suggestion or Affirmation. "A Suggestion is whatever from without awakens a thought, whatever sets a man to thinking." All things in the world give rise to thoughts, but that is not enough for one who would control fate through such means. He must be able to control his environments or rule

the things in the world. This can be done only by the suggestion being acted upon by the individual as truth. The conviction of its truth is forced upon our minds by constantly addressing it to our minds as truth. This self-addressing is what is termed by Mr. Brown as Affirmation. It is the actual power which enables us to rule the world and which is known in our own Vedantic philosophy by the name of *Bhavana Sakti*. The most powerful of such affirmations is the *Brahmoham* (I am Brahman) of the Upanishads or the "I and my Father are One" of the New Testament. The book under review is a marvellous store-house of the most vital truths concerning the regeneration of life. The price of the book renders it accessible even to the poor. It is only 25 cents.

London University Guide and Correspondence. COLLEGE CALENDAR 1902-1903. University Tutorial Press. London.

We acknowledge with thanks the receipt of a copy of the above book from the General Editor of the University Tutorial Series. It is a useful guide containing as it does the rules and regulations regarding the different examinations of the London University. It is divided into five parts. The first of these deals with the history and constitution of the London University. In the remaining parts the syllabus of studies for the various examinations, a classified list of text-books and a mass of other useful information, are given.

Noble Living, by P. V. SESHAGIRI RAO, Published by Messrs. G. A. Natesan & Co., Madras, 1902.

This is a collection of essays of moral and religious subjects. The compiler has taken great pains to cull these essays from the writings of eminent men, such as Dr. Martineau, Dr. Channing, Theodore Parker, Emerson, Thomas Carlyle, Ruskin, Mason, Thomas à Kempis, Lord Tennyson, Johnson, Addison. Evidently these have been selected in the course of a careful and patient reading for years of their standard writings. There are also useful Essays chosen from magazines and Journals, and thus the collection has been made very attractive. The earnest student who wishes to profit by the noble thoughts of great men will find this collection to be of immense value to him. The book under notice does not however pretend to be an exhaustive collection as otherwise the volume of the book will be considerably swelled. As it is, it covers a wide range of subjects and will serve to help the young mind to shape its character and ambition. It may here be pointed out that Indian ideals of morality and character could have, with advantage and profit to the reader, been represented in this volume. And for this purpose the compiler would not have to hark up through a number of authors as in the case of English literature. The book is neatly got up.

The Life of Sri Chaitanya, or Salvation for all. In Tamil by Messrs. T. BHAKTAVATSALAM, B.A., and V. VENKATA SRINIVASAN. Published by Mr. P. Vijayaratra Pillai at the Vajrayanti Press, Madras.

A great service has been done to the cause of the Tamil-knowing public by Mr. Vijayaratra Pillai by the publication in that language of a work which deals with the life and teachings of one of the greatest saints the world ever produced. Sri Chaitanya or Lord Gauranga as he is called is but little known in this Presidency. What little is known of him here is from the English work in two volumes by Mr. Shishir Kumar Ghose, M. A. The south has therefore gained a fresh spiritual force by the publication of this volume. As a work of literary interest the authors assert that it is free from all pedantry and false decoration, and it is written in a rare yet chaste style. Unlike other biographies, it is not a mere collection of the incidents in the life of a great man. If it were only such the book becomes dull, tedious and uninteresting. We never found the volume heavy upon us. It sustained our interest all through as though we were reading a novel. As a work of philosophic or religious (devotional) significance, all its charms flow from the person whose life is depicted therein. The mission of Sri Chaitanya was to prove to the world that through heart-development lies the road to salvation more than through head-development. Mr. N. Balasubrahmanya Mudaliar, M.A., who has written a brief and learned introduction to the work in English speaking of Bhakti or Love, says "Bhakti, genuine, intense, self-consuming; Bhakti that puts forth no claim and asks for no recompense; Bhakti, heart whole, that forgets itself and is manifested in the singing of Sri Krishna's praises and dancing beatifically to the music of the *Kirtans*, in meditation on Him and His *Lila*, and worshipping with fervour Him and His devotees;—such Bhakti alone can help man to secure the highest spiritual end for which he must strive." The book is priced at one rupee and can be had at the Aryan Book-Depot, Madras.

Dinadayalu and the Rejuvenation of Komalam by Pandit S. M. Natesa Sastriar, B.A., M. F. L. S. 1902.

These are two of the popular novels in Tamil written by Pandit S. M. Natesa Sastriar, B.A., M. F. L. S. The author's intention is not simply to afford recreation and amusement but also to elevate the minds of his readers. In "Dinadayalu" the domestic life of an educated young man is described in the author's characteristically graceful style. Dinadayalu, the hero, loses his father early in life. As a clerk in the public service, his earnings prove insufficient to make both ends meet. To this difficulty is added the opposition of his step-mother and her children, who by deceit and extortion reduce him to penury and starvation. His career is further rendered painful by a jealous superior who cuts him off from all his prospects and promotions. All along this tragic course of life the hero remained steadfast in his path of virtue with a fortitude rarely observed in the young men of our day. After a time, however the darkening clouds melt away and the hero is bathed in the full light of Sunshine.

"The Rejuvenation of Komalam" is a fanciful romance in which two sisters of the class of dancing girls, being old and wishing to become maidens of

twenty-five, discovered a mystic herbal extract which had the power to drive off Senility; the elder sister Komalam by some mischance happened to drink that portion also of the elixir of life which was reserved for the younger and becomes a just-born child; they endure the difficulties to which they were in consequence subjected; the younger sister is arrested on the charge of having murdered the elder, and she manages to escape from the clutches of law. Old men and women generally have a desire to enjoy the pleasure of youth once more if that were possible. To such this novel points out the evils of trying to realise such a desire. The two books are valuable additions to the Tamil literature and ought to command a large sale.

The Mysore Installation Verses, by N. NARAYANA RAO, B.A.; Caxton Press, Bangalore.

These verses composed in honor of the installation of His Highness Sri Krishnaraja Wodeyar Bahadur of Mysore, are, as they ought to be, full of genuine feeling and sincere loyalty. From a literary point of view they are above the average production and reflect credit on the author. The Installation of the Maharajah was celebrated in Mysore with great pomp and glory on the 8th August 1902. The origin of the Mysore dynasty, the main historical facts connected with the kingdom, a description of the Province of Mysore, the valor of the Mysore army, &c., &c., are well depicted in these verses under notice.

Hindu Educational Mission, by P. S. RAMASWAMI AIYAR, Honorary Superintendent, Arya Pathashala, Black Town, Madras; Messrs. Thompson & Co., Madras, 1902.

This is an appeal to the Hindu public to wake up from their proverbial lethargy and attend to the nature of the education imparted to our youngsters. It is presumed that the Hindu public have grown indifferent to the quality of the instruction received by youngsters and they have been content to stuff their children's brains with something that will enable them to earn a living in after-years. This short-sighted policy has been working against our national interests in that it virtually seeks to replace Hindu ideals with Christian fashions. Christian Missionary schools are growing apace in the land, and the result is too well-known to be told here. Mr. Ramaswami Aiyar has therefore come forward to exhort the Hindus to form a "Hindu Educational Mission" with the following objects:—To start and maintain Primary Schools for boys and girls and in course of time to develop them into Lower Secondary Schools; To teach Hindu religious books to students as the Christians do in their schools; To set Hindu national ideals before the students and infuse in them a sincere love and admiration for our religion and country; To help Hindu Schools already in existence, and if possible consolidate them under the management of a body of Hindu Directors; To direct the attention and energies of our countrymen to the development of technical knowledge of industrial arts. Indeed the idea conceived by Mr. Ramaswami Aiyar is good, and we wish our countrymen respond heartily to his appeal.

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VOL. II.

JANUARY & FEBRUARY 1903. Nos. 10 & 11.

The Underlying Physical Basis of Christianity and other Religions.

III.

So when the Lady, Royal Ishtar came
From the Azure deep to share the lot of men,
Made one with them to suffer or enjoy,
Her type was seen in nature-myth revealed,
For she, like nature, wooed the Lord of Light,
The Prince Dumuzi, later Tammuz called,
With whom she lived rapt in ecstatic joy
In that deep forest where her wooer began;
For when her bliss was snapped untimely there
She felt the sorrow love alone could know.
For it was in that forest where she met
The Prince Dumuzi by the Sacred Tree
Amid the gay and scented blooms of spring,
And in it too, retired in bosky shade,
She had her home, a stately palace reared
As by enchantment in an open glade.

And nigh the palace, more secluded stood,
In mellow light from over-arching shade,
The Sanctuary, the holy place that none
From curiosity might scrutinize
Or gaze beyond the portals under pain
Of disillusion of the prime effect;
For though the entrance seemed so fair to view,
Yet none might lift the veil to look within,
Or looking, in the least might understand
The mystery that lay within the shrine.
For in the Sanctuary was symbolised
The Place of Genesis where nature wrought
Her transmutations in the Sacred Cup,
Whereby the soul in mundane robes is clad:
Perpetual re-birth in eternal rounds.
And so, like nature, she shut out the gaze
Of prying, idle curiosity.

—The Dual Image, Book. iii.

In continuation of the above subject, Sun and Sex, as stated, were in old days objects of universal worship. The sun as the male vivifying power had, as a rule, the first place, but the

earth as nature on the female side was held in almost equal veneration. So we find in the great temples of the Orient that both were generally included, the sun having the place of honour as representing the male element. These Sex-emblems still indeed form a prominent feature in the temples of India; but it will be new to many fairly educated people to learn that the same emblems, named in the Bible "stones" and "pillars" of the Lord, are also to be discerned in the construction of Christian Churches. In steeples and Crosses we have a modified continuation of the old Phallic symbolism, which in this form survives still in our church-architecture. The temples of the Orient, as stated, united both sexes in their emblems, some inclining more to the masculine and some to the feminine. Egypt, Chaldea, Babylonia and Syria and Assyria had their great temples erected for the worship of their respective Sun-Gods, but the temples of their female deities were quite on a par with them if not at times even more imposing in their proportions and architecture. The temples of Isis, Ishtar, Mylitta and Ashtereth in Egypt, Chaldea, Babylonia and Syria, including the Asheras, called "groves" in the Bible, were among the most remarkable of those erected on the female side for the worship of the Great Mother as the feminine Creator. El Shadai, the breasted One, is mentioned in Genesis, the Elohim who made man in their image, male and female, though it was reserved for the Hebrews, of a later date—a fine people spoiled by a crude belief in a wholly anthropomorphic "god of battles," a belief, which has been much lauded as a noble monotheistic instinct, entirely unique say our commentators, as if a truer and grander conception of deity had not been arrived at by the so-called Gentile

nations thousands of years earlier,—we say it was reserved for them to do away with the female divinity altogether. And having given up in this way the softening element of maternity in mother-worship they degraded women in general and so in consequence degenerated into a race of rabid fanatics who, when not engaged in fighting the despised "heathen," fought for centuries, amongst themselves, until at length the Roman Power was forced to wipe them out of existence as a nation—the final fate of fanatics. Yet there are those amongst us in these countries, who, in a desperate attempt to fulfil old, imaginary prophecy and bring in a Millennium under a Jewish régime are crying out in their ignorance for concerted reinstatement of the Jews in Palestine, with the result that these people with the same fanatic religion of their forefathers might cause history to repeat itself by again setting up the old crazy claim, as indeed some of our Christian folks have done and are doing, of being the chosen people of a tribal warrior-God, who would fight their battles and help them to exterminate or bring into subjection the "Gentile" nations of the world.

But most sacred of the female sex-emblems was the Ark so universally used. That of the Hebrews, elaborately constructed after a particular design, was deemed so holy that it is said in the Bible, the Lord slew offhand a vast multitude of the Israelites who had profanely dared to touch or look into its sacred enclosure. This Ark of the Hebrews resembled closely that of the Egyptians used in the worship of Isis, in the interior of which was the chamber of life; for the ark as a sex-emblem represented the womb in which the soul is clad in robes of flesh. In it also was contained the Phallus, the egg and the serpent as symbols of a triune divinity as Creator, Preserver and Destroyer or Reproducer. Hence at death the body of man was laid in the tomb as though he were returned to the womb of the Great Mother for rebirth into a new life; for the primary model of the tomb was a womb for which the dead body was at times prepared by being drawn together into the shape of the infant at birth. Hence also it was that any natural opening or cavern, especially if beneath a bosom-shaped hill, was looked upon as particularly sacred and was in great demand as a burial place for the dead. It was this persistent, dominating idea that led to the erection of the great pyramids, the most colossal of all the sex-monuments ever fashioned by man. For that these vast sepulchres, exponents of the Osirian

religion, were dedicated to the Great Mother is apparent in their general conformation, their mould-like form, side entrance, the two chambers, the stone ark or coffer contained within the most holy place made so or sanctified by its presence; to which chambers, as in the temple of Solomon at Jerusalem the high priest alone as representing the Creator had access. The greatest of these pyramids, that of Cheops, is said also on good authority to have been used for initiation into the "Mysteries." In the ceremony the candidate was placed in the coffer as in a womb for re-birth into a new life; and, having successfully undergone the prescribed ordeal, emerged therefrom as one of the regenerate, a hierophant, illuminated and qualified to be a ruler and instructor of the people or to officiate in the imposing ceremonies of the great temples. As a striking reminder also of the religions of old time the ark is still used as an emblem in some Eastern pageants and processions: and we have it in a modified form in the Pyx and Chalice used in the Sacraments of the Mass and the Bread and Wine in Christian Churches, showing that whether as Pyx, Chalice or Sacred Cup it is still used as a symbol of regeneration and new-life, the outcome of evolution, proceeding from the Natural to the Spiritual through the instrumentality of woman, through the Great Mother; hence it is:—

That nature buds not with the fruitful earth
But seeks her crown in perfect woman-hood,
Her grand achievement and her end and aim
In working ever through the wondrous past,
Transmuting by her secret alchemy
The fading rose into the perfect flower!

The Dual Image, Book iii.

WILLIAM SHARPE.

[The sex-symbols cannot be lightly passed over. They form the subject of a very serious study. The present article from Dr. Sharpe gives force and additional interest to the other two of this series, which have already appeared in these pages. The quotations herein given from the "Dual Image" show how fully, yet concisely, Dr. Sharpe has dealt with the subject in that poem. In it there is an unveiling of the old, a puffing down of the useless, and a restatement and building up of all that is good in the old on a universal basis. If poems are good and take, they outlive prose which is put aside. They are always current, and so leave thought. In this way poems do much in pulling down and building up. Milton's poems leavened the whole Protestant theology and established Satan on a pedestal second only to God.—Ed.]

Yoga Principles in Sacrifices.

(Continued from page 223.)

VII.

Thus there can be no doubt that what actually constitutes the food of the gods is the light of the moon and not the body of the moon. On the new-moon day, the supply of food in the form of lunar light failing, the disciples offer milk (the Sānnāya) and that (milk) becomes king Soma (in yonder world). Vide the last three lines in text 14 above quoted. On the new-moon day, the moon enters the plants and waters, and milk is but an essence of these taken by the cow. So when from the next day forward, the moon begins to manifest himself in the sky and wax from day to day, the milk offered on earth becomes Soma or the moon's light on the next day, and so it becomes food to the gods. On any other day, the moon does not reside in plants and waters and so milk offered on such other day is not imbued with, and is not liable to change into, Soma, and is therefore unfit for the gods—(Vide foot-note 3 to text 14 above quoted.) This is explicitly asserted in text 15 immediately following—"But as they (the cows) previously (to the new-moon) eat more plants (not imbued with the moon or Soma), and drink mere water and yield mere milk,—so that (milk which they offer on the day before new moon, is not imbued with Soma, is ordinary milk. For King Soma, the food of the gods, indeed, is no other than the moon. When he is not seen that night either in the east or in the west, then he visits this world, and here enters into the waters and plants. Having then collected him from the waters and plants, he (the performer of the Sānnāya) causes him (the moon) to be reproduced from out of the libations; and he (the moon) being reproduced from the libations, becomes visible in the western sky." Text 17 of the same Brahmana is still more explicit—"Thus during that night (of new moon) food moves away from the gods and comes to this world. Now the gods were desirous as to how that (food) might (be made to) come back to them; how it might not perish away from them. For this they put their trust in those who prepare the libation of sweet and sour milk (Sānnāya) thinking, when they have prepared it, they will offer it to us." Even on the new-moon day, the moon does not physically come to us. He is near the sun and his body does not enter the plants or the waters on our earth. The other side of the moon turned towards the sun would be reflecting his light as gorgeously as the full moon reflects solar light towards us. So it is rea-

sonable enough to think that the light-form food of the gods is unfailing even on the new-moon day and what is offered by the sacrificers is a bit too superabundant. As lunar light is nothing but solar light reflected, (सूर्यरश्मिचन्द्रमाः), some

hold that solar light forms the food of the gods. The moon-form food can be reproduced from the oblations only as Kampana or motion-form vibrations which solar or lunar light is. According to Prasnopaniṣad, Jivas are borne on the rays of the sun. There is no doubt about the dependence of vital energy on the heat rays or the luminous rays of the sun. Those Mesmerists who apply their animal magnetism for the healing of diseases take themselves to open sun-light for regaining the vital force lost by them in the course of treatment. Food is valuable as a replenisher of vital energy, and if the gods can replenish themselves with necessary vitality by means of solar light reflected by the moon or otherwise, the sun or the moon can be declared the food of the gods. Light emanating from sacrificial fires can be equally deemed the food of the gods. It is in this sense only the moon can be reproduced from the sacrificial oblations. As a physical mass, the luminous satellite is never re-produced from the sacrificial oblations. In the case of human beings, solar or lunar light does not constitute their food, though it is closely related to their life or vital powers. Man requires physical food besides replenishment he may derive from solar or lunar rays. Hence the chief difference between the constitution of man and that of the Devas. The latter can live without food but the former cannot, except when he attains Yoga-Siddhi as a result of Yoga practices in prescribed ways for a requisite length of time.

On the strength of a Sutra by Vedavyasa, the great Sankara contends that the gods take the sacrificial food offered to them by men. It is true that the Devas are called Tridasas or those who have childhood, youth and manhood, without old age. In order that there may be birth, growth and development, without old age, the gods should take meals or food. Hence we are asked to suppose that the Devas take the sacrificial food offered to them by men. This is a strange contention. I think that in this argument there is what is called confusion of ideas. The idea of birth and growth no doubt implies the idea of food supply suited to the constitution of the Devas for the purpose of birth and growth. Solar and lunar rays form the food of the gods and as a result of this food-supply, they may be able to beget issues and the issues begotten by

them may be able to live and grow thereby without the danger of waning old age. Simply because the gods live upon Solar or Lunar rays, they need not be supposed to take animal and vegetable food which we offer them in connection with sacrificial acts done by us, except such thereof as is converted into luminous rays by fire consuming the same. Any way, our conception of the gods is neither anthropomorphic or zoomorphic as is contended by Huxley.

Satapatha 1, 7, 2, 1, says "Whoever exists, he, in being born is born as (owing) a debt to the gods, to the Rishis, to the fathers, and to men." According to Taitt. Brah. VI, 3, 10, 5, "Verily a Brahmana who is born, is born as owing a debt in respect to three things: in the shape of sacred duty (Brahmacharya) to the Rishis, in the shape of sacrifice to the Gods, and in the shape of offering to the fathers, free from debt, verily is he who has a son, who is a sacrificer, who lives (for a time with a Guru) as a religious student." In Sata, 1, 7, 2, 2, it is said that inasmuch as he is bound to sacrifice, he is born with a debt to the gods, and that when he makes sacrifices and offerings to them, he is discharged from his debt to the gods. As he is bound to study (the Vedas) he is born with a debt to the Rishis, and when he studies the Veda through a Guru, his debt to the Rishis is discharged thereby (text 3 *supra*). As he is bound to wish for an offspring, he is born with a debt to the Fathers (Pitris) and when he begets issues, this debt of his is discharged. As he is bound to practise hospitality, he is born with a debt to men. When he offers food to them, he is relieved of this debt to men, (texts 4 and 5, *supra*). The great Sankara quotes the following Vedic texts in his commentaries on Sutras:

“त्रयोधर्मस्कंधा इत्यत्र तावत् यज्ञोध्यनंदनमिति प्रथमः
तपयेव द्वितीयः, ब्रह्मचार्याचार्यकुलवासितृतीयो ॥”

That is, Dharma is of three branches, the 1st consists of Yajna, (sacrifices), vedic studies, and charity; the 2nd is Tapas; and the 3rd is residence in Guru's house as a bachelor in search of knowledge of Brahman. Again we are indebted to the great commentator for the following Vedic text:

“अथ यज्ञ इत्याच क्षेतब्रह्मचर्यमेवेतत्”

which means, what is called Yajna is Brahman itself (the life of a bachelor). In Vedic studies and in search of Vedic knowledge we do not offer anything to the gods for eating and drinking, and yet the life of a bachelor addressed to the study of the Vedas is said to be a life of sacrifices themselves. Consequently, there can be no doubt that what we offer as sacrifices is

offered in discharge of a moral debt, in and through a moral spirit of religious worship or devotion, in the same way as our moral debt to Rishis is discharged by a careful study of the Vedas they have bequeathed to us, without anything being actually delivered to them in discharge of the debt we owe them. In the grossest form of exoteric sacrifice, we have to offer some thing in the fire, not because it is taken as a substitute for the debt due to the gods, but because the delivering of the same forms a part of the sacrificial act which ought to be done in discharge of the moral debt due by us to the gods (text 6). Hence whatever they offer up in the fire is called Avadānam, (अवदानं) or sacrificial portion.

In his commentaries, the great commentator Sri Sankara says that in Kalpa Sutras, a person who does not understand the meaning of the sacrificial rite he performs is not entitled to the benefit thereof. Parasara in his Brihat Samhita says that those who cannot understand the meaning of the sacrificial ceremony they want to perform, are not authorized to perform it. If the gods cared for sacrificial offerings as food and drink for satisfaction of hunger and thirst, why should they care for the understanding of the sacrificer?

मनोऽप्योतिर्जुष्टामास्यं विष्टिन्यज्ञं समिदं धातु ।

बृहस्पतितन्तामिमन्त्राविश्वेदेवा इहमादयन्तां ॥

In this Vedic text, the mind is called a form of luminosity. Brihadaranyopanishad and some other Upanishads assert the identity of mind with a form of luminosity. The Devas are called such on account of brilliant mental and spiritual powers. The text quoted above invites Devas who possess luminous mind to accept the unbroken outpouring of butter-offerings. A reference is here directly made to the mental luminosity of the gods, with utmost prominence, as it is the devout worshipful spirit in the sacrificers that they appreciate and give credit for. If to the gods, the luminosity of a worshipful mind devoutly concentrated towards them is an inward source of gratification, the luminosity of the external fire kindled at the sacrificial altar evidencing a series of devout acts done in their honour for their satisfaction is an outward source of similar gratification. What the Devas want is a wilful homage of inward worship and loving hallelujahs and not merely fat meat, sweet cake or soma drink.

The great Sankara in his commentaries on Vyasa Sutras, chapter I, part 3, Sutra 41, regarding the competency of the gods to perform sacrificial Karmas, refers to an objection taken by others regarding the competency of Devas to appear in

several places, far away from one another, for receiving and taking sacrificial cakes that may be offered to them simultaneously in all such places. The Devas being personal beings are said to be unable to put in appearance in more places than one at one and the same time to accept sacrificial portions offered to them simultaneously in those places. This contention favours the view that the acceptance of sacrificial offerings by the gods is one of mental appreciation and not of physical reception. It may be as Sankara suggests that the Devas are not under obligation to perform Upanayana, as the object of that according to Sankara is to enable students to study Vedas from a Guru, and as the gods know the Vedas without being taught them in virtue of their inherent mental luminosity. But our Upanishads say that in consequence of doubts touching several points on the subject of Brahma Vidya they resorted to Brahma, or Vishnu or Rudra, and propounded questions regarding the same. If so they are not omniscient and their powers of mental vision become somewhat limited. The Devas may know many things and not all. They may be reckoned omniscient in contrast with man whose knowledge is very limited, but their knowledge is not in fact omniscience. As Vishnu Purana says they receive more light from Paramatman than man or lower animals and so they know comparatively more than man or lower animals. Their faculty for attaining omniscience by Yogic Dhyana is much greater than that open to man or lower animals. But the limitation which affects their knowledge as to Brahman need not affect their powers of perception of sacrificial offerings made to them from more places than one at one and the same time, and of the spirit in which the offerings are made. But how to put in appearance in diverse places simultaneously? The great Sankara gets over the difficulty by reference to their Yogic powers. The same sun or the same moon appears to millions of persons in diverse places at a given time. Similarly the gods by their Yogic Siddhi called Isatvam may radiate themselves in several places at the same time. But it should be borne in mind that when Indra or any other God or Deva resorts to Yogic powers for simultaneous manifestation in several places, he becomes one with Paramatman and ceases to be Indra or any other god we take him to be for the time. However, what is of importance to the sacrificers is the appearance of the Devas for acceptance of sacrifices offered and not the condition or the status in which they put in appearance before them. So long as their personality continues unaffected,

their appearance in virtue of their powers as Devas or as Yogis is sufficient to be understood as appearance put in the capacity of Devas and not as Paramatman with whom they become identified for the time being by exercise of, or resort to, Yogic powers.

S. RAMASWAMI AIYAR.

India, the Home of Philosophy

(Continued from page 226.)

Bruno taught the outlines of a Theory of Cosmic Evolution conceived as an essentially vital process. Matter and form are here identified and the evolution of the world is presented as the unfolding of the world-spirit to its perfect forms according to the plastic substratum (matter) which is but one of its sides. This process of change is conceived as a transformation in appearance only of the real unchanging substance (matter and form). His theory was essentially pantheistic.

WESTERN MODERN PHILOSOPHY.

Modern European philosophy began with Bacon and Descartes who gave the final blow to ancient philosophy and the first form to the new. Bacon gave his attention to physical science and analysed Nature. Descartes turned to the analysis of Thought. Bacon was the father of sensationalism founded on the philosophy of Aristotle and Descartes was the father of Idealism founded on the philosophy of Plato, the two giant forms who stood together on the summit of ancient Western Philosophy. According to Bacon, experience was the basis of knowledge. Hobbes taught that sensation was the test of truth and that matter was the only reality, mind being wholly material. Locke also taught that the materials of knowledge came from experience and that there was no substance except a cluster of sensations. Sensationalism reached its climax in the school of Voltaire. Dr. Darwin banished spirit from the world and made the infinite and omnipresent mind synonymous with the all-pervading powers of an Impersonal Nature, thus trampling the most cherished religious hopes under materialistic unbelief. This was the culminating point of sensationalism in England. James Mill and John Stuart Mill belonged to the school of Sensationalism. August Comte, the founder of Positive Philosophy also belonged to this School of Metaphysicians.

Deseartes, the father of Idealism, who followed Plato regarded mind as simple and spiritual in its nature, totally distinct from matter in every point of view. The idea of God is also innate. It must therefore be valid. The advance of sensationalism overthrowing morality and religion suggested to Berkeley his extreme Idealism. Ideas were the only real objects of our knowledge. He did not deny a phenomenal world. He merely rejected its materiality. In Berkeley English Idealism reached its climax. Hamilton did not follow closely pure Idealism. He however expressed the advancing sensationalism of Locke and his followers and taught the existence of some ultimate principles distinct from its connexion with the material world. We have thus far traced briefly the progress of Sensationalism or Experimentalism and Idealism or Intuitionism in Europe.

MONISM—THE PHILOSOPHY OF SCIENCE.

It was reserved for Germany in the middle of the 19th century to combine the two into one whole, on the lines of Neo-Platonism. Leibnitz taught that the Universe was substance and force combined. Power and substance are indissoluble realities. The Universe consists of an infinite number of forces, all emanating from the infinite being. Leibnitz thus broke down the separation between matter and mind. Kant's point of view rises to a point of higher unity above the rival schools of Idealism and Realism.

To the idealist, Kant says 'All your innate ideas are null and void; they can never bridge over the gulf which separates thought from being, the ideal from the real.' To the sensationalist, he says 'All your subjective sense-perceptions are blind, they can never furnish you with a single case of real knowledge.' Sensation furnishes the primary material. But reason forms knowledge out of it. Spinoza was a Pantheist. According to him God is not only one, but there can be no real essential existence beside. He is the Universal all, and mind and matter are his attributes. God is the cause of all things. According to Fichte, the idea of God as substance, a being apart from and out of this world is an impossibility. Schelling conceived of nature as a system of living forces. The more we probe into the essence of matter as matter, the nearer it brings us to the confines of the immaterial. Hegel reduced the universe to one intelligible principle that can explain all phenomena of mind, of nature, and of human life. Thought and existence are essentially the same; Scopenhauer was also a Pantheist and had a great admiration for the Advaitic Vedau-

tism of India. According to Scopenhauer there is no contrast between mind and matter, between soul and body. Buchner held that there was no matter without force and no force without matter. The doctrine of these substances, mind and matter, says Bain, which has prevailed to the present day is now in course of being modified. As to the mode of union between mind and body, Bain says, that the same Being is by alternate fits, object and subject, under extended and unextended consciousness, and that without the extended consciousness the unextended would not arise. The arguments for the two substances have, we believe, now entirely lost their validity. They are no longer compatible with ascertained science and clear thinking. The one substance with two sets of properties, two sides, the physical and the mental—a double-faced unity would appear to comply with all the exigencies of the case.

We have thus far considered the attempts made to mediate between the conflicting systems of idealism and realism, based upon the principle of Monism.

In the concluding words of a Historian of Philosophy:—

"The varied forms of both of Sensationalism and Idealism, which had long occupied the different schools of philosophical research, began about the middle of the 19th century to pass away from the scene of human interests and gave way to new thoughts and speculations in which higher unity was evidently aimed at."

The Dominican researches now first came into notice and began to turn the investigation respecting the field phenomena of nature, of humanity and of thought itself into a general theory of evolution. This theory taken up and developed by Herbert Spencer ought to bring the whole philosophical thinking of the age into a new and higher latitude. Though the relation of subject and object render necessary the antithetical conceptions of spirit and matter, the one is no less than the other to be regarded as but a sign of the one Absolute Reality, in whose involution and evolution consists the whole life of the Universe. The interpretation of all phenomena, Herbert Spencer remarks at the close of his work on First Principles, in terms of matter, motion and force, is nothing more than the reduction of our complex symbols of thought to the simplest symbols and when the equation has been brought to its lowest terms the symbols remain symbols still. Hence the reasonings contained in the foregoing pages afford no

support to either of the antagonist hypotheses respecting the ultimate nature of things.

(To be Continued).

N. K. RAMASWAMI AIIYA

Our King Emperor. BIRTH AND CHILDHOOD.

His Imperial Majesty Edward VII, who is crowned to-day, King of Great Britain and Ireland and Emperor of India, was born in Buckingham Palace, London, on 9th November 1841.

CHRISTENING.

Shortly after, he was created Prince of Wales. His christening took place in St. George's chapel, Windsor, on the 1st January 1842. The King of Prussia stood chief sponsor supported by the Duchess of Sax-Coburg, the Duke of Cambridge, Princess Sophia, and Prince Ferdinand of Sax-coburg. At the conclusion of the ceremony, which was as magnificent as it was impressive, the Prince was baptised in the name of *Albert* after his father and *Edward* after his grandfather, the Duke of Kent.

APPOINTMENT OF GOVERNESS.

The high position of Governess to the future King was conferred on Lady Lyttleton, sister of Mr. Gladstone, to whom the Prince owed his early training till he was six years old.

APPOINTMENT OF A TUTOR.

The Education of the Prince was entrusted to Mr. Birch, who had taken high honours at Cambridge.

THE VISIT TO IRELAND.

The Prince first visited Ireland in 1848 with his parents. He visited also Scotland and Wales, before his first public appearance in England.

OPENING OF THE COAL EXCHANGE.

His first introduction to his future English subjects was in October 1849 at the opening of the Coal Exchange. Owing to the indisposition of the Queen, he had to represent Her Majesty. It was on this occasion that he was addressed as the "Pledge and promise of a long race of Kings". The Prince took part also in the Great Exhibition of 1851.

RETIREMENT OF BIRCH.

In that year Mr. Birch retired from office and Mr. Gibbs succeeded him as the tutor to the future King of Great Britain.

THE CRIMEAN PATRIOTIC FUND.

In 1853, the Prince appeared for the first time before the House of Lords. He sat beside his Royal Mother on the throne. It was the time when the troubles in Crimea were opened. The Prince took a deep interest in the progress of the war. He supported largely a patriotic fund that was started in aid of the family of the sick and the wounded at the close of the war.

VISIT TO PARIS.

In the same year, the Prince accompanied his Royal Parents to Paris. This was the first visit made by a British Ruler, since the days of Henry VI. Shortly after his return, the Prince made a tour *incognito* in England.

CONFIRMATION AS PRINCE OF WALES.

In 1858, the Prince was confirmed in his title of the Prince of Wales. The ceremony was grand and impressive. Lord Palmerston, Lord Russell, and the Earl of Derby were present. In 1859 the Prince attained the 18th year of his age and became legally heir to the Crown.

VISIT TO THE POPE.

Not long after, he paid a flying visit to the Continent, saw the Pope and hastened back to England after receiving papal benedictions.

COURSE OF STUDY.

On his return he took up his course of study at Edinburgh and then proceeded to Oxford. He became an undergraduate and joined the social life of the University.

VISIT TO CANADA.

In 1860 he crossed over to trans-atlantic soil. The Royal party consisted of the Prince, the Duke of New Castle, General Bruce and Major Paschal. They were received by Sir Alexander Bannerman, Governor of the Dominion. Among the several functions performed by the Prince, the most noteworthy was the opening of the Great Railway bridge, across the river Lawrence at Montreal, as well as the laying of the foundation stone of the Parliament buildings at Ottawa.

VISIT TO THE UNITED STATES.

At the invitation of President Buchanan and with the permission of the Queen, the Prince travelled to the United States under the *nom de plume* of Baron Renfrew. At Chicago, 50,000 people came out to meet the Prince. At Washington, the Prince was formally introduced to the President by the British Minister, Lord Lyons. The Prince visited the tomb of the Great General and is said to have planted a chestnut tree by its side. The Prince next proceeded to Philadelphia,

where the Great Adelina Patti was presented to him. New York and Boston were next reached. At the latter place, LONGFELLOW, OLIVER WENDELL Holmes, Emerson and other notable Americans were presented. The Prince spent a little time at Harvard College. Portland was the last place visited.

CAMBRIDGE CLASS.

Returning to Windsor on the 15th November, the Prince settled himself down at Cambridge, where a special class of under-graduates was formed. Charles Kingsley, the novelist, gave them private lectures.

DEATH OF PRINCE CONSORT.

In 1860, a great calamity befell the Prince. His father the Prince Consort died of an illness which seized him during a hurried visit he paid to the Prince of Wales at Cambridge. The funeral took place at St. George's Chapel, Windsor. The chief mourner was the Prince of Wales.

TOUR TO THE HOLY LAND.

In view to rouse the Prince from his grief a tour to the Holy Land was undertaken. Dr. Stanley met the prince at Alexandria and they commenced their journey together from the Egyptian portion of the tour.

CAIRO.

The Sayid Pacha of Egypt received him at Cairo. The Prince visited the pyramids and sailing up the Nile, crossed over to Palestine. This was the first time since the days of Edward I and Queen Eleanor that the heir-apparent visited the Holy City. In fact, the Prince took the same route that was pursued by Edward I.

JERUSALEM.

The city of Jerusalem was thoroughly explored. The Prince then rode up to Bethlehem. He walked through the groves of Jericho and then entered the cave of Machpelah. The mosque of Hebron which for nearly seven centuries remained too sacred to admit even Royalty within its precincts, was thrown open for the first time to none but the eldest son of the Queen of England. The Prince next visited the Samaritan Pass-over and thus passed over to lake Tiberias where he spent the *Easter Sunday*. The Prince visited several other places of importance on the homeward journey.

MARRIAGE.

The Marriage of the Prince with Princess Alexandra is the next important event in the career of the Prince.

Negotiations appear to have been made at first for the alliance of the Prince with a Princess Royal of the German house. But the idea was abandoned when the Prince saw Princess Alexandra in the Cathedral at Worms in 1861. The betrothal took place in 1862. This was followed by the solemnization of the marriage at St. George's Chapel on the 10th March of that year. This was the first marriage celebrated in that chapel since that of Henry the First in 1122.

THE PEER OF THE REALM.

Prior to the marriage the Prince took his seat in the House of Lords, nearly after the lapse of 25 years as a peer of the realm on 5th February 1863.

VOTE OF ALLOWANCE BY PARLIAMENT.

It is gratifying to find that on the motion of Lord Palmerston, Parliament voted an income of £40,000 a year for the Prince and £10,000 for the Princess.

ROYAL ACADEMY DINNER

The Prince's first public appearance after marriage was at the Royal Academy dinner at which Thackeray made a brilliant speech. The Royal couple were entertained at the Guild Hall and Oxford. At the latter place the honorary degree of D. C. L. was conferred on the Prince.

BIRTH OF A SON.

In 1864 the Duke of Clarence and Avondale, the Prince's eldest son, was born.

STOCKHOLM.

The Royal parents next visited Stockholm in 1865. Shortly after their return, the Prince opened the International Exhibition at Dublin. By this time Prince George of Wales appeared on the scene.

In 1866 the Prince laid the foundation of the new building of the British and Foreign Bible Society.

PRINCESS DAGMAR.

At this time the marriage of his sister-in-law Princess Dagmar, to the then Czarewitch attracted the Prince to Russia.

MOSCOW.

The marriage over, he went to Moscow and saw the Metropolitan Archbishop, the highest dignity of the Russian Church.

IRELAND.

On his return home, the Prince and Princess went together to Ireland where the former was presented with a white dove the political significance of which is the good will the Irish people

bore him. He was installed there as a Knight of the Order of St. Patrick. On this occasion he is said to have held the sword used by George IV. He unveiled a statue of Burke and inaugurated some new water-works at Carnarvon the birth-place of the first Prince of Wales.

ORDER OF THE BLACK EAGLE.

In December 1868, he undertook a long tour. He went to Denmark and then to Berlin. At the latter place, he was invested with the Order of the Black Eagle, the highest Order in Germany.

VIENNA.

The Royal party next proceeded to Vienna where the Emperor and Empress of Austria gave a magnificent entertainment. Prince Louis of Battenberg joined the Royal party at Trieste, and they set sail for Alexandria. Cairo was next reached and there the party was received by the Viceroy of Egypt.

SUEZ CANAL.

The party then halted at the Suez Canal, where the Prince performed the function of opening the sluice of the dam over the finished portion of the canal. Constantinople was their next destination.

SULTAN'S FIRST DINNER TO CHRISTIANS.

The Sultan of Turkey entertained the Royal party in a most splendid style. It is worthy of record that this was the first dinner given to a Christian by the Mohamedan Potentate.

CRIMEA.

The Prince paid a short visit to Crimea and there entertained the Russian General.

ATHENS.

The Royal party then visited Athens and other remarkable places on their homeward journey.

ILLNESS.

But soon after his return the Prince was seriously taken ill. Though the illness grew critical, he providentially got over it.

NATIONAL THANKSGIVING.

As an avowal of gratitude to the Almighty, public thanksgiving was offered by the nation and the day is rendered memorable in history as the National Thanksgiving Day.

TOUR IN INDIA.

The next great event in the career of the Prince was his tour to India. The Prince left London on 11th October 1875, and travelled incognito to Brindisi. He got on board the *Serapis* and landed at Bombay, where he was received by Earl

Northbrook, the Viceroy of India. At this Western gate of India, the Prince celebrated with great éclat, his 34th birthday and laid the foundation stone of the Prince's Dock. After visiting Poona and Baroda, the Royal party proceeded to Goa and thence to Colombo. Madras was reached next and at Guindy the Prince celebrated the anniversary of his father's death. The Prince and suite then sailed for Calcutta and spent Christmas in the "City of Palaces."

NEW YEAR'S DAY.

On the New Year's Day the Prince took the part of High Commissioner at a Chapter of the order of the Star of India. The Prince then set foot on the holy city of Benares and there laid the foundation of a memorial to the Native soldiers who defended Lucknow. A grand levee was held at Delhi. The Taj was visited at Agra. After visiting Cawnpore, Jaipur, Lucknow, Allahabad and other historic Indian cities the Prince and suite left India and were welcomed back to England with great popular demonstrations.

PRESIDENT OF THE BRITISH COMMISSION.

In 1877 the Prince unveiled a statue of Alfred the Great. In the following year, he became the President of the British Commission in the Paris Exhibition. In the same year, Princess Alice died. The Prince interested himself much in the British colonies.

INTERNATIONAL FISHERY EXHIBITION.

He took a prominent part in the International Fisheries' Exhibition of 1883, which yielded a profit of £15,000. Of this a great portion was set apart for the orphan families of fishermen. In 1885, the Duke of Albany died. Though it had a terrible effect on his mind, the Prince appeared in public and delivered a splendid speech in connection with the celebration of the Jubilee of the abolition of the slave trade in British Dominions. In 1885 the Prince visited Ireland again. In the year following, the Prince opened the Mersey tunnel and laid the first stone of the Tower bridge.

QUEEN'S JUBILEE.

The Jubilee of the Queen threw on the Prince the function of receiving Royal personages from outside. In 1890 the only event of importance is the Baccarat case.

THE PRINCE A GRAND-FATHER.

In the next year, the Prince became a grand-father. The Duchess of Fife gave birth to a daughter who was called Lady Alexandra Duff.

DEATH OF THE DUKE OF CLARENCE.

In 1892, a great calamity befell the Prince. His eldest son, the Duke of Clarence and Avondale died. Among the innumerable touching letters addressed to the Prince, the one sent by the Zulu Chief at St. Helena, is said to have been valued most.

CHANCELLOR OF WALES UNIVERSITY.

In 1896 the Prince was made Chancellor of the University of Wales.

TITLES.

As observed by Mrs Belloc Lowndes, "From the moment of his birth, the eldest son of the Sovereign became *ipso facto* Duke of Cornwall and, when four weeks old, was created Prince of Wales and Earl of Chester by Royal Patent, as the former title never passes merely by hereditary right but is subject to fresh creation for each holder of the title. The prince was also the Duke of Rothesay and Duke of Saxe-coburg Gotha, Prince of Saxony, Earl of Chester, Earl of Garrick, Earl of Dublin, and, Baron Renfrew and was also styled Lord of the Isles." The successor to the good and beloved Queen Victoria is the best loved of English Monarchs.

Him greet we then with joy and sing
Long live our Queen, and gracious King.

S. RAMANATHA AIYAR.

The Alphabetical Aristocracy.

In my article on *Charity* * I said that an action would be praiseworthy, if it should relieve distress, and charitable, irrespective of the motives of the doer, and that the calculation of motives of action would be of importance in weighing the need of praise or fame to the dispenser of charities. This might, at first sight, seem to run counter to the accepted views of mankind on the subject of charities. But a consultation of men of age and experience would convince them of the practical truthfulness of the assertion. In these days most men of means without spiritual illumination spend their money in works of charity under the stimulus not of relieving distress and 'humanizing the dehumanized' but of looming large in the horizon of the gubernatorial or viceregal favour with the pleasing prospect of a few letters of the alphabet being prefixed and suffixed to their names. That disinterested charity is most noble goes without saying; but that in our age of commercial competition and

* (Vide "Arya," Vol. I, p. 41.)

mammon-worship in which affinity or consanguinity is little reckoned, empty fame should weigh so heavy in the balance of practical reason and judgment passes comprehension. It only points to the fact that love of fame, present and future, is innate in man.

Aristocracy is twofold, either hereditary or acquired. According to the philosophy of evolution, what is acquired by us becomes hereditary to posterity, or, as it is said, runs in the blood of our future generations. Acquisition is made with honour and without honour; the former deserves praise but the latter contempt. The noble Brutus says, "Set honour in one eye and death in the other, and I will look on both indifferently: for, let the gods so speed me as I love the name of honour more than I fear death." Ill-gotten wealth is sooner lost and in foul ways, and none the less is ill-gotten fame, or notoriety. But true 'fame, that last infirmity of noble mind,' makes him in quest of it, 'scorn delights and live laborious days'. 'That last infirmity of noble mind'! Noble Milton has nobly said it; It is only an 'infirmity'.

In days of yore it was India's pride that her aristocracy was the aristocracy of head and of heart; but it is the pride of the India of to-day that her aristocracy is head-less and heartless. It is true in more senses than one. The kings of old bowed their heads to and prostrated at the feet of men of virtue and wisdom, whereas the monarchs of to-day hold at play the men of genius and sagely lore. To have lost one's head and to have lost one's heart, to be stupid and to be callous to noble feelings, are the sure recommendations for the alphabetical aristocracy. These are days of advertisement, and the best 'puffer' is the 'aristos' of the day. Men of real worth mortally hate puffing, and utter neglect is the penalty they pay for want of that tact to accommodate themselves to the times. Like Gray's *gem* and *flower*, they must be buried in caves or waste their sweetness on the desert air. *O tempora! O mores!*

Substantial recognition of merit characterised Rajas of ancient Ind. A brave warrior, a noble genius, an inventive artist had his Jaghir or province, not for life only but for all time. What have they now? A costly Lordship or Knighthood, a line from the royal pen! The bravest warrior of the country, the best champion of the country's welfare must be satisfied with being called a Lord or being dubbed a Knight, for all the innumerable dangers he had encountered or losses suffered. The best artist of Copenhagen, whose mind inflated with a large expectation for

The Chronology of Ancient India,*
(First Series).

(A REVIEW.)

That Mr. Gopala Iyer is not in need of any praises from my humble pen in respect of the vast erudition and deep thought displayed in his "small volume" (as he calls the abovenamed book in its preface) goes without saying. Mr. G. R. S. Mead who is a very learned member of the Theosophical Society (to which I have the honour to belong) and who is the Junior Editor of the "Theosophical Review" says of the author that his above essays "display an intimate acquaintance with the researches of western orientologists" and that the said essays have been "very ably" written (page 92, March number of the Review). Mr. Mead is so much impressed by Mr. Gopala Iyer's arguments which are directed to prove that the Kaliyuga began in 1177 B.C., and not in 3102 B.C., (which Mr. Mead calls "the vulgar date") that Mr. Mead feels himself compelled to give a bit of his mind to those members of the Theosophical Society who are clinging to the traditional date, notwithstanding the "exceedingly strong case made out" for the year 1177 B.C. by our author (see page 99 of the April number of the Theosophical Review 1902). Mr. Mead strongly deprecates the "distinct tendency among many of our members to dispense with their critical faculties east of Suez" though they are ready enough to criticise even the tradition about the dates of Lord Jesus's birth and death. (Mrs. Besant F. T. S., who is the senior Editor of the Theosophical Review had recently taught that Lord Jesus's date is 'about a century earlier than the traditional date').

2. Our author has given us in his book "a part of the results of an impartial inquiry conducted" by him during the long space of six years (see his preface). None of us come into the world without "a large amount of thought ready-made, a mental stock-in-hand, a large store of innate ideas, the condensed or summarised results of our experiences in lives previous to the present one" (Thought-power A.B., page 41). We are also unconsciously affected by and reproduce the strong thoughts of others floating in the thought-world and sincerely believe that the thoughts are our own original productions. The opinions of great thinkers as found in the books which one habitually studies with admiring appreciation also affect one's opinions.

* G. A. Natesan & Co., Esplanade, Madras, price Re. 1-4.

the most life-like statue he had ever executed, had the most flattering recognition of his invention and genius in an epistle bearing the consonants in 'We are'. A Lordship at least is hereditary, and it is something. What are Sir, C. I. E., C. S. I., K. C. S. I., *et hoc genus omni* worth for posterity, even if we grant they are of some value to the bearers thereof? They are evanescent, fleeting as the 'shadow of a shade.' 'Kesar-i-Hind' has been newly hatched, and how many are running in for 'chickens' like this? Chicken-hearted are title-hunters, who throw away their sense of self-respect and turn toadies and lickspittles. A grain of common sense and prudent observation must teach them what filthy, contemptible creatures most of these ignoble hunters are in their private lives as in their public. These moral lepers, worldly sharpers, empty noodles—do they not point to the degeneracy of the times?

We have all heard of the persistent self-sacrificing labours of the 'Grand Old Man'. What titles could the royal horu of plenty not have poured on him? Was he not content with the plain Mr.? This is what Mr. Justice McCarthy says of it. "It is well understood that Mr. Gladstone on his retirement from public life received from the Sovereign the offer of an Earldom with, of course, a seat in the House of Lords. Mr. Gladstone gratefully and gracefully declined the title and the position. No one could have been surprised at his decision. He had already made a name which no earldom or dukedom or any other rank could have enhanced. 'Posterity', says Lord Macaulay, 'has obstinately refused to degrade Francis Bacon into Viscount St. Albans.' In the same sense, the contemporaries and the posterity of William Ewart Gladstone would have declined to accept for him the title of Earl of Hawarden or Earl of any other place. He is fixed in the affection and the admiration of his countrymen as 'William Ewart Gladstone'. When would our countrymen, who slavishly follow the Westerners in their vices, walk in the footsteps of this great Englishman, or man of all the world, and learn to despise the shallow pomps, 'shams, and windy sentimentalities' infecting the India of to-day? It is only when that Golden Era comes,—would that it come sooner—India will be 'regenerate' and deserve its noblest birthright of intellectual freedom and spiritual salvation.

M. S. PURNALINGAM PILLAI.

It is clear that Mr. Gopala Iyer has devoted most of his "six years" to the study of the works of the great Western oriental scholars. These scholars frame mutually conflicting theories on very slight foundations, they slight and ignore tradition with great contempt whenever it conflicts with any of their favourite theories and they are ready to indulge in charges of deliberate frauds or silly childish errors against the ancient Indian authorities on very slight foundations.

3. I do not mean to say that the Ancient Indian authorities (except the Vedas) have come to us free from errors—Several interpolations were made in them a few centuries after Lord Gautama Buddha by zealous but unscrupulous Brahmins who were afraid of the spread of Buddhism (See Secret Doctrine, Vol. II, page 580). Nanda (who was also called Chandregupta) was an object of the hatred of these Brahmins of whom Madame Blavatsky says that "they were almost as bad as" some of the early Christian Church Fathers who did not scruple to destroy, mutilate and change records, dates and events. That a new and obscure sect like the early followers of Lord Jesus who took ignorant men as His Apostles might have made the mistakes of a few decades as to dates when the oral traditions about the Lord were first reduced to writing a few centuries afterwards is not very improbable. But that a nation with a long unbroken civilization and traditions and which had learned Astronomers (like Vriddha Garga) before the date of the beginning of the Kaliyuga suddenly and simultaneously jumped from 1177 B.C. to 3102 B.C. at some indefinite point in their national life is, at first blush, most improbable. I need not, again, refer at length to the well-known fact that western orientalists having been of the Christian persuasion and believed in the Creation of the world about six thousand years ago tried to bring down all the events of Ancient Indian History within about 1500 B.C. (Of course, later researches in Assyriology, Egyptology, Biology, Geology and Palæontology have shown that the words of the Holy Bible about the creation of the world had not been properly understood by its followers).

4. It need not cause us any surprise if Mr. Gopalier was dazzled by the glamour of the writings of western orientalists; for, scholars having quite as vigorous intellects as Mr. Gopalier, namely, Messrs. Krunte, R. C. Dutt, Telang, Rajendra Lalla Mithra, Ranade, Tilak,

Bhandarkar and Rangachariar have been affected by the said glamour. Mr. Tilak is afraid to push back the date of the Rig Veda (at least of some Mantras of the Veda) another 25,000 and odd years (the period of a Revolution of the Equinoctial point) because that will give it "too great" antiquity. Why is it too great?

5. Our Ancient works show that the world and every thing in it move in Cycles, and that there are Cycles for the solar system as a whole, for each planetary system, for the earth, and for the Root-races, Sub-races, Branch-races and Family-races of men on Earth. These Cycles overlap one another and all of them are called Yugas and Kalpas indiscriminately in the exoteric literature. Why this tangle is left partially uncleared is a question belonging to the department of Esoteric "Mysteries" which are at the root of every Great Religion. Till a Guru Mahatma helps our vision through our good Karma, we must try our best by reverent study and by attention to the context to unravel the tangled skein of Yugas, Manwantaras and Kalpas in our literature. "The riddle of the Yugas which has hitherto baffled the ingenuity of learned scholars" (page 3 of the book under Review) is not such a simple riddle as our author supposes and the mere fixing of the date of the Great War will solve only a very small portion of that large question.

6. The "impartiality" of Mr. Gopalier can only mean that he has had no ulterior religious or pecuniary motives in his inquiry and no conscious or deliberate intention to support a preconceived idea and that he has tried to find out the truth to the best of his ability. I can as safely assure my readers that I am in exactly the same position. I am, however, labouring under one great disadvantage when compared to Mr. Gopalier and I say it in all sincerity. He is much more learned in the literature of Western orientalists than myself, and I have not had the time or energy to spend six years' sustained labour in the attempt to solve the question. I have, on the other side, one great compensating advantage over him, namely, that my task is almost wholly destructive in character while his has been both destructive and constructive.

7. In the first page of the book, the author contrasts the "Historical Spirit" of the western scholars with the absence of it among the educated Hindus. It is true to a certain extent that Educated Hindus do not show very great interest in trying to fix the precise dates and

details of the events which have taken place during the past two thousand years in this land. This is partly due to our lack of energy and whatever little energy we possess being required for more important studies and to discharge the paramount duty of supporting ourselves and our poor relations. It must also be confessed that till very recently, Educated Indians did not possess (as a class) as much regard and enthusiasm for truth as Educated Westerners had. However, I don't know in what precise sense, our author uses the phrase "Historical Spirit." I frequently find that a man is said to possess a "Historical Spirit" if he is able to depreciate the Ancients by attributing all sorts of nonsensical ideas to even the Wisest Teachers, if he denies the paramount authority of Divine Revelation, if he flouts the existence of Manus, Rishis and other Guardians of Humanity in all ages, and if he ridicules attempts to show that all newly discovered truths are simply rediscoveries of old forgotten truths and that there are great souls who have never lost sight of the said truths—though they do not move visibly among common men. These "Pseudo-Historical" Scholars at once reject as "of no historical value" the traditions and statements (see also the Bible) showing the existence in the past of men of giant stature or very long lives or very plastic bodies. I hope that Indian scholars instead of acquiring this pseudo-historical spirit will speedily get rid of the taint which some of them have contracted.

8. In page 2, our learned author speaks of "the false pride which refuses to question long-cherished opinions and which feels greater pleasure in treating events as of the remotest antiquity." On whom, pray does the burden of proving the issue as to the truth or falsity of long-cherished opinions lie? Surely on the person who propounds his own theory in opposition to the traditional opinion. The very easy and confident way in which many orientalists throw the burden off their own shoulders displays great forensic skill and intellectual acuteness but their mutually conflicting and contradictory theories do not become the more convincing on that account. As the Ancients "must" have had childish minds like the modern savages, the great pride naturally felt by some of us in having been born in these civilized days has something to do with "the very great pleasure" felt by certain orientalists "in treating all events as of the most recent date" (Bentley

proves to his own satisfaction that Pandava Yudhistira lived in 575 B.C. !)

9. Our author cannot restrain himself from indulging in the usual cheap-sneer at the "new-fangled mysticism which aims at giving impossible explanations of every existing opinion." It shows the wonderful spread and irresistible influence of Theosophical ideas that almost every writer of a modern book or in a modern review is unable to ignore occultism or Theosophy and either appropriates its ideas (mostly without acknowledgment) or flings an open or covert missile at it. Is mysticism "new-fangled" or is the pseudo-historical spirit "new-fangled"? Lord Jesus (long before whose age mysticism began to flourish) said to His Apostles that to them is given to know the secrets of God's Kingdom but to the multitude, the secrets are given in parables so that, seeing, they might not see, except darkly as in a glass.

10. Mr. Gopalier very ably and successfully demolishes those Western orientalists who (notwithstanding their "historical spirit") denied that the great Kurukshetra battle was a historical event. In page 4, Mr. Gopalier lays great stress on the fact that "nearly a seventh of the human race" believes in the historical character of the War. I wish he had given half as much weight to tradition when considering the question of the date of the Kaliyuga. In every village from the Himalayas to Cape Comorin, the Sravanam ceremony has been performed every year by the twice-born castes and thousands of throats have been, at each of those ceremonies, pronouncing the number of years which had passed since the birth of the Kaliyuga. And yet, we are asked to believe that a terrible mistake or fraud, (of which there is no historical trace) occurred at about 500 A. D. (page 49) and through that mistake or fraud, 1925 years were added to the Kali Era at one stroke. There were no Railways or Telegraphs in those days. We know how difficult it is to make a single Brahmin even of the educated class to give up in these "enlightened" days the exploded Kanjanoor Panchangam which has failed to correct its old formulae in the light of the precession of the Equinoxes as directed by old Hindu Astronomical works. We know what a great task it is to make two pandits to agree on a common course of action. And yet we are told that two great Astronomers combined to throw back the Kaliyuga by the enormous period of 1925 years and all the vil-

lagers in every part of India accepted the mandate at once and corrected all their Panchangams (which give different dates for the performance of Sravanam and other ceremonies for the followers of the different Vedas and of the different religious sects) in accordance with the mandate, so far as the beginning of the Kaliyuga era was concerned. Not only this. These two Astronomers sent word to the Nambudri Brahmins in Malabar (famous for bigoted conservatism even now) that the Kaliyuga began in 3102 B.C., and not in the beginning of the Kollam Andu cycle (1176 B.C.) as the Nambudries had till then believed. And then, the Nambudries invented a false story to account for their Kollam Andu, namely, that Parasurama established it 1925 years after the Kaliyuga began though till then, they believed otherwise. All that I can say is that, (owing probably to my "new-fangled mysticism"), my mind refuses to treat these as assumptions as proved or as at all probable especially as even Thibetan Buddhist works and Jaina works follow the traditional Kaliyuga era when writing about the dates of the births of their saints.

11. The way in which some Western orientlists and their followers use the following and similar phrases is very tactful and "fetching." "Naturally the Brahmins thought" something according to our author, when it is the most unnatural and foolish thing that they are stated to have thought, "It is clear that they must have thought so and so" when nothing is less clear to an ordinary mind. For instance, Mr. Dutt is quoted at page 27 as saying that "we have little difficulty in recognizing in them (the Sakas) the Yueti conquerors." Of course "the we" (which is allowed to an author to denote himself alone is cleverly and artfully used in the above sentence to take the stupid and "unhistorical" reader into an equality of position with the "historical" author, so that the said reader might swallow the statement as a most natural inference. But even Mr. Gopalier refuses to be caught by the flattering "we" for our learned author has no difficulty in showing (page 31) that Mr. Dutt is wrong as the Sakas existed in Bactria from long before the Yueti invasion. One orientalist very cautiously and doubtfully suggests a certain date for a certain event. His successor builds a big theory on his date as if it had been conclusively proved to be correct and as the late Swami Subba Rao remarked (Five years of Theosophy) "one wrong date is made to depend on another wrong date and

one bad inference is deduced from another inference equally unwarranted and illogical."

12. At page 8 of our book, it is said as a matter of course that "Patanjali lived in the 2nd century B.C." Swami Subba Rao (a very learned occultist) showed strong grounds for believing that Patanjali lived about four centuries earlier than the 2nd century B.C. (see Five years of Theosophy). Even the late Professor Max Müller (one of the most eminent of the orientlists) has very grave doubts if there were not two Pantanjalis (see pages 156, 157 and 410 of six systems of Indian Philosophy) and "even the age of Patanjali, the grammarian seems" to him "by no means positively settled." As he says in page 319 "chronology is not a matter of taste to be settled by mere impressions." "His date, of course, is uncertain though some scholars have with great assurance assigned him to the 2nd century B.C." (page 410). "We know too little about the history of Sanskrit proper names to be able to say whether the same name implies the same person." Patanjali's date and several other dates are based on flimsy theories founded on references to "Yavanas" and Yavana invasions. The orientlists at once jump to the conclusion that "Yavanas" means only the Greeks and that Yavana Invasion must refer to the alleged Invasion of India by Alexander the Great and by Seleucus. Kalayavana who was king of the Yavanas invaded India in the days of Srikrishna. Even before that, Yavanas fought on Vasishta's side against Vishvamitra. Persians and Indo-Scythians were also called "Yavanas" (see Five years of Theosophy, page 225). Even the eminent Orientalist Professor Weber felt very doubtful as to who were intended by the word "Yavanas." That the Greek Historians have told all sorts of boastful falsehoods about Alexander's and Seleucus's alleged exploits is now almost universally accepted. (In a Buddhist Inscription relating to the Emperor Piyadasi, Alexander is mentioned as one of his vassals). These Greek Historians who lived about four or five centuries after the time of Alexander the Great refer to the writings of Megasthenes (which are lost) and on this second hand evidence, we are to implicitly believe in events of which there is no trace in Buddhist or Brahminical records. That Selencus had something to do with one Chandragupta (who is called Sandracottus by the Greeks) is true. But that this Chandragupta (whose date is the "sheet anchor" of the orientlists) is the very same

man who is referred to in the Puranas is a pure assumption. A jata Sutra, Vikramaditya, Chandragupta, Asoka, Piyadasi and Vyasa were more titles than proper names (compare the title "Cæsar"). Nanda was also called Chandragupta. Kala Asoka was called Chandragupta, Alexander and Seleucus never went beyond Attock (see pages 230, 231, 232, 243 and 306 and note at page 305 in five years of Theosophy—see also Marshman's abridgment, page 11, about the trustworthiness of Greek historians. Herodotus seems to have been the only reliable Greek Historian). And yet, because one Chandragupta lived at the time of Seleucus, one orientalist cautiously suggests some date for Patanjali and others build theories on it as if it was all conclusively proved. Well might the great orientalist Max Müller exclaim (pages 156 and 158 of "six systems") that many orientlists are apt to "rush at conclusions" and "to build up systems after systems which collapse at the first breath of criticism or scepticism." Of course, Max Müller himself has been guilty of similar errors in his younger days and thought even in his "six systems" the old Adam is still seen to rise up occasionally, it is kept down by a maturer and soberer spirit and he practically admits the defects that I have tried to point out in the orientlists' mode of looking at things. For instance, he says in page 9 "The idea that the ancient nations of the world wished to impose on us, that they wished to appear more ancient, more heroic, more marvellous, more enlightened than they were, is an absurd fancy." "We must not allow such thoughts of fraud and forgery to spoil our faith in Ancient History." In pages 472 and 473, he says "I know from my own experience how often what seemed to me for a long time unmeaning, nay, absurd disclosed after a time, a far deeper meaning than I should have ever expected." I hope that, in his ripe old wisdom, he repented of his theory of the Vedas as the babblings of Infant Humanity which theory has played havoc with the faith of numerous educated Hindus. At any rate, we know that the Professor after sitting in the fence for long finally declared his belief in reincarnation.

(13) In page 10 of our book the Bhagavata Purana is said to be inferior in importance to three other Puranas but no reasons are given for the statement. The 2nd Skandha shows that Vyasa obtained peace of mind only after writing the Bhagavata Purana and the Lord Gauranga and numerous Hindus consider it as

the most important work of Vyasa (see also 12th and 13th Chapters of the 12th Skandham).

(14) From Parikshit up to the first Nanda, the interval is 1015 or 1115 years (that prince of commentators, Swami Sreedhara, makes it out to be 1493 years). Our author takes the figure 1015 as the most reliable. The puranas then give long lists (agreeing in almost all respects) of subsequent reigns. We will take the lists of the Vishnu Purana corroborated by the Bhagavata).

(a) 9 Nandas	... 100 years.
(b) 10 Mowryas	... 137 "
(c) 10 Syngas	... 100 "
(d) 4 Kanwas	... 45 "
(e) 30 Andhras	... 456 "
(f) 76 miscellaneous kings	including 11 mownas. 1399
(g) 10 Powras	... 300 "
(h) 7 Yavanas	... 106 "

(and then 13 Balheekas and other contemporaneous kings during whose days virtue decreases rapidly among men).

(15) Totalling (a) to (h), we get 2643 years, add 1015 from Parikshit to the Nandas, we get 3658 years. Our author's theory is that the Puranic writers prophesied what they knew already. If Parikshit's reign began in 1177 B.C. the puranic writers have given lists of kings, up to 2481 A.D. ! Again if the first Mowrya Chandragupta was the Sandracottus of the Greeks, he began to reign 1115 years after Parikshit according to the Vishnu Purana—If so, according to our author's theory, Chandragupta's date ought to be 62 B.C. and not 315 B.C. We shall presently see how ingeniously our author attempts to get over this latter difficulty. (The former difficulty about 2481 A.D. does not at all arise if we accept the traditional date 3102 B.C.)

(16) I will here say a few words about the astronomical data of our author. According to a sloka in the Bharatam, the winter solstice occurred after the war on the lunar month of magha when the sukla Plaksha was "Tribhāgha Sēshaha." Professor Rangacharias interpretation of the verse is no doubt, a forced one (page 82). But our author's argument that the verse ought to be corrected by omitting the Visarga in "seshaha" as no anushtabh sloka ought to contain a long 5th letter sound in its 3rd quarter is rather funny. It is only when the Anashtubh verse is of the Vaktra (or sloka) metre that that rule applies. When it is of the Vipula Vrittam, metre the rule does not apply. Thousands of verses of the latter kind are found

in the Bharatam itself and in every purana. (See an elementary treatise like Vritta Rathna Kara. I think it is really superfluous to quote verses to prove our author's glaring mistake on this point—see 20th sloka in the 11th chapter of Skandha 12, go sloka in 17th chapter of 4th Skandha, &c. The 3rd quarter of the last named verse is "Pra-sa-sya Tam Pree thamasnah").

17. Our author interprets "Tribhagasesha" to mean that three-fourths of the Paksham still remained. But in Galavopakshyanam in the Udyoga parva of the Mahabharatam, a similar phrase (chatur bhagavasishta) means clearly one-fourth (of the 800 horses to be secured by the pupil) and not four-fifths and the natural meaning of "Tribhagasesha" is similarly that one third of the bright fortnight had still to run. Again, in the Sundarakanda of the Ramayana (56th sloka in the 35th chapter), the very expression 'Tribhaga' appears and it is interpreted by all commentators in its natural meaning of Tritēyamsam or 1/3rd. So, Yayati is said again in Galavopakshyana to have got "Ashtabhaga" or 1/4th of the latter's merit. This shows that Saint Bheeshma's speech in which the above verse occurs took place on the 10th day of the fortnight and not on the 5th day. Our author admits (page 94) that Bheeshma died on the Ekadesi day (11th day of the moon.) But the chapter in which the verse occurs shows that presently after making the speech, Saint Bheeshma gave up his body, fixing his gaze and mind on the Lord Sree Krishna before him. Our author, however, can make any number of assumptions when it suits him and so he says that Bheeshma "appears rather to have lingered on till the sixth day "after the arrows were extracted from his body." (That a mortally wounded man cannot survive long after the missile is extracted is a notorious fact).

18. Even supposing that the vernal Equinox was in the krttikas at the time of the War, that will prove the date of the War to have been between 1426 B.C., and 2780 B.C., (page 58) of vol. II of the Secret Doctrine, and not 1193 B.C. But our author is again equal to the emergency. He proceeds to argue that "Krittikas" is a mistake for Bharani 10, or rather, that "according to the twenty-eight Nakshatra system, the 3rd pada of Bharani indicated the beginning of the Krittikas"—(pages 23 & 24). I confess I do not understand our author. The twenty-eight Nakshatra system was admittedly never used in Astronomical Calculations or to fix the

position of astronomical events. The twenty-eighth mansion (Abhijit) is only the last quarter of Uttarāshāda and the first quarter of Sravāda to which artificial division the name Abhijit is given for certain Sacrificial purposes. There was never any division of the heavenly circle into 28 equal Spaces but only into 27 spaces. Professor Max Müller has shown that 27 was changed into twenty-eight by making two of the divisions (Uttarāshāda and S'ravana) into three for Sacrificial purposes. According to our author, in those ignorant days, the Rishis could not make minute divisions (page 16) of the ecliptic. The Abhijit division has nothing to do with Bharani or Karthikai. How then, according to the 28th nakshtra system, did Bharani (100) become the beginning of Krittikas? Our author has, again, recourse to the usual two expedients of orientalists, namely (1) attribute childish ignorance to the Ancients (2) make some unfounded assumptions of your own. According to our author "It must have been then crudely supposed" (of course, the foolish Ancients "must" have so supposed or how else could our author prove his theory?) that the distance between two constellations was exactly $13^{\circ} - 20^{\circ}$ ($\frac{1}{3}$ of 360°) and then they "must" have mistaken a division of 43° between three prominent stars as if it was only $39^{\circ} - 40^{\circ}$ and then, the whole thing is very "easily explained" according to our author. It is very curious that none of these "newfangled" theories could be explained without assuming the crass stupidity of the Ancients. And yet, the old folks seem to have made their mistakes in such a scientific manner that it requires a great deal of ingenuity to find out the mistakes. Circus-clowns after performing difficult gymnastic feats at the bar fall down stupidly on their heads but in such a scientific manner that they don't hurt themselves and our Ancients seem to have taken a leaf out of the circus-clowns' book.

(18) (a) Our author at pages 61 and 62 cleverly uses what Aryabhatta is "reported to have stated," namely that in Kaliyuga 1910, the Saptarishi line intersected the Middle of Magha nakshatra; Now Aryabhatta clearly thought that the Kaliyuga began in 3102 B. C., when also, the Saptarishi line is stated to have been in Magha. But our author throws over Aryabhatta's opinion about the date of the beginning of the Kaliyuga, but as he gives the same position for the Saptarishi for 1910 Kaliyuga as for the beginning of the Kaliyuga, therefore our author says that Kaliyuga began in 1910 Kaliyuga. On the same reasoning, you could prove that as the

Saptarishi line is still in magha, (according to our author) even our present 1903 A.D., is the beginning of the Kaliyuga. You have only to judiciously "Combine" the statement (or rather the reported statement) of Aryabhatta with the statement of the Puranas and you can prove that 1910 of the Kaliyuga is the same as the beginning of the Kaliyuga. (As regards what the line of Saptarishi really is, our author might refer to page 581, Vol. II. of the Secret Doctrine, 3rd Edition).

(19). Our author, however, tries to support his theory from the Vedanga Jyotisha. But that work only shows that in the beginning of the Five-year cycle (called "yuga" in Vedanga Jyotisha, see pages 78 and 83) in which it was written, the winter solstice was in Dhanishta, that is, that that work was written in 1181 B.C., (page 18). But our author would press all things (near or remote) to his aid and he therefore naturally finds it "hard to believe" that the astronomer referred "only" to the Five-year Cycle and that "It is reasonable to suppose that the beginning of the Five-years Cycle also began the "Kali" Era." (Page 19.)

I humbly venture to think that it is most unreasonable to make any such supposition, that if the Vedanga Jyotisha intended to say that the Kaliyuga also began then, it would not have omitted to refer to such an important event and that it is as reasonable to suppose that it began a Jatayu Cycle of Sixty-Thousand years as to suppose that it began the Kaliyuga cycle. There is not a particle of proof except our author's bare assumption to show that the Vedanga Jyotisha's "astronomical details relate to the beginning of the Kaliyuga" (page 80) also. To apply our author's own shrewd criticism against others, "There is nothing that connects these positions with the date of the War" (page 13).

(20) Our author then brings his learning about the Yavana invasions to his aid. There were seven invasions between 206 B.C. and 126 B.C., and each orientalist has the option to take whatever date he likes to support his pet theory. Our author takes Patanjali and Garga to have lived in 165 B.C. because they refer to an invasion by Yavanas and because Garga prophesies (or rather forecasts astronomically) that the sun will cease to reach Dhanishta in its southern course. But this cessation occurred in 216 B.C. and how could Garga, who lived in 165 B.C. speak of a past war as if it was going to occur in future? It requires very little "historical

insight" to see that he is humbugging the public and that he is referring like a prophet to a calamity and an astronomical fact which had already occurred and to what every one of his contemporaries knew already. But how could he have hoped to deceive his contemporaries? He must, of course, have attempted to deceive posterity who could not find out when he himself lived.

(21) But suppose that Garga lived in 165 B.C. what has it to do with the Kaliyuga? Now, Garga says that the Yavanas retired at the end of the yuga—Of course, Yavanas "must" mean only Greeks—And the retirement "must" refer to one which took place about 165 B.C. Mr. Gopali is again "sure that" the word yuga "refers not to the short-lived five-year cycle" and that it refers to the Kaliyuga. But the Kaliyuga has not yet come to an end. Our author however, has no difficulty in showing (or rather asserting and assuming) that the Kaliyuga "was originally believed to consist of a thousand years." Now, add 1,000 to 165 and we get the figure 1165 B.C. for the beginning of the Kaliyuga. See now beautifully figures (which cannot lie) could be made to prove anything provided you treat them and select them with historical insight!

(22) Our author then shows that as the Greek romancing historians who lived in 146 A.D. mentioned "6451 years and 3 months" as having been mentioned by Megasthenes (who lived long before them) to whom those figures were given by some Brahmins as the period of the reigns of 153 or 154 Indian Kings from the days of Bacchus to the time of Alexander the Great, it follows that the Kaliyuga began in 1177 B.C. The intellectual cleverness (or leg-eremain) by which this third-hand hearsay statement is turned to support our author's theory is admirable. Fergusson beautifully adds the number 95 (which is the number of the solar Kings from Ikshwaku to the beginning of the Kaliyuga) to 50 (the number of the reigns of LUNAR and other kings to the time of Alexander the Great, assuming, of course, that Sandra cotus is the first Mowrya king) and arrives at the total of 145 reigns. (When I went over the lists in the Vishnu Purana, I could find only $62 + 26 + 22 + 5 + 10 + 9$ or 134 kings). As the Greek Historians mention 153 or 154, from Bacchus's days is it not clear to the meanest understanding that Bacchus and Ikshwaku are the same, especially as Bacchus was exposed by a jealous woman on a moun-

tain (page 35) and Ikshwaku never underwent that ordeal? Granting, however, that Bacchus and Ikshwaku are the same, how do we get the 1177 B.C., for which our author is working? Through "Crude" mistakes of the historians and the beautiful indefiniteness of the duration of a yuga which you might take as 5 years, or 1,000 years or 1200 years or 2700 years or 2800 years or 60 years as your theory requires. That I am not at all exaggerating, I will proceed to show. Our author in the first place thinks that the Brahmins must have said "2 yugas and 851 years and 3 months" and not 6451 years and 3 months as the Greek Historians mistakenly supposed. These Historians instead of two yugas must have added 5600 years thinking that a yuga was the same as a Saptarishi cycle and thus arrived at the figure 6451. But a Saptarishi cycle is only 2700 years and not 2800. Even now in Kashmir, it is only 2700 years, at 100 years for each of the 27 Nakshatras and there is not the slightest trace in any book of a cycle of 2800 years. Oh! but don't you see that there was the twenty-eight Nakshatra system and hence there must have been a 2800 years cycle though it is now completely forgotten. Thus our author proves to his own satisfaction that 6451 years means the Tretayuga, Dwapara yuga and 851 years of the Kaliyuga—(of course, whenever our author requires it, the Tretayuga becomes a cycle of only 1,000 years instead of 2800). And as Alexander left India in 325 B.C., you have only to add 851 to 325 and you triumphantly get the figure 1176 for which you have been working! As I said before, the ingenuity shown at the juggling of figures is extraordinary but my unhistorical mind refuses to be convinced especially as the Treta and Dwapara cycles were never 2800 years each but were 1,000 years each according to our author and the Saptarishi cycle was "probably" the name of a 1,000 year cycle and not of a 2700 year or 2,800 year cycle—(page 44) according to our author.

(23) We now come to the 2nd chapter of the book under review. Kalhana, the Kashmir Historian says that Kanishka's son Abhimanyu lived in 1180 B.C., 1268 years after Pandava Yudhistira. But Kalhana must have made a mistake; for, have not some orientalists thought that "probably" (page 60), K. Abhimanyu lived in 78 A.D., and did not one man of the name of Kanishka reign in 40 A.D.? And of course, Kalhana refers to this Abhimanyu as having lived in 1180 B.C., instead of 78 A.D.,

that is, he made a small mistake of 1258 years and then began to give false figures for the dates of a long line of Kings up to the sixth century A.D., that is, for about 1800 years after Abhimanyu's days. As Abhimanyu lived in 78 A.D., (according to our author), Kalhana who lived in 1148 A.D., unscrupulously gave imaginary figures for the lengths of the subsequent reigns. If his figures were true, and if Abhimanya lived in 78 A.D., the Kings who reigned in the sixth century A.D., must be reigning in 1800 and odd A.D., that is, after Kalhana's days! or we might take it in another way. Andha Yudhistira lived about 1330 years (1329 years, 3 months and 28 days) before Kalhana according to Kalhana's account (pages 57 and 58). As Kalhana's time is 1148 A.D., Andha Yudhistira lived in 182 B.C. But Andha Yudhistira was the last of a long line of 21 Kings beginning with Gonanda III. So Gonanda III. lived about 1182 B.C. (allowing 1000 years for the 21 Kings) and Gonanda was successor of Kanishka Abhimanyu. But even if we take our author's favourite average of 22 years for each reign, we get 462 years for the 21 reigns and Gonanda III.'s date ought to be 650 B.C. The date of Abhimanyu (predecessor of Gonanda III) must be still earlier. But the Western orientalists have found out a Kanishka in 40 A.D. (Max Müller says that Kanishka's date is 85 to 106 A.D. See six systems page 576) and Abhimanyu must be later and Kalhana had a pre-conceived theory and manufactured figures to suit that theory (pages 56 to 60). (As regards names and persons, I might here state that several generations before the time of the Pandavas, there was a Parikshit in a collateral line of Puroo's descendants and he had four sons named Janame Jaya and so on. The 4 sons of Arjuna's son Parikshit have got the very same four names. So, there have been Nalushas, and Ambarishas in both solar and lunar lines). Mr. Gopalier, however, is able to get his figure 1177 B.C. from even this muddle-headed Kalhana. Kalhana ought to have given 78 A.D., instead of 1180 B.C., as the date of Abhimanyu. He "must have supposed" that 1268 years elapsed between Yudhistira and Abhimanyu. So, we get 1190 B.C., for the beginning of Yudhistira's reign. And Yudhistira reigned for only 16 years or so. So, we get at the figure 1174 which is very near 1177. But did Yudhistira reign only 16 years? In Mausala Parva (1, 1 and 13), it is said that he reigned 26 years (Shadvimsa). Our author's

copy of the book seems to mention 36 years (page 54). But our author has no difficulty in brushing the 26 or 36 years aside and sticking to his own 16 years, because "it is unsafe to believe everything" and we "must prove all things and hold fast that which is good," that is, that which will not contradict our theory. Our author's principal reason for rejecting the 36 years (or 26 years) is because Kripachariar was asked to look after Parikshit and if Parikshit was (26 years or) 36 years old, nobody need have been asked to look after him. But, Kings in the old days were always looked after by eminent Brahmin Purohita (and Kripacharya looked after Parikshit's son Janamejaya and his grandson Sathaneeka also. I might state at the risk or rather with the certainty of being laughed at as a superstitious fool that Kripacharya is still alive and that he is going to "look after" the whole of mankind in the next Manwantara as one of the Saptarishis). In Bhagavatam, 5th skanda, 4th chapter, slokas 5 and 15, we find that Nabhi before going to the forest for Tapas entrusted his son Rishabha to the care of Brahmins and Rishabha (an avatar of Vishnu) though he had every manly quality from his birth and hence got his name Rishabha, though the nation wanted him as king owing to his manliness, though he knew everything, first consulted Brahmin in everything.

(24) But let us go back to Kalhana. How did he come to make the tremendous jump of 1258 years in dates, which jump he attempted to cover by giving false periods? Kalhana, it seems, was, notwithstanding his vast Sanskrit erudition, blind to the patent fault in the metre of a sloka and to the natural meaning of that sloka. Dr. Hultzsck also, according to our author, fell into the same mistake and in fact, there seems to have arisen up an erroneous tradition even before Kalhana's time owing to the misinterpretation of this Arya metre sloka. I am afraid, however, that in this case, our author has allowed his ingenuity to absolutely run away with his discretion. The sloka is interpreted by Dr. Hultzsck as saying that the Saka era began 2526 years from the Yudhistira era. Our author says that the metre requires that Saka ought to be Sakya because "Saka Kalas tasya ragnascha" is only 14 matras while the rule of Arya verse meter requires it to be fifteen and so we ought to have "sakyo." Our author is very much surprised that "Scholars could have hitherto

overlooked such a glaring slip." The author must excuse my saying that "the glaring slip" is in his own Sanskrit learning (I am still poorer in learning than the author but I have consulted learned Pandits). Pauini's sutra about the calculation of matras for the last padas of an Arya metre is "Va.—Padanthaha." In the srutabodham of Kalidasa, the rule as to calculation is thus given in the Arya metre itself.

समयुक्तान्तर्दिधं सानुस्वारं विसर्गसंयुक्तं ।

विज्ञेयमक्षरं पदान्तस्थविकल्पेन ॥

The meaning of this sutra is (so far as is necessary for our present purpose) that the last short vowel in a Pada might be taken as "Gura" or two matras at our pleasure though it is usually only one matra. In fact, as is the beautiful way of our old works, this rule itself is exemplified in the above sloka which states the rule. So, in the well-known 6th sloka of Malavi Kagni Metra, "Mukta Phalata Payodasya" cannot be made to measure 15 matras unless the last short vowel is taken as two matras. So, in the 9th sloka of that work, the 2nd and 4th quarters contain 18 and 15 matras, but only if we apply the rule about "Padanta" to the last letters "Va" and "Pi." Old pandits like Kalhana are not to be so easily deceived by false metre and grammar as ourselves and they can pick up a pin of a fault in a large haystack of words. The big superstructure therefore raised by our author on the supposed blindness of Kalhana, Dr. Hultzsck and all other Pandits topples down to the ground at the slightest touch like his other ingenious theories.

(25) Our author cannot get his 1177 B.C., and 1193 B.C. even if "Saka" is "Sakya" unless he could interpret 2526 (Shad-Dwika-Panchadwi) as 600 and odd. He therefore thinks that it means 25 × 26 and not 2526. He thinks that Ka = times. I have never heard of it. I have heard of "Swarthe Kapratyaya ha" and that Ka is also used to indicate "a thing relating to" (Swaka-an idol of Siva). But our author is desperately in need of 650 to be added to his Sakya era 543 and hence, the novel interpretation of "Dwika" as "twice." If Garga wanted to give the year in cycles of 100 years, as our author thinks, why should he have not mentioned 6½ cycles instead of 26 quarter cycles?

(25) (a) But what is the meaning of the sloka, with all respect to Dr. Hultzsck? It simply

means that up to Vriddha Garga's days, 2526 years had elapsed from the last or ending period (*saka*) or of Yudhistira, that Vriddha (or old) Garga who lived before Garga who himself admittedly lived before 165 B.C., should refer to Salivahana saka (78 A.D.) seems to be most far fetched. The plain meaning of the sloka is "(It is now) the 2526th year of that kings (Yudhistira's) saka (era)" The word "Ragnasya" (of the king) clearly governs "Saka Kalaha" (era) and Dr. Hultzsch's rendering which introduces "after the commencement of" and interprets "Saka" as referring to 78 A.D., is not at all natural. Our author makes saka into Sakya makes 2526 into 650, adopts the forced interpretation of Dr. Hultzsch in other respects, and proves his own theory. The sloka, as I said before, only proves that one Vriddha Garga lived in the year 2526 of Yudhistira Era.

(26) But, how does our author get over the fact that Vishnu Purana mentions that a period of 1115 years passed between Parikshit and Chandragupta, that even if that Chandragupta be the Greek Sandra Cottus, we get Parikshit's time to be 1426 B.C., and not 1177 C? Our author now shows his skill in striking averages and thus shows that the Vishnu Purana is giving false figures just as Kalhana did. I will here repeat the figures of that Purana for reference—

- (a) 22. Barhadhrathas—515 years.
- (b) 5. Pradyotanas—138.
- (c) 10. Sisunagas—362 (360 according to the Bhagavatam)
- (d) 9. Nandas—100
- (e) 10. Mowrvyas—137
- (f) 10. Sungas—112
- (g) 4. Kanwas—45
- (h) 30. Andhras—456
- (i) 7. Abheeras, 10 Gardhabas.
- 16. Kankas, 8 Yavanas, 14 Burburas
- 13. Murundes and 11 Mownas (79)—1399
- (j) 10. Powras—300
- (k) 7. Kilinkilas—106.

I do not think that any one, who has not a theory to support, can find in the above list any suspicious circumstance. The Vishnu Purana gives 1015 years for the first 37 kings (a), (b) and (c) in the above list, that is, an average of $27\frac{1}{3}$ years. For the 10 sungas, it allows only 112 years. Is this not most suspicious, according to our author? So, he takes whatever figures he requires from the reigns of European and Japanese kings and strikes an average of 22 years for each reign. (If he had taken the

present Hanoverian Dynasty, he will find that the average is more than 30). He admits the possibility that the Puranas left out insignificant reigns and that the ancient kings might have been more robust and longer lived than the later. But still, he wants the figure "22" for that will give him 814 for the first 37 reigns instead of 1015 and so enable him to get his 1177 B.C. The Vishnu Purana gives 138 and 362 separately for (b) and (c) but our author adds them up as 500 and as this is a round number, the Purana is lying. The Purana gives the figure 1015 for the 3 dynasties together but the Purana author must have added 15 to the round number 1000 and as the latter is a round number, he is again romancing. Such are our author's arguments against the Purana's figures. (The Bhagavate Purana seems to have added two round figures 1000 and 100 to 15. The Mataya and Vayn give 1050 which has No. 15 at the end.) The purana is honest enough, according to our author, when it gives averages of 11, 12, 13, 15 or 17 years for 150 reigns (see figures (e) to (k) above); but when, it gives the average of $27\frac{1}{3}$ for some 37 reigns, it is romancing and we must turn to our author's average for only these 37 reigns alone. Well, we all know the story of the man who struck averages about the depth of a river before crossing it and got drowned in consequence.

(27) At page 79, our author cannot understand the perversity of the orthodox pandits, who will not admit that the War took place in Prabhava (the 1st of the 60 year cycles) for, is it not a reasonable assumption that the names of the 60 years were "invented" with reference to the date of the war? If we make this reasonable assumption, our author can, of course, prove that the war *might* have taken place in 1194 B.C., and *ought* to have taken place in that year or in some year divided from the year by a multiple of 60, say, 3054 B.C.

(28) We saw that the wealth of learning and the great ability and ingenuity and the Array of cumulative arguments displayed by our author swept even such a learned and shrewd critic as my respected brother Mr. G. R. S. Mead off his feet. But nowhere is our author's very great ability shown more conspicuously than in the following beautiful summary of his arguments at pages 85 and 86, which I briefly reproduce for easy reference.

1. "We were first enabled" by the Vedanga Jyotisha to place the Kali Era at about 1173 B.C.

2. Garga fixed the retirement of the Greeks at "the end of the yuga," and hence we get "a few years before 1165 B.C." for the beginning of the Kaliyuga.

3. The figures of the Greek Historians prove that the Kaliyuga began in 1177-6 B.C.

4. The Malabar era fixes the Kali Era at 1176 B.C.

5. If the Kali commenced in 1176 B.C., the War took place in 1194 B.C.

6. Kalhana's Rajatarangini "enabled us" to fix the date of the War at about 1190 B.C.

7. "From a statement of Aryabhatta that the Saptarishis were in Magha in 1192 B.C., we inferred that the war might have taken place in 1193 B.C."

8. The average duration of reigns of monarchs "served to assist us" in fixing the war at 1193 B.C.

9. From Garga's Sloka, "we inferred that the war took place in 1194-3.

10. The first year of the cycle of 60 years corresponds "as may naturally be expected" to 1194-3 B.C."

11. Applying the elements of the Vedanga Jyotisha to a Sloka of the Bharata, we concluded that the war took place in 1194 B.C.

"Thus, we find all this cumulative evidence converging to the result that the Kali Era began in 1177 B.C. In arriving at these conclusions, we had the testimony of the only historian that India can boast of, of the greatest of the astronomers of India, of another brilliant astronomer, of a versatile Greek Historian, of the oldest Astronomical work of India, of the Kollam Era and of the famous sixty year cycle. We are particularly fortunate in having been able to find so many reasons. We tested these conclusions by the common sense-process based on the lists of kings contained in the puranas."

(29) I will now briefly state what I myself find according to my lights, though I will use the word "we" as allowed by custom. Out of the above 11 arguments so imposingly arrayed we saw (a) that the 1st and 11th arguments, are based on the gratuitous assumptions that the Vedanga Jyotisha, though it nowhere refers to the Kaliyuga but refers clearly to a sacrificial yuga of 5 years "must" be taken also to refer to the beginning of the Kaliyuga and that its astronomical details must refer to the date of the War and not the particular 5 year cycle it was dealing with (b) the 2nd argument was based on the assumption that Garga was practising a fraud on posterity by pretend-

ing to prophesy, an event which had already happened, that his age was "about 165 B.C." and that his reference to Yavanas referred to a Greek invasion shortly before 165 B.C., and to a still more unfounded assumption that till 165 B.C., the Kaliyuga was believed to be a cycle of only 1000 years, (c) the 3rd argument is founded on the first baseless assumption that Bacchus is Ikshwaku, on the 2nd argument that 6451 years was Megasthenes's mistake for 2 yugas and 851 years and on the 3rd argument that though till 165 B.C., a yuga (according to our author) consisted of 1000 years, Megasthenes who lived long before, thought that a yuga was a hitherto unheard-of cycle of 2800 years—(d) the 4th argument is supported on the idle supposition that the Kollam Andu began with the Kaliyuga, though the Malabar historians tell a different tale and this supposition is sought to be supported by the fable that the fame of two astronomers induced all learned and unlearned men in India to believe that the Kaliyuga began 1925 years before its actual origin and induced the Nambudris, to invent false stories about the coming of Parasurama, &c., (e) the 6th and 9th arguments are based on the assumption that Kalhana was partly misled and partly tried to mislead others, that he made a small mistake of 1258 years in calculation, being misled by his surprising ignorance of the simple rules of the Aryameter solka and by not being able to understand that 2526 meant 650, (f) the 8th argument is based on the striking of averages of reigns and thus reducing the average of 27 given in the puranas for 37 reigns to the magical figure "22" required by our author, (g) the 10th argument is grounded on the gratuitous assumption that the 60 year cycle began with the Great War, (h) the 7th argument is not worth the name of argument as we saw that the said reasoning can be made to prove that the Kaliyuga began in every year in which the Saptarishi line is in Magha, (i) the 5th argument is no independent argument and it is based on the assumption (directly contrary to the text of the Mahabharata) that Parikshit's reign began 16 years after Yudhistira's and not 26 years after. I think that all this "cumulative evidence" laboriously gathered during 6 years "from different sources" far from showing that the Kali Era began in 1177 B.C., and that the war took place in 1194 B.C., merely shows that a rotten case cannot be successfully bolstered up for long by the mere numerical weight

of as rotten so called evidence, though twisted by very plausible and clever arguments. The parade the author makes (page 87) of the testimonies of the "only historian of India" (Kalhana), of the "greatest" astronomers (Gaya and Aryabhata), of a "Versatile Greek Historian" (Megasthenes, &c., &c., would have come with much better grace if the author had not doctored, and tortured their testimonies at the author's sweet will and pleasure, calling the "only historian" a fool who did not know the rules of Arya metre and the meaning of 2526 and confounded 78 A.D., with the 1180 B.C., and even tampered with dates and periods, if he did not call the astronomer a quack prophet, the Greek Historian as unable to understand that 6451 years meant 2851 years and soon. Our author's arguments are also entirely vitiated by the fact that he takes no trouble to convert the Barhaspatya years (which obtain north of the Vindhya) into Souramana years (1819 years of the Barhaspatya make about 1798 years of the Solar. See page 246 of Five years of Theosophy). Of course, by taking all the data of our author I can prove (if I am allowed like himself to speculate) that the Kali Era began only in 3102 B.C. and that Yudhistira's reign began in 3128 B.C. I can take his 6541 years and deduct 2700 or 1000 or 1200 or 2800 or 60 or 5 or multiples and combinations of same and add the date of Alexander's invasion or coronation or departure as I want and identify Bacchus with any prominent king I like. But all this I won't convince me and I won't seek to convince others by such means.

(30) In the 3rd chapter of the book, the author frankly adopts "the babblings of Infant Races" theory regarding the Vedās. In my humble opinion, this does not show spiritual intuition in the author though it might show historical intuition. He talks of the Vedas as the production of "primitive Aryan Patriarchs" (page 114), he refers to our "simple forefathers" who talked of the "hypothetical Devas" (!) and he considers that it is "preposterous" to credit the earlier Rig Vedic Rishis with a knowledge of the "conjunction" of heavenly bodies (page 138). If we are unable to understand passages in the Vedas, it must be because they are too far beneath our civilized understandings. (The idea that they might be too far above our dullened sight is, of course, too "preposterous"; our eyes see "black" both when there is excess of light and excess of darkness). Our author thinks that Manu and

Mahabharata give only 1200 human years (and not divine years) as the duration of the Kali yuga (page 117). The addition of the word "human" is our author's commentary and is not in the text. He thinks that "on its face, it is apparent that the Sandhya period did not form part of the original duration of the yuga." I am sorry to say that it is not at all so apparent to me. But our forefathers having been "simples" unable to even divide a circle into 360 portions, they could not have got beyond "1000 years" at first. Then about 100 B.C. (page 131), some man who was semi-fool and semi-rogue added 200 years to the 1000 and some time afterwards, another man with more imagination than honesty made a bold stroke and converted 1200 into 4,32,000 and all the Hindus, Buddhists and Jains of every sect, class and caste swallowed the whole thing at once! Though a conjunction of sun, moon and Jupiter takes place every 60 years in Pushya, such a conjunction was fixed by the old fools for the beginning of the Krita yuga. (I might here state that such a conjunction takes place once in 12 years even but that is not the conjunction referred to as is shown by Saint Sreedhara Swamikal in his commentary on the 24th sloka of the 2nd chapter of the 12th skandham. The three planets ought to enter the Constellation of the same moment of time).

(31) Mr. Gopalier then agrees with Drs. Muir, Weber, Roth, Strater, Wilson and Max Müller in rejecting Dr. Haug's explanation of the names of the four yugas—Then, he demolishes Professor Rangachariar's explanation. But still, the author cannot but think that the names of the yugas must have been taken from the names of the four sides of the gaming dice. May I humbly ask "Why should it not have been other way?" If a man says that the names King, Queen, Jack, Bishop, &c., as applied to human beings were taken from the names of chess-pieces or the cards in a card-pack, we will call it "preposterous." But if orientalists say that the yugas were called after dice, it seems to be all right and prefer. Then, the learned author says "Kali is generally derived from the word 'Kal,' to count—I cannot at all admit that this is the 'generally' accepted derivation. The Bhagavatam says that Krita yuga was so-called because mankind were by their very birth 'Krita Krityas' and only to increase in knowledge and Bhakti and had not to purify their nature by works. Kali is so-named because his nature is to make even the nearest relations and

friends to quarrel with each other for a Kakaika (a small coin). The meaning of the word Kali is "quarrel," "fight." Treat is so-called because it was in that yuga that the one fire and the one Veda (Pranavam) became three Fires and three Vedas. Dwapara means "that which comes after two" (the first two yugas). But these most natural explanations in the Puranas must be "fanciful" (156) and we must make "shrewd guesses" and be ware of "unphilosophical suppositions" and so on. Our author is, therefore, of opinion that "Dwita" must have been changed in "Dwapara," or rather, "seems to have been confounded" with both "Kinta and Dwapara" (page 155.) Who "confounded" and why? To derive Dwapara from Dwita and to assume confusions seem not at all "fanciful" to orientalists.

(32) My task is ended. If our author will divert his acute and learned mind and his very great energy to the study of Theosophical works and especially of Madame Blavatsky's Secret Doctrine (which contains valuable hints on our obscure and partly corrupted exoteric religious literature), he will be of very great help to the progress in enlightenment of such "newfangled mystics" as myself who have not got the leisure, ability or youthful energy to dive into those rich mixes. Manu asks us to use our reason boldly on the shastras, because if we don't use our God-given reason, we will not understand the shastras and will fall into superstition or "misbelief." But, we must be "reverent" though bold, and should not allow ourselves to enthrone Reason above Revelation. That our author is a pious Hindu son is clear from the beautiful dedication of his work. May the hypothetical Devas" (in whose existence, however, I firmly believe) turn Mr. Gopalier's intellect and energy into ways, which will produce valuable books from his facile pen, throwing real light (and not a misleading glare) over our Ancient History, Philosophy, and Religion, is my earnest and sincere prayer.

T. SADASIVIER.

Rotundity of the Earth.

IV.

EARTH'S ROTATION ON ITS AXIS.

(Continued from page 227).

Om—Our Aryan Astronomers have made constant researches and investigations in the domain of this extensive universe and dived

deep into the unfathomable depths of this illuminating globe of the Earth and obtained with great success the brightest gems, that were inaccessible to the present generation. They have done an incalculable good to the world. They have toiled assiduously for us and we, the lucky generations of the Twentieth Century, are to enjoy the sweet fruits so generously and lovingly afforded by them. But we must learn how to enjoy. There is a vast field ready for cultivation in Aryan Science but there is a great want of labourers.

Our Aryan Scholars of Astronomy have strengthened the facts they propounded with various proofs and constant investigations. If our European Oriental Scholars set themselves to work in the field of investigation and endeavour to study the Aryan Astronomy thoroughly well, they will be easily convinced of the truth. Well.

The following गृहविक्षेपमान will indicate the particulars of degrees of angles in which the plain of गृहलक्षा and क्रांतिवृत्त (Grihkaksha and Kranti Vritt) cut each other:—

आपक्रमोगृहांशः,

शशिक्षेपोऽयमण्डलाज्ज्ञार्धम् ।

शनिगुरु कुजखकगार्ध,

भगुबुधस्वांगुलोघहस्तोना ॥

Dasha Gitika Pada.

परमक्रांति is 24 degrees. No क्रांति of any planet will be more than 24 degrees. This will be plain from the following:—

Names	Degrees.
Moon	4½
शनि	2
गुरु	1
मङ्गल	1½
शुक्र	2
बुध	2

Let us see what Laghū Arya Siddhānt says as regards the (गृहविक्षेपमान) measurements of degrees of the planets which prove the Rotundity of the Earth as well as the Rotation of the Earth on its axis:—

चन्द्रासायकलिता,

रथिनां (270) कुनचा (16) कमूर (152)

सोटा (74) च । कलहा (138) कुडिनाः (130) सूक्ष्मं विष्णयानयनं वासनाबाह्यम् ॥

meaning the distance of the planet moving to either north or south of Kranti Vṛtta is termed शर or सयक (S'ara or S'ayaka). When the Kranti Vṛtta and Kakshā Vṛtta cut each other in an angle, the degree of which is the measurement of every शर or विक्षेप (S'ora or Vikshēp) of गृह planet, and these are the measurements of degrees of each planet :—

Kala (कला)—Ans' (अंश)—Vikala (विकला).

Moon	270 = 4—	30
मङ्गल	106 = 1—	46
बुध	152 = 2—	32
गुरु	74 = 1—	14
शनि	138 = 2—	18
शनि	130 = 2—	10

Now, the following will show the Vikshēpmana (विक्षेपमान) of the modern scientific men of the West :—

	Ans'.	Kola.	Vikala.
गुरु	2	20	36
शुक्र	1	18	52
मङ्गल	1	51	6
शुक्र	3	23	29
बुध	7	0	5

Now, let us quote the authorities of the Bhas-kara Charaya from Siddhanta Shiromani and Sūrya Siddhāntee about विक्षेपमानः—

अचक्रलिताशयिर्लक्षम्,

परम दक्षिणोत्तरम् ।

विक्षिप्यतेस्वपातेन,

स्वक्रात्यन्तादनुष्णम् ॥

and

तन्नाशद्विगुणितं जीवस्त्रिगुणितं कुजः ।

बुधशुक्रार्कजाः पातेर्विक्षिप्यनोचतुर्गुणम् ॥

एवं त्रघनरन्ध्रं रसाकीर्कादशाहताः ।

चन्द्रादीनां क्रमादुक्तामभ्याविक्षेपलिप्तिः ॥

Siddhānt Sirōmani.

and also.

विक्षेपीलसी क्षितिजोदकानाम्,

खेसा (110) द्विजणेन्दुर्मता (152) रसाश्वा

(76) । षट्त्रीन्दवः (136) स्वाग्निभुवः (130) तितल

पातोः फुटोस्तल्लक्षेन्द्रयुक्तौ ॥

Sūrya Siddhānta.

The meaning of the above S'lokas will be plain from the following table :—

Name of planet.	Sūrya Siddhānta.	Siddhānta Sirōmani.
Sun	270	0
मङ्गल	90	110
बुध	110	152
गुरु	60	76
शुक्र	110	136
शनि	110	130

This proves the Rotundity of the Earth.

Now let us turn to the subject of लम्बन (Lumbana)

परमलम्बनमुदयेऽस्तेवामानो

दिवादलेन स्यात् ।

At the time of sunrise and sunset, i.e., when

the sun is in the horizon the लम्बन Lumbana of the sun is lengthened and the sun comes to the middle of the sky, i.e., at midday becomes void of लम्बन length. To the observer from the भूगोलमध्य i.e., the centre of the globular Earth a certain immovable thing appears altogether at different direction than he observes the same thing standing on the ordinary ground that is somewhat high. Therefore the line drawn from the wall standing on the ordinary ground, to any immovable thing and the line drawn from Bhūgōlmadhya भूगोलमध्य to the thing fixed and the angle formed by these two lines, i.e., two lines drawn from the two points of the भूगोलमध्यासाधे is called लम्बन and it is evident that an angle drawn from the two points of the diameter of the circular earth will thus be formed if the angle described above is doubled. The double of the said लम्बन will be equal to the measurement of the दृश्यबिम्ब Drishyabimb taken by an observer from the immovable body. Therefore when the लम्बन of any immovable body is demonstrated, the extension of the दृश्यबिम्ब Drishyabimb will easily be observed. When a correct observance thus formed and

* We frequently find in all the Aryan Scientific Work when a certain thing is to be proved (as भूगोल one will never come to confirmatory evidence) if the student of Astronomy does not admit the fact first that the Earth is round, a student should admit the fundamental principles in order that he may go on with others to discuss. When he commences to study astronomy, now and then, it is necessary that he should admit the rotundity of the Earth and then proceed to prove and discuss every fact that is disputable.

measured the दृश्यबिम्ब in order to obtain an accuracy of the dimension of the Drishyabimb of a certain immovable body to the eye of a spectator standing upon the surface of the globular Earth, the distances of the immovable body can be drawn from the following equation :—

The distance of स्वस्थपदालयवर्न (Swasth Padarth Lumbana) measured by विकला (Vikala) :

the distance measured by विकला (Vikala) the distance of the measurement of भूगोलमध्यासाधे (Bhūgola Vyāsordha) measured by miles : the distance measured by miles.

This will be clearly observed from the explanation which will appear in a subsequent issue.

(To be continued).

A. B. S. JOSHI.

Practical Hygiene.

HABITATIONS.

We will now consider whether the houses we live in exert any evil or good influence on our health.

"Good health largely depends upon the healthiness of the houses in which people sleep and also spend a portion of their day. The two great causes of unhealthiness in houses are damp and dirt. Dirt is here taken in its most comprehensive sense as including foulness of soil, dust, rags and refuse in or about the house and foulness of air from contaminations by such dust and refuse, deficient ventilation, latrine, sewer or ground emanations and other causes."

Most of our Indian houses may be safely termed little "Blackholes" without fear of being contradicted. They are in some localities veritable "blackholes" in more sense than one. Most of the apartments in Indian households are small with few or no windows attached to them. The means of ventilation in the majority of cases are nil and the construction of the house faulty; and when we take into consideration the large number of persons who live in these houses, the evil appears aggravated a thousandfold. Cooking rooms are generally attached to one of the inner apartments of the house and the smoke that emanates from them is left to itself to find a way as best it can or they are provided with outlet, not worth the name of chimneys. Besides these evils, some people have the dirty habit of cleaning the cooking utensils, &c., and of throwing refuse vegetable or animal matter near the

cooking rooms, such accumulation of dirt when it co-exist with dampness is a fertile source of many an epidemic disease and the chief cause of lung, stomach, and skin diseases.

Faulty construction in habitations is, even in the 20th Century, a fertile source of many diseases which may be very easily checked or mitigated by bestowing a little care in the selection of site, &c., for a building. Many of the diseases such as pneumonia, rheumatism, neuralgia, diarrhoea and even epidemic diseases as cholera and typhoid may be induced by faulty habitations. Our houses are generally built on a plan which does not allow of any efficient ventilation of all the rooms. Persons who generally sleep in such rooms, naturally contract diseases caused by the inhalation of putrid and impure air. In many parts of the Presidency human excreta is allowed to rot and germinate at places not far away from the dwelling house, and if a well were to be near such a place, there need be no doubt that the inmates of such a dwelling will ever be left free to enjoy perfect health. Some of the streets even in the town of Madras have no drains to carry away the sewage water that flow out of houses, and it remains in stagnant pools the whole day in front of the house or it is removed every day by the servants of the Municipality who sprinkle a major portion of the scented water on the roads for the gratuitous entertainment of the neighbourhood. Such streets are in sooth, the hot beds of epidemic diseases. Again houses may be built in a very close order in narrow streets and inhabited by a number of persons too many to comfortably live in them. The site selected for the building may be notorious for its malarious nature or may be situated in a place which is naturally damp and cold.

Houses in India should generally be raised a few feet above the surface of the ground. This prevents to a great extent dampness and secures coolness. The ground floor of the house should be built of material which will be both water and air tight, so that it may prevent damp and emanations of injurious gases from the soil, stones of non-porous nature, chunam or cement may be used in their constructions. In very damp place, wooden planks may be used for covering the floor.

Walls are useful in preventing damp and excluding heat and cold. But too thick walls are not advisable, for when they are once well-heated they do not get cooled easily. Double walls with a space between them are very good but costly mud walls may be whitewashed with chunam; but the practice of plastering such walls

with mud and cow-dung should be avoided. Verandahs are useful both in hot and cold climates as a protection against sun and rain, and as a place for sleeping when there is no breeze.

The latrine should be constructed as far away from the main building as possible, or placed in such a way that noxious exhalation from it may not enter the house.

The floor of the latrine should be built of cement and the walls may be tarred. The ground surface must be slanting, so that the watery refuse may find an easy exit into the sewers. The excreta should be removed every day, and, if possible, twice a day and the latrine should be well flushed with water.

The building must be located in a place where there is a plentiful supply of water which is essential for the purposes of cleaning and drinking. Water and refuse matter should not be thrown in or around the house and proper surface drainage should be attended to. Door and windows which face the direction of malarial and other injurious winds should be closed at night time.

The subject of sewage, water-supply, drainage and removal of waste are questions to be considered by Municipalities or other local authorities.

"The following 5 conditions insure healthy habitations :—

"1. A site dry and not malarious, and an aspect which gives light and cheerfulness."

"2. A ventilation which carries off all respiratory impurities."

"3. A system of immediate and perfect sewage removal, which shall render it impossible that the air shall be contaminated from excreta."

"4. A due supply and proper removal of water, by means of which perfect cleanliness of all parts of the house can be insured."

"5. A construction of the house which shall insure perfect dryness of the foundation, walls and roof."

C. KESAVA RAO NAIDU.

"Domestic Life in India."

Mr. J. D. Rees, C. I. E., read a paper on the 22nd January 1903, at the Society of Arts on "Domestic Life in India." Lord Harris presided, and among those present were Sir Stuart Bayley, Sir John Scott, Sir George Birdwood, Sir George Bruce, Sir Charles Stevens, Sir William Lee-Warner, Lady Cowasjee Jehangir, Sir Evan James, Sir Charles Lyall, Sir William Curzon-Wyllie, Sir Richard and Lady Sankey, the Hon'ble Mrs. Rees, and Mr. W. C. Bonnerjee.

THE CHAIRMAN'S REMARKS.

The Chairman, in opening the proceedings, said that he had known Mr. Rees for many years. Mr. Rees had filled many positions of great responsibility in India. He had administered the State of Travancore, and served for four years as an Additional Member of the Viceroy's Council, two years with Lord Elgin, and two years with Lord Curzon. Mr. Rees had been a great traveller, and spoke with authority on the interesting subject of domestic life in India.

THE PAPER.

The following are extracts from Mr. Rees's paper :—

"HINDUISM IS CASTE."

It is as well at the outset to realise that Hinduism is caste, and caste is Hinduism. The terms are, in fact, of equal value and significance. The Hindu domestic life is a caste-life, of which indeed we are all entitled to hold and express our opinions, but from endeavouring to destroy which, we are precluded by a sacred engagement. An anti-caste attitude is an anti-Hindu attitude, and if it provokes discontent and reprisals, we have no more right to resent such manifestations, indeed we have far less right, than we have to complain of criticisms and condemnations of ourselves and of our methods, which we do not altogether appreciate, and indeed do not deserve, on the part of our European neighbours.

It is necessary then, in looking at a representative Hindu family, to look at its caste aspect, remembering that, while domestic life differs in many parts of India from these standards, they are the ideals to which all respectable and self-respecting families approximate, or which they will consciously or unconsciously aspire to imitate.

A HINDU HOME IN S. INDIA.

To take a Hindu home in a village in Southern India, the anglicised Hindu's house, in the Presidency city being hardly more representative, than that of the foreign immigrant, in the first place, the site must be chosen and the house built according to caste rules and the science of domestic architecture; and there are auspicious months in which to build in India, just as in England in which to marry. In rich houses the chief entrance is called the lion gate—like one of the gates of Kew Gardens—and it is sometimes elaborately carved. The beams and posts are apostrophised, hymns are chanted, saffron, turmeric, and sandal are smeared upon them, flowers are offered, and whether, in fact, the ceremonies are looked upon as differing very widely from our deposit of coins

and newspapers, speech-making, and trowel-presenting, no one can say. It is enough that custom prescribes certain ceremonies. The house, and the mere but follows suite, is one or more quadrangles with one or more open courtyards, and sun and rain must have access—a good rule, and one which would be better if there were but added a drain. A blank wall is offered to the street, and around the inner quadrangle runs a verandah, to the south of which is the kitchen. In marked contrast with the dark and impenetrable annex to the luxurious bungalow of the Anglo-Indian, in which an utterly casteless cook prepares in some absolutely and fortunately unexplained manner an excellent, but, to the caste Hindu, unmentionable dinner, the kitchen is the most sacred part of the house, and, in fact, combines the characteristics of a chapel and a cook house. A Christian place of worship may be smaller and lower than the house of the owner in India, as in England the tower of the house may top the spire of the church, but in an Indian house no part should properly be higher than the kitchen, into which no person of lower caste than the owner may so much as look, far less enter. A Brahmin may cook for a master of lower caste, who pays him, but if his master looked inside his kitchen, in such a case the Brahmin would not touch the food. The bed and other rooms open into the inner verandah, in which cows and calves are also often stabled. No Christian should take fright at this custom at any rate, and different as is their religion, the home life of the Hindus repeatedly recalls and illustrates the Bible narrative of the origin in Asia of our own religion. Of furniture, there is little, and when a Hindu has a grand home after the Western fashion, the furniture of the apartments he actually uses consist of pots, pans, and brazen vessels, and possibly a chair or two, and a simple bedstead, called the "fourlegs," with broad webbing, which is really as comfortable as any which Maple or Hampton can supply. The married sons generally live under the paternal roof, which is very elastic, as any male can sleep anywhere on the floor. This sounds uncomfortable but a bed a head is by no means the rule all over Europe. Indeed in Russia men servants often sleep about anywhere in great houses, and even guests in country places. There are sometimes a few flowers, and always an altar containing a shrub of sacred basil. The house-owner does not get installed without a good deal of ceremony, and a certain amount of expense,

which corresponds, perhaps, with our house-warming.

THE BRAHMIN'S DAILY DUTIES.

Let us, following the principle above enunciated, suppose him to be a Brahmin, and at length installed. He must rise before the sun and pass some time in contemplation, repeating to himself texts from the Puranas :—

"Rama! thou givest all good things,
Who, but thyself, deliverance brings,
Thee with one voice we all adore.

Ah! let me praise thee more and more."

Then follow rinsings of the mouth, washing of the feet, cleansing of the teeth with a piece of stick never to be twice used—women use the finger—then the bath in river, tank or well next prayers, oblations to the sun, more prayers, the fixing of caste marks on the now purified person, salutations to the different quarters of the compass, oblations in honour of ancestors, and repetition of the sacred Sanskrit text :—
"Hail earth and sky, and heaven hail kindly light. Illuminator of our purblind sight."

PRAYERS.

There are more prayers before the midday meal, and these at least are a counsel of necessity, and are attended with further ablutions, the wearing of clean cloths, and more prayers and oblations, bathing of the images of the gods, offerings of clarified butter, flowers, and of a portion of the food. Then the male members of the family sit on the floor, and eat their rice or other grain with pickles or condiments, of plates made of plantain, or other leaves. Food is eaten with the right hand, and water poured from a vessel held in the left hand right into the mouth, neither vessel nor water touching the lips. The latter must have been drawn and fetched from the well by a person of good caste. There is a great Prince in India, who can only drink water given to him by a particular Brahmin, and once he suffered greatly, when this necessity and important functionary, was unavoidably delayed on his way to the palace.

Very much the same prayers are repeated at eventide, but the gods are not again bathed and worshipped before the evening meal is taken, at much the same time as the supper, which, in our artificial life, with its injurious and unnatural late hours, it pleases us to call dinner—a term more usually applied under simpler conditions to the midday meal. These prayers and ceremonies are really less long and irksome than might appear, and on journeys and during illness they are neces-

sarily abbreviated. There is no custom of regularly visiting the temple, corresponding with our habit of going to church, though worship is performed by the officiating priests daily, without fail, as in one branch, at any rate, of the Christian Church. Upon holidays and festivals, however, people worship the gods in the temple with flowers and fruit. As for the women, they should worship their husbands, and, in company with their husbands, the gods, but the production and nurture of children and the care of domestic affairs is their peculiar sphere.

WOMEN'S PLACE IN HINDUISM.

One of the greatest authorities on the Hindus, Ward, says that "a husband may enjoy heaven as the fruit of his wife's virtuous deeds, and if he die first will suffer for the sins of his wife," in short, their good deeds are transferable, but the Hindu authorities of the present day are not very clear on the point whether a good husband can save a bad wife. All agree that after her husband's death she can hasten his final absorption into beatitude by her prayers and penance, a doctrine apparently not widely distinguishable from that of the elder branch of the Christian Church, which Hinduism also resembles in its more rigorous fasts. This is pure Hindu doctrine, and the lower we descend in the scale the less provision is there made for women's rights, in this world and the next. In the lower castes the actual worship is rather demonolatry or animism, where daily ritual amounts to little more than an obeisance to the sun in the morning and the lamp at night, except during the epidemics and festivals, when the idol in the temple, or the fetish in the field or beneath the tree, is propitiated with offerings of fowls, fruit, food, or flowers. In the people of India a belief in transmigration co-exists with the creed that during one life the individual is unconscious of a former existence, which must largely discount the value as a penance of a term spent in the guise of an unclean or unfortunate animal. In fact it is no part of the theory of transmigration that any such consciousness exists. To the enquiring European Hindus are shy of communicating much information on this subject.

MARRIAGE AND OTHER CEREMONIES.

The marriage ceremonies are infinitely complex, long drawn and costly, as unduly costly, perhaps, as funeral ceremonies in England, in proportion to the means of those who incur them, but more justifiable, since the occasion is one for rejoicing. Houses are decorated and enlarged with temporary additions, and the ceremonies last about a week. A description of them would not, I think, greatly

interest my audience, but they include praying and eating and drinking, and the exchange of presents. When the actual giving of the maiden takes place, the groom is asked if he is willing to take her to wife, and on his assenting, his garment and that of the bride are knotted together. This is a very important symbol, and in Malabar, where marriages are bereft of all the usual attributes, the giving of a cloth round the waist is obligatory. The father declares his willingness to give the girl to be the groom's wife, hands are joined, a libation of water is poured, a gold ornament, corresponding with our wedding-ring, is tied around the neck, after which all those present throw coloured rice over the newly-wedded pair who, with clasped hands, walk three times around the sacred fire. Hymns, of course, are sung, and husband and wife eat together—the only occasion, for subsequently she eats after her husband. There is also a great deal of feasting and a procession, attended with much pomp and music. The bride, who, in the case of rich and respectable families, is never of a marriageable age remains with her parents till she grows up, and further ceremonies take place when she joins her husband. Among the lower classes and castes, there is, unless the family happens to be rich, less ceremony and less feasting, but as far as may be, they follow the lead of the Brahmins.

NEW YEAR FESTIVITIES.

It is characteristic of the kindly nature of the Hindus that their new year's festivities extend to the cattle, who are given a rest and a feast. Upon the Naga festival, offerings are made to the cobra, as the king of the snakes, whose worship in one form or another, and to a greater or lesser extent prevails all over India. Indeed, on the Malabar coast, a cobra corner is looked on as one of the amenities of the separate walled-garden houses which usually are found in that favoured region. Upon Ganesha's birthday, the god who removes obstacles, a fat and friendly deity, artisans perform *pujah*, or worship the tools of their trades, and students to their books, a very practical form of prayer.

THE CHARITABLE HINDU.

Unfailing charity is a well-known attribute of Hindus, and the comments made two years ago on their subscriptions to the public and semi-official famine funds, took no account of the fact that they were already, and had long been, supporting the famine-stricken to the utmost limit of their means. The Hindu not only supports his relations, but also the poor scholar,

"Heaven's gate is near the sinner

Who gives the humble scholar dinner."

No doubt there charity is abused, and starchy beggars presume upon it, but is the administration of our poor-rate free from the same reproach, and is the money compulsorily collected and voluntarily contributed in England, so distributed as to relieve in fairly equal measure those in real want? Both systems are subject to serious abuses, but the spirit underlying that which obtains in India is at any rate worthy of all praise.

THE BRIGHTNESS OF INDIAN LIFE.

Are we to assume then, that life in the Hindu home is sad and wanting in brightness? By no means. Captain Temple thought it was in his lecture in this room on the same subject, but can those whose tents have often been pitched by the village, well agree with him? Let a talented Mahratta lady, Miss Bhor, speak for Bombay, and note what she says of purdah, in passing. Medows Taylor thought the Hindus "as courteous and intelligent a people as any in the world; kind to their children, respectful to their parents, charitable, honest, industrious, and with such vices as are common to human nature." He denied that they were untruthful, and saw in "caste the means of enforcing the at least outwardly moral conduct of members."

A RELIGIOUS BASIS.

The Dewan of Travancore well says that the Hindu home is founded on the basis of religion, its rules and observances on the basis of hygiene, in which a Hindu lives, moves, and has his being. The father is the guardian, preceptor and patriarch, the woman protected by her male relations, and always married; nor looking at other countries where celibacy is practised by women, can I consider universal marriage altogether a curse. The decay of marriage marked the decline of the Romans and Greeks, and the Dewan would adhere to the High Hindu standard, merely postponing the ceremony till the latest permissible period. The present system produces wives who in all that goes to the happiness of the husband and the peace of the home cannot be surpassed. There is great misapprehension, says the Dewan, among European nations regarding the purdah. There is no slavery or tyranny, and as families rise in the world their females ask for the privilege of the zenana system.

SOCIAL REFORMS.

No account of Hindu domestic life would be acceptable in this hall which did not touch upon

some of the current problems of social reform, or, rather, upon the aspirations of the reform party. Novels appear from time to time written with the object of showing the need for protecting women behind the purdah, and suggestions are made that the Indian Government should create appointments for legal ladies, who should tender advice to purdah women. It is altogether an unfair assumption that *purdahnashins* are generally unfairly treated and the intrusion of a stranger armed with official credentials and very likely of a different race, religion, or caste, into the Hindu home would not conduce to its greater harmony and happiness. Mr. Kipling says—"Even purdah women have always been in business touch with a thousand outside interests."

Mr. Crooke in his work on the North-West Provinces, that in which the need for legal advice is said to be particularly urgent, says "women exercise wide influence and control, whether within or without the zenana, and little that goes on outside escapes their ears." Mr. Crooke's book is one of the best ever written in India, and the *Pioneer*, knowing something of the United Provinces, observes that even if such appointments were created, "it by no means follows that it would be popular with the class in whose interest it is made."

The *Madras Mail*, one of the first English papers in the country, speaks well of the proposal, but points out that the aid wanted by *purdahnashins* is non-official aid, and that the practical difficulties may be insuperable. But the *Hindu*, one of the first native papers in India, scoffs at the idea that lady lawyers will be better than the existing male advisers as to ability and honesty, and asks why ladies, who are strangers to the ideas, languages, and customs of the folks they are to help, should be able to help them. The *Hindu* says the whole scheme is impracticable, and that, as a fact, purdah ladies know the law very well, can manage their own affairs, and would object to an expensive encumbrance to an already expensive administration.

THE PURDAH SYSTEM.

There is no end to the error which prevails and is fostered to the extent and the evils of the purdah system. A recent writer, whose "Kamala's Letters" has attracted a great deal of attention, says, "The purdah does not exist in Hindu society except where wealth holds despotic sway. Where elsewhere it is due to the new products of English education, who, rising in rank and position, under false notions, have taken to it." Abbe Dubois's evidence is this. "Quiet and

retired as is the life of Hindu women, it cannot be said to be one of complete or rigorous exclusion." The Indian women's ideal is, and always was, not romance, but renunciation.

EDUCATION AND RELIGION.

The Bishop of Madras lately characterised as too sweeping the statement of the late Bishop of Calcutta to the effect that no Hindu or Mahomedan student goes through a University course without having his religious belief destroyed or seriously impaired, and he said, as the Viceroy has, that there is a great danger in the present divorce between education and religion in India, adding that this is inevitable so long as religion in India takes its stand on tradition and refuses to submit to the demands of criticism—a position I understand to be characteristic of true and orthodox churches elsewhere. At any rate we can say, as the *Novoe Vremya* said the other day of the Russians in China:—"We are strong in these religions in proportion as we do not interfere with the religious convictions of the native population."

THE VIRTUES OF CASTE.

The Abbe Dubois "believed caste to be the happiest effort of Hindu legislation, solely owing to which India did not lapse into a state of barbarism, and owing to which she preserved and perfected arts and sciences while other nations remained in a state of barbarism." This eminent Missionary, in 1816, and Sir John Strachey in 1899, alike urged that between caste and customs, and religion, no line can be drawn, and the former, with the wisdom of the serpent pointed out that caste, which confines its professors to sectarian, local and restricted interests, makes national life and national action impossible. He also allows the Hindus to be kind over indulgent parents, chaste women exacting and obtaining the fullest respect. Indeed, as regards their property and the custody of their children, I am not sure that Hindu women have not greater rights at law than our women at the present day. Their moral stanzas are full of saws on women's side, while those in which women are decried are no more numerous and not so severe as what we read in Greek, Latin, British literature. They say:—"Three persons are always well received, a brave soldier, a learned scholar, and a pretty woman."

THE POSITION OF THE WIDOW.

As to the misery of "Indian widows," the reforming native Press has fastened upon Sister Nivedita's (Miss Noble) statement that "the

Protestant Missionaries have misunderstood the matter, and that the widow is not regarded with aversion and contempt; that her position is the result of intensity of moral development, and not of its lack." This is, I think, a strong presentment of the case, but violent and unreasonable condemnation is the rule.

Take the figures for the most Hindu province of India, Hindustan proper, the North-West or United Provinces. Of the Hindu population, one present, prohibits and 76 per cent. permit and encourage re-marriage of widows, and in all but the very highest castes every young widow finds a mate. Nearly a century ago, the Abbe Dubois, in anti-reform days, said:—"Young widows bear their fate much better than it might be expected. They are, perforce, resigned, and however despised a widow may be, one who re-marries is a hundred times more so; shunned by every honest and respectable person, there are few widows who would not look on a proposal of re-marriage as a downright insult. Nor is the resulting immorality as great as might be expected, owing to the chaste and circumspect demeanour of Hindu women." Mr. Beauchamp, the learned editor of Dubois, on this remarks, in 1897: "Those few who brave caste and re-marry are invariably outcasted." Sir Madhava Rao pointed out how much less important this question is than is often represented, and showed that a very small proportion of prohibited widows, who are themselves a very small proportion, would marry.

There are, however, steps that the people can take to improve their marriage customs, and girls under 10 are already less frequently married; but the late Sir Madhava Rao, an advanced thinker and one of the reform party, thought there was so much to deprecate as to imitate our own system. He considered the life of a Hindu girl as happy as a bird or a bee, and by no means wanting in the knowledge needed for her life, and he thought as well of Hindu women as others do who know them.

THE DISCUSSION.

A discussion followed in which Lord Harris, Sir W. Lee Warner, Mr. Ghose, Mr. Wagle and Miss Sorabjee took part. Lord Harris gave instances of the power of caste in Bombay, where an Indian cricketer had been forced to give up the game. He thought Mr. Rees had not exaggerated its strength, and he, too, believed that the Hindu home was as happy as homes elsewhere, though he had not a knowledge of the Vernacular languages to enable him to pronounce an opi-

nion on this subject with the same confidence as Mr. Rees. Sir W. Lee Warner agreeing in many respects with the lecturer, thought that the manly patience of the Hindus should not escape notice. He did not agree with Mr. Rees that Queen Victoria's Proclamation bound us not to interfere with caste, where it militated against progress. Miss Sorabjee took exception to what Mr. Rees said about the Pardah, and could not see why he took exception to her proposals, as if they were good they would prevail and if not they would fail.

Warnings to a Beginner.

In my last two articles *Brahmacharya* and *General Rules of Conduct, &c.*, I have tried to put before you as many rules as I think you will be able to follow at the present, well nigh decomposed stage of our society. To-day I shall simply let you know the nature of the dangers and difficulties, which beset the life of an earnest young pilgrim—pilgrim I call you, as I wish every one of you to be on the way towards the temple of God, resting there after the weary march of life is over. May you all mark them most carefully and especially as they come from one whose fortune or misfortune, God knows, it has been to bear the burnt of the onset in the deadliest of the fields, I mean Bengal, for more than a decade.

1. As soon as you will have taken to this sort of living (i.e., adopt *Brahmacharya*), your friends and relations will be much astonished to see you walk away from the beaten path of ease and luxury—the ways of the world—and adopt a new mode of living, which, according to their idea, would seem to be the outcome of some frenzy distemper. Though some of them would see your new path clearly, they would try their best to drive away your distemper (as they will call it) by harsh and surly treatment; sometimes they would mock, sometimes they would rebuke and sometimes they would quite neglect you.

2. If you can overcome this difficulty, and be resolved to proceed on, thousands will be determined to fetch you back by force. They would threaten you, deride you and cry after you to return. You will simply be made a gazing stock to the world. Those that are of an obstinate nature, when they will fail to make you return, will call you one of those crazy-headed coxcombs, who, when they take a fancy to one thing, seem to be wiser in their own eyes and are above all persuasion and reasoning.

3. Now if you unfortunately fall into the hands of *worldly wise men*, they will, first, most gravely, talk of their age and experience and advise you not to follow a path where you are likely to meet with sorrows, dangers and difficulties. They will even go farther and charge you of meddling with things too high for you and of falling into distractions which have not only unmanned you, but have made you run upon desperate ventures to obtain, you know not what. If you are not strong in your determination, these will bring you to a stand and you will presently conclude, "If what these people have said be true, my wisest course is to follow them." Thus you may turn out of the right path. Be careful of these cheats and always remember—

"Better, though difficult, the right way to go,
Than wrong, though easy; where the end is woe."

4. Sometimes there will arise in your own mind many fears and doubts and, discouraging apprehensions, which, if they can once settle, will swallow up all wholesome instructions and readily turn you out of the way. Really, no obstacle is more deadly to a beginner than his own untutored mind.

5. As soon as you will have overcome these, more deadly internal opponents will rise against you with all might and in full fury:

"The enemies which rise within the body,
Hard to be overcome—thy evil passions—
Should manfully be fought; who conquers these
Is equal to the conqueror of worlds." (XI. 32)*

(I) Vanity—will always persuade you to think of yourself as one who has understood the miseries of this world and the goodness of following the right path; and, though yet a beginner, will make you vain glorious. You will very easily and almost unconsciously (though it is most like conscious unconsciousness!) learn to assume important airs and, most authoritatively instruct others to give up their evil and careless ways and take to a new mode of living, far more improved. A beginner thus forgets that he is a student and begins to neglect his own duties. Had not vanity shut a beginner's eyes against his own short comings and faults, I would not have so expressly pointed it out as a deadly enemy to human progress. But, I most humbly admit that it is the first and foremost duty of every rational being to sincerely speak unto the people what has improved his own life: It will help a beginner and save many a ship-wrecked brother. But let him always remember:

"Bowling lower than a straw upon earth;

* Kiratarjuniam of Bharavi.

And, like a tree, most patiently suffering
From the calamities of the weather, yet
Offering fresh fruits to the passing stranger,
And protecting from the burning Sun
Even its own deadly destroyer; Let
The Student, tho' ever so pure, thus
Suffer and yet be always eager
To show respects to all higher and lower;
For God, upon such, doth blessings shower.*

(II) Then begins the war between the body and the soul—between the lower and higher nature. The perils and degradations of an animalised life are best understood, when the life-vessel is tossed up by storms, wrecked by rocks of reproach and upset by whirlpools of decay. Sometimes the body will conquer and sometimes the soul will become the victor; and, if you do not give up the struggle in despair, but keep to your own ways and proceed on with prayer, it will then only be a question of time for the soul, the body to conquer. Always remember—

“He who with patience and deliberation
Prepares the ground, whence issue all his actions,
Obtains, like those who water seed and roots,
An ample harvest of autumnal fruits. (II, 31.)

Hark, what says the newly come out devout victor—

“Oh no, for a star trembles out in the Sky,
The shrieks of the ocean complainingly die;
The gales that I covet blow fresh from the shore,
Where breakers of ruin eternally roar;
Every sail presses homeward, all thanks unto thee,
Whose voice in that hour hushed both tempest and sea.”

(III) Freedom:—Victory has often proved more fatal to a careless beginner than defeat, to many. The sudden flush of victory, generally dazzles the eyes of the young pilgrim, and he fancies himself a free man—above the influences of good and evil, virtue and vice; hence he gives up the course discipline (Brahmacharya). But how soon a touch with the world and its trials, breaks up the charm of delusion and the desponding youth sighs, “If I could remain pure.” He does not, for a moment, think that real freedom can never lapse into sinfulness—irregularity and deviation. But, even at this stage he is not to give up all hope. This, too, is a defeat, a difficulty, and it must be overcome. Let him grapple with it at once; facility will come with practice, and struggle and fortitude, with repeated effort. Thus the mind and character may again be brought under proper discipline and the beginner may again act with a grace, spirit and liberty almost incomprehensible to his own self, if he has

* Sree Chaitanya Charitamritam.
† Kiratarjuniam.

not passed through a similar experience. Says the poet:

“Be patient, if thou would'st thy end accomplish
For like to patience is there no appliance,
Effective of success, producing surely
Abundant fruit of actions, never dumped
By failure, conquering impediments. (II, 43).*

6. Nature widely spreads her evanescent charms and fleeting beauties everywhere. Man is easily misled by her alluring attractions and wild enchantments to forget the Everlasting Eternal God, His love and grace. The human mind, when, as yet undeveloped and unrefined, is soon held in captivity by the bondage of sensuous phenomena of the world. Truly has the poet sung—

“Youth's glories are as transient as the shadow
Of an autumnal cloud; and sensual joys,
Though pleasant at the moment, end in pain.”
(XI, 12).†

The gorgeous display of riches and wealth, the pompous show of rank and dignity, the luxuriant abundance of opulence, the licentious sensualisms of ease and affluence, not unoften unbalance the young unsophisticated mind, and merge him into a sea of worldly ambitions, and expose him to the earthly anxieties of envy, passion, jealousy, hatred and vice. Not seldom is man thus blinded to the interests of his everlasting life; and the true delight that ever enters the bosom of a devotee, is thus a stranger to him. Man and specially a young beginner, consequently requires to be reminded that this world is a fleeting show, that the pleasures of senses are never permanent, that an earthly life is an unweedy garden that never grows to seed, and that empty titles, names and honours, reaped in this world, will not last long. It is wrong to hold out our affections for things perishable. The Eternal, the Everlasting should engage our attention, draw our affections; absorb our interest, and excite our aspirations; for then alone is true delight possible. Wouldst thou, O man, flee from the evils of this world, from the glamour of earthly pomp and deception? Wouldst thou get rid of envy, passion, jealousy and hatred? Wouldst thou be released from the restraints, burdens, cares and anxieties of earthly bondage? Dost thou seek for the pure everlasting enjoyment of peace and happiness? Then follow the sacred advice of our Blessed Lord, Sree Krishna to His friend and disciple Arjuna—

“Act then and do thine own appointed task,
In every action my assistance ask,

* Kiratarjuniam. † Ibid.

Do all with heart and soul absorbed in me,
So shalt thou gain thine end and be from trouble free.”

RAMESH CH. CHAKRAVARTY.

Random Reflections on Vedantism.

Religion is supposed by some to be completely out of touch with every-day life. On the other hand, it is an essential part of our very nature. True religion consists in the practical realisation of duty in every one of our thoughts, words, or deeds.

Religion is more of the heart than of the head. We must feel and act rather than carry on eloquent discourses and postpone duty. What is the duty to be followed? Sri Krishna has laid down once for all that

श्रयान्स्वधर्मो विगुणः

परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनश्रेयः

परधर्मो मयावहः ॥

“Do thy duty for duty's sake” is the paramount principle of Sri Krishna's teachings.

Be free from vanity. Vanity is the greatest stumbling block to every kind of Progress. (1) Disposition to show oneself off as possessing virtues that one has least right to claim and (2) disinclination to learn from others are the two indicia of Vanity.

The weak-minded discern Wisdom only in Gorgeous Splendour. We have much to learn as well from the lowly placed in life as from the high. Despise nobody, and if you only know how to draw out, every one of our fellowmen is a conduit pipe to us of Divine knowledge.

There are in every person the actor and the critic. To do a thing and at the same time to gauge the effect of the act constitutes the faculty of Self-Criticism. The sense of responsibility and appropriateness varies inversely with the amount of interval between acting and gauging. Foolish men look back upon what they do long after they performed them and generally repent, while idiots are entirely destitute of the faculty. Be always a hard critic of yourself. The more you see into your own real nature, the nearer you are to the goal.

Waste of Sexual energy is decried against by all Philosophers as enervating our strength of mind and consequently the power of Will. Excess also leads to complicated diseases of the body. If we capsize the body, our instrument for gaining experience in this world of phenomenon, all our spiritual progress is at an end.

Try always to realise that “I” and “You” are fictitious distinctions. “I” am certainly not my perishable “body.” Whatever is not “you” am “I” and every “You” is an “I” in its turn. Humanity is one Self; it seems many. Mind is the cause of differentiation. As Tayumana Swami says:—

“காணென்றும் நீயென்றும் இரண்டில்கூட என்னவே நடு
வே முனைத்த மனதைக் கட்டி அறியாமலே வாடினான்.”

The conception of one Infinite Life in the universe is the highest and also the most difficult one. If you have come to realise it in your heart of hearts, then you have dealt a fatal blow to all your base instincts of selfish personality. If we call the One unmanifest universal life as

(1) Atman, then we shall understand the various manifestations of it as

- (2) Self-Conscious life
- (3) Human individual Self-Consciousness.
- (4) Rational Mind.
- (5) Animal Desire.
- (6) Physical Life.
- (7) Force.

Desire has no bounds. Even Kubéra hangs about in search of Alchemists to convert everything into gold for himself. Centenarians are anxious to prolong their mundane existence for some years more. Just meditate for a while. What do we do except eating and sleeping by turns?

“யோசிக்கும் வேளையில் பசிதீர உண்பதும்
உறங்குவதுமாக முடியும்”

Therefore O Mind! Be contented. You are running mad with the spirit of egotism. Being overpowered with unsatiable desire, you are like a worm sticking from one thing to another in this net-world of Passion. “The perfect one is like the ocean which never overflows, though receiving day by day, floods from all lands. To his soul's ocean, the world of sense pours streams of witchery. But they leave him as they find, taking their tribute, but remaining sea.”

K. S. GOPALARATNAM.

His Highness the Gaekwar of Baroda.

A prince he is in thought and word and deed :

From pride of birth and rank he is so freed :
His heart is large, and beats his country's cause :

"Tears secret for his country without pause
Weepeth his heart." Tell us his public words.
Ah ! How like gentle notes of warbling birds
His simple words flow from his feeling heart
And touch our souls and give them onward start !

He hides within a soul that feels and thinks
For all, from peasant up to prince, and shrinks
Not from the truth he sees, but boldly cries
Out to his countrymen, "O, ye, grow wise,
Grow wise by thoughts and words and actions free,

And save your race from social slavery."
A noble prince he is, and noble things
Straight as he feels he ever speaks, and brings

Us tidings glad that there is one among
The High who is a patriot pure and strong.
O, would all of his rank were of his mould—
All those that wear the crowns and gowns of gold !

O, patriot-Prince of Ind ! Think not I sing
This humble song, Oh, as a flattering thing
And one for mart. Far as I am from thee,
Unknown, obscure, all that thou say'st I see,
And feel for this unhappy land with thee :
And lo, thy recent words sincere and strong
Have moved me to this broken colourless song.

O, all ye educated sons of Ind
Who scatter Life's high truths before broad wind

Mark, mark, with open heart and open eye
This patient-Prince's high apost'lic cry
Of strong appeal to you all, "If fail ye,
She fails." Awake, arise, in love grow free
And labour heart and soul for common good,

If you are men, not senseless stones and wood.

T. S.

Ambasankar's Final Triumph

OR

THE MYSTERY OF THE DVAIPA'YAN MUTT.

(Concluded from page 181.)

"Narayana, Narayana, I know you. Are you not the son of Kuppanna ? It really surprises me to see you here at the head of this holy Mutt. How did you become a Bairagi and how did you get complete mastery over these disciples ? Are you not the son of that out-cast Tamil Brahmin and the widow of Lakshmipuram ? Come here and let me see you." These words suddenly sent a thrill into the hearts of many a faithful disciple of this Bairagi Mutt and soon there was a great confusion and people were rushing in all directions without knowing where they were going. The Guraji's consternation knew no bounds, for his identity had been disclosed and his doom was inevitable. He raved like a mad elephant and thought of escaping by some means or other ; but as ill-luck would have it, he came face to face with the Arvi Swami once again. Finding he could no longer suppress his anger, he cried out impatiently in the presence of the holy ascetic and his disciples :

"You rascal ! you have not only interfered with my affairs but also you have ruined me, and my earthly career is at an end. The Rajah of Kolhapur will surely hang me, and you wretched fellow, why have you thrown dust into my food which I was enjoying till now ? Who asked you to reveal my identity ? But understand, I am not going to leave my place without inflicting severe punishment upon you for your inquisitiveness and haughtiness."

"You vile creature ! Have you not polluted the holy shrine of Vishnu, violated the sacred laws of your country, ruined the whole organization of Vaishnavism ? A son of an excommunicated Brahmin and a debauched widow, how dare you occupy the Guru Pitam of His Holiness Hayavadanacharya ? You shall not escape from me. You deserve capital punishment and only when your head is off, there will be rain and prosperity in the land. I know you, wicked man, the perpetrator of hundreds of horrible murders, and the accomplice to many a well-planned highway robbery. You fools, how did you allow him a seat in your Mutt ? Why do you stand like mummies before me even after knowing the immoral character of your Guraji ? Do away with him, I will not charge you with murder. It is no sinful act. God will forgive you."

With the last word of the Arvi Swami, rose a thousand hands with stout clubs in their clasp and all the disciples rushed furiously at him, in order to despatch him to the upper world at one stroke. But when once they came within the sphere of his influence, alas, they all fell down pale and unconscious like moths before a flaming lamp. He hypnotised them, but then why did he not exercise his power over the Arvi Swami ? Yes, he would have done it, had it not been for the superior attainment of Siddha Yoga which the Swami Ambasankara had been practising from his 20th year.

"Stand there, you wretched man," once more exclaimed the ruined Guraji, "though you do not come under my powerful influence, yet you shall not escape from me. My disciples will not help me, fools that they are, but understand that the ire of Hanuman has fallen upon your head. Repent and fall at my feet. I will give you a free pardon. But if you insist upon my ruin, alas ! poor man ! You shall not live to see to-morrow's silver morn. You are damned and in the far regions of spirits, you shall wander. Your life will be spirited away without your knowing who did it. It will remain long a mystery to the whole world. Repent once more, man, I pardon you. Don't be obstinate." So saying he withdrew from the crowd.

"Don't run away, you wicked man, what do you say unto me ? You are going to despatch me to the other world, is it not a fact ? and that too without my least knowledge of the agent whom you employ for the cruel deed. You mortal man, know you not that man is born only to die ? Why then should I be afraid of death ? With a cheerful heart I will follow the lead of Yama. What more can you do ? Do whatever lies in your power." So pouring forth these furious words, the Arvi Swami, without the least agitation of mind, returned to his Chuttram, followed by his faithful disciples. The crowd dispersed and the procession came to an end.

III.

It was the dead of night. Not a human form was seen to move in the lonely streets. There reigned supreme, perfect silence and it was only disturbed now and then by the hooting of the midnight owl and the chirping of the birds which had taken their abode among the branches of the lofty peepul and nim trees on the road-side. The night-watchman was wending his way through the streets of the secluded Agraharam crying "Ushar, Ushar." The distant sound of the temple-gong announcing the time of worship

for the Ardha Jāma or midnight had just ceased to vibrate. It was just the hour when snakes had started for their nocturnal excursion through brambles and bushes. The blood-thirsty jackals had given up their weary wandering in search of prey and had returned to their gloomy caves, hungry and haggard. The crescent-moon had just risen on the starry expanse and had begun to lit up the magical vault of Heaven with a spangling flame of silvery white. The stars, till now hiding among the spongy clouds, had begun to glitter and cast their ivory smiles upon the humble cottages and the white-washed houses of the religious Brahmins.

In one of the spacious verandahs of the Chuttram, was reclining our Arvi Swami upon a couch of soft deer-skin with a bundle of Kusa grass for his pillow and cushion. His private secretary, Krishna Sastri, was lying a few yards from him and was enjoying a sound sleep. No sound disturbed the serene calmness of the atmosphere, except the thunder-like snoring of the wearied disciples who flung themselves into the sweet embraces of the kind and affectionate Goddess of Sleep.

"Krishna, Krishna, save me, come to my help, somebody is killing me, I am dying. Look at that wicked fellow who is dragging me. See, there he is turning his back to me. I am helpless, rescue me, my Apta Krishna" muttering thus, some meaningless words, the Arvi Swami suddenly awoke from his slumber, and quickly rising from his bed, went to the side of the sleeping Krishna Sastri and gave a gentle tap on his back. "Rise, Krishna ! I had a very wicked dream and I feel very uneasy in my bed. I could not breathe freely, for the air chokes me."

"What ! what !, who is he that disturbs my sleep, Swamiji ! Oh ! how is it that you stand by my side while I am lying with my legs stretched ? Siva, Siva ; Namaskaram to the holy person before me." So ejaculating, Krishna Sastri cast off his coat of lethargy and prostrated at the feet of the Swamiji.

"Never mind ! rise, my son, Deeds without one's knowledge do not bring in sin. Come now. I cannot remain here any longer. I want free air to breathe in. This noxious air of this ruined Chuttram, has nearly suffocated me. Dress yourself and we shall have a fine walk through the open fields in this moon-lit night."

"I am ready," said Krishna Sastri, "but strange it is to hear you complain of uneasiness. We have halted at Chuttrams worse than this and you never expressed your heart's discontent with any of them."

"Yes, my dear son, but now it lies not in my power to remain here, I cannot speak. Say you come or not. My stomach aches very severely. A moment more, my legs will not stand in good stead." So faltering he began to walk towards the Chuttram's gate.

Krishna Sastri, feeling rather dispirited, hurried after the Swami who, by this time, had reached the road. He soon joined the Swami who was walking at a faster rate and accosted him thus:

"Swamiji, why did you leave me and run away for the gate?"

"I have already told you that I could not remain there. The heat oppressed me very much and there was no free air there to inhale. Look at me, now, don't you notice any appreciable change in me? I think, I look brighter than I was at that horrible place."

"Yes! Swami, you look very cheerful. But, by the bye, why do you bend your body like that? It appears very queer to see you do such things."

"Ah! you are a very clever Sishya. You have found out the outward signs of my sickness, I am suffering from an unbearable pain in the lower part of the stomach. A pricking sensation worries me now and then, and—my tongue fails when I want to explain to you the intensity of my pain. Come on, proceed. Let us have a brisk walk." Thus saying the Swami began his fast walk and Krishna Sastri could not keep pace with him. What a pleasant night in contrast with the gloomy affairs of the evening! What a perfect calm pervading the universe! Perhaps it might be the beguiling calm which preceded a furious storm. Even the God of wind seemed as if afraid of the profound silence which exercised lordship over the surrounding atmosphere. For miles they have been walking in that lovely Luna's light and only when they entered the dense foliage of a banyan tree on the roadside did they feel that they had travelled far from the village. On both sides of the road lay a large expanse of dreary waste and not a speck of cultivated land was visible at any distance. But suddenly the flickering light of a country oil lamp started the Swamiji and hushing his disciple to silence he made his way across the road to the place whence the light was proceeding. What mortal being would remain here in this desolate marshy region at this time of the night! Why a flickering light in this brilliant moon-lit night!

"Krishna, don't you see a light there far away from these bushes? Let us remain here and hide ourselves among the dense foliage of this peepal tree and watch what goes on there. Perhaps the

light may, after all, be a Will-o'-the-Wisp, but yet let us wait and see." So whispering he sat down on the cool green leaves under the covert of the branching peepal. What a strange sight it was! A man was sitting with his legs crossed and was muttering some Mantras, now loudly and then slowly. Before him stood a hideous figure made of some white flour. It had the form of a man with two hands uplifted. The face was monsterlike and its eyes had a ferocity about them, not seen among human beings. Camphor was burning before it and by its side lay a dish of ripe plantain fruits. A small quadrangular courtyard with a green lemon in each of the four corners of it, became visible to the eyes of the on-lookers. In the centre of the Chatashka, the monstrous figure reared its head with a grin on its face which sent the veins of our Swami and his disciple into their mouths. By the right hand side lay a mass of black mud and on the left lay a heap of sharp iron nails, besmeared with red powder. "Krishna," suddenly resumed our Swami, "who is the person that is sitting before the figure? Observe him closely. Don't you find in him some resemblance to that wicked Gurnji? Look at his chin which has a bull-dog obstinacy." "Yes, Swami, but why should the Gurnji come here? You are sadly mistaken. But wait please. No, I am wrong. He is the Gurnji, Swamiji, horrors of horrors it is to see him in this posture. It terrifies me, I will run away." "Son, fear not in the presence of your Guru. Don't show the white feather. Cheer up, my boy;" so encouraging him with kind words, he once more peeped into the place of horrors. The man turned back to see if there were any who were watching him secretly from behind, and when his wicked face was exposed to the view of the Swami, a sudden thrill of panic went into the heart of the Arvi and all manly courage faded fast from him. Who could that person be? None but the Gurnji himself. He determined to go to him at once and ask him to desist from his evil design. He rose from his seat and looked at the gloomy scene before him. The man took a sharp nail and sent it forcibly through the heart of the hideous figure. "Arā, Arā," so crying vehemently, the Swami fell down senseless among the thick mass of green leaves. He recovered his senses however, chiefly through the timely succour of his disciple, and quietly began to crawl to the scene of action. Slowly and slowly, went the Swami without making even the least noise and when he reached the Gurnji, gave a severe slap on his cheeks, which soon felled him to the ground. But the wily

man, though stunned by the blow, got up and took to his heels before the Swami had time to pursue him. "A bird in the hand is worth two in the bush. Now that he has escaped from me, I have no other course open to me but that of paying him in the same coin. He has contrived means of killing me without making much hubbub and come what may, I don't like to have him in this world doing a lot of mischief. It is no sin in this Kali Yuga, to do tit for tat. So I will commence a counter-operation and though I don't know this vile black art, or Mantravadam, I will go through a similar process in the contrary direction and remove all the nails and with them I will pierce the body of the figure with or without Mantrams." So saying he began to take off, one by one, all the nails which had been driven into the soft substance of the figure. This work finished, he burnt some camphor and frankincense and again commenced piercing, the body of the figure with nails. The last nail he drove into the neck of the figure, which pierced its trachea and Oesophagus so forcibly that the nail's end came out at the back. The cruel and grim work of despatching the Gurnji to the world of his forefathers, came to an end. Ordering his Sishya Krishna Sastri to destroy the figure and to remove all the rubbish that was lying on the ground and not to return to the Chuttram until he had washed off even the smallest traces left behind, he returned to the choultry and after bathing with purificatory ceremony, commenced performing, as usual, his morning ablutions and Puja to his Guru Srimat Bhagavan Sankaracharya. Krishna Sastri did everything to the perfect satisfaction of our Arvi Swami and soon returned to his halting place. The sun rose in the east, the morning began to appear and the sky became luminous with the solar light. The serene calmness of yesternight gave place to a confusion of sounds. Down from the marketplace up to the foot of the hillock, people were flocking in hundreds and thousands. Men, women, and children, all began to roam hither and thither, what their purpose was no body could guess. Perhaps the day might be the one on which the village festival was usually held. No gloomy faces and dejected countenances, with sunken eyes, and cheerless walks, were seen to come out from the crowd, which told that it was not a scene of mirth and revelry, but was indicative of some sad occurrence. Yesterday the whole village was drinking the sweet fountain of joy, but to day it was shrouded in a cloth of black. A distant sound came nearer and nearer and perhaps it might disclose something

unexpected. "Who goes there, is it Haridoss?" said a voice. "Yes, my friend, it is a plain fact, alas! we are ruined for ever, Ramacharan." "Why ruined, say pulverised to atoms. Our earthly career has come to an end; ere long, we will be with our forefathers in the other world" said another. "Let us run away to the kingdom of some other Rajah or to the land of the Ferinthees. We can be free there" rejoined a third man. Ramacharan who was listening to all this mock conversation laughed at their fool-hardiness and exclaimed "you are all fools, you have no brains; wherever you go, the ire of God will rest upon your guilty heads and drag you to the court of justice. If you do not get justice here, you are sure to meet with damnation in hell. Why so much, a messenger has gone to Kolhapur carrying the ill-fated news. Before he returns, the Kotwal will have you all arrested on a charge of conspiring against the life of the Gurnji and put you in prison until further orders. We are all *bona fide* Sishyas and though we are innocent, we cannot escape. It has been decreed in the book of fate like that. We cannot help." So saying Ramacharan tattered and torn, disappeared among the crowd.

IV.

The Arvi Swami did not recover from the shock he received on that woeful day. The shock was too much for him and Krishna Sastri, his disciple was no longer the sturdy Sishya of the Sringeri Mutt, but became effeminate and cowardly. The Rajah of Kolhapur, soon came to know of the extraordinary powers of the Arvi and sent an envoy to bring him to his court. The pleasant tongue and the winning manners of the Swami, soon won for him, a great name and there he was highly respected by the Rajah and he was appointed as the Swamiji of the Desastha Mutt at his own capital. His faithful disciples, were not in any way forgotten, but they were rewarded for their integrity and devotion to their Guru who treated his Sishyas as his own sons. From that day forward, the glory of the Dwaipayan Mutt became a thing of the past and at the present day not a single trace has been left behind which will carry us back to the memory of those days. The strange doings of the Gurnji, till now unknown like sealed secrets, cast a gloomy shadow over the Mutt and its environments and the ill-fame attributed to it spread far and wide like a forest-fire. The shrine of Vishnu became a den of iniquity and the holy Mutt relinquished her rights in favour of lazy bats and their species who found a ready shelter

in the smoke-begrimed rooms of the Mutt. The musical sound of the temple-bell is no longer heard and the enrapturing words "Vitthala, Jai Vitthala" which shoot forth a heavenly spark unto the opaque hearts of the devotees, do no longer resound in our ears. The ever-fragrant Mallika trees and the sweet-scented Champakas have gone and withered away and wild grass grows instead of Tulsi plant (*Ocimum sanctum*) and the holy Kusa grass. The ponds and the Pushkaranis are no longer adorned by the graceful lotus, but teem with microbes injurious to mankind. The balmy fragrance of the Devadaru and the sandal trees is no longer wafted by the south wind, but the stinking odour of the gutters brings many a spasm from the bigotted devotees still persistent in their pilgrimages and their vows. The temple and the Mutt of Ramgiri are now but a heap of ruins, and there remains, not a single trace, in the village to tell the old tale. The village no longer bears its original name, but a lovely little hamlet stands instead, with a score of peasants whose mud-walled houses adorn the only street of the village. There stands out in the adjoining tope, a brick-built temple of the village goddess Mahalakshmi, to whom, the villagers pay homage during a certain part of the year. At the time of worship, the peasants sing rude songs in praise of Ambasankar and his loving disciples beating time to the music upon their rustic drums. The singing continues for some time, when, as if by magic, they all rise up and dance with hands uplifted and eyes turned upwards, crying "Jai Shankar, Jai Lakshmi, Jai Narayan." The tinkling sound of the cymbals and the booming sound of the trumpet add more energy to the dancers whose ejaculation sends a thrill of fear through the whole frame of the spectators. Thus ends the story of Ambasankar.

C. H. KODANDA RANA SASTRI.

How to increase our happiness?

Be sincere with yourself, whatever may the temptation be. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad in this mysterious world, insincerity is the most dangerous.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and

now is our time. This we know; it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know; for we have learnt from sad experience that any other source of life leads towards decay and waste.

To watch for *hurts* that we can heal, for halting steps that we can steady, for burdens of infirmity or trouble that we can help to carry, for ways in which we can give our thought, our care, our love, ourselves, serving them with humblest fidelity, and leading with words of Sympathy and Brotherhood in the ways of righteousness and peace—this is the "high calling of God."

1. Forget your neighbour's faults.
2. Forget the slander you have heard.
3. Forget the temptations.
4. Forget the fault-finding, and give a little thought to the cause which provoked it.
5. Forget the peculiarities of your friends, and only remember the good points which make you fond of them.
6. Forget all personal quarrels or bickerings you may have heard by accident, and which if repeated, would seem a thousand times worse than they are.
7. Blot out, as far as possible, all the disagreeable of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or worse still, malice, will only tend to make you more familiar with them.
8. Obliterate everything disagreeable from yesterday. Start out with a clean sheet for to-day, and write upon it, for memory's sake, only those things which are lovely and loveable.

SATYA RUPA MISRA.

The Voice of Sarada.

BOOKS.

Land Problems in India: Published by G. A. NATESAN & Co., Madras. Price One Rupee.

At this time when the Government of India are trying by means of their own publications to persuade the people of this country that their land policy in India is the most unobjectionable and that it is consistent with equity, the appearance of this collection of a series of papers on the land problems in India contributed by some of our best men, is very

opportune. Mr. Romesh Chunder Dutt, C.I.E., Dewan Bahadur B. Raghunatha Rao, Mr. Ganjam Venkataratnam, the Hon'ble Mr. Goudas Parekh and the Hon'ble Mr. B. K. Bose have come forward with their say on this question of vital importance that has for more than a century, been the subject of anxious discussion both by the rulers and the ruled in India. We need scarcely point out that the gentlemen named above are, by reason of their attainments and long experience, highly qualified to represent the interests of the country and fight for our cause; and we note with gratification that they have done their very best in this direction. In his "reply to the Government of India," Mr. Romesh Chunder Dutt carefully analyses the observations of the Government of India as contained in their Resolution, dated 16th January 1902 with reference to the memorial of some retired Indian Officials, and points out in lucid terms that they are fallacious and that wiser statesmanship should go further than providing remedial measures to obviate temporary hardship and should permanently improve the condition of the cultivators by giving them clear, definite and intelligible rights and providing them with a complete protection against enhancement except on clearly defined legal grounds. The recorded evidence of several Indian administrators of old which he quotes, and the facts and figures which he urges in support of his contention are very logically arranged and deserve our careful attention. Dewan Bahadur B. Raghunatha Rao, the reputed referee in Southern India on matters connected with the Land Revenue question, follows Mr. E. C. Dutt with a severe and unsparing criticism of the statements made by the Government of India in their Resolution of 16th January 1902. He quotes the statements one by one in the course of a general survey of the land revenue system since 1885, and contrasts the policy and principle enunciated therein with the practical application thereof in the Land Revenue Administration. The comparison thus instituted betrays a sad lack of consistency on the part of Government between theory and practice. Besides other papers on the Madras Land Revenue System, the Bombay Land Revenue System, the Central Provinces Land Revenue System and the proposal of a Permanent Settlement, the book under notice contains several official papers of importance such as the full text of the Resolution of the Government of India, and the opinions of Local Governments.

Parabrahma Stuti or the Aryan Prayer Book.—(Sanskrit) compiled by Mr. M. B. Srinivasa Iyengar, M.A., Bangalore. (Nirnaya Sagar Press, Bombay.) 1902.

We have immense pleasure in welcoming this little compilation of prayers, edited and published by Mr. M. B. Srinivasa Iyengar, M.A., of Chikhalnour. The present system of education is rightly stigmatised as 'Godless,' inasmuch as it is conducted on a secular basis and not in harmony with the traditional lines of our Aryan ancestors, the venerable Rishis. It is needless to mention here how important and neces-

sary it is that our Hindu Institutions should have some suitable prayer, recited by pupils, before commencing their daily work. The present compilation which bears marks of having been made with considerable care and attention is quite opportune, as supplying this long felt want. It would appear that the book has already found favour in several Hindu Institutions of Northern India and we should very much like the example thus set followed extensively in the Hindu Schools and Colleges of South India. The compilation consists of two parts, Part I containing well-known and typical extracts from the Vedas, the Upanishads, and the Bhagavad Gita and these are arranged scientifically so that the pupil is gradually led by the spiritual teacher to understand the Highest Truth. Section V. of Part I which is short and appropriate, is intended for daily prayer to be recited by pupils on ordinary working days; and on holidays and Sundays the whole of Part I can be conveniently gone through in the morning after the usual bath; while Part II, extracts of which are taken from the two epics and Sri Bhagavata can be recited in the evenings. The prose extracts at the end of part II, taken from Sri Bhagavat comprise one of the most comprehensive and non-sectarian prayers, said to have been offered by the celestials to the Supreme Being. The book is, in general, suited for purposes of prayer in our meetings, Vedantic classes as Y. M. H. A., Religious Conferences, &c. The book is priced at 6 as. a copy.

The Two Orphans (Tamil) by Pandit S. M. Natesa Sastri, B.A., M.F.L.S. (Lawrence Asylum Press, Madras) 1902. Price Re. 1-4.

This is the third of the Series of Popular Tamil Novels written and published by Pandit S. M. Natesa Sastri. The first two of the Series, viz. "Dinadayal" and the "Rejuvenation of Komalam" have already been reviewed in these columns. The novel before us is written in a homely style and narrates in a masterly and thrilling manner the various vicissitudes which overtook the two orphans who are the heroes of the novel. The story is very realistic and every character possesses a distinct individuality. The author has acquitted himself very creditably in this novel, showing his descriptive power and natural insight at their best, in his delineation of the characters of Radha, Komalam and Amritavalli who are the prominent *dramatis personae*. There are a few errors here and there which we hope the author will correct in a subsequent edition. We commend the book to all lovers of Tamil and we should be glad to see it read in every Tamil home. The book can be had of "The Madras Educational Trading Company, Kaplanade, Madras."

Subscribers to the "Arya" are requested to kindly excuse the delay in the issue of the Nos. for January and February 1903, as it was unavoidable. Henceforth there can be no such delay. Subscribers are requested to remit their arrears subscriptions before the end of March, as the third volume of the Journal commences in April.

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MARCH 1903.

No. 12.

Woman's Life in the Arya Home.

I. SOME INTRODUCTORY OBSERVATIONS.

Self-forgetfulness and self-denial form the keynote to the position which woman occupies in the Arya home. As daughter, as sister, as wife, and as mother, the Arya woman lives to make the home a temple of peace, purity, and patience. The privilege of loving service is all she asks for, and yet the unquestionable fact stares us in the face that her influence in the home is at least as great as that exercised by her western compeer under a civilisation widely different in aim and aspect. The secret of this influence lies in her beautiful life of self-devotion to all that makes for the best interests of her home and for the preservation of its prosperity and serenity. "He who loses his life shall find it." "Enjoy life by resignation." The Arya woman offers the most impressive exemplification of the eternal truth of these words of ancient wisdom.

This sweet and strong disposition to self-sacrifice is partly the product of the long evolution of character which has taken place in accordance with the precept of the sacred law (dharma) which assigns to woman in every stage of life a position of dependence,—upon the father during girlhood, upon the husband in middle age, and upon the son in advanced life; it is also partly the causal basis of the sacred precept itself, for woman's capacity for suffering and service is as much a part of her nature as her physical weakness and her inclination to live more in the present than in the future. It is the peculiar—the transcendent—merit of our sacred law in its pristine purity that it follows the

course of nature and reality in its regulation for the organisation of the home and society. That the nature of woman makes for this life of loving service even at the price and risk of suffering is admitted throughout the civilised world, and we know of no society in which any appreciable number of women have distinguished themselves by a life of action, originating in the irrepressible exercise of strength and vigour. In the absence of the endowments of nature needed for the growth of a self-conscious personality, it is certainly to be expected that law and custom should lay hold of the beautiful womanly gift of self-forgetfulness and self-sacrifice and give it the environment needed for its perfect development, viz., a life of honourable dependence on man.

Honourable dependence, certainly! For the dependence of woman in the Arya home does not mean a life either of rank ignorance, or of slavish subjection. It is freely supposed and assumed, first, that Arya women have no knowledge of any kind on any matter of practical importance for our race, and, secondly, that they are merely so many chattels or beasts of burden utilised for their own purposes by a race of exceptionally brutal and savage men. On both these points—as on several others—it is well that the truth should be made known, and that as often as possible. But before dwelling on these points it is well to mention one great fact which necessarily imposes limitations on the life, ideals and occupations of Hindu women. We, Aryas, believe, as already stated, that, as a life of dependence—not one of degradation or slavery—is the only one natural, and worthy for women, their interests, their acquisitions, their

activities, their opportunities for earning distinction, should be confined to the home. We believe that, if women engage in social activities and avail themselves of the opportunities for earning wealth or renown, which the wider sphere of public life offers, this state of dependence which is so valuable in our eyes and so suited to her essential disposition can no longer be a reality. Let us now take up the two points mentioned above.

Are our women kept ignorant of what they need to know for fulfilling worthily the functions appropriate to the sphere of life allotted to them by sacred law and by custom sanctified by ages of observance? If they are, no doubt great blame would attach to the Aryas and to the authorities they follow in ordering their homes. The home being the only recognised sphere of women's work and influence, we find that, as a matter of fact, they know all that is essential for housekeeping. They may not know the *scientific principles* of sanitation, cookery, theology, æsthetics, ethics, music, and so on. But they know a number of elementary and essential rules as to how to keep the house and its surroundings clean; they can prepare the simple meals which form the daily fare of the Arya home; they are well acquainted with the Arya decalogue; they know the leading religious ceremonials in which they are to take part with their husbands, or by themselves, to the minutest detail; they know how to adorn and furnish up their homes on festival days according to the simple and traditional methods which are still current and common in our society, such as, for instance, drawing *Kolams*, &c.; they know, either by direct study or by hearing sacred recitations, the leading *Itihasas* or traditions regarding the divine incarnations and the teachings of the sages regarding the duties of daily life; they can sing the songs which are appropriate to the parts they have to play during marriages and other festive occasions, and several are also taught the musical art more elaborately and fully; and in this manner the list may be indefinitely prolonged. It is nothing but a gross fiction or calumny to assert that, because Arya girls do not receive such an education as is calculated to convert them too like many of our boys into discontented quill-drivers, verbose platform-speakers, briefless lawyers and rabid social reformers, they are necessarily kept ignorant and are engaged in leading useless and abominable lives. Even as matters stand, there

are many really capable women who are the ornaments and guardian-angels of our homes and command the genuine respect of all their near relatives, even though their names are quite unknown to the outside world for the simple reason that they do not care to be known and their interests lie altogether in a sphere of life with which it is, in their view and in ours, nothing short of impertinence for the outside world to concern itself. But the great majority of respectable Arya women are quite satisfied with a humbler limit of attainable knowledge, for that is quite sufficient for the due performance of their functions within the household.

Secondly, is it true that Arya women are kept in a position of intolerable subjection akin to that of the Negro slave? Not at all. Whoever truly knows the Arya home knows well that woman's influence is all in all in settling all the most important transactions of our domestic life. It is worth our while to state some of the facts so as to enable those who wish to know the truth to judge for themselves how far the chattel theory of Arya womanhood holds good. In the determination of matrimonial alliances woman's voice is decisive. In these days we hear frequent complaints that in Hindu marriages the area for choice is so strictly limited that parents have much ado in selecting suitable bridegrooms for their daughters. Do we not owe it to the fact that a thousand and one considerations of caste, family reputation, domestic custom, personal predilection, &c., influence our women in making a choice? All the new enlightenments of the educated paterfamilias are powerless against the determined and confounding conservatism of the commiserated and despised *chattel*. It is true, of course, that the husband is the lord and prophet of the Arya wife; and indeed there may be cases where his will determines all for good or evil, as sometimes happens especially with our modern educated men with their new-fangled ideas of chivalry and progress. But we are here to point out the actualities of our traditional home life, and it is nothing but the plain unvarnished truth that, by her strict observance of the injunction as to self-effacement, the Arya matron has, paradoxically enough, risen to unquestionable dominance in the conduct of the home.—Next, the scale of domestic expenditure in almost all Hindu homes is determined by the dominating voice of women. House-keeping is here as elsewhere

the special province of womankind, and often our new men have been known to struggle for years without success before the family tradition jealously guarded by the women of the household can be set aside so as to adopt a standard of living more in consonance with their altered circumstances of prosperity. Then, the religious life of the household is, in an especial manner, guarded and dictated by our women in accordance with the family traditions so dear to their conservative instincts. The modern educated man's radicalism and agnosticism fade away into dim phosphorescence before the luminous apparition of a determined Hindu woman's pious devotion to her ancestral rites, customs, and beliefs. There are daily, fortnightly, and annual ceremonies in each Hindu household, and divine worship has also to be daily offered according to established forms. All these matters are entirely controlled by woman's will. Even the modernised Hindu paterfamilias has to countenance them and often also to take his part in them, like a willing tool in the manipulating hand of the strong and skilled workman. Lastly, it is still true that the patronage which Indian medical science and Indian arts and manufactures of diverse sorts are still receiving in our homes is due to the unwavering conservatism of our women in matters relating to their own personal convenience.

More knowledge, More freedom,—is the cry of the Social reformer. Yes, by all means. But the knowledge and freedom you give to our women must be such as are suited to our social aims and domestic ideals. That which is suited to the women of the West is not necessarily suited to those of the East. That social development in the West has taken a course far different from ours in response to peculiar requirements and environments is a fact admitted on all hands. So the education and usages which lead to social progress in Europe may lead—we shall not be wrong in holding that they *must* lead—to moral degradation and social dislocation here, if not also to serious disasters like those which happened to Roman Society by the invasions of the Teutonic barbarians, or to the ancient Persian nation by the Macedonian Conquest. This is a world in which all true progress is conditioned by the necessary limitations of time, place, race, and historical antecedents. To be rid of our past will be as easy as to achieve the impossible; to attempt to reverse it will prove as foolish as the attempt to

restore it; to ignore it altogether and to begin our course anew as if we have a perfectly clean slate before us will be to lose safety and to court future disaster. We can only have a slow course of conservative reform. But our social reformers, so-called, have ruined the cause of true reform by attempting to closely imitate the social customs and ideals of Western nations. To convert and degrade our women into graduates and platform-speakers, to introduce European ideas of comfort and happiness into our homes, to insist on having here that social equality and familiarity of the sexes which exercises such a curiously predominant influence in determining the character and destinies of European societies—these and similar changes which the reform party in India are sworn to bring in will simply destroy the essential and fundamental basis of Hindu society and rid it of every element of human character in which we are superior to the people of the West. The excellence of Hindu society lies in the beautiful strength of its passivity, and surely it can be trusted to preserve itself against the insidious attempt of European civilisation to destroy the sources of the vitality of our ancient races.

K. SUNDARARAMAN.

An Arya's Daily Prayer.

I beseech Thee, O Merciful God, to grant me, as long as I live, a sound body, a sufficiency of worldly means, and an earnest desire to love and to worship Thee. I have always been and shall ever be Thy servant and Thou has been and will ever be my Lord. Whether Thou art pleased with me, or not, I have none to look up to except Thee. If Thou art pleased, O kind God, to protect me, what harm can others do to me? If Thou art angry, O Friend of all, what can others do to protect me? There is none who is as patient as Thou in tolerating my sins, and there is none here, O Lord, so ungrateful and insincere as I am. I am, O Lord of the worlds, Thy perpetual servant and Thy property. Of whom then, O Possessor of Infinite good qualities, should I be afraid? To whom should I look up for blessings? What is impossible to Thee, O Eternal Father, who art the Lord of all and possessed of every thing? How little is that which I want when compared to what Thou canst grant? O, Master of the worlds, the Most Merciful, if Thou art not kind, where shall I find any refuge? Thou art the only one who is the Protector of

the worlds, the great Bestower of good, the All-knowing and the All-kind. Who else than Thee can gratify my wishes? Thou art most generous, and impartially equal and just to all. Therefore O Lord, Possessor of all wealth, knowing that Thou art the friend of the poor and the distressed, I have surrendered myself to Thee. Protect me, O Friend of the distressed, O Merciful, O Friend of all, the Lord of the worlds, and the Lord of Sree, and save me from this materialistic world. If Thou shouldst be kind to the virtuous alone what is there remarkable in Thee? If thou savest me, a sinner, O Hari, it will add to Thy fame. Even Saints are kind to all; the moon does not refrain from shedding her light on the house of the Chandala or the meanest. Bless me, O Merciful Lord, and grant me my prayers.

R. RAGOONATH ROW.

Meshayanam

OR

Tamil New Year's Day.

Planets are those heavenly bodies which change their position in the heavens day after day and generally move from West to East. Although the sun is the fixed centre, round which, all the planets (proper) including our own earth revolve, yet he is still seen to have a motion of his own in the heavenly sphere, owing to the movement of our earth around him—and this apparent path of his has been technically termed "the Ecliptic"—so the sun is considered as a planet in the Hindu astrology. The moon which is a satellite (attendant) on our earth, and so not a planet in the strict sense of the word, is still, owing to its proximity to the earth, treated as a planet. The moon and the planets proper—Mercury or Budha, Venus or Sukra, Mars or Kuja, Jupiter or Guru, and Saturn or Sani, have been observed to move in the heavens year after year, within a space of nine degrees on both sides of the ecliptic and this space of 18 degrees, in the middle of the heavenly sphere is what is known as Zodiac (= shining space) in the Western astrology and as Rasi Mandalam (= the sphere of constellations) in Sanskrit.

In or near this Zodiac, certain well-marked groups of stars or constellations have been observed and 27 of such groups (one commencing after the other) are particularly distinguished in Hindu Astrology and styled Nakshatras (= not moving) in Sanskrit. As the moon takes about 27 days to go once round the heavens, these 27

groups of stars were chosen to connote his movements each day and that group near or in which the moon is moving for the day is known as the Nakshatra of the day. These Nakshatras are named after some animal or inanimate thing, whose shape all the stars in such group go to form, and are generally treated as possessing the characteristics of such objects. These Nakshatras are named Asvini, Bharani, Kritika, &c., and as all the planets, according to the Hindu science, were placed at the beginning of Asvini at the time of creation, Asvini is treated as the 1st constellation. Again the sun traverses the whole of the Zodiac once in a year (about 365 days) and during this period, he forms about 12 conjunctions with the moon (who goes round the heaven once in 27 days), which conjunctions are technically called Amāvāsyas (= conjunction of the sun and the moon). So the whole of the Zodiac was again sub-divided into 12 portions known as signs (distinguishing seasons) in the Western astrology and as Rasis (= collection of stars) in Sanskrit; and these Rasis are also named after some animal or inanimate thing, whose shape the constellations in them go to form and whose characteristics they therefore possess. The names of these Rasis are Mesha (= Aries) Vrishabha (= Taurus), &c., and Mesha or Aries begins with the constellation Asvini. At the time of creation, the sun was placed at the beginning of Asvini and it was the day of Vernal Equinox also, for on that day, day and night were of equal length throughout the world and the sun passed to the north of the Equator after that date.

Now it has been found out by actual observation that owing to the earth being of the form of an oblate spheroid, (i.e., like an orange flat at its two ends) the Vernal Equinox recedes about 50'26" a year and the term Vernal Equinox is synonymous with the Chitra Vishuvat of Sanskrit. The ecliptic or the sun's course in the heavens does not coincide with the Celestial Equator, (i.e., that great circle of the heavenly sphere in which the terrestrial equator will, when produced, cut the heavens) and the inclination between these two is found to vary though very slightly, and now it is about 23° 27'. As the ecliptic and the equator are both great circles of the heavenly sphere, they intersect each other at two points and that point of intersection from which the sun passes to the north of the equator and consequently heat begins to increase in northern latitudes (where astronomy and astrology originated) is known as the Vernal Equinox (= the day on which day and night are of equal length and from which

the season of spring begins) in the Western Astrology and as Chitra Vishuvat (= the point where the sun is on which the day and night are of equal length and from which day the month of Chitra or Aries begins) in Sanskrit and the opposite point of intersection is known as Autumnal Equinox (= the day on which day and night are of equal length and which is the commencement of the autumn season) in West and Tula Vishuvat (= the point where the sun is on which day and night are of equal length and from which day the month of Tula or Libra begins) in Sanskrit.

As already observed the Vernal Equinox (as also the autumnal) now retrogrades about 50'26" a year and its motion also is not uniform, increasing by 00034 every year. There are two opinions among Hindu Astrologers of eminence about this retrograde movement of the Vernal Equinox. While one set hold that the Vernal Equinox retrogrades through the whole of the Zodiac, till it returns to the first point of Asvini, the other set hold that it has a sort of pendulatory motion oscillating on both sides of the first point of Asvini, till certain degrees in Pisces (Meenam) on one side and in Aries (Mesham) on the other side are reached. The former opinion prevails among the Western Astronomers.

While the Western calendar year is regulated to correspond to the period elapsing between the successive arrivals of the sun at the Vernal Equinox, the Hindu Solar year is the period that elapses between the successive arrivals of the sun at the first point of Asvini and so the day on which the sun reaches this point is treated as the new year's day by the Tamilians, who alone observe the solar year. Further the moving Vernal Equinox is the first point of Zodiac as per the Western science and the space of 30° to the East of it (wherever the Vernal Equinox may be for the time being) is treated as Aries or Mesham, and the succeeding 30° is treated as Taurus or Vrishabham and so on. Now the Vernal Equinox has retrograded to between 20° and 22° in Pisces or Meenam i.e., to the west of the fixed star Asvini (which marks the beginning of the constellations which form the image of the Ram, from which the sign Aries or Mesham derives its name) and the Vernal Equinox is now in the constellations which form the two fish lying opposite to each other from which Pisces takes its name. Thus the sign of Aries as now reckoned in the Western Astrology comprises between 20 to 22 degrees in the end of Pisces and between 10 and 8 degrees in the beginning of Aries and how can it be said that this

hybrid sign, in which the constellations never go to make the form of a Ram; possesses the characteristics of that animal, or, in other words, confers such characteristics on those born under the sign, i.e., when the sign is ascending the Eastern horizon? Therefore the Hindu astrologers of old, neglected this moving Vernal Equinox and they always have treated the fixed constellation Asvini as the first point of the Rasi Mandalam and have directed that the day on which the sun returns to such point, should be treated as the beginning of the year, (i.e., the New Year's Day) and have ordained that on that day only, one should perform the ceremonies (oblations to Pitris or Manes of the departed ancestors) which have to be strictly performed on the Chitra Vishuvat day or the day of Vernal Equinox.

The Vernal Equinox now takes place about the 8th of the Panguni month, i.e., the month in which the sun is moving in Pisces or Meenam, reckoned according to Hindu astrology, i.e., from the fixed first point of the constellation Asvini; and every 70 years or so, it recedes one day, for the Vernal Equinox goes back at the rate of 0142 days in a year and the Hindu sages, who disliked frequent changes, did not fix this day as the New Year's Day, but preferred the day on which the sun came to the fixed first point of Asvini, which according to them, is the first point of the Zodiac, and which was, moreover, the place occupied by the sun at the time of the creation of the world.

The Tamilians alone observe this New Year Day and as it is a day on which oblations have to be offered to Pitris, oil bath is not and cannot be resorted to by them that morning. But the first thing which the Tamilians eat on this day is the same as that eaten by the other Hindus on the Yugadi day, viz., a compound of tender Margosa leaves or flowers with tamarind and sugar and the idea too is the same. I may here add that Hindus other than Tamilians perform oblations to Pitris on this day.

My next article will be on Makarayanam or Pongal Day.

R. KONETI AIYAR.

Subscribers to the "Arya" are requested to kindly remit their arrears of subscriptions soon, as the third volume of the Journal commences in April.

THOMPSON AND CO.

The Importance of Primary Education.*

GROUNDWORK: CHILD-STUDY.

It affords me much 'pleasure' to have this opportunity of talking to you, Teachers of little children, upon the importance of your undertaking.

I heartily commend the purposes of your organization, and I trust there will prove strength enough in your union to enable you to lift your profession to a status adequate to its importance, and that you will be able to demand from others a recognition of the great value, dignity and responsibility involved in the training of primary children.

But to demand such homage from others, implies intrinsic *worth*. Any association is never greater than the members who compose it; hence it rests with each of you individually to do what you can to prove yourself worthy of your calling.

Before I have done, I hope to have presented my subject so clearly as to be of help to you in understanding the modern idea as to what constitutes primary education; and to suggest what it is possible for you as an organization to do, to further the work you are engaged in.

In the West what is known as child-study, occupies to-day the most conspicuous place in the arena of education. It had its beginning early in the nineteenth century when Rousseau and Pestalozzi made the first comprehensive attempts towards finding a solid basis for the science of education. They are recorded as being the first to have studied the mental and physical actions of children to arrive at the motive power for such actions. By the middle of the century, child-study or rather child-psychology became a deeply interesting study to students of education, especially in Germany. As early as 1867 we find that the teachers in Berlin arranged for regular courses of lectures on pedagogy. These teachers subjected their pupils to examinations which were intended to reveal their intellectual status; *i.e.*, would show for what kinds of knowledge they had an interest and how the reproduction of the matter learned, proceeded.

From small, almost inconsequent, beginnings, child-study has advanced in recognized importance. Indeed one might easily

* An address delivered before the Madras Primary Teachers' Association.

declare that there exists to-day three distinct lines of the science of child-study; that which investigates the (1) physical-child, (2) that which deals with the phenomena of mind, and (3) concerns itself more especially with the moral or ethical aspect of development.

To really grasp the profound and far-reaching significance of the psychological and physiological child, it is necessary to enquire into the biological cause and effect. It is certainly an object lesson on LIFE itself to trace the genesis of the different form manifestations, to see how *necessity* literally creates *faculty*; to make comparisons not only between and among organisms of the same species, but between the several kingdoms, and especially with the human.

From the minute nodule with nervous system so rudimentary as to consist merely of diverging threads, up to humanity, is a chasm science has bridged with its theory of evolution. Darwin, Spencer, Wallace, and Fiske are authorities on this subject, which is of especial interest in child-study, as it explains the part played by the lengthening period of infancy in the animal species. In tracing the few threads and minute centres existing in *inferior* organisms, we see that there is no nervous system or organization present; that there is nothing which corresponds to what we call, *brain*; that all their actions are reflex and are all apparently due to an impulse which comes from without the animal itself. We observe that the young are brought into the world able to take care of themselves, to react upon their environment at the mere contact of air or food, and to breathe, to digest, and to live an independent existence. Each of these reflex actions is performed with automatic precision; and as long as the species exists there is no perceptible progressive change in the organism. Gradually as we ascend in our investigation, we find there is an intimate and important connection between the outer environment and the nature of the inner structure of the animal; with increased complexity of structure and function we find the animal more keen in response to the play of the organs of sense, and remark the increasing dependency of the young.

Finally, the human animal has evolved a physical and psychical structure of such surpassing complexity and co-ordination that there is not time for all the capacities to become organized before birth; but the human young possesses latent potentialities of an

order which renders it capable of progression; but as there were grades of the same species in the lower kingdoms, in the human order we find marked differences in races, so too, do we find a difference in the time of infancy prolonged between the young of the barbaric savage and of higher, civilized peoples.

Men of science postulate that the biological significance of the lengthened period of infancy lies in the fact that to it is due the organization and the stability of all family life. During the time of helpless dependency, the parents of the child are held together by a common centre of interest; and it naturally follows that the more children born to parents, the greater the bond, and more enduring.

But the point of perhaps more immediate interest to students is that it is found possible to train every animal that has a period of infancy; and the longer this helpless condition continues, the more training is possible for it. Hence, because of the prolonged state of plasticity, human infants are susceptible of an educational training far greater and beyond the possibilities of the young of other species.

This fact proves the wisdom of employing judicious methods that will develop the child into a being of power and self-reliance, if we would avoid the dangers which result when little ones are subjected to harmful influences. The tendency of wrong conditions is to arrest growth in some direction, which will mar, in all likelihood, some of his faculties at least, to the mutual hurt of self and of the community.

I shall not bore you by tracing the evolution of the intelligence throughout the various Nature kingdoms, but will proceed to briefly delineate some practical phases of child-study. To quote from the "First comprehensive attempts at child-study," the result of the work of the Berlin Pedagogical Society. It is the main purpose of such study to determine the stages of intellectual growth, "for instruction and training can be successful only if they cohere with what is present in the child's mind. Equally true is the assertion that the teacher's method, selection and use of the appliances for teaching (text-books, charts, etc.), essentially depend upon the number of ideas with which the children are supplied."

The following fourteen questions were given in the attempt to investigate the minds of children newly entering school:—

(1) Who has seen the sun rise and set?

- (2) Who has seen the moon and the stars?
- (3) Who has seen a lark and heard it sing?
- (4) Who has seen a fish swimming in the water?
- (5) Who has seen a boat on a pond?
- (6) Who has been on the banks of a river?
- (7) Who has been on a mountain?
- (8) Who has been in the woods?
- (9) Who knows an oak tree?
- (10) A grain field?
- (11) Who knows what is to be done to make bread of grain?
- (12) Who has seen a shoe-maker, a joiner or a mason at work?
- (13) Who has been to church?
- (14) Who knows anything about God?

The results of the examination were tabulated. The report reads: "The ideas of natural objects were woefully lacking in the town children." Not one-fourth of the 500 children examined had seen the sun set; only one-half of that number had been at a pond or had climbed a hill or mountain. It is especially interesting to note that the girls have, at their entrance into school, throughout, fewer ideas of the environment of their home than the boys.

You may be interested to know that the Board of Education in Chicago, America, has established a child-study department in connection with the public schools, and that the pupils are weighed, measured and tested otherwise, mentally, morally and physically. It was found that a child who was thought to be stupid was merely unable to hear properly, owing to some physical defect in the organs of hearing; another perhaps, was unable to see correctly. It was found too, that some children had more vitality during the morning session; others during the afternoon period; that the physical strength of pupils in the same standard varied greatly, etc., etc. The result of child-study investigation in these schools has resulted in establishing a special room for mentally defective children, and to greater insight being exercised by each teacher over her pupils that they may not be taxed beyond their capacities to work, and regularly are the children inspected as to, the condition of general health, teeth, eyes and hearing.

I realise that I have not done justice to this phase of the topic; but there is not time this afternoon to go further into details along this line of thought. Before passing on to another aspect, I will pay tribute to the science which

has done so much to uncover the weak places in the training of the young; which has proved that no two minds are alike; that each mind has a law of its own by which it grows; that only so much knowledge is acquired as is apperceived and assimilated, and, finally, if we would avoid arrested development, we should consider the needs of the child, his internal, personal needs, and adapt to each mind the specific nutriment required.

In defence of material child-study, I should say that, *like truth*, it is not absolute, but relative; and further, like truth, all that is put forth in its name should not be accepted as infallible; for, while the science of the child has progressed until it is fundamentally as stable as that of other, recognised sciences, it is left with each Teacher to agree, to disprove or to add to existing knowledge as fast as his own investigations lead him to wisdom.

I have told you that the science of child-study might be considered under three topics. (1) physical, (2) mental, (3) moral or ethical. It is my purpose to treat under the third aspect, the educational doctrine of Frederick Froebel, the great kindergarten (child-garden) apostle.

Let me offer an emphatic denial that it is my intention to claim that all child-study which is not Froebellian in character, does not deal with moral or ethical questions; or that the disciples of Froebel are narrow idealists. The excuse I offer for my treatment is, that the writings of the illustrious German contain a practical philosophy of life, particularly as relates to the child, which, (as far as it goes Froebel died before the completion of his entire scheme of education) is not only complete in itself, but of such meat as to be in advance of the educational work to-day, even, although Froebel labored and wrote as early as 1817; and, finally, that more than any other educator, does this reverent lover of the child, treat reasonably, the relation of *man* to God, in every thought he expressed. The comprehensive, all-sidedness then, of the philosophy of Froebel, is my apology for my attitude.

In order that you may have some conception of the philosophy of child-study as expounded by him, I have thought best to quote largely from Froebel's own writings, that *his* thought might not be weakened by *my* interpretation. But to get an adequate idea in order to fully appreciate the philosophy and the beauty of his aims, his books must be studied in their entirety.

The study of biology teaches us to regard each life-form as originally but a centre of energy; differing in kind as it rises in degree, by means of what is blindly designated under several titles: inherent-force: power: motion; and, although no man knows *what* this energy really is, we know that this elusive something—which defies all attempts of physical science to determine its exact nature—pervades all living things; and that the order of its action is from *within, outward*.

Froebel, throughout his book "The Education of Man," calls this something both, inner essence, and spirit.

Where the great teachers of the theory of evolution—attributing the action and interaction of external form and internal substance to generated physical motion—saw but the sequential working of physical law, Froebel saw a subtle force uniting the two, and controlling all motion; this he calls the God which is inherent in all that IS.

Froebel writes: "It is the destiny and life-work of all things to unfold their essence, hence their divine being. It is the special destiny and life-work of man as an intelligent and rational being to become fully, vividly and clearly conscious of his essence." To acquire such knowledge means, to Froebel, attaining to harmony, in feeling, thinking, willing and doing. With reference to humanity, it means subordination of *self* to the common welfare and to the progressive development of mankind; with reference to nature, it means a thoughtful subordination to her laws of development; with reference to God, it means perfect faith.

Froebel then, holds it the *duty of each individual* to seek for knowledge concerning the divine, spiritual and eternal principle, which animates surrounding nature; which constitutes the essence of nature and is permanently manifest in nature; to seek to understand how the divine principle is the same in man as in nature; and how both are governed by the same law; that he may acknowledge that man and nature proceed from God and are conditioned by Him; that both have their being in God, and, let me add upon my own responsibility, that *all is GOD*.

But, to educate one's self to a knowledge of the relation of God to mankind and nature, and to strive to lead a faithful, pure, holy life is not enough. Such wisdom should be continuously employed *through education* to raise humanity to self-conscious unity with God.

His idea of education is then, that it should be based on considerations of the inner essence of things as recognized by the spirit and as discerned through outward manifestations.

Educators, he warns us, should be wise enough to maintain a balance of judgment between the *outer* expression and the *inner* life of the child. The failure to understand this relation, Froebel holds, is the chief cause of antagonism and contention. He writes: "This furnishes constant occasion for innumerable false judgments concerning the motives of the young, for numberless failures in the education of children, for endless misunderstandings between parent and child, for so many unreasonable demands made upon children. Therefore, this truth, in its application to parents, educators and teachers is of such great importance that they should strive to render themselves familiar with its application in the smallest details. This would bring into the relations between parents and children, pupils and educators, teacher and taught, a clearness, a constancy, a serenity which are now sought in vain: for the child that seems *outwardly* good, often is not good inwardly, *i.e.*, does not desire the good spontaneously, or from love, respect and appreciation; similarly, the outwardly rough, stubborn, self-willed child that seems outwardly not good, frequently is filled with the liveliest, most eager, strongest desire for spontaneous goodness in his actions; and the apparently inattentive boy frequently follows a certain fixed line of thought that withholds his attention from all external things."

Froebel then, "sees in the child a fresh tender bud of progressing humanity, and it is with reference to the divinity, that to him lies in the child thus viewed that he calls for passive following and vigilant protection. He would have the educator "study the child as a struggling expression of an inner divine law. . . . it is evident that this involves constant activity in judicious adjustment of surroundings, so that the child may be free from temptations and from the growth of unhealthy whims and pernicious tendencies; while on the other hand, he may be supplied with ample incentives and opportunities to unfold aright." "In the treatment of the things of nature," he declares, "we often take the right road; whereas, in the treatment of man, we go astray; and yet the forces that *act in both*, proceed from the same source and obey the same law."

Froebel constantly reiterates that from birth "it is highly important for man's present and later life that at this stage he absorb nothing morbid, low, mean . . . For, alas! often the whole life of man is not sufficient to efface what he has absorbed in childhood, the impressions of early youth, simply because his whole being, like a large eye, as it were, was opened to them and wholly given up to them. Often the hardest struggles of man *with himself*, and even the later and most adverse and oppressive events in his life, have their origin in this stage of development; for this reason the care of the infant is so important."

"Therefore the child should, from the very time of his birth, be viewed in accordance with his nature; treated correctly and given the free, all-sided use of his powers."

"At an early period the child should learn, apply and practice the most difficult of all arts—to hold fast the centre and fulcrum of his life, in spite of all digressions, disturbances and hindrances."

That educators may understand how to proceed with *their* task, of arriving at an adequate knowledge of the school-child, Froebel begins at the beginning; *i.e.*, with the infant at birth. He says: "*The child's first utterance is that of force*. The operation of force . . . calls for counter-force; hence the first crying of the child, his pushing with his feet against whatever resists them, the holding fast of whatever touches his little hands."

"Soon after, and together with this, there is developed in the child sympathy. Hence his *smile*, his enjoyment, his delight, his vivacity in comfortable warmth, in clear light, in pure fresh air. This is the beginning of self-consciousness in its very first germs." "In accordance with the law of contrasts in the development of knowledge, the sense of hearing is the first to be developed in the child; later on, there follows, guided and incited by hearing, the sense of sight."

"With the advancing development of the senses there is developed in the child, simultaneously and symmetrically, the use of the body, of the limbs."

"External objects are themselves near, at rest, and invite rest; or, they are in motion, moving away and invite seizure, grasping, holding fast; or they are fixed in distant places or spaces, and thus invite him who would bring them nearer, to move toward them."

Thus is developed the use of the limbs in

sitting and lying, in grasping and holding, in walking and running.

"As soon as the activity of the senses, of the body and the limbs is developed to such a degree that the child begins self-activity to represent the *internal*, outwardly, the stage of infancy in human development ceases, and the stage of *childhood* begins."

"Up to this stage the inner being of man is still unorganized, undifferentiated."

"With language the expression and representation of the *internal* begins; with language, organization, or a differentiation with reference to ends and means, set in ***."

"Now since this stage of human development requires that the child should learn to designate all things rightly, clearly and distinctly, it is essentially needful that all things should be brought before him rightly, clearly and distinctly ***."

"The form used should be simple and closely adapted to the child's understanding. Thus, the words, 'Baby, drink?' 'See dog,' etc., accompanied by some deliberate suitable gesture and a sympathetic countenance, will be solidly helpful to the child ***."

To teach the child to feel the complexity of his body and the difference between his limbs, such sentences as 'Give me your arm.' 'Where is your hand?' Should be asked the child.

In the command: 'Bite your finger,' a well conceived action is involved, since 'it induces reflection in its earliest phases, by tending to bring to the child's knowledge an object which, although it has an individuality of its own, is yet united with the child.'

"Not less important is the *** playful manner of leading the child to a knowledge of the members (of his body) which he cannot see, the nose, the ears, the tongue, and teeth. *** to pull, gently, the nose, or ear, as if it were meant to separate them from the face or head, and, showing to the child the half-concealed end of finger or thumb and say 'Here I have the ear, the nose,' and the child quickly puts his hand to his ear or nose and smiles with intense joy to find them in their right places. In this action is aroused and directed in the child with a desire to know, even what he cannot see externally."

"In the same spirit *** in order to lead him to use these things; 'Show me your tongue.' 'Show me your tooth,' Bite it with your tooth."

"At first it was the purpose to bring to the

child's notice *objects as such*, and in their relative positions. It is now the intention to direct attention to these attributes and qualities. Say to the child 'The candle burns' *** cautiously hold the child's finger toward the flame, enabling him to feel the heat without being really burned, and guarding him against an unknown danger. Or, *** say 'The knife pricks,' gently pressing the point of the knife against the child's finger."

"Further on, the child is led to first feel his own action, and then to contemplate the action itself. Thus to teach the child to do all you say, request him who is to take food 'Open your mouth,' or when he is to be washed, 'close your eyes.'"

In order to direct his attention to the effect of food upon the nerves of taste and upon the relation between the food and the body, say, 'How good that tastes!' In order to direct his attention to the smell of flowers, imitate the noise of snuffing and say, 'How good that smells! Would you like to smell it?' etc. etc.

"Thus the natural method of educating the young child, is to cautiously follow in all directions the slowly developing, all-sided life of the child; to strengthen, and thus to arouse to ever greater activity the still more all-sided life within, and develop this."

"*Standing* represents the use of the body and limbs in their most complete totality; it is the finding of the centre of gravity of the body." *** The child should stand when he is strong enough to keep his balance freely and independently; he should walk when, freely moving forward, he can keep his balance. He should not stand before he can sit erect; nor walk before he can creep, rise freely, maintain his balance, and proceed by his own effort. When the child feels strength in his own feet, he rejoices intensely over it and for his own pleasure, repeats the new *** he is attracted by a bright, round pebble, by the gayly colored bit of paper *** and he tries to get hold of these with the help of the newly acquired use of his limbs ***.

Look at the child that can scarcely keep himself erect, and that can walk only with greatest care—he sees a twig, a bit of straw; painfully he secures it, and like the young bird, carries it to his nest, as it were *** See him again, as he laboriously gathers bright pebbles as building stones. And is he wrong? Does not the child, in truth, collect material for his future life building? ***.

If the building is to be sound, all the material must be known, not only by its name, but also by its qualities and uses; and that the child desires this, is shown in his child-like, quiet, busy activity. We call it childish, because we do not understand it, because we have not eyes to see, nor ears to hear, and, still less, feeling to feel with the child; we are dull, therefore the child's life seems dull to us. We do not know its meaning; how then, can we interpret it for the child? The child loves all things that enter his small horizon and extend his little world. To him the least thing is a new discovery. *** Therefore the child would know, himself, why he loves this thing; he would know its properties, its innermost nature, that he may learn to understand himself in his attachment. For this reason the child examines the object on all sides; for this reason he tears and breaks it; for this reason he puts it in his mouth and bites it. We reprove the child for his naughtiness and foolishness, and yet he is wiser than we who reprove him."

"The child would know the inner nature of the thing. An innate instinct which, properly appreciated and guided, would seek to find God in all his works, urges him to this ***."

"It is true the broken object *** is dumb; yet it reveals in its fragments at least either like or unlike parts *** and this means an extension of knowledge. Do adults extend their knowledge in a different way? Is not the inside of a plant, pithy, woody or hollow? Is not its cross-section circular, triangular, square? Is not the fracture even or uneven, smooth or rough, impervious or porous? *** Are not the fragments sharp or blunt edged? Is it not brittle, or does it not rather yield to the blows without breaking?"

All this the child does in order that from the diversity of outer manifestations of the object, its inner nature and its relation to him may become revealed, that he may know the cause of his liking, his fondness for the object. And do we adults who seek knowledge proceed differently?"

"Unfortunately, our conceit induces us to lose sight of this natural and divine starting-point of all human development; we stand perplexed, having lost the beginning and end, and therefore the right direction. Having denied God and nature, we seek council from human knowledge and wit."

"And so it is that we do not recognize the significance of the child's activities. His life

accords with the destiny and mission of mankind, but we know it not."

"Who then can analyze the joys which in this period are so rich?"

"Play and speech constitute the elements in which the child lives. Therefore, the child at this stage imparts to each thing the faculties of life, feeling and speech. Of everything he imagines that it can hear. Because the child himself begins to represent his inner being outwardly, he imputes the same activity to all about him, to the pebble, and chip of wood, to the plant, the flower, and the animal."

It is because of this feeling of kinship with nature, that Froebel urges that from this stage the love for nature forms be fostered in the child.

As to play, Froebel writes: "Play is the purest, most spiritual activity of man at this stage, and, at the same time, typical of human life as a whole—of the inner hidden natural life in man and all things. It gives, therefore, joy, freedom, contentment, inner and outer rest, peace with all the world. It holds the source of all that is good. A child that plays thoroughly, with self-active determination, perseveringly until physical fatigue forbids, will surely be a thorough, determined man, capable of self-sacrifice or the promotion of the welfare of himself and others. Is not the most beautiful expression of child-life at this time, a playing child?—a child wholly absorbed in his play?—a child who has fallen asleep while so absorbed?"

"As already indicated, play at this time is not trivial, it is highly serious and of deep significance. *** To the calm, keen vision of one who truly knows human nature, the spontaneous play of the child discloses the future inner life of the man."

"Rich indeed is the life of the child ripening into boyhood, but we see it not. Real is his life, but we feel it not!" But we have only to watch the children in their play to discover the educational significance of all that they do.

Froebel continues: "See, a child has found a pebble. In order to determine by experiment its properties, he has rubbed it on a board near by, and has discovered its property of imparting color. It is a fragment of, perhaps, lime, clay, red-stone or chalk."

"See how he delights in the newly-discovered property, and how busily he makes use of it! Soon the whole surface of the board is changed."

"At first the boy took delight in the new

property—now red, or white, or black or brown—but soon he began to find pleasure in the winding, straight, curved, and other forms that appear. *** Now the head becomes a circle, and now the circular line represents the head, the elliptical curve connecting with it represents the body; arms and legs appear as straight or broken lines, and these again represent arms and legs; the fingers he sees as straight lines meeting in a common point, and lines so connected are, for the busy child, again hands and fingers; the eyes he sees as dots, and these again represent eyes; and thus a new world opens within and without. *For man tries to represent or do, what he begins to understand.*

*** Not only can the child represent the outer world in reduced measure, and thus comprehend it more easily with his eyes, not only can he reproduce outwardly what lives in his mind as a reminiscence or new association, but the knowledge of a wholly new invisible world, the world of forces, has its tenderest rootlets right here."

The ball that is rolling or has been rolled, the stone that has been thrown and falls, the water that was dammed and conducted into many branching ditches—all these have taught the child that the effect of a force, in its individual manifestations, is always in the direction of a line."

"Thus the representation of objects by lines soon leads the child to the perception and representation of the direction in which a force acts. 'Here flows a brook,' and, saying thus, the child makes a mark indicating the course of a brook. 'Here grows another branch, and here still another,' and as he speaks he draws forth from the tree, as it were, the lines indicating branches."

Watch the child now as he "traces a table by passing its fingers along its edges and outlines, as far as he can reach them. Thus the child sketches the object, on the object itself, as it were. This is the first, and, for the child, the safest step by which he first becomes aware of the outline and forms of objects."

"It is not only conducive but necessary to the development and strengthening of the child's power and skill that teachers should *** connect the child's action with suitable language, e.g., 'Now I draw a table, a mirror; now I draw the diagonal of a slate upon the board.'"

"This enhances the inner and the outer power, increases knowledge, awakens the judgment and reflection, *** and which in a natural

way, cannot be aroused too soon." For the word and the drawing are always mutually explanatory and complementary; for neither one is, by itself, exhaustive and sufficient with reference to the subject represented. The drawing properly stands between the word and the thing, shares certain qualities with each of them, and is, therefore, so valuable in the development of the child. *** The faculty of drawing is as much innate in the child, as is the faculty of speech, and demands its development and cultivation as imperatively as the latter; experience shows this clearly in the child's love for drawing, in the child's instinctive desire for drawing."

"The representation of objects by and in drawing induces and implies clear perception, and this soon leads the child to the ready recognition of the constantly repeated association of certain numbers of similar objects, e.g., two eyes and two arms, five fingers and five toes, the six legs of the beetle and of the fly. Thus the drawing of the object leads to the discovery of number. The repeated return of one and the same object leads to counting. The fixed distinctive sum of objects similar in certain respects constitutes the number of these objects. Thus by a new discovery, by the development and cultivation of the number-faculty in the child, his sphere of knowledge, his world, is again extended. ***"

*** At no time should numerals be given the child as empty, unmeaning sounds and be thus repeated by him. *** For a long time the child should never say the numerals, which, in themselves, are empty and meaningless to him, without the aid of objects which actually counts."

It is thus step by step that Froebel brings us to a realization of the importance of understanding the child. He urges us *** not to harshly repel him; show no impatience about his ever-recurring questions. Every harshly repelling word crushes a bud or shoot of his tree of life. Do not, however, tell him in words much more than he could find himself without your words. For it is, of course, easier to hear the answer from another, perhaps to only half hear and understand it, than to seek to uncover it himself. To have found one-fourth of the answer by his own efforts is of more value and importance to the child than it is to hear half, and half understand it in the words of another; for this causes, mental indolence. *** In a few words he (Froebel) sum up his rule of conduct, "To lead children early to think, this I consider

the first and foremost object of child-training."

How keenly we "grown-ups" feel the reproach in Froebel's words. *** With all our knowledge, we are empty for our children. *** We do not feel the meaning of what we say, for our speech is made up of memorized ideas, based neither on perception nor on productive effort. *** our speech is like the book out of which we have learned, it, at third or fourth hand. *** For this reason, and only for this, our inward and outer life, as well as the life of our children, is so poor, because our speech is not born from a life, rich inwardly and outwardly in seeing and doing, because our word, our speech is not based on the perception of the thing it designates. *** What we no longer possess—the all-quickening, creative power of child-life—let it again be translated from their life into ours. *** It is not possible to gain from any thing, higher joys, higher enjoyment, than we do from the guidance of our children, from living with our children."

By "living with our children" is meant, entering fully into their simple ways of seeing things and sayings, of feeling and thinking, of willing and doing; it means placing at their service our wider knowledge, our greater strength, patiently helping them, guarding and guiding them in their life, in its spontaneous search for light and love; it means joining them in their simple truthfulness, their childish faith in man, and leading them on the basis of this, to a higher and mightier faith in the immutable laws of nature and of God; it means being true with them so that they may reach higher truth; it means loving with them what they love, so that with our help they may learn to love the highest good."

"Living with our children implies on our part sympathy with childhood, adaptability to children, and knowledge and appreciation of child-nature; it implies genuine interest in all that interests them, to rejoice and grieve with them in the measure of their joy and grief, not merely in the measure of our appreciation of loss or gain, of substance or shadow; it implies seeing, ourselves, with the eyes of a child; hearing, ourselves, with the ears of a child, judging, ourselves, with the keen intuition of a child."

While Froebel's philosophy is intended for all, perhaps, his greatest message is to those who would undertake the sacred task of training and educating children.

He reminds us that "God neither engrafts nor inoculates. He develops the most trivial and imperfect things in continuously ascend-

ing series, and in accordance with eternal, self-grounded and self-developing laws." *** Hence *** our duty is to *** "bring even more out of man, rather than to put more into him *** therefore it is that the essential business of the school is not so much to teach and to communicate a variety and multiplicity of things (isolated facts and rules), as it is to give prominence to the ever-living unity that is in all things."

I question whether even now I have placed before you an adequate selection of the essential ideals of the noble educational philosophy of Frederick Froebel. At best I have only given you a few facts upon which he based what is so widely called "kindergarten." If you do not plainly discern its underlying principle, that of "inner-connection," complete unity and perfect harmony which should prevail to make life seem to the child a perfect whole (not disjointed parts), as it seeks to adjust itself to the world about it, to nature and more especially to God, the fault is entirely mine own.

Let me urge in closing the thought, that since each generation is the trustee of civilisation, each generation is, then, responsible to posterity for the protection and enrichment of her responsibilities. If a chain is not stronger than its weakest link, neither is it possible for a nation to be superior to her citizens. Herein then, is the importance to any country to see that her children are educated according to inherent possibilities."

The burden of the responsibility to accomplish this, rests more especially upon primary teachers.

You must, then, frame your educational ideals, that you may have a definite object to accomplish; then, by a course of systematic study and lectures, make yourselves fit for your task. You cannot do better than to follow the wisdom of the West, by studying the child, and adopting your educational method to meet his needs.

But whatever you undertake, whether as individuals or as an organisation, you cannot expect others to take the initiative, and you must stand or fall of your own strength. But what, ever reasonable demands you may make for assistance, you will find many to help; and I cheerfully predict for your movement, not only the co-operation of all who are engaged in educational work in India, but more especially the sympathy and help of the Director of Public Instruction.

Mahomedan Poets.

It is indeed highly creditable that Mahomedans, foreigners to Tamil, have achieved fame in the world of Tamil literature. The principle of Association or close contact is a miracle worker. What is foreign or alien to us becomes our own and loses its novelty and what is common and natural to us gets encrusted with new ideas and fresh images that it appears a thing quite new. Of the Mahomedan Poets whom we are to speak of here, some were Tuluks and some Mahomedans but all adherents to Islamism.

Sarkkari Pulavar, a villager, was by birth a Tuluks and embraced Islamism. He was a Pulavar in Tamil and possessed a large fund of witticisms. One day, while he was in the mosque offering prayers to Alla, his brother-in-law, *Savathu Pulavar*, appeared in it and was received very respectfully by the officiating priests and high priests. Then *Sarkkari Pulavar* wanted to raise a genial laugh by punning on his name and expressed his surprise how they had permitted *Savathu*, a spice forbidden by their Church. He retorted that sugar is taken in and *Savathu* rubbed all over the body and said that he who could not make out this had better hold his peace. His work is an *Andadi* on *Medina*, an important city of Mahomedan pilgrimage in Arabia. *Savathu Pulavar* produced *Andavar Pillai* on Mahomed besides a few isolated stanzas.

Mahomed Ibrahim alias Vannakkalanji Pulavar, very skilful in composing *cummings*, was born at Meesal near Madura. He sat at the feet of a Tambiran of the Madura monastery, studied Tamil, Sanscrit and Malayalam, and was the author of many works. His *Mukiathren Puranam* is the chief of them. When he took it to Nagoor mosque to be dedicated, many critics arose to cut up his production. He silenced them all with very satisfactory answers to their objections. A rich man of the place, who was present on the occasion, took fancy to him and gave him his daughter in marriage. He lived in his father-in-law's house until his eighty-ninth year, when, like an over-ripe fruit, he dropped into the lap of his mother earth.

The accounts of *Aliyar Pulavar* and *Mahomed Hussain* are very obscure. *Indirayan Pandaipore* and *Ipuni Anthan*, a description of a terrible Rakshasa fight of the former and *Penn Puthimalai* containing two hundred and fifty-eight couplets by the latter enable them to speak from their urns.

Umaru Pulavar, by birth a Sonagar and a convert to Islamism, was a good scholar in Tamil, whose *Seerapuram* recounting the life and adventures of Mahomed, is held in great estimation by the Mahomedans. This great work he took to *Seetakkatha Marakkayar*, a reputed *Maccenas* and found it hard to rehearse it in his presence. *Abdul Kasim Marakkayar*, his manager, gladly took the chair on the occasion and crowned himself with the honor thereof. Afterwards, the patron of letters induced by his wife, tried in vain to have the *Puranam* rehearsed under his presidency. It is said to have contained twelve thousand stanzas.

Masthan Sahib was a pure Islamite and vendor of attar in Trichinopoly. His critique against Christianity heaped opprobrium on his head. His lyrics equal in pathos and depth of feeling to those of *Tayumanavar* among the Hindus. *Aiyasamy Muddaliar's Kunangudinathar Pathitru Paththandadi* is an encomium on this our modern author.

M. S. PURNALINGAM PILLAI.

A Contrast.

Who hath not heard of the Rajaput's clime
Or, hearing, hath owned not her charms are sublime,
Where the sovereigns of old with their arrows and bows
Could shake, like their banners, the hearts of their foes?
In the childhood man they were goodly to spy
With aims that were highest and vast as their sky;
Their power like the sun-god then brightened the view
Of all save their rivals and these were but few.
As the dewdrop on blossoms the land was in heart
And her sight was the signal for evils to part.
But Time on his course here hath heavily rolled
On this home of the learning and courage of old!
She was swept by the Tartar and Afghan in vain
As the rock on the beach by the waves of the main;
And yet ages have shot through what men deemed amaze
For a dark-woven veil hath been drawn over her face.
Ye, sons of the parted, now black is the hue
Of the scenes once your meteor-light brightened to view.
True, the fairness of nature is firm as of yore,
Her face is not furrowed, her hair is not hoar.
And the maidens are fresh as the flower-wreath they wear
As warm as their climate and pure as their prayer.

True, at sunset, the garlands of light there yet vie
With the lilies of lakes and the stars of the sky,
Or at morning, the vale is of emerald's glow,
And the kine and the sheep there on pasture yet go.
But, look for the life breath, the pulse of that clime,
It is dead and is lost in the surges of Time.
And her glory hath vanished with strangers to roam
As the last of the swans to his Mansarour home.
Ah! clime of our fathers what prophet that said
Thy frame in the grandeur and grace of a bride
Could have dreamt that in future thy fate would be dire
As the widow's that flies from the funeral pyre?

S. PARAMESVARA Aiyar.

Practical Hygiene.

LIGHT.

"The sun—though unable to shelter organic life on his burning surface, is nevertheless mediately, by reason of the heat he radiates, the cause of life throughout the realm over which he reigns." The importance of sun-light is much undervalued by persons who do not care to know the effects it has on the human system. The light of our chief luminary exerts a very beneficial influence on the growth, development and preservation of the human body. The influence of light on the vegetable kingdom is clearly known even to an illiterate gardener and to those that have eyes to see. Plants and shrubs growing in cheerless, dark and shady places always appear bleached and pale, whereas those enjoying the invigorating rays of the sun always look green and gay. Moreover those growing in the sun ripen more easily than their neighbours in the dark. All living beings should at least spend a part of their time in sunshine especially in the evening. The solar rays falling directly on the bodies exert a very beneficial and healing influence as proved by the science of Chromopathy. The rays are composed of 7 different colours which, when combined, form the white light of the sun and it can be separated by the aid of a prism. The various colours have different effects on the human system and Dr. Babbit, a great enthusiast of Chromopathy, has well explained the science in his *Health Manual*. Our habitations must be built in such a way as to allow free access to the rays of the sun and rooms so purified are fit for use in the night time.

"The value of sun-light with its accompanying influences for animal development, may be

illustrated by such facts, as the following:—In decaying organic solutions, animalcules do not appear if light is excluded, but are readily organised when light is admitted. The tadpole kept in the dark does not pass on to development as a frog, but lives and dies a tadpole, and is incapable of propagating its species. In the deep and narrow valleys among the Alps, where the direct rays of the sun are but little felt, cretinism or a state of idiocy more or less complete, commonly accompanied by an enormous goitre, prevails as an epidemic, and is often hereditary. Rickets, deformities, crookedness and swelling of the bones are very common among children who are kept in dark alleys, cellars, factories and mines. It has been found that during the prevalence of certain epidemics diseases the inhabitants who occupy the side of the street and houses upon which the sun shines directly, are less subject to the prevailing disease than those who live on the shaded side. In all cities visited by cholera it is invariably found that the greatest number of deaths took place in narrow thoroughfares, and on those sides of the street having a northern exposure from which the salutary beams of the sun were excluded.

"Fresh air and sunshine are nature's healing agents. They do their work silently, swiftly and well. Summer is the time to cure old chronic ailments, and to lay up a stock of reserve vitality for the winter's use. Yet with the balm of health and renewed youth all around them, we see pale, sallow, corpulent, rheumatic and stiff-jointed men and women sitting around on shady, breezeless porches and in dark doorways, missing all advantages of the season because they do not know enough or are unwilling to go out and drink in health. All living structures are stimulated by sunshine to great activity. The fluids of the body course more freely through their channels; there is increased elimination of poison, and nutrition is improved. The good offices of sunshine are things that everybody ought to know, that most people do know, but fail to act on, for want of suggestion." We would strongly advise our readers to allow free entrance to sun light into their room and find delight in taking exercise in the early morning or evening sun which is not weakening but invigorating and bracing.

C. KESAVA RAO NAIDU.

The Vedanta in Popular Language.

CHAPTER I.—THEORY.

Great is the Earth on which all creatures live and move. Greater is the Ocean of water which surrounds it. Still more great is the Fire that converts Water into vapour. Greater than the first there is the Air that kindles or extinguishes Fire. Greatest of all is the Akasa which gives room for the Air to move about. In this manner, the Earth may be said to merge into Water, the Water into Fire, the Fire into Air and that again into Akasa which is the final goal.

The four kinds of creatures seen in this world must have been made up of these five Elements alone. The Creation consists of the egg-born, the womb-born sweat-born and those born by means of germination. These four kinds of created beings may sometimes be washed off the face of this earth by the Sea. We have heard of floods carrying off men and animals from Sea-ports. Even when the whole world is destroyed by a deluge, there must still remain a Being who is above all destruction. There should be a Creator who is all-powerful and capable of calling into existence once more, the above-named four kinds of creation as soon as the flood is over.

The Earth and other Elements being devoid of knowledge, they cannot of themselves create the four kinds of creatures. There should be a Creator to mix up these Elements in due proportion and to give each its respective form and size.

Our experience is that pots are not made without potter and that clods of earth do not of themselves become pots. Without the gold-smith, the gold itself does not become ornaments. In like manner, the five Elements cannot of themselves, without a Creator bring into existence the four kinds of creation.

Granting that there is a creator, the following doubts again arise in the mind. The fifth Element Akasa gave room to the other four Elements and the world which is the product of them. Should there not be something apart from the Creator, which something must have given room to the Akasa also? Just as the potter, seated on the ground which is unconnected with him, makes his pots out of the earth placed before him, so must have the Creator, having seated himself somewhere, created the world out of the Elements. It is therefore reasonable that there should be something apart from Akasa which must have given room for it or which must be its support. What it is shall be determined later on.

Now, of the four kinds of creation three are endowed with knowledge varying only in degree, but the fourth kind (plants and trees) is devoid of knowledge. When we think about the cause of it, we find that men and other animals have five Karmendriyas or the organs of action and five Jnanendriyas or the organs of knowing or discrimination

and they have also another internal organ called Mind. Whereas the trees and plants are devoid of these Indriyas and the mind. Hence three out of the four kinds of creation are endowed with knowledge and the fourth is devoid of it. When the bodies as well as Indriyas are made of Elements alone, why should the former (bodies) be devoid of knowledge and the latter (Indriyas) be endowed with it?

In finding out the cause of this, we are led to think that there must be something in the constitution of the Mind which enables it to work up the subtle Indriyas with discrimination, just in the same manner as a small piece of magnet causes small needles—and not big pieces of iron—to move. This something in the constitution of the Mind, being like the light of the lamp to the eyes, must be of the nature of supreme effulgence or the Light of lights, as it imparts knowledge to the Indriyas and enables them to cognize all objects.

If so, another question arises. Why should the Indriyas be devoid of knowledge during sleep? It is answered thus: Even in the presence of light a blind man does not see the objects before him. In the same manner, Indriyas having become exhausted and powerless during sleep, do not cognize the objects around them (as if they are in a state of swooning) even though the Light of the Mind is always present before them.

We see with our eyes the objects as well as the light before us, but why is it that we do not, even in our waking state, perceive by means of our mind that Light of lights? The answer is, that the Mind is much dirtied and that we do not attempt to undergo that process by which alone we could remove, by degrees, such dirt from the Mind.

Objection: The combination of two substances produces a third one different from the original two. In the same manner the combination of the five Elements could produce the Mind and the Indriyas latent with knowledge. There cannot be any knowledge apart from that which could be got from the Elements. If it be said that the Creator gave His knowledge to the Mind and the Indriyas, then the Creator, being deprived of His knowledge, will Himself be wanting in it.

Answer: When we go into the question "whence did the animals get this original power of discrimination or the inner light of Lights by which the Mind and the Indriyas cognize objects?" and when we deeply brood over the matter we find that, it is possible for that *Cidakasa* or Light of all lights which supports Akasa or Ether, to penetrate into the hearts of all creatures as it is all-pervading like the Akasa in a pot. If the mind itself is said to be of the nature of the light, the light which enlightens the mind, must necessarily be the Light of all lights.

Objection: The Sun, the Moon, the Stars, the Lightning and the Fire are the only five lights in this world and all objects are cognised through them.

Answer: True it is, but even these Sun, etc., are made visible to the eye by the Mind alone. So it

can be safely concluded that the Mind alone is endowed with the greatest light.

The idea of "I" and "Mine" attached by mistake to this gross body is the cause of the bondage of the Soul. In this body, there are:

The five Karmendriyas.—The powers of speech, handling, locomotion, excretion and procreation;

The five Jnanendriyas.—The powers of hearing, touching, seeing, tasting and smelling;

The five Pranas.—The Prana, Apana, Vyana, Udana, and Samana. (These are Vital Ethers or currents known as the upper, the lower, the distributing, the projecting and the equilibrating);

The Manas.—The chief among the four inner organs or the Antahkaranas, and above all;

The Light of Atman.—Which is the guiding principle in us and the Central Truth that has to be seen, felt and realised.

It is certain that if "I" is identified with the last mentioned "Light of Atman" and the first 16 are rejected as "not I," that the self-inflicted pains will no longer be. Such pains will not cease until the last named Atman who is of the nature of ETHER IN A POT is united to the SUPREME LIGHT OF ALL LIGHTS which is the basis of the fifth Element Akasa itself. For, that Supreme Light alone is of the nature of Infinite Bliss and this Atman should therefore be united to it. Although the inconvenience felt by a man on a sultry day is partly removed by a fan and a sort of painful sensation removed by creating a pleasurable one, yet such remedies are merely temporary and are not real as of the nature of Bliss.

It may be doubted whether the movements of the body are due to the sixteen Tatvas, viz., the ten Indriyas, the five Pranas and the Manas, or all due to the seventeenth Tatva the Atman? The answer is that the Indriyas, etc., are incapable of directing the movements of the body without the aid of Atman and that Atman also cannot create such bodily movements except through the agency of the Indriyas, etc., and that both the Atman and the sixteen Tatvas together control the said movements, due to the king and his armies, such victory is usually attributed to the king alone. In like manner, the Atman is said to be the chief cause of the bodily movements. The places where the ten Indriyas are located in this body are pretty well known to us. Of the five vital Ethers or currents, the Prana is located in the heart; the Apana in the lowest orifice; the Samana in the naval; the Udana in the throat; and Vyana all over the body. The food that we take is received by Udana and made over to Prana who apportions and hands over the same to Samana who in his turn after separating the refuse and sending it down to Apana to be thrown out, hands over the portions that add to the blood, etc., to Vyana to be distributed all over the body and Vyana accordingly distributes the same from head to foot through the various blood vessels and other organs. In this manner we can understand the seats and functions of these five vital Ethers.

Then the question is whether the Manas and Atman are located in the head or in the heart? For the following reasons we have to conclude that they are seated in the heart:—

The Atman must always be close by the side of the Manas, because the Manas cannot will or make sankalpas except in the presence of the Atman and it cannot further think as "I" and "mine" without such presence. We very often see that when a man emphatically says "I did so and so" he also touches his heart—and not his head—by his hands, thereby referring to his own Self. We see that the nerves that go downwards from the heart as far as the feet, are more numerous than those that go upwards from the heart to the head. The chief vital current Prana must necessarily be connected with all the nerves, and since Prana is seated in the heart, the Manas and the Atman also must be seated there. Our experience also will confirm this: Men have seven upper and two lower orifices. At the time of natural death the Prana, etc., go out of the body through the upper orifices. But in the case of a man who commits suicide by hanging himself up by the neck, these Prana, etc., go out of the body by the lower orifices. If the Prana, etc., were located in the head they could in the latter case go out of the body by the upper orifices. But as matter of fact they escape by the lower orifices and hence is evident that they are located in the heart alone. Although they are seated in the heart, it is also right to say that they have their seat in the head, because they can extend themselves as far as the head from the heart.

Then again another doubt arises as to whether it is the Mind or the Atman that feels and suffers the pain caused by a wound in the leg. The Mind constituted as it is, of the Elements cannot suffer the pain although it may merely cognize it through the skin, nerves, blood and flesh. As the Atman is part and parcel of the LIGHT OF ALL LIGHTS and as he is unconnected with the body, just like the outer cover and the substance of the tamarind fruit, he cannot be said to suffer the pain. As the pain is actually felt, it cannot at the same time be said that it does not exist.

We answer thus: Although it is constituted of the five Elements, the Mind, owing to the presence of the Atman, is very well capable of knowing and suffering the pain. Besides, it is the Mind alone that identifies with itself every part of the body as "I" and "mind." He who identifies himself with anything becomes that very thing. As the Mind is endowed with knowledge, it cannot be treated like the Elements. Therefore it is certain that the mind alone suffers the said pain as well as all other pains and enjoys all the pleasures.

Aha! What a wonderful machine is this body and what am I to say of the still more wonderful powers of the Creator! By a peculiar process of differentiation of the compound Elements, five sets of Tatvas are produced by Him from each of the five Elements. They are:—

Bones, flesh, skin, nerves and hair produced from the first Element Earth;

c Excretion, urine, sweat, blood and semen produced from Water ;
 Hunger, thirst, sleep, laziness and lust produced from Fire ;
 Running, walking, rolling, stretching, and wandering produced from Air ;
 Desire, vengeance, fear, shyness, and despair produced from Akasa.

Out of these twenty-five Tatvas or principles, the Creator, selecting blood and semen, and condensing in them the essence of the remaining twenty-three also, placed them, in the beginning, the former (blood) in a female and the latter (semen) in a male and thereby caused this first pair to multiply by their union. Thus has the Creator of this world rid himself of the trouble of having to create at all times. This is the wonder of wonders!

Besides, the sixteen **Tatvas** (the 10 **Indriyas**, the 5 **Pranas** and the **Manas**) of the subtle-body are different from the aforesaid twenty-five **Tatvas** of the gross body. For, the sixteen **Tatvas** of the subtle-body might be compared to unbaked bricks and the twenty-five **Tatvas** of the gross-body, to baked bricks. These two (subtle and gross) bodies will not therefore from combine, but the Creator has united them together in the following manner. The **Indriya** known as **Being** and **indibility**, the substance sound and the space direction are united together by a nerve. In like manner are the other **Indriyas** united together with the gross-body by means of nerves.

Objection: The Atman who is above the Manas and Parakasa which is above the Akasa are quite unconnected with the Elements, just like the water on the lotus-leaf. Even then, could the Creator, if he wishes, unite them also to the body by means of nerves? Could these two (Light of Atman and the Light of all lights) INDIVIDUAL AND UNIVERSAL LIGHTS be the powers of the Creator as moonlight is itself to the moon?

Answer : The said two Lights (Atmic and Param-
atmic) unlike the Elements are immutable and
cannot therefore be united with the Elements. They
(the two Lights) transcend all the knowledge of the
Creator. As the Light of the Atman (the 17th Tatva)
illuminates that of the Manas (the 16th Tatva), so
does the Light of the Paramatman illumine that of
the Creator. Therefore the said two Lights do not
bear the same relation to the Light of the Creator
as the moonlight does to the Moon.

(To be Continued).

AKUBHĀVADVĀITIN.

The Voice of Sarada.

BOOKS.

Tolstoy: His Life and Works, BY JOHN COLEMAN
KENWORTHY, with Portraits and Illustrations;
The Walter Scott Publishing Co., Ltd., London;
price 6 s. cloth, gilt-edge.

There can scarcely be an educated man at the present day who is not acquainted with the name of Tolstoy, the great Russian saint. He has been ac-

knowledgeed on all hands as a powerful writer appealing directly to the hearts of the people and as one who has the courage of his conviction. He has proved himself to be the great reliever of humanity in this age in point of physical, mental, moral and spiritual misery. His writings have spread far and wide and have been the unailing source of peace and consolation to many a troubled mind. In the history of the world Count Leo Tolstoy stands a mighty figure overstriding cruelty and oppression between man and man and turning the tide of human thoughts to the practical realization of the idea of brotherhood and to Love universal. This has no doubt been the main theme of almost every religion on earth and the main object of every reformer of mankind worth the name. But Tolstoy's words and deeds deserve special mention as they are so consistent with each other unlike in so many other instances, and they have been by his own actual experience and realization shown to be possible of accomplishment. His views and theories are not therefore so many dreams of doubtful foundation and utility but they are verities based upon personal realization of the fundamental idea of Love which is the Key note of all religions. It is in this sense Tolstoy is a Vedantin of Vedantins and deserves our sympathy and co-operation in his highly laudable work of leavening the mass to a true sense of their spirituality which is the innermost substratum underlying all the phenomena of the world. He is spoken as an Idealist of the first water, and indeed he is as every true philosopher of Aryavarta has been. The misery of the masses consists primarily of social inequality and of the arrogance of the rich few while the rest not in slavery and service. This aspect of the present day civilization naturally attracted the attention of Tolstoy ; and as in all cases where it is sought to dethrone power and wealth, Tolstoy was dubbed a rank Socialist, and many have not hesitated to dub him a revolutionist. Wounded by the plain and unvarnished statements of Tolstoy who invites the so-called Christians to follow the true teachings of Christ instead of the conventional clergy-made rules of the church, religious bigotry has been all along striving hard to misrepresent him and his teachings in every possible way. But years have rolled by since such an opposition set in, and much of its rigour has been worn away, so that the followers and admirers of Tolstoy and his teachings have been daily increasing, and as calmness gains ground we are sure people will be more generous in their judgment of him who has been laboring like a divine Avatar for the amelioration of mankind. It is therefore worth the while of every educated man to know something more than the mere hearsay about Tolstoy and his works. It is however not an easy matter, in the midst of opposition and interested misinterpretation, to find a correct expounder of his teachings, one who has studied Tolstoy and his life with an unbiassed mind. We have, therefore, every reason to congratulate THE WALTER SCOTT PUBLISHING CO., LD., who have been faithfully following the progress of Tolstoy's voluminous writ-

ings and have produced the best possible English translations thereof, in their choice of Mr. JOHN COLEMAN KENWORTHY to write for them a true and correct account of Tolstoy's Life and Works. By his intimate relations of principle and of personal friendship and correspondence with Tolstoy for several years Mr. J. C. Kenworthy is eminently fitted to write the much-needed book about the Prophet of Europe. His close acquaintance with great original thinkers like John Ruskin and William Morris, his patient investigations in the field of spiritualism, his constant application to the study of metaphysics, his untiring efforts in the cause of Socialism to ameliorate the condition of the poor and the miserable—all these have given him the required turn of mind and grasp of principles highly qualifying him for writing a biography of Tolstoy. Indeed the book before us is more or less a biography as it gives a true insight into the life of Tolstoy and into the objects of his mission on earth as understood by his numerous writings. So far as we are able to see Mr. C. Kenworthy is frank and sincere in his opinions and is a fair and honest judge of men and manners. Written by one with such qualifications as these that his book on "Tolstoy: His Life and Works" will we doubt not be widely read with great interest by all true lovers of humanity. To the self-seeking and worldly-minded this volume will serve as a right antidote, containing as it does, the essence of the teachings of the great sage.

antidote, containing the great sage's teachings of the human life. The work of Tolstoy is the inspiring of the human soul and the remodelling of human life. The opponents of Tolstoy say that he is a worn-out libertine who has made of the dregs of his old age a hypocritical offering to religion. This statement is apparently based on Tolstoy's own confession about the way of the world which he followed in his earlier years spent in the army. "Lying, robbery, adultery of all kinds, drunkenness, violence and murder, all committed by me, not one crime omitted," is his description of the life which he was led into and which he held for ten years, clearly against his better nature, by the whole force of the society around him. It is upon this passage those calumniators have seized who would present Tolstoy's later religion as that of a worn-out sinner. On the other hand, there is abundant evidence to show that during these years of boyhood and early manhood, notwithstanding the conduct into which fashion, inexperience and youth betrayed him, the Gospel ideas were penetrating his mind, unconsciously for the most part, perhaps, but surely. This we Hindus would explain away as the result of past Karma—good Karma or preparatory acts done accomplished in previous births to deserve the illumination of spirit-life in the present incarnation. He now labours and writes for the common people and not for the literate and the learned that once applauded him and his earlier writings. His spirit is best understood by the common people. The estimate which one would naturally form of Tolstoy after reading between the lines contained in the volume under notice, "Tolstoy: His Life and

Works," will necessarily be that he is one of those rare minds who take all life for their province. He is a broad, strong man, still robust under his now seventy-five years. His peasant dress, his extreme simplicity of life, and his efforts to make himself "worth his keep" by ploughing fields, making shoes, or carrying the domestic water-supply—all these excite the curiosity of every visitor to him. The curiosity as to such personal details, in Tolstoy's case, is of special significance and double intensity, for his teaching is wholly concentrated upon the conduct of life, upon how men ought to live. His peculiar power and influence as a teacher arise from the fact that he has harmonised his conduct with his belief. His biographer states this fact in forcible language thus: "The curious world has found a man who practises what he preaches, and has, therefore, taken him seriously, as it does not every teacher in morals, philosophy, and religion. 'To 'Do the Will' is his insistence, and *Matt. vii.*, 21-27, is his great theme. Let no one approach him except on this understanding."

Tolstoy can boast of a highly aristocratic ancestry. He has, in virtue of his noble social descent, stood far above 'the common people.' Still this rich, noble, and famous author has made a complete surrender of position and property; which is not easy to make except to persons of the stamp of the highly developed Gautama Sakya Muni of India. The will to realize his own teachings, to practise what he preached, to be true to his own convictions was so strong in him that under its dominant sway he surrendered lifelong habits and prejudices and bore with calmness the opposition, wonder, and even scorn of his circle of friends, relatives and acquaintances. He has relinquished all his estates, all his property, down to the property in his writings, and has adopted a simple and laborious life. All this is truly dramatic and startling to our minds as we have but read of such a renunciation in the case of Lord Buddha and not seen a living example. Tolstoy's example, therefore, has been even more powerful than his writings themselves in educating the world. Largeness and sincerity have been the dominant characteristics of his mind.

In his boyhood, Tolstoy became familiar with the simple Russian peasant-folk, and with deepest love absorbed the spirit of nature from field, forest, sky and the earth life about him. He was then taken to Moscow, grew into the life of the town, and passed through a University. Leaving there, he joined the Army and was a man among men. All this and further details about his own life he has faithfully recorded in his several writings, the hero of the subject of his stories being identified with himself. He married in happy fashion when thirty-four years of age; withdrew to his inherited estate, and there set himself earnestly to the fulfilment of the duties, as he then conceived them, of a landed proprietor. He spent his days then in philanthropic pursuits such as the government of his labourers, the improvement of cultivation and crops, the establishment of schools, social and economic experiments

and labours of many kinds. His writings during this period have the general character of being deliberate and unbiassed studies in life, executed with the insight and breadth of genius. Tolstoy's mind is eminently 'scientific,' truly methodical in its operation, while artistic in expression. Such is the opinion of his many critics. "He was famous, rich, successful, happy in his family, yet at fifty years of age found himself so miserable that he had to avoid temptations to suicide. Why?" Now came a spiritual crisis in the life of the individual, the critical point in the pilgrimage of the soul, that *soonyam* which is postulated by our Vedantins as inevitable in the course of development of the Jivatman. This is the stepping stone to the Higher Life into which the qualified student—the student who is qualified for higher initiations into the mysteries of Being, by long ages of penitence, righteous conduct and benevolent acts—is to be born afresh. This *soonyam-bhavam*—the idea of blankness—comes upon every chosen disciple of the Great Masters, who is destined for a saviour of souls. A sense of the nothingness of life, of the emptiness of the grandeur of the world, of his own unfitness, overwhelms the student. This was also the experience of Tolstoy. The profound questions so often talked of in our Upanishads as having been confronted by earnest seekers after Truth and Knowledge, the questions "What does it all mean? What is the end of life?" pressed irresistibly and incessantly upon Tolstoy. The cause of this crisis in his soul, his biographer thinks, was evidently a deep sense of the wrongness of his relations, as a richman, with the poor and labouring part of humanity, and it was in the righting of those relations that he "found peace." The conclusions which Tolstoy arrived at after this crisis in the march of the soul, after self-questionings and experience, he has convincingly set forth in his book "My Confession." In that treatise he maintains that mankind is the creation of a God who is Love, and that love and service to one another are the only relations in which men can exist happily. This is indeed the practical phase of the Vedantic doctrine of *Aryavarta* and is also the underlying principle of the true teachings of Jesus Christ as evidenced by the commentary of "Sri Parānanda" on the Gospel of St. John. This doctrine has been incessantly preached in all churches called Christian or otherwise, but never there carried to the logical conclusion found by Tolstoy. For this faithful return to practical Christianity, the true principles of conduct taught by Jesus Christ, our modern Christian Churches would excommunicate him and characterise this noble soul as anti-Christ. He has swept aside all dogmas, creeds, and conventionalities, in the supreme desire to recover the teaching of Jesus.

In his book "What shall we do then?" Tolstoy appeals to no fashion of thought, to no sect, but to mankind; he draws upon nature, philosophy, and history at large for his material. He applies Christian ethics to economics—he has practically applied it to his own life—and discovers by experi-

ment the failure of so-called "charity" (alms-giving as ordinarily practised) to relieve distress. "By a searching and unique analysis of the nature and use of money, he discovers in it the instrument of monopoly, the power by which the possessors of it command the labour of others; and he concludes that the only serviceable way in which he can serve the labouring poor, is, not by making presents to them of money or goods to which he has no moral right, but by working to keep himself; so relieving others of the burden of keeping him."

In "What I believe," Tolstoy summarises all his discussion in these words: "I believe that true happiness will only be possible when all men begin to follow Christ's doctrine. I believe that the fulfilment of this doctrine is easy, possible and conducive to happiness. I believe that, even if it be left unfulfilled by all around me, if I have to stand alone among men, I cannot do otherwise than follow it, in order to save my own life from inevitable destruction." This firmness of spirit and courage of conviction on the part of Tolstoy proclaims to the world in unmistakable language that he is the true man, that he is bound to be the leader of men. In defining what is Christ's doctrine, Tolstoy has cast aside every creed of every church and has practically identified Christianity with the philosophy, the metaphysics, of John's Gospel, and the rules for conduct of life contained in the sermon on the Mount. He says, "I have simply recovered the plain and unmistakable teaching of Jesus. And the heart of the teaching of Jesus is this very rejected and despised doctrine, which says that the methods of self-defence and violent resistance can never establish justice among men; self-surrender, truth, and perfect love to all, being the only powers which can bring about this end. Our Creator, Our God, is love; love leads to equality of service among men, for all men are brethren, and equals before their Father; such a life of love is peace and satisfaction; and all these things I have proved and know by actual experience, which you also may do, if you will." Tolstoy has harmonised his life with such belief. Teaching and example, in his case, receive advertisement in the person of one man, a world-genius. We do not presume, in this necessarily brief notice, to exhaust all the teachings of the great Russian sage, but have tried to indicate the main thought contained in his voluminous writings and the line of life he is leading. As an epitome, a correct epitome of his teachings, and as an expression of honest, unbiassed opinion of the noble Russian's life, the book under notice stands unrivalled. We trust that it will be widely read and appreciated. Long may Tolstoy live!

Vedanta and Theosophy, by Mr. G. KRISHNA SASTRI, ADYAR. Published by the 'Theosophist' Office, Adyar, 1903, Price 0-6-0.

This neat pamphlet of nearly 60 pages is a reprint of an article entitled "Why should a Vedantin join the T. S.?" originally contributed to "The Theosophist." The Introduction discloses the fact that the modern schools of Vedanta systematised by

Ananda Tirtha, Ramanja, Srikantha, Sankara and others are only partial presentations of the ancient wisdom contained in the 108 Upanishads; and that the one systematised by the junior Appayya Dikshita and called the "Anubhavadvaita" is all comprehensive. The author has first stated as briefly as possible the doctrines of the Dvaita, Vishnuva, Visishtadvaita, Saiva Visishtadvaita and Advaita and in his summing up has touched upon a few points concerning the Anubhavadvaita system, which seems to be eclectic and to be more Theosophical than any other and he maintains that a Vedantin can understand it better by becoming a devoted student of Theosophy, which is scientific and eclectic in its character. He has also given a few extracts from Vol. III. of H. P. B.'s 'Secret Doctrine' to institute a comparison between the two. On page 42, we see a quotation from page 417 of Vol. III of the 'Secret Doctrine,' which says that Gautama Buddha was a pupil of the Brahminical secret school, that some of his Arhats were ambitious and so modified certain of his teachings after the great councils, that on account of those heretics who modified his teachings, the Brahman secret school at first refused to allow them to blend their school when persecution began driving away their esoteric brotherhood from India, and that when finally most of them submitted to the guidance and control of the chief Arama, then the Yogacharya of Aryasangha was merged into the oldest lodge. If this be true we should find all the Theosophical doctrines in the sacred literature of the Brahmins. Mr. G. Krishna Sastri says that what Mme. Blavatsky has done for the Puranas, Appayya Dikshitaracharya has done for the 108 Upanishads and that the Anubhavadvaita is more esoteric than exoteric. He also says, that the seven planes of matter and spirit; the Yoga of 15 limbs; the six higher samadhis; the 128 grades of super-consciousness; the respective merits of Jivanmukti, Videhamukti and Sadehamukti; the doctrine of the Logoi, of the birth and evolution of souls, and the highest Sankhya and Yoga teachings; are clearly taught in this system. To the Dvaitin and Vasish-

tadvaitin, Brahman is said to be Saguna, to the Advaitin, it is both Saguna and Nirguna; and to the Anubhavadvaitin it is Saguna Nirguna and Nirgunatita. Saguna is that aspect of Brahman in which the Karyagunas (differentiated vibrations of Sattva, Rajas and Tamas) play their part; Nirguna is that aspect wherein there are no gunas, but only the Kārana gunas (i.e., Sat, Chit and Ananda); and Nirgunatita is that aspect which transcends the said Kārya and Kārana gunas; and which is our unknowable and unknown. This is clearly stated in chapter XI of the "Rama Gita," and those who have any doubts may refer to it. On a close perusal of the book, we are of opinion that the Theosophic teachers have yet to study a good deal more to meet the metaphysical subtleties of the Indian mind and that they had better make a thorough study of the Anubhavadvaita manuscripts mentioned on page 50 of the pamphlet under review. India is never behind the time and perhaps it is always several hundred years in advance in point of spiritual culture. This pamphlet tells us that the Appayya Dikshitaracharya had written his great works, 10 or 15 years before the advent of the Theosophical Society. On pages 39 and 40 Mr. Krishna Sastri after comparing the different Vedanta systems with the various departments of a modern Indian Educational Institution, advises his Theosophic brothers to teach Theosophy in their own language using their own nomenclatures. He also advises them to rely upon original Sanskrit texts and to interpret them in a most reliable way and not in a manner that would suit fancies and hazy notions. Well-wishers of Theosophy should indeed never give up argumentation with the orthodox Hindu mind. Mr. Krishna Sastri truly says "All Acharyas depended upon Sastras for their authorities, but alas! our modern Acharyas seem to have no hard-and-fast rules regarding their discussions. This fact proves their ignorance. Pioneers of Theosophy ought to remedy this defect if they do not like to bring Theosophy to the level of a fanciful creed."

List of Religious Books.

	RS.	A.	P.		RS.	A.	P.
Bhakti Yoga, by Swami Vivekananda	1	0	0	Vedanta Philosophy, by Col. Smart	0	2	0
Karma Yoga, by do	(8)			The Bhagavat-Gita with Sri Sankara's			
lectures delivered at New York...	1	0	0	Commentary by A. Mahadeva Sastri,			
Guana Yoga, by do do	2	8	0	in English (cloth) ...	4	0	0
do do do	1	0	0	Do do (stiff) ...	3	0	0
do do do	8	0	0	Do with Sri Ramanuja's			
				Commentary by A. Go			
				in English ...			
				Minor Upanishads, Vol.			
				Do Vol. II			

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M.R.Ry. D. Rama Sawmy Iyer, Pensioned Revenue Inspector, Fort, Coimbatore, writes:—
I remember that I sent for a big bottle of Sulemani Salt. I have tried myself and found a good
In order to have a good sale of the medicine and induce the gentry to buy I distributed nearly
worth of the salt *gratis*. People now have some faith in the salt and want some more. Please there-
fore send me 2 bottles more.

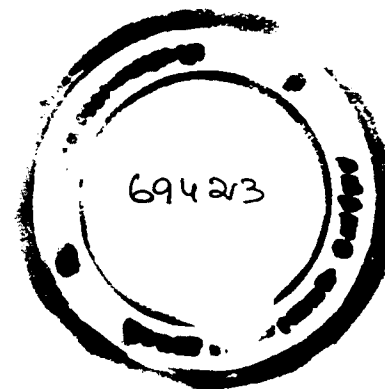
2. M.R.Ry. B. G. Bala Krishna Naidu, Pensioned Sheristadar, Triplicane, writes:—I am much
indebted to you for your Sulemani Salt. Kindly send 2 more bottles and oblige.

3. M.R.Ry. Venkoba Ram, Pleader, Penukonda, Anantapur, writes:—Your Sulemani Salt
which I got sometime back cured many cases of Indigestion. Many thanks to you.

4. M.R.Ry. V. S. Kulkarni, Head Master, A. V. School, Karaiya, Berar, writes:—I had ordered
a phial of your Sulemani Salt some days back and after using it I found it efficacious in cases of Indi-
gestion. Please send me one bottle more and oblige.

5. M.R.Ry. S. Venkatarama Aiyer, Accountant, District Registrar's Office, Trichinopoly, Madras,
writes on 23rd February 1903:—Dr. G. P. Bhargava's Sulemani Salt has given me a great relief and has
cured me of a troublesome belly-ache from which I was suffering for the last 25 years. I therefore request
that you will be kind enough to send me one bottle.

History at large for Army Venketagery, 1st Grade Amn., District Surveyor. This is a reprint
of Christian ethics to e 1903:—I have tried and heard of Neosophist. The Introduction discloses the fact
applied it to his own Salt excels to all which I can that the modern schools of Vedanta systematised by



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