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## The Fall of Lucifer. Man and the Serpent.

Who will explain the hidden mystery?  
It is engrafted on the Law of Being  
Having its basis in necessity—  
A Kosmic sacrifice by love impelled?  
The Boundless entering the binding laws  
Of limit for the sake of finite life;  
The individuating of the One  
In endless multiplicity of forms—  
From high to low, from low ascending still  
Till from the brute the radiant angel springs.  
And have the bright ones coming out from  
"rest,"

For active life on many mundane planes,  
Of their own choice elected to descend;  
And ere descent, or in descending, laid  
Aside their memory of previous states.  
And have they chosen, of their own free will,  
The entering on incarnate modes of Being?  
And chosen "evil," as a "sacrifice,"  
Wistfully, knowing the consequence thereof,  
Or, afterwards, in ignorance, not knowing,  
As legends and veiled allegories tell  
Of Lucifer, through intellect misused?  
Through intellect, that Good and Evil knowing  
The latter chose for selfish ends and aims;  
And hence by "law" inevitable changed,  
Like that proud Babylonian King, con-  
demned.

To dwell with oxen and with them to browse  
Bereft of intellect that made him man.

—*Khandalla and Nature Worship.*

Astronomically the constellation of the  
Serpent or Scorpion that ushers in the  
winter is the Great Dragon of the Apo-  
calypse, who afflicts the earth the five

winter months, whose tail draws after him  
the third part of the stars of heaven and  
casts them to the earth. He waits before  
the woman clothed with the sun, bathed,  
as it were like nature, in the brightness of  
his glory, with the moon under her feet,—the  
woman about to be delivered of a man-child,  
the young Sun-God of the new year at mid-  
winter, watched by the Dragon, called by  
Higgins in his *Anacalypses*:—"The Great  
Dragon of the skies," the largest of all the  
zodiacal constellations, the long train of  
stars which follow in his wake giving birth  
to the myth of the war in heaven; and pro-  
minent among which as herald or leader is  
the planet Venus, in the spring-time called  
Vesper, the evening star, but at this season  
named Lucifer, the star of the morning—  
the Bright One fallen from his place.

But apart from the astronomical version  
of the Fall of Lucifer is the more mystical  
version representing the clothing or incar-  
nation of man in the flesh: in other words,  
his descent into the binding limitations of  
"form" in material manifestation. Man,  
though to a far less extent, is bound in  
common with all living creatures by such  
limitations, that is the hamperings and ob-  
stacles which the taking on of material form  
entails. To meet the inconvenience of this  
law of limitation, animal life in all its grades,  
shows a series of compensations and adjust-  
ments to enable each type, class and order  
of creatures to carry on more easily the life

processes of nutrition and reproduction. Taking the highest division of the animal kingdom, the vertebrate type, we find a central axis, the vertebral axis or spinal column which constitutes the ground plan of the type. The jointed pieces of which this axis is composed are modified in the head or cranium. Here they are expanded, flattened and hollowed out and immovably jointed to form a cavity for the protection of the brain. The vertebrate type is seen in its simplest and least modified form and in its greatest mobility in the Serpent Order. But this simplicity and mobility entails on the creatures a wholly prone condition. The serpent is forced to crawl literally in the dust upon its belly. But to remedy this inconvenience, so prominent in the serpent nature, in other orders adds four limbs, called in anatomical language diverging appendages from the central axis. These limbs exhibit in the various orders of the vertebrata several very diverse modifications from those of the ordinary quadruped used solely for terrestrial progression to the limbs of the flying lizard and bat and the wings of the bird modified for flight. In some orders, especially in birds and monkeys there is an additional compensating element in the prehensile power of the feet. It is very marked in the monkey order which has been named in consequence "four-handed," and serves the creatures well in giving them a certain amount of useful prehensile power which also aids them much in arboreal progression, but renders the terrestrial gait of the larger species of the order hobbling and awkward in the extreme.

So all creatures are as it were "bound," hampered in their capabilities of action by the limitations imposed by their respective forms, though they, all according to their requirements, have compensating elements—such as the trunk of the elephant—added to overcome the inconveniences of their several organisations, and are therefore in consequence rendered more or less perfect after their own orders; but relative to man's perfection as the crowning form of creation, they are imperfect and transitional. Yet there must be a lowest if we

would have a highest: so the Infinite All called God, has, as it were, sacrificed himself in creation in submitting to the necessities of limitation that finite existence entail during its education and gradual elevation through the gaining of experience in material manifestation until deliverance from the bondage thereof is attained. So likewise in man, though he has descended to ascend, we know not how low or how high, we have a prophecy, and even a fulfilment of this great unbinding, generally known as redemption from the thralldom of the "flesh."

But in the opposite pole to man, most degraded of all vertebrate forms, bound as it were hand and foot by the deprivation or lopping off of its limbs, is the Serpent, the mythical representation of "Evil," the Great Dragon or Satan, embodied Evil, fallen from a higher estate. In the case of man, however, though still bound in this life, yet relatively to other creatures, he may be said to be unbound and free; for in his form and mechanism he is so perfect that we cannot even conceive of any form of creature developed beyond him. In him alone of all creatures is the divine image realised, the angelic or spiritual man, latent and prophetic even in the animal man of the early nomad, Hunter-tribes, to which high estate, he has slowly ascended and is ascending; ascending through his intuitive longing for a something better: his grasping after and worship, however dim, of ideal goodness. In fact by the worship of Ideal Gods of his own fashioning, still for the most part, notwithstanding some lapses of a downward tendency, improving on his models until the grand Ideals of Egypt, Greece, Christendom and India were attained. Ascending step by step:—

The bards and Rishis of this Ancient Land  
Sang of their heroes, gods and goddesses—  
Of Indra, Vishnu and their favourite  
The loving Krishna of the tender heart,  
Both sage and saviour 'mong the cow-herds  
bred,  
And gentle Lakshmi on lotus borne,  
The wife of Vishnu, worshipped and revered  
By all the women, maids, and wives of Ind,  
And Rama, too, the conqueror of old  
The world-renowned with Sita his fair Queen

JL.

With Sita, lovely as the moon in heaven,  
The fame of whose surpassing beauty reached  
The demon King of Lanka in the South.

—The Dual Image, Book IV.

WILLIAM SHARPE, M.D.

### Yoga Principles in Sacrifices.

#### VIII.

In Seshadharmā, chapter 4, Sri Krishna says:

दानहोमादिकाले तु भोजने तु विशेषतः ।

मांसमनुकुरुते यस्तु तस्य हं मुक्तिदोतृ ॥

that is, "if at the time of gift or charity, or sacrifice, &c., especially at the time of meals, any one thinks of me and does it, I give him salvation." The condition essential for sacrificial performance to lead to salvation or Mukti is the thought or the memory of God, or as Satapatha Brahmana puts it, the worshipful spirit of God. According to Gita,

सहयज्ञाः प्रजासृष्ट्वा पुरोवाच प्रजापतिः ।

अन्नं प्रसविष्यध्व मे यत्रोत्तिष्ठत्कामधृक् ॥

"After creating Jivas with sacrifices, the creator said 'ye Jivas, attain progress by these sacrifices. Those will give you what you desire (Moksha inclusive).'" The next verse gives the way in which Jivas ought to perform sacrifices, and how they are to get what they desire to get:

देवान् भावयतां ते देवा भावयंतु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

"Ye think of (regard) the gods by these sacrifices and they will protect you, and thus by mutual regard, you will gain the highest end." Here what Sri Krishna insists on is the internal regard which men should pay to the Devas by sacrifices which are said to be co-eval with the creation of mankind itself. This authoritative text not only affirms that sacrificial acts in some form or other are inevitable by mankind, but it also states that the internal attitude of devotion—al regard which ought to attend the sacrificial act done by them, is the thing which gives satisfaction to the Gods. If Sri Krishna thought that the gods actually take the sacrificial offering, and are pleased with them and in return thereof

they reward men with what they want, he would have said so. In the next verse he again says:

देवा यज्ञमाचिताः इष्टान् भोगान् दास्यते ॥

that is, "Devas worshipfully regarded by mankind give them what they desire, and those who without worshipping the Devas by sacrificial acts, enjoy the bounties given by them are thieves" (Gita, Chapter 3, vs. 10-12). There can be no doubt that what our Srutis require is that a certain portion of our gainings or acquisitions should be set apart or sacrificed to the gods as an evidence of ready and actual regard which we internally entertain towards the Devas and there is no reference anywhere that what we so set apart or sacrifice is actually consumed by them. According to Trisikhabrahmanopanishad, Yoga is of two kinds, Jnana and Karma. These are explained as follows in the same authority:—

अव्याकुलस्य चित्तस्य सधनं विषयकचित् ।

यत्तु संयोगो द्विजश्रेष्ठ सच द्वैविध्यमश्नुते ।

कर्मकर्तव्यमित्येव विहितेष्वेवैकमसु ।

बंधनं मनसो नित्यं कर्मयोगः स उच्यते ।

यत्तु चित्तस्य सततमर्थे श्रेयसि बन्धनं ।

ज्ञानयोगः स विज्ञेयः

"When the mind enters into affairs or becomes bound to affairs, it becomes two-fold. When it is everyday tied up to actions or Karmas in the perception of what is to be done, what deserves to be done, and what is declared worthy of being done, it is called Karma Yoga. Where it is always tied to matters of Moksha attainment, it is called Jnana Yoga. From this authority, it is clear that Karma Yoga is one form of controlling mental application, and that Jnana Yoga is another form of it, that while the former tries to tie the mind up in all those outward acts which constitute sacrificial performances, and in all those persons and materials which are related to them, the latter tries to concentrate it internally in all those forms which constitute the higher stages of Yoga practice from Pratyahara upwards to Samadhi, that is, in short, in contemplations or droppings of contemplations which occur by incessant concentration of the same. Sacrificial offerings thus come to form no food or drink with gods, but they form part of a series of acts performed in their name for their satisfaction as a contrivance to prevent mental

wandering in diverse worldly affairs, though the series of acts admits of a wide area for the display of mental activities and they do not facilitate mental concentration in the same way and to the same extent as in the case of genuine Yoga practice or Jnana-Yoga. Human mind which, as Mahopanishad says, is highly volatile has a tendency to leap outwards into affairs which are related to the senses and so it is not possible for all to restrain the mind from jumping from matter to matter in quest of its own gratifications. Mental activities devoted to the gratification of one's own senses bind the individual to a lower plane of life, subject to infinite courses of birth and death; whereas the same while inwardly concentrated for Moksha attainment in the knowledge of self, or outwardly permitted to wander about in acts and things meant for the propitiation of higher beings, and not for the gratification of one's own senses, have the efficacy of bringing about the highest condition of existence free from the misery of life and death or at least a higher order of existence with greater facilities for attaining the highest condition. The idea of self for self drags one downwards; the same for others lifts one upwards. Exoteric forms of sacrifice are so many preliminary ways of training self to self-sacrifice for the sake of others and this is calculated to lead to a higher form of existence in a superior world, that is, the world of the Devas, which is said to be wide and glorious, great and mighty. (Satapatha, I, 4, 1, 27 and 28).

If the object of sacrificial acts is to restrain mental wanderings and limit them to the scope afforded by them, then wherein lies the need for devotional attitude towards the gods or the worshipful spirit in regard to them? This question is due rather to superficial thinking than to any real contradiction which exists between the view expounded in Trisikha Brahmana and that expounded in Satapatha Brahmana. The prescription given in the system of Karma Yoga is to restrain mental inclination within the scope of sacrificial acts as laid down in our Sastras, and these require devotional attitude or worshipful spirit as a condition precedent for the same. Even among us, philosophers have not been wanting who have urged that mere performance of Karmas as required by the Sastras will give us the effect ascribed to the same without any special act of grace from any Godhead above. What the Sastras require is the performance of the Karmas in a spirit of worship or devotion to the gods. If without such spirit,

the Karmas are done, the performance is not in accordance with the Sastras. The proverbial degree or type of earnestness which one can show is that which is exhibited in the performance of Karmas—Karma Sraddhah. The deep intensity of earnestness which Karmic performance implies is due to the consciousness that the deed is done in obedience to Divine command in propitiation of gods who have got the power of reward, and consequently the school of philosophy above referred to is inconsistent and absurd. Further the Divine mandate which laid down the sacrificial code with appropriate rewards did not make it independent of the Divine will, but made it subject to the said will. Consequently the effects accruing from sacrificial acts are directly or indirectly dependent on the grace of God and the view of Bhagavata on the point is correct. The self-loving principle is inherent in us and the others-loving principle is equally inherent in us as the soul in self is not different from the soul in others. The love of others merging self in others is the fundamental principle of sacrifice and the love of self-merging or subordinating others in self is just the reverse of it. The consequence of the former is beneficial and that of the latter is injurious. But both are dependent on the grace of God who has established the law and not independent of Divine grace.

In Kenopanishad the following text occurs :

तस्यैतपोदमः कर्मोति प्रतिष्ठावेदाः  
सर्वज्ञानिसत्यमायतनम् ।

According to it (Upanishad) the Vedas are established as Tapa, Dama and Karma, and all these members are seats of truth. According to western scholars ceremonialism is the predecessor of philosophic esotericism. The above text shows that the Karmic branch of the Vedas is an embodiment of those true philosophical principles which underlie the system of Tapas and internal government, and it occurs last in the order of origin, though it is placed first in the order of observance, on account of simplicity and facility experienced in acting up to the ceremonial code. The object of the Vedas is to establish the external government of the senses, and the internal government of the mind, &c., and in order to achieve this object, the Vedas have established the esoteric code of Tapas and Jnana Yoga, and they have further reflected this code in a ceremonial code of Exoteric Karmas, based on the same fundamental principle as the esoteric code. Consequently

Huxley cannot disregard our argument as to the non-anthropomorphic character of our conceptions regarding the nature of the gods or the Deity and the object of sacrificial offerings made to them or Him, on the ground that they represent the later phase of the Aryan thoughts and not the earlier which may be deemed anthropomorphic in nature. When I say that in the order of origin the Karmic branch of the Vedas is subsequent to the Jnana branch, I should not be misunderstood. I do not say that long after the revelation of the Jnana branch, the Karma branch was revealed in view of the difficulties which people experienced in acting according to the Jnana branch. The first thought was the Jnana branch. Immediately the next thought was the Karma branch embodying the principles of the Jnana branch, and giving facility to the people in practical observance, though inferior in efficacy to the Jnana form sacrifice made in pursuance of the esoteric code. The order of origin of these branches is in accordance with the order of their conception in the Divine mind, but the order of their revelation or compilation has been put in the reverse order, subject to various modifications and improvements in details at the hands of Rishis in course of time as they thought fit. The more I read, the more I think, and the better I understand, the firmer is my conclusion that the ceremonial code in vogue among the Hindus is not the predecessor of their Jnana Kanda or the esoteric code, but it is the successor of the esoteric code embodying the principles of the esoteric code. This conclusion will become manifest by and by.

At this point, it may be asked, How is it that among other nations or communities, the ceremonial code has occurred earlier than their esoteric philosophy? In discussing this question, my observations are two-fold. In the first place, I am not sure that among other nations or communities the order of occurrence has been the ceremonial code first and the esoteric code next. For instance, among the Jews the first in time has been the esoteric revelation and the next in time has been the exoteric or the ceremonial revelation. After Adam and Eve were created, it is not said that they ever performed sacrifices to Jahveh or Jehova, but it is distinctly said that they chose and ate of the fruit of the tree of knowledge, that thereon their eyes were opened, and that in consequence, they discovered themselves naked. This certainly means that they discovered the true Nirvana or

naked condition of their soul and this discovery is possible only by the Jnana method in whatever form it might have been practised. Adam's sons, Cain and Abel, are said to have offered sacrifices to the Lord, but the Lord distinctly told Cain that He entertained no regard for him and his offerings as he did not do well. Here good action or good mind was demanded by Jehova as more important than the act of sacrifice itself. If the word good or well is to be understood in the same sense as it is understood in the expression, viz., the tree of knowledge of good and evil, then there is no doubt that the Lord refers to the esoteric goodness or inward goodness as more important than the exoteric or the outward ceremony.

(To be continued.)

S. RAMASWAMI Aiyar.

### Why is Science Western and Materialistic?

A strange world this is we live in! Who serves us most is held in utmost contempt. The so-called serfs upon whose labour the so-called free men in the ancient world lived day and night were denied all that was dear and near to their existence on earth. All those that toil and labour in the heat of sun, and in the cold bleak weather, with no decent food to eat, with no decent clothes to put on, and with no decent habitation to live in, are held low and given low seats in the social polity of the world; whereas all those that do not produce, but sit idle and consume, are assigned loftier and higher seats. It is no wonder then if the poet, the prophet and the philosopher now and then frown upon the world with unrelenting fire-drizzling eyes. As is the irony of fate with the producer, so is it with Science who helps us to produce. Science, the kindest mother who sustains our bodies, minds, and souls with ever-flowing milky honey is looked upon with ridicule, contempt, distrust and what not. She is looked upon with vulgar suspicion worse than a stone-hearted step-mother. There is a kind of educated mind in this country which ever looks upon Science with cold looks, brands her as the most implacable enemy to religion, and dubs her with the qualification Western. She is taunted as being Materialistic and said to be undermining the spirituality of the East. But at the same time,

the cry is ever ringing the Earth and Heavens that poverty in the East is due to want of industrial spirit and modern industries. But we forget that industrial spirit is the prosaic expression of that Divine Love which binds man to man, and that modern industries are the offspring of advanced Science. Is it possible to cultivate industries on a larger scale without the aid of Science? Has Japan risen to her present condition without taking an oath of allegiance to Science? What Science has done to man, how can those who look upon her with jaundiced hearts and eyes see? Mr. Herbert Spencer says:—"And yet this study immensely transcending all others in importance, is that which, in an age of boasted education, receives the least attention. While what we call civilisation would never have risen had it not been for Science, Science scarcely forms an appreciable element in our so-called civilised training. Though to the progress of Science we owe it, millions find support, where once there was food only for thousands; yet of these millions but a few thousands pay any respect to that which has made their existence possible. Though increasing knowledge of the properties and relations of things has not only enabled wandering tribes to grow into populous nations, but has given to the countless members of these populous nations, comforts and pleasures which their few naked ancestors never even conceived, or could have believed, yet is the kind of knowledge now only receiving a grudging recognition in our highest educational institutions. To the slowly growing acquaintance with the uniform co-existences and sequences of phenomena, to the establishment of invariable laws, we owe our emancipation from the grossest superstitions. But for Science we should still be worshipping fetishes; or with hecatombs of victims propitiating diabolical deities. And yet this Science which in place of the most degrading conception of things has given us some insight into the grandeurs of creation, is written against in our theologies and frowned upon from our pulpits." We do not want at present to deal any more with the services of Science to mankind. We do not propose now to tell how much Science has suffered, and is still suffering in the hands of superstition in the garb of Religion.

Why is Science Western? It has become more or less a habit with some educated men to call Science Western. Some time back a contribution appeared in 'East and West' under the title of "An Eastern view of Western Science." No

man of Science calls her Western. We do not see anything special in Science to justify us to call her Western. The mere fact that various departments of human knowledge are at present cultivated more in the West is no reason at all to call Science Western. When the West was sunk in savagery, Sciences were cultivated very highly in the East. Would that be a reason to call Science Eastern? If on account of that we call Science Western, what is she to be called if our revered countryman Dr. Bose enriches her with some discoveries? Is she then to be called Western + Eastern? In the domain of Science, suppose an Italian makes a discovery, an Englishman another, a German still another; are we then to call the first discovery Italian, the second one English, and third one German? What then is the justification to call Science Western? What does this loose talk of Science as Western, mean? Science is knowledge; Science is universal for all lands and for all ages. Human knowledge is the same all over the world, as human nature is the same all over the world. Knowledge cannot be one in the West and another in the East. There cannot be one Astronomy in the West and another in the East; one Botany in the West and another in the East; one Biology in the West and another in the East; and so on. Science has its origin in the reasoning nature of man; in his intellect. The so-called Western Science is but the accumulation of human knowledge, not of one people, not of one period, but of many peoples, and of many periods.

As regards the meaning of the word Science, Professor Huxley says:—"So far as I can arrive at any clear comprehension of the matter, Science is not, as many would seem to suppose, a modification of the black art, suited to the tastes of the nineteenth century and flourishing mainly in consequence of the decay of the Inquisition. Science is, I believe, nothing but *trained and organised common sense*, differing from the latter only as a veteran may differ from a raw recruit and its methods differ from those of common sense only so far as the guardsman's cut and thrust differ from the manner in which a savage wields his club. The primary power is the same in each case, and perhaps the untutored savage has the more brawny arm of the two. The real advantage lies in the point and polish of the swordsman's weapon; in the trained eye quick to spy out the weakness of the adversary; in the ready hand prompt to follow it on the instant. But after all the sword exercise is only the hevy-

ing and poking of the clubman developed and perfected. So, the vast results obtained by Science are won by no mystical faculties, by no mental processes, other than those which are practised by every one of us, in the humblest and meanest affairs of life. A detective policeman discovers a burglar from the marks made by his shoe, by a mental process identical with that by which Cuvier restored the extinct animals of Montmore from fragments of their bones. Nor does that process of induction and deduction by which a lady, finding a stain of a peculiar kind upon her dress, concludes that some body has upset the inkstand thereon, differ in any way, in kind, from that by which Adams and Leverrier discovered a new planet.

The man of Science, in fact, simply uses with scrupulous exactness the methods which we all, habitually and at every moment, use carelessly; and the man of business must as much avail himself of the scientific method,—must be as truly a man of Science—as the veriest book-worm of us all; though I have no doubt that the man of business will find himself out to be a philosopher with as much surprise as M. Juordaln exhibited when he discovered that he had been all his life talking prose." Thus it will be seen from a Scientific standpoint of view, that is, from an accurate common sense standpoint of view that the qualification of Science by the word 'Western' is utterly not only unwarranted but meaningless.

Why is Science materialistic? It is tacitly assumed that Science makes men materialists. It is completely forgotten that it is materialists that make Science materialistic; it is not seen that materialists whose life's motto is "Eat, drink and be merry," and who are quite different from those speculative materialists who, at bottom, strictly speaking, are no materialists at all in the right sense of the term, shelter themselves behind a material conception of the universe and human life; it is not noted that mankind's materialism is prior to the growth and development of Science; it is not at all noticed that the materialism which consumed one of the fearless philosophers of the world in fire and flame, the materialism that nailed to death on the cross one of the lowliest and holiest men of the world, the materialism that administered the deadly hemlock to one of the God's greatest creatures, is the right materialism humane mankind has to combat with. It is thought that men grow, as it were immoral and ungodly, after nicely reasoning out that blind and dead matter

is the ultimate source of all things; it is not at all taken notice of that some of the best men have been those who profess no belief in God; it is never observed that, innumerable souls, who have not even heard the word 'materialism,' are every day sacrificed on the unholy altar of the Brute-God, Mammon, in the name of worldly success. Wolfish worldliness of Napoleon, Chengizkhan, and Timur,—was it the result of their speculative materialism? Philosophical materialists of the world have ever been few and far between, and almost all of them have not led unworthy lives; but on the other hand practical materialists of the world have been in every age and every clime numberless. But for the preponderance of the latter in the world the millennium would not have been far off; would not have been ridiculed as a visionary's sublime vision. The average man's thoughts are ever earthward; very rarely do they soar heavenward; if at all they soar, they soar with a lot of earth, alas! only for good things of the world. It is given only to a few to live in the 'Divine Idea of the world,' to be servants of God. We need not be very much afraid that the motion of the Earth on its axis would be in any way disturbed by the existence of a handful of philosophical materialists, who do not lead materialistic lives, when it is not at all disturbed by the existence of numberless practical materialists. In regard to the materialistic philosopher of the world, we must rather sing with the poet:

Perplexed in faith, but pure in deeds,  
At last his heart beat music out:  
There lives more faith in honest doubt,  
Believe me than in half the creeds.

Science never gives a material aspect to the universe; but gives it a spiritual significance altogether. Apart from occupying the unenviable position of a servant, she awakens in us larger thoughts and deeper feelings by revealing to us the hidden mysteries and beauties of nature and her inviolable laws; she reveals to us through her works the grandeur and glory of the invisible God that lives and loves behind the visible universe. It is only the superstitious east of mind that must look upon Science with inimical feelings. A truly religious man, a man whose religion does not centre round mere church and temple, creeds and book-dogmas, but is deeper, purer, truer, would hail Science as a lovely Goddess, that smiles upon mankind with unstinted affection. He who knows and feels that the Kingdom of God is within himself, and



that true service to God consists in serving his brother man by way of humanising him with the milk of Divine Love, would not have any quarrel with her. Science is a sworn foe of superstition, but a bosom friend of true religion which consists in the living of higher and holier life. But now in the world true religion is not in the ascendance. In the existing religions there is plenty of superstition. When Science threatens the destruction of consecrated superstitions, the cry is raised that she is materialistic and earthly, and she undermines spirituality. As a matter of fact, Science undermines all pseudo-spirituality and pseudo-religion, but she is never in conflict with true religion. "True Science and true religion," says Professor Huxley, "are twin sisters, the separation of either from the other is sure to prove the death of both." Professor Tyndall also says "The inexorable advance of man's understanding in the path of knowledge, and those unquenchable claims of his moral and emotional nature which the understanding can never satisfy are here equally set forth. The world embraces not only a Newton, but a Shakespeare—not only a Boyle, but a Raphael—not only a Kant, but a Beethoven—not only a Darwin, but a Carlyle. Not in each of this but in all is human nature whole. They are not opposed, but supplementary—not mutually exclusive, but reconcilable."

In conclusion we say that there is nothing in Science which makes her either Western or materialistic. India stands in need of both true religion and true Science. At present both seem to be unknown things in this hapless historic land. India's salvation can never be effected with contempt of Science; it can only be done with love of Science, for knowledge is power as well as love. Let us clearly therefore note that we cannot industrially and intellectually rise with the present contempt of Science that has been sown in our hearts most thoughtlessly.

T. SREERAMULU.

### Earth's Rotation on its Axis.

V.

Om. The Swastha Padarth स्वस्थपदार्थ lies on the circumference of the circle described from the centre of the observer from the

ordinary ground and at the distance of the immovable body. Therefore the distance of every स्वस्थपदार्थ measured by विकला (Vikalā) comes to 206265, because every circumference of a circle consists of 1296000 Vikalas विकला (360 × 60 × 60 = 1296000.) If we divide this by 3.1416 we get the Vikalas from the diameter of the circle and if we divide this by 2 we get Vikalas of the circle described from a certain point of certain distance. The मध्यमम्बन Madhyam Lauban, the Central length of the sun is 8760. Then let us draw the distance according to the equation given above. The equation stands thus :—

$$\begin{aligned} 8760 : 206265 &:: 7926 \\ x \times 8760 &= 206265 \times 7926 \\ \therefore x &= \frac{206265 \times 7926}{8760 \times 2} = 9330000 \text{ miles.} \end{aligned}$$

As regards this our renowned Aryan Astronomer Bhāskaracharya also illustrates as follows :—

अगस्त्यध्रुवः सप्तनामा (87) स्तुभागा ।

स्तुंगाद्रय (77) स्तस्ययाम्याः शरांशः ॥

*Siddhanta Shromani.*

Many Sanskrit texts have been quoted about the consideration of लवन, but for the present, it is sufficient only to prove the Rotundity of the Earth. From these quotations no one can deny the observations that existed in our ancient Sastras as regards the Rotundity of the Earth. If we are required to consider any observations at all in the first place, regarding लवन it is necessary that we should consider and admit that the Earth is round. In many places the texts have evidently indicated that the Earth is circular in form from which we have to measure the diameter and have to draw angles, &c., from the circumference of the circular earth. Now these assertions are quite undeniable and incontrovertible. These confirmatory evidences in support of Earth's Rotundity and Earth's Rotation on its Axis stand unimpeachable and uncontested.

The following also will support our views on the subject. The well known Aryan Astronomer Arya Bhatta says :—

अग्रहानां गोलार्थ स्वच्छायया विवर्णानि ।

अर्धानियमासार सूर्याभिमुखानि दीप्यते ॥

भूमे मध्ये खलु भवत्यस्यापि मध्ययतं स्यात्

यस्मिन् वृत्ते भ्रमति खचरो नास्य मध्यं कुमध्यम् ।

भूम्याद्रष्टानाह भवत्ये मध्यतुल्यं प्रपश्यत् ।

तस्मात्तत्तत्रैः क्रियत इह तद्गोः फलं मध्यखेटे ॥

We might now well understand how all the planets revolve round their axis, and how many years each planet revolves. The tabular statements given above will evidently show this clearly. We might also understand that all the planets revolve round their axis and as the Earth is one of the great planets, it is evident that the planet Earth also revolves round its axis. Well then, now we give here some detailed observations relating to this subject and our readers will, no doubt, be convinced of the plain truth. We are now conversant with the knowledge that every planet keeps at a distance from the earth, the position of which is termed शीघ्रोच्च Shighrochcha of that planet. Arya Bhatt has explained it fully in the following verse which we find in his *Dasa Gitikapada*. From this it will be observed how many times every planet keeps itself at a distant position from the Earth in every cycle :—

चन्द्रोच्चशुद्धिध्रुव

सुमुखिध्रुवभृगुजवादि कृशेषार्कः ।

भापिनचपातावे लोमा ।

बुधान्धर्कदिवाच्च लङ्कायाम् ॥

— *Dasa Gitika Pada.*

In every cycle the moon's revolutions occur 498269.17037020 times. बुध keeps itself at a far distant position, i.e., शीघ्रोच्च Shighrochcha from the Earth and शुक्रे 702238.8 times and मंगले, गुरु and शनि these planets 4320000 times, i.e., as many Saurashtomi years as there are in a cycle. चन्द्रापत that is रहि in the course of विलोम (i.e., from Eastward and Westward)

revolves in every cycle 232226 times. The commencement of the *Kritayuga* happened on Wednesday; then since the time of commencement of मेष the commencement of this revolution is related to the observers of लङ्का Lanka (Ceylon), i.e., विशुववृत्त Vishuvakritta. If we divide the years 4320000 in the cycle by the revolutions of चन्द्रोच्च, we get the quotient 9. From this we can say that the moon revolves round its axis once in 9 years. As there are 360 degrees in one चक्र Chakra, we divide 360 by 9 and we get the Moon's year's course as 40 degrees. The modern scientific men also have proved that the annual course of the moon is 40 degrees. In a certain year if the चन्द्रोच्च Chandrochcha is at the commencement of Mेषha on the day of चैत्रशुद्ध प्रतिपदा on the first day of Chaitra month in the next year, it stands at 40 degrees for the earth, i.e., on the 10th degree of वृषभ Vrishabha from the position when it last existed if the number is divided.

Till now we have sufficiently proved that the earth is round and the earth revolves on its axis, from various quotations that are found in Sanskrit works of the ancient Aryas. We have so far laboriously dived into the depths of oriental researches and investigations and found out gems of invaluable worth,—thoughts and observations on the subject cultivated by our Arya ancestors on lines so laudable and wise that the world has ever seen. As this subject "Earth's revolution on its axis," has been dealt with exhaustively, it naturally draws a line of demarcation for the other subject "the Earth's Revolution round the Sun," and the treatment of the subject on hand sufficiently proves itself as regards the other which will be opened up for discussion and deliberation in our next paper. We shall deal with the subject of Earth's revolution round the sun in a few observations so that the readers may not be tired. The subject in hand has already grown too much and has occupied much of the valuable time of our learned, sensible and intelligent readers, and the next one will not be dealt with at such length. We have so far quoted numerous texts from

eminent Aryan authors and proved our point by arithmetical calculations, theoretical principles, exegetical method of investigation, and by equations and fuller observations. These confirmatory evidences will no doubt now eradicate the contaminated notions and absurd argumentations of the Western oriental scholars. They may accept this and acknowledge the Aryan truth with an unbiased spirit. In the next paper we shall deal with "Earth's Revolution round the Sun."

A. B. S. JOSHI.

### Tiruvalluvar and his Contemporaries.

It was this immortal Weaver-Poet who stamped out the arrogance and superciliousness of the Madura Board of Tamil Pandits and pulled to pieces the Madura College itself. It was he who sounded the last peal to the extinction of a learned fraternity in Madura and caused the general wreck of letters that followed its dissolution. It was he who gave out the sacred Kural, the finest of the Tamil compositions, replete with ethical and political aphorisms, and read and re-read by all mankind without distinction of caste, color or creed and without any prejudice or carping. The undying fame of this immortal work has secured translations of it in more than one European language. Beschi has rendered it in Latin and his annotations exhibit his depth of knowledge and acuteness of understanding. Versions of parts or the whole of Kural by Taylor, Ellis, Ward, Percival, and Pope testify to their individual, earnest, unflinching labour in the field of foreign culture. The sacred volume comprises one thousand-three-hundred and thirty compact distiches of quintessential wisdom and falls under the three divisions of *Virtue, Wealth and Love*. Virtue is ascetic and domestic. The second division on Wealth is more a treatise on political economy, an exposition of how to acquire, preserve, and distribute wealth by the royalty, and the last section on Love describes love to God and love between man and woman. It opens with a chapter of praises and invocations to God and is succeeded by an interesting and appropriate one on

Rain, the source of health, wealth and all worldly prosperity.

The history of its recognition and approval by the literary Sangham at Madura is a very interesting one. It is well known that Tiruvalluvar composed his Kural in compliance with the request of his friend and pupil *Elalasangan*. The author took the manuscripts to Madura and met his sister *Anvayiar* on the way, when she, to avoid a heavy shower, had to take shelter under a tamarind-tree opposite to a spreading banyan, under which our author had found his refuge. She asked him what the heavy load on his head was. He replied that it was his Kural a treatise on Virtue, Wealth and Love. She simply laughed and embodied the sum and substance of the voluminous work in a single stanza. Then both brother and sister proceeded to Madura and appeared before the sacred Board. Valluvar was jestingly interrogated by the haughty Fellows of the Sangham of his whereabouts, to which his curt and sententious reply revealed to them what he was. Then they said that without a further question they would recognise its worth if the Sangham-plank afloat in the lotus tank would hold it. Valluvar placed his heavy cadjan load on the board which, to the surprise of all the spectators, so contracted itself that it threw out all the arrant Pandits and held the volume alone. It was then that those conceited men perceived the divine nature of the manuscripts and poured forth a world of panegyrics on it. These eulogistic stanzas form a pleasing and instructive introduction to many an edition of Kural.

On his way back from Madura, the sad tidings of his dear wife's death fell on his soul like the bolt from the blue, and he gave out in promptu the following stanza, a record of his conjugal felicity:—

அடிசிறி கனியானே உன்புடைமாளே  
படிசொற் தவராத பாடாய்-அடிவருடி  
பின்னாக்கி முன்றெழுந்த பேதலே போதியோ  
என்றாங்கு மென்கணிதா.

This sweet and dutiful partner, Vasuki, was the only daughter of one Margasahāyar, a Vellalah and well-to-do landlord of Canvery-Poompatnam, who commanded a thousand ploughs. She was given in marriage to our

immortal Weaver-Poet regardless of caste distinctions. Perhaps her father was satisfied with Tiruvalluvar's noble mind and breadth of culture and with his pleasant ways and winning manners. But tradition assigns a utilitarian motive to their marriage, viz., that Valluvar slew a dragon that had been laying waste Margasahāyar's property and obtained the hand of Vasuki as a handsome prize.

Who knows not the tradition that our Nayanar was descended of A'di, a pariah or a pariah-bred woman, and Bhagavan, a Brahmin husband? According to the tradition Bhagavan in the course of his wanderings in search of his father (who at variance with his wife had left his hearth and home), met A'di in a choultry, fell in love with her, and made her his own. A'di was left uncured for in her babyhood and brought up by a pariah of Urniyoor and then by a brahmin called Neethaiyen. Whatever the story of her origin, it is beyond doubt that she was the mother of seven children, three sons and four daughters, by Bhagavan. The term of their marriage bond was rather very curious. Bhagavan laid it as a condition that she must forsake her children wherever she might give them birth and take no after-thought of them, and follow him whithersoever he went. She consented to it and kept her word all her life through. For though maternal affection was strongest in her, her children, all gifted with poetic inspiration from their birth, assuaged the wretch of separation by breaking out in consolatory stanzas.

One of these children was Tiruvalluvar, who was born at Mylapur and nursed by a local weaver. Then a childless Vellalah woman took him up and bestowed on him all a mother's care and tenderness, but was obliged to restore him to the original weaver for fear of her ill-humoured neighbours and relations. Under his patronizing care, he grew up and married the good natured Vasuki. His conjugal life, we found, was nothing but sweet and agreeable. Nevertheless the miserable lot of men of letters did not fail him. He was not blessed with a child. He however satisfied himself with his intellectual offspring. His Kural has eternized his name and fame and it has no less than ten commentaries, of

which that by the classical *Parimelalagar* takes the first rank.

*Jnana Vettiyan* was his second intellectual offspring. It commences with a description of the human body and its functions, and closes with specific remedies for the ailments incidental to frail humanity. It contains about 1890 stanzas of diverse metres and rhythm. Its parentage has been doubted on the ground that its preface refers to some other author. But the lines

அம்புலியிற்றே னடியேன் பாடுநாளில்

அநேகம் பேரென யெதிர்த்து உரைதான் கேட்க

tend to settle the point in favour of Tiruvalluvar.

By profession, our Nayanar seems to have been a weaver,—a fact supported by the couplet,

இழை நக்கி நூனெருடு மேழையறிவேனோ

குழைக்கும் பிஞ்சுநன்றன் கூத்து.

In this calling, Tiruvalluvar was considerably assisted by his friend and pupil *Elalasangan*, who supplied him packs of cotton-thread free of cost.

Tiruvalluvar's relations to his scholar, unlike those of Agastiar towards Tolkappier and Terayar, were highly amiable and praiseworthy. *Elalasangan* was the proprietor of many ships and, on one occasion, one of them had stranded and could not be hauled up. When this news reached Tiruvalluvar, he went up to the stranded vessel and, putting his hand to the ropes, pulled it saying 'Eliah' and telling others to follow suit. The ship was moved out of the sandbank into the sea and it fared on as usual with its traffic. This incident has given currency to the term 'Elaiyah' used even now by boat-rowers and other work-day labourers. His honest gains and his consequently unmolested security have become proverbial.

ஏலையினைப் பொருள் தானே போய்தானே வரும்.

Besides Elalar, Tiruvalluvar had another disciple, Konganar of modern Coimbatore. Nothing else is known of him than that he was the author of a philosophical treatise *Kongannar Jnanam* and two medical works, *Kudalkandam* and *Guvavakadam*.

Tiruvalluvar had two brothers *Atikaman*

and *Kapilar* and four sisters *Auvai*, *Uppai*, *Uruvai* and *Volli*.

Atikaman was *Valluvar's* elder brother. Born at Karur grove, he was brought up by Cheraman Peruman, one of the Pandian rulers. On the death of the sovereign, Atikaman held the helm of his State, patronized Panapattirar, and composed *Ponvan-nattu Antâdi* in the brief and scanty hours of his recreation. This *Antâdi* was published at Chidambaram, and we have not come across any other work or stray stanza of his. Tiruvalluvar's younger brother was *Kapilar*, who wrote an *Ahaval*, which is the only biography of his family. *Kapilar* was brought up by a Brahmin at Arur. In his seventh year Parpaiyen, his foster father, invited his relations to the boy's thread investiture ceremony. They declined his invitation as the boy was not of their caste. Young *Kapilar* screwed up his courage, went into the midst of the Brahmin congregation and addressed them so eloquently on "Action, not birth, makes one high or low" that they consented to take part in the ceremony. He was one of the forty-nine Fellows of the last Sangham and has given his brother a *Venba* in praise of his Kural. His works are *Ahaval*, and *Kurinci Pattu*.

M. S. PURNALINGAM PILLAI.

### Coronation Leaves.

O! Worthy son of India's Empress-Queen  
Whose three-and-sixty of matchless sway,  
The longest noblest best the world hath known,  
Whose thousand deeds of peerless good have  
raised  
The flag of conquest o'er her people's hearts  
In all the lands where Britain's standard streams  
Thy darling India mourned a mother dead  
When earthly crown and earthly robes of State  
She doffed for crown of endless joy and bliss  
In realms of lasting peace beyond the grave;  
The thousand races, creeds and guilds of Ind  
Who mourned alike the passing of the Queen  
Now step exulting forth in glorious throng  
And blend their voice with joyous heart to pray  
For thee when thou art crowned with birthright's  
crown,  
The glorious crown of Britain's hoary Isle,  
With Koh-i-noor of India's Empire grand

And crown of countless colonies that pass  
In grandeur, wealth and beauty all the realms  
O'er which the kings of gorgeous East and West  
Have sceptre held and pomp to world diffused!  
O pledge and promise of a Royal line  
Of which the splendid scroll unrolls with thee  
The first of Saxe-Coburge-Gotha house!  
When in Westminster Abbey's ancient fane  
To see the stately sight that joyous day  
From end to end of earth there came forth men  
And rulers too of men, the cup of joy  
Was dashed from off their lips; the world was  
stunned

Since like a thunder-cloud the spectre grim  
Did cast its shadow dark upon thy life,  
The doleful news did, like the show'r of fire  
That issued forth from dreadful Martinique,  
Spread o'er the world and wreckt its verdant joy.  
How poor man's efforts are without His aid!  
The greatest nation 'neath the sun decreed  
To crown the Empire's King—the nation's pride:  
The British navy floated on the Thames,  
And troops poured forth from pole to pole  
And crowned heads of Europe graced the scene  
And India's princes gleamed in gems and gold;  
No finite force of man was left uncalled  
To make the grandeur doubly grand; but soon  
The littleness of man was proved; the earth  
Was stunned; humanity was grief itself  
And prayed to God; it could do nothing else;  
And so from many a race and creed and clime  
A mighty wave of fervent prayer swelled;  
The pray'r was heard: let us not call it rude  
The hand of God, for in His wisdom, He  
Hath like a loving father only lashed  
His children grown elate with matchless might  
And smiles of golden harvest peace hath raised:  
His soothing hand has wiped and dried their tear  
With boundless joy did beam the nation's heart  
When by the grace of Lord Divine thou didst  
From out the grip of fell disease come forth;  
Thy thoughts were not of danger or of pain  
Or of the grieving Queen and Court beside  
But with thy living love and loving care,  
These were the words that came upon thy  
tongue:—

"And me the people, will they e'er forgive?"  
The words sank deep and touched the heart of  
all  
Thy heart is wider far than thy own realms  
Which hold in corner Rome for Empire famed  
And thy concern is more diverse than all  
The colours, castes and creeds that people earth:  
That wish to have the wings of doves with  
which

Do ache in all the ages noble hearts

to fly to aid the poor and lift th' oppressed  
And lend the balm and bloom of tender touch  
To soothe their shrinking souls, recalls thy youth  
When thou wert but a lad of two and ten,  
When first thou didst adorn the House of Lords  
And sat beside the Queen and was impressed  
With shadows cast by storm and strife that  
raged

And carried swords of fire to Crimean shores,  
When thou with nimble steps of mercy flew  
To soothe the wounded soldiers of the realm  
That lay in Chatham's house of healing art  
And when with gentle cure a courtly boon  
Thou lent to aid the show to aid the poor,  
Such common love of good—uncommon gift  
That sheds a brilliant lustre on thy life,  
Has grown with growth of time, its magic  
wand

Doth show a power unsurpassed in might  
When Albert Victor fell in flow'r of youth  
Beneath the trampling feet of Monster Death  
And boundless grief augmented full to brim  
Its dark and thick'ning shadows cast on thee:  
For then it was, unmindful of thy shock  
That would unnerve the most enduring strength,  
Thy nimble steps, like wings of Angels, flew  
From door to door for housing of the poor—  
A mission worthy of a God on earth!  
The Zulu Chief from St. Helena's rock,  
E'en he was touched whose feelings called forth  
praise.

Is it then strange that Turkey's Sultan gave  
A Christian banquet first at Dolma Bag-tshei  
In joyful admiration of thy deeds  
And had the gates of sacred Hebron's mosque  
Whose gates knew not the foreign foot of man  
Flung open to thee as son of England's Queen?  
The selfsame warmth drew forth in teeming  
millions

The freeborn sons of Trans-Atlantic Soil,  
To scatter flowers at thy feet as though  
Their Washington had come to life again.  
With quenchless longings came careering fast,  
The German Eagle calling up thy name  
To head the highest roll of German stars.  
But, precious more than all the highest meed  
Was paid by Denmark's king whose daughter  
fair,

The pride of nations and of all the world,  
A modern Helen, born of God's own grace  
To match thy heavenly soul, was made thy  
queen!

To thee a worthy mother's worthy son,  
When nations of the world thus homage pay,  
Thy Ind that shines in beams of England's light

Whose claims are great to wish thee well and  
thine,  
Recalls these wayside marks on strides of time,  
That shed a brilliant halo round thy life,  
Recalls with boundless pride the mem'ries sweet.  
Raised by thy visit as the Prince of Wales  
And message kind which shows thy closer touch,  
Now hails thee as her first great Emperor  
whom

Thy vassal princes, feudal Rajas, Chiefs  
At Delhi's great Durbar, acknowledge so  
With joyous heart on this auspicious day!  
Our Viceroy great has waved the plastic wand  
Of God-given genius which invests the scene  
With radiance of united India's love  
And the brave splendour of her artworks show!  
As Venud's Ruler held a foremost rank  
In long procession of the Hindu chiefs,  
Permit his bard whose simple lays are sung  
In fairy groves of Travancore, to place  
Upon the footsteps of thy throne this wreath  
Of lovely lotus-blossoms, sweet, fresh-blown  
As token of the endless joy that fills  
Thy people's hearts throughout this vast empire  
From snowy Simla down to Comorin's Cape  
And pray "God save Our Emperor and his  
Spouse."

I-I-'03.

S. RAMANATHA AIYAR.

### Practical Hygiene.

#### CLOTHING.

Clothes are generally worn to prevent the dispersion of the warmth of the body and to protect it from the evil influences of the outward atmosphere. They are also quite necessary in this civilised world for the up-keep of decency, but in some cases large sums of money are wasted, especially, by ladies to adorn their bodies with costly clothes. The power of preserving heat in the body is due to the principle that clothes have the property of retaining in their meshes air which is kept constantly warm by its contact with the body. When the outward temperature decreases, we increase the number of layers of clothing. It is obvious therefore that a loose covering is more warm than a tight one, for the former is capable of enclosing a warm stratum of air.

Though many kinds of fabrics are used, the chief materials of clothing are wool, silk, cotton and linen. The materials used in the manufacture of garments must be bad conductors of heat.

They must have very little tendency to conduct heat away from the body, but must possess the power to retain what heat they may receive and keep the body warm, and they must also have the property of absorbing water. They are all derived either from vegetable or animal kingdom. Hemp, flax, linen, cotton and India-rubber are derived from the vegetable kingdom; and wool, feathers, furs, hair, leather and silk are animal productions.

Cotton is a better radiator and worse conductor of heat than linen, but it does not absorb water so readily as linen. The fibres of cotton are hard; they wash well and they do not shrink when washed. Cotton cloths are moreover cheap and are well suited for a hot country like India. Wool is a very bad conductor of heat and an efficient absorber of water. A woollen clothing is very good after exercise or any very great exertion. It is generally useful when we are perspiring very much or when the atmosphere is cold and chill. Silk also is a bad conductor of heat and comes next to cotton, but its price is a very great disadvantage for its general use.

Colour of the garment used exerts a very great influence in protecting the body against heat. White is the best colour that can be adopted for both summer and winter dress. It is a very bad absorber and a bad radiator and as such prevents the passage of heat from without inwards or vice versa.

Clothing in general has (1) the power of preventing the loss of warmth of the body, (2) of increasing its temperature when it falls low, (3) of guarding it against sudden changes of atmosphere, (4) of screening it from the severe heat of the sun in tropical climates and intense cold of the North; and (5) of allowing free transpiration of the skin on account of the porosity of the texture of the clothing used.

It is a well-known fact to all that the temperature of a man in the North Pole and that of the man in the Tropics is the same. It is also a well established truth that the temperature of the man in the Tropics is not increased to any appreciable degree by his living in such a climate, nor does the temperature of the Esquimaux fall below the normal point even when he lives within a dwelling made of ice. By this it must not be conjectured that the constitution of the man in these two extremities is the same; certainly not. His constitution changes with the variation of the season. In winter he has the power of creating warmth within himself in order to keep out the external cold, and in summer he loses this power and depends upon the external warmth to give sufficient heat to his body. This may be

exemplified by the fact that in summer we experience a severe chill when there is any sudden change of atmosphere which if it had occurred on a wintry day would have caused no discomfort or uneasiness. But this law of the change of constitution with the season does not apply to children, old people, persons of indifferent health and those that are lazy or those that are employed in sedentary occupations. Thus the invalid, the rich man who is only a gentleman, the lazy drone who feeds on others, the quill-driver, the tailor, the child and the old man and the fair sex who follow no occupation or take very little exercise usually require warmer clothing than their poor brethren who toil the whole day long for their daily bread. Our nervous system is a very good judge of the loss of warmth and whenever we feel any sensation of cold we must have recourse to a warmer clothing than that worn at the time. "Only fools and beggars suffer from cold," the latter not being able to procure sufficient clothes, the former for not having the sense to wear them.

We must also be careful to avoid sitting in currents of cold air or exposing any part of our uncovered body to draughts of such air. When a part of the body becomes cold, the whole body is affected by such cooling and we are sure that every one has experienced it one day or other. We would therefore strongly advise our readers never to sit or expose their bodies to draught of cold air and never to wear wet dress or wet shoes. Persons, especially females, should also be careful to see that they dry the hair thoroughly after bathing.

Selection of clothing is generally regulated with regard to (1) constitution, (2) nature of calling which one pursues, (3) the sort of life which one leads, (4) change of temperature, (5) predisposition or liability of the person to such ailments as cold, asthma, rheumatism, &c., and (6) means of livelihood.

When there is a susceptibility to disease such as asthma, consumption, &c., the person so suffering must be doubly careful and avoid the foe by taking proper precautions by using flannel underclothing. Persons who take violent exercises such as football, cricket, hockey, polo, etc., should always wear a good flannel shirt next to their skin. They should avoid using thin cotton clothes for it is a fact well-known to many that the moisture or humidity of the skin is rapidly evaporated from such clothing, causing serious inflammation of the lungs. Persons who generally perspire freely should wear at least gauze flannel at all periods of the year; but those who do not so perspire can safely, and with ad-

vantage, dress in cotton. Clothing should be made with a view to give comfort and should be changed according to the requirements of the season. Tight dresses and stays should always be discarded. The whole of the body should be covered. It is not advisable to leave uncovered the neck, chest, arms, abdomen and legs of young children.

The dress of the generality of women in India whether rich or poor consists of a long piece of cloth which is worn round the loins and then taken over the shoulders to cover the upper portion of the body. This piece of cloth serves as a garment in the winter as well as in summer. No doubt it is a very suitable dress for a summer wear, but is it equally good in winter? We think not. Educated Indians have improved their dress very much and change it according to the wants of the season or weather. Then why should not our educated brethren introduce some reforms in the winter dress at least of our women? The health of her children is largely dependent on that of her own. If she is negligent about her dress in winter or even in summer she is sure to catch cold or suffer from diseases attendant on the change of the weather. It is therefore our duty to see that our women are suitably clothed in all parts of the year. We admit that it is very difficult to bring about any speedy or thorough reform where our women are concerned. They are conservative to the very core and shun all innovations from without. We should try to bring about the reforms gradually and see that we are careful not to introduce the unsightly high-heeled boots and tight stays of the West. It is not our intention here either to enumerate or discuss the various kinds of dress that may be suitable for our women, but we will leave that duty to our more energetic and enthusiastic brethren—the Social Reformers, who have buckled on their armour to fight the cause of the helpless women and to bring about their advancement, both social and mental.

#### GENERAL CONCLUSION (PARKES).

"Protection against cold.—Wool is much superior to cotton or linen, and should be worn for all underclothing. In case of extreme cold, besides wool, leather and waterproof clothing is useful. Cotton and linen are really equal.

"Protection against heat.—Texture has nothing to do with protection from the direct solar rays; this depends on colour. White is the best colour; then grey, yellow, pink, blue, black. In hot countries, therefore, white or light grey should be chosen. In the shade the

effect of colour is not marked. The thickness and the conducting power of the material are the conditions, especially the former, which influence heat.

"Protection against cold winds.—For equal thickness, leather, and India-rubber take the first rank; wool the second; cotton and linen about equal.

"Absorption of perspiration.—Wool has more than double the power of cotton and linen."

C. KESAVA RAO NAIDU.

#### Nama's Religion.

Harmony, popularly recognised under the *nom de plume* of God, is the law of life in all the worlds, visible and invisible. It is the mainspring that carries on the movements of the worlds from the grossest to the rarest, from the discordant to the musical, from hatred to love, and from death to life. In the bosom of that universal One Existence, ever unknowable in entirety and ever unmanifesting, moves harmony and lives there. This harmony is disturbed and the disturbance is known as Brahmā, the Creator or the Logos. All manifestations are disturbances in the Ocean of harmony that has its being in Parabrahm.

During the course of this day of manifestation of a universe we find minor disturbances of harmony that carry on the same like so many parts of the one harmony detaching themselves therefrom to effect their own set purposes in the management of the Universe. These minor notes do not correspond with one another and the apparent conflict leads one to suppose that, towards the evolution of a universe on to its source with the spoils of the hard-won victory, are the two necessary factors, good and evil. But it will be remembered here that the terms, good and evil, are but relative terms and cannot claim any footing in the question of the universal harmony. Good and evil are both born of ignorance of this law of harmony. Taking the minor notes individually, each is good to the other and evil to the third and the manifestation resting with intelligences who work through their bodies from within the veils and amidst gross and unresponding intelligences, some of the minor notes get assertiveness and, raising their voice above those of some of their brothers, desire to be independent. It will then be seen that this exercise of independence—and there is none—on the part of the minor notes will lead to self-destruction and retardation of the



progress of the community, for such an independence will mar the machine which then needs the help of the Maker. The parts should subordinate their interests to that of the whole and the analogy of each Brahmā yielding to the wishes of his father in the generation of a brother of his own likeness and capacities for succeeding universes may well be pondered over and again. When a part keeps aloof and gets rusty, down comes the hammer of the workman to set it again on its old path. Such a hammer was our Nama Dēva, colloquially Nāmā.

At the close of Sree Krishna Avatara, there arose, in the Universal Harmony, some discordance, on its lowest expression, the earth. What then was the use and benefit of the grand Avatara? If the purpose of the sacrificial descent of Isvara was not fulfilled to any appreciable degree, the immense preparations for the supreme manifestation and the bloodshed and manslaughter that were perpetrated in the name of Dharma find no justification at the hands of posterity. No. The business of the Avatara is to remove the causes that lead to disturbances in the balance; disturbances that originate in the invisible worlds and take forms in the visible. As the forms are to be observed by the naked physical eye and as, through such forms, the invisible realms are affected, the physical forms are first annihilated and the sources of the evil thus cut off pitilessly. The process of the restoration of the equilibrium being double-edged, after the rendition of the forms, begins the instillation of moral and spiritual advice into pupils chosen and prepared for the purpose. Sometimes this process seems to be reversed and sometimes, the two factors are both at work during the time. The minds of the generation are well threshed and worked up and these help the Avatara in destroying the wicked agencies that called forth such activities of the higher Being. On other occasions the destructive and the constructive forces are at play always. The result being all the same in all the above cases, healthy cells are built into the body, earthly; and the inimical ones carefully sent out and thus is the original harmony brought back from the heavenly spheres. Do not these results survive the Avatara? Most certainly they do. When the Avatara's mission is over and when he puts off the physical vesture, he leaves behind persons and places stored with fragments of his inexhaustible energy. The pupils and the Rishis, the shrines and the places of pilgrimage are the repertoires of spiritual essence radiating into the world. Once the harmony is made to flourish, it cannot continue everlastingly, for then the infinite continuance of

the inner harmony into this worldly earth of separateness would necessitate the same-timed continuance of the Avatara on this world of wishes and uncontrolled desires, passions and weaknesses, in the physical vehicles that change at every step and that disintegrate at the touch of Time. So the Avatara vanishes and its contemporaries do follow, sooner or later, their Master and guide. New souls are thrust down to this earth, to exhaust a portion of their fortune earned in previous births. New and imperfect souls they are, imperfect generally because the preceding conditions are specially arranged for the special end in view—that of running the Avatara's work along the pre-chalked-out-line. Imperfect again and ignorant of the law, they manage their own surroundings rather badly and disharmony sprouts up. The high castes slip down from their height and disunion instead of union is heaved up. Performance of sacrificial rites, charity and penances are blotted out from the memory of the people. Brahmins are not; the Kshatriyas have no concern in their spiritual welfare and in that of their dependents; and the Sannyasa Asrama remains only in name. The son slights his parent; the disciple his teacher; and the husband becomes hen-pecked and lives in his father-in-law's house. The many places of pilgrimage have been abandoned; no one listens, with faith, the Puranas and the Sankeertans. Man forgets the mightily great God and worships the minor wicked deities. The rich man works against charity. Kings wish for their own glory at the expense of the happiness and peace of their subjects, and the healthy man wastes his health, without utilising the opportunity of good health in travels to holy shrines. Good wives in charge of house-holds take to concubinage and girls are sold like horses. Man speaks untruth and slander is hurled at the virtuous. Falsehood is made to appear true and man bears false witness against brother man. The sacred Gayatri Mantra vanishes into thin air and other Mantras have stepped into their places. Man creates confidence in his neighbour and slyly deceives him. Gods have become stones and taxes are imposed at the shrines and Kali reigns supreme.

There have been critical periods in the world's history and every hundred years such periods appear on a smaller scale. During such a minor cycle God holds, to use a figure, a council in the heavens to alleviate the sufferings of old Earth. Before the advent of Namadeva and the brother Ministers of Universal Religion, the Almighty Being resolved, in a grand council of Bhaktas, that some Bhakta should incarnate in human

tabernacles on earth in different places and that He would himself descend at the right hour.

At the appointed time and at the appointed places, the Bhaktas followed the usual course of humanity—with the exception of Uddhava and Suka. These had prayed for deliverance from the pangs and inconveniences of womb-life in fear of losing their self-knowledge during that oblivious life amidst impurities and their prayer was conceded to by the Father in heaven.

[The famous Akroora, Kamsa's messenger, came to earth and carried his mission in Mathura and adjoining localities with which he had been familiar during the Sree Krishna Avatara. Daruka chose Dankoor for his centre and lived as Rāmdoss. Sree Sankara appeared as Narasimhabatha and Suka was known as Kabeer at Benares with his worthy son Kamāl. And Uddhava was our hero at Pandarpore known as Dindeeravann. At the sacred Jagannath was born the thrice-famous Vyās as Jayadeva; and Valmiki blessed the world in the shape of a brahman known as Talaseo Doss.]

After taking a rapid review of the Law of the Universe and its agents, we come, in our humble search after our dear hero, to a lowly-built house, in Pandarpore (Pandaree in the Hindu style), of a god-fearing tailor, by name Da'majee Sait, faithfully followed in all the duties of life by a virtuous lady, Gonayee. Both were old and had not the good fortune to feast themselves on the smiling face of a child. The wife was anxious for a boy, while Da'majee appeared, as is generally the case, to be indifferent. Gonayee felt unusually sorry on a particular evening during the absence of her dear lord and, on his return from duty in the busiest part of the village, she washed his feet with tears in her eyes. On such an extraordinary demonstration, Da'majee was told of the real state of their merit and the condition of their life after death for want of a deliverer from the Pūm-hell. He was abashed and then laughed at his wife's simplicity. He said, "How can we expect to have any progeny in our old age? How can a worm-eaten seed sprout into a plant? How can we wish for any rain after the rainy season? Is it not ignorance to desire for mangoes out of season?" To this unkind cut, the wife, with tears in her eyes, replied, "My dear lord, master of my Prānas, have you forgotten the anecdote, in the Ramayana, that stones floated on the ocean? Did not Sree Krishna himself become so many cows, calves, and cowherd-boys when Brahmā stole away his every-day companions? How can we,

in the face of such clear evidences of Lord's mighty grace, suspect any impossibility? I implore hence, with prostrations, that you may go to Pa'ndurang and ask for a son." Stung to the quick as by a serpent, Da'ma sped to the temple and there said, "My God, most mighty Being, most high, my wife prays for the boon of a son. May you be pleased and grant the prayer of your poor daughter!" A few seconds on the completion of this short and pithy prayer, Da'ma fell asleep at the gate of the temple. So, the Lord appeared before him in his dream and said, "To-morrow early in the morning, when you go as usual to the river Bheema, a big shell will float towards you and therein you will find a beautiful boy. Take him home and rear him as your son. He is Uddhava's incarnation. He is a true Bhakta and will reform the world by pointing to the Path of salvation." Da'ma awoke from his slumber and returning home, related all that had happened to his dear wife. The happy couple kept a vigil and the long-expected dawn came, and with it Da'ma came to the river, performed his ablutions and prayers, and waited patiently.

The expectant concentration of Da'ma was grand and the rivetted eyes failed to observe any disturbance on the rushing surface of the waters. No anxiety was noticed on Damajee's countenance and his earnestness was graciously rewarded. From a quite unexpected quarter, a few yards away from him, floated down with peculiar grace the shell containing the Bhakta's hopes. His eyes were eagerly wandering at a distance high up. Unnoticed by him, the shell struck at Da'ma's feet.

Aroused by the contact, he mechanically lowered his eyes and equally mechanically hailed the shell with both his hands. The magical words, Vitthala, Vitthala, were ringing in Da'ma's ears and opening the treasure, he found, to his immense joy, a baby appearing like a new-born one and beautiful. The long-wished for Nidhi was hastily carried away to the proper recipient, Da'majee's wife, Gonayee. The faithful wife received the infant in her eager arms and lo! at the first contact, with her bosom, of the miraculous child, milk flowed, and Gonayee became a real mother.

The child grew healthy and strong and as time went on, he was named Nama and educated in the three Rs.

As a single incident in the life of this true Bhakta will be helpful towards an understanding of his real nature and the mission he was sent for in this world of strife and discontent, an early story is here given below.



While still young, his father having repaired to a neighbouring village on business, Nāma was asked to go to the temple of Vitthala, there to offer the food cooked by his mother to the Almighty Bētag. Obediently to the wish of his dear mother, Nāma took the ingredients of worship to the temple. Coolly and devoutly he performed the Pooja, and placing the vessel of cooked rice before the idol, prayed that the offering may be accepted. Nāma had believed that the Naivēlyā was being eaten by the Lord whenever the Pooja was performed by his father and, on seeing the silence of the idol, Nāma grew sorry and interpreted the silence into unwillingness and began to weep very bitterly for God's indifference to his requests. Nāma's devotion was so great and his belief that the idol before his eyes was the real God so immense, that God was pleased to see the beginnings of Uddhava's mission and became Saguna. It must be remembered here that to Nāma, the idol was no idol but the living Pādurang of his heart.

After the meal was partaken by the Lord, Nāma returned home and remained silent. His mother's anxiety for her son's belatedness was alleged soon. Looking at her son and the empty vessel, she got bewildered and suspected mischief of the roudy boys of the village. Collecting her thoughts, she calmly and affectionately questioned him as to the cause of a real change in him and in his surroundings. Nāma laughingly narrated to his astonished parent how quickly he ran to the temple, how the Pooja was performed by him and how, for the iterated importunities of her son, Pādurang condescended to taste of the food given by her. The old mother became stunned with wonder and failed to utter a word then. On her husband's return from business the same evening, he was apprised of the incident, and Dāma asked his son to show him again the feat of his God and prove to him the truth of his statements. Nāma consenting, father and son hastened to the temple the next morning. The father demanded the proof and the son, having finished the preliminaries of the Naivēlyā, prayed intently that the God may again descend from His level and bless them by granting his request. Pādurang appealed to Nāma's good sense that it was not possible and fit, in the nature of the circumstances of the case, for him to show himself to Nāma. But Nāma was proof against such conviction and said in reply that his father would then call him a liar, and say that God deceived Nāma into believing a thing that never was. At these significant words, Pādurang took a physical form and

repeated the previous day's performance. Dāma was convinced beyond measure of the truth of his son's experience and his son's worth and Gūnyee reminded her dear husband of Nāma's birth in that out-of-the-way fashion. Such was Nāma and he continued to behave so in after-life on all occasions.

Once he went on a pilgrimage to various sacred places in the holy company of Jnanadeva, (an avatār of Mahāvishnu), one of the quarternary that revolutionised the world by correcting the abuses, and supplementing the uses, of the divine powers in man.

Grieved at his separation from the God of his heart, Nāma repeated for his stupidity for having travelled on the pilgrimage and gave expression to his grief in the following terms: "Like a child crying for the presence of his absent mother; like the deer seeking her lost young one in all directions; and like the hungry person panting for food; I lament your absence, Oh! my great God.

Like again a thirsty animal desiring water to quench his craving with, like the Chataka waiting for a cloud, and like the Chakōra knocking about here and there for moonlight during the night of the 'New Moon,' I groan for the separation. Here, in this wood do I lie, with mind and heart broken down. None do I find dear to my heart: You and you alone are my father and mother, Oh! armed with your disc, hasten to me.

My friend, my companion, my relative, my uncle, all are you to me, Lord of Pundaree! You are the Devata of my family, master of the masterless, Oh Vitthala! Thou art the means of my salvation; thou knowest residing as witness in my inner heart. Thou knowest indeed the truth or falsehood of my words. Oh! Ocean of Mercy! athletes of all the world! Nāma suffers without your presence. Come quick and have mercy on him."

With these words, Nāma fell down senseless and Jnanadeva who was by his side, brought Nāma to his senses and remonstrated with him with this advice. Jnanadeva said: "When the mercy-current is in you, when the Lord of the Universe resides in yourself, what cause have you to sorrow thus? Enquire within you well and know that in your heart lies your happiness. The God you worship is your own self indeed, like the man who fasts his days and nights, quite ignorant unfortunately of the existence of immense treasure hid underground in his house, you conduct yourself. Take heart and behave as befits you." To this our hero replied, "Please show me that Saguna Parabrahm standing with

equal feet on the stone. Please show me Him who wears Pi'tāmbara (white cloth) about his waist, and fits his two hands on his loins, Him who is the friend in need for all Bhaktas and who is uplifter of the earth. Show him to me, Him who is the object of meditation for Sanaka and his brothers, the agreeable emanant of the blue-necked God, the lord of Rukmini and the life of the worlds. Present Him, oh Jnanadeva, for whose sake, day and night, sing Nārada and Tambara and who is the Saviour of Pundalika. I am ignorant of the device of Yoga. My refuge is Vitthala and if He happens to be away, my life-forces want to go after Him." Jnanadeva interposed, "Without him there is no point anywhere. Abandoning the dual idea, recognise in your heart the non-dual one." On hearing him, our hero said, "May be, But observe that Chātakās never taste of the waters of a river but eagerly and heartily drink of the rain drops from the skies. That the disc-handed God bids the Universe sounds false and an old stale story. Pativratas (wives to whom their husbands take the place of and are, all penances, austerities, duties and everything) never listen to statements other than those of their dear husbands, so am I." His companion replied, "That which is deathless and non-dual and that which the wise worship, that, I say, is in your heart." But Nāma instantly rejoined "Well, to me is pleasing the Saguna form. At sight comes peace to my eyes and they cool, and I like to hear Him descanted in my ears." Jnanadeva praised him for the purity of his heart and his discrimination of the permanent from the impermanent. Nāma and Jnanadeva related to each other their respective experiences and exchanged kind words and sentiments. At the close of such a happy communion of hearts, Jnanadeva enquired of Nāma's opinions on some points and said, "By your Bhakti, have you made your own the Lord, the lord of the senses and the killer of Daityas. Kindly describe for my sake this path of Love and devotion. How should one perform Bhajana? How Manana and Jvāna? What is the feature of Nidhidhyāsana? What are Dhriti and Dhārā? and to what is the name Visrānti given? I had long cherished the wish, the eager wish to ask you the above queries, to learn from you your experience and the means thereto. Kindly therefore condescend to comply with my request." Thus ended he, with folded hands in a suppliant posture, his short speech.

The answers furnished by Nāmadēva to the above seven questions constitute his religion and

a feeble attempt is here made to delineate the religion in the following pages.

(To be continued.)

### The Education of Girls.

The very title of this short article suggests to our minds the great importance of the subject though it may induce some to think lightly of it on account of the stereotyped manner in which it is generally treated. Education, which in one sense means to draw out the best traits of an individual in his best aspect, is a real blessing to humanity and lends additional charms to a home when it diffuses its light round the family circle. Our home is an institute where the young mind is taught the rudiments of knowledge, where the child is familiarised with the duties that will one day devolve upon its head, where the infant is trained to learn the precepts of virtue, the proper observance of which in adult life is essential to greatness and happiness. It is in our homes that we gain all our knowledge, judgment, reason, and ability and power to discern good from evil and right from wrong. It is there that we are prepared for our adult lives and initiated into the mysteries of every day life. It is therefore most important that our homes should be ideal homes where reason and virtues reign supreme and held suppressed, under their mighty sway, ignorance, superstition intemperance and vice. Such ideal homes are those where parents are enlightened persons who can infuse sound learning, pure morality, and unbiassed and catholic views of spiritual knowledge into the plastic and impressionable minds of their young children. Hence it is pre-eminently necessary that the aim of education should be to make our women God-fearing, wise, just, self-reliant and cheerful with a knowledge of what is expected of them.

The status of a woman has much changed within the last century and yet the education of our girls is conducted purely on sex lines with no regard to the development of the general characteristics of modern life. Marriage is considered as the only profession for which a woman is ever competent and she is therefore educated, and instructed how to please a husband, how to cajole him, how to force him to bestow on her, brilliant jewels and golden bracelets; but she

s never taught the duties incumbent on her towards her husband and children for whose well-being she might be held, in most cases, responsible. We develop the sex qualities in a girl to a high degree by inducing her to think always of a husband that is to become the lord of her future life and thus make her believe that marriage is a necessary condition of life. She longs and frets to become a wife as early as possible and when the marriage is delayed unavoidably, she takes a gloomy view of things on account of her precocity and may even become an open or secret prostitute according to circumstances. Marriage is not possible in all cases, for we know from statistics that the population of women exceeds that of men. It is therefore our bounden duty to fill the minds of our girls with ideals, hopes, interests and thoughts of a different nature and bring them up in such a way that they may lead a life of virtue and happiness even though they may be forced to remain unmarried. Such instructions and teachings will in no way deprive them of their feminine qualities, for when opportunities present themselves the sex characteristics will naturally blossom forth and make them fit to be wives or mothers.

From their very infancy, our girls are allowed and sometimes taught to play with dolls, and in some families girls are instructed to regard their dolls as so many daughters and sons. In certain rich families regular marriages are performed, with beat of tom-tom and music, between dolls of different children. But boys are not allowed to take part in these plays because they are boys and not girls. The more the girl loves her dolls the more is she petted by her fond parents who regard such love as a sure sign of the maternal love she will bestow on her future offsprings. But is that really so? I think not. Such practices, however, are far from being healthy and productive of good.

Some of us consider that our girls have no business to get out of their Zenana, and we train them to be cowards without any self-command or self-reliance. We believe such qualities are not necessary for a woman, because she is always a dependant on some one or other of the male members. We call them *abala*, the weaker sex, and do not realise that by characterising them weak we make them deceitful and false. If we want our progeny to be really noble, bold, truthful and virtuous, our girls should be trained to possess all the desired qualities. Courage and presence of mind are as necessary for a woman as for a man, and if we

make women cowards we will be sinners in the eyes of God when any harm befalls them for lack of courage.

It is the paramount duty of every housewife to manage all the affairs of her family. It is quite necessary that our girls should be given a sound knowledge of what is required of them and they must be made experts in the art of cooking, serving and many other simpler arts which go to complete the education of a woman. A rich woman may not be under the necessity of doing any drudgery work herself, but such knowledge, even to her, will be of much use to check her servants.

Girls should be given an insight into the ways of the world so that they may be prepared for any emergency and take care of themselves in times of need. Girls should be instructed to be punctual and accurate in whatever they do, and any tendency towards inaccuracy and irregularity should be checked with promptness. Such irregular habits are a sure means of producing a variety of vices, such as carelessness, untruthfulness, &c.

It is not quite necessary that girls should receive in all respects as much or the same kind of learning or training as boys. Much strain on the brain is deleterious to the health of young girls who in after-life have to become mothers and nurse their children from their very breasts. Our girls are forbidden strictly to skip and run as our boys do, and any sort of exercise is considered unbecoming for a girl. How can we expect a girl who takes no exercise to have a sound and healthy body and withal learn a foreign language which is quite new to her? Every ounce of brain-work is so much energy expended at the cost of one's bodily strength. To recoup it one must take good exercise and nourishment in the shape of plain and easily digestible food. Our much-abused, yet rightly censured Zenana system, early marriages and a host of other obnoxious social customs or rather vices are great hindrances to the advancement of our womankind. Without good exercise it is sheer folly to tax their brains even to the slightest extent. If you want them to be noble-minded, give them good education, and if you have a desire to give them education, allow them to take plenty of exercise. What is wealth and learning to a girl without health? And health undermined means sallow complexion, sunken eyes, high cheek-bones and a drooping body.

There are some who question the necessity of our girls going to school. They are of opinion that they must be well acquainted with

the affairs of the kitchen, the art of decorating themselves and their children, the superintendence of household charities and the proper conduct of the innumerable ceremonies that occur almost every day. Surely, I admit that every woman should be well acquainted with the art of cooking, sewing and other useful arts; but is it sufficient if she is engaged for ever in such pursuits? I fear the present day women are too much engrossed in or give undue preference to such pursuits and neglect to improve their intellectual susceptibilities, tastes and requirements. There are others who consider that our girls are not fit to receive any education on account of the natural inferiority of their mental capacities. But on the contrary they are endowed with a mind capable of receiving and understanding any kind of education that may be imparted to them; and they possess powers and faculties which any member of the other sex may be proud of. It is our duty therefore to see that our girls receive good and sound education conducted on spiritual and moral lines. Pure secular education is one-sided and at times harmful. The Indian girl should be taught to read and write her vernacular to perfection and the course adopted should give her a knowledge of Indian Geography, History and Literature. She must have a thorough knowledge of Arithmetic, which will be of much use to her in the management of her household affairs. She may read with advantage the history of foreign nations, books of travels, poetry and translations of literary masterpieces of other nations. She must without doubt be given a sound knowledge of the English language. The advantages to be derived by such a course will surely be invaluable. She will have an insight into the spiritual tendencies, the moral peculiarities and the mental capacities of our rulers and will thus have the power and opportunity of reading the thought of a nation, the greatest in the world.

The first and foremost duty of a woman is to know how to bring up and manage her children. To take care of a child is not an easy task, and to do it properly, one must have a fund of knowledge about laws of health and the real value of food-stuffs that are useful in the nursing of the child. Our girls must be brought up in such a way that they do not require the services of a wet-nurse when they become mothers. They must be taught that mothers alone should feed their children from their breasts except in a few unavoidable cases. They must have an acquaintance

of simple medicinal herbs, their uses and properties, and must know how to use them in simple forms of diseases and in times of emergencies. They must also be familiar with the rules of simple and ordinary nursing of sick children and must be able to perform the duties without the aid of a sick-nurse. A knowledge of music with the ability to play on an instrument such as Veena, violin, &c., is a great accomplishment in a girl, and will be useful as a pleasant recreation to the girl and a great solace to her parents and husband.

The minds of our girls should be imbued with the principles of sound morality. It is not learning alone that makes people great. Gentleness of manners, truthfulness, mutual love, pleasant words and a loving heart go a great way in producing a really noble and just mind. The secret way to happiness lies in us, and it consists mainly in loving humanity in general and doing good to the public. Let it therefore be our duty to teach our girls to be just and kind to all, and inculcate into their minds, principles of genuine love and pure affection. Love begets love, and if a father wants that his children should love him, he should love his children with unalloyed affection, and should make the children gather around him and hold up to them by logical reasonings lessons of piety, principles of morality and the advantages of being good-tempered, calm, honest and charitable. The mother should be a kind and loving mother who cares not only for the comforts and material advancement of her children but also has in view the spiritual and mental growth of her offsprings.

Children and especially girls should be trained to be simple and obedient in their behaviour and respect any stranger that may visit the house, and not prattle before him. Parents should also take care that they do not praise the virtues and intellectual attainments of their daughters in their presence to visitors or relatives. Girls should be strictly advised to be frugal and economical in their habits and to regard jewels as trash and vain luxuries.

Most of our girls grow up without knowing and understanding their own religion. They are ignorant of the very primary principles of religion, and how can we expect them to stand and appreciate the esoteric, vast and varied literature of religion? We must create an interest in their minds to understand and reverence their religion. It is our bounden duty to teach them to conquer their baser faculties and develop the higher ones.

Let them learn to avoid, as far as possible, anger, pride, covetousness and rancour, and let them develop fully their reverence for God. And truly, God will not forsake and denounce those who lead a pure and untainted life, let his or her religion be what it might. Sri Krishna says:—“Even those devotees who, endued with faith, worship other Gods, even they worship me alone, though irregularly. In whatever manner men come to me, in the self-same manner I accept them”.

FAMILY QUARTERS,  
ROYAPETTA.

SILENT SAGE.

### The Voice of Sarada.

#### BOOKS.

**Solar Biology**, by Professor Hiram E. Butler; Esoteric Publishing Company, Applegate, California, United States, America; 5 Dollars.

In these pages we have already had one or two occasions to bring to the notice of our readers the wonderful psychic and spiritual attainments of Professor Hiram E. Butler whose intuitive faculties are highly developed to the extent which some of our well-known Yogis and Rishis possessed. We have now great pleasure in noticing “Solar Biology,” one of the mighty productions of that genius. Whether he is a born genius or not, he shows us, in this his grand work, how to develop the intuitive faculty and how to be of the greatest use and service to humanity. In so doing he lays before the reader the scientific principles underlying the theory and explains in a satisfactory and convincing manner the possibility of our attaining success under the conditions and practices described by him. *Solar Biology* is no work of fancy or fad, but a scientific method of delineating character, diagnosing disease, determining mental, physical and business qualifications, conjugal adaptability, &c., from date of birth. From this let not our readers rush to the conclusion that it is a treatise on astrology; it is a distinct science using different data and arriving at entirely different conclusions; it reads character in human life completely, but in no case predicts coming events. It is based on the Vedantic aphorisms “As above, so below,” and “I will be what I will to be.” Our modern science also admits as an axiomatic truth that man is a world in miniature; he is an epitome and image of the universe itself, meaning thereby that he holds a definite relation to all its parts, both near and remote. His immediate dependence on the elements of this globe, viz., earth, air, fire and water, is so well established to be disputed by any sane individual. We are highly pleased to observe that Professor Butler who hails from America has worked his way up on the ancient Aryan lines of thought and practice, and has come forward to convince the

materialistic people of the modern day of the indisputable supremacy of intuition and will-power to everything else. Unlike our ancient seers of India, he shows in a most scientific manner adapted to the comprehension of the present generation, that the rules and practices prescribed by the sages of old are based on universal and everlasting principles of truth. Our own tradition tells us that any one person known to be a sage was versed in all branches of science—any medical prescription of his worked wonders unachievable by the professional Doctor of Medicine, he foretold events, warded off difficulties, in short, was a blessing to the locality in which he lived and his help and counsel were sought after in all cases of personal ills and national troubles as well. He was a living power for good. All this was due to his high culture of the intuitive power and development of the will-force. The medical man of yore was not merely a practitioner in the modern sense of the term, but was also a great, persevering and careful student of nature who had cultivated his intuitive faculties and will-power. The success of his treatment of a diseased person lay not so much in the property of the medicine or drug administered, as in the virtue of the administrator, in the development of his intuition so as to diagnose the disease rightly and hit at the proper remedy, and more particularly in the magnetic power of the Doctor himself and the will-force he puts forth to cure the ailing patient. That this statement of ours is a fact is well known to the physicians themselves who in our day realize that a mere mechanical application of the medical science by itself literally does not ensure success in the treatment of cases, while we are told that even men of very ordinary or even no medical attainments were in olden days able to cure worse cases with less trouble and expense. This is therefore entirely due to the intrinsic worth of the medical man, who was besides a well-developed psychic or Yogi. Now, our physicians will tell us from their experience in the art of medicine that what will cure one, will kill another, even when the symptoms appear the same; but they cannot account for this scientifically, nor can they determine wherein this difference consists. Here the system propounded by Professor Butler comes to the rescue—it supplies the deficiency of the medical science, and shows the different innate functions and centre of the life forces as determined by the Zodiacal signs in which the persons are born and polarized. Thus *Solar Biology* reveals different degrees of sensitiveness and indicates the portion of the system through which remedial agents will take most direct effect. Intuitive judgment on the part of the physician is most essential in matters of character, constitution and vital conditions. Intuitive perception almost invariably precedes scientific demonstration or experimental proof, and there has evidently been a period in the past when intuition was highly unfolded. And it is to that period we owe the several rules of life and conduct that have come down to us in India as an heirloom. The fact of the heavens

being possessed of twelve distinct natures or functions was well understood by the ancients, who accordingly divided the Zodiac into twelve corresponding divisions or signs. They have claimed that character is expressed in the countenance, embodied in the cranium, even written in the hand. Professor Butler's *Solar Biology* steps in to vindicate the scientific truths contained in those apparently superstitious statements and introduces the student into the grand workshop of the solar system. It defines character and function and also supplies the key to self-knowledge and harmonious human relatedness. Further, it opens up a knowledge and understanding of the principles and laws by which human evolution is being carried forward, and the infinite variety of forms and natures brought into being on the planet earth. Different human types and qualities, *Solar Biology* teaches us, are produced by the varying positions of the earth in its revolutions around the sun which we think give us only the changing seasons of the year and stages of fruitfulness. Prof. Butler maintains, as do our sages of Aryavarta, that corresponding effects on character also result from the changing positions of the planets. “The sun is in reciprocal relations with the shining orbs of space and is constantly receiving and imparting different magnetic and electric qualities from and to the different quarters of the heavens, and the earth and planets are correspondingly affected while passing through each of these four grand or twelve minor divisions or currents of the Zodiac, and are therefore for the time being immersed in a specific vital or heavenly quality.”

The author rightly emphasizes the fact that this planet, earth, is but a single function of the solar system, which, in turn, stands intimately related and dependent on other systems. The material universe is thus bound together and its various parts are interdependent as virtually as the vital functions of human system, no one of which can be affected without reacting and influencing the whole body. Man, therefore, is not a citizen of this world merely, but of the solar system and the universe in all its parts, both visible and invisible. This fact requires to be reiterated as often as possible in order to make our modern generation recognize the truth of it and conduct themselves in their daily life agreeably to the laws of nature. Men must be made to feel every moment that they are but parts of one whole and every thought and action of theirs acts and reacts on the entire human kingdom. The responsibility of the individual is very great, as a unit in the cosmos and he should seek his way to acquit himself honorably and well in that capacity in the race of life which he runs on earth. He should ever remember that there is not a star that shines or a sun that burns but what has expression in his being, either active or latent.

If then the sun, moon and planets exert an influence on the earth as a whole, they must necessarily affect each thing in particular. Their relation to man and the nature he derives by virtue of their positions is what *Solar Biology* undertakes to demonstrate. To the Indian reader

this is surely the province of astrology, and he could also very well identify the contents of chapters III to XXIV of this book, as information easily obtainable from our current and perhaps even elementary treatises on astrology, of which we have quite a number in our land. The information however must be new to our western brethren and is presented in a form quite acceptable to the modern student or general reader. We sincerely trust that the field of research thus introduced by *Solar Biology* will, through observation and experiment, come in time to be recognized and appreciated as being as demonstrable as chemistry or astronomy.

The author of this book is actuated by a genuine love of humanity in bringing out this big volume entitled *Solar Biology*. He demonstrates the fact that “all are members of one great body, and that each are members in particular; and, as use is the supreme law of God which determines all qualities whether good or evil, therefore every member of the body of humanity is useful to a greater or less degree to the rest of the body.” He holds that the great confusion that now exists in the world arises wholly from the ignorance of persons as to their true nature and real sphere of use. He attributes failure and inharmony to two general causes. First, parents often educate their children in a calling for which they have no adaptability. It is to avoid such a failure in life that we Hindus consult the horoscopes of our children to see which line would suit them. Astrology has been, with us, a guide in daily life, and according to our traditional custom we have never acted independently of the warnings of astrology. Most of the ceremonies which we perform to a child from the date of its birth owe their origin to the application of the principles of “*Solar Biology*” as expounded in our astrological treatises. Thus the system which our esteemed author seeks now to establish, has been, by the foresight of our ancient Rishis, adapted in daily domestic life, and the principles thereof have been given a most practical application in the form of religious injunctions and ceremonial ordinances. It is a pity to observe that some of the modern educated Indians are neglecting these observances and, in ignorance, laughing at their significance and virtues. We hope that such scientific expositions of the system as *Solar Biology* will serve to well establish the claims of astrology as a useful and highly beneficial science. The second cause of inharmony, according to Prof. Butler is misunderstanding of each other's motives. These two great evils, the general causes of failure and inharmony in the universe, will be obviated by the application of the rules given in *Solar Biology*. The book lifts the veil from the mysterious realm of causation, and reveals to man much concerning the interior or cause world in its orderly and systematic methods of operation and influence over the evolution and control of human life.

In the introductory chapter, the author claims that this system of *Solar Biology* is the foundation principle of the whole order of the Hebrew and Christian Bible. In Genesis XLIX., Jacob generalizes

the life and character of each of the twelve sons under a prophetic phase of expression. These, our author identifies with the twelve signs of the Zodiac and points out the correspondences. Chapter I deals with the preliminary philosophy on which Solar Biology is based. This system is the philosophy of life in its relations to the physical, or earthly existence, as governed by the solar fluid of the solar system. Man is taken in three aspects; in his animal relation to the physical world, in his mental relation to the physical world and the solar system, and in his spiritual nature. In dealing with the process of the development of intuitive faculty, the physical body of man is considered a chemical laboratory, because the food we take passes through various stages of transmutation and is finally changed to lymph—a transparent, colorless fluid. The word *lymph* is derived from *lymph* (spirit), and this fluid is therefore quite properly called spirit-water, or water of life. The more the fluid is retained in the body without waste, the greater fullness of life, health and power is experienced by the person. There are three ways of spending the life forces: through the physical and muscular energies, through the mental energies, and through the sex function. Men whose brains are kept so active as to suppress all sexual inclinations have abundance of life force in brain and body, thus becoming physically and mentally strong. This will also perfect the intuitive nature, which is spiritual, and relates us to the earthly and solar mind, so that we are enabled to know things that are to come. This intuitive faculty is the master and guide of the intellect, while the latter is the servant, the mechanic, the mathematician. Chastity perfects the intuitive function, and persons who possess developed intuitive faculty are as a rule successful in life. If we do not waste our sexual forces, our sagacity improves and we live in harmony with nature. These are indeed the rules laid down for the observance of students of Yoga or the Higher Science in India, and our *Nidhana Chatushtaya* is a complete and perfect code for the guidance of men wishing for success in physical, mental, moral, and spiritual spheres. Analysing the business world, we find that here too, the intuitive faculty of man helps him a great way to success, as the predominant factors controlling the business world are love between man and man, and psychic or will-power, man over man. As we cannot in the space of a short notice run over the whole ground covered by this book, we shall content ourselves with mentioning some of the main subjects dealt with herein. They are—judging character by the hair, finger-nails, &c.; the rewards of controlling the passions; man's triune nature; the law of soul marriage, the selection of partners in marriage; the mechanism of Solar Biology (treating of the planets and signs of the Zodiac); the earth, zodiac and polarity; attraction and repulsion of polarity; hints regarding marriage; the merit and virtue of life; the power and importance of breath; how to control and overcome bad habits; efficacy of fasting to overcome disease; critical periods in the life of woman; causes of inharmony in married

life; sexual excesses; rewards of chastity; and directions for reading character.

**Hindu Feasts, Fasts and Ceremonies.** by Pandit S. M. Natesa Sastri, B.A., M.F.S.S.; the M. E. Publishing House, Mount Road, Madras, 1903; G. A. Natesan & Co., Madras, Re. 1-8-0.

Our esteemed friend, Mr. S. M. Natesa Sastri, has done useful service to his country by collecting together some of the important feasts and ceremonies observed by the Hindus and placing before the world popular and full descriptions of those observances. The value of such a collection lies in the fact that it affords interesting reading both to the Indian and the foreigner alike and serves as a guide book to the latter in dealing with the customs and habits of thought of the Hindus. In the learned introduction which precedes the text of the book, Mr. Henry K. Beauchamp says: "The bounden duty laid upon all Europeans living in this country and earning their livelihood in it, of striving to understand and appreciate the people among whom they dwell, needs no argument or demonstration. Such knowledge and appreciation cannot be acquired without careful study and observation. For a general work-a-day knowledge of the Hindus there is no more useful, and at the same time interesting, study than that of current beliefs and practices such as are described by Pandit Natesa Sastri in this little volume." The book describes the Ardra festival at Chidambaram, Avani Avittam, Mahalaya Amavasya, the Bhogi and the Pongal feasts, Dipavali, the Hindu notions of the Eclipse, Hindu funeral rites, Holi and Kamandi feasts, Kalakshepas, Vaikuntha Ekadasi, Krithika fast, the Mahanavakra, the Ardolaya and the Mahoday, Samsvati Puja, Vinakaya Chaturthi, Hindu New Year's day, and the Onam feast in Malabar. In writing about the above important feasts, the author narrates in detail the observances peculiar to each one of them and gives the popular ideas concerning the same. We wish he had gone a step further and attempted to explain the symbolical significance connoted by these ceremonies, as that would afford a real insight into the customs and practices of a philosophical race, the Hindus.

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# THE ARYA

A MONTHLY

DEVOTED MAINLY TO

ARYAN RELIGION, SCIENCE, PHILOSOPHY AND LITERATURE.

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{ No. 2.

### Christianity. Its Worship—Forms, Litanies, Prayers and—Exhortations.

And on his view a mighty vista rose  
With way-marks pointing to the distant heights  
Of Deity in angel-hood revealed.  
But long the way—and darkness on it lay,  
A toilsome way, in worship thus begun,—  
In worship! for they had the knowledge gained  
Of "good" and "evil" and with them must  
strive,  
With worship henceforth as their chief ally,  
Of prime importance to the growth of mind,  
Which they must use, a lamp amid the gloom,  
For ages dim, till they outgrow its need;  
And formal worship ends, a drag become;  
Superfluous, not wanted in the light  
Of fuller intuition when the soul,  
As from the mount of delectation, sees  
The blush of rising day and sits absorbed  
In contemplation of the truth sublime,  
In contemplation, which is worship still,  
Not couched in words with cumbrous ceremony,  
But silent homage, which the soul accords,—  
The adoration of a higher plane  
Deep centered in a universe of Love!

—The Dual Image, Book I.

Apart from the origins, foundations and basic doctrines of Christianity dealt with in previous articles, its methods, forms, litanies, prayers and exhortations as practised by a few of its leading branches or divisions may not be uninteresting to your readers.

In taking a short glance therefore at the subject, we note in the first place that the

leading religions of antiquity had, all of them, their prescribed rituals, prayers and forms of worship rigidly fixed for general guidance. This, taking into consideration the wholly illiterate state of the masses, was a matter of necessity to preserve the cohesion of the system, and to prevent its falling to pieces through the multiplication of sects which otherwise would tend to arise then as now, the people being drawn away after any leaders, bent upon innovation or intent upon getting up a following, whether through conscientious or ambitious motives it made little difference the ending being the same in either case, namely, the breaking up in time of the homogeneity of the system.

Now the self-same considerations must have forced the principal formulators of Christianity in the early days to institute fixed forms of prayer and ritual that the Church might be established on a firm and uniform basis. Roman Catholicism therefore elaborated its ritual on the old lines, and composed fixed forms of prayer to be used by its followers, who were indeed for the most part too ignorant to formulate or put into any intelligent or relevant language any kind of passable extemporary prayer of themselves. The masses were all but inarticulate in this respect. And for similar reasons the Church of England found it also advisable to continue fixed forms of worship. These forms accordingly the Church embodied.



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anew in her beautiful Litany and prayers as we have them at present in our prayer book. The drawbacks to this old, universal plan, which became more and more apparent as education spread among the masses, was the dead, routine lip-service to which it led. So the more spiritually-minded grew more and more dissatisfied, hastening the time for a secession in turn on a large scale from the Church of England itself. And we know of course all the troubles, bitterness and bloodshed that this secession led to, but genuine religion and the nation gained immensely from the great movement, the religious upheaval, that gave new life to both, but which also, for want of any fixed standards of worship, notwithstanding the spread of education which rendered such a change not only possible but desirable, led in turn the way to other evils by the multiplication of sects. For in proportion as prominent leaders, men of marked ability came forward, new sects were formed in their names or after some special peculiarity, until Christianity in Europe and the United States is what we have it to-day,—a religion that cannot any longer hold together on the old lines, but must go to pieces if not formulated anew on more universal and reasonable principles that will satisfy the head and the heart or intellect and feeling. But the breaking down on this account of the numerous sects, which are now tenaciously trying to hold on to the old orthodox beliefs, cannot be considered a loss to religion, but a very decided gain as it clears the way for the much-needed restatement of Christianity that almost all intellectual and educated people are crying out for. Which re-statement in turn, if it is to be lasting and effective, must also have certain fixed forms of worship for general guidance that the evils of the past may not be repeated.

However, as regards the majority of educated people, rigid forms of prayer and worship are not by any means the absolute necessity they were amongst the ignorant and wholly uneducated in days that are past. Yet these forms should never have been so despised and ridiculed as they have been by some of our dissenting bodies, who regard them as a clinging to what they are pleased to call relics of

Romish superstition, while at the same time the not very intelligent methods of worship among themselves in outlying country districts had always a strong tendency to run into "rant" and irrelevancy, and laid them open to very severe criticism gaining for them the name of "ranters" and so forth by those of other churches who disliked their practices on sectarian grounds. However, though their irrelevance and extravagance at times were more calculated to stir up the risible faculties especially amongst the more juvenile members of their people than aid in devotion, yet their worship, being earnest and sincere, should never have been so scornfully mocked at by outsiders who knew nothing of its living reality.

Indeed the tendency at their meetings in country districts to run into rant and irrelevancy was inevitable, seeing that any member of a congregation, no matter how uneducated or inexperienced, might be called upon in common with others to address the meeting which he did sometimes, as mentioned with very amusing results. Nevertheless as their worship had the prime requisite of sincerity, it was on that account not only justified but rewarded with a generation of noble and upright men and women.

But there was no resting here in primitive simplicity, for the age of competition among pastors with its manifold evils was at hand. In this country, and especially in the United States, clergymen of all denominations for a long time past openly vie with each other for calls to richer congregations; and congregations on the look out for new pastors send their critical delegates to attend service at other churches with a view of finding out the most eloquent and efficient men who accordingly in due course receive a "call" at a higher salary than they had been receiving from the congregations they were about to leave. So mere pulpit eloquence which St. Paul rightly likened to sounding brass has come to be the all in all as regards pastoral qualifications, or as the Oahspe bible puts it:—"There are clergymen who in their churches speak like angels, but who once inside their palatial homes are proud and exclusive—big men—not "at home" to the humble or needy

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caller. Hence it follows—as the inevitable result of the system—like pastors like people: the mad race for wealth has become the one all-absorbing pursuit of the present time; remorseless competition, chicanery and extortion increasing, so that very visible signs of anarchy and retrogression are staring men in the face.

WILLIAM SHARPE, M. D.

[This short paper from Dr. Wm. Sharpe aims at enlightening us on a subject not well understood, viz., the multiplication of sects in Christianity. Indeed in most religions the same causes were at all times in operation. In dealing with the practices of dissenting bodies, our learned colleague could not of course in a serious paper like this enter into the very laughable episodes witnessed at times especially in past days at their meetings. We would in this connection recommend to the notice of our readers Sir Walter Scott's novel "Old Mortality." Dominic Sampson is a great character as could be seen in his book "Guy Mannering." The Dominic, a great awkward man, on rising to preach having ascended the pulpit or platform, could find no word whatever. However in his dire perplexity he throw up his great arms, and in a loud voice cried "prodigious," which ended the service as this was all he could say; and the laughter that followed could not be subdued. "Prodigious" was a word of exclamation that the Dominic used on all occasions in season and out of season.

The earnestness, however, of the old dissenters has now in great part disappeared, especially in the United States where buffoonery now often does duty at their meetings which must be too sad even to laugh at. In the old all was earnestness and sincerity, and if it at times produced, among the younger people especially, a tendency to laugh, there was nothing of contempt or irreverence for the service they were there to take part in. We do not believe innocent laughter which could not be repressed as some perplexed Dominic tried to address them was at all distasteful to the gods.—Ed.]

### Yoga Principles in Sacrifices.

#### IX.

In Chapter 3, V. 6, Genesis, Eve is said to have thought that the fruit of the tree of knowledge of good and evil was to be desired to make one wise and so she ate of its fruit, so that she might be as God knowing good and evil (V. 5). This shows that Eve, and through her Adam, deliberately preferred wisdom to immortal life which they might have secured by eating of the fruit of the tree of life. The course of wisdom

is the course of Jnana (spiritual) leading to a status similar to that of God. The consequence of eating the fruit of the tree of knowledge of good and evil was death as threatened by Jehovah. This death was not physical death as the primeval pair are said to have lived long after the incident of eating of the forbidden fruit. Nor can it be meant to refer to spiritual death as the absence of physical death implies the absence of spiritual death, for the reason that the body cannot be active except with the aid and under the control of the spirit. Adam's body did not move till the breath or the spirit of God entered the same. The only meaning possible is that as a consequence of the opening of the inner vision due to the tasting of the fruit of the tree of knowledge of good and evil, Adam and Eve perceived the spiritual nakedness or Nirvana of their soul, and discovering the identity of their soul with that of Jehovah, they ceased to live as Pratyak Atmans or Individual Souls and lived only as part and parcel of Paramatman. After experiencing the bliss of spiritual Jnana, the fruit of the earth would be certainly repulsive to Adam and the curse pronounced by God on him would be literally fulfilled. Even after the curse, Adam and Eve do not ever seem to have renounced adhesion to the course of spiritual wisdom attained by them, nor do they seem to have worshipped the Lord by sacrifice or otherwise. From the time of Enos, Adam's grandson, it is said that men began to call on the name of the Lord (Genesis, 4, 26). This forms the starting point of verbal sacrifice which is exoteric. After the floods assuaged, Noah is said to have built an altar and offered sacrifice to the Lord, and the Lord is said to have accepted it. Abraham is said to have built an altar at Hebron and planted a grove in Beer-sheba (corresponding to the Kavoo system in Travancore), was about to sacrifice his son on an altar after worship in a retired place, and on the intervention of an angel sacrificed a lamb instead. Then Jacob is said to have taken the stone which he had put up for his pillows and setting it up as a pillar, poured oil on it as God's house, vowing to give the tenth of whatever he got from God till his return to his Father. It is in Exodus 20, 24, that the Lord expressly appoints and ordains the sacrificial system and prescribes the kind of altar that ought to be put up for him. The religion of Abraham was faith in the Lord, and sacrifice seems to have been performed by him as an evidence of faith.

According to Bhāgavata, on Brahmā-cr2at-



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Court. The lawyers well versed in the Criminal law will say, that this conduct would imply contempt of the law of the land, contempt of the Court, and constitute an aggravated offence of assault and battery in a court of law, in the presence of a Judge in defiance of his authority, under an erroneous belief that one can sufficiently make amends (in the full scope and eye of the law) for the blows given to another by a payment to a court of a money fine, not inflicted by a Judge or Magistrate when pronouncing the judgment, but calculated in advance of (or subsequent to) the crime of giving blows to another at intervals according to the Simple Rule of Three, as follows :—

For one blow dealt to a person away from the court, the magistrate inflicted a fine of half a rupee.

Therefore, for two blows similarly dealt to the same person, never mind in what place or at what interval, the Magistrate (if he know Arithmetic also, in addition to Law) should inflict only a fine of double of half a rupee which is a rupee. One rupee for two blows on the two cheeks of a person, (irrespective of time, interval and other considerations) is the legal philosophy of an offender, ignorant and disregarding of moral Criminal Law of the country who had only learnt a little bit of it in connection with the judgment of his own offence and had applied calculations of Arithmetic to fines for blows. In no-way dissimilar to this is the medical philosophy of inoculation previous or subsequent to a disease.

Suppose in the above case, when a complainant accuses another of having given a blow to himself, and the Magistrate while acting as such, himself gives or orders another person to give a blow to the complainant or a number of lighter blows at intervals, what would you think of the administration of justice by that particular Magistrate, or if that should be the Code of Penal Law of an imaginary country, what will you think of the ideal of justice and actual justice of such a country? Compare the Penal Code of such an imaginary country with the Penal Code now in force in your own country. Would you all like to enlist yourselves as citizens of such a country, in this twentieth century, where such a unique Code of Penal Law prevails? Suppose you live in such a country now with such a Penal Law. Would you like to be orthodox, political conservatives? Suppose one of you is made the Governor of such a province. Will you still believe that such a

Code of Law is the highest that Divine Justice can frame? Would you, then, like to propagate such law for the benefit of other countries also? Suppose a person in the same unfortunate condition as the complainant above described, would such a person immediately rush to the Criminal Court administering such justice under such a Code of Penal Law, even though it were framed by a great jurist possessing a very high reputation in the science and art of legislation amongst the lawyers who are his associates and contemporaries?

What will you think of a Magistrate administering such a law, complaining that no complainants or suitors come to his blessed Court to receive 'impartial' justice from himself under such an 'advanced' Code of Law?

Would not the complainant under such circumstances curse himself for having foolishly gone to such a Court administering such a Law without condoning with the first blow given to him? Would he not also think that it were better if there were no such Penal Law at all and no such ministers of justice?

And yet, quite similar to this is the science and art of antirabic treatment originally discovered by M. Pasteur of France and continued in the institutes named after him. A Pasteur's Institute was established at Kasauli in India in August of the auspicious year 1900.

We have just given a common-sense illustration from the field of Law, to explain the value of inoculation. Before discussing its value from the standpoint of Science, we shall see how the costly gift of a Pasteur's Institute which was intended as a blessing, was accepted or valued or taken advantage of in India.

We quote from 'The Hindu' of Madras :—

#### THE PASTEUR INSTITUTE.

"The Government of India recently addressed the local Government as follows :—

"The Government of India has reason to suppose that the native population at large in the various provinces is insufficiently aware of the existence in this country of an institution where persons suffering from the bites of rabid animals can be treated according to M. Pasteur's method. It seems to the Government of India not unlikely that avoidable suffering and mortality results from such ignorance. I am to suggest that if the Governor-in-Council has no objection the necessary instructions should be issued to all

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medical subordinates in charge of outlying dispensaries in the Madras Presidency to take every suitable opportunity of acquainting patients suffering from such injuries with the advantages of the antirabic treatment offered at the Pasteur's Institute at Kasauli in August 1900."

"The Madras Government has communicated the above to the Surgeon-General for the issue of the necessary instructions."

The Government of India might have good reason to suppose that the native population at large in the various provinces is sufficiently aware of the new and novel existence in this country of an institution where persons suffering from the bite of rabid animals can be treated according to M. Pasteur's method. But the Government of India might not have sufficient reasons to infer conclusively or to believe firmly from the state of attendance at the Pasteur-Institute that only ignorance of the mere fact of a recent establishment by the Government of India of a Pasteur-Institute is the sole cause of poor attendance or no attendance at such an institute. It might seem not only to the Government of India and Western Doctors of Medicine, but also to every poor human creature that suffering and mortality result from ignorance, and that, suffering and mortality are avoidable by avoidance of ignorance of sound medical knowledge and efficient medical help, and also by avoidance of ignorance of the quarters in which such sound medical knowledge and such efficient help are available. The natives of India would have been extremely thankful to the Government of India for founding, and the name of the great personage would have been perpetuated who should have proposed and established, an institution in which treatment by the more usual, less harmful and more civilized and more scientific method of treatment by medicines according to the superior and most advanced system of Ayurveda was given, for the bites of rabid animals. Such institution if well-established and well-conducted would have attracted thousands of patients not only from India but from all parts of the world. Then, there would have been no necessity for the Government of India to issue such a notification as the one referred to.

The Viceroy of India would not have been in the graceless position of exhorting patients to receive gratuitously offered treatment for bites of rabid animals, as at present. Then, the Viceroy would not have had the necessity of exerting his official position and official and personal influence

through the official position and influence of the Governor-in-Council of the Madras Presidency. And the Governor-in-Council of this Presidency would not have had the necessity to communicate the above orders of the Supreme Government of India, to the Surgeon-General and the other medical subordinates in this Presidency, to support the Pasteur-Institute by sending patients on some inducement or on compulsion, as will actually be the case, (though that may not be intended) to the Pasteur-Institute. Such an institution would have been doing more useful work at far less cost than the Pasteur-Institute. Such a Medical Institution might have been even self-supporting, for the patients would even pay for the medical help they would receive. Then such a Medical Institution if established, would have been a blessing for all India and the world.

Treatment by the Ayurvedic system is less harmful and speedier, more rational and more scientific, without involving cruelty to animals which notion is horrible to the Indian mind.

It seems doubtful, whether the time for blessings for India has yet come. But there is a hope. After the Delhi Coronation of His Majesty, Edward VII., the Emperor of India, civilized institutions based on the more advanced and scientific system of Ayurveda may spring into fresh existence.

It is under these circumstances that a noble-hearted and generous and wealthy countryman of ours, N. M. Wadia, has made a liberal donation of 10,000 Rs., to the Pasteur-Institute, to perpetuate the memory of his beloved mother. We are sorry that such a noble-hearted and dutiful son could not succeed in his object, for the Pasteur-Institute cannot live in the Indian Medical atmosphere, as it had already shown signs of waning life, which our great countryman had mistaken to be for want of proper sustenance. We hope a similar gift for or towards the establishment of a Motli Bai Ayurveda Pâthasala (a medical college, on modern lines) will be made to perpetuate the sacred memory of Bai Motli Bai, whom the whole world will then regard as a mother by all suffering humanity.

To return to our illustration, Nature gives a blow in an epidemic season in an unfortunate year or period and that blow is the acute disease of Small-pox or the Bubonic Plague or some other epidemic disease. Why should a doctor also give another blow, though on a minor scale, either before or after the blow of Nature, or an

present known to Science, though it also believes neither in Immateriality nor in a Supernatural kind of Existence. Lastly, Monism confesses with Herbert Spencer, Sankara and Annie Besant, that the why of the manifestation of this one Absolute Reality, cannot be answered.

#### MONISM versus DUALISM.

We said that the decline of Greek philosophy was due to the disinclination of the Romans to accept it, as they were not developed sufficiently for its assimilation. The Greek Monism cannot be acceptable to the Romans, who were at the time Greece was brought under Roman domination, passing through their period of superstition and not developing philosophical knowledge. The Dualistic religion of Christianity which was then coming to assert itself also contributed to the overthrow of Greek Philosophy. The Historian of philosophy already referred to, who is a Dualist, writes thus of the Pantheism of Spinoza, who is a thorough-going Monist. "God according to Spinoza is the cause of all things, inasmuch as all things are but modes of his own infinite attributes. Spinoza's God is no God according to the common idea or definition of God. His Pantheism is a more imposing form of Atheism. God according to him is synonymous with the universe embracing in himself alone all its endless phenomena."

#### MONISM AND FREETHOUGHT.

Max Muller says in the Six Systems of Indian Philosophy that Atheism in the West is different from Atheism in India. In India the term is applied to Buddhism which denies Brahman, the one Absolute Reality and not to Advaitism which denies an extra-cosmic God, whereas in England it is applied to those who deny an extra-cosmic God. It cannot be said that there is no consciousness in India that Pantheists are Atheistic in the Western sense of the word, for the Visishtadvaitins of India call the Advaitins disguised Buddhists.

It is significant that the western Free-thinkers do not oppose Pantheism, the difference between which and Atheism, they say, is purely verbal, for both assert one and the same thing, though Atheists call the Reality asserted, Cosmos, or Nature, while the Pantheist calls it God (Compare Waite in "Spencer and his Critics.")

The Free-thinkers only oppose the Dualistic theory of extra-cosmic God, considered to be other than Soul and Universe, as believed by the Visishtadvaitic and Dvaitic Vedantins of India.

Compare the following quotation from Bradlaugh quoted at p. 350 of Annie Besant's Autobiography. "An Atheist certainly cannot be a Theosophist, a deist might be a Theosophist, and a Monist cannot be a Theosophist. Theosophy must at least involve Dualism." This shows the misconception of Bradlaugh of Theosophy which is Monistic and not Dualistic.

The two chief arguments advanced by the Western Dualists who believe in an extra-cosmic God are the design-argument and the first-cause-argument. The Free-thinkers reply thus on these two points. As regards the design-argument, the answer is there is no resemblance between the works of Nature and the Artistic works of man. Man simply moulds natural objects into certain forms. They are then called artificial objects. We know that man designs watches and telescopes. It is a fact within our experience. Let us suppose that we did not know that men made watches. It is very probable that we should then think that a watch was not made at all, but that it was a natural object. The design-argument is purely an argument drawn from experience. But what experience has man of God? If there is design in Nature, the Theist has then to account for some awkward and many horrible designs.

The second important argument is the first-cause-argument. When it is said that there must be a first cause to account for the existence of Nature, such language shows a total misapprehension of the meaning of the word 'cause' as used by scientific men. First cause as applied to Nature as a whole is an absurdity. If there really is a first cause, the mystery of its existence must be far deeper than that of all other existences combined. It is not philosophy to explain a phenomenon by something still more inexplicable. Cause and effect apply only to phenomena. The phenomena of the universe form a complete chain of causes and effects, and in an infinite regression there can be no first cause.

It will be interesting to see what a valued Theosophist and Advaitin has to say on the subject. In his "Metaphysics" of Theosophy the valued Theosophist says—"The doctrine of Anthropomorphism is alike untenable and unphilosophical. If Time, Space, Force and Matter are not each of them God, then they must have either been created by God, or have existed from all time. Creation is an event of time, implying as it does, the free-existence of a Creator. Let us suppose they were creations of time. They must then have come into being at some epoch

or other before which they had had no existence. Was there then, a time when there was no Space (in—where), was there then a period (of—what) when there was no time? Surely we cannot conceive a period when Time and Space were not. And as respects the others, namely, Force and Matter, it may be asked, were they created out of something or nothing? If out of something, then that something must have existed from all eternity unless indeed the same explanation of its existence be given, and thus though we extend the creation out of creation backwards in an infinite series, we still arrive at the something, the ultimate root of Force and Matter, as existing from all eternity. But if it be said that Force and Matter were created out of nothing, how could something have been ushered into being out of nothing? Space, Time, Matter, and Force must therefore have existed throughout the past eternity. Whatsoever existed from eternity are infinities and eternals. Therefore Space and Co. are eternals and infinities. The personal God of the Theist is also eternal and infinite. There are thus five co eternals and co-infinities, to wit, Time, Space, Force, Matter, and God! These infinities existing from eternity, do not each of them owe their existences and specific characteristics to the agency or the medium of either of the others? Space, Time, Force, and Matter are not therefore dependent upon the personal Deity, either for their being or for their individual functions, or the products of their functions. These three things, namely, Space, Force and Matter, given, and we have our objective universe. For what else is our objective nature than Space and the products of the actions and reactions of Matter and Force existing and moving in Space? We have therefore no reason nor necessity whatever to step out-side of nature or beyond the realm of Space and Matter and Force in quest of a supernatural Deity, to account for the existence of Nature, and the proceedings of her law and forces.

As regards the design-argument, the above author writes:—

Even granting that design is evident in nature (and no one can deny this, despite its apparent lapses and failures in so many cases), still this design can be explained without a personal God, such as the ordinary Theist conceives. Out of the impersonal One and one only, the infinite and the absolute, that we think of as Space, Time, Force and Matter, develop conscious intelligences, finite and conditioned, it is true, compelled to work with the forces at their command (and hence the apparent failures in design) but still able to supply all that skill and design which is

apparent in the universe as well as the supposed personal God. They explain the universe far better than any omnipotent personal Deity could. Therefore evidence of design in cosmos cannot prove the existence of an infinite and omnipotent anthropomorphic God.

The foregoing arguments, says the writer, indisputably prove that there neither does, nor can exist, any such Being as an infinite, omnipotent, omniscient personal God, acting upon the universe from any suppositious ultra-universe region.

#### DIFFERENCE BETWEEN INDIAN AND SCIENTIFIC MONISM.

It is remarkable that modern philosophy in the West based on science is tending to Indian and Greek monism. There is however much difference between the Indian and ancient Greek Monism and the Monism of modern Science. As the theosophical writer just referred to, says—when we examine and compare the European and the Hindu theories of cosmic evolution and involution, we find that the former are narrow and incomplete and the latter broad and comprehensive. Let a circle represent the cycle of cosmos; let any two of its consecutive quadrants, 1 & 2, represent the evolution—1 from the primordial substance or Brahman up to atoms, & 2 from the atoms up to the perfect adept or whatever is higher than this; and let the other two, 3 and 4, indicate the involution—3 from the adept down into the atom, and 4 from the atom back again into the primordial substance. The European philosopher whose cosmic knowledge ranges from atoms to atoms, leaves out of account the quadrants of 1 & 4. Hence his knowledge of nature is only one-sided—a half truth. But the Hindu philosopher who recognises that the material universe issued forth from the bosom of Para Brahman and will ultimately become re-absorbed into it, comprehends the whole circumference of the circle. Hence his knowledge is a whole truth.

This is the difference between an Indian Monist and the Monist of the western scientific philosophy.

#### MONISM—THE RECONCILER OF SCIENCE AND RELIGION.

The spiritual or the invisible world is not yet accepted for want of proper proof, by orthodox Science. We say orthodox because there is an increasing tendency of late to investigate the phenomena and reconcile them with Science. The old antagonism between Religion which confined itself to the Invisible and considered quite different in essence from the Visible, and

has not transmitted it to us)—lived and died in single blessedness.

Kapilar's biographic *Aharal* mentions *Nannidu Chery* as her birth-place and a tailor's house, as her nursery.

Auvai's works are *Attisoodi*, *Kontraivendan*, *Moodurai* and *Nalvali*. Each is a magazine of moral wisdom, and is mastered by our boys in their Tamil schools. They form a healthy preliminary to a course of pure and sound moral discipline. The soundness of the moral precepts they contain and their condensed expression easily take hold of young minds and remain there as their life-possession. European scholars have translated them in their respective languages, and editions of them in English, German, and Dutch are available.

Auvai's other works are *Kalciyolukam*, *Asathikovai*, *Nannoorikovai*, *Nanmanikovai*, *Arunthamilmalai*, *Darisanu Pattu*, *Panthan Antadi*, *Jnanakural*, and *Pilaga Nikandu*.

We hardly know anything of Auvai's sisters *Uppai*, *Uruvai*, and *Valli*, though all of them are said to have been born-poetesses.

M. S. PURNALINGAM PILLAI.

### Philosophy of Marriage.

(Continued from p. 145, Vol. II).

II. POLYGAMY: This system though not theoretically recognised by civilised society is practically the one system that largely obtains. As in the case of monogamy, here also woman is strictly prohibited from taking a second husband, while man is allowed to possess as many wives as he pleases, whether in the public face or behind it. In this connection I may point out the enormous bounds and leaps, with which D'gs. and others in a similar position acquire money, to the complete starvation of the wife and children at home. The good and lovely wife prepares the table, awaits the return of her lord and perhaps in her heart of hearts is cursing Madames Bracegirdles and Bettys who hold him captive in their e——s. The natural outbursts of the growing civilisation against the injuries wrought by this evil practice are clearly perceptible in the Malabar Marriage Bill introduced some time back in the local legislative councils and the anti-natch movement of the Social Reformers. A few of the evils of the system may be noticed.

(i) The troubles of a domestic life with two wives and their children are well known. The two wives are jealous of each other and quarrel ensues. What amount of happiness could there be for the man when he sees his two partners in life, at loggerheads, each wishing to control and rule the other? It will be a sore trial for the master of the house to appease the two queens and maintain the balance of his mind.

(ii) A good deal of money is wasted, which could otherwise have been better utilised.

(iii) A man of such loose habits, is gradually weakened in body and in mind. Many diseases there are, which, if we consult our doctors, they will trace to sexual abuse.

(iv) The census reports inform us that the number of women is only slightly in excess of that of men. Their number is never so large as to provide each man with more than one wife. Polygamy therefore necessitates celibacy on the part of a large number of men. To remain a celibate is not possible for the ordinary man. He is led to seek, in some way or other, fair or foul, satisfaction of the cravings, as a result whereof, the more fortunate are unwittingly compelled to go shares in their happiness with their unfortunate brethren. Thus polygamy leads to polyandry.

III. Polyandry may exist in four different forms:—

(a) Where a woman is polyandrous and receives her support from nobody. But this we have already seen to be impracticable. She must obtain the necessities of life from the stronger man who is more than a match for her in the struggle for existence.

(b) Where she receives her support from one particular person, while her sexual relations are with many.

(c) Where she is polyandrous and receives her support from Government.

(d) Where she is polyandrous from time to time and receives her support from the persons with whom she is connected for the time being.

The evils wrought upon society by all these different forms of polyandry are more or less the same. Women will ever be subject to dangers. A fair creature may be the object of two rivals. To one she yields; to the other she does not. That other uses brute force to kill his successful rival and press her to yield to his inhuman desires. There will be safety neither of person nor of property. The second form of polyandry is also impracticable. It is difficult to see how any one could condescend to support a woman

while her sexual relations are with many. This is an affair where none can be too liberal. As regards the last two forms of polyandry it is necessary to study their disadvantages in some detail.

III. c. This form of polyandry is known as the communal system and is advanced by some inconsiderate thinkers. The system advocates that all women should derive their and their children's support, whether born of monogamous or polyandrous relations, from the Government. The Government should not take into consideration the nature of relationship that gave birth to these children, but should extend its support to all alike. The evils of such a system are too apparent. The main factors that usually contribute to the maintenance of peace in a society are:—

- i. Fear of political laws.
- ii. Fear of God.
- iii. Fear of public opinion.
- iv. Parental control.

Now in the case of children the first three operate but very ineffectively. It is the eyes of the parent alone, that can check and control the mischievous and wicked tendencies of childhood. The communal system, advocating as it does the free gift of food to all children, coupled with the absence of parental control which it necessarily involves, offers the most favourable condition for the evolution of the most wicked nature. How could boys and girls thus trained be expected to become good citizens contributing their quota to the fund of social peace and happiness. An allusion to one local circumstance will not be quite out of place here. One of the Maharajahs of India whose family motto is "*Dharmamat Kula Daivatam*," (Charity our household Divinity) has arranged to feed free all who flock in for that purpose. I who have been an eye witness, for several years, to the evils which follow in the wake of these charities, cannot but wish for a reform. I am far from saying that these charitable institutions should be abolished, I only say that they must be conducted in such a way as to ward off the consequent evils. These institutions practically enable children to set aside the parental control and live independent of their assistance. They appease their hunger from these institutions and spend their time most uselessly to the complete ruin of their body, mind and SELF.

Another evil of the system is that it does not foster in parents a regard for their children,

which draws forth their energies to secure means for their support and education, nor does the fidelity of his wife prompt him to seek a living by his own exertions. It is this obligation for wife and children that keeps up the activity of society. As Dr. Copo says, "It is the knowledge that this is my wife and these are my children that sustains more than half of human industry. Once withdrawn from society these inducements to great enterprises and manhood will sink into comparative apathy." Industrial and commercial prosperity disappears from the State. Peace ends and anarchy commences. The civilisation, to which we have attained is bartered for the savagery of primitive days.

This form of polyandry is noticed in greater detail only with a view to point out its evils to the Malayalis \* among whom it prevails. For the information of those who are unacquainted with their marriage customs, it may be described as follows: Man and woman enter into a marital contract which is never the least binding. It may last through life or be broken off the next day at the mere caprice of either party; nor is it necessary to call in the aid of a Court of Justice to effect such a divorce. During the time the contract lasts the woman receives every month a sum of money proportionate to her personal charms and the dignity of the family to which she belongs. The husband and wife never live together under the same roof. She lives in her own house. The husband generally visits her. And the law with them is that the daughters always inherit the family or *Tarwad* property to the exclusion of their brothers who in the event of the death or absence of their maternal uncle manage the family property in the order of seniority and succeed to the guardianship of the junior members thereof. That such a marital relationship combined with such a law should largely act to the injury of its people is clear enough. In the first place it enables the father to shirk off all parental responsibility. He need not provide food for his children, nor in any way be concerned with their training. They will be fed from the family property of their mother. Nor is the father compelled to earn his own food; he as a member of his own *Tarwad* is entitled to maintenance. The idleness thus encouraged has, in some measure, to account for the absence of any great industrial and commercial activity on the Malabar Coast. In the second

\* The Malayalis are the indigenous inhabitants of the tract of land between Arabian Sea on the West and the Western Ghats on the East and between Goa on the North and Cape Comorin on the South.

place, the absence of paternal control, the inefficacy of maternal control, and the natural indifference of the uncle for his nephew, must very largely have contributed to the standard of morality, which any one who has lived among them cannot have failed to observe.

Thirdly, propinquity of blood induces the father to part with a portion of his family property as a provision against the starvation of his children. The nephews object to being defrauded in this way and appeals are often made to the Judicial Courts to set things aright.

Fourthly, women, if they happen to belong to a poor family, are often subject to innumerable sufferings. So long as she is young and can please, she is kept by a man. Once the charms of youth forsake her frail frame, she is deserted by the gallant and is driven to the necessity of finding her own food. She must either get a second husband, go a begging or earn her food by some means fair or foul.

K. N. ANANTASUBRAHMANYA AIYAR.

#### Ra'ma's in Ra'ma'yana.

Here is no attempt made at delineating the character of Valmiki's women in detail. In that sage-poet's mind had been nourished no idea to develop any character of his narrative, as it formed no part of the programme as originally sketched for him, to furnish the world with models of virtue and vice of the poet's creative imagination. Foreign was it to the sage's purpose to paint the life—the already existing incidents. For, our belief is that Valmiki was asked and commissioned to copy the incidents of the world's Avatara at a particular crisis as they had happened. 'May be, some of the minor details were missed (or misinterpreted) and these were supplied by the faithful narrator. But the story has been, in the main, a picture of the events the poet saw with his superphysical eye in the records of Chitrakupta. We say 'our belief,' because the belief is the common property of all Hindus. Pre-eminently Sreemaa Ra'ma'yana is a biography of Sree Ra'ma'chandra, the ideal king, who came immediately after the king-destroyer and preceded the illustrious king maker.

We may be allowed to preface that Valmiki's version of the story is here followed in the following paragraphs, the other versions being mostly of an imitative character and partly giving an insight into the capacities of the tellers of the story by the new and travestied details wrought. Our own opinion of the existence of these

several versions hinges upon the spiritual aspect of Ra'ma'yana based on its physical. For the lives of all great Avata's and, in some instances, of great spiritual beings are corroborations, of spiritual verities and copies of such truths in the lower worlds. In fine, these lives are mere reflections, in the terms of the lower spheres, of the conditions and experiences of spiritual life and hence are seen imperfectly and understood dimly and in parts. Ra'ma'yana is a fact and an allegory to boot, and even Valmiki's version is not complete in itself, as it was never the intent of the Powers—that be to bestow on the unprepared and hasty world any complete version. For what is a fact for the nether universe is an allegory for the higher. The hard truth is translated in simple language for the benefit of the hearers—and hence the defects of expression and the qualifications of those for whom the expression is intended, conspire together to bring about a partially-developed copy. "As above, so below:" as for the multitude, so for the individual.

Choosing to view Ra'ma'yana in the historical view-point, we propose to direct our attention to the women of the story; for Ra'ma'yana means the "ways of women" in a certain sense. For women in the biography of Sree Ra'ma' play an important part therein and tend to develop the story. They stand at the turning points and direct the progress of the plot. From the beginning to the end, their links are never broken. The bright and the dark spots in their character are pushed to the front. These women conduct themselves as so many agents employed to work out the plan and they are the wire-pullers, who, by a single act of their mind or mouth, divert the current of the story or dam it.

To begin with, we meet, on our way, the Vārastriyab, the boon companions of the horned-sage who failed to recognise their nature till after his marriage with a king's daughter. These damsels who hire their bodies out to minister to the temporary pleasures, and to pander to the vices of selfish and loose man, constitute the foundation for the grand edifice of Ra'ma'yana. They strike, in our opinion, the key-note, as it were, of the future plot. This story of Vibha'daka-Rishi's son forms an interesting episode in Ra'ma'yana and is in agreeable contrast with the main narrative. The importunate 'weaker vessels' and the indifferent, fearless sage in the woods on the one side; the cruel-minded, vicious and mendicant-masqued Ravana and the unsuspecting, timid and large hearted Seeta on the other side; the sacrifice in one's own country for a selfish end here, and there sacrifice again of



demons in their homes for the welfare of the three worlds; these and other details help us to conceive the main characteristics of the history of Sree Rama and the object of the Avatâra—in perspective.

During the grand sacrifice of King Dasaratha for the boon of a son the woman's hand is observed in the government of the end of the sacrifice. It was Queen Kaikeyee's portion of the distributed gift that was carried away by a cunning bird to be drunk by the fortunate Anjanadêvi—the mother of Hanuman the Ambassador. Queen Kaikeyee was stung by shame and envy, and here her womanish wiliness began to live and work. She was debased in the eyes of all, especially in those of the remaining wives of good Dasaratha: Kausalya and Sumitra gladly gave to their co-partner a portion of their own share, and peace was restored again. It was this unequalisation that wrought in kind Kaikeyee's heart the thorns that pricked to the quick the tender feet of Sree Râma when he stepped towards the father's throne on that memorable day of Vanavâsanâmana.

From this point to the wedding day of Sree Râma, we come across two grand personages—ladies of the descending and the ascending types—Tâ'takâ and Ahalyâ. The former represents the retiring race—the race that had conquered the whole world and had, in its intoxication, taken to evil and selfishness. It is peculiar that the destroyer of the race had to encounter one of the ladies of the race at the very beginning. Significantly Sree Rama was to annihilate the race completely—the womb of the race, so that even the suspicion, nay, anticipation of the possibility of the continuance of the race may be avoided. This Tâ'takâ among the aggressive and antagonistic but disappearing race, and Kausalyâ of the opposite side—both stand at the threshold of the plot of Râma'yana and point to the total extermination of the one race and the supremacy of the other that has to live out many many centuries to come. Tâ'takâ was the first that fell a prey to Sree Râma's arrow—the first that indicated the course of the Avatara's mission, though the human Ahalyâ represents the same idea from the second part of that mission. The despatch of Tâ'takâ was the beginning of the series of Sree Rama's acts that relieved the overburdened earth of its weight, cleared the straight path of Dharma which Dêvata had to tread upon thorns and nettles on his way and purified the surrounding atmosphere of all deterrent tendencies for the convenience of those who live in meditation of the Supreme Lord of their being. Such an one

furnishes the hint and Sree Râma's dart burns up the Râkshasas who represents brute physical strength, uncontrolled passions and suspicion. These are the chains that bind the Eternal Pilgrim in the human body on its way to a realisation of Divinity, its own.

Taking leave of the demoness who stands for the enticements of gross matter with its native, destructive proclivities in the higher view-point, and whose features would have made strange impression on the ancient mind of young Râma-bhadra, we enter the sacred hermitage of Gautama, the mighty saint. The saintly wife, dear to this sage, Ahalyâ by name, had been wearing out the dire penalty of her heavy sin unpardonable in the negative half of humanity. Verily it is so, for woman is the matrix for all forms through which Divine Egos work out their evolution into the image of their Common Father. And the query 'Is not the sin of the positive, male' equally unpardonable' is foreign to the present purpose and is hence not discussed here. Sage Visvâmitra's resume' of Gautama's greatness, of his dear wife, Ahalyâ's chastity and spirituality, of mighty Indra's proverbial desire to test the strength of aspirants, of his unlawful intercourse with the beautiful and chaste Ahalyâ, of Gautama's unkind curse on both the parties and of the actual presence of Ahalyâ in the hermitage in the form of stone and of Gautama's promise and assurance to her of liberation from her stone-prison at the touch of Sree Râma's lotus-feet—these facts had prepared the mind of Râma-bhadra and aroused mercy in him for the helpless woman. The hour had struck and the Divine feet of Sree Râma coming into casual contact with Ahalyâ's metamorphosis restored her to her original shape and she was again united to her dear lord Gautama in the presence of Râma and Visvâmitra.

We now see that Ahalyâ leads the front-ranks of the fortunate few that were graciously taken under the constructive wing of Sree Râma-bhadra. Though peculiar, her incontinence with the Lord of the three worlds heaved up her name above them and it became absolutely necessary for the Almighty Being Himself to succour her from the effect of her husband's rage. Her weakness being traceable to her nature and constitution, what was the justification for posterity to have made her so famous as to identify the supreme Indra with her and to recognise him as her paramour? Is the sin of such a fair and good woman husbanded by a mighty sage and nourished in the cool, unperturbed atmosphere of the Asrama, to be

condoned? Not only condoned but elevated to the skies as if to serve as an example to her sisters? No, No, she was made to make full amends for her deviation and her lover, nay, the lover of all externalities and appearances, was amply rewarded. The punishment inflicted on the male partner seems to have been eternal, while Ahalya was let off comparatively lightly. For a woman never initiates any evil move. The evil begins in man, who misinterprets the purpose of the woman-form and installs the devil for the God. That that purpose is divine none can deny to the contrary when one remembers that, of the divine qualities that constitute God-head, self-sacrifice stands first and foremost and that woman is designed by the Almighty Grace to demonstrate that most prominent attribute of self-sacrifice in herself. To mention that virtue in her, is to define her: for Lakshmee, the woman of the archetypal world, gave herself up to the sweet embraces of her dear Lord Vishnu at the beginning of manifestation. Lakshmee here stands for Matter and the Universal God created matter and himself entered it. *Tat srustva Tadevanupra'isat.* Woman does never bind man and she adjusts herself to the requirements of her guide and partner that present themselves as he advances in his native strength. Matter gets finer and finer as man evolves. The binding capacity is not in the woman, is not the attribute of matter but is directly traceable to man's own forgetfulness and identification of himself with his habitation. Matter accepts all the gifts of the Spirit and, though enriched and elevated, surrenders herself unconditionally to the handlings of the Lord, Spirit. •

So, then, woman's form is primarily divine and is intended for diviner purposes and uses. But man, vile man, has deftly associated with it his own passions of the evil tinge. Man has thrown his responsibility to the winds and lordingly arrogated to himself a privilege that is not his own—a privilege that teaches him to put his ductile tool to foul uses and makes him oblivious of the real nature and capacity of the tool. But the woman-form divine, has in it a peculiarity that man has misunderstood at the outside; a peculiarity that proclaims to the world the self-sacrificing characteristic of the amiable daughters of the transcendent Triad that guides evolution—the charming Triad of Power, Purity and Prosperity, ever inseparable from the Male Triad, co-existent with the above and known as Love, Liberty and Loyalty, or, in familiar language, the Trimurties, with their consorts, of the Hindu Mythology. If the woman's form speaks

of love, it teaches self-sacrifice, the sweet lessons of which have silenced the weary voices of mental worry and roused the slumbering powers of great souls. A contemplation of that form strip-ped of its earthly associations is a form of effective prayer to the Almighty. Let man therefore adore her, and sitting at her devotion-inspiring feet, catch a glimpse of her self-renouncing qualities and allow himself to be guided by them, so that he may one day share the joys of that grand sacrifice of the Almighty Being, who has encreased His Glory in vessel, large and small, and who appeals through the more receptive of his children, to the hard, impervious man.

True it is that woman shares a half of the whole poison in her throat. But truer for that she has spit it out by seeking out its possessors and ending them, when there was no nectar to counteract the poison, the Dityas and Da'navas. (To be continued.)

### The much-needed Education.

No more important subject can engage our attention than that of the education of our young men. In their hands rests the future of India. They could make or mar its fate. Whether they will, in their turn, worthily fill the place of those who have been toiling for this country or will allow their labours to be lost, depends upon the education and training they get when they are young.

Thus, while the young have their duties for their country, the old have their duties and responsibilities by the young whom they have to train up to worthily bear their mantle when it falls on their young shoulders. The subject then falls naturally into these main headings: What is the state of India, What are its wants, and What part education plays in supplying these wants.

As to the first of these questions, even the most casual observer cannot fail to see that India is fast undergoing great changes in all directions. Ever since the introduction of Western education and Western civilization, new forces have been brought to play on native Indian society, and a new life has been infused into its almost dead limbs. With these new forces also came into existence new duties and new responsibilities, social, political and religious, and these have to be discharged promptly and worthily if India is to retain its individual existence. We are fast drifting away from our old moorings; we cannot stay where we are, and we cannot go back to where we were. Whether we will or no, we are being pushed along with the march of nations. If we are up and awake and gird our loins in time for the race, we may yet keep pace with the foremost, else, we will be pulled and pushed and knocked about, and at last find ourselves ignominiously left

behind, not one, among the living nations of the world. "In my day India shall not see such a fate," must be the determination of every man and every generation of men in this country. Such then is the state of India and such the duties before her sons. Are they qualified for such a task? This leads us on to the next question, the question of India's wants.

We often hear of Indian famine and Indian poverty. To us it seems that there is no famine that is more disastrous to the well-being of our country and no poverty more dreadful in its consequences than the dearth of men, men pure in life, high in ideals, lofty in aspirations, self-sacrificing in their devotion to their country, firm, trusting and hopeful in their love of God, in short, men of culture and character, true, genuine, manly men. This is our greatest want, and it is a growing want. Many a useful institution is starving for want of men, and many more, nay, countless are the ephemeral institutions which for the same reason see their birth and death, with scarcely any life between. Thus it will be seen the education that India needs must be an education that will help the formation of those characteristics which constitute the man that India wants. We pass on from this to the next question we now proposed for ourselves.

The education which our young man receives is mostly a godless education. Religion does not form a portion in the curriculum of his studies. And where religion is taught, it almost begins by creating a contempt for the ancient institutions of his country. He is taught to think his fathers fools, his religion false and his sacred books lies. It is a negative education which he receives. There, for the first time, is his faith and trust in God cruelly shaken, doubt slowly creeps in and eats into his young heart. He loses faith in his own religion; and the same causes which lead him to this, often prevent him from accepting another religion. Such a youth rarely fails to alight on Freethought publications, which confirm him in his scepticism. To him religion is a noxious weed to be rooted out. There are hundreds of youths who are now in this state of spiritual starvation. Scepticism is flowing across the country with the rush of a mighty stream. "You are all sceptics as a body," said Colonel Olcott, some years ago addressing a number of graduates of Calcutta. At sixteen a Hindu youth of the present day is a mass of negation, said Swami Vivekananda in a Madras speech. "Not a single student, Hindu or Mahammadan, goes through his university course in India without having his religious belief destroyed or seriously impaired," said Dr. Weldon at Oxford. This is much too sweeping, yet there is a fearful amount of truth in it. Again Mr. Crole, in one of his addresses in Madras, pointed out that in India a man is a good citizen not because of the education he receives but in spite of it. This shows a deplorable state of affairs and it points out also the depths to which we have fallen. For, to a Hindu, education is a part of religion, to know God and to search after Him is truly to educate oneself. Religion is to him the

centre of his life's activities, it is the lever which always lifts him to great and noble deeds. In trials and calamity, in sorrow and struggle it gives him hope, courage and confidence. It nerves the patriot's arm fighting the battles of religion and freedom. It is the very life of his being. It is therefore reforms are so slow in our country, the reformer has to point out how his reforms will advance the one thing that Hindu wants, his spirituality. This done, his task is easy. It is this spiritual basis that gives such a solidarity to Hindu society.

Many a magnificent structure reared on the loose sands of material comforts and material well-being had at the first shock crumbled down to dust. The Bishop of Ripon points out in one of his presidential addresses that the attempt to reconstruct national fabric on purely material basis, without religion, is a complete failure even in France. However strong may be the influences at work in India to undermine the spiritual basis of Hindu life and activity, they can hardly succeed; or, if they do succeed in destroying or altering that centre, then as any alteration in the solar centre will set the planets and the numberless stars of the solar system, that move round their bright luminary, flying in space, pulling the well ordered universe to pieces, so also with the change of the basis or centre of our national life, will also our nation vanish, its elements flying off into chaos and confusion. But we know that despite the fiercest attacks from the earliest times our national edifice has stood firm as rock, and it will continue to remain so, until by low ideals of life and morality, by all-absorbing greed and selfishness, by gross materialism blindly hankering after the things of the earth, we fall away from the spiritual heights of our fathers, forget that we are Hindus and until a foreign heart beats in our bosom.

We are aware of the blessings of English education, but it does not satisfy all our cravings. While it feeds our intellect it leaves the heart starving. Moral education should form part of the curriculum of studies. The Government, true to its traditions, will not enter into the religious questions of India. The work of the Christian Missionary agencies is, except in rare exceptional cases, more injurious, being in its nature destructive rather than constructive. Again, in most cases, if religious teaching is not given in schools and colleges, it is never given at all. So it is necessary to see that the atmosphere of the school-room is spiritual, that it may permeate the dawning mind. Moral education must form a part of the daily class work of a school. The difficulties in giving religious education to a class of Hindu boys of diverse sects and sub-sects has been overcome in the Central Hindu College, Benares. What was done there might very well be attempted in other places, for instance, the Pachayappa's College might lead the way in South India. Here is the greatest and noblest work of a teacher. In imparting education, he in school supplies the place of the mother. By him, the next to the mother, foundations of moral education have to be laid. Under the present system of education mother's influence is getting

smaller and smaller. So the moral education of a child depends more and more on the professional educator. To do this work properly, he should first obtain his boy's affection. Nothing but real fondness for the children on his part will do this. He must have a mother's sympathy with their pains and pleasures. He can show this by almost every look or smile of his, which never fails to cheer the young heart which leaps kindly back to kindness. He has to watch every impulse of the child, and if it is good, he should never let those precious impulses to be wasted, he must encourage a repetition of them until such impulses grow into deep-rooted habits. We shall not enter more into this subject and we trust we have given some idea of the schoolmaster's work as we take it. Our worthy countryman, the learned professor M. Rangacharyar, has pointed out the work which our Pandits can do in this cause; and may we point out that men like the learned professor, exponents of all that is East and West, commanding great influence and genuine respect from the student population all over the country, can turn out such an immense good work for the young if they would find time to move more closely with them and give them regular lessons in religion and philosophy which will make them good Aryans?

N. NARASINGA ROW.

### Religious Notes.

What does the reader expect of me under this head? This query is best answered by interjecting another question, What class does he belong to? To the fewest, or to the few; or to the many? Is he one of those who feel themselves convenient alone by no-religion and whom the pale glamour of materialism and careless living have claimed as their own, or has he the honour of being one of the few who are really religious and who have made religion their life-steady and their life? Or, again, does he come of the promiscuous crowd who are guided sometimes by the irreligionists, and on other occasions by the religionists, and who generally are observed to have enthroned in their mental thrones their own fanciful creations and their fetishes?

There is however a fourth division and that is that of some human forms who think it to be their duty to eat, drink and be merry, even at the expense of their neighbours and for whom there is no to-morrow. Indifference is the key-note of their existence. Materialistic considerations may be ringing in their ears and

Divine breezes may be blowing and courting their earnest attentions. Manifestations of Kubera, mellifluous songs of Sarasvati, sorrow-growing chastisements of Yama, ravenous railings of Ravana, recurrent really divine doings of Rama;—these and such as these leave no trace on the minds of this last-mentioned medley. No sense of duty inspires their actions; no unselfish longings fill up their hearts and nothing that has any tinge of thought, earnest thought, crosses their minds and finds a resting place for it. All is hurry; all is centred in self and there is no radiation. Waste of energy, dissolution of force and no conservation and no assimilation. No God, no man, no beast; every thing is "I," bigger than every other thing that is found below it always. Such soul-less men are very, very few indeed.

But as my querist belongs, as I take him, to the few, to the second sub-division and probably also to the many, and as persons of his stamp are familiar to me, I shall occasionally try to shake hands with them and lay my poor jottings at their feet.

And I am in no way concerned with the rest, for the first and the last can be viewed as in a line with each other, though the starting points are at variance. But inasmuch as I fully sympathise with them, some of them being well-meaning, I propose to throw in, through their ribs, matter that may serve as shoals for the wayfarer.

Now to my friend: What does he desire of me? Notes on religion. Yes. Religion should precede 'notes'. One must know what religion is before one can relish the stray notes thereon in their several aspects, such as events past and present, institutions, stories of its expression, connections and relations, and abuses and remedies.

Religion is the life, while religions are its forms. Religion is the Lord that rests and plays on the many waters of religions. It widens and widens the channel that links the individual soul with the universal soul, and eventually abolishes the distinction between the channel and the reservoir. It is Sree Rama's dart that kills the ten heads of Ravana—the various religions—by plunging into the depths of their

hearts and piercing through the nectar at them. The heart conquers the head; the forms sunder and the separated essence gets liberated and flies into the over-essence.

Religion is the Pativrata—the Satee—always pointing to the husband and religions are the Asatees that revel amid forms and ceremonials. These care more for the vestures and blind themselves to the central Truth. In a word, religion is the science and the art of life. It is Sree Lakshmi that springs from the huge waters and unites herself to her Lord.

Is it eclectic? No. Whatever form it expresses itself in and however varied the form, religion is there. If sought for, surely it will be found. No straying about outside the rich pasture provided for man in his surroundings and by his birth. No search for new things, for all newness is old, viewed from the distance traversed by us or by our forefathers. We ought to remain where we are for we chose the causes thereof and we then liked them. We have to intelligently utilise them with an understanding of the tendency of the current set agoing for our advantage by the Lords entrusted with the distribution of Justice and Harmony above and below.

Our birth strikes the key-note of our life. It is the starting point, the back-ground, the heading of the new chapter we have to stir from to speed to the goal, to the end and to the presence of the One Lord who is differently viewed and served differently everywhere. **अयान्स्वर्गमोविगुणः** Our entry into a country, family and race determines our capacity for future work and advancement and our passport therefor given us by Chitrugupta, the librarian of the picture-galleries of man's Karma. And this is our Hobson's choice.

Do we realise this necessity and law, and act in harmony therewith? Does the theory chime in with our practice? Do we always do the duties of the post we stand at? What do we think of as our duty instead? How do we fare in our relations to man and beast? Do we recognise the necessity of giving back unto the gods what they bestow on us in their bounty? Can our neighbour discern this sense of interrelation and reciprocity in any of our actions and thoughts?

The answer to these enquiries is an ever-emphatic No. Who is responsible for this unwelcome state of man's affairs? The uncontrolled passions in man are primarily the cause. But this being a necessary step in man's growth into God, he is at convenient intervals warned of the dangers of his waywardness by his well-wishers—the guardians of common humanity. Whenever the balance is disturbed and sin weighs down, the source of compassion takes form and moves amongst vile men and works on the principle that 'Where grows the bane, there the antidote'. Imbued with the fund of spiritual force, he rays out to a particular locality. He gets a name and with it he roams over the world in earnest search for fit vessels to fill them with his peculiarity and bring back again and again the lost gem of Peace to all. He finds them and, trying them by requisite methods, partakes with them of the inexhaustible store of spiritual bliss. He eventually leaves them.

During his life-period, he leads an exemplary life. People imitate him, though not in full detail. His life, his disciples, his works are the traces, the land-marks to be found on this side of heaven. In point of ruthless Time, his life and disciples are not so powerful factors in perpetuating him for posterity as his works. His own deeds and those in his honor evidence his worth and his effect on the helpless masses. What are they?

The Mutts, the spiritual force-foci established by the Teacher, the places of pilgrimage where his personal influence rests transplanted for the well-being of the visitors, the temples with the Divine Presence invoked and conserved—these are the main-stays of his work on earth in the habiliments of an ordinary person in the street. Any one who may be goaded on by a desire to verify the above statements will do well to hasten to the famous shrines talked of in the folk-lore of this land and there satisfy his curiosity and further his spiritual craving, if any, by a three-days' stay at the shrine or the Mutts or temples.

But the curious may frustrate their desires and their legitimate ends through their curiosity alone. And it is hence absolutely incumbent on them to be devout and earnest in their endeavours after truth.

Granting there exist even to this day such places as prove above all things the existence and energy of Divinity in man and in earth, we are, pity it is to say, unable to predicate such credentials of all localities and institutions. Why? The solution is not far beyond our ken. It lies in the recognition and avoidance of selfishness in man. It was selfishness that ushered a Ravana into the world and that took him away. Selfishness again deprived so many Jeevas of the sacred temples of the physical bodies on the most sacred planes of Kurukshetra five thousand years ago. Was it not this sin of selfishness that bade Prahlāda bring his Lord out of wood?

From this stronghold of evil have flown many and various darts that have shot havoc in the pure hearts of men and converted them into pools of sin and evil, materialism and profligacy; in fine—what ought to have been a heaven-earth has been transformed into a hell-earth. The Mutts whence once radiated the god-making influence, have succumbed to considerations of ties of blood. Associations, old and new, are allowed to have sway when questions of spiritual welfare rush to the foreground. More is however known to the world of the ways of diplomacy in these schools of philosophy and moral excellence. The perfumed oil has evaporated, but the empty bottles are gracing the minds of the disciples who have fallen to the lowest. These disciples have not been fortunate enough to secure and move among the happy associations their teachers find themselves in. Even the virtue of the form is not one of the factors of the disciple-compound. All honor to the teachers who yet amidst such unhealthy and discouraging circumstances adhere to the forms and remind, through them, their pupils of the grandeur of the ensouling life. If these personages condescend to stoop and exert in bringing light to the darkened sight of their true Sishyas, their duty is named and defined, for this is their work.

RECLUSE.

## NOTES AND COMMENTS.

The world changes ever and with it change its tenants, always for progress. Change seems to be, a constant condition of betterment though temporary or permanent it be. Change of time, and change of space,

changes in minds and changes in bodies,—all is change. Change carries us on its shoulders to the Changeless.

'The Arya' cannot claim to be in the category of exceptions, to go beyond the sway of Change. Fired with its endeavours to lead man to the Changeless, it has undergone a change of hands, of masters—a change but preparatory to the achievement of its grand object. From infancy to youth, from youth to manhood and from manhood to God-hood. This is as it ought to be.

We heartily thank our various constituents for their support and advice. Our life is they. Are they not our Pranas walking exterior to us? Yes, we thank them again and invoke the blessings of the Almighty Power to spare 'The Arya' for many, many years to come to serve Him the more and the better, to serve, in other words, His Bhaktas who are dearer to Him than Himself.

Who are the Bhaktas? They are those who do not change in their spiritual ascent, who do never look below but with their eyes always pointed upwards to the dizzy heights where the Peace knows no bounds and whence service of fellows becomes perfect and flows unstinted, and who journey on, gathering honey from whatever source,—at a mountain-fountain, in a valley, from an infant, from a saint—from all. They are few and they are many. All are Bhaktas in potentiality and their object ought to be to evolve into actual Bhaktas.

Our policy, our motive, in the conduct of this journal undergoes no change. To serve our neighbours is our ideal and we will reach it in our own humble way and with our simple methods. We aim at infusing in the minds of our readers an earnest love for our national, religious and philosophic literature. With a view to lead them to a patient study of our sacred books which contain perfected ideas on all branches of human knowledge, we propose to give the text and exposition of authoritative treatises on Aryan philosophy, Medicine, &c. We believe they have been so perfected by our ancestors that no man can ever hope to add to or transcend the ideals set forth by them.

A change in the physical does not and need not lead to any change in the mental sphere of necessity. Bodily activities change but the mental activities remain constant at a certain point. This was the trick taught to Arjuna when confronted with the prospect of extensive man-slaughter. Even with regard to earthly motives this law holds good. To devote all our energies to service of the great orphan of Humanity and, laying them one by one at the feet of the kindest Father on high, and beyond Buddhi (Reason), to merge our little selves into the humanity, an atom, a speck of which we are—this is the Law. Such are the deeds that unbind us and detach us from the slow wheel of Samsara.

## Stray Thoughts.

An ideal, a high ideal helps us a great deal in cultivating a habit of thought that aids in freeing the soul from the encasements of matter and its qualities. In illustration of this maxim:—A young girl of South Russia, well-bred, well-connected and well-cared for, was the only daughter of a respectable person in Russia. Suddenly she disappeared from her parent's home. All search was in vain. She eluded the scent of the officers after her and the cunningly-devised system of passports was powerless as against her, who was backed up by her stern allegiance to her pretty ideal. Four years flew away and accidentally she was found in the masque of a beautiful and well-honoured youth in the service of a Railway Company. Questioned as to the motive of her strange conduct, she said that she had desired to rise to high eminences in the world unaided and that she wanted to show to the world what woman was capable of doing when she had only the will for the doing.

What does this story teach? Three things it treats of: firstly, the force and effect of a high ideal; secondly, woman is unfit for thoroughgoing independence and should never ignore her partner, and thirdly, we are all of us in the hands of a merciful Law that grants the best we may befit us for.

Taking woman in general, we may grant she is fit for many grand achievements. But coming to our homes, we are not so sanguine. Proposals are in the air to utilise the services of Brahmin widows as pupils and teachers. Is such a proposal likely to grow strong? Appearances are delusive, though promising in prospect. The society is not yet prepared to encourage such a hasty proposal. Reform must emanate from within and no external force will be of any avail. The Genius of Hindu national life should be slowly and steadily approached in a reverent style and her willing consent obtained before any reform is launched over the seas. If, on the other hand, we chance to neglect her advice, we get squeezed with our pet theories among the waves as victims of our undeveloped babes.

At any risk their education ought to be provided for certainly on the lines suggested by the Genius of the Hindu nation. The Hindus have had their own sages and saints, their heroes and heroines, their Bhaktas, and their A'cha'ryas. Their lives have been made nearer to us by their followers. The Hindus have earned a lasting name for all their sciences which have been at the present day winning praise from the Western, European savants. Libraries of philosophy and morals and religions are accessible now under the British Raj who dropped on Indian shores in an hour fittest and most advantageous to India from that view-point.

These libraries, these sages and saints may be made to shed light on the hearts and minds of our unhappy sisters and daughters under the guiding, compassionate roof of a parent or brother or other guardian. These means will surely make them light-hearted and lift them in the eyes of the other nations, as in the golden periods of our history of the past, for their purity and spiritual worth.

Never need it be our concern to adorn their bodies. But one should approach them with a sense of duty, with a desire to discharge our debts incurred towards them, with our appeals to their hearts and aspirations, and with that worth in us that will inspire confidence in them for our intentions, and consideration and assurance of support.

T. A. V.



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1. M.R.Ry. D. Rama Sawmy Iyer, Pensioned Revenue Inspector, Fort, Coimbatore, writes:—You may remember that I sent for a big bottle of Sulemani Salt. I have tried myself and found a good appetiser. In order to have a good sale of the medicine and induce the gentry to buy I distributed nearly one-fourth of the salt *gratis*. People now have some faith in the salt and want some more. Please therefore 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, Pennukonda, 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 Indigestion. 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.
6. M.R.Ry. Kormy Venkatagery, 1st Grade Amin, District Surveyor's Court, Chicacole, Ganjam, writes on 24th February 1903:—I have tried and heard of several medicines for improving Appetite and of Indigestion your Sulemani Salt excels to all which I can dare say several people are reaping the fruit thereof. I can positively certify its efficacy.

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# THE ARYA

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### The Aim of a Hindu's Life.

All of us wish for happiness. Happiness has been defined to be the possession of that state of mind which when obtained nothing else would be felt greater than it, and when the greatest cause of pain would cease to cause pain—the *Gita*, chap. VI. v. 22. Our ancient progenitors are said to have enjoyed such a happiness originally.

We learn from our sacred literature that there was a time when our progenitors led a simple, good, and happy life and believed in one God. Their Veda was monosyllabic; their sacred duty was love to all, and their worship of God consisted in contemplation and hospitality to one another. This was our Golden Age, and they had then no caste, no rituals, no self-aggrandizements, no envy. That golden period lasted for some time and then it generated. With the dawn of selfishness appeared the second age known as the Silver Age. The pure happiness which had once existed became alloyed, and where order and law prevailed, confusion and disobedience to law began to take their place. After a few thousand years there came another age known as the Brazen Age, and it was marked by further national deterioration, rituals became multiplied, modes of worship became more numerous, and people became more divided and less happy. Towards the end of that age there were two

mutually antagonistic schools. The one maintained that final beatitude could be attained by inaction and the other asserted that it could be done only through the performance of rituals. This marked the dawn of the Iron Age. It was at that stage that Sri Krishna gave his dispensation. He laid down the broad principle of religion enunciated in v. 32, chap. vi., of the Bhagavat Gita: "He who feels others' pain and pleasure as if they were his own, is the greatest Yogee or Saint."

In that and other verses Sri Krishna taught them what to believe and what not to believe, what to do and what not to do. He proved the utter impossibility of reaching the goal either through inaction or through rituals. The supreme worshipper therefore is one who learnt to look upon the good and the evil of others exactly alike as ours. This is the general principle which permeates all the details of human conduct. Sri Krishna taught that each soul had several duties to perform, religious, social and political. The first consisted of obedience to the precepts of God and love to all His creatures. The second consisted of a number of duties which each one had towards society in general. Each one of them ought to behave towards others as he would have others behave towards himself. The third was the duty, which each one had to do towards the Sovereign as the highest person. All should follow closely the precepts laid down by Sri

Krishna and if they did so they would drop from the Iron Age into the Golden Age once again. They are to do their duty without caring for its fruit, leaving the result of their action in God's hands, as He is the universal benefactor.

It is commonly thought by the young men of this country that it would require three lives to read their religious literature. That is a wrong notion. The *Gita* is the one book they should all read. It is a moral, social, political and religious code complete in itself, and it has been translated into all the languages of the world. In order to be good men, useful citizens, loyal subjects and happy people, they have nothing more to do than to read the *Gita* and follow the rules of life therein laid down.

By mere reasoning of each, no nation has yet brought out a Code of Laws defining what is right and what is wrong. There is no nation of Atheists on the face of the earth. The religious rules are not mere capricious statements of inexperience. These are all founded upon the knowledge of what contributes the most to the happiness of the souls here and elsewhere, leaving large margin for modifications on account of changes in time, of climate, &c. Constant, abrupt changes in the rules of conduct lead to no real happiness. Greatest men have always differed from one another as to what is right to do and what is not right to do. Yet their sole object was to teach what is right. Revelations have therefore been to teach the world the definition of right and wrong and to command people to follow the former and avoid the latter. Sri Krishna laid down in the *Gita* the duties of several sections of the people; commanded us to follow them irrespective of effects they may produce. Success or no success is in the hands of God. Everybody should do his duty, whatever result his action may produce. Anything done for worshipping God which consists of one's doing his duty and his love to all His children, is unblamable. Discharge of one's duty is never a wrong. In short, love all; you would be worshipping your God.

Such is our last dispensation.

I said once in Indore that every one should have a *Gita* in his or her pocket and

a sword by his side. Here I would ask you to have a copy of the *Gita* in your pocket, and consult it whenever you may be in doubt as to what your duty is.

As regards social matters, all social rules must be built upon a religious foundation, and unless that is done there can be no real happiness. The first principle of social rules is to acknowledge the truth that women are equally entitled with men to obtain final beatitude. That they have a right to enjoy as much happiness here and elsewhere as men. This once admitted, we know how to treat our women. They are our companions, and when we two are twined as directed in our sacred laws the happiness below and above is secured. Treat them as we would treat ourselves, the whole social problem is solved.

R. RAGOONATH RAO.

### Yoga Principles in Sacrifices.

#### X.

Commemoration and worship of God and sacrificial offerings as thanksgiving unto the Lord are all conveyed by the single Sanskrit word *Yoga* or *Yajna*. The institution of Circumcision was introduced by Jehova in Chap. XVII, Genesis, at the time of Abraham as a token of a covenant between him and the Lord (verse 11). This institution was established among the Jews long before the Lord expressly ordained sacrificial offerings on particular kinds of altars described by him. The system of circumcision of the flesh of the fore-skin is interpreted by St. Paul as an exoteric one symbolic of the true, esoteric system of circumcision in heart or in the spirit. This interpretation either represents the traditional, true view of the learned among the Israelites or St. Paul's own personal view which is not true. In the former case, we see distinctly that the esoteric system of circumcision preceded the exoteric one in point of time. In the latter case, St. Paul's writings become untrustworthy, at least unauthoritative, and in spite of this circumstance for reasons to be further stated we shall see that our conclusion is borne out still unmistakably. It is remarkable that while Manu explicitly prohibits the exoteric system of cutting off the fore-skin, the Seme-

tic and Mohamadan scriptures expressly require it. St. Paul writes in Chapters IX and X, *Hebrews*, that the system of animal sacrifice was established in the Old Testament to purify the flesh of the sacrificers, that very Testament in order to be of force must be attended with blood, that the Old Testament was dedicated by Moses taking the blood of calves and of goats with water and scarlet wool and hyssop and sprinkling with the blood both the book and all the people, declaring it to be the blood of the Testament which God had enjoined unto them and also sprinkling with blood both the tabernacle and all the vessels of the ministry; that in short, almost all things are by the law purged with blood and without shedding of blood there is no remission (V. 22, 9, *supra*). In verses 3 and 4, Chap. X, he says that in those sacrifices there is remembrance again made of sins every year as it is not possible that the blood of bulls and of goats should take away sins; and therefore Jesus came into the world and offered himself as sacrifice in redemption of all sins for ever as thereby he was able to please God, whom burnt-offerings and sin-offerings were not able to please. This part of St. Paul's writings is highly plausible in utter disregard of the Old Testament. A Testament comes to take effect by the death of the testator and not by killing rams and bulls in his place. St. Paul cannot ask us to believe that Jehova was killed in order that the Old Testament became operative and the killing of rams and bulls was tantamount to killing Jehova Himself. Scriptural writings are reckoned testaments not because they were to become operative by the death of Jehova or Jesus, but because they declared the will of God in regard to the way in which people would hence behave themselves toward God and among themselves. St. Paul is clearly wrong when he supposes that the system of sacrifices was introduced by God only for redemption of sins and not for other purposes. What were the sins committed by Noah and Abraham, Jacob and Moses and other holy personages referred to in the Old Testament? None whatever. Sacrificial offerings were made by Abel out of piety towards God; and Noah and Abraham seemed to have made them as a token of thanksgiving unto the Lord for various acts of kindness and favour received by them from Him. In commemoration of the Exodus of Israelites from Egypt, the institution of the pass-over offering was ordained by God. Sin-offerings were subsequently enjoined by the Lord himself in redemption of sins committed. They were

said to be efficacious by Jehova Himself. St. Paul is unwarranted when he says in the teeth of the Old Testament, that burnt-offerings and sin-offerings are useless as purifiers of sins. Jesus never meant to abolish the laws of the Old Testament. He often expressed himself in confirmation of the same. In order to attach greater importance to the sacrifice of Jesus as a redeemer of sins once for all, he condemns burnt and sin-offerings as useless. Even supposing that by the sacrifice of Jesus which never occurred as a fact, which is declared to be false by Mohammad in Alkoran, sin-sacrifices were abolished, still the other forms of sacrifice cannot be taken to have been abolished. There is no end in these days to the presents of fowls, &c. to Christian Churches as vow-offerings and thanksgiving out of grateful commemoration of the Lord. St. Paul no doubt attaches importance to spiritual sacrifice more than physical sacrifice or physical circumcision. When animal sacrifices became mere forms without heart or piety taking part in them, and all manner of unrighteousness was practised by the people, scathing admonitions of Isaiah and Micah were delivered to the Israelites in condemnation of rivers of oil and heaps of meat without righteous conduct, justice, and fair play, sympathy and forgiveness. It does not appear from the Old Testament with what object Cain made his fruit-offerings. They were made not with piety, nor as a sin-offering in purification of any sin committed by him. Probably it was a spontaneous act out of a sense of plenty which he had, in obedience to his own natural inclination to enjoy the fruit of his own labours by offering a portion to Godhead above and a portion to those around him.

Modern Christians suppose that there is a taint of sin in all descended from Adam and this sin required offerings for redemption. Mary, the mother of Jesus, was born of those who were descended from Adam and Eve, and so the taint of sin proceeding from Adam and Eve stuck to Mary and also to Jesus through his mother. Thus Jesus became a sinner, and the blood of a sinner cannot satisfy the deity and his crucifixion cannot amount to redemption of all sins for ever. As St. Paul boldly gave an esoteric turn to the institution of circumcision, he might have given a similar turn to the institution of sacrifices, as circumcision itself is a form of self-sacrifice, however insignificant it may be in commemoration of a covenant between Abraham and the Lord. Instead of doing so, St. Paul beats about the bush and goes on argu-

## Inoculation.

## II.

## THE MEANING OF INOCULATION.

Inoculate, v. t. to *best* an eye or bud; to ingraft; to communicate disease by inserting matter in the skin; v. i. to propagate by budding; to practise inoculation.  
(L. inoculo-atum, in, into and oculus, an eye; see Ocular.)

Inoculation, act or practice of inoculating; insertion of the buds of one plant into another; the communicating of disease by inserting matter in the skin.

Ocular-adj. pertaining to the eye: formed in, or known by the eye; received by the actual sight.

(L. Ocularious, Oculus, Gr. okhos, Sanskrit, akshi, Eng. eye.)

In another English dictionary the meaning given is as follows: To *inoculate* means to communicate a disease to by morbid matter introduced into the blood, especially that of small-pox.

Inoculation is the act or practice of inoculating; communication of a disease by contagious matter introduced into the blood; especially artificial communication of small-pox formerly employed instead of vaccination.

The different meanings given here show how the meaning of Inoculation has varied from time to time in the European History of Medicine. From this we will trace the

## HISTORY OF INOCULATION.

The roots of the word inoculation in the classical languages are Latin *Oculus*, Greek *Ookos*, Sanskrit *Akshi*. Evidently the Latin and Greek roots are derived from the Sanskrit (or the old Aryan) *Akshi*, meaning, an eye. The earliest practice of inoculation amongst the Old Aryans and Latins and Greeks consisted in the insertion of matter into the eye.

The oldest Indian Aryan practice consisted, and the Modern Indian Aryan practice of inoculation still consists in the insertion of matter into the eye; the matter inserted being the substance of medicines which are usually administered by the tongue down the throat. These medicines are inserted into the eye in cases of some fevers. Then the medicine inserted into the eye, being pasty or solid particles held in a solution, is speedily absorbed into the eye; and by the stimulus it gives to the nerves of the brain it gives very speedy relief. This practice, as it

causes a burning sensation in the eyes, is only occasionally made use of. Still it is very common and is known by the name of *Anjana*.

This was the earliest practice among the Greeks and Latins from whom all other European nations had received their original civilization, arts and sciences before the advent of Moorish Arabs into Europe. England, ever since the Roman Conquest, owed a good deal to the civilisation and science of Rome.

The later meaning of the word Inoculation from later practice was insertion of matter in or under the skin.

This might also have been medicinal matter, as such a practice might have been in vogue. But this most prominently refers to the period at which the practice was to introduce the virus of small-pox into the skin of healthy persons which induced the disease of small-pox on a minor scale according to the quantity of virus introduced or susceptibilities of the person. This was practised as it gave a certain amount of immunity against the disease of small-pox in a general epidemic. Even if the disease was induced in such inoculated persons the attack was less severe than in the case of other persons.

Later still came the practice of vaccination which is well-known and which is being practised still.

The latest practice is inoculation against the Bubonic Plague.

We see the various changes brought on in the practice of inoculation.

From the practice of insertion of *Medicinal matter* into the eye of a sick person, to the practice of insertion of medicinal matter into the skin of a diseased person, marks the first change or alteration. From the practice of insertion of medicinal matter in the skin of a diseased person to the practice of insertion of morbid matter or virulent matter into the skin of a healthy person in order to produce a disease which will give immunity from further attacks of such disease, marks a second great change.

It must be mentioned here that Pasteur's anti-rabic treatment bears a great resemblance to inoculation both in point of the poor scientific principle on which it is based and from the similarity of the poison used in inoculation against the disease or the treatment of the disease itself. Pasteur's mind was greatly influenced by vaccination which was commenced long before his age and was very prevalent in his day also as it is now. The latest and last im-

portant step in the History of Inoculation was the extension of the principle of vaccination against small-pox to inoculation against Plague in spite of some important difference in the natures and effects of the diseases.

We have styled this the latest important step for there were proposed and experimented in those intervals of time inoculation against Syphilis, previous and subsequent to the disease, which step shows most prominently blind imitation and perversity of intellect and morals.

The transition in the meaning of inoculation from insertion of medicinal matter into the eye, to the insertion of morbid matter into the skin, is due to the deterioration of the medical systems of Europe in their roots from some extraneous influences in the changes in the soils in which they were rooted and also to the superstitions of Science, which destroyed and felled down many useful and strong branches of such systems.

## THE INSTRUMENT OF INOCULATION.

What is a Hypodermic syringe? It is an instrument. What sort of instrument is it? It is an instrument for offence and defence? Is it an instrument in the hands of a soldier, is it an instrument with which they could have sent General (now Lord) Kitchner to a single combat with General Buller or General De Wet in the late Anglo-Boer War?

No. It is not useful as a weapon for offence or defence for a soldier in a single combat or a general fight or battle. Then, what is it? How is it useful? Is it useful to kill or stab rats, which are said by Professors Koch, Kitasato and others, to be the real cause of the spread of Plague? If so, why do the Sanitary Commissioners not boldly stab all the rats at once and prevent the spread of plague in all the Presidencies?

If it is not an instrument to fight with men or with rats, for whom or for what is it useful? It is useful for a Surgeon-General to inoculate men against Plague. Sometimes Doctors of Medicine also practise the art of inoculation. What is inoculation for? It is to prevent Plague. Will it prevent plague for ever or for some short time only? It will not prevent plague at all. It brings on a mild plague for a short time only which is not dangerous. In the year 1897 A.D. they used to say that inoculation will prevent Plague for ever. In 1898 they said for six months. In 1899, for 3 months. Ever since 1900, Plague laws have been that inocula-

tion should prevent Plague for three days if fever should ensue inoculation and no more. In the year 1901, Nature had undergone some Evolution and altered her regulations, and said "Henceforth inoculation should prevent Plague for three minutes alone." No further amendments have been reported or Gazetted. Can all the Medical men use and handle a Hypodermic syringe? No, only Europeans who are great Surgeons and Doctors of Medicine can inoculate others against Plague.

Is a Hypodermic syringe absolutely necessary for European Doctors of Medicine? Yes, it is. Do Vaidyans and Hakeams think it absolutely necessary in their practice? I am certain about Ayur-vedic Vaidyans, they don't require it at all. They can do without it and never feel the worse for want of it. Is a syringe at least known to them? Yes, quite well. Is a Hypodermic syringe absolutely necessary for any advanced system of medicine. No, not necessary. Ayur-vedic and Yunani systems of medicine can conveniently manage without it.

## STATISTICS.

What are the statistical results of inoculation? Why should one go to the statistical accounts of inoculation, when on principle inoculation against any disease is objectionable, and speaks of the very poor condition of the systems of medicine that have the practice of inoculation?

## OPINIONS OF DOCTORS.

What opinions do great Doctors hold on the utility and advisability of inoculation? In answer, we quote the proceedings of the meeting of the Bombay Medical Union, about the beginning of July of the year, 1902: "*Hindu*," July 4, 1902.—"Dr. D. K. Cama presided at the adjourned meeting of the *Bombay Medical Union*, held on Saturday evening, at Readymoney Building, Apollo Bunder. Dr. Sakhi and Dr. Nariman addressed the meeting on the subject of Dr. Lustig's serum. The latter gentleman, who had experimented with the serum in six cases, in the Parsee Fever Hospital, was of opinion that the dose was too large and that there was a great tension of the parts operated upon, followed by acute pain in the joints. He next quoted comparative figures of mortality and said that ordinary treatment in Plague cases was as good as the serum treatment, and under the circumstances he thought that it would be considered Criminal on the part of the Bombay

place in family is recognised they chose and entered upon the stage of married life at a period when the lasting and enduring relation between man and woman was calculated to be productive of an overflowing source of peace and happiness.

Having spent the early years of life in the pursuit of knowledge and only on close intimacy with her rights and responsibilities, Sita mingled her heart in conjugal felicity with that of Rama, Rukmini of Krishna, Draupadi of Arjuna, Damayanti of Nala, Rati of Kamadeva and Maitreyi of Yajnavalkya. Usha, Chitrlekha and Bhanumati bore the marital yoke only as grown up women. Theirs was a life of equality, sweet interchange of feelings and sentiments and mutual esteem, confidence and love.

#### EXALTED RANK.

Their situation was one of exalted rank. It is thus described by our eminent countryman and erudite scholar, Mr. R. C. Dutt, in his capital work on "Ancient India":—"Hindu women held an honoured place from the dawn of Hindu civilisation 4,000 years ago. They inherited and possessed property; they took share in sacrifices and religious duties; they attended great assemblies on state occasions; they openly frequented public thoroughfares according to their needs, every day of their life; they often distinguished themselves in science and learning of their times and they even had their legitimate influence on politics and administration. And although they have never mixed so freely in the society of men and women as women do in modern Europe, yet absolute seclusion and restraint are not Hindu customs. They are unknown in India till the Mahomedan times and are to this day in parts of India, like the Maharashtra, where the rule of the Moslems was brief. No ancient nation held their women in higher honor than the Hindus but the Hindus have been misjudged and wronged by writers unacquainted with their literature and who received their notions of women from Turkish and Arabic customs."

(Vol. I, Book II.)

#### STRIPPED OF THE MARK AND DOMINO.

It was towards the close of the Epic period that the tyranny of the strong over the weak assumed practical and destructive shape. It was when the invidious distinction between classes gained ground and the spiritual despotism of the later Brahmins was established, that Vedic learning by women was ruthlessly prohibited. It was when meaningless ceremonies and rigid rules and restrictions gathered fast about the daily conduct of the Aryans, that the Hindu woman was stripped of the mark and domino.

#### IMPENETRABLE BARRIERS.

Impenetrable barriers and bounds were set to her freedom. Her education consisted in pilgrimage through the legendary lore of the Itihasas and Puranas. Injunctions were laid down for the conduct and guidance of the Hindu woman whereby she was enjoined to observe the several ceremonies prescribed in the 16 Samskaras obtaining to this day. The immediate effect of this was that the Hindu woman was expelled the Vedic precincts, a step which resulted in the prevailing ignorance which in course of time grew into a sheet of black from beginning to end.

#### THE TERRIBLE OUTCOME.

Deprived of her right to receive enlightenment which sound education gives, deprived of her privilege to prepare herself for the best interests of the family of which she is beyond doubt a living and potent factor, immersed in meaningless customs, superstitious ceremonies and low prejudices, degraded and enslaved, the Hindu woman was compelled to hold forth marriage as the *summum bonum* of existence. The inviolable rules of the Puranic period declared this to be "the supreme sacrament" of Indian womanhood and this, in course of time, developed into a system by pursuit of which alone the Hindu woman could possibly work out her salvation. Thus marriage which was optional became a matter of compulsion, and parents were restless like the doomed of old in respect of the marriage of their children. This idea reigns supreme even to this day in the minds of all parents and they revel luxuriously in the lan-

guishing pain of its powerful but professedly necessary operation.

#### SEVERAL FORMS OF MARRIAGE.

The restrictions imposed by caste distinctions and the over-anxiety for the prosecution of marriage culminated in the obtaining of varied forms of conjugal alliances, some of which, it must be said in sooth, pierce the Hindu Home like the screeches of torturing demons. The following eight forms are mentioned by Manu:—

1. Brahma marriage.—This is gift of a daughter to a man learned in the Vedas.
2. Daiva marriage.—This is gift of a daughter to the officiating priest who performs sacrifices.
3. Arsha marriage.—This is gift of a daughter for one pair of kine or two pairs, for uses prescribed by law.
4. Prājāpatya marriage.—This is gift of a daughter with due honor for joint civil and religious rites.
5. Asura marriage.—When the bridegroom gives as much wealth as he can afford to the father, paternal kinsmen and to the damsel.
6. Gāndharva marriage, which is connection by mutual desire.
7. Rākshasa marriage.—This is seizure of a maiden by force from her house while she sleeps and calls for assistance after her kinsmen and friends have been slain in battle.
8. Pisācha marriage, when the lover secretly embraces the damsel either sleeping or flushed with liquor or disordered in intellect.

#### THE RELATIVE MERITS OF THE FIRST TWO FORMS.

The first two forms are regular gifts more or less on merits in sacerdotal knowledge on the part of the bridegroom.

#### THE THIRD FORM.

The third form seems to agree more or less with the customs obtaining in Tahiti according to which parents give away their girls for an ox or for a cow but certainly with this alteration that in the former case the wives are not as in the latter replaced when grown too old.

#### THE FOURTH FORM.

This is what largely obtains in Hindu homes at the present day.

#### THE FIFTH FORM.

The fifth form derives an inhuman but successful traffic with the girl. It is akin to the purchase of the Timmerian girl for so many earthen jars of palm-wine or stuffs. It is little short in effect of the notorious habits of the New Zealander who in giving away his daughter is said to address the affianced bridegroom in the following words: "If you are displeased with her, sell her, kill her, or eat her." The unfortunate fate of the affianced modern Brahmin girl has come to be more or less similar in effect. It may not be out of place to observe here that the same custom prevailed among the Slavs, Scandinavians, the Franks and the Germans with all of whom marriage was essentially no more than a sale of young girls. The husband is bound, it is said, to pay the *Mundium* to buy the right of property. It appears however that the Germans with their characteristic effectiveness of thought and action cleverly converted it into the agreeable "dowry."

#### THE SIXTH FORM.

The sixth form is more rational and indicates a certain regard for human feelings and sentiments. It presents a pleasing spectacle of mutual love, mutual friendship, mutual esteem. This is allied to the German 'betrothal' which is really an engagement not easily to be broken or snapped asunder.

#### THE SEVENTH FORM.

The seventh form of marriage exercises the right of grossness, barbarity and savage inhumanity. This kind of kidnapping is practised among the Tasmanians and still exists in Australia and the greater part of the Melanesian islands where the carrying away of the women is exactly the same. The marriage by capture among the Akitas in the Philippine Islands bears a striking analogy. Traces of this custom are found in Rome at the time of the Emperors. This was practised by the primitive Slavs. It was customary



famous historian of Kashmir in his Rajatarangini in which we read :—

Subhatā parānāmā-śa gowrisvara vidhāyini  
Punyam vitastāpūline nirmame subhatā matham.

From these quotations it will be apparent that from the most ancient period of our country's history, there were several Sanskrit colleges in our country, in which a large number of Pandits versed in the various branches of Sanskrit Literature were entertained by the kings, and in which the students were taught any one particular branch of Sanskrit Literature for which they may have a taste, after of course going through a sufficient course of instruction in General Literature, in Kavyas and Vyakaranas, and particular facilities were given by the kings for the study of every special branch of learning. I shall only mention one instance of it. For the purpose of illustrating the art of Dramaturgy, that noble-hearted Queen is said to have built a large and beautiful theatre near the said Sanskrit College for the elucidation of its students. Bilhana says of this theatre,

Tatparyanta smita gunaukā mantapam yatrādhatte,  
Dhāma vyomāṅga tilakātām kshema gowrisvaras-  
ya.  
Rāmānāmākarāma vidhau yatra nāṭya prayoge,  
Yogasthānāpī sapulakam gātra māśītrayanti.

Bilhana himself was one of the students of this famous College, and from the way in which he expatiates the cleverness of the female actors of this College Theatre, he must have bestowed a large part of his attention to this branch of Sanskrit Literature.

Such was the glorious period of our Sanskrit institutions. They continued to exist up to the time of Humaira, the Rana of Chittore, who maintained a firm front against the attacks of Alla-ud-deen, the Sultan of Delhi. They were directly maintained and patronised by our ancient kings. That such was the case even with our ancient Asramas, we know from Kalidasa's Sakuntala; the Vaikhanasas in inviting King Dashyanta to the hermitage of the Sage Kanva, address him as follows :—

Ramāyastapodhanām prathita: vighnāhkrīyah  
samavalokya,  
Jnasyasi kiyat bhujome rakshati mowrvikināka iti.

We also know from that celebrated play that large tracts of lands were granted by the kings in support of these institutions free of any tax whatsoever. Thus in Act ii, the king discloses to his friend Vidushaka, his secret love to the forest maiden Sakuntala, and asks him to suggest to him some plan by which he can re-enter the Asrama. Vidushaka says "What other plea is wanted for you who are a king? Go there under the pretext of demanding the one-sixth of the produce due to you for your tax." Thereupon the king remarks: "Oh fool, another kind of tax falls due for protecting them, which must be accepted, even after foregoing heaps of jewels." Mark you:

Yaduttishthativarnebhyo nripānam kshayitat palam,  
Tappah shadbhagamakshayam dadatyāranayakūhinah.

Alas, in what state do we find these institutions now? The few Pathasalas that now exist in our country are the poor remnants of those grand old Sanskrit institutions. Even those few Pathasalas, as the name itself implies, have become mere places of cramming and idleness. There is no real learning imparted in these institutions. For, how could there be real learning unless there be real Pandits to teach in them? It requires a large capital from our countrymen and liberal patronage from the Government to maintain these institutions. Even the few who make a precious sacrifice of their life in learning this sacred literature are not supported in the least and they could not get even their bare living. The times have changed. We have no longer a Vikramaditya or a Harsha, or a Bhoja or a Subhata to maintain these institutions and support these Pandits:

Adyādhārā nirādhārā nirālamba sarasvatī,  
Panditah khunditassarve Bhojaraje divam gate.

Truly the Bhoja Rajas have gone away and with them those Sanskrit institutions also have disappeared. As was well said by Subandhu in his Vāsavadatta—

Sarasavattā vihitā navakā vilasanti charatinokankah,  
Saraseeva keerti sesham gutavati bhuvi vikramadit-  
ye.

As Vikramaditya passed away from this earth, remaining only in fame, all that taste and enthusiasm for Sanskrit learning is gone, strangers now begin to appear to explain our sacred literature, and whom does not the poor Pandit stoop to serve to earn his bare livelihood? If the lotus pond becomes dry and muddy, surely the swans will disappear from it, the cranes will not resort to it, and the herons will not move about it.

This is exactly the state in which we find these Sanskrit institutions now in our country. The Bengal Presidency is somewhat more fortunate in this respect than our own. There are at least two Sanskrit Colleges there, one at Calcutta and one at Benares, but we have not one in our Presidency. The year before the last we had 13 Sanskrit High Schools in our Presidency, but now there are only 8 such schools, besides a small number of Pathasalas here and there which are found to be in a tottering condition. Unless the Government would soon come to their aid, they would rapidly pass away; and in the course of a few years the class of Pandits would altogether cease to exist.

It may be said that we have English schools and colleges where Sanskrit is taught as a second language that every year a number of Sanskrit graduates are turned out by the University, and that there is no need of any other Sanskrit institutions apart from them. All of you know how much our purely English-educated Sanskrit graduate is worth! As Sanskrit is now taught in these schools and colleges his knowledge of Sanskrit is practically nil; and all that he has studied there during a long course of ten or twelve years, could be easily learnt

in six months by an ordinary student of a Sanskrit College properly organised. He just mugs up a few lines pointed out to him at the 11th hour by his neglected Sanskrit Munshi, and with the aid of hastily-written English translations and money-measured meagre notes which are now available and even indispensable to the students, he just manages to pass his University examinations, without even being able to read fluently a Sanskrit passage and much less to understand it.

The mistake does not mainly lie with the student. The defect chiefly lies with the University which prescribes the Text-books for the various classes in these schools and colleges. There is hardly any system or gradation in the choice of the subjects prescribed. There is no difficulty to a Sanskrit student up to the Matriculation class, for he is required to study practically nothing in Sanskrit; but as soon as he goes to the F.A. class he finds a huge mountain placed overhead. Having scarcely gone through Bandharkar's First Book, and a few lines of simple prose and poetry from Panchatantra or Ramayana, he is asked to study a master-piece like Kalidasa's Megha Sandesa, or Sriharsh's Ratnavali, or Bhoja Deva's Ramayana Shampu as soon as he goes up to the F.A. class. What would you expect of a student who is required to study Milton's Paradise Lost, or Shakespeare's Macbeth, or Tennyson's In Memoriam, after just going through the first lessons in English, say as far as Manual of Primary English Grammar and Barrow's Fourth Reader? That is exactly the kind of education that is imparted in these schools and colleges under the present University Sanskrit Curriculum. Unless and until this curriculum is changed and established on a proper footing there is very little hope for the revival of Sanskrit Literature from these English-educated Sanskrit students.

Added to this misfortune, our great Pandits are passing away one by one. Even the few Pandits in our English schools and colleges are now replaced by graduates by virtue of the preference given to them under the present Educational Rules of the University of Madras. Whatever may be their ability in English and in their Optional subjects, they know only as much as the students who are taught by them unless they have made a special study of Sanskrit privately from competent Pandits. Unless therefore we take prompt steps to raise a class of real Pandits, the Sanskrit education in our country would, in the course of only a few years, assume a most sorry appearance.

It is already very much to be regretted that we should have slept over this important subject for so long a time. We could not altogether forget that we are the descendants of those mighty Ancient Aryans who attained a very high degree of Civilisation even when the ancestors of these highly enlightened Europeans who now rule us were mere barbarians, and that they have bequeathed to us as a most valuable treasure, and as a sacred trust to be handed over to our posterity intact, a polished language, a cultivated literature, and a perfect sys-

tem of philosophy, centuries before English existed even in name. There were no doubt various causes which brought us to this miserable state of neglect and ignorance. The continued tyranny of the fierce and savage foreigners who had from time to time ravaged our ancient land, the ruthless way in which they burnt down to ashes the innumerable Sanskrit manuscripts that existed in the various libraries of India, and partly too the internecine wars amongst our own later kings have largely to account for this. But why should we not now shake that passive indifference and selfish seclusion that we were forced to take upon, and take back to the study and spread of Sanskrit literature which was the life-spring of the activity and greatness of our ancient ancestors, and of their success in life in all that they undertook? Let us now at least rouse our spirit from that cursed dream of neglect and indolence to the blessed reality of activity and patriotism. Would it not reflect everlasting shame and sin on us who boast of our modern English education and English civilisation, if we should allow the foreigners to disclose to us the sacred truths of our ancient literature, and we ourselves should sit quiet and idle depending upon their translations of our sacred books for the guidance of our life both here and hereafter?

We are no longer to encounter with any savage tribes. We are placed by the mercy of the Almighty God in contact with a people who trace back their origin to the same stock as ourselves. Even those western scholars whose horizon of Eastern knowledge had hitherto been hopelessly clouded so as to shut out every country beyond the Holy Land, have now a clear prospect opened out towards India. Our benign English Government has brought back to us the enlightenment which it had received from "Our Common Mother" through Greeks and Arabs. Let us follow the noble example set to us by our worthy Western brethren and establish Sanskrit institutions in the various parts of our Presidency. Besides strengthening the various Sanskrit Pathasalas that now exist, let us put our hands deep into our pockets and organize one or two Sanskrit Colleges—say one in this ancient city of Sanskrit learning and one in Madras or in some other city in this Presidency and as in our ancient Sanskrit Colleges, give to each student therein substantial education in any one branch of Sanskrit Literature for which he may have a taste, making it compulsory for him that he should undergo a complete course of study in General Sanskrit—in Kavyas and Vyakaranas. I would also suggest that English might with advantage be taught to the students in these colleges for an hour or so every day just as Sanskrit is taught in our English schools and colleges, so that each student of the College may acquire sufficient knowledge of English to express what he has learnt in Sanskrit in popular language, and so that he may be more fitted to teach our boys in our English schools and colleges and to reveal to the world at large the hidden treasures of our precious literature—a literature which could successfully compete with any other literature of the world, both ancient and



modern, not only in its variety and extent but also in its depth and importance, a literature by the bright lustre of which all the corners of the Universe, are now illumined, by drinking the divine ambrosia of whose sweet saying we still delight our hearts, and by studying whose matchless poetical and philosophical works we boast ourselves as learned and enlightened.

T. S. NARAYANA SASTRI.

### Translations.

#### BRAHMA-GITA.

##### CHAPTER III.

(Continued from page 213, Vol. I).

28. This perception regarding the Supreme Spirit is the basis of all the objects. That Supreme Knowledge is the Supreme Spirit, denominated *Siva*, *Rudra*, &c.

[Regarding the Supreme Spirit.—Inasmuch as the Supreme Spirit remains in the form of individual Soul. The all-witnessing Intellection, pertaining to Him (the Supreme Spirit), is as already explained as the basis, i.e., the support of all objects—on account of its being the seat of the origin, the existence and the destruction of all the worlds, as conceived by individual ignorance. And this has been expounded in the *Taittiriya*: 'From whence all these beings are born, by which those that are born live, and which they enter after dissolution.' Thus the Supreme Intellection, which is the seat of all conceptions, which always illuminates all the objects, and which in the form of a witness, is got at in the heart of the perceiver, is the Supreme Spirit, the cause of the worlds, which is denominated *Siva*, *Rudra*, &c., and indicated by the name of Soul (Atman) in (the passage): 'In the beginning there was only this—the Soul. This is the meaning: just as in the sentence 'This is that *Devadatta*,' the characterization of the mutually opposed association of this and that time and place is excluded, and the perception of the identity of the differing form of *Devadatta* (as made), so here also, on account of the otherwise incompatible co-existence, by the word 'Supreme Knowledge (*Prajuna*) denoting the internal, self-illuminating and the witnessing Intellection, and by the word 'Supreme Spirit (*Brahman*) denoting Supreme *Siva*, the cause of the Universe, the characterization of the antagonistic attributes, such as the witnessing of the transmigratory existence and the creation of the

universe is given up, and the veritable form of the Internal Spirit, that is found in both (*Prajuna* and *Brahman*), whose sole essence is Intellection, and which is devoid of all limitations is inculcated for the purpose of dispelling the illusion of the diversity fancied on account of ignorance.]

29. A mortal being becomes immortal only by means of such knowledge, and not by any act, nor by progeny nor by anything else.

[Of such knowledge.—The author gives in abstract how the knowledge of the identity of the Supreme Spirit and the individual soul has been expounded as the road to immortality in the passages of the *Sruti* such as 'He goes beyond this world by the soul of Supreme knowledge.' As the transmigratory existence of the Inner Soul which in fact is in the form of Supreme *Siva* is due to the ignorance of the real state of its form, and as ignorance is removable only by means of knowledge, knowledge alone is therefore the means to the final emancipation, which consists in the identity of the Supreme Spirit and the Individual Soul, and act, &c., is not such means, inasmuch as it (act, &c.) is the effect of ignorance, and not being antagonistic thereto, is incapable of removing it. And hence it is that the passage in the *Sruti* 'Neither by act, nor by progeny (nor) by wealth,' negatives the capability of Karma and the rest, to procure immortality.]

30. A person certainly attains Spiritual bliss only by knowledge of the Supreme Being. There is no doubt in this. I assure you thrice.

[Only by the knowledge of the Supreme Being.—By the use of the word 'only,' the capacity of procuring immortality is denied to the combination of knowledge and act. When ignorance is removed merely by the knowledge of the identity of the Supreme Spirit with the Individual Soul, one attains the form of the Supreme Spirit, which is the seat of simultaneous and all desires, on account of its consisting of unequalled bliss. By this, the meaning of the passage in the *Sruti* "Having attained all desires, he became immortal" has been explained; as also what has elsewhere been propounded: '(Whoever) knows *Brahman*, becomes *Brahman*.' Thus ends the interpretation of the *Aitareya S'ruti*.]

31. The Supreme Spirit which is the subject of that lore has truth, knowledge and happiness, and is without a second.

[The Subject of that lore, &c.—Having thus by the exposition of the significance of the *Aitareya Upanishad*, explained that the direct perception

of the identity of the Supreme Spirit with the Individual Soul, without seeking the help of Karma, &c., is the means to final emancipation, the author with a view to establish the same doctrine by an examination of the *Taittiriya Upanishad*, begins by giving the abstract of its significance.

As by the passage 'The knower of *Brahman* attains the supreme,' the significance of the whole *Sruti* is indicated with a desire to explain *Brahman*, therefore by means of this sentence in the form of *Sutra*, it has been indicated with a view to stimulate desire of knowledge, that the internal soul who is in the condition of *Jiva* (Individual Soul) owing to the contact of the limitations of *Ajuna* (Ignorance) and its effects, who is endowed with the fourfold aids, and who desires final emancipation, reaches the state of *Brahman*, unequalled in happiness and without a second, in consequence of the removal of the ignorance (*Avidya*). The meaning of the *Sutra* has been commented on both in the abstract and also in detail. The abstract commentary has been pointed out by means of the citation of the *Rik*, that it might be easily comprehended by the hearers. It runs thus:—

'Whoever knows the *Brahman*, which is true, knowing and endless, and which is deposited in the cave, i.e., the great sky, attains together all desires, with the wise *Brahman*.'

That.—Inasmuch as it would be purposeless to again create a desire for knowledge in the *Devas* that are eager to learn, the author, after having enunciated the textual sentence creating it (desire for knowledge), gives in a condensed form the meaning of the hymn, prefaced by contextual reference to what precedes and what follows.

That *Brahman* which has been indicated as being the subject of the supreme lore that is the means of immortality,—(which is to the effect), that the all-witnessing intellection is *Brahman*, has the characteristics of truth, &c. This is derived from the meaning of the root *Brihati*. For the root *Briha*, *Brihi*, 'to increase,' predicates increase. The standard of comparison, not having been referred to, the increase intended to be expressed is unequalled; and when there is anything else, then being measured therewith, the matchlessness of the increase may be affected; and likewise the literal meaning of the word '*Brahman*' is 'devoid of being measured by any other thing,' inasmuch the dual universe is perceived as being attributed in its (*Brahman's*) form, it being in reality nothing other than its

form. And likewise by the negation of the measurement by means of things, it must be understood that the measurement made by time or space is also negated; in as much as time and space are conceived, they are nothing other than the form of itself (*Brahman*). Thus, being the seat of dual perception and that up to the time of contradiction, *Brahman*, which is devoid of the triple measurement, and which is without a second, must be deemed to be true, as otherwise that would give occasion for an illusion without a basis, and a contrary perception without an end; and as a non-existing thing should be undefinable in all respects, basis and limit of time would be inconsistent. If what exists be always latent, it would be like the horns of a human being. Therefore it has been implied that it is patent. And likewise it is self-shining; for, were it capable of being illumined by anything else, then, on account of being measured by something, then the nomenclature, *Brahman*, denoting unequalled increase, would suffer. Endlessness, &c., which is indicated by the word *Brahman*, through its import of unequalled increase, are enumerated and explained by the *Sruti* in the words '*Brahman* is true, knowing and endless.' As *Brahman* has been explained as not being cognizable as part of anything, and as one in the form of happiness could not consistently be so, therefore the state of its being matchlessly happy, also obtains. And therefore it is said: 'He knew happiness to be *Brahman*,' and '*Brahman* is Superior knowledge and happiness.' This has been expressed by (the words) '*has truth, knowledge and happiness and is without a second*.' Is this the definition of the real form of *Brahman*? and how can the words '*true, &c.*' which give rise to the 'application' of the terms denoting genus, and species, such as *truth &c.*, express the said characteristic of *Brahman*, which is without differentiation and of single essence? This is no defect, inasmuch as the words '*truth &c.*' giving rise to the use of the terms denoting genus and species, '*truth &c.*' with reference to the qualities of worldly truth, knowledge, &c., attributed to *Brahman* having the sole essence of happiness, can possibly indicate the manifestation of the sole essence of truth, knowledge and happiness. The term '*endless*' denotes its characteristic as contradistinguished from the quality of having an end. And it must be supposed that as the form of what is intended to be defined is grasped, is grasped by the use of only one word, the use of the other words is unnecessary; for they are useful in distinguishing it (*Brahman*) from what

is false, inert, unhappy, and having an end. So the author of the *Vārtika* says: 'The adjective *Ananta* (endless) is used only for contradicting objects having an end; whereas the remaining qualification is by conveying its import.'

32. He who knows *Brahman*, which is deposited in the undifferentiated entity, called cave, called also, Illusion, Ignorance &c., also denominated the great Expanse,

33. Obtains simultaneously, Oh best of the celestials, all the desires, and with the form of *Brahman* understood, there is no doubt that he is a *Jivamukta* (emancipated while yet alive).

[Having thus explained the form of what ought to be perceived, the author describes the method of perceiving the same. *Samsara*.—That whereby one moves. The suffix *Ka* in *Samsaraka* expresses the original sense (*Śruti*). Thus *Samsaraka* means undifferentiated. *Samsarake* means 'in the undifferentiated entity,' which is the cause. By the derivation that all the entities which are effects are hidden, i.e., carried into it with the distinctions of the past, the present, and the future, in the three tenses,—namely, the past, present, and the future, the word '*Gūha*' in the *Śruti* means 'the undifferentiated entity.' And the same is styled *Maya* (Illusion) and *Ajñāna* (Ignorance), from the circumstance of its producing wonderful and difficult effects, and of its being removable by the knowledge of the real form of *Brahman*, which is self-luminous and beyond the condition of transmigratory existence. The word '*et. cetera*' includes *Acidya* (non-cognition) and *Jadasakti* (the energy of inertia), &c. This same undifferentiated entity is also styled '*Parama Vyoma* (the great expanse)', *Aryakṛiti* (the undifferentiated) is denoted by the word '*Vyoman* (sky, expanse,) on account of its well-understood use in the other *Śrutis* such as '*Oh Gargya*, in this which is indestructible, the sky (*Akasa*) is fixed and riveted,' and '*the Akasa* which is outside the *Purusha* (the soul), the same *Akasi* is within the *Purusha*'. Thus the two words *Gūhāyām* (in the cave), and *Paramavyoman* (in the great sky), which are in the locative case, denote 'Sameness of locality.' The author of the *Brāhmya* says: From the identity of locality, 'in the cave' and in the 'great sky', (it is inferred that) the cave is only the undifferentiated *Akasa*; and all the entities are therein concealed, in the three times, that being the cause. Thus the meaning is: 'remaining deposited in that undifferentiated entity, which, in the form of cause and effect, has been trans-

formed into body, the sensory organs &c., and which consists of five sheaths. The above is with a view to the attainment, inasmuch as, *Brahman* being everywhere, and without attributes, its contact with a particular locality would be inconsistent. The connection is with what follows:—He who knows, (i.e. directly perceives with the mental attitude regarding such form of *Brahman*, brought about by the means such as hearing, meditation, &c.), *Brahman*—which is placed in and got at in the interior of the undifferentiated entity, which remains in the form of the five sheaths to be hereafter described, such as that of food, and of the vital breath, and which consists of the three qualities, *Sattva*, *Rajas* and *Tamas*, which is without a second, and whose sole essence is truth, knowledge and happiness,—to be in the form of the internal soul.

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(To be continued.)

T. V. VAIḌYANĀTHA AIYAR.

### The Chronology of Ancient India.

#### A REPLY.

In the February number of this periodical, Mr. T. Sadasiyer did me the honor of reviewing my book on the "Chronology of Ancient India." It is a matter of gratification that I have to enter the lists against so distinguished and courteous an

opponent, though it is to be regretted that I cannot give myself the pleasure of answering in detail to his criticisms, labouring, as I do, under the limitations of a magazine article. It is painful to observe that the learned critic bristles with 'vague suggestions and innuendoes hardly meant to be seriously taken notice of. In some places I am accused of having used expressions which I have never done and formed opinions of which I am not aware. The difference between my critic and myself is not so much in matters of detail as in the totally opposite poles of thought from which we respectively look at things. It is my purpose to reply only to such statements of fact or opinion as are specifically made and supported by at least a semblance of argument. It may be considered idle on my part to try to convince a gentleman who quarrels with scholars like Tilak, Telang, R. C. Dutt, Rajendra Lal Mitra, Ranade and Bhandarkar for their supposed heretical opinions, who considers a knowledge of "esoteric mysteries" as essential to a right understanding of Indian Chronology and who obligingly enough refers me for enlightenment to the mystic pages of the Secret Doctrine, which, I may add in passing, does not help a Chronologist whatever may be its merits in other spheres of thought. It is a great pity that while there is so much noble earnestness actuating many of the admirers of this notable book, their general failing seems to be a tendency to be credulous which may impede their advancement in many lines of rational activity.

As an instance of my learned critic's drawback in this important particular, I may point out his adherence to the old belief that the Kaliyuga began in 3102 B.C. He cannot get out of this traditional groove of thought, though there is abundant Paranic authority to the contrary, which, as being orthodox, he ought certainly to respect. The number of years that intervened between the Mahābhārata war and Chandragupta Maurya is 1115 or 1150 years, respectively, according to the Vishnu or Vāyu Purāna. That this king lived about 315 B.C. is accepted by every Sanskrit scholar and it is not necessary for me here to enter into the reasons therefor. It is enough that we remember that according to both Buddhist and Hindu Chroniclers, Asoka Vardhana was the grandson of Chandragupta Maurya and succeeded to the throne 24 years after the latter's death, that we have inscriptions of Asoka himself to prove his contemporaneity with Antiochus Theos of Syria, Ptolemy Philadelphos of Egypt, Antigonus Gonatas of Macedonia, Alexander\* of Epirus

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not have taken place earlier than the 15th century B.C., the rate of precession of the Equinoxes points only to the beginning, and not to the end, of the Krittikas. The lists to be found in the earliest astronomical works like the Vedāṅga Jyotiṣha also begin with the Krittikas, but the precise point of the Vernal Equinox was Bharani 10°, that is, was the beginning of the Krittikas. The chief point for consideration is whether the position of the beginning of the Krittikas meant a point in the heavens different from the one spoken of as Bharani 10°. The Taittiriya Samhita and Brahmana are acquainted with not only the list of 28 Nakshatras including Abhijit, but also with that of 27 Nakshatras excluding Abhijit. We find however in the Symbolical Nakshatreshiti, sacrifices referred to in these Vedic works, the 28 Nakshatra system is used and it is probable that the older number was 28 and that it was reduced to 27 to suit the number of days the moon takes to make a revolution. But for our purposes, it is enough to recognise that at the time of the compilation of the Vedas both the lists were equally well known, the larger number having been used for sacrificial, and the smaller for astronomical, purposes. It is also apparent from the early works on astronomy that the year began with the winter Solstice when the sun was in Dhanishta and that Dhanishta was the first of the Nakshatra lists for civil and astronomical purposes. (See Vedāṅga Jyotiṣha and Somakara's commentary thereon which quotes Garga; Varahamihira's Panchasiddhantika, Ch. III; also Paitāmaha Siddhanta, extracted in Pancha Siddhantika, Ch. XII). Now if the winter Solstice occurred in the beginning of Dhanishta, the Vernal Equinox must occur at Bharani 10° according to the astronomical list of 27 Nakshatras, or at the beginning of Krittikas according to the sacrificial list of 28 Nakshatras. In either case the position in the heavens is the very same, whether it is called the beginning of the Krittikas in the Vedas, or said to be Bharani 10° in the earliest astronomical works. If Bharani 10° represented the position of the Vernal Equinox at the time of the compilation of the Vedas, and if Vyasa and Parasara, the earliest astronomers known to tradition, lived about the beginning of the Kaliyuga and compiled the Vedas in which the lists occur, we may safely conclude that about the beginning of the Kaliyuga the Vernal equinox took place in Bharani 10°, i.e., 23° 20' from the first point of Aśvini, or in other words, about 1173 B.C.

In confirmation of this conclusion, I may instance the views of early Hindu astronomers

regarding the precession of the equinoxes. Modern astronomy has shown that the equinoxes move through the whole ecliptic at a certain rate of precession. Ancient Hindu astronomers, on the other hand, finding that there was a movement observable with regard to equinoxes, believed that there was an oscillation within a few degrees round the first point of Aśvini. The Surya Siddhanta fixed the limits of this movement at 27° from that point; and as Bentley and Whitney suggest, this determination was made because the Nakshatra lists of the Vedas begin with Krittikas, the beginning of which is 26° 40' or very nearly 27°, from it. This by itself shows that according to the Hindu astronomers the farthest point of the Vernal Equinox was only the beginning of the Krittikas. But the greatest precession according to the Arya Siddhanta and Parasara Siddhanta (see Bentley, p. 146) is only 24° from the first point of Aśvini, or in other words, Bharani 10° which is 23° 20' from it. From this we gather that both Arya Siddhanta and Parasara Siddhanta wished to imply that the farthest point known to the earliest Hindu astronomers, presumably Vyasa and Parasara, where the sun was known to have been at the time of the Vernal Equinox was only Bharani 10°.

As regards the argument based upon Garga, I cannot do better than refer my critic for his full satisfaction to Goldstucker's Panini, Bhandarkar's contributions on the date of Patanjali in the volumes of the Indian Antiquary, and to Kem's introduction to Varahamihira's Brihat-samhita, in which last work a few extracts from Gargasamhita, now almost lost to us, are published. This Samhita contains a chapter on Yugapurānam which gives the information we require for chronological purposes. Says Dr. Kem (p. 36) "The three first ages are disposed of very briefly and only of the Kaliyuga a somewhat detailed account is set forth, the whole in prophetic style." Garga speaks of the great Mahabharata war as having occurred at the end of the Dvapara and of Parasurama as having lived at the end of the Treta. After referring to Janamejaya Pārikshita and to the Saisunaga kings who are therein said to have flourished at the beginning of the Kaliyuga, Garga next speaks of Salisuka whom we recognise as the fourth in succession from Asoka the Great. The Yugapurānam next refers to the Yavana invasion and says:—

"Madhyadeso na sthāsyanti Yavanā Buddha dur-madāḥ,  
Teshāṃ anyonyā sambhāva (?) bhaviṣyanti na same'yaḥ,

...rotthitam ghoram yuddham parama-  
...  
...yugavas'at teshāṃ yavanānāṃ parikshaye,  
Sanketo (?) saptarājāno bhaviṣyanti madya balāḥ."

Dr. Kem finds the text of his copy extremely corrupt and he translates the last verse thus:—  
"Then, in the course of the Yuga, at the end of the Greek reign, seven mighty kings will be in alliance." R. C. Dutt reads सङ्केत for संकेत and translates: "Then after the destruction of the Greeks at the end of the Yuga, seven powerful kings will reign in Oudh." Neither interprets युगवंशित् to mean "on account of the Yuga," which makes the sense rather absurd. I incline to Mr. Dutt's interpretation "at the end of the Yuga." The word Yuga certainly refers to the Kaliyuga to which only reference is expressly made by Garga a few verses ante. It is therefore clear that the extinction of the Yavanas in India is said to have taken place about the end of the Kaliyuga a few years after the reign of Salisuka. Garga then proceeds to state that the Sakas would subsequently be powerful and that a few kings named Lokitaksha, Gopala, Pushyaka, Agnimitra and Agnivesya would reign a few years. "After the last, bad times return and the Sakas repeat their depredations. At last the Yugapurānam winds up with a description of the end of the world." We may discern in Agnimitra the hero of Kalidasa's Malavikāgnimitra, the son of Pushyamitra who subverted the Maurya dynasty after a reign of 37 years. For the reason that the prophetic strain comes suddenly to an end after the enumeration of these reigns and gives place to a narration of the end of the world at the end of the Kaliyuga and also for the other reasons contained in my book, there cannot be much doubt that Garga lived about the time of Agnimitra in the earlier half of the 2nd century B.C., and that it was then supposed that the Kaliyuga had come to an end. The Kaliyuga having originally been only a period of 1,000 years as shown in the third chapter of my book, it is clear that it began in the earlier half of the 12th century B.C.

With reference to the argument drawn from the statements of the Greeks, I may say that these people, like many other ancient nations, traced the origin of foreign rulers and races to their own native land. For instance, the book of Genesis tells us that Shem, Ham and Japheth, the three sons of Noah, were the progenitors of humanity and that "of them was the whole earth overspread." The Greeks of the time of Alexander the Great knew that all Hindu

kings traced themselves from Ikshvaku and his sister Ila, the children of Vaivasvata Manu. They should therefore have fondly supposed that Ikshvaku or Vaivasvata must have gone to India from Greece, a supposition which was confirmed by their own tradition that Deonysus or Bacchus had conquered countries as far as India. As the Hindu traditions say that Vaivasvata and his son Ikshvaku were the first to repopulate the country after the Deluge, the Greeks should have identified Bacchus with Ikshvaku, the more readily because the former name sounds very much like the last two syllables of the latter. Now we have the evidence of the Puranas to show that from 135 to 145 kings reigned between Vaivasvata to Chandragupta Maurya, and the Greeks give 153 kings for the same interval. This agreement is remarkable in view of the variations among the different Puranas themselves. The Greeks further say that these kings reigned for 6,451 years and 3 months, a statement too specific to have been made without some foundation. As shown in my book, there was then in India a reckoning of time according to which a cycle consisted of 2,800 years and, as it was then known that two Yugas had elapsed from the time of Ikshvaku to the beginning of the Kaliyuga, it may have been supposed that two cycles of 2,800 years each or 5,600 years had elapsed before the beginning of Kali. Consequently at the time of the accession of Chandragupta 6451—£ 600 or 851 years must have elapsed since the beginning of Kali. As the accession was in 315 B.C., the Kali should have commenced in 1176 B.C. If my critic is yet not satisfied with the conclusion, especially when there are other grounds to support that date, I may be permitted to invite him to offer any other satisfactory explanation of the figures of the Greeks who came to India 22 centuries ago.

The criticism on the argument based upon Kalhana is rather superficial, though here as elsewhere the learned gentleman indulges in exclamations and sneers which might have well given place to argument. Kalhana relates a tradition that from Pandava Yudhishtira to one Abhimanyu there had elapsed a period of 1,268 years and this we deduce also from his separate figures for the different reigns. He states that this Abhimanyu was the son of Kanishka, and he tells us also that Kanishka was about five generations subsequent to Asoka the Great, whom we well know to have lived in the middle of the 3rd century B.C. We also know from authentic sources that Kanishka lived in the first century A.D. There cannot therefore be the



slightest doubt that Kalhana following ancient tradition supposed that the war took place 1,268 years before Abhimanyu and consequently no error can possibly arise in putting the war at about 1268-78, or 1190 B.C.

No attempt is made to question the statement that the Mahabharata commenced in 1176 B.C. I may however refer him to the following authorities for that proposition: Warren's Kalasankalita, pp. 298 and 374; Sewell's Indian Calendar, p. 45; Bentley's Historical View of Hindu Astronomy, p. 11; Dr. Buchanan's journey to Malayala; Prinsep's Indian Antiquities, Edward Thomas, Vol. II, p. 158.

With reference to Aryabhatta's statement that the line of the Saptarshis was in Magha in 1192 B.C., I may state that he is reported to have stated both by Warren (p. 380) and Bentley (pp. 64 and 142) that the Rishis moved at the usual rate of a Nakshatra for hundred years and that they were in Magha in 1910 Kali, i.e., 1192 B.C. This is only a statement of old tradition by the author and cannot conflict with any ideas he may himself have regarding the date of the beginning of the Kaliyuga. My critic is very much in the wrong to suppose that Aryabhatta ever thought the Saptarshis to have been at Magha in 3102 B.C., or that he believed that the Rishis which were in Magha in 1192 B.C. could have come back to the same position within less than 2,700 years from that date. I may however inform my readers that I have not been able to trace this reported statement of Aryabhatta either in the *Aryashtasatam* or in the *Dasagatika*, both works of Aryabhatta of the fifth century after Christ. Probably it may be found in the *Aryabhatākhya Mahāsiddhānta*, a much later work based on the writings of the earlier Aryabhatta.

As regards my opinion that the war took place about 16 years before the beginning of Kali, and not 36 years as is asserted in one edition of the Mahabharata or 26 years as is found in another edition, my reason chiefly is that Parikshit was married only subsequent to the great 'departure' of the Pandavas to the other side of life. It is inconceivable that the heir-apparent to the throne and only surviving son of the five brothers should remain unmarried till his 36th year, especially when his father Abhimanyu, for whose marriage there was no such urgency, was married within his sixteenth year. I had also other reasons for this contention, one of them being that Parikshit was placed, on the departure of the Pandavas, under the tutelage of Kripacharya, which might not have been if Parikshit then had been 36 years old.

The argument based on the average of the reigns of kings cannot, I very well know, carry weight with one who seriously believes this, or Dasaratha, Ravana and Sagara reigned for ten, or of thousands of years. On the other hand I base my belief on the supposition that humanity is almost the same all the world over and in every age in respect of the average duration of life.

Varahamihira's Brihatsamhita (VIII, 27) explains the origin of the sixty-year cycle thus:— "When Jupiter reappears at the beginning of the constellation Dhanishtha in the month of Magha, O the first year of the cycle of sixty-years of Jupiter known as Prabhava commences". According to him 18,000 solar years are equal to 18,211 Jupiter's years (each Jovian year means 1/10th of the time of his revolution round the sun) while according to the present Bengal Method which follows the Suryasiddhanta, 18,000 Solar years are equal to 18,211 Jovian years exactly. In the north of India, therefore, though nominally the years of the cycle are Solar years, yet now and then these years are made by expunction to fit in with Jupiter's motions. I hesitate to believe that this artificial method reckoning of the sixty-year cycle, which is not prevalent in Southern India, was the earlier method; for, that would involve at that early period a correcter knowledge of Jupiter's motions and the practice of an inconvenient intercalation. We can only say that since the time of Varahamihira, or it may be a few centuries still earlier, what we may call the Bengal system may have been in vogue. So much being admitted, the explanation of Varahamihira which is based on this system cannot account for the origin of the Jupiter cycle which seems to have been prevalent from very early times. I am therefore led to believe that the explanation which is offered in my book is more satisfactory.

My critic questions, but without giving any reasons, the correctness of the conclusions detailed in the third chapter of my book, nor do I expect him to do so, for from the tenor of his article I gather that he may not care to believe in anything not accepted in Subba Rau's "Five Years of Theosophy" or Madame Blavatsky's "Secret Doctrine." With due deference to my learned critic and to the high authorities on whom he relies, I may however be permitted to say that it is a chapter which a few scholars still consider to be worthy of some attention. If Mr. Sadasivier will kindly tell me what he objects to and for what reasons, I shall then be able to reply to him at length.

phat as to keeping oneself safe from injurious and unhealthy climate. For example, the following is given in Bukhari in these words:—

"Some people of Akal and Arina went to the Prophet, and embraced Islam. They told the prophet that they had no lands to cultivate but they lived on their camel's milk, and that the climate of Medina did not agree with them. The prophet then permitted them to leave Medina and to settle down in the fields. This very fact has also been recorded by Abu Daood. (Bukhari, Vol. 10, p. 159.)

"Similarly, we have specific directions for avoiding the company of lepers, and the following traditions prove our statement:—

- (1) In the caravan of Sagif there was a leper, and the prophet of Arabia sent word to him to say that he might return to his home now that he had embraced Islam.
- (2) "Whenever you come across a leper flee from him as you would from a lion."
- (3) "Talk to a leper in such a manner that the distance between you and him be no less than the length of two spears."
- (4) "Do not eye the leper closely."
- (5) The prophet of God said, 'do not permit the healthy to go to the sick.'

"These directions, with many more that might be quoted to the same effect, lead us to the conclusion that it is incumbent on all of us Mahomedans to avoid unhealthy places, and to remove to a healthy one."

To the above evidence, by the learned Mushi of the Aligarh Mahomedan College, may be added the following quotations from a recent pamphlet by Muhamed Zahiruddin Meccai, B. A.:

"In the holy Koran, the Almighty ordains 'Vāla Tulku Bi Idi Kum Ilat Tahlū Kati,' i.e., 'throw not your lives in danger.' It is plain from this verse that God enjoins on all that when in any place there are circumstances

endangering life, and those living in such place are dying, then such place should be avoided.

"Hazrath Moulana Room says (in his Masnavi)," said the prophet with a loud voice, "secure the camel by means of a rope, and then depend on God for safety." Similarly, men should try to avoid all causes tending towards any disease, and then depend on Fate. It is clear, therefore, that if we should not devise measures to avoid the disease nor take steps to prevent its spread, nor even allow others to do so, but simply leave everything to fate, we should be violating the commands of God and His prophet.

In conclusion, I would remind that, at the outset of this address, I could but promise a brief catalogue of some of the more *Pitriyana* methods of sanitation dictated by *ed* to the fathers; but, I think, I have taxed *ending up* the sufficiently long to prove to you that the soul Hindus and Mahomedans gra: *Pitriyana* time principles of sanitation which for: A path sution upon which the present day *Yevayana*; and and that, consequently, it is absurd *Pitris* in mass to regard sanitation as the offspring *he* Pitwestern craving for the introduction of *itas*, fads. On the opposite, I have a right to *4* for clude that it is a serious fault with both *1* time. medans and Hindus that they should *1* in this lowed the theory and practice of *san* importance fall so much into disuse that, when *1* a person to them in the form of modern *leg*ise of his for the sanitary protection of the *pes* made to fail to recognize that, under a new *gu*, that the are dealing with old friends. It is worth *note* so bering, at this juncture when plague *surro* which us that "health is wealth;" or, in other words, that the people who will carry sanitation into their homes and, as good citizens, uphold it in public, must reap "health and wealth," but that the penalty of the neglect of sanitary law is financial ruin and death, as proved by the history of every people that has had the temerity to ignore them.

W. G. KING, LT.-COL.



## The Path of the Soul.

(Concluded from page 87).

It is, therefore, clear that the doctrine of the Upanishads is a later development. Physical light and darkness must, in course of time, have come to be connected with moral good and evil, and, as in the Avesta, the whole world was conceived on this principle to possess a twofold character. It is this dual nature of the universe that forms the subject of the first question of the Prashnopanishad, which illustrates the same by contrasting the sun with the moon, the day with the night, the southern with the northern path of the sun. When this doctrine about the character of the universe gained ground in Magadha, it had only a statutory influence the view and cannot come to a man's soul after death. It is, therefore, in the Kaliyuga, that Agni was the only leader of the Pitris, and that the Pitris were to be regarded as companions of Gods, and controllers of the light of the sun. It was also, that death during the southern passage of the sun was inauspicious. These facts, taken in connection with the doctrine of the dual character of the universe, must have naturally led to a distinction between the paths of a man's soul, according as he died in the dark or the light of the year. In either case, one had to do with Agni, or the fire, which conducted the soul out of the corpse, and led the soul on its onward journey, and to conclude with the passages of the sun, with which the path of the Pitris and the path of the Devas were connected in the Rigveda. The starting and the halting point of the sun, being thus settled, it was not difficult to fill in the intermediate stages or steps. The dual character of the universe is manifested in Agni as flame and smoke. The flame was therefore the starting-point of one path and smoke of the other. Day and night, increasing and decreasing moon, northern and southern passages of the sun, came next in natural order. The number of stages or steps in each path can be

easily increased, and as a matter of fact, has been increased in the Kaushitaki and some other Upanishads, on the same general principle. But the above four stages are those that are usually mentioned as the constituents of the two different paths formulated for a man's soul, that of light being considered superior, and that of darkness inferior and therefore necessitating rebirth in this world. The original prejudice in connection with death during the dark half of the year, and perhaps also the development of the Yoga philosophy, might have contributed to encourage this evolution of thought; and probably that is what the Bhagavad Gita suggests when it tells us that these two paths are peculiar to the Yogins. It must have been known that the Rigveda does not assign the *Devayana* path to the Pitris; but objections like these were not difficult to answer in as much as in the Rigveda itself the Pitris were spoken as Gods, or described as sharing their attributes, and especially as it was not impossible to interpret Rig. X, 88, 15, quoted above, in support of this theory.

The above view of the question may at first sight appear strange; but it is not a new view. According to the Vedānta doctrine, the knowledge of the Absolute absolves a man from liability to rebirth, as his soul is unfailingly absorbed in the highest Brahman, even though he die during the *Dakṣiṇayana* or the southern passage of the sun. This is boldly asserted by Bādarāyaṇa in the *Brahma-sūtras* IV, 2, 20. Against this view it is then urged that it contradicts the dual character of the Soul's path as stated in the Upanishads. Bādarāyaṇa meets this objection by plainly declaring in the next Sūtra, that the two-fold path is *Smṛta* (as apposed to *Shrūta*) in origin, and is prescribed only for the Yogins, or the *upasakas*, i. e., those who practised the *pañcāgni-sādhanā*; and Śaṅkarācārya, the great teacher of the Vedānta school, has fully accepted this view. In other words, the dual character of the soul's path is not recognised by the Vedāntins as *shrūta*, or promulgated

by the *Shruti* or the Veda, but only as *Smarta*, or a later development of the *Smritis*, a view which is in perfect accord with what we have stated above.

One more point and we have done. The stages of the higher path as given in the Bhagavad Gita, are "fire, flame, day, the waxing moon, the northern passage;" while the lower path is said to be made up of "smoke, night, the waning moon, and the southern passage of the sun." Here "flame" in the first path is the counterpart of "smoke" in the second, and so on with others that follow. But there is nothing in the second to correspond with fire, or *Agni*, in the first. It is not at all probable, that fire was intended to be a fifth stage in the first path when the second contains only four stages beginning with "smoke". We must therefore, either reduce the number of stages in the first path by taking the words "fire" and "flame" in appositional relation, and translate the same as, "fire, that is flame;" or increase the stages in the second by supplying the word "fire" in the list of stages of the lower path. This point has not been noticed by all the commentators of the Gita; but looking to the original description of the two paths in the Upanishads, an interpretation like the one here suggested seems inevitable; and it may be mentioned that Madhusudana and Shridhara have interpreted accordingly.

Lastly, it may be stated that the view now current amongst us about the path of the soul after death is that of the Vedanta school. If a man gains the knowledge of the Absolute, his soul is saved and absorbed in the Brahman, never to return; but if the man does not attain to this state, his soul returns to, sooner or later according to his *Karma*, and is reborn in this world. The ancient prejudice against death during the southern passage of the sun, is not altogether extinct; but it is not believed to affect the question of the soul's path nor its destination.

To sum up : the history of the question affords

an interesting example of the tenacious hold of ancient traditions on the human mind even when the original reason and meaning of the same are forgotten. *Devayana* and *Pitriyana* originally represented the dark and the bright half of the year in the ancient Aryan home; or, in other words, the upper and the nether hemisphere. The Gods travelled by the first, and Yama and Pitris by the second. The Pitris were indeed described as mixing with or sharing the attributes of Gods; but the roads of the two were always held to be distinct. Death during the *Pitriyana* time (as distinguished from *Pitriyana* region or road) was however regarded as inauspicious, a thing to be avoided if possible. When the Arctic origin of the tradition was forgotten, the prejudice against the *Pitriyana* time seems to have been extended to the *Pitriyana* region or road; and blending up the two notions, it was laid down that the soul of a man who died during the *Pitriyana* time travelled by the *Pitriyana* road. A path superior to this, was evidently the *Devayana*; and though it was not assigned to the Pitris in the Rigveda yet the companionship of the Pitris with the Gods, mentioned in the Samhitās, enabled later Rishis to open up this road for the Pitris, who died during the *Devayana* time. But there was a serious draw-back in this arrangement in as much as more importance was thereby given to the time when a person died, than to the goodness or otherwise of his actions in life. At first an attempt was made to get over this difficulty by suggesting that the different stages in each path did not denote so much the periods of time, as the deities which presided over those periods and which led the soul onwards on either path; and the ignorance of the original meaning of *Devayana* and *Pitriyana* made such an explanation possible. But still the explanation was not regarded as satisfactory, when at last the Vedantins boldly stepped in and declared that the fate of the soul did not depend on the time of death, but the knowledge it had acquired of the

Supreme Brahma; If this knowledge was perfect, the soul was absorbed in the Absolute, otherwise it was liable to rebirth according to its Karma; and that is the current view as stated above. One has, however, to account for the dual path of the soul mentioned in the Upanishads; this was done by limiting the use of these paths for the Yogins or the *Upasakas* as expressly mentioned in the Upanishads and Gita,—a method of reconciliation to which we are by no means unfamiliar in this as well as other branches of our ancient learning.

—The Prabuddha Bharata.

BAL GANGADHAR TILAK.

Manisha Panchakam

OR

Sankara's Doctrine in 5 Verses.

BENEDICTORY PRAYER.

1. Salutation to Paramatman who is Sat (Be-ness), all-pervading, Chit (Jnanam or wisdom), and Anandam (bliss); who is ever the same Oneness indivisible, ever-lasting and indestructible, all-pure, void of illusion, and unchanging.

2. I worship the (lotus) feet of Bhagavan (the Lord) which overflow with bliss and happiness, which are beyond the pale of the pair of opposites—heat and cold, &c; unchanging and stainless—free from sin; and which shelter and protect the worshippers.

Note,

The above two verses are addressed by the Commentator Patanjali, as benedictory and invoking the blessings of the Lord with a view to the work undertaken being completed without hindrances.

INTRODUCTION.

All-merciful and most kind-hearted is Bhagavan Paramasiva. Ever striving to help forward towards spiritual bliss the countless egos (Jivas) that are immersed in the ocean of Sam-

sara which is swarming with aquatic animals—sorrow and misery. He assumed the form of a Chandala—an outcaste, and in his assumed garb approached Sri Sankaracharya, while the revered Priest was, once upon a time, wending his way to the town of Kasi. When, (on his approach) Bhagavan Sri Sankara said to him "Oh thou, worst Chandala, get away from near, get away from near." To this, Paramasiva in the garb of Chandala, replied as follows:—

Annamayad annamayamathava chaitanyam eva  
chaitanyat  
Yativara duri kartum vanchasi kimbruhi gachcha  
gachcheti.

Oh, Prince of Samyasin! Answer me directly to the point—is it (my) Annamayam (that which is formed of Annam, food) or the physical body that you wish to be at a distance from your physical body (Annamayam); or is it the potential principle or soul—Chaitanyam (in my physical body) that you ask to get away from your soul (Chaitanyam); which of these two do you mean?

Thus questioning, with a view to bring out and proclaim to the world the doctrine of Truth. Siva anticipates the answer of Sri Sankaracharya, and begins to discuss the merits thereof. If you accept (mean) the first question, i.e., if you mean that my body should not approach yours, you cannot rightly say so. Just as your body is a transformation of Annam (physical matter), so is mine; when thus both the bodies are formed of the same substance and in the same manner, and are similar in all respects, how can yours be said to be purer and cleaner than mine? If you accede that my body is equally pure, how can you contemptuously shun and drive it out of your vicinity? If you say that my body is unclean, is not yours equally so? For these reasons, it is not right on your part to ask me to get away in reference to body. The Vedas attest to the fact that both of our bodies are impure. *Sruyatehi Sarirasya Annakaryatvam*, i.e., "Bodies are (but) modifications of Annam (food)"—so says the Sruti. Again, *Sava cahu*

*purushonnarasa mayah*. It is a well known fact that this collection of Deham (body) and other attributes, which is called Purusha (man) is a transformation of the essence of Annam (food). The whole of this universe being the product of M'aya' (Mayavikaram,) it must be considered homogeneous—there is no room for differentiation and the consequent Abhimanam or special attachment for a so-called particular body, which is, in sooth the same as other bodies.

Nor is the other position tenable (the second question referring to soul). The potentiality (Chaitanyam) known as Pratyagatman is the same in your body, and my body, as in other bodies such as those of ants. Therefore even in this case you are not justified in shunning (me). The same idea, is inculcated in the Sruti:—

Ekodeva sarva bhuteshugoodhah  
Sarva vyapi Sarva Bhutantaratna

"Who is One (without a second), self-illuminated, who occultly dwells in every Bhootam (living being), who is all-pervading, who is the witness, (unaffected and unreachable by the actions) of Bhootams (living beings); (He, i.e.,) Pratyagatman, is one and the same."

Pratyagatman who is one (all-pervading), can not go from one place to another. How can one who fills all space be said to go from one place to another, as if he is absent from that place? How can action be attributed to a thing which is devoid of actions? With such considerations, Siva questioned Sri Sankara to explain himself and his position.

Sri Bhagavata Purana says:—

Para svabhava karmani naprasamsen nagrahayet  
Visvamekatmakam pasyat prakritiya purushenacha.

"One should neither praise nor condemn the nature and actions of another; should not discuss them, nor despise them. One who views the universe as essentially the same (undifferentiated) either from a material or from a spiritual standpoint, (will not condemn the actions of others). Viewed as matter, the whole universe is subject to Maya and is produced by Maya; as

spirit, one only Spirit-principle pervades the whole. There being thus no differentiation (the condemner and the condemned being the same, either as matter or as spirit), to talk ill of another is improper."

Thus discussing the pros and cons of the probable answers of Sri Sankara, Paramasiva voiced, in the plainest terms possible, the established doctrine that the spirit-principle underlying the manifested cosmos is one and the same though acting in apparently different bodies, which are in turn of one origin.

Pratyag vastuni nistaranga sahananada vabodham  
budhow  
Viproyam svapachoyami tyapimahan koyam vibheda-  
bhramah  
Kinl gangambuni bimbitembara manou chandala  
vidhi payah poore  
Vantaramasti kanchanaghati mritkumbhayorvambare.

In the detached entity, Pratyagatman, which is unchanging, permanent, and is an ocean of Jnanam (knowledge) which is of the form of supreme Bliss, whence is the great distinction that this is a Brahmin and that is a Chandala? What difference is there between the sun reflected on the waters of the Ganges and that reflected on the waters found in the street of Chandalas (outcasts)? How does the air that fills a golden pot differ from that of a mud pot?

Pratyagatman is called the Detached Entity, because it is detached from, or beyond, Ahankaram, &c., which are impermanent and material, and cause misery. It is said to be an entity which means, it exists, while other things have no real or permanent existence. This attribute of Be-ness is applicable only to ParaBrahman, which is true existence. And Be-ness or Sat, is only one of the three attributes of ParaBrahman. To establish that Pratyagatman is Brahman itself, all the three attributes of Sat, Chit and Anandam have to be posited, of which the first, i.e., the quality of being Sat is granted by the attribute entity (Vastu). That it is also Chit is shown by its all-pervasiveness and self-luminous character described in the Stanza as 'Ocean of knowledge.' And because this know-

ledge is said to be of the form of 'supreme Bliss, the quality of *Anandam* is also affirmed. Thus it is meant by this Stanza to maintain that Pratyagatman is possessed of Sat, Chit and Anandam, and is no other than Paramatman. As to the attributes themselves, Sat, Chit and Anandam, there is no real difference between the three, so that when one is mentioned, the other two are also implied; and the apparent distinction is only due to Upadhi (literally, body). There is no intrinsic difference between them, but what appears to be is only assumed. Anything assumed, and not real, cannot be permanent, and therefore should not be taken into account at all. If we suppose that there is difference, it must be possible that Sat, Chit, and Anandam can exist independently of each other, which cannot be. For, supposing there are only Chit and Anandam, i.e., Jnanam (wisdom) and Bliss and no Satyam, then Jnanam and Bliss will be subjected to more than one birth. In other words, that which is possessed of only the two attributes of Chit and Anandam, cannot have one only eternal existence, because it is devoid of Sat, the quality of Satyam, which implies unbroken existence in the past, present and future, and it will be born again and again. We can at once say that such a thing, a thing that has broken periods of existence, cannot constitute Parabrahman. Thus the absence of one of the attributes, namely, Sat, seriously affects the fundamental idea of Parabrahman, and leads to absurd conclusions with regard to it.

Next, let us suppose there is no Chit and the other two attributes are granted. Chit is Jnanam, wisdom, knowledge. The absence of Chit implies absence of knowledge or light. Hence Paramatman without Chit, means one devoid of knowledge or light or consciousness, not self-luminous, but depending upon some other thing for light, which is clearly a self-contradiction as self-luminosity is meant by the term Paramatman. For these reasons, it is not possible to conceive of a Paramatman without Chit.

Again in the external world the things that

we see assume various forms, and these forms also change very frequently to convey to our minds the idea that they are newly born. But what remains intact throughout unchanged is the Chit or consciousness. If this is eliminated we have to state, that the several forms we see are really so many different things, and there is no one continued existence, that is, there is no Sat. But, in fact, we began with the proposition that without Chit there can be Sat and Anandam, which is hereby refuted and proved to be unmaintainable.

We have thus seen that there can be no Chit and Anandam without Sat, and no Sat without Chit. The three attributes Sat, Chit and Anandam must co-exist. The one cannot exist independent of the other two.

Parabrahman, the witness, that is, of the form of Divine wisdom, being most endearing to every one's heart and consoling, it can safely be said to be of Blissful nature, and hence the attribute of Anandam is perfectly justifiable.

For the above reasons, the apparent difference between Sat, Chit and Anandam, is only nominal and pertains to the particular function or form (Upadhi). The Vedas do not recognize this sort of difference. The Sruti says:—

Satyam Jnanamanantam Brahma, Anando Brahma  
*Brahma is that all-pervading Energy which is of the form of Truth, Wisdom, and eternity (not subject to time and space); Bliss itself is Parabrahman.*

When we once see that Parabrahman is bodiless, unchanging, all-pervading and indivisible, it needs no saying that there is no other thing beyond it, no second object at all. In such a Parabrahman, how can we consistently create such great distinctions as Brahmin and Chandala (outcaste, the lowest order), good, bad and intermediate? These different grades of superiority and inferiority cannot exist in that one universal whole, i.e., Parabrahman.

Ekamevadvitiyam says the Sruti. It means that "Parabrahman is one only without a second."

The epithet 'one' implies that there is no other thing belonging to the same genus. There is no difference such as that which exists between diverse kinds of trees. Though all of them belong to the same genus of "tree," yet they differ from one another. This is called *Sajatiya* difference, i.e., difference in the same class or genus. No such thing exists in the case of Parabrahman. It is also free from *Vijatiya* difference—that which is due to difference in species, just as the vegetable kingdom varies from the mineral. This idea is brought out by the epithet 'only' in the Sruti above quoted. There is another class of difference usually observed, namely, the difference between the leaves, boughs, trunk, flowers and fruits of one and the same tree. This is called the *Svagata* difference, or difference in itself, or in its own parts. That this sort of difference too does not exist in Parabrahman is conclusively expressed in the Sruti quoted above, by the words "without a second". We have then the authority of the Vedas to substantiate the arguments followed in the above paragraphs, to show that Parabrahman is one all-pervading, and there can be no difference of any kind whatever—of genus, of species, or of one's own parts. We have further Vedic authorities, as the following:

Mrityossamrityu mapnoti. Yadahyevaisha etasminnudarā mantaram kṛute | Adhatasya bhayam bhavati.

*Whoever perceives difference in Atman—perceives diversity or variety where there is homogeneity—will never be freed from Samsaram, i. e., (Death and Birth); he always rolls in it. Whoever marks or makes the slightest distinction, fear overtakes him—he has cause to be afraid (of the miseries of Samsaram).*

We meet with many similar passages in the Vedas, wherein the perception of difference, or making invidious distinctions, is deprecated, and he that does so perceive or make is condemned. Therefore, there is not the least reason, or the tiniest room, for noting any the smallest dif-

ference in Parabrahman which is all-full and all-pervading.

(To be continued).

Tayumanavar.

(concluded from page 80).

HIS WORKS.

We shall now pass on to make a short review of his works.

He has written in almost all the Tamil metres and the number of his *Sutras* or *Stanzas* amount to 1451 in all.

The greatest drawback in his works is a total want of plan; his poetic effusions are rhapsodical; though the stanzas are established under different headings—any logical coherency is hidden under any poetic rhapsody. A few exceptions are to be found in his *Sutras* and other Saiva saints for the sake of salvation. Lastly, Tayumanavar can find any logical coherency in his poetic rhapsody.

Akarabhuvanavali, Sivamurti, Tirumala, Vachanam, Nalankam, Sundaram, Kalippu, Vannam, etc.

In the concluding stanzas of the *Akarabhuvanavali*, is considered the main question of the Tamils. The main question in this passage is the pre-eminence of the Saiva creed. After a solemn divine invocation which extends to seven stanzas, he requests God to give a patient hearing to his discourse. Then Tayumanavar proceeds to prove the superiority of the Saiva faith. The first reason he lays down in support of its predominance is that it is the religion from which the celestials (*Devas* inclusive of *Indra*) as well as sages (like the Seven *Rishis*) have attained salvation. He further asserts that this is the religion which shows the way towards divine grace. Further on he adds that no man, whatever his creed might be, will

take any objection to worship the Chitsabha or the Hall of Intelligence. A series of questions, puzzling to any Vedantist, are next given out; but no answer is given to those queries. The next point touched is about his Gurupadesam. Tayumanavar thinks that a thorough taciturnity (Mownam) is all in all for beatitude. The greatness of this Silence is spoken of in high terms. The pleasures of this state of Silence are beyond the power of human expression. Only those that have attained that state will have any adequate idea of its peculiar blessings; or, as Tayumanavar puts it, the state of taciturnity itself will explain its wonders to the enquirer who has attained it. All nature appears to Tayumanavar as though appalled in celestial light; to him Chit anārdsworth, Bliss and no best flower that blows can give be subjected to moftē.lic too deep for tears." words, that which is possessē of this poetic and attributes of Chit and Anandēokes the aid of one only eternal existence, becaAppar, Manicka-Sat, the quality of Satyam, which, Arunagiriya kenexistence in the past, present, attainment of it will be born again and again. Wholds God as say that such a thing, a thing tēction. Some periods of existence, cannot are still deeper Brahman. Thus the abse-n Chidambararaha- attributes, namely, Sat damental idea of.ig the general supremacy of absurd conclē creed in Chidambararahasyam, Nēmanavar proceeds in Tenmukham to establish the paramount importance of the Saiva faith over the other Vedic religions of India. Next to Saivism, Vaishnavaism is the most prevalent creed. Without expressly stating the inferiority of Vaishnavaism he argues that the worship of a being subject to births and deaths leads one to delusion without con- ducing in the least towards salvation. The appeal as to the ascertainment of the true God is made to Brahma. Excepting in Tenmukham we cannot find any passage wherein Tayumana- vār descends to deprecate any religion. Even

here it is solely with the intention of proving the dignity of his creed that he had to speak of Vaishnavaism. No malice towards other reli- gions can be traced in Tayumanavar. He scrupulously avoided wounding the religious feelings of other sects. In this respect it will be no wrong to say that he has transcended the four great Saiva reformers. This im- mense spirit of toleration, as we have already seen, is one of the main causes of the wide popu- larity of his productions.

If Tayumanavar had only maintained strictly the neutral religious attitude with which he wrote the first stanza of his work, he would have attained a popularity nearly as great as that secured by Tiruvalluvar, the author of the sacred Kural, of whom Kalladar in Kalladam says, "Tiruvalluvar who has treated of Virtue, Wealth and Pleasure in a way entirely free from sectarian bias."

It is impossible for any human being to main- tain a strictly neutral attitude in religion; this perhaps is the real cause why Tiruvalluvar, the sacred poet who has spoken like a doctor on the first three of the four great gifts of mankind (Dharma, Artha, Kama, and Moksha), has scrupulously omitted to treat of the last but the best of the gifts, namely, Salvation (Moksham).

In "Ninaivonru," the important topic con- sidered is divine grace. The way to attain divine grace is forgetfulness of self, rather the putting down of the ego, which awakens God's grace. The benefit which persons under the influence of divine grace, i.e., men who have thoroughly subjugated the ego and realised in personal experience that everything transpires in the universe only by the will of the Providence, reap, is freedom from births; the three worlds are at the bid and call of such beings.

The attainment of beatitude is quite an im- possibility to those that seek it through their own intelligence; heaven lies close to those that seek it through divine grace. The importance of this grand principle in religion is over and

over again spoken of with much force by Tayu- manavar. Refer, for instance, to:—

12th Stanza in "Asaiyenum."

2nd „ in "Kallalin."

2nd „ in "Anandamanaparam."

19th „ in "Asaiyenum."

&c., &c., &c.

So again Manickavachagar has given out long before:—

"Avanarulale avanral vanangi."

The indispensability of a Guru or Deliverer for Salvation is also enforced by Tayumanavar, rather indirectly, as he speaks often of the one word of spiritual initiation (Baptism) in the highest terms. Directly also Tayumanavar speaks of the importance of a Guru in one place:

"Moorti talanteertha muraiyay todanginar- kore

Vartai solla sarguruvum vaikku paraparam."

Paranjyotimuniyar, the author of the Tamil Tiruvilayadal Puranam, speaks of the indispen- sable importance of a Guru very positively; (cf. the 14th Stanza in "Vadavooradigalukku upa- desitta Padalam.")

There is a very intimate connection between a deliverer and divine grace almost approaching to identity. It is through a Guru that the soul thirsting for beatitude is shown the divine grace which helps it eventually to Salvation (3rd Stanza in Porulvanakkam). Tayumanavar attach- es the greatest importance to the one word of spiritual initiation (Upadesam) as through it alone ignorance is blasted and divine wisdom germinates; its importance is spoken in full length in the second et. "Ninaivonru." Frequent it four successive steps to - of the one word of Upa- riva, Yoga - throughout his work. A fe to mair, - the 1st Stanza in "Chinmaya, - the 1st and the 43th stanzas in " - yuravu." The indispensability of a spiritual deliverer is recognised by Christi- anity which denies heaven to those that seek it through any channel other than Jesus Christ.

Jesus Christ is to them their spiritual deliverer and incarnation of divine grace.

In Ennatkanni he speaks of many subjects arranged in order. Herein after adoring the Almighty, the lineage of holy preceptor and the devotees, he proceeded to his body and then the women. An attvas is afterwards given. He in his Manickavachagar's next stanza in Sul (4th stanza in Sul) next he pants after divine gr. such devout saints God. treated is the nature of th. the marks by which nature. wards he prot; Chary; of hea. sages' way. R. secures. Devotion or piet. in Siddhartharagam. without conducting to sal. some quotation! Yogas. given him much. possessor to fruitless, as. the continuance is a bliss, as. one way, is a bliss, as. (Jnanam); the last. Danger of learning. means of regaining. Jnana (11th stanza in C. divine wisdom) even. Rectal for sal. To proceed to Anar. from the very name of flo. the ecstasy of the soul. sole divine. favour; a good deal of. ining with "vedamudan mudal;" it also exhibits gathered from this ef. our poetic saint. brown robes (called Ani. dvaitam (i.e., dualism and easily by a recital of this. ally different in his eyes; One of the most to other; devotion should work is the Vannam, wh. tion of the human Soul to rivet our attention; as different entities, things divine threatening; cognition of the oneness utterly precarious condit. t (man and God); as of lusty mirth, before. Yogam contemplate the leveller, begins his wor. the individual and the Though Tayumana. ually lead to Jnana and rhapsodical, the ve. lies more in these MALAI. outo PILAY. religious effusions. His sole missic be to show to the world the way emancipation. The whole of his fixed on this main topic, he. ukshetra, Arjuna, purely religious subjects as destroyed the whole immediately pertaining to. It is an incident in possible to find in his wor. hat the great Maha- a purely secular characte. ace between brother.



Gandharee lived to witness, with her husband, blind Dhritarashtra, the wholesale slaughter, as of beasts, of her one-hundred sons. Sage Bheeshmacharya with his spiritual vision ever directed towards Dharma, took sides with Duryodhana and waged war against the Pandavas, his grandsons, on whose side Sree Krishna played the part of Arjuna's charioteer.

The battle continued for eighteen days and innumerable warriors fell before victory was proclaimed to the Pandavas. The details of this unexampled contest between brothers are very interesting and startling to the extreme. Warriors, the like of whom the world will never again see, were engaged on both sides and died for the cause they had identified themselves with. Each soldier and each warrior contributed his mite to the successful issue of the struggle, for existence on the one side and for ancestral property on the other. Desire ruled both parties;—desire to hold everything (one's own and another's) in one's own grasp for selfish enjoyments, and the desire to assert one's own rights at least. These two desires are traceable to Ahankara. [Ahankara is that element in man's composition that asserts individuality in him. It is present, in all his bodies. In its turn it points to the will-to-continue in man, as its origin. This will is but the reflection of the immortal inner man.] It may thus be seen that this will-to-continue has its appropriate expressions in the several bodies. For this simple reason man has learnt at this stage to identify himself with the bodies he wears at every turning point of his long-drawn evolution.

Herein comes the danger. For the clothes a man puts on cannot with any amount of sophistry be shown to become the man himself, though in these days of coats and hats, of appearances, the real man is forgotten, nay, does not exist and no man is but for his clothes. It is the dress that the man wears, that carries more weight with it and its estimate is the value of the man. Strange, but too true.

Does the world require to be told its worth? Certainly. Because in this hour of utmost im-

portance both for the man and the world, we find no philosophy of clothes, but every thing is a shred of the clothes. Clothes and clothes, and nothing beyond. In the present hurry of life, in the impatient flight after the objects of the senses, in the precipitate descent in search of material comforts and dying delights, the real nature of Man, God and Universe, and the existence of the one Reality, is lost sight of and upon the unreal has been raised an edifice, the mere shaking of the foundations of which throws man into a constant fear of death, of the rending of the forms, and he becomes a fool.

Wise or unwise, man does not court death, either in himself or in others. Even in the highly advanced disciples, weakness is discerned by the more evolved, and the former are given the necessary opportunities again to wipe off the blame. Jaya and Vijaya, gatekeepers of Vaikuntha, were hurled to earth by the timely warning of the Sanatkumaras for the fault that they, the gatekeepers, did not till then realise the universal Presence of God. The small speck of Ahankara that manifested itself in the dutiful gatekeepers, in the divine presence of the Sanatkumaras, magnified itself in three successive incarnations on earth. Ahankara leads thus to destruction, to death and to decay, whereas humility bestows everlasting life and peace.

But Ahankara would seem to be a necessary step towards the higher path of self-sacrifice. For it takes us to the other side of this Samsara by allowing us to wade through the clothes to the inner man that enlivens our hearts from beyond. The clothes themselves become permanent and lasting for us because of the inner man's reflection in all his garments. As the danger, that was foreshadowed above as the result of this change, has to be removed from the way, the real significance of the clothes and their philosophy should be taught to the world, the more so because when once our Ahankara is put to the test, it betrays us, and this peculiar weakness inherent in Ahankara gives the danger signal.

To quote the very familiar instance from the favourite story of Sree Ramachandra:—Ravana, the demon-king of Lanka, carried away by force the beloved wife of Sree Rama during his absence, and Sati Seeta remained in exile amidst unwelcome surroundings in Asokavana in Lanka. In spite of his redoubtable energy and prowess in arms, Ravana was not bold enough to force Sati Seeta to yield to his impure and vile will. Was Ravana,—he that had subjugated all the Devas, Danavas, nay, even the formidable wielder of the Vajra weapon, he whom the Trimurtees had left unmolested—afraid of women? Was he in any way affected by the reports he had heard of Sri Rama's conquests in the forests? Or, was he threatened into submission and silence by fear of death? Death he had defied. The God of Death, Yama, had retreated from the battlefield when Ravana engaged him in conflict at his very doors. The foremost idea that had actuated him throughout his career was the desire to continue in the same body he was then in. He knew that death was the inevitable result of all his wickedness. He could, if he liked, have hastened his own death, by outraging the modesty of that spotless Janaki, whose Yogic flames were capable of burning him to ashes all in a moment. But dear was his longing for the frame in which he was then encased, the longing that is born of the seed of Ahankara.

Was not Ravana the true devotee at the gates of Vaikuntha? Did he not know that his was a temporary abode in an unwelcome dress of his own choice and with a definite purpose? Was he not a highly advanced lover of God, though he was harassing out of life many a devotee of God? Himself a Tapasa, was he unaware of the dire results of his sinful deeds? Was his ignorance so powerful as to blind his eyes to the result of his ravages and atrocities that at one time threatened the existence of everything good? Was he not told that he was to meet his death at the hands of Sree Rama whose beloved wife lived her woful days in his own city? Yes. Yet his Abhimana saved

him from such thoughts. Poor Ravana!! He alone in the history of the world stands unsurpassed for his capacity to rally round him all the evil that that age had helped to manifest, and to combine in himself the splendour of devotion, though with a motive, and the tinsel glamour of self-interest.

The soul that was constrained to be born in the ten-headed, huge body, was one with its Father in Vaikuntha, and its reflection in Matter on earth was responsible for the body, for the character and the deeds. Its unhappy identification with the clothes given it for the time to expiate the sin of arrogance, wrought the numerous evils that flooded the worlds, through his ten brains and twenty hands and was besides the immediate cause of the fear of Death. He saw no other world to engage his dispassionate attention, in as much as he was endowed with the strange privilege of entering every world, Daiva, or, Manusha. His spiritual pride benighted his vision. He abused the power to his own ends and this weakness, formidable and far-reaching in its consequences, was traceable to the bodies he was imprisoned in his second incarnation as Ravana. The I-ness characteristic of the bodies, deludes man into sin and depravity, and this Ahankara has been, from the dawn of evolution to its night, the one source of evil in man and in the universe.

Good and evil become, though relatively contrasted, surely necessary steps in the ladder to reach the heights where good and evil are not. Good expands a man's nature, while evil contracts and shrinks it. The blooming good and fading evil change places. What is good at one time becomes evil at another, and vice versa.

It is the man's attitude that changes and varies; never the things themselves. And man being eternal, good and evil strive to continue in their own respective lines, necessarily at the expense of each other. Evil is especially the more impatient of the two and fears friction, obstruction, discontinuance, or, death, which knocks at it from within and without—from

within, from the man's purified, elevated character, or, from without as a merciful expression of the Divine purpose and its fulfilment.

In the case of Ravana this evil, this cloak of dirty stuff, moral and mental, this Ahankara, this weakness, all were very significant. It streamed from its source of hatred, which led animal passion to the divine presence of quiet and mercy, and as the result of an inauspicious contract sprang Ahankara, Ravana. This Ahankara was so majestic in its birth that the worlds thrilled with its touch and one may easily imagine the immensity and the magnitude of the evil effects thereof when it tenanted one body. This I-making faculty recognized nothing beside itself, and the whole being of Ravana was saturated therewith. With experiences gained, its glamour waned and the anticipation of its annihilation in the near future brought on fear, and death was made visible at the end.

To yield to the temptation of a short digression, we hasten to point to the reader that Ravana's was the birth where psychical development and materiality had reached the midmost stage in their fullest expression. In a previous Yuga, however, matter being finer and less gross, every event was calculated to increase the psychic powers, and Hiranyaksha, Ravana's prototype of that Yuga, enjoyed and revelled in his Mayav'ic accomplishments more than Ravana and, as a consequence, spirituality happened to be on the ebb. The peculiar feature that defined the necessity for these births in diverse forms antagonistic to the original ones in Vaikuntha, seems to have been the absence of realisation of the unity of existences and God's universal presence. 't may be remembered here that the Sanatkumaras hurled their curses at the worshipful gatekeepers of Sree Vishnu as they betrayed a lack of knowledge that came with ill grace from devotees at that highest stage of development. To teach truth and to prepare them for the highest service, the Sanatkumaras appeared before the Adhikaris and sent them to

earth, where alone progress takes root and fructifies.

With this end in view the mighty Lord of the desireless state, taught the beloved servants His own real nature by presenting Himself before them, first in the shape of a boar, and next in that of a man-lion out of a pillar, vulgarly known as *Jadam*.

The illusion of his own pigmy self was so great that Hiranyakāśipu imagined that he was God, the Supreme Being, and compelled the subjects in his dominions, young and old, male and female, to worship him as their only God and dealt severe punishment to every one who happened to behave contrariwise. In the fullness of his Ahankara, the unhappy and unworthy father of Prahlada, imagined to have himself become his own object of worship and wished to see his own image set up in the shrine of each one's heart as a means of salvation.

Poor souls! ignorant of the wholesome truth of the almighty presence peeping out of the tiniest of the tiniest atoms in the seen and the unseen worlds, and ignorant of the unity of all life, though differentiated by stages in the progress of evolution, the two brothers reaped the harvest of their ignorance and its attendant evil deeds and learned the needed lesson. From thus superimposing the body upon the real Paramatman arose that contempt and hatred of Godhead which showed itself but feebly in Sisupala and Dantavakra, the third in the series of births and deaths to which the Dvarapalakas were subjected under the curse of the great Sanatkumaras.

A question will here arise which involves a psychological problem. Love and hate are but two sides of the same thing and lead by the longest or the shortest route to the desired destination. Why did these devotees wish to hate the beloved of their heart, and how did they brook the idea of cherishing hate in their hearts for one who was so dear and near? Does not hate repel us from its object? Ever and ever the object recedes and the shunned one vanishes for the hater. Hatred is the destructive force

and it works out and accomplishes a portion of nature's objects by separation, disintegration and by strife. A passing recollection of, or, a casual sight of any object linked in thought with the hated person or thing, throws a man off his balance and he becomes an unhappy victim of himself, plays the truant to himself and behaves a new man in the old body.

In the case of certain persons, hatred towards some is inborn and has to be traced to the past lives of both the hater and the hated.

How then was hatred chosen by the devotees as a sure road to re-union with God and how did this strange road take them to the goal? If hate is a means to the ultimate end, why should we be taught to love one another and to love our enemies also? If this destructive thought force is so powerful as to bestow happiness and eternal life, why this hubbub and worry for love, for equal-minded charity for all? Man can as well go with hatred in one hand and selfishness in the other and reach that stage whence flow love and good and peace. Now is the real difficulty. If love and hate are two inimical forces and if the devotees of each fare equally well, if love flies away before hate and if hate thins away at the magic touch of love, if both the tools work with equal effect, wherein lies the distinguishing mark? If, for the purpose of achieving the final end and in securing the finality of things and the merging into the bosom of God, love and hate vie with each other, there seems to be a common ground, a link, between the two.

(To be continued).

M. A. MAUDGALYA.

### With Nature.

The western skies were lit with mellow hues:  
I climbed the hill, and sat upon a rock  
Revolving in my mind deep problems deep,—  
Problems of sin and sorrow, life and death.

8

But soon to sleep all these I hushed, and gazed  
At the green world around me. In the north  
I saw a chain of mountains kiss the skies;  
And in the south a vast expanse of fields  
Of yellow corn with waving blades and ears;  
And in the east wood upon wood extend  
Thick, far and wide; and in the west a wide  
And mighty stream with sandy isles strewn  
here

And there amidst its waters broad and deep.  
The peasant and his cattle were homewards.  
The lark was singing, soaring in the heavens.  
My heart full felt the charms of solitude.  
I felt myself relieved of puzzling thoughts.  
In the deep calmness of my soul, above  
At the blue deep, around at the green world  
I gazed and gazed until my eyes were filled;  
When wide world's Beauty flashed on my  
dim soul.

World's Beauty! Transcendent Beauty all  
around!

Beauty that runs thro' all that we behold!  
How utterly unutterable is't  
In human words! To him who has no eyes  
To see, who can describe it, as it is?  
Ah! It's then I felt, "There's more to be deep  
seen

In this vast living Universe, and felt.  
One must stand face-to-face with open eyes  
and heart

And feel the Beauty, wild and deep, that runs  
Thro' all, from suns and stars and skies  
serene

Down to the tiniest pebble, meanest flower."  
Meanwhile the sun was set: a silence deep  
Reigned over all around: birds sought their  
nests

And stars grew visible: I got down thence,  
And home returned a humbler, nobler man

philosophy  
material

The night was calm; the sky the medium  
bright;

The stars were shining stiducation to the  
All round prevailed a sil' the four Ionians

Alone, I 'proached the babbling stream near by  
And sat beside its edge and brink, and heard  
Its music over crystal pebbles that rolled by.  
I looked above, around, below, in awe:  
A feeling weird and mystic crept into  
My heart and soul: I felt a pause, deep pause  
And sank then in a super-sensuous state.  
"Wherefrom! Whereto! All that you feel  
within,  
All that you see without in the outer world."  
No answer to these could I find within;  
So looked outside and questioned the singing  
stream,  
"What is thy source? Where is thy end?  
Why flowest thou?"  
"Deep in the deep in Heaven and Earth I spring  
And flow on merrily into the deep.  
Why I flow on, I know not. But I flow  
On as I ought to flow, as I am bid."  
Ah! Then I felt the stream was wiser far  
Than we, weak-headed, weak-hearted mortals.

T. SRIRAMULU.

### Pantheism—the Religion of Science.

#### I. INTRODUCTION.

In every age of the world people, whose mind had attained to any degree of culture, have tried to unravel the problems 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 for the time, be said, not on the universe whole, but on that particular part of it which it is concerned. While the several sciences give only the final conclusions that can be reached at the time being, in their respective spheres of activity, the philosophy gives a comprehensive view of the universe. A historian of philosophy betrays a lack of development. To all metaphysical enquiry there are limits. Pantheism appeared before the A.

believes God and nature to be one and the same thing. It believes that a true knowledge of nature is in reality a true knowledge of God. If the various phases of nature be but various phenomena having for their noumenon God, then an acquaintance with nature implies an acquaintance with God. Pantheism is strictly a religion for the few, not for the many. Pantheism never dies. It appears incongruously in different quarters of the globe, in widely intervening centuries and in the minds and hearts of men totally differing, one from the other. Pantheism has one advantage over all other religions. It is never antagonistic to science. As much as science enlarges its boundaries, so much exactly does Pantheism increase in loftiness. Pantheism is too abstract and severe a religion for the majority of men. It does not satisfy their craving for personality.

#### II. ANCIENT PANTHEISM.

The antiquity of Pantheism is great, for it is prevalent in the oldest known civilization of the world. The civilization of Egypt goes so far back in the world's history that it is almost impossible to say when it began. In Egypt the religion of the higher classes was Pantheism, though that of the lower classes was a gross polytheism.

Though the Hindu civilization is not the oldest known to the world, yet the Vedas are the oldest known literature. In the Vedas we find not only traces or indications of Pantheism, but Pantheism itself in its full growth and maturity. The religion of the Vedas is not polytheism; still less is it what the majority would call monotheism. It is the consciousness that all deities are but one and the same God, displaying himself under different forms, that divinities and men and the entire works of nature are but transient phenomena of which the pervading principle, the one Reality, is God. This is Pantheism. It believes God to be at the same time both the one and the all, the potter and the clay, the maker and the material. The native philosophy of India is the Vedanta

based on the Upanishads, the philosophical treatises which are generally found at the end of the Vedas. There are two chief schools of Vedanta, the monistic or Advaitic and the Dualistic or Visishtadvaitic and Dvaitic. The Advaita Vedanta\* teaches that God is the omniscient and omnipotent cause of the universe. He is both the efficient and the material cause of the world, creator and nature, framer and frame, doer and deed. Matter and Mind are both absorbed in the fathomless abyss of the illimitable and absolute Being. At the time of manifestation, the elements, ether, air, fire, water and earth, proceed in order from God and conversely they merge one into the other in the reverse order and are re-absorbed at the general dissolution of worlds previous to the renovation of all things. The soul is a portion of God, as a spark is of fire. The relation is not that of master and servant, or ruler and ruled, but that of whole and part. The soul is subject to transmigration. The future of the soul depends on its propensities and predispositions, the trace of which remains. But if the attainment of wisdom be complete, it at once passes into a re-union with the Divine Essence.

Just as the religion of India indicates a highly refined and cultured state, so in like manner does the mythology of Greece indicate a state utterly barbarous and savage. Of course it is not in a religion like this that we can look for any traces of Pantheism. The sudden increase of knowledge and consequent increase of power in Greece almost entirely owes its origin to one momentous event—the opening of the Egyptian ports. To the opening of the Egyptian ports may be attributed two important events directly influencing the civilization of Greece, indirectly influencing the civilization well nigh of the whole world. The first of these events was the

\*Annie Besant, F.T.S. says that Theosophy which reproduces on most points the Advaita Vedanta, far from involving Dualism, is pantheistic and holds that God is all and all is God.

gradual disbelief in the old mythology. The second was the commencement of Greek philosophy consequent on that gradual disbelief. It is true that Greek religion survived for many a long year after the opening of the Egyptian ports. But it is none the less true that it was at that period it received its death blow. Thirty years after that critical event, was born Thales, the first of the four philosophers who constitute the Ionian school. Thales, Anaximander, Anaximenes and Heraclitus may claim the honor of having been the first Greeks who set themselves to investigate and study the order of Nature. Their crude speculations may be considered the germs out of which all modern science and philosophy have sprung. Thales taught that the origin of all things, the first principle of the universe, existed in water. Anaximander attributed the first principle of all things to the earth. Anaximenes made choice of air as the universal agent. The doctrines of Anaximenes received a very important development in the hands of Diogenes who asserted that all things originated from one essence, which, undergoing continual changes, becoming different at different times, turns back again to the same state. He not only believed that air was eternal and imperishable, but he believed that it must be endowed with consciousness. If, by the air Diogenes meant God, it is obvious that his teaching was verging towards Pantheism, that in this Ionian school was planted that seed of Pantheism, which was so soon to spring up into that tree of pantheistic philosophy, for which afterwards the Greeks were so distinguished. The last Ionian philosopher was Heraclitus who maintained that the first principle is fire. By this term "fire," he most probably meant what we should call "heat." The doctrines of the Ionian philosophers might be called indifferently materialistic or Pantheistic according to the medium through which they are viewed. Anaxagoras belongs by birth and early education to the Ionic school. He too, like the four Ionians

sought for a first principle of all things. He was acquainted with the speculations of Thales and Anaximander, with those of Anaximenes and Heraclitus. But he was not satisfied with either of these four speculations. It was quite possible that water, air, fire or earth might be the first visible principle of all things. But none of them could of themselves act as they did. There must be some Intelligence at work, something more than mere matter. It is true that Anaxagoras did not set forth in plain terms that he believed this Intelligence to be identical with God. As he has not done so, we have perhaps no right to call him a pantheist. The philosophy of Anaxagoras may be said to constitute one of those subtle lines of demarcation where Theism is merging into Pantheism. The four Ionian philosophers, then, were the first Greeks who sought for the origin and principle of all things in nature. In so far as they severally believed, water, earth, air or fire to be the first principle (taking their philosophies in their apparent and perhaps superficial meaning) they are materialists. If, as some have tried to think, there was a hidden and deeper meaning underneath their words, if water, air, fire and earth were words or names used allegorically for some deep inner consciousness they could not explain and scarcely even comprehend, then we must say their philosophy was the first faint indication of a high and abstract Pantheism. The four Ionians then must be called materialists or Pantheists, according to the medium through which we view them. Anaxagoras, on the contrary, can, by no possible means, be called a materialist. If by the one principle, Intelligence, he meant an overruling Providence, sitting apart, commanding and ordering the elements to obey him, then his philosophy must be surely called Theistic. If, on the contrary, he believed this Intelligence to be a subtle pervading power dwelling within every portion of nature, inhabiting men as much as inhabiting what is generally understood by nature, then the philosophy of Anaxagoras must certainly be called Pantheistic.

Just as the philosophy of the four Ionians would be indifferently called materialistic or Pantheistic, according to the medium through which it is viewed, so would the philosophy of Anaxagoras be called indifferently Theistic or Pantheistic, according to the medium through which we view it.

(To be continued).

N. K. RAMASWAMI AIA.

#### Current History.

Aryavarta offers her sincere welcome to Lord Curzon. All India joins in congratulating him on his becoming a Viceroy, a second time. He must surely have been touched by the phenomenal sympathy evinced for him during the recent illness of Lady Curzon, and, with becoming gratitude he thanked, in his reply to the Bombay Corporation's address, all those that wished well of him. He asks the natives of India, with a touch of pathos, to believe that Englishmen, in their administration of this country are actuated only by the desire of benefitting the Indians. Will the Indians now piously hope that, at any rate, in his second administration Lord Curzon will make the Indians place faith in the utterances of "statesmen"?

The Russian fleet in its eastward voyage has been still engaging the public mind, though the slow and tortuous diplomacy of Russia has fully succeeded in preventing Great Britain wreaking her vengeance on the offending fleet. The English ministers, in and out of office, had unanimously declared their desire to teach Russia a severe object lesson, and the nation echoed the feeling. The cry was caught up in the distant colonies and dependencies, and here, in far off Madras, British subjects had only one thought and one hope—the need for effectively telling Russia that she must try to learn to live up to the laws of human society. For a moment it seemed that Justice, stern and relentless, would assert her power and teach the knight-errants of Russia that they are not beyond her reach. But that was not to be. The chief factor in

modern diplomacy, is expediency and not justice. Good king Edward was in a judicial temperament. The Russian officers could not have attacked the English fishing boats deliberately. The "occurrence" was due to a "panic," and did not require to call forth the horrors of a European war. To compel the Russian Baltic fleet to stay at Vigo till the inquiry was finished would, it was pointed out, constitute an act of war. So the English ministers reluctantly climbed down, and permitted the Russian fleet to resume their voyage. Four Russian officers were selected by the Russians themselves as responsible for the action. The fleet sailed towards the east, and these officers reached St. Petersburg in safety. The international court of inquiry has been constituted and the result will, no doubt, depend upon the strength of judicial evidence that should be convincing to a jury. Meanwhile, the British Empire is watching the several phases of this strange episode in a sullen mood.

The whites in South Africa held a huge convention and passed, by an overwhelming majority, a resolution to prevent even British Indian subjects colonising that country. Even in South Africa there were some moderates who wished to impress on their countrymen that they were, at least, unwise in assuming an attitude of hostility towards their fellow-subjects. But neither wisdom nor sense of justice counts with the selfish white population of S. Africa. They are unable to compete successfully with the sober, industrious, and thrifty British Indians; and the latter thrive in business. Being pressed by Sir M. M. Bhowmagrae, the Colonial Secretary tried to bring the S. Africans to reason. But Lord Milner, who is spoken of as our next viceroy to be chosen by the Conservative party, and his brother officers, dare not offend the susceptibilities of the whites by espousing the cause of the British Indian subjects. The London "Times," never remarkable for liberal ideas, was constrained to admit that the South Africans failed to perceive the responsibilities of empire. At last, the "Times" has been enlightened, and the Indians have realised to what depths the spirit of commercialism can degrade the Mammon worshippers of South Africa. In the Boer war, it was an Indian army that saved Natal. Now that S. Africa is shut against the Indians, will the Indian Government desist

from helping these ungrateful men any more? If on any future occasion the South Africans should require our help, all India must unite and force the Indian Government to refuse help to those that will not "realise the responsibilities of empire."

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During the Civil War in America, England was not able to get cotton from the United States. Then a great impetus was given to the growth of cotton in India; and the mills of Lancashire were set in motion. Now England has experienced great difficulties in getting an adequate supply of cotton from the United States. The great American Commonwealth has rapidly risen to the highest stage of modern industrial progress, and tries to consume all her raw cotton for her own mills. Some months ago speculation in cotton became very acute, and the mill owners of Lancashire trembled in their shoes. Forthwith the idea sprang up that the merchants of Lancashire should not depend for their cotton on the chance mercies of a foreign country, and that the necessary quantity of cotton should be grown in the empire itself. A British Cotton Growers Company was started. The Company is very strongly supported by all the most prominent statesmen. Now the question arises in what part of the British Empire it will be useful to improve the growth of cotton. It will be worse than folly to think of the self-governing colonies. They will not be amenable to the dictates of Lancashire. To protect their home industry, they may put a very heavy export duty on raw cotton. So the most convenient quarter of the globe, where the Englishman's will may be law, is the only place which would suit them. The Company approached the Secretary of State for India; the latter asked the Governor-General to do the needful, and the Governor-General has ordered the various provincial governments to pay heed to the sacred commandment of Lancashire. The growth of Indian cotton is a very laudable object. But India herself is not directly interested in the further growth of cotton. What quantity is now produced is more than sufficient for her needs. The stimulation of the growth of food grains is India's need. But the Indian bureaucracy cannot afford to neglect Lancashire, and let Indian concerns wait till Lancashire is pleased.

The Indian Government has sent a mission to Cabul to settle with the Amir certain long pending questions. For half a century the policy of making Afghanistan a "buffer state" has been tried and the trial has been a severe one. Dread of Russia has invested Afghanistan and its Amir with an importance which they deserve very little. It had been settled that the Indian Government was to pay an annual subsidy of 12 lakhs to the Amir for his friendship. Then the redoubtable Sir Mortimer Durand had it raised to 18 lakhs as the result of his "mission". The ruler of Afghanistan was more than a match for the English "politicals". He eagerly pocketed the 18 lakhs a year, went on accumulating arms and ammunition, and showed such a zeal for organising his military resources that he naturally aroused the suspicions of the Indian Government. Amir Abdur Rahman disliked becoming a feudatory of the Indian Government and wanted to place his representative in London to hold direct relations with the English Government. The demand was refused, and the question of the status of the Amir, whether he is a sovereign prince or whether he is a "Native Rajah," has been most cleverly evaded. Now the Amir of Afghanistan has to be told that he should consult the desires and conveniences of the Indian Government if the present friendly relations should continue. The exact terms of the present mission are not known to the public. Whatever they may be they should certainly aim at making a better case to rob India to pay Afghanistan.

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The operations in Manchuria have now assumed an appalling shape. Mukden and Port Arthur have become the centres of massacre; day after day whole detachments are being swept out of existence and the combatants have commenced a war of extermination. The heroic General Stoessel at Port Arthur has vowed "to stagger humanity." There is absolutely no hope of his escape. The Japanese have bombarded the Port Arthur fleet and completely destroyed it. The town of Port Arthur has been heavily shelled, and the miserable town has suffered beyond description. Gen. Stoessel has no doubt earned an immortal name for his gallant stand and has

deserved well of his country. But why does he persist in a useless opposition that is bound to annihilate his noble army? Will his generalship suffer if he should realise his possibilities and make the inevitable surrender?

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News is received that Count Muravief, the minister of Justice in Russia, has resigned. He has been a devout supporter of Russian absolutism, and he now finds it difficult to get on with his brother officers who are evincing a desire to make the Government responsible to the people. It is said that the provinces are ripe for rebellion and riots are taking place. These signs are really portentous to Russia! The Zemstvos, the local self-government bodies of Russia, are imbued with liberal ideas and they demand for a share in the administration of the country. The University students demand freedom of thought and culture. The Tsar himself is credited with a desire to grant the people full liberty of the press. However the reactionary party has gained the upper hand, and the Tsar is said to have declared that he is going to maintain the divine right of autonomy in the interests of his son. With war abroad and confusion at home, Russia is pitiable even to her enemies.

C. K. G.

### Notes and Comments.

There can be no two opinions as to the enormous injury brought upon Hindu students and the members of their family, by the training given to them in Missionary Schools and Colleges. In some cases it leads up to the actual conversion of the pupil, in others it so thoroughly changes the habits and manners of his life, that he becomes an undesirable and objectionable member of the family circle. Nothing is so heart-rending in the life of an Aryan than to see his children enter the fold of an alien religion. In this manner, the Missionary, in the belief, perhaps, that in imparting the good news of the Gospels he is carrying peace and consolation to troubled hearts, is really sowing the seeds of sorrow, trouble and anxiety, and thus directly

Hindu Students and Christian Mission Schools.

contravenes those principles of spiritual progress to teach and illustrate which was the grand purpose Christ set before himself. But to whom shall we trace the evil? To the Missionary? No, for he makes no secret of the object of his endeavours. Shall we then ascribe it to the parents who unconcernedly place their children in Missionary Schools? Yes, the blame rests mainly, if not wholly, with them.

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They do not in many instances take the pains to know the nature of the instruction their children receive or the progress they make in their studies. They send them to a school, provide them with the necessary fees and books, and think no more of them. In some instances the parents know the evils consequent upon a course of Bible study in a Missionary School; but they fondly hope that in the case of their children, it would not lead up to such dreadful results. The truth is not recognised that the most impressionable period in the life of a human being is that known as the 'teens.' The ideas that are instilled into one's mind during this period, take such deep roots therein, that it is next to impossibility to expel them there after. Such ideas do, however, live therein. They present to the understanding a distorted picture of anything that discloses itself in perception. If but the Hindu parents realised this truth, they will be able to form an estimate of the immense influence exercised upon young minds by the dogmas the Missionary forces thereon. 'Animals have no souls'; 'God created for the enjoyment of man all other things and therefore he is justified in killing the dumb animals and using them as his food'; 'all men are equal, therefore caste system is an evil'; 'idolatry is bad,' &c; these are some of the ideas that the Missionary takes particular care to see his pupils grasp firmly. It is impossible to believe that an Aryan, imbibing these ideas in his very childhood, a period when ideas are received into the mind but not reasoned upon,—will remain an Aryan in any real sense of that word. It will thus be seen that the evils noticed are mainly self-sought. It is a disgrace that we should still allow this state of things to continue. In the matter then of the education of their children, a responsibility lies upon the heads of the elder generation, a responsibility which it would be ruinous not to realise and

sinful not to fulfil. And it is only by founding national institutions supported by private funds where students may receive a secular instruction, side by side with one in the religions in which they were born that that responsibility can be fulfilled.

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It is with much pleasure we receive the glad tidings of the strenuous endeavours that are being made by some of the leading men of the town of Alleppey towards establishing a purely national institution where Hindu students may receive not only secular instruction but also lessons in the theory and practice of the eternal Dharma of the Vedas. Already a sum of Rs 20,000 has been subscribed for. An extensive site has been purchased; and the buildings are nearing completion. The school will be opened in January 1905, under the name of "The Sanatana Dharma Vidyasala." We hope that no pains will be spared to make the institution a centre of intellectual, moral and spiritual influence. The sadder side, however, of this noble enterprise is, that the government of His Highness the Maharajah, whose every day life is an illustration of the Aryan Sanatana Dharma, should have refused its grant-in-aid for the necessary buildings. But, we believe that this will not stand in the way of His Highness making a liberal annual donation towards its support. The Central Hindu College at Benares has received a donation at his hands. The Sanatana Dharma Vidyasala at Alleppey, designed, as it particularly is, for the enlightenment, secular and spiritual, of His Highness's own subjects, has decidedly a greater claim upon his bounty.

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A similar institution has been established at Negapatam by the efforts of the local public, both Hindu and Mahomedan. It is supervised and controlled by a Board consisting of 63 members, of whom 9 are Mahomedans. Including the Chairman of the Municipality there are 13 Municipal Commissioners, 3 members of the District Board, 5 Honorary Magistrates, several bankers, merchants, and landowners. The school has been well-equipped and is based on a secure foundation; The services of qualified and efficient teachers have been secured. It is proposed to give to Hindu and

The National High School at Negapatam.



Mahomedan pupils religious education in their respective faiths; and instruction in other religions will also be given where there are 50 boys of any other persuasion whose parents require it. The conception of the school is, therefore, thoroughly cosmopolitan. The extension on a grand and extensive scale of this system of opening national institutions must very largely tend to the realisation of the educational policy of the Government, set forth in the despatch of 1882 in the following terms. "It is desirable that each section of the community should be in a position to secure that description of education which is most consonant to its feelings and suited to its wants." The Education Commission expressed much the same opinion when it said "It must not be forgotten that the private effort which it is mainly intended to evoke is that of the people themselves. Natives of India must constitute the most important of all agencies, if educational means are ever to be co-extensive with educational wants." In spite of the continued and emphatic declaration of the policy of Government to encourage natives of India in providing themselves with the education best suited to their own wants, it has not pleased the Director of Public Instruction to patronise native enterprise.

The Director of Public Instruction has refused to recognise this school; and the reason given is that the existence of two Missionary Schools in the same locality renders the presence of a third unnecessary. He believes that the educational needs of Negapatam are sufficiently met by the two Missionary Schools, which contain respectively 141 and 100 pupils.

The fact, however, that the National High School contains 300 pupils gives the lie direct to this belief. The fact that both the Hindu and the Mahomedan public of Negapatam should by their joint efforts start a school, clearly shows that the two Missionary Schools are incompetent to supply their educational wants in the manner "most consonant to its feelings and suited to its wants." It is not Negapatam alone that is the seat of two Missionary Schools. In all the important stations in India there is at least one Missionary School. But the object of the Missionary in opening such schools is far different from that which induces the Indian parent to send his children

to their schools. (Vide the extracts from the reports of Missionary Societies published on page 100 of the Arya for October last). The order of the Director of Public Instruction, denying recognition to the National High School, is tantamount to saying that the Missionaries shall have the right to dictate the nature of the wants and needs which the natives shall feel.

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The result of the Director's ruling would be to strike such a stunning blow a "The Denial of a National Right." native enterprise that it would take not less than one full century before the natives recover from the effects thereof. It is the denial of a great national right vouchsafed to us by our Queen Mother in 1858, the right to hold our own religious beliefs. We fully agree with the Hindu when it says: "Apart from all other considerations, it is nothing short of tyranny to force the people of a locality against their will to send their children to Missionary Schools where the Bible is taught as a compulsory subject; and it is neither justice nor sound policy to deny to considerable sections of the public the right of having their own schools for the education of their children."

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It was Lecky, we believe, who said that "Of all forms of prestige, moral prestige is the most valuable, and no statesman should forget that the chief element of British power is the moral force behind it." Let us try to see if there is a moral force behind the Imperialism of the present day. The word Imperialism, according to a class of thinkers headed by Mr. John Morley, means "nothing more than aggrandisement, aggression, the coercion of weaker nations incapable of effective resistance and annexation of territory for the development of commerce and of trade." This spirit of Imperialism has pervaded all Europe. It claims Russia for its best friend and ally. France and Germany too are in the list of her friends; America too has of late come within its influence. Great Britain, which had all along been the friend of liberty, right and justice, which in the past helped many a weaker nation to regain their lost independence, is also slowly and slowly, unknown to herself, becoming a victim to the ensnaring charms of the God of Imperialism. For, in the

words of Sir Henry Cotton, in one of his recent speeches "The compulsory importation of Indian opium into China, the Transvaal war to ensure the dominions of Great Britain in South Africa, the subsequent policy of propping up the gold mines, the Ashantee expedition, the Nigerian campaigns, the pursuit of the Mullah in Somaliland, the raid in Tibet; what are they all but imperial illustrations of wrong doing?" The advocates however of this imperialism defend themselves by saying that every one of these things has been dictated by a sincere desire for improving the condition of its victims, that their sole object had been not self-aggrandisement but the civilisation of people who remain, according to their own version, in superstitious ignorance. Such a course of defence, however, is not defensible. The plea, however, of conquest for civilisation fails in as much as the conquered are in the same, if not a worse, plight after the conquest. It may be said that for the evils men endure governments are not to be held responsible. Conquest being either for self-aggrandisement or for civilisation; and it being admitted also that governments are not in any way responsible for the evils that haunt humanity, the conclusion follows that the theory of conquest for civilisation is but a cloak for tyranny and oppression or that sufficient thought is not bestowed upon the onerous responsibilities that arise in its wake.

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Money is the life blood of a nation. Once this blood flows out of the body or is drained therefrom, weakness sets in; and death and decay are the results. So our

prosperity, our national health, depends upon our success in keeping its blood, money, circulating among its own organs. Our national health at the present moment, is far from desirable. We have placed our wealth and all our resources in the hands of foreign capitalists. We cannot resist the temptation of going in for foreign articles, even when indigenous articles of a cheaper and more durable character are available in our own country. The Hindu home is a melancholy museum of foreign articles. Unless we get over this fancy for foreign articles we may be sure of making no national progress. There are some who hold that the vitality of the Hindu nation consists in their religion and that a religious revival is the only requisite for national prosperity. But this is a mistake. They forget the old saying "Sariara

madyam khalu dharma sadhanam". Without a healthy body no Dharma is possible. Religion, no doubt, is one of the mutually interdependent factors of national prosperity; but it does not make the whole of it. Of late, attention has been paid in a marked degree to the best means of reviving our old and dying industries. Suppose we work up our old industries. Where, in what markets, are our industrial products to find a sale? In foreign markets, or in our own? The former is an impossibility, considering our comparative insignificance as a commercial race gifted with a commercial genius that cannot for a moment, stand competition even in our own home. Upon the Indians themselves, therefore, rests a double responsibility of producing the articles needed for their use and of themselves buying them.

The best way then of improving our position is by going in 'persistently for country made articles, even though they may not be able to outbeat their foreign rivals in the matter of fineness of texture or external dazzle.'

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A Joint Stock concern under the name of "Trichinopoly National Emporium," has just been started. The concern is made up of 400 shares of Rs. 25 each, making a paid up capital of Rs. 10,000. Already 50 shares have been taken up. We hope that all sincere well-wishers of India would promote the objects of the Company by taking as many shares as they may find it convenient to do. Others may also aid the cause by making purchases at the emporium and by requesting their friends to do the same. The object of the Company is to carry on a trade in articles of pure indigenous make. We wish that similar enterprises be started in every town of importance throughout India. The objects of such enterprises is within easy reach, considering that a good many of our old and needed for the daily use of old woman who already being made in India; (7) His trans-confectionery, &c., we get disciples on the oc-Delhi Biscuit Manufact barbarian hosts again-Brahmin Bakery. Candy, supposed to give a dis-Common, safety and pynon of the siege of Jeru-Hafizabad, Bilaspur, Christians; (8) Krishna's Paper at Bombay, Srian chief and meeting with Lucknow; Soap at is apparently dead in the Lucknow, Bomba This incident is supposed to Twine at Cawnpund crucifixion. Lastly, Krish-

Safes, Knives, Scissors, Razors, &c., at various Indian factories. Savaripaham, Madura, Musiri and Conjeevaram are producing excellent checks for coats, shirts and other articles of dress. Under such conditions it will be nothing short of a shame, a degradation, a sin to purchase foreign articles.

### The Voice of Sarada. BOOKS.

**Christianity and Mythology.** by J. M. Robertson; published by Messrs. Watts and Co.

Mr. J. M. Robertson is a well known writer on religious controversy, and we believe that he needs no introduction at our hands. The book under review is one of the publications of the Rationalist Press Association, Limited, of which the author is a member. The aim of this Association is to popularise rationalist literature, and this laudable object can only be realised through the destruction of superstitions, dogmatic doctrines and mythological matter found in any religion, particularly in Christianity which poses as the best because it is the religion of the cultured and civilised humanity. Any one familiar with Rationalist Literature and Free-thought publications knows well enough what insurmountable difficulties lie in the way of a writer who wants to get at the real kernel of truth in the so-called world-religions, Christians, both lay and secular, welcomed with a gush of enthusiasm the application of Higher criticism to the Pagan religions and gloried in their destruction; but when Christianity itself came to be seen in the searching light of scientific criticism there never was seen before such a rage in the Christian world. From the pulpit and the to this abuse, denunciation and obloquy were Hindu and the heads of the un-offending critical should by their, for sooth, Christianity was a clearly shows that religion and all the facts found are incompetent to spels were real historical wants in the manner al weight of authority feelings and suited to motional attachment of Negapatam alone that is ous traditions and the ionary Schools. In all the animal Christians, have India there is at least one to nullify the effects But the object of the Mis ous and God-fearing such schools is far, different y the Pope or the induces the Indian hent to s Notwithstanding truth is hard of only when ignor

ance and emotional prejudices wear away and authority is shown to be the stultification of all rational progress.

This book consists of three treatises connected by a unity of plan and purpose. The first gives a criticism of the views of previous and contemporary workers in the field and tries to establish the view of mythology as being a catholic science. Transition is made to the second through the problem of Christian origins and priority based upon the fact of close correspondence between the cults of Kishna and Christ. The third treatise is the working out in outline of the theory of the writer that Christ is a mythical person, and we have a series of illustrative myths in support of this contention.

The progress of the science of mythology has not been an easy one, and even now it has not got itself thoroughly sundered from preconceived ideas of it. The method applied differs widely at the hands of writers both in the past and the present, and it is becoming more and more a necessity that mythology should come under the rigorous and relentless method of naturalism, and all metaphysical notions of the possibilities of supernaturalism should be ruled out of court. The unity and continuity of psychological processes in the mind of man when he reflects upon things about him, should not be lost sight of. The bane of the science has been, as Mr. Robertson bitterly remarks, that it was looked at from the point of view of Christian Revelation and supernaturalism. As a result of this false method we find such distinctions as "between myth and religion," "religion and magic," myth and early morals," and "myth and supernaturalist biography;" whereas investigation into the origins of the myths of all the cults in the world shows them as having originated in the life of the savage as one whole concrete process afterwards distinguished into several aspects. Myth is any form of traditional error given as an explanation of the phenomena of nature interpreted animistically. Animism is not only shown by anthropology to be at the bottom of all myths, but it also reveals the continuity between the animal consciousness and the more highly evolved consciousness of the early man. For to the animal and to the primitive man motion appears as a manifestation of life, and thus we find the forces of nature personified and worshipped. Other explanations such as "unique religious consciousness," "special intellectual development in anticipation of future greatness

etc.," should be thrown overboard. They explain nothing and only confuse the problem. Identical myths current in all religions and cults are due to the unity of mind giving the same explanation of phenomena occurring under like conditions in many parts of the world, as revealed by a comparative study of all cults.

The views of critics from the eighth century down to the present day are rapidly passed in review by Mr. Robertson and it is pointed out that naturalistic views were entertained even in those dark ages. The first systematic criticism and a conception of mythology, came from an unexpected quarter, viz., the party of theologians in the work of Leben Jesu of Strauss. After writing 1500 pages full of solid criticism which destroyed all the data vouched for as historic events, he stranded himself on a flagrant contradiction like Kant of old in the world of speculative philosophy. It was that the dogmatic import of Christianity was quite true in the teeth of his destructive criticism and he pandered, in a way, to the Church and greatly hindered the progress of the science. Mythology as an academic study is now carefully kept out of touch with the Christian religion and deals with the myths of the storm cloud, Sun-God, Sanskrit Totems and Folklore. Of the modern systems of myth interpretation and synthesis, we may take note of the following. There are the etymological and solar systems propounded by Maxmuller and Cox, that all myths arose out of disease of language when the primitive man allegorised the things about him. The allegorising powers of the early man spontaneously manifesting themselves in ambiguous expressions require explanation more than the myth to be explained. Then again there is the question how the primitive man's posterity came to believe in the sun as a flaming person with definite attributes, while the originator of the myth was all along conscious of it as a mere inanimate thing but only described it in the poetical garb of allegory? Disease of language is not every thing and it has probably influenced mythology as one among a number of secondary causes. As a reaction against this rose the school of Anthropology headed by Dr. E. B. Tylor, who works under the theory of Maxmuller but who changed by verifying "material myth to be the primary, and verbal myth to be the secondary formation." He admits Animism to a certain extent but simply contradicts his own principle of the unity of

psychosis by making Animism, mythology, and religion as three separate processes. This error is overcome by Mr. Herbert Spencer, who rightly observes that there is no separation between early myth and religion and ethics. As against the view fathered upon common sense that myth is absurd and irrational, he asserts that all primitive beliefs are "under the conditions in which they occur, rational." "Where professed mythologists continue expressly to differentiate Hebrew from all other ancient credences, he decisively asks whether a small clan of the semitic race had given to it supernaturally a conception, which, though superficially like the rest, was in substance absolutely unlike them?" But he needs must make out all myths as having evolved out of dreams and all God ideas as having their origin in the idea of Ghost or Soul; whereas induction has shown various causes to be at the bottom of myths.

Messrs. Frazer and Andrew Lang come next, on whose theories it may be remarked that false classifications and arbitrary limitations are their errors. Mr. Lang makes a more or less avowed stand for the Bible and though he accepts the evolutionary method of interpretation he avoids applying it to the Hebrew sacred lore which reveals unique religious conscience and other unmeaning principles of explanation. Mr. Robertson closes the first treatise with a masterly discussion of two other items of error, viz., the separatist fallacy and the stand for the Bible.

There is a remarkable resemblance between the cults of Krishna and Christ both in the matter of doctrine and alleged facts. We shall first note the parallel myths: (1) Royal birth from the family of Yadavas; (2) Carrying away of the babe Krishna in a basket across the river; (3) Massacre of the children by Kansa; (4) Destruction of the serpent Kalya; (5) Krishna's manifestation of divine nature and his repeated denials of the same; (6) His miracles, namely, the restoring of life to the widow's dead son and removing the deformity of the old woman who anointed him with sandalwood oil; (7) His transportation of Mathura and disciples on the occasion of the advance of barbarian hosts against him, which incident is, supposed to give a distorted and absurd version of the siege of Jerusalem and the flight of Christians; (8) Krishna's flight from the barbarian chief and meeting with a man in royal robes apparently dead in the White mountains. This incident is supposed to represent burial and crucifixion. Lastly, Krish-

na's descent into Hades. Now arises the question which cult is the prior and how the borrowing has been effected as it ought to have been. The orthodox Christian opinion on this matter is best expressed by this quotation: "It is the opinion of best Indianists," writes Mr. Carpenter, "that the worship of Krishna did not arise until the 5th or 6th century of our era. Christ can owe nothing to Krishna because he preceded (the latter) by four or five centuries." The best of the Indianists is of course Professor Weber. This learned Doctor's theory is that the cult of Krishna arose only about the fourth century or so of the Christian Era, and consequently its origin must be attributed to the propagation of Christianity, and this opinion has been wholly accepted. The Christian, as one ought to expect, must reason viciously and make dogmatic statements, because Christianity is the only true inspired religion and pagan religions which embody the same ethical codes and traditions must be borrowed from Christianity or else shown to be post Christian. Major Cunningham, Sir William Jones and Jesuit Missionaries give support to this view. Professor Weber is famous for his theory of the Greek influence on Indian Drama and the presence of Homeric elements in the Ramayana, which has been thoroughly disproved by other famous Indianists. He has not looked at Christianity from the point of view of scientific criticism and has not examined the origins of the cult, and *prima facie* therefore one ought to be warned against a too ready acceptance of his views. His arguments are (1) the Hindu adaptation of the Christian doctrine of a personal universal God and salvation by faith; (2) Indian effigies of Devaki nursing the babe Krishna as having been copied from the figures of Christian madonnas; (3) the Vaisnavite custom of Namakarana or name giving ceremony on Krishna's birth day, as having been borrowed at the very time when the custom prevailed in the Egyptian church; and (4) the silence of the Bhagvata Purana about the festival of Krishna.

We may now summarise the arguments against this view. With reference to the rise of the Krishna cult in the fifth or the sixth century of the Christian era, we have, on Patanjali's authority, that the stories of the death of Kamsa and subjugation of Bali were popular in his time, which is second century B.C., that Krishna or Vasudeva was mentioned as having killed Kamsa, that such stories formed subjects of dramatic representation as Puranic stories

are even now, and that the event of Kamsa's death was supposed to have occurred at a very remote time. Inscriptions of Bhitari and Budal clearly show that the cult was familiar about the beginning of the first century A. D. Again, Chchandogya Upanishad makes mention of Krishna as being the son of Devaki. The last, but not the least important, argument to be mentioned is that an examination of the work of Megasthenes on India shows, though not the actual worship of Krishna as God, that the legend had a highly religious standing and an important cult was in existence and spread long before and after his time, but certainly before the Christian era. An examination of Dr. Weber's other arguments will make it more and more clear how false his theory is. He assures us that *Bhakti* and *Sraddha* must have been borrowed from Christianity. "It has never occurred to either theorist to ask how the doctrine of salvation by faith came to be developed in Christianity, or whether the same religious tendencies could not give rise to the same phenomenon in similar social conditions elsewhere..... Faith in divine protection is expressed in the early documents of other Eastern systems; and that the tendency to believe in the all-sufficiency of devotion and the needlessness of personal merit is noted by Plato (to name no other) and is in some degree really an inevitable phase of all systems at some stages..... It would be small credit to Christianity if it were responsible for the introduction into India of a doctrine so profoundly immoral in principle and so demoralising in practice, but as it happens the historic facts discountenance the hypothesis." Messrs. John Muir, Telang, Tiele and Maxmuller have shown that *Sraddha* and *Bhakti* do occur in the Vedas and possess the modern meanings of affectionate regard for and devotion to God. Says Maxmuller on an examination of the Svetasvatara Upanishad, that "it is strange that these scholars should not see that what is natural in one country is natural also in another". The effigies of a virgin goddess suckling a babe are not of Christian origin and they were widely current in the pagan world. Mr. Robertson has an interesting note on Madonnas. Our author examines the custom of name giving in the Egyptian church and shows that it was an adaptation from the eastern Astronomico-Theological cults. Thus there is every reason to believe that the custom in the Krishna cult arose nearer home. The birth days of all Gods are astrological and

in the Krishna birth legend "we are in the thick of astrological myth." The one singular fact is that the birth-day of Krishna falls neither in December nor in January, but in July. "It corresponds not with the Christian but with the Egyptian festival of the birth day of the eyes of Horus....." on the 31st of the Egyptian month of Epap or Ephihi, or Emphi, or the 25th of July. It never occurs to Weber to connect the Krishna legend with the Egyptian cult. Again, the borrowing is invalidated by the admission of Mr. Bentley, the most prejudiced opponent of the claims of the Hindus, that "their division of the Ecliptic into twenty-seven lunar mansions (which suppose much previous observation) was made 1442 years before our era." Again, an examination of the Hindu festivals shows that their season festivals are of pre-historical origin, probably adapted from Dravidian or some pre-Aryan practice. Professor Weber himself with the admission of the pre-Christian origin of the Kamsa myth, attributes the silence of the Bhagavata Purana about the birth legend of Krishna and the festival, to their popularity, and yet he does not seem to be conscious of this fatal contradiction in his theory of Christian influence on the Krishna cult. The arguments detailed above have a cumulative effect and are enough, as the author believes, to convince any unprejudiced reader how false the theory of alleged Christian influence is. Mr. Robertson shows Krishnaism to have probably begun in an astrological myth and suggests the view that it is probably a pre-historic Dravidian cult adapted by the Brahmins and embellished as suited their fancy.

Mr. Robertson then collates the main Christian myth motives with those of Krishnaism and proves the untenability of the theory of borrowing. On the contrary, the latter does appear to be the actual source of the Gospel stories. We are unable to give them in detail in the space of a review article, but an examination of one or two myths will not be amiss.

Thus the Kamsa myth is probably derived from a widely current and popular Persian myth. Astyages, king of Persia, had a dream one night which prophesied that the son born of his daughter would rule the kingdom. To prevent this calamity he gave his daughter in marriage to a Persian of private standing, called Cambyzes and in the natural course of events his daughter gave birth to a son. The infant was exposed on a mountain to be out of harm's way, but it

chanced that some shepherd's saw the child and brought it up. Like Krishna and like demi-gods in the mythologies of the cults of the world, he joked and played with the girls of the shepherds and was also crowned by the boys of the place. Aided by a Persian noble he defeated his enemies and ruled over Persia without causing the death of his grandfather. This is the account of Herodotus, who makes mention of various versions, according to one of which Cyrus, the remarkable Persian child, was crucified. Crucifixion points to an old myth that is at the bottom of the story of Christ's death. Cyrus, in Persian, stood for the Sun and the myth illustrates the rise and setting of the sun by the symbolism of the death and resurrection of a Sun-God, fathered upon a known historic person. The other myths discussed are the stable and the manger, St. Christopher, the Seven myths, Descent into Hell, and Crucifixion. An examination of these myths reveals the fact that Krishna and Christ cults are adaptations from pagan myths. By the way, we may note the fact that Weber stands alone in support of his theory of Christian influence and that Senart, Tiele, and Telang have disproved his hypothesis.

Some of us are well aware how some years ago it was almost an assured truth for the followers of militant religions in India, that the Bhagavadgita was, if not the absurd and perverted version, at least an adaptation from the New Testament. The one staunch supporter of this view is Dr. Lorinser, a German translator of the Gita. The doctor assures us that "the author of the Gita knew the New Testament writings, which he, so far as he thought fit, used, and of which he pieced into his work many passages (if not textually, then following the sense and adapting it to his Indian fashion of composition), though these facts have hitherto not been observed or pointed out by any one." Certainly one can have no objection to giving this credit of wonderful discovery to the learned doctor. He stakes his theory upon citations from Dr. Weber's work and Christian statements from the writings of Eusebins and Chrysotom as to the introduction into India of Christianity. But Dr. Lorinser fails to note the notorious fact that Arabia, Ethiopia and Egypt were called India by the early Christian writers. Again, Tertullian, who brings all the conceivable world under the category of men that accepted Christianity, makes no mention whatever of India. Lastly, the Christian statements in support of the doctor's view are mere tradition and for

all evidential purposes are simply worthless. It will be news to many of us that Bhakti and Sraddha are not Indian conceptions at all and that the doctrines of the Gita are of some necessity, known only to the pious doctor, borrowed from Christianity. Mr. Robertson gives side by side parallel extracts from the Bible and the Gita and supplements them by other parallel extracts from the Pagan writers of Greece and Rome. "It is difficult," says he, "to understand how a scholar knowing the facts can hope to prove such a proposition by such evidence; much more how he can bring himself to believe in his own case. More than half the resemblances are such as could be manufactured by the dozen between any two books dealing with similar questions. On Dr. Lorinser's principle Jesus and his followers were indebted to pagans for very much of their ethical teaching, as indeed they were unquestionably indebted for a good many of their theological ideas, not to speak of their narrative myths. But surely a small endowment of common sense, to say nothing of scholarship, suffices to make it clear that certain commonplaces of ethics as well as of theology are equally inevitable conclusions in all religious systems that rise above savagery. Four hundred years before Jesus, Plato declared that it was very difficult for the rich to be good. Does any one believe that Jesus or any other Jew needed Plato's help to reach the same notion? Nay, does any one even doubt that such a close coincidence as the comparison of the human soul to a team of horses in the Katha Upanishad and Plato's Phædrus, pointed out to Dr. Lorinser by Professor Windisch, might not be quite independent of borrowing? If all this were not clear, *a priori* it is sufficiently obvious from the context of most of the passages quoted from the Gita as well as from the general drift of its exposition that the Hindu system is immeasurably removed from the Christian in its whole theosophical inspiration. We are asked to believe that Brahmins expounding a highly developed Pantheism went assiduously to the (unattainable) New Testament for the wording of a number of their propositions, pantheistic and other, while assimilating absolutely nothing of distinctively Christian doctrine; choosing to borrow from the Christians their expressions of doctrines which had been in the world for centuries, including some which lay at the root of Buddhism—as that of the religious yoke being easy—though utterly rejecting the Christian doctrine of atonement and blood sacrifice

and the Christian claim as a whole. Such a position is possible only to one who is hypnotised into an imbecile acceptance of the supernaturalness of Christianity with its doctrines, both doctrinal and factual. Mr. Robertson then sums up the results of his enquiry and ends with "Christianity so called, in short, we know to be wholly manufactured within historic times. Krishnaism we have seen to have had a pre-historic existence. Thus every claim made in this connection by Christians recoils more or less forcibly on their own creed."

Part III of the book is taken up with a discussion of a series of illustrative myths from the Christian scriptures, which are divided into myths of action and myths of doctrine. Parallel myths of great antiquity are exhumed from their graves of obscurity and oblivion and the Christian myths are, shown to the hilt, to be mere adaptations. Regarding the myths of doctrine, namely, the alleged teachings and discourses of Jesus, Mr. Robertson shows the presence and popularity of all of them in the pagan cults and these discourses in his view have been taken together with reservations and omissions and worked into a homogeneous work of the Gospels; and the mythical cult of a Sun-God sacrifice and Saviour has been probably fathered upon a Jewish heretic called Jesus Ben Pandira. We are sorry that we are unable to reproduce in this over-lengthy review the arguments in support of this view. All those of us who are really interested in a critical study of religions with a view of basing religion on the secure basis of the unity of human reason, will not fail to go to the book itself. All praise is due to Mr. Robertson for his masterly work, and we join our prayers with his for the rationalization of the religious world.

**The Holy Lives of the Azhvans, or the Dravida Saints.** by Sriman Alkondavilli Govindacharya; G. T. A. Press, Mysore.

A study of the biographies of great men and women is most recommended to every individual as highly conducive to the formation of character. It sets before the mind's eye noble ideals of life. As object lessons, of purity of thought, nobility of character, simplicity of life, patience and assiduity, the lives of great men and women have always stood in great stead to humanity, and every nation has its own, ideals based on the practical lives of its great persons. It is these ideals that actuate the minds, of all generations in temporal as well as spiritual

matters. Theories and abstract principles are of no practical avail to the generality of the people, but the lives of those few persons who have under trying circumstances put to practice and realized in daily life those theories and principles hold a permanent sway over the minds of the people, mould their ambitions and build their character; the people are guided in daily life and in all their actions by the practical examples set by noble souls in the past. Far greater is the influence exercised on posterity by the holy lives of saints and religious souls than what is radiated by a record of the doings of mighty intellects in temporal matters. But it is a pity that almost all the religious cults of our country cannot boast of biographical sketches of their holy persons or leaders of religious thought. What is generally found is mostly mythical, unhistorical, vague and colored with the supernatural element. To sift these and arrive at historical facts so as to form a reliable record of life, is a difficult task. Hence it is that most of the Indian religious cults are not to-day making any good progress; nor are they having such a hold on the minds of the modern generation as they might otherwise do. As an exception to this general state of things stands the Sri Vaishnava Guruparampara. A number of standard writings in different languages are available, which give the details connected with the birth and life of the Dravida Saints. These are reliable records that could stand the test of historical corroboration. Thus it is that unlike other religious cults Sri Vaishnavism stands on solid, historical groundwork. There is nothing vague and shadowy, mythical or mysterious, legendary or supernatural in the lives of the Sri Vaishnava saints. These are no "solar myths," or, "fairy tales." At all events the mythical, the legendary, the supernatural can easily be distinguished from what is historical. These are genuine, *bona fide* records, and nobody can venture to ignore these. The book before us opens with a classified list of the Sri Vaishnava saints, giving all the particulars of birth, place of nativity, date of birth, &c. It is a grand list of 41 holy names beginning with Sriman Narayana, the Lord of the universe. Several attempts have hitherto been made off and on to bring out the biographies of the Holy Saints in English, but the book now under notice is a masterly production, as giving a mass of useful and valuable information supported by quotations from authentic records and holy scriptures. The foot-notes, which are

copious, are especially valuable and display a wide range of study and a deep insight into the religion on the part of the author, who, it may be remarked from our personal knowledge, deserves to be known as a highly evolved holy Sri Vaishnava. The Introduction to the book, which covers 87 pages, deals with Hagiology, Incarnation and other Mysteries, Miracles and Myths, Symbolism, and the Age of the Azhvans. Next follow in regular order the lives of the twelve Azhvans based on Divyasuricharita and other standard works. The lives are written in an instructive manner and are calculated to make a good impression on the mind of the reader. The list of 108 shrines whose praises have been sung by the Azhvans, given in a tabular form with references needed for pilgrims, is a valuable aid to all Bhaktas. It is after these twelve Azhvans that the world-known Visishtadvaitins, Sri Ramanuja, Sri Desika and other Acharyas, came in spiritual pedigree. The book is neatly printed by the G. T. A. Press, Mysore.

#### PERIODICALS.

**The Review of Reviews.**—The November number is full of interest. Under the "Progress of the World," current topics are dealt with in an instructive manner. "The First Impressions of the theatre" is continued. Much of it is a hard judgment upon the moral side of the piece acted on the stage; and "A wife without a smile" by Mr. Pinero, presented at the Wyndham's Theatre, comes in for a larger share of sharp criticism. A play which is supposed to hold the mirror up to life, to represent the manners and morals of modern society but which transcends the bounds of decency, is held up by the writer to contempt. His remarks may be quoted in full:—"The smart set may be rotten; but surely it cannot be quite inane, quite so imbecile as these mimes and buffoons who change wives as they change gloves, and have as much sense of morals as the small, gilded flies which hover over a stagnant pool." The writer very significantly observes, "if so be that true manhood and pure womanhood have so utterly gone by the board as these creatures appear to testify, then surely it is a tragedy too deep for tears, not a farce for mortals to laugh and snigger over." The vulgarity of the piece does not confine to the exchange of wives alone. A grotesque little figure dressed as an old woman, called the "Erotometer" is contrived and attached to the couch of the



honey-mooner and the couch is so arranged that if the couple kiss, the puppet will move and dance, and this is made the mechanical means to indicate the conjugal transports of young married couple. Well may the writer exclaim that this is a case for the police as an outrage on public decency! Among the "Leading articles in the Reviews" noticed in this number, "Immortality without Memory," the subject of a paper which Mr. J.E. Mc Taggart, of Trinity College, Cambridge, contributed to the *International Journal of Ethics*, is briefly noticed. The contributor is said to be a re-incarnationist on other than Theosophical grounds and he is asked to examine the evidence of those who maintain that they can remember their previous existences, and Mrs. Annie Besant's name is referred to among those who retain their memories of the past.

**The Arena.**—The November number of this American monthly, contains much that is interesting and instructive. The "Election of Federal judges by the People" under the pen of Mr. Walter Clark, Chief Justice of the Supreme Court of North Carolina, sets forth in a lucid form the relative merits of the two systems of recruitment to the judiciary, the *Elective* and the *Appointive*, and the key-note sounded throughout the discussion is that "a people's destiny should always be in their own hands." The discussion itself has been led forth by the crazing coil of the day which the writer sets forth in no measured terms. His remarks on the point are summed up in one sentence which states "a more autocratic and utterly irresponsible authority nowhere exists than that of the United States judges, clothed with the power to declare void acts of Congress and rendered by life-tenure free from any supervision by the people or any other authority whatever." "Glasgow's great record" is another highly instructive article, which gives a complete history of the pioneer experiment in municipal ownership of Street-car service in Great Britain, contributed by Professor Frank Parsons, Ph. D., Dean of the College of Liberal Arts, Ruskin University. Those who are interested in municipal progress will find here a brilliant example set forth as to how the municipalities can, in the words of the writer, be pulled "out of the clinging grasp of old ideas, lifted out of the ruts of habit against the weight of inertia that belongs to all large bodies and started on new lines of

development in affairs of great importance. We commend these two articles to the special attention of our Indian brethren who are much exercised over the question of superceding the present autocratical government by a popular system. While the political, social and economic discussions bearing upon the Government of the people, for the people and by the people, are accorded the first place in the pages of the *Arena*, it has the attractive, popular features and we should imagine that such a magazine as this monthly which tries to keep up to the demands of the higher moral law, should be in the hands of all interested in and sympathising with the best aspirations and ideals of the twentieth century civilization.

**Bible Review.**—The November number of this American Journal of Advanced Esoteric Thought, affords good reading. The "Bible Readings" being notes on verses from St. Matthew, "The Strong Man" being an exposition of verse 27, Chap. III of St. Mark, and other articles giving lucid interpretations of Bible texts in the light of advanced thought, the Journal, we trust, has a good field for useful work in this line.

**The Indu Prakash.**—We welcome the appearance of this long-standing newspaper as the first Anglo-Marathi daily, and wish it every success. It has always been known for its warm advocacy of Indian interests and temperate views. The want of an Indian Daily newspaper on the Bombay side has long been keenly felt, and we are glad that the *Indu Prakash* has come forward to supply this want. We sincerely wish every success to the new enterprise on the part of the proprietors of the paper and trust that the public will not be slow to appreciate and support this laudable and arduous work.

**Daily Mail, Overseas Edition.**—Sir Alfred Harmsworth, Bart., deserves our hearty congratulations on his conception of an Overseas Edition of the *Daily Mail*. The first number to hand contains all the important news from Home and Abroad, and is best fitted to keep in touch the Briton abroad with home news and questions concerning the empire as a whole. We are sure it will be hailed as a weekly message in all the colonies, and meet with much support everywhere. We wish every success to the undertaking.

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# THE ARYA

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"Studies by B. C. Mahtab."

THE author of "Studies by B. C. Mahtab" has done good service to India by publishing this book. A reader can see three traits of the author's character in his writings. He appears as a true Aryan, a Bengali nobleman, and a revivalist-reformer. He loves his country, is proud of the Vedas and is loyal to the British Government. He is cautious in his statements. His description of the ancient and modern Ryots of Bengal, shows certain evil effects of civilization.

Speaking of the modern Pandits, he says that "their obstinacy, bigotry and covetousness, are sapping the very foundation of the modern society of Bengal."

He is not satisfied with Brahmos, because through the short-sightedness of many of them, he thinks agnosticism, rather than theism, is spreading.

He is very hard upon modern Sakteism. He regrets the religious degradation of India, and adds "We have slept long

enough, and it is time that we should awake to a sense of our degeneracy, and again seek the vivifying influence of our ancient faith which will ever remain untarnished and undecayed."

Regarding the Theosophical movement he remarks that it "furnishes another example of the perversion of a good thing."

He denounces child-marriage, and says that "The worst effect of early marriage is the high percentage of widows, which in the last census for the whole of India, stood at 258,91,936; and "Another great evil of child-marriage is the deterioration of the race."

"Whether a girl be married at the age of eleven or thirteen, and whether she attain puberty even at the early age of twelve, consummation should not in any case be allowed to take place till she is full fifteen, or in cases of slow development up to the age of seventeen."

Now, on the other hand, as a rule no boy below twenty-one should be allowed to marry, and in cases of exceptionally quick



growth the marriage of a boy may take place at nineteen, but never below that age."

He is certain that the texts of Dharma Sastras "clearly show that the marriage of grown-up widows was freely sanctioned in the olden days."

"Fortunately the Sastras countenance the marriage of child-widows."

He laments that "The number of immoral women is increasing every day."

He thinks that "The municipalities are, in the majority of cases, so full of selfish, intriguing men, who are busy nursing personal grudges, that they never look to the affairs of the towns in their charge."

He is not satisfied with the female education as is now imparted. He remarks that "To the people of a country like India, where Pati-Brata-Dharma, Gurujan-Bhakti, and unparalleled chastity have been the very essential characteristics of housewives, modern education, shorn as it is of moral and religious elements, seems only to be an apprenticeship for a life of luxury and self-indulgence."

He maintains as follows: "Institutions all over Bengal, should be started to educate the girls of the country in proper Indian style, modified by Western methods just to such an extent as would be found absolutely necessary. They should be taught Bengali (the vernacular of the country) and Sanskrit, and a little of Hindi and English. Knitting, culinary art, music, and healthy recreations should be encouraged. By recreation I do not mean foot-ball or hockey, but only such gentle exercises as would be suitable to Indian girls."

"All female schools should be remodelled on entirely new lines. All kinds of needle work should be introduced; every class

should assemble with short prayers to the Almighty."

He is not satisfied with male education, and the following is his view regarding it:—"One cannot help noticing two more grave defects in our young men. I mean their want of respect for their parents and superiors, and their attitude of indifference towards ethics and religion."

He would have class prayer, the reading of selections from religious books and ancient scriptures, and discourses on ethical subjects, viz., filial Bhakti, the dangers of dissipation, wine, women, etc.; and his opinion on the subject of prayers is as follows:—

"Such prayers should necessarily be monotheistic in spirit and containing, as they will, such epithets as 'The Merciful,' 'The Just,' 'The Great,' 'The Kind,' 'The True.' Short prayers should be repeated before the classes disperse for the day. The introduction of this prayer-system in schools will prove doubly useful. Monotheistic prayers will counteract the polytheistic tendency of our boys, and will enable them afterwards to appreciate the higher phase of Hinduism."

This appears to be a very sensible proposal of the author. Such prayers are found in our religious works. I give an example or two below:—

"Whence this universe has proceeded:  
Who is all mighty within himself;  
Who revealed himself to and instructed  
His first created being;  
Who is unknowable to all;  
Who is all truth, Who is different from  
all;  
Him let us contemplate.

—Sree Bhagavat.

"May Rulers of Earth govern her and  
her peoples in lawful ways."

May the innocent and the saintly ever  
have happiness;  
May all the peoples become happy;  
May rain come down at proper seasons;  
May the soil be fruitful;  
May the country be free from calamities;  
and

May the sages be free from fear."

"For our salvation, we worship Him who is the cause of the beginning, the existence and the dissolution of this Universe, who is alike to all, who is all peace, who is the friend, inspirer and God of all, who has no equal, who is the only one, and who is the support of the material and spiritual worlds."

—Sree Bhagavat, 10-63-44.

This young nobleman is not an admirer of his compeers, as Land-Lords. He says, that—"The subjects of pasture land and drinking water in Bengal villages are of vital importance; men and cattle every year suffer very much from want of good and sufficient drinking water and from the gradual disappearance of grazing lands. These important matters should be satisfactorily settled by the land-holders, as they are responsible for the welfare of their poor tenants."

"The sole cause of the want of pasturage is the great demand at the present time for cultivable lands."

"Even a good many Zemindars try to lease out every bit of fallow land lying within their Zemindaris, overlooking the pasture demand. All that is necessary is first to ascertain the possible total number of cattle in the village, and then to set apart as much land as would suffice for their pasturage."

"At present the cattle graze on the ails of the paddy fields, on the berms of the village bunds, or on the strips of green plots that still remain uncultivated, but

they chiefly feed on chopped straw at their sheds. The great defect of this sort of fodder is that it falls short in bad years, or in the event of a partial failure of crops and the cattle die by the score from sheer starvation."

What the author says of the Bengal Zemindars is fully applicable to the human elements of the Ryotwari Province particularly to the Madras Presidency heading wish the Madras Government, with themselves Land-lords, would feel with Land-lord of Burdwan feels.

In describing the Bengal Zemindars, he remarks: "There are not a few who utterly neglect their legitimate work and leave the management of their estates in the hands of managers (who become de-facto masters), while there are others among them who have given themselves up to a life of dissipation."

He does not like the Press of Bengal, especially the Vernacular Press.

Owing to good many differences in the character and position of the people of Europe and of India, he is of opinion that the fourth estate cannot prove useful in India as it is in Europe.

These are the sentiments of a Native nobleman educated by the British Government. He confines his remarks to Bengal alone, but the state of things described applies to other parts of India also.

His ideas of the duties of Land-lords, whether real, or created, or assumed, cannot be gainsaid. His opinion on education deserves respectful and earnest attention of all interested in the welfare of the country. It might be said that he is almost a Tory. On this point there exists much difference of opinion. His remarks on the want of pasture are perfectly correct, and as they proceed from a staunch admirer

of the British Indian Government, deserve notice. They may well be pondered over by our Government.

R. RAGOONATH ROW.

of  
tion examples are symbolic of Human Body.

"Ft (Continued from page 107).  
the mar

He l: the power of knowledge to destroy sins,  
moral v Keno : Up : IV, 14.3 . 'D'AAU, 'v' 2.3 .  
He ti Mu. . p V, 29.3 : 'Ditto, II, 2, 8.

Buddha considers that destruction of life for sacrificial purposes is a new wrong and it cannot expiate old wrongs. This objection is fully considered by Vyasa and Sankara. *Vide* Vedanta Sutrās, III Adhyaya, I Pada, Sutra 25, and Sankara's commentaries thereon. Vyasa says: "Should it be said that sacrificial work is unholy, we deny this on the ground of Scripture." In commentaries on this Sutra, Sri Sankara says: "Our knowledge of what is duty and the contrary of duty depends entirely on Scripture ..... There is, ..... in the case of right and wrong, an entire want of binding rules as to place, time, and occasion. What in one place, at one time, on one occasion, is performed as a right action is a wrong action in another place, at another time, on another occasion. None therefore can know, without Scripture, what is either right or wrong. Now, from Scripture, we derive the certain knowledge that the Jyotishtoma sacrifice which involves harm done to animals (*i.e.*, the animal sacrifice) &c., is an act of duty; how then can it be called unholy? But does not the scriptural precept 'Do not harm any creature' intimate that to do harm to any being, is an act contrary to duty? True, but that is a general rule, while the precept 'Let him offer an animal to Agnishtoman,' embodies an exception; the general rule and the exception have different spheres of application."

Hridasth...sarva bhootanam  
Atma vadi subha subham.

—(Ramayana, Rama's reply to Vali).

That is, Atman seated in the heart of every sentient object, perceives the right and wrong. Scripture is expression in a set form of the moral perceptions of Paramatman for the guidance of his creatures. When scriptural revelations are wanting, Paramatman speaks from the heart of every body what is right and wrong. (I have written a full treatise in Tamil on this subject, and it will shortly appear in print.) Kalidasa speaks of the tender heart of an Adhvaryu, who is however apparently hard-hearted in killing a sacrificial animal. There can be no harm in doing an act enjoined by Godhead above. The institution of animal sacrifice has been in vogue among the Aryans and the Jews as a revealed institution sanctioned by God, long prior to the time of Buddha, and the institution itself condemns cruelty to the animal sacrificed. If by the power of Mantras or the subtle power of animal magnetism, the sacrificial object cannot be killed, without giving pain to the same, the animal should not be killed and sacrificed at all, and instead of it *Pishta Pasu* should be offered. This is the law of sacrifice. In the higher forms of sacrifice, Kama, or desire, or lust, becomes Ajyam or ghee to be poured over the sacrificial fire, and the purification of the heart and the renunciation of all evil passions, of hatred and ill-will, become the main act of esoteric sacrifice.

"Kama krodha harsha rosha lobha moha dambha darpechchasuya mamatvahanakaranapi parityajet."—*Aranyakopanishad*.

There are still higher forms in which mind itself is dropped and is converted into a higher form merging in the highest spiritual knowledge of Paramatman. Buddha Gautama is simply confounding himself without understanding the various phases of the sacrificial system suited to the capacities of the diverse grades and kinds of God's devotees. In answer to the king of the Magadhas urging Buddha to take himself to the performance of sacrifices for religious merit, as did his ancestors, Buddha is said to have answered him thus:—

"Be diligent in sacrifices for religion, such as

are worthy of thy race and bring a glorious fruit. However to such sacrifices I desire not that fruit which is sought by causing pain to others. To kill a helpless victim through a wish for future reward,—it would be an unseemly action for a merciful-hearted good man, even if the reward of the sacrifice were eternal; but what if, after all, it is subject to decay? Even if true religion did not consist in quite another rule of conduct, by self-restraint, moral practice and a total absence of passion, still it would not be seemly to follow the rule of sacrifice when the highest reward is described as attained only by slaughter. I am not to be lured into such a course of action for future reward. My mind does not delight in future births."—*"Buddhacharita"* of Asvaghosha, Book XI, vs. 64, 65, 66, 68.

This is far from condemning the system of animal sacrifices in the absolute. Of course, it is inferior to the system of esoteric sacrifices described in *"Narayanopanishad."*

Areda, in teaching Buddha, is said to have uttered the following:—

"Uttering 'Namas' and 'Vashat' sprinkling water upon sacrifices, &c., with or without the recital of Vedic hymns, and such like rites,—these are declared by the wise to be 'false means.'—*"Buddhacharita,"* Book XII, v. 30.

This means that they are inadequate as means of final liberation. We appreciate "the gentle mind of Sakya-muni offended at the unnecessary cruelty practised on the altars of gods."

For esoteric forms of sacrifice, there are several altars mentioned in our Vedas. Sri Sankara tells us in his commentaries on Adhyaya 3, Pada 3, 44, Vedanta Sutrās, that "In the *Agnirahasya* of the Vajasaneyam, in the *Brahmana* beginning with 'For in the beginning indeed this was not existent,' we read with reference to Mind (*Manas*), 'It saw 36,000 shining altars, belonging to itself, made of mind, built of mind. Further on, the text makes similar statements about other fanciful fire-altars built

of speech, built of breath, built of sight, built of hearing, built of work, built of fire."

We regret our digression has been pretty long. To revert to our subject:

There is a flag-staff (*Dvaja-stambha*) between the outermost *Prakara* and the altar, in some temples always, in others only on festive occasions. This represents the *Indra-yoni*, or the inner tongue inside the mouth in the human system. *TIRUMOLAR* writes in the Seventh Tantra of his *"Tirumantra,"* under the heading *"Siva-puja:"*

Ullam perun koil oonudambu alayam  
Vallar piranarku vai gopura vasal.

"The mind is the big house of God; the body is his temple; the mouth is the tower-entrance, or, the entrance in the city of Jeeva."

After passing through this entrance and reaching the outermost *Prakara*, we find the *Dvaja-stambha* between it and the enclosure round the altar. The mouth representing the entrance, or, the gate of the pagoda, the *Dvaja-stambha* is the inner tongue or the uvula found inside the mouth. The use and function of this organ is not much discernible in English physiology. The most that is found about it in Huxley's Physiology, is as follows:—

"The Velum with its uvula comes into contact below with the upper part of the back of the tongue, and with a sort of gristly, lid-like process connected with vase, the *epiglottis*."

What sometimes is unintelligible to a physiologist is very clear to a Yogin. *"Taittiriyaopanishad,"* after speaking of *"Purusho manomayah, Amrito hiraṁmayah,"* speaks of *Indra-yonih* hanging in the inside mouth, like breast:—

Sirah Kapale vinirgata yasendra yonirindasya brahmano yonih margah svarupapratipatti dvasa mityarthah.—Sankara's Commentaries, Tai. 5, 5.

This authority is specific in saying that it is connected with the crown of the skull, and is the hole or channel for attaining the knowledge of Brahman, or, the Highest Self. Yoga practitioners fix their mind in the interior of this organ and carry on concentration and contemplation at a point there. Mental concentration

or abstraction carries with it the concentration or the abstraction of *Prana*; and from it *Prana* ascends up to *Brahmarandhra*, and there both *Prana* and mind acquire higher forms implied in the expression *Unmaneebhavam*, finally settled into the higher knowledge of *Paramatman* or Supreme Self. Under the heading "Khechari Yoga," "Tirumantra" says:—

Melni yanavil viraindiru kalidir  
Kalanu millai kadavun dirandidum  
Jnalamaraya narai tirai maridum  
Palanumavan piranandi yanaiye.

Verses 8—12 under the same heading, in "Tirumantra," are also connected with the subject. The following is a translation of these verses:—

"If the two kinds of breath are concentrated with earnestness in the upper internal tongue, there is no death, the door will be opened, grey hairs will become black, and the aged will become youthful;—these affirmations are made on solemn oath on *Siva*. Carrying *Siva*, &c., up the inner tongue, and concentrating contemplation there in the meeting point, one sees the all-ruling Lord coming out from what is hidden as in darkness, and their action is really a bad one (ironically). In order that the evil *Karmas* might be shaken and dispelled, if they fix attention in the tongue, there will be no room for death, and those who see the effects of bad deeds terminate, will become God-seeking sugarcane (sweetness) themselves. Those with deeds calculated to become sweet like sugarcane carry their contemplation up in the inner tongue, and the angularities becoming straight, the very flesh becomes sweet like sugarcane juice and the nectar oozes out in the form of *Ooneer*, or saliva. Through the path of this sweet secretion, look up and carry on concentration in the *Uma* (internal tongue); the honey-like secretion will become abundant, and the Mantric practice of "*Sivayanamali*" will show the way the Ganges comes from the *Kaneer* (secretion evoked by air or breath), and attaining the means of the said secretion in the mouth, attain knowledge (real). To those who

make internal offerings, with real knowledge, grace is poured out in abundance, on account of their knowledge by *Tapas* or austerities; and this (grace) accumulating, the entrance door is shut up and it becomes the house of God internal in knowledge converged."

From the above authoritative pronouncement of *TIRUMOLAR*, we find the meaning and function of the inner tongue; and the flag-staff in every temple is representative of the inner tongue in the human system, suggestive of the esoteric ways of Yoga practice and the spiritual effects of the same. After passing through the tower entrance, what we first see is the flag-staff. The very sight of a temple, whose outermost wall even is sacred to us, lifts up our thoughts heavenward and engenders in us a flood of devotional feelings which find expression in prostrations or other acts of obeisance turning the thoughts inwards. When we pass through the tower entrance for devotional purposes, our thoughts and attitude become more devotional and reverential still, and the flag-staff tells us: "Lift up your thoughts heavenward, your spiritual elevation is certain. It is by turning thoughts inwards the first step for spiritual progress is taken. March inward still; make your sacrifices inner and outer, you are sure to see God in yourself, in the innermost recess of the inner temple symbolic of your own body." This is the most inaudible sermon we unmistakably obtain from the sight of the flag-staff. It also tells us that the very purpose of God, as betokened by the planting of the flag-staff, is to give us spiritual elevation and salvation if we give ourselves the slightest trouble of seeking them. Of all functions of God, the loftiest is His function of Grace. When an individual is resolved on a purpose, we speak of him as having hoisted up a flag (*Dvaja*) for that purpose. The flag-staff in front of the pagoda immediately after its outermost premises are reached, indicates the foremost resolution of God to bestow Grace on disciples seeking Him, however least, and to spiritually elevate them. This resolution of

God is betokened by another symbol. We speak of *Siva* as bearing a deer in His hand. This does not mean that he is bearing a beast in his hand, however dear he may be. The Sanskrit word for deer is *Mriga*, which means 'one who seeks after.' The symbol means that God takes into His special protection the *Jiva* that seeks after Him. This is what the Lord *Sri Krishna* says in "*Bhagavad Gita*." This is what *Jesus* means when he points to the lilies of the field and observes that they toil not and weave not with the thought for the morrow. The Old Testament means the same thing. It says that *Abraham* went out bent on sacrificial offering without taking a lamb with him, in the belief that God would find for him a lamb for the purpose; and on failure to find one as resolved, when he was about to lay his knife on the neck of his son, a voice called out from the heavens to desist from the act, and when he turned round he saw a lamb caught in a thicket by his horns. It is curious that in front of Christian churches and Mahomedan mosques in Travancore, flag-staffs are hoisted up with appropriate colours. It is doubtful if they have the same significance as in Hindu temples. A Mahomedan witness in a court of law, who produced a flag in evidence of title, when asked about its significance, deposed that on festive occasions it is hoisted up as a notice to the Mahomedan community as to the festival going on in the mosque concerned. The hoisting of flags in front of Christian churches in Travancore is probably an imitation of what is going on in Hindu temples in the neighbourhood, and it has probably no sanction from Christian authorities abroad. Some Christian churches have in their front live *teak trees*, for flag-staffs, which shoot up high straight in the air and appear majestic and beautiful with broad leaves and branches spreading from aloft, waving with colors of diverse descriptions. A perusal of the descriptions given of monastic churches in the east and the west, in the *Encyclopædia Britannica*, leaves in us an impression that the early Christian conception of church and its construction

approached, at least exoterically, the Hindu conception of temple and its formation. But even in the said descriptions, there is no reference made to flag-staffs.

A flag-staff is called, in Sanskrit, *Dvaja* or *Ketu*. *Dvaja*, according to "*Lingabhatteya*," is "what shakes." *Ketu*, according to the same authority, is "what betokens." The flag-staff with the flag waving in the air, implies that the Lord who creates the universe by *Balam* or energy which is forward and backward motion, who is in that motion itself (*Gamagamasthah*), and who moves and rules the universe, is symbolised in the temple in whose front the flag-staff stands. It is not to every flag-staff in every temple a flag is attached and it waves in the air. This is seen in some temples only; for instance, the time-honored and ever memorable *Siva temple* at *Mylapore*, *Madras*, immortalized in and by the history of *Tirujnanasambandhar* in "*Periya Purana*." As you approach that sacred temple, you see the flag waving in the air more or less, according to the force of the breeze that moves it, with a harmony of *Nada* emanating from the bells suspended from the flags. The esoteric significance of the bells attached to the flags will be given further on. With the gentle flourish of auspicious bell-rings, there arises in us a gush of religious feelings which waft our heart, head and all, heavenward on unto the feet of God symbolized in the pagoda. On the flag, the *Vahana* (vehicle) of the Deity located in the temple, is inscribed. The meaning of this phenomenon too will be given later on. In some temples, instead of a cloth-made flag fastened to a flag-staff, there is attached at the upper end a wooden framework consisting of parallel and cross bars shaped like the "tongue" of a key. Yoga philosophy speaks of the practice of the concentration of mind and *Prana* in *Indra-yoni* (uvula) as an act of opening with a key, the shut up door leading into Heaven. *TIRUMOLAR* says in verse 7, under the heading "*Samadhi*":—

Poottottu meyyir porippatta vayuvai  
Tettatra vannilam cherumbadi vaittu  
Nattattai meettu nayanattirupparku  
Tottattumambalam toongalumame.

"As in the case of a lock, if you concentrate *Prana* and thought inwardly turned...., the great fruit hanging in the garden will be yours."

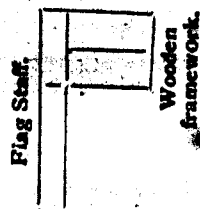
Under the heading "Khechari-yoga," the same authority distinctly says:

Melai yanavil viraindiru kalidil

Kalanu millai kadavun dirandidum.

"If you concentrate the two kinds of *Prana* in the inner tongue, there will be no death, and the door will be opened."

The whole flag-staff with the wooden framework, resembles a key, and it opens, to the worshipper concerned with due devotion concentrated, the gate of Heaven in himself.



The above is a flag-staff with a wooden framework shaped like the tongue of a key. The wooden framework above referred to is not found in the flagstaff in all temples. In some poor temples, especially when flagstaves are temporarily hoisted up for festivals, instead of the wooden framework, we find only a cross-bar at the upper end of the staff, with a cloth suspended from it. This is because keys are differently shaped, and they may be keys without broad tongues.

A Yoga practitioner who is of a flabby and phlegmatic constitution is required to practise six acts for removing the obstructions caused by the said defects. Of these six acts, Danti is one. This consists in taking a clean piece of cloth, four fingers broad and 15 spans long, and slowly swallowing it according to the instructions of the Guru.—*Vide* "Hatha Yoga," chap. II, 24, &c.

It is not improbable that the exoteric symbol of cloth-flag attached to a flag-staff can be connected with the Yoga practice of Danti, described in "Hatha Yoga." The Danti course is prescribed for flabby and phlegmatic constitutions

alone, whereas the hoisting up of cloth-flags at least on festive occasions is a matter of general occurrence in all temples irrespective of the constitutional peculiarities of the disciples who visit the same for devotional purpose. But the following circumstances are in favor of the supposition connecting the cloth flag with the practice of Danti.

In the first place, the practice of Danti is special in the same way as the celebration of festivals is special. In the second place, principles underlying the construction of pagodas and the observances in the pagodas should symbolize every phase and every fact of the esoteric system though all the phases and facts do not apply to every individual practitioner concerned, subject to constitutional peculiarities. For instance, the Sandhyavandana Mantra contains an address to the Sun, or, Paramatman, for the removal of sins caused by the generative organ. This Mantra is taught to a boy of seven years of age, or even under that age. It is well known that a boy of that tender age is incapable of committing sins by the generative organ and yet the Mantra is taught to him as it is one which he is to practise throughout life. Similarly, in symbolizing esoteric principles of Yoga practice inside our body, the process of Danti too has to be symbolized. In the act of swallowing a piece of cloth, the cloth should touch and go down the uvula, or, the inner tongue. One of the uses to which cloths are put, is that of wiping off impurities. The practice of Danti is meant to remove phlegmatic impurities. Thus the connection between the process of hoisting up a cloth-flag on the flag-staff in temples, and the practice of Danti is not altogether improbable and far-fetched. In the practice of Danti, after swallowing a piece of cloth, the practitioner has to draw it out again. Either in the act of swallowing or drawing it out the bowels may have to be shaken right and left. The process of *Naali*, which is another of the six acts above referred to, consists in turning right and left the intestines of the stomach with the slow motion of a small eddy in a river. This



oblations to the Devata made by taking small quantities of the food with the fingers and swallowing the same without tasting, as they represent the oblations offered to the deities residing inside the human body. The first Ahuti is made with the Mantra "Pranayasvah," which means "this offering is to the deity presiding over the life-breath." The second is made with the Mantra "Apanayasvah," i. e., "this offering is to the deity presiding over the excretory organs." The third is made with the Mantra "Vyanayasvah," i. e., this offering is to the deity presiding over the minor functions pertaining to vitality in all parts of the body. The fourth is made with the Mantra "Udanayasvah," i. e., this offering is to the deity presiding over the several sensory organs. The fifth is made with the Mantra "Samanayasvah," i. e., this offering is to the deity presiding over digestion. The sixth and the last is made with the Mantra "Brahmanasvah." This last offering indicates that all the deities mentioned before are only different representations of the one only God known as Brahman. These Mantras are abridged forms of full ones. One of them addressed to Prana Devata, is

"Sraddhayam prāṇe nivishtah amritam  
juhomi

Sivomavisa pradaya pranayasvah,"

which means "With faith in Vedic observances and attached to Prana, I offer this ambrosial food as an offering to the Prana Devata. May this be productive of good and satisfy my hunger!" Similarly to the other Mantras also. These offerings are not allowed to be tasted, but are only swallowed, because the deity that is to taste it is the one residing inside the body and not the individual himself. After all these six oblations are well and truly offered, a little water is poured on the fingers of the left hand, and they are then placed over the heart to symbolize the union of the Jivatman with the Paramatman, and also to show that Brahman, the only God worship-

ped, resides in the heart, where Jivatman also resides, with the repetition of the Mantra "Brahmanima atmamritatvaya," i. e., "May my soul be attached to the Supreme Lord, so that I may attain Eternal Bliss." Then should food be eaten observing "Mounavratam" (silence): "Mounena bhoktavyam." If strict silence (Kashta Mounam) could not be observed, at least its Paryayam or mild form, i. e., observance of silence as to all worldly talk but reciting the names of God, such as Govinda, Siva, &c., at every morsel of food taken, should be observed. If strict silence be observed the mind should be concentrated on the meaning of the Sruti text "Tatvamasi" signifying the identity of the Individual Soul with the Universal Soul and on the thought that Duty is performed as an act of offering to please the Supreme Lord, to obtain His Grace. If the mild form of silence be observed, the mind should be concentrated on the thought that the sacrifice is being performed to please the Supreme Lord and to obtain His Grace. With mind thus concentrated, should we take our meals and we will have nothing to complain of the sourness, bitterness, &c. of the food taken. We should not reject any portion of the food served out on the leaf as the whole has been offered to the Deity, irrespective of our personal likes and dislikes. The sense of I-ness or personality is thus extinguished, and the idea that every act is being performed only for the Lord's sake gains ground, thus assisting the soul to get rid of egotism and to work up our way to liberation. The sum and substance of the teaching of the Bagavat Gita is "Perform Duty for Duty's sake and without any attachment to the fruits of action whether good or bad." After the eating is thus over, a little water is once more sipped before getting up, with the recitation of the Mantra "Amritapidhanamasi," ("Oh immortal water! please form the covering") invoking the Deity presiding over the waters to cover the food taken and preserve it from putrefaction. The legs, the hands and the mouth are then washed clean and Achamana is performed to indicate that

the sacrifice has been completed. Then the following verse from the Bagavat Gita is recited:—

"Brahmarpanam Brahma Havih  
Brahmagnau Brahmana hutam  
Brahmaivatena gantavyam  
Brahma karma samadhina."

"The offering is to please God, the sacrificial fire is God, the person making the offering is God, and the essence of the offering is itself God." In other words, Paramatman (Spirit) is all-pervading, every thing is spirit and there is nothing else but Paramatman (spirit) the realization of which in the abstract is what is called Brahmanjanam.

Our Vedas and the Gita require us to perceive action in inaction, and inaction in action. This is possible only when the doer identifies himself and his act with Brahman (spirit). When this is done, the doer ceases to be a doer and the thing done ceases to be an action. The action becomes an action when a person does it as an agent distinct from the thing done and from the personality for whose satisfaction it is done. But the performance of an act with the idea that the active and passive agents who are concerned in its performance are Brahman, that the things with which it is done are all Brahman, and that the act itself is Brahman, constitutes, not Karma, but Jnanam itself. To ensure this result, water is taken in the hand and poured down with the Mantra:

"Kayena vacha manasendriyairva  
Buddhyatmanava prakritessvabhavat  
Karomi yadyat sakalam parammai  
Narayanaycti samarpayami."

"Whatever I do whether by body, speech, mind, organs, intellect or reason, impelled thereto by the very nature of Prakriti, all that I dedicate to the Supreme Lord of wisdom." The aim of our ancient Rishis and wise law-givers was that the sense of individuality should be slowly and surely got rid of and that the sense of oneness with the All-Pervading

Essence should be cultivated so that it may be finally and fully realized in the abstract. It is with this object that all our Vedic Karmas are prescribed. This could be attained only by a strict conformity to the rules laid down. The sacred syllables "Om Tat Sat" are uttered at the close of the performance. The Gita says:—

"Om Tat Sat iti nirdese Brahmanas tri-  
vidhah smiritah;

Brahmanastena vedascha yajnascha vihatah  
pura."

"Om Tat Sat are the three ways of designating Brahman; Brahmins, Vedas and Yajnas were ordained thereby."

One who eats thus is a Nityapavasi (one that fasts for ever) like Rishi Durvasas. Thus ends the act known as Eating, which is styled a Yajna or sacrifice, if performed in the manner indicated above.

I shall now adduce some arguments based upon reasoning. The act of sprinkling water around the food, shuts away insects such as ants, from all access to the food served out on the leaf. The orthodox statement that unless you pour out water all round the food and endow it with magnetic power by repeating Mantras over it, the Rakshasas and Asuras come and take it away, has also a meaning in it, which could be scientifically demonstrated. Water is a non-conductor, and if it be poured beneath and round about the sacrificial vessel, the vital essence contained in the food will not be lost by being conducted outside or attracted by the earth. This is also the rationale of the injunction that the food should be hot, for if it is allowed to get cool, the subtle essence is lost by being absorbed by the air and atmospheric heat. Medically also, the observance of silence and the concentration of mind while eating are advisable, as they tend to aid the process of digestion by proper mastication and the proper secretion of saliva and gastric juice which are the essentials physiologically necessary for digestion. Apart from all religious, psycholo-

gical and physiological explanations, even lay persons will admit the wisdom of the dictum "One thing at a time, and that done well is a very good rule, as many can tell."

Till now the positive side of the rules has been discussed by enumerating the advantages they confer. There is also a negative side of the rules which confer benefits incidentally by warding off dangers and inconveniences, which might otherwise arise. They are the prevention of anger, uneasiness, and unpleasant feeling towards the cooks, the servers, the co-coaters and absentees. Science teaches us that fire ignites only when both positive and negative electricity commingle, and so the *Jalharagni*, the fire necessary for digestion, is properly ignited only when the negative electricity found in females comes in contact with the positive electricity of the males. Hence females are required to pour Apochana water in the right hand of the males when they commence to eat. That is precisely the reason why females are required to bring the Agni (fire) for lighting the Homakundam (sacrificial fire-altar) in all our Grihya (household) sacrifices, such as *Aupasana*. A medical principle is also recognized in that our Nadis (nerves, &c.) that have been dried up, are wetted and made fit to work properly by the Apochana water sipped and small quantities of rice and ghee swallowed as *Ahutis* before commencing to eat. After the food is taken the nerve-tubes are cleansed with a spoonful of water sipped as *Uttarapochana*.

Eating is essential for Vyavaharam or action; and action is of two kinds, Loukikam and Vaidikam. The first kind of action tends to material improvement and betterment. The second kind of action tends to psychical and spiritual improvement. Psychical development is what is called *Punyam*, (merit) which gives us enjoyment in heaven; spiritual advancement is the result of *Nishkama Karma*, (doing duty for Duty's sake) as *Ajnakainkaryam* without the expectation of reward. It tends to liberation by generating *Atmajnanam*. Eating as a *Yajna*

in the way prescribed in our Aryan Sastras conduces to material, psychical, and spiritual advancement. Just as a man planting and rearing up a mango or tamarind tree for the sake of its fruits, gets also shade, firewood, &c., incidentally from the tree, so also a man obeying the mandates of the Sastras for the purpose of attaining spiritual ends, viz., *Mokasha*, gets also incidental benefits, such as heavenly and worldly enjoyments. Hence the necessity for our doing the act of Eating as well as all other acts in the right Sastric manner.

N. KRISHNASWAMI AIYAR.

#### The Root Principle of Reform.\*

It seems to me, that we have not as yet bestowed sufficient attention upon the genesis of reform, or, what I may call its root-principle. It is necessary to know the fundamentals upon which any scheme of reform can be based and the principle underlying them. It seems to me that we devote too much attention to the details of reform and the programme of reform and too little attention to the root-principle of reform which alone reveals the genius of the society and gives permanent vitality to it. If the root-principle is healthy and life-giving, the race flourishes and makes steady and substantial progress. If the root-principle is lacking in its vitality and innate force, the race wanes and vanishes. The history of the world furnishes illustrations of this truth. So long as the fire of patriotism burnt within the soul of the Roman, so long as he respected the citizenship of Rome as the most precious possession in the world, as long as the Roman privileged to wield his sword and through his sword to conquer and rule the great part of the then known world. So long as the love for beauty and truth glowed in the life of the Greek and led him on to adorn

\* The substance of a lecture delivered at the Anderson Hall on Saturday the 21st January 1905.

Nature by Nature's imitation, as long as he privileged to hold intellectual sway over the races round him and to found schools and academies that even now excite the admiration of the world. But as the root principle of the race began to lose its vitality and force, the individual member too began to lose his vital force and degenerate. The Roman ideal was the typical citizen. The Greek ideal was the typical thinker. The Hindu ideal is the typical Rishi. To the first it was the development of the self of man as a political entity. To the second it was the development of the self of man as a typical thinker. To the third it is the transformation of the self of man, from the human to the divine, from the illusory to the real, from the transient to the eternal, from the Manifested to the Unmanifested, from the Relative to the Absolute, from the imperfect to the perfect. It seems to me that this ideal dimly adumbrated in the Vedas, philosophically systematized in the Upanishads, ethically purified by Gautama Sakya Muni and popularized by Sankara and Ramanuja is one which may be taken as the root-principle of social reform in India. It seeks its basis in the faith in the Supreme. Its watchword, —nay, its end and aim—is perfection. It looks at the Self of man, not as a political self, not as a thinking entity, not merely as an ethical being but as one whose dead self must rise on stepping stones of symbolism and ceremonial to the higher and even to the Highest Self known among the Hindu sages and saints as *Sat-Chit-Ananda*—a state of supreme bliss—a state of perfection or union with the Supreme Being. This has been the ideal of the Hindu whether as worshipper of Rama or Krishna, or as a trained logician trained in the dialectics of Sankara or Ramanuja, or as a fervid devotee following the footsteps of Kabir or Chaitanya. The Indian ideal, it must be admitted, has been always religious. View it as we may in several lights, the Hindu ideal has always been the raising up of the Self of man to the Divine

Self so that it may become identical with it. As a form of worship it is known as *Bhakti* or *Parabhakti*. As a scheme of philosophical thought it is known as *Vedanta*. As an ethical scheme it is known as *Nirvana* or *self-renunciation*. As the reformed religion of later days it is known as *self-consecration* or *self-surrender*. Whether as *self-contemplation*, or as *self-renunciation*, or as *self-surrender*, or *self-revelation*, the religion of India concerned itself only with one thing—the Self of man. Herein lies the genius of Hindu thought and effort. This ought to be, it seems to me, the root-principle of Indian Social Reform. If the improvement of the self in man is the end of the Veda, or the Vedanta, why should not the same be the end and aim of the Indian Social Reformer? He has got his own Self which may be considered in these aspects—physical, mental, moral and spiritual. Let us see how he can improve this Self in all these aspects. He is a physical being, and as such should adopt steps to secure for himself that health and strength which is necessary for him to do his allotted work in the society to which he belongs. Not only should he care to improve his strength but also he should make provision and afford scope for every member of his family to get that physical exercise which is necessary to preserve the vitality which is all his or her own. Physical exercise is necessary for keeping the vitality of our race, and constitutes the basis of our mental and moral strength. It must be the one aim of the Indian Social Reformer to do all that he can to encourage games and sports and athletic exercises, so that the young man of the coming years may prove a worthy rival of his European compeer. Regular exercises given to our boys and girls will improve their physical strength, as games and sports and competitions tend to create a sort of *esprit de corps* in our society and make us conscious that we should strive towards one end, whatever that end may be.

There is no corporate life in the Indian society. Individualism reigns rampant. In

order to develop corporate life, in order to forget clan or caste or colour, we must partake in those amusements which enable us to assemble on one spot and rejoice as one man. I should like to set a network of cricket and football teams all over the presidency, so that there may be abundant physical activity and also corporate life along with it.

This is what I may call the development of the physical self in man. If boys got such exercise, should not our poor girls take exercises suitable to them?

But with regard to girls the conscience of the Indian society is dead. When she reaches ten or twelve years of age they think of marriage especially the rich and the so-called higher classes. Her education is neglected, her health is ignored and she is forgotten as a being possessed of moral freedom. She is entirely the creature of the society. Married early, she becomes a mother at fifteen or sixteen, a grandmother at thirty-five; and at forty she is ready for a decent cremation. This is the state of our emaciated society. Nor does the boy fare better. Married early, he becomes a father when he passes the Entrance Examination, and what with his expectant wife and his troublesome child or children he finds his F. A. and B. A. nuts too hard to crack. He abandons the attempt and resorts thereafter to philosophical contemplation or quietism. It is time therefore for us to imitate even in the matter of physical exercise that marvellous country with its marvellous men and women, even Japan which by its extraordinary feats of patriotic valour is now riveting the admiration of the free races of Europe and America. Let us make our physical self perfect by founding a sort of *Jin-Jitsu* for our boys and girls so that they may give exercise to their muscle and nerve and build upon the sure foundation of their physical strength the superstructure of a strong mind.

Then we come to the expansion of the intellectual self in man. We are proud, and justly proud, of our ancient thinkers,—poets and phil-

osophers. They achieved great feats because they struck out original lines of thought all their own and were free from the trammels of convention and custom. But let us travel down to the mediæval period of our history. We are forced to wade through the mire of myth and fable from which we find it so difficult to extricate ourselves. There we lose taste for truth and indulge in fiction. I remember a certain writer to have said that the Indian mind is not logical but mythological. There is great truth in this statement. The Hindu mind—especially the mind trained in the study of the misty Puranas—cannot easily grasp plain truths said in plain words. It indulges in parentheses and circumlocution. It loves periphrasis and poetry. It lacks in what I may call *Deliberateness*.

But deliberateness is the feature of the progressive races of modern times, especially that race which is winning victories over the leviathan power of Europe,—Japan. It is this want of deliberateness that has given rise to such curious expressions as rationalists and nationalists, nationalists and naturalists, Progressists and Reformers. When people do not do practical work, they find time to indulge in hair-splitting controversies. These controversies have come into being because we pay too much attention to our environment and too little attention to our own individual initiative. They have come into being because we think too much and do too little. If we do not want to be straightforward and prompt in the discharge of our social duties, we think we must become mystical. We forget that nationality is after all collective individuality. As is the individual, so is the race. And as each individual has a personality of his own, so does each nationality possess a personality of its own; which is but the resultant of the forces exerted by the individuals composing the nation. The individual acts upon the nation and the nation in its turn acts upon the individual, but the primary—motive factor in social life is the individual.

By emphasizing the social environment the nationalist pays homage to the society and to the society's collective ideal. By emphasizing the supremacy of reason in the domain of social reform, the rationalist pays homage to the sovereignty of reason and the illimitable possibilities of the individual reason and initiative in the society.

Let us acknowledge that we should pay homage to both. This is what England does. Her history is a history of slow evolution, the individual moulding the society and the society in its turn shaping the course and destiny of the individual. Her history is an admirable instance of a healthy co-ordination of the two elements that make for progress,—the conservative element as embedded in custom and social regulation and the liberal element as is evidenced in the reforms due to individual effort and initiative. It is to this co-ordination of these two elements that we can attribute the continuity and progress of that race over whose dominions the sun never sets.

In India the case is otherwise. The last one-thousand years of her history are years *not* of conciliatory co-ordination but of compulsory subordination—of the subordination of the individual to the society, of the subjection of principle to privilege, of the gradual giving place of the individual initiative to creed-worn custom. The spirit of REACTION has always been dominant in the Hindu society and has always striven to crush the spirit of REFORM. Protestant movements in India there have been from the time of the Upanishads and it is not possible to think of a greater iconoclast than Goutama Sakya Muni. Reformers there have been many from the period so well described by Dutt, the Rationalistic Period. Nevertheless we find that we are carried away by the inertia of custom and convention and have become a prey to the ravages of custom-worn creed and creed-worn caste.

This is our position. There is work, apparently insurmountable work, for the Indian Social Reformer. The harvest is truly great, but the

labourers are so few and far between. Here a Ranade, there a Vidyasagar, here a Ram Mohan, there a Viresalingam light the dark path, so dark and dreary, and indicate the direction of real reform in India. They declare that there is personal element in history. They declare that the work for the Indian Reformer lies clearly in the direction of rescuing the individual from the bondage of the letter and the law, of caste and custom, of pleasure and privilege. They proclaim that the educated Hindu is the CREATURE of Karma from the standpoint of the past, but its creator from the view-point of the future. They assert that the educated Hindu is a member prepared not only to abide by the regulations of his society but can exercise his sovereign reason and use his potent voice in moulding the society to suit it to ever-changing environment. In short, their motto is the resurrection of the individual from the bondage of custom. What is wanted in India is individual assertion. Without individual assertion it is not possible that our nationality will assert itself and take a proud place in the counsels of nations.

This is indeed the root principle of reform and let us apply it to certain crying evils of our country and see whether we cannot take it as our rallying cry.

#### 1. THE CHILD-WIDOW.

There is the child-widow helpless in the hands of her parents. She is the helpless toy of the society which tyrannizes over her, takes possession of her body and mind and soul, administers to her the slow poison of her own debasement, and paralyzes and deadens her faculties. She knows not what physical training and bodily development mean. Not with this is she familiar, but familiar is she with the earthen pot or the brass vessel in the dirty and dismal kitchen to which she is by social regulation relegated. She knows not the light beyond the roof of her room. Familiar with darkness, she is associated with darkness. Darkness and

dreariness symbolize her mental and moral degeneration. The windows of her soul are closed and sealed to her life-end. In short, she is not regarded as an individual intended by Providence to discharge her duties to the society with as much sense of responsibility and self-confidence as the widower. The widower can marry once, twice, thrice. The widow cannot re-marry. So goes the fiat from the selfish and sordid brain of man, the tyrant man. He legislates for her! She cannot legislate for him. He thinks for her and would not allow her to think for herself. Immersed in ignorance, the poor widow submits herself to her miserable lot as if her lot belongs to the order of nature and cannot be averted by any human agency whatever. Now the task of the Reformer is to reclaim the widow. His is to rescue her from the slough of Despond and Degradation and bring her up so as to enable her to breathe the pure air of intellectual enlightenment and judge for herself what her position should be in the society and how she should attain her position. The Reformer must realize that every virgin widow consigned to the "cabined and cribbed" life of compulsory widowhood by the cruel code of man is so much an asset of physical energy lost to the society; and when hundreds and thousands of them wane and vanish to the graves the society gets decimated and earns the undeniable notoriety of being known as the society for propagating cruelty to Indian womanhood. She must be given entire freedom to strengthen her body, to improve her mind, and to refine her feelings. With regard to her education and re-marriage we must adopt the principle known in economical works as *laissez-faire*. The principle of non-interference must be religiously observed so as to give to the widow entire discretion in the choice of her profession or career.

We cannot give her that discretion without providing for her and for her more fortunate sisters the blessings of a liberal education. This leads us on to female education.

## 2. FEMALE EDUCATION.

Woman has as much right to demand intellectual enlightenment as man. She must be let alone to mark out her career for herself and to develop her selfhood in the direction to which she is inclined. She must be relieved from the bondage of ignorance and be allowed to breathe the free air of enlightenment and reason. She knows, as much as we do, that knowledge is power. To make herself a powerful factor in the society she must be allowed to delve deep into the mine of ancient and modern lore as much as convenience demands and enable her to discharge her duties as the proper mate of her enlightened husband. Then alone will the family become a powerful and purposeful factor in the economy of social progress. It is time for us to establish High Schools for Girls throughout the presidency and give free scope to the people to send their children for acquiring knowledge not only in the three R's, but also in the arts which would make them respected and valued and useful to the society. In this respect we cannot do better than imitate the Indian Christian community which can already boast of scores of lady Matriculates and F. A.'s. We want life and that more abundantly. Now one half of the orthodox Indian social life is practically dead. The woman is the property of the family. She has no concern with the society. Her aims and aspirations and ends are circumscribed by the cares and needs of her family. She must be freed from the bonds of this limitation and shown the wider horizon of higher intellectual and social life. Schools and colleges, and technical institutes for training her keen powers of perception and observation should be established throughout the length and breadth of the land. Then and then only can we expect our young men to respect our women and revere them. As they are, they are treated as chattels created only for ministering to man's grosser pleasures.

As a notorious illustration of this principle we can cite the case of the professional

dancing girl. The Indian dancing girl belongs to guild or caste from which she cannot extricate herself even if she chooses. Her lot is chosen by the society, and the society demands from her certain duties associated with her guild. She is not regarded as one endowed with the faculty of intellectual discernment or moral choice. She is a being more sinned against than sinning. From the beginning of her career she is inoculated with the poison of her own degradation and the virus works its way into the community and degenerates it into an inert mass of persons leading purposeless and sinful lives. The dancing girl therefore requires reclamation. She must be told that she too can rise from the slough of Despond and Degradation and mark out for herself a career honourable and onerous, that she too has a mind to improve and a soul to save and that she too is a person who can contribute to the intellectual and moral progress of the country, that she too is a person with a self, intellectual and moral, and by developing her self-hood can contribute to the improvement or expansion of the self-hood of the community. And if she is regarded as a servant of God, her responsibility becomes serious. She must make up her mind to attune her life to the life of the Infinite. It is to a large order upon her mental and moral constitution. Hence our responsibilities to her are of equally serious import. We are accountable for her degraded lot in the society. We must afford her opportunities to improve herself in every way. We must give her entire freedom to forsake her guild and join any society healthier and happier. We must provide her education and give her that moral freedom and choice on the principle that equal opportunities should be given to all. Then alone do we discharge our duties to this neglected sister of ours. We must forget that she belongs to a caste from which she cannot be reclaimed. This leads me to a reference to an institution which Sir Henry Summermaine has declared to be the most blighting of all human institutions and

whose ravages in India are written on the face of every individual. India is a caste-ridden country and as such has lost its power of individual initiative. India is a caste-ridden country and has ceased to believe in the doctrine of universal brotherhood. To the villager the village is his. To the woman in the family, the family is the horizon of her influence. To the orthodox, the caste to which they belong is their world. Each has a world of his own, the little world of his little mind and heart. We must forget that caste is an inelastic institution. We must strive to make it as elastic as possible so much so that in one day we may see only one caste, namely, the caste Indian. Hence the necessity of enlarging our mental and moral vision and regarding the whole of India as our home, the country of our care. Nay we must rise higher if we want to be true to the highest ideals cherished by our forefathers and treasured up in poetry and philosophy—we must rise higher and view the question of social reform from the standpoint of developing the selfhood of man—and adopt to ourselves as our motto the lines of the great poet:—

Where is the true man's fatherland?  
Is it where he by chance is born?  
Doth not the yearning spirit scorn  
In such scant borders to be spanned?  
Oh, yea! his fatherland must be  
As the blue heaven wide and free!  
Is it alone where freedom is,  
Where God is God and man is man?  
Doth he not claim a broader span  
For the soul's love of home than this?  
Oh Yes! his fatherland must be  
As the blue heaven wide and free!  
Where'er a human heart doth wear  
Joy's myrtle-wreath or sorrow's gyves,  
Where'er a human spirit strives  
After a life more true and fair  
There is the true man's birth-place grand,  
His is a world-wide fatherland!  
Where'er a single slave doth pine,

Where'er one man may help another,—  
Thank God for such a birthright, brother,—  
That spot of earth is thine and mine!  
There is the true man's birthplace grand,  
His is a world-wide fatherland!

V. RAMANUJAM PILLAI.

### 1904: A Retrospect.

The year 1903 witnessed a remarkable fore-gathering of forces working towards a great end; the year that has now elapsed has seen those forces closed in a death-grapple, the ultimate issue of which is as yet difficult to anticipate with certainty, but which, it is agreed on all hands, is bound to exercise a decisive influence on the fortunes of a Power which is great in Europe and which, till the other day, all but overshadowed Asia. Save for the supreme struggle now waging in Eastern Asia, it may be said that the year 1904 was almost barren of interest,—of any outstanding interest which might be expected to confer distinction upon its all too brief passage through Time. The Russo-Japanese War has been the main preoccupation of the world. And well it might be. The succession of victories by land and sea which have crowned Japanese arms might well have riveted the attention of a more frivolous and less strenuous world than the present. But it is not any single event of the war, or all the events put together, that claims this attention. It is the character of the struggle itself—the actors in it, and the momentous issues involved in it. As a contemporary writer has put it in forcible terms: "What we have been watching is a spectacle unprecedented in history. An island nation which till forty years ago lived wholly isolated from the rest of the world, being in all the material appliances of civilization on a level with the England of the fifteenth century, has suddenly come forward and shown that in a

single generation she has made herself the match, in naval and military equipment and strategy, in tactics and in sheer fighting quality of one of the greatest of European Powers. She has boldly flung herself across the path of Russian aggression, has destroyed a great Russian Fleet, and defeated Russian armies in six pitched battles....."

Unequal as contemporary comprehension may be to view, in their true perspective, the magnitude of the results that are sure to follow upon this struggle, it is at any rate not surprising that all countries, as the same writer remarks, "should have held their breath while such things were happening." It is not the purpose of the present review to take even a limited retrospect of the events of the war. The time is not yet for taking a retrospect that shall claim any pretence to a well balanced view of the relative strength and stamina of the belligerents. For that, the glamour of the present must be dispelled. Suffice it for the present to say that the overpowering interest of the war is undiminished and that the attention with which the world is watching the struggle is still supreme.

Among events of comparatively minor importance a high place must be given to the Anglo-French Agreement, which has given validity to the *entente cordiale* that has for some time existed between England and France. Some very old and festering international sores have been healed by this great compact. The old question of the Newfoundland shore has been settled once for all. France has, for a consideration, agreed to place her subjects on the "French shore" of Newfoundland on an equality with British fishermen. Then again, the Egyptian question is less ancient in point of time but none the less acute. Without dwelling on the details of the Agreement, it may be stated that France has finally conceded British rights in Egypt unfettered as to time taken in, and unrestricted as to methods adopted for

the Anglicization of Egypt. As a *quid pro quo*, England has agreed to give France a free hand in Morocco, subject only to the rights of British subjects to trade, and subject also to the interests of Spain, both political and territorial. There were also clauses relating to Siam and the New Hebrides. The Agreement has been ratified by the Parliaments of both nations, and the long wished for *entente cordiale* firmly established. Apart from its permanent effects on the course of the foreign policy of the high contracting parties, the Agreement had the immediate and direct effect of averting any possible misunderstanding between France, the ally of Russia, and England, the ally of Japan, in connection with the War. In regard to the domestic policy of France, the religious question has been to the fore, every measure of government policy being judged by the Catholic or the anti-Catholic test. The Government of M. Coombes has been openly reviled as a persecuting one, while the Opposition has been denounced for attempting to undermine the political institutions of the country for the supposed necessities of the Catholic faith. At the present moment, France is passing through a Ministerial crisis.

The irrepressible Kaiser has so far managed to maintain the correct attitude in connection with the War, although he has been guilty of one or two of those blazing indiscretions with which we always associate his name in world-politics. For one thing, his leaning towards Russia has been unmistakeably strong. Very early in the war, his assurances of friendliness towards Russia enabled that sorely stricken neighbour to denude the garrisons in the Polish provinces, and even to remove the heavy guns of their fortresses to Manchuria. For another, the German mercantile marine has been unreservedly placed at the disposal of Russia either for conversion into armed cruisers or for carrying contraband. The Kaiser's enthusiasm for Russia, if it has been officious, has not been without

profit; for it is a notoriously open secret that apart from more or less indirect advantages secured, Germany has on hand the issue of a large Russian loan under the auspices of German *haute finance*. The Kaiser's speeches and the Kaiser's telegrams have, as usual, contributed to the "gayety of nations," notably the telegram to the Czar in which he declared in that flamboyant manner so natural to him that "Russia's sorrow is Germany's sorrow." The King-Emperor's visit to Kiel and the conclusion of an Agreement between the two Governments are other noteworthy events. The Agreement itself is not a document of any very great importance. Latterly, Count von Buelow has been making warm—a little too warm—protestations of friendliness towards England. The unsatisfactory feature of the relations between England and Germany is the ineradicable, mutual distrust and animosity on the part of the two peoples, whatever the Governments might say.

There is very little of interest in the domestic or foreign politics of the remaining European States. But great things have been happening in America. President Roosevelt's reelection by a very great majority of electoral votes is a remarkable evidence of the popularity of a policy and a man—"in a policy of large, free and unfettered patriotism, an American policy as Americanism is now understood; and in a man whom the people have learnt to regard as thoroughly representative of themselves and of what is best and most characteristic in the country." The Panama Treaty has finally placed M. de Lesseps' unfinished canal in the hands of America. Among non-political events of importance may be mentioned the holding of the St. Louis Exhibition and the visit of the Archbishop of Canterbury to America.

Apart from the War, Russia has been passing through a great crisis in her fortunes. The Czarévitch was born in August; June and July



witnessed two political assassinations of terrible import,—we refer to the murder of the Governor-General of Finland and the Minister of the Interior. Both these men represented extreme types of the Russian bureaucracy, cruel and crafty in their methods of repression. Both the murdered men were replaced by persons known to be moderately Liberal. But in the field of domestic affairs, hopes had only been raised to be disappointed, "to open the door of liberty, only to close it with a violent bang." The Zemstvos or district councils put themselves forward, very much forward, by demanding sweeping reforms—official responsibility, civil and criminal; personal liberty, civil, religious and political, under the protection of the law; the equality of citizens before the law; peasant emancipation from the intolerable burden of official tutelage; the conversion of the Zemstvos into popular representative councils; and the creation of a separate elective body to co-operate in the government of the country. Rather a large order this, for Russia. A supreme struggle between the forces making for progress and conciliatory co-ordination, represented by Prince Mirski, the new Minister of the Interior, and the Czar, supported by the Grand Ducal gang, representing the forces of re-action, was the result. In the end, the Czar crossed over to the Grand Dukes, and published a Ukase which conceded as much as it refused.

The transparent insincerity of the Imperial Ukase disappointed the ardent hopes of reformers, the intellectual classes, the members of the learned professions and moderate Liberals, but when the *Communique* with which the Czar followed up his Ukase, was published, disappointment gave way to indignation. A wave of angry protest passed over the land, which culminated in the outspoken denunciations of the autocracy and the bureaucracy. That the country was seething with discontent—discontent with the internal administration and discontent with the progress of the War in the East—we all know; but little was known of the great preparation

that must have been going on for the outbreak of the closing days of January, 1905. The Czar missed a glorious opportunity of winning the adhesion of the people—the higher and the working classes alike,—by his failure to seize the opportunity to frame some august decree that would have marked the beginnings of popular freedom in Russia. The beginning of the year sees in the Czar a disappointed man; the Emperor of Peace waging an objectless and unsuccessful war; the Autocrat of an empire divided against itself pitted against a nation breathing the true spirit of freedom and animated by the intensest feeling of patriotism—a pathetic figure, in the midst of the whirlwind his weakness has raised!

And so, we pass on, in retrospect, to the British Empire. In Great Britain itself, the goings on with Mr. Balfour's Ministry have not been altogether happy. Mr. Chamberlain's Tariff Reform propaganda has made little, if any, progress. Rather, signs are unmistakable that the astute wire-puller, whom the accident of party politics has thrust into the foreground is being found out. His attacks on the very foundations upon which the commercial prosperity of the Empire are built have recoiled upon him, although, latterly, Mr. Chamberlain has affected to believe, and made vain efforts to make people believe, that he was the discoverer of the Empire, its consolidator and best friend. His one achievement as Colonial Minister was the Boer war: and the heritage of debt and disaster that war has left behind is not more conspicuously *en evidence* now, than the shameless sophistries, which under his auspices, prepared the way for that war. And then, what a tale of Imperial meanness is unfolded by the later history of South Africa under British Rule! Mr. Chamberlain's Imperial achievements have left an unpleasant, a wholly noxious, reminiscence. What has become of the promises to secure the better treatment of British Indians in South Africa,

which ill-treatment, meted out by the late Boer Republic to British Indians and Britishers alike impartially, was made to constitute one of the provocative causes of the war? In an evil hour for himself he started his Tariff Reform campaign; the manner in which he tried to force his opinions on the supporters of the Ministry, both Conservative and Liberal Unionist, has led to a revolt against his methods among the Liberal Unionists—the most significant in party politics since the great secession from Mr. Gladstone which Mr. Chamberlain himself engineered. For the time being, the Ministry is at sixes and sevens on the question of Tariff Reform. Nobody pretends to know what Mr. Balfour means. The public refuses to take that gentleman at his word, when he says, for instance, that he is not a Protectionist. But when Mr. Chamberlain publicly claims Mr. Balfour's policy to be his own, the incredulous, the scandalised public looks in vain for a sign from Mr. Balfour whether the construction Mr. Chamberlain puts upon his words is correct. And so, the Ministry flounders on to its inevitable doom. Nay, the Ministers are fully prepared for the doom. Bye-election after bye-election has gone against them. There have been serious defections from among the Ministerial rank and file. The hustling methods of the Tariff Reformers, as, for instance, the achievements of the Newspaper Syndicate of which the unscrupulous Mr. Pearson is the head, have disgusted all sane British electors, and bid fair to bring about the speedy downfall of the Ministry which derives support from men such as these, and employs the methods of "foot-pads," to use an expressive phrase of Mr. Asquith's. For the time being, the Ministers are in office, without being in power, and their days are numbered.

In foreign affairs, the year, as already remarked, is conspicuous for the completion of the Anglo-French Agreement and the visits to the Quirinal and the Vatican paid by the King and later in the year to Keil and

Hamburg. The foregatherings of European royalty related either by blood or by marriage were hitherto unrelated to the state of international politics and had, as they were not intended to have, very little political significance. But since the accession of King Edward a new meaning has been imported into these visits of courtesy. The king who has been happily styled "the peacemaker" has qualified himself for the role by long years of patient study of the *haute politique* on the Continent, having employed the exceptional opportunities which he had had as Prince of Wales to acquire first-hand information of men and affairs, of all the Continental Powers. His Majesty unites to this familiarity with the penetralia of Continental politics, a courtesy and graciousness of manner which has won for him a popularity which is now over a generation old. Although his Majesty's reign has so far been free from those irruptions of international feeling which mark a "crisis," yet there was one occasion which very nearly touched the point at which pure clamour leads or rather misleads a nation to declare War against another. That was the occasion of that "unwarrantable action" that October night when nerves got the better of common sense and of common prudence of the Russian Admiral in command of the Baltic Fleet and a few shells snuffed out of existence a few unoffending fishermen and their craft in the Dogger Bank. Amidst cries of vengeance, of mad passion and unreasoning declamation, amidst the declarations of a Gramophone Press which invented "ultimatums," for an "outrage," His Majesty's brief message to the Mayor of Hull conveying His Majesty's sympathy with the "victims" of what was from the purely English standpoint an "unwarrantable action," stands out a splendid streak of light which illumined the encircling gloom. So crazy were people in their crusade against the Russian Admiral that they had no hesitation in fastening that as a crime upon the nation which was (probably) the mistake

of that Admiral; and in the prevailing war of words, people had no time either to think of the sufferers or to imagine the possibility of there being another side to the question. It was at this grave juncture when the fictitious time limits of imaginary ultimatums had expired that King Edward allayed the angry passions, of the one side and the alarms of the other by the gentle words, in which he recalled to the minds of the people the need for patient investigation of the affair, which would take time, and of relief to the sufferers of the accident which was required in the present. Happily War between Russia and England has not only been averted, but even the appearance of an international situation has been obviated by the appointment of a Commission of Enquiry by the findings of which the two nations have agreed to abide. For the time being, therefore, there is no prospect of any possible misunderstanding likely to lead to War between England and Russia. The Russo-Japanese War has, so far, not been provocative of the slightest disturbance of the *entente* which exists. Directly and indirectly, too, the War will probably discourage the ebullition of the vagrant tendencies which Humanity has not yet outgrown and which impel two civilized nations to resort to the bloody arbitrement of sword in the settlement of differences. The War is also instructive as exhibiting, on an unprecedented scale, the havoc which modern destructive weapons are capable of making. The millennium is not yet; the increase of naval and military strength is still the ruling passion of nations.

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The year was not remarkable save for the so-called unveiling of Lhasa—an Indian Affairs enterprise the exclusive credit of which belongs to Lord Curzon. After an eventful journey marked by much shedding of blood, the Mission penetrated to Lhasa and thereupon an interval of negotiation preliminary to the conclusion of the Anglo-Thibetan treaty followed. At one time

it looked as if the Mission would prove to have gone on a wild goose chase. For one thing, the Dalai Lama was *non est*. There was neither local authority to take the place of the absent Lama, nor an accredited representative of the court at Peking with whom a treaty that would in any sense be binding upon Thibet, regarded either as an independent or a vassal state, might be concluded. By dint, however, of fabricating a national council invested with fictitious authority, a treaty with which, by the way, the Chinese Amban refused to have anything to do, was concluded. Up to date this precious treaty has not been validated by the Chinese Government and the practical result of the Mission is somewhat elusive. At any rate the Mission to Lhasa, like the battle of Hohenlinden, was a great event which has resulted in the quasi annexation of the Chambi Valley and the extension of the British sphere of influence to Thibet and the exclusion of Russian influence from that territory.

The bogey of Russian intrigue at Lhasa has been laid at rest, although at the present cost to India of many lakhs of rupees which there is no possible means of being recouped to our Exchequer. The Mission made a sensational march back to India, being caught up in the snow at successive stages of the return journey and all but escaping destruction.

Lord Curzon's home-going created a lull in Indian domestic affairs which were happily, although uneventfully and without any particular distinction, administered by Lord Ampthill. The illness of Lady Curzon in England caused much anxiety, but happily her Ladyship recovered and Lord Curzon is come back to India to complete his self-imposed mission of modernising, energising and renovating the Indian Administration. The time is not yet come to pass any judgment that shall have any claim to finality on the lustrum 1899-1904 which forms his Lordship's first period of office. Apparently the Curzon programme will be carried out to the finish by Curzonian methods and with the

Curzonian *eclat*. There is no sign that Lord Curzon's second period of office will result in anything more than the creation of more new offices with fat emoluments attached, for the benefit of Europeans. His great attack on the policy, which is as old as British rule in India, of conciliating Indians, educating them into higher standards of fitness for political advance, the gradual extension of the bounds of popular freedom and the wider employment and in higher offices than they have yet reached, of educated Indians—these are impossible to look forward to under his Lordship's auspices. The Indian public have only one hope and that is founded on past experience as when the legislative and executive measures of Lord Lytton's reactionary regime, were subverted by the great Liberal statesman who succeeded him. Already the doom of the Balfour Ministry is anticipated and its pronouncement at the next General Election which is likely to come off in a month or two, will, it is devoutly hoped, pave the way for the rectification under another Liberal regime of the mischief Lord Curzon has so laboriously wrought in India.

#### Current History.

For over a century and a half Bharata Varsha has enjoyed the blessings of British rule and we Indians have come to hold the faith that British rule has become indispensable to the rise and growth of our land. We feel that, under the protection of the British *agis* we have enjoyed a security of life and property that was unknown in former times. We realise, from our study of the civilisation of the West that we are ruled over by a nation which, whatever may be its shortcomings, and there are many—has only one principle underlying all its great efforts, namely, the principle of righteousness. Therefore it is that we behold in India a very unique phenomenon of the natives of a country trying to find out the best means of making an alien rule firm and lasting instead of forming secret societies to create and foment sedition and disloyalty. What has England done to

merit India's loyalty? In answering this question, the average Englishman says that England has exhausted her capacity and willingness to do good to India; but the Indian perceives, that though England has done much to bring about a form of well ordered and civilised Government, she has yet to do a great deal more to merit his unqualified loyalty, support, and gratitude. It was as a shop-keeper that the Englishman was introduced to us. And the work that he has done now has been only such as is absolutely necessary to keep a shop. Security of life and property, safe and good means of communication, efficient administration of justice, the post and telegraphic services are absolutely needed for the Englishman's trade, and these are all the good feathers in the Indian ruler's cap. It is true that the Indian has been equally benefitted by these. But is it not ridiculous on the part of the Englishman to expect the Indians to believe that these have been done solely with a view to benefit them alone and that the Englishmen in India are drawing the highest salaries drawn by any set of officials in the whole world as a tangible proof of their spirit of philanthropy and self-sacrifice? It is downright saintliness even for Baron George Nathaniel Curzon to say that he has escaped the present turmoil of the chaotic English political life, because he was a selfless being and because his heart was bleeding for India. Whatever Englishmen have done for India till now have been only such as have been absolutely necessary for their own prosperity. That has been the sum total of England's work in India till now. But the British Parliament, and the late good Empress Victoria most solemnly promised that the most conscientious efforts would be made to confer on the Indians, absolutely regardless of creed, colour and caste, all the blessings of a National Government. However the promise has not been kept and even responsible rulers who *rass* for statesmen are not ashamed to cry out the well-worn fiction, a fiction that Englishmen fondly believe in and Indians scornfully reject, namely, that India was conquered by the sword and should be kept by the sword. That the Government of India has made the English merchant's welfare their greatest concern was frankly acknowledged by the present Viceroy in his speech to the Chambers of Commerce, to which I refer elsewhere. He said, with more truth than statesmanship, "I am glad to note how general a recognition there now appears to be of the community of interest between Government and Com-

mercenaries in this country and of the extent to both the Supreme Government and the Local which Governments endeavour to co-operate with your aims.... "I think we may say, that by an inevitable and mutual approximation, both Government and Commerce recognise the identity of their common interests and learn the advantages of understanding each other's attitude and point of view." He added, "We may boast of having created a Ministry of Commerce before Great Britain has found it necessary to provide herself with the same commodity."

Exactly so. English rulers of India have identified themselves with the endeavour of promoting British trade their greatest concern, and our thanks are due to Lord Curzon for his confession of the truth. But the Charter Act of 1833, the Proclamation of 1858, the Emperor's Message on his accession to the throne, and a number of other pledges have promised to replace the present despotism, however benevolent though it is, by a more national form of Government in which Indian concerns will not be treated as at present. To remind the Indian Government of its imperative duty to make good those sacred pledges, the Indian National Congress met at Bombay for the twentieth time under the distinguished presidency of Sir Henry Cotton. Desiring that both the Government and the Congress should "recognise the identity of their common interests and learn the advantage of understanding each other's attitude and point of view," the President of the Congress sought a formal interview with the head of the Government. And what did the latter say to that? "His Excellency has ascertained that, during the 20 years for which the Congress has held its sittings, the practice has been for the President to forward a copy of the Resolutions to the Government of India, who have duly acknowledged the same. His Excellency is naturally reluctant to adopt a course which would not only be at variance with that pursued by the whole of his predecessors, but would undoubtedly create a precedent, which some or other of his successors might not desire to follow. It would, moreover, be undesirable for the head of the Government as distinct from the Government, to enter into any discussion, however informal, about the Resolutions of the Congress, when submitted." What desperate sophistry, my Lord Curzon, have you to resort to to avoid a situation in which, your Lordship will be confronted by a just, true and fearless friend of India. Never did your

Lordship fall so low in the estimation of the educated Indians as at present. However as for the Congress, it never set much store by an interview with Lord Curzon, and it need not despair so long as there are such good souls as Sir William Wedderburn and Sir Henry Cotton to help it and so long as it is true to itself.

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The Chambers of Commerce of India and Ceylon held a Conference at Calcutta in the first week of this month. Though Ceylon is not a part of the Indian Empire, the Chamber of Commerce of that country is constituted of Englishmen and so the rulers of India are not unwilling to "recognise the identity of their common interests and learn the advantage of understanding each other's attitude and point of view." The Conference was opened by Sir Edward Law, the retiring Indian Finance Minister and really closed by the Viceroy, though Anglo-India stared aghast at Sir Henry Cotton presiding over the Congress after his retirement.

The Conference discussed and passed resolutions on such subjects as the development of agricultural resources, an arbitration act, special judges in commercial appeals, infringement of trade marks, Imperial Customs Service, Indian and imported yarns, light coin, the fiscal question, the British duty on tea, railway reforms, small insurance companies, the abolition of the income-tax, and other similar questions. It is needless to point out how far this Conference was a political one. What is to be noted is that when non-official Englishmen agitate for political reforms even a Curzon cannot afford to neglect them as he can insult the sons of the soil. Why talk of Curzon! Even Lord Curzon will admit that Mr. Chamberlain is a far more clever man than he. When the cotton merchants of Lancashire forced him to give out what place he would give to India in his fiscal arrangement he plainly said that he would never advance Indian interests at the expense of Lancashire. Reuter telegraphed from London, on the 12th instant "Mr Chamberlain, at Preston, replying to questions put by leading members of the Cotton industry on the 9th instant, said he proposed nothing which would prejudice British manufactures in neutral markets. He believed that when we came to deal with the Colonies, a scheme could be arranged whereby we should be able to take more products from

India and the latter would take more of British instead of foreign products. He denied any intention to tax raw cotton." Plainly put, this means, "Every part of the empire shall have perfect fiscal independence, but India shall consult only the wishes of England." This is the standard of Mr. Chamberlain's political morality and his quondam colleague here in India demands that there should be no two parties regarding England in India.

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The eldest son of the Amir of Afghanistan visited Calcutta and he was duly shown all that is grand and awe-inspiring in India. When he reaches Cabul, he will have been impressed with the greatness of the Indian empire so that he would never think lightly of displeasing the Indian Government. May I hope that he will in some way be useful in influencing his father to come to a satisfactory settlement with the Mission that has now been sent to his capital?

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On New Year's day Gen. Stoessel was forced to acknowledge the hopelessness of his brave but insensate resistance, and on the second he capitulated. The generous Emperor of Japan showed him his highest regard and Gen. Stoessel goes to Russia with perfect good will towards the Japanese. The restless ruler of Germany most dramatically decorated both the gallant Generals Nogi and Stoessel. But does General Nogi, remembering Germany's behaviour in the past, value the Christian Emperor's gift, at least, at its intrinsic worth? If he would, he should surpass the generosity of even his own countrymen.

• The Japanese have captured a large booty of guns, rifles, ammunition, horses, ships, cruisers, and other war materials, and there is a just and general jubilation in Japan. A large part of the army employed at Port Arthur has gone to reinforce Marshal Oyama before Mukden. The Russian Baltic Fleet will, according to Russian calculation cross the Indian Ocean in a month; and the Japs are doing their best to give it the hottest reception. In the meanwhile the political caldron is simmering in Russia, and in what shapes the Tsar and his evil advisers will emerge, the future alone can decide.

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It is confidently stated that the Parliament will be dissolved in March. Even Conservative leaders publicly state that there will be a change of Ministry. The Indians should lose no time in sending their delegates to plead India's cause before the British electorate. Even if there should be a change of Ministry in England, we should plead against one like Sir Henry Fowler becoming the Indian Minister of the Crown.

C. K. G.

### Some Topics of the day.

Mr. Shyamaji Krishnavarma has founded a number of scholarships to enable a few Indian students to go to foreign countries to be trained in the technical subjects. These scholarships are to be awarded under the condition that the recipients, after undergoing the necessary training, should not seek Government service. His object evidently is to foster self-help and mutual improvement by compelling these young men who receive the Western liberal culture to be always working under private agencies so that they may be always taking an interest in the progressive movements of the day. Too much stress can never be laid on the excellence of this condition. The love of Government service in this country has become so notorious that the best men are impressed into it, and very few are left to guide and lead the masses. In fact, the rulers have, times without number, strongly discountenanced the "hungry place-hunters." So when Mr. S. Krishnavarma says that the recipients of his scholarships should not enter Government service, instead of feeling grateful to him, an irate principal in the United Provinces, writes to the *Pioneer* that these scholarships are "intended to sow the seeds of sedition and rebellion." Forsooth! And, what then? "Has the Government forgotten the *Moda Vritta* sedition trial, Bombay, November 1897, in which the native writer of a seditious article pleaded that he did not know that he had done anything wrong, as he had only reproduced the sentiments given in India, the paper inspired by Sir William Wedderburn, M. P.? The infirm old native was sentenced to nine months imprisonment. Why, we should like to ask should that poor wretch be punished, and Wedderburn and the other chief offenders get off scot-free? There are delinquents, specially pensioners of Government, when they malign, should be beaten with many stripes, and all the more because of their higher social and political influence." Thus the infuriated pedagogue would like to flourish his ferule on the backs of Sir W. Wedderburn, Sir Henry Cotton, Mr. R. C. Dutt, and a host of distinguished men who have incurred the displeasure of this mighty personage. Blessed are they that sit at the feet of this civilised specimen of humanity. Neither space nor patience permits

ne to notice these angry effusions of the demented pedagogue. But it may be remarked that if Sir William Wedderburn be tried for sedition

Oh! I how wish for it!—there will rise in England a storm of indignation which will wipe out of existence all those that make British rule in India "Un-English." Then shall British rule be broad-based on the people's loyalty and love, and then there will be neither undesirable denunciations of the Government measures by the people, nor the insensate vituperations of the denizens of Anglo-India.

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The Social Conference that was held at Bombay a few days ago has become memorable by the part taken in it by the Maharaja ruler of Saroda. Maharaja Sahib Sayaji Rau is perhaps the most liberally educated Indian prince. His sympathies extend beyond the boundaries of his little state, and he claims, and nobly claims, the citizenship of all India. Had he been born in private life he would have cast in his lot with the most enthusiastic labourer in the field of political reform. But Fate has decreed that he should be a "Native Chief." The address that he delivered before the last Social Conference has only one aim running through it, and that is how to make India great. This aim has so completely filled the heart of His Highness that he has scarcely any patience with anything which, he thinks, stands in its way. For the many things which His Highness says on the caste system, his patriotism is at fault, and one should only notice the generous motive that has impelled him to condemn it in such unmeasured terms. One or two brief quotations will clearly set forth the ideal of this noble prince. "The social aspect of a society is closely connected with the economic and political aspects. The advantage of one affects both the others. Therefore we cannot hope for general improvement in social conditions, until we have conquered some of our economic difficulties and have realised more fully the opportunities which exist for the development of a sane political life." "If India can become richer she will have more leisure for the consideration of her needs, more capital to devote to the encouragement of her resources and the education of her people to make the most of them. A more active commercial life must bring all classes of people together and force upon their attention, as nothing else can, the great common interests which unite them."

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Mr. Samuel Smith, M. P., who attended the last Indian National Congress, in the course of a letter to the *Times of India*, says, "The congress movement springs out of the education which England has given to India. It is the reflection of our own political teaching. We have supplied them with the weapons which they are using against us. We must not be surprised if they employ criticisms which they have learnt at the fountain of British liberty. I was struck with the substantial loyalty to British rule that pervaded the assembly. I scarcely believe that any men of that great assembly really wished to overturn the Government of this country. They know that a strong

and impartial Government stands between India and anarchy, and that the powerful arm of the British Empire is needed to save India from a host of hungry and predatory nations." What else can an impartial observer say of the Congress and its aims?

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When it became known that Lord Curzon's Vice-royalty was to be extended to another term, and that he was to spend a few months in England before taking up the high office a second time, the Anglo-Indian organ *Pioneer* pointed out that it was a highly dangerous precedent. The *Pioneer* apprehended that the Viceroy on leave would hold personal conferences with the authorities at home, and would thus acquire an undue and unconstitutional, personal influence that would be highly prejudicial to impartially judge the momentous questions of the day. Lord Curzon has now made it clear that the *Pioneer* did more than prophesy. An evident desire to please the European merchants, a not unpardonable sense of vanity at having achieved something that he had despaired of and a sense of self forgetfulness inevitable in a mutual adoration society made even the most astute politician blurt out something that does not redound to his credit. Lord Curzon said to the members of the Chambers of Commerce of India and Ceylon in the newly created Department of commerce and industry: "We first went up to the Secretary of State with a proposal for a Commercial Bureau. He rejected it because it was too large. I think it argued a creditable amount of spirit that we replied to that challenge by going up with a still larger one."

Then we had to go to the Secretary of State and to procure his assent, not only to our proposals themselves, but to the introduction of legislation in the British Parliament, because, anomalous though it may seem, it is the case that you cannot add to the functions of the Government of India or, at any rate, you cannot create a new department without passing a Bill through the Houses of Parliament at Home. When I went Home last summer I found the Secretary of State, as he had been throughout, most sympathetic, but there was still considerable doubt as to whether the requisite legislation could be squeezed through the House of Commons, and I remember on one occasion being roused up from my sick bed in England to go down to that chamber to have a few words of tender exhortation with a few Hon'ble Members who were supposed to be not altogether favourably inclined towards our Bill. The upshot of it all was that the Secretary of State passed his Bill, the department was constituted, and then we were face to face with the momentous question of how to fill it."

Comment on what Lord Curzon has done is needless. But what the Indians have to fear is this. By some mysterious influence or other Lord Curzon has come to pass for a great statesman. It is more than certain that he may become a future Secretary of State for India. Will he then do his best to do away with the necessity of having to go to the Parliament to add to the functions of the Government of India? According to Lord Curzon, the Viceroy and his elder brother

the Secretary of State must become despots by divine right. My Lord Curzon! your attainments are surely worthy of a better use!

Sir William Wedderburn, India's great and devoted friend, was persuaded to pay a visit to Madras. His object in coming to India this year to attend the Congress was to rouse the flagging zeal of the Indians in their own cause. It is come to this that we require our philanthropic English friend to remind us of our

sense of duty, if ever we possessed any. Well! good Sir William came, and from Bombay to Madras most enthusiastic crowds besieged his carriage to catch a glimpse of his revered face. At Madras, Madura, Trichinopoly, and Tanjore he was received in a way which Viceroy might envy in vain. The masses most amply proved that the nation's heart is pure and sympathetic and that the deplorable political lethargy is not due to them. Will the notoriety-seeking leaders hereafter do their duty to merit Sir William's goodness? Will they give the required support to India and send the suitable men to England to plead India's cause at the impending General Election? Their appreciation of Sir William's labours must and shall be judged by this test.

In line 4, 1st col. page 178, read "Oh! how I wish for it!" for "Oh! I how &c."

C. K. G.

### Notes and Comments.

His Highness the Gaekwar's condemnation of Caste in Hindu Society is one of the most vehement uttered in recent times. Among the various charges brought against caste by his Highness the following is noteworthy. He said "It robs us of our humanity by insisting on the degradation of some of our fellowmen who are separated from us by no more than the accident of birth. It prevents the noble and charitable impulses which have done so much for the improvement and mutual benefit of European Societies." It would be interesting to know from his Highness how caste prevents the noble and charitable impulses of those who observe it, or how again the insistence on the degradation of some of our fellowmen is avoided by not observing caste. For aught we know, the so-called caste-free European society, is as much a sinner in this respect as the caste-ridden Hindu society. For example, what difference is there but that arising from the mere accident of birth between the European Colonist in the Transvaal and the Hindu trader confined in the "locations"? Yet the European who is no superior in point of civilisation to the Hindu? Settler, insists, and insists in an outrageous fashion, on the degradation of not only his fellowman who is his equal in every respect but also a fellow-subject. They owe allegiance to a common Emperor, and apart from the accident of color there is nothing to elevate the one above the other. While in England the electors of important constituencies have considered

Indian gentlemen worthy, not merely to exercise the franchise but to represent them in the House of Commons, in the Transvaal, under British rule, Europeans are found to interdict the trading of Indians outside "locations," to compel them to reside in those "locations," to exact an impossible Education Test and to insist upon a shameful system of Photographic passes. What is it but caste that thus separates the Indian settler from the European colonist? Caste as it is understood in India is not half so rigorous as this. Among the Alvars or the Saints of the Hindus, are recognised and worshipped those who have sprung from the lowest or the pariah caste.

Their idols are enshrined in holy places and are taken in gorgeous processions by adoring Brahmans. Surely caste does not stand in the way of such worship. In the many avocations of life, official and non-official there is a free mixing up of castes which, whatever may be said by interested critics, has been kindly taken to, as is evidenced by the smooth working of all the varied machinery. It may be said that it is the *Pax Britannica* that secures this harmony, but it must be evident to those who have watched the signs of the times that it is not so much the authority of Government that is at the back of this co-operation as the noble and charitable impulses of a generous people. After all it is not caste that is at the root of mischief, but the *Spirit of caste*, as the Gaekwar himself admitted. European nations in Africa and Australia are showing themselves to be incapable of rising above this spirit. With our much-abused caste we are showing less of this spirit than these nations. Let us suppose that caste is responsible for all the evils that are ascribed to it. What is the social condition of those who have once been Hindus or Mahomedans but have since become caste-free by changing their religion from Hinduism or Mahomedanism to Christianity? Are there not Shanar Christians and Pariah Christians, one insisting on the degradation of the other? Are the Indian converts to Christianity socially on a level with Europeans or Eurasians who are like themselves caste-free? How many noble and charitable Europeans have summoned a Eurasian or a Native Christian to their board? The Brahman does not treat the Pariah so far as social equality goes in the way that a European treats a Eurasian. And yet so much is spoken of fraternity and equality. We are told that the evils of caste cover the whole range of social life. For aught that we see of the life of Christians in this country, the so-called evils of caste seem to be no monopoly of the Hindu or the Mahomedan. Social evils there are in Hindu as in European Society, but to throw the blame on the head of Caste is to obstruct the course of social progress by courting needless opposition. Our caste system is not perfect, but indiscriminate and irresponsible abuse, instead of improving it, will only tend to make it worse.

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It is with the deepest regret that we record the death, which occurred in Calcutta on the 21st January, of the venerable Maharshi Devendranath Tagore, the patriarch of the Brahmo Samaj. Although the Maharshi had attained the ripe old age of 90 years, he was to the last keenly interested in every movement tending to the moral



and spiritual elevation of his countrymen and countrywomen. The impulse he gave to the eclectic movement with which his name will be imperishably associated forms one of the most treasured recollections of the Bengali race. His scholarship, saintly life, large-hearted tolerance and genuine cosmopolitan sympathies stand out beacon-lights to his countrymen. Of the Maharshi it may be truly said that he represented in a degree that no other contemporary worker has done, the highest form of self-culture (in its largest sense) that can be attained by an Indian. Now that he is gone, the memory of his great achievements will remain a cherished possession. The country is poorer for his death; but the country which produced him and which he enriched by making it his abode still lives and can produce men like him. We hope to be able to publish next month an account of the life and teachings of the Maharshi, specially written for the "Arya."

### The Voice of Sarada.

**Review of Reviews.**—December 1904. Mr. Stead gratefully acknowledges the good service which the Foreign Secretary Lord Lansdowne has done to the cause of peace by consenting to the international inquiry into the North Sea outrage. He reminds the British nation that they should not press Russia's guilt to its logical end. "The British Admiral will take good care not to press for any decision which will limit what the British Navy regards as the necessary and legitimate exercise of the right of self-preservation in firing upon suspicious craft who approach war-ships at night time. Non-naval Powers may seek to limit the freedom of marine belligerents; but Britannia has never smiled upon those who seek to hamper the free use of her trident by stringent provisions for the protection of neutrals." Thus Mr. Stead makes out that England is interested in not taking advantage of Russia's deplorable mistake. In this connection, he denounces in very scathing terms the Americanisation of the English newspapers. That Harmsworth and Pearson should capture a number of important papers rouses his indignation. That editors of papers should form their opinions and convictions in accordance with the mandates of their employers is ethically iniquitous. Referring to those papers Mr. Stead says, "They are now mere gramophones—grinding out Pearson's prattle or Harmsworth's nonsense from the same sets of cylinders all over the country. Sir Alfred Harmsworth's gramophones are labelled as follows:—*Daily Mail*, London, *Leeds Mercury*, *Evening News*, London, *Glasgow Record*, *Daily Mirror*, London, *Manchester Courier*.

Mr. Pearson's gramophones bear the following titles:—

*Standard*, London, *Evening Standard*, London, *St. James's Gazette*, London, *Daily Express*, London, *Birmingham Daily Gazette*, *Birmingham Evening Dispatch*, *Leicester Evening News*, *North Mail*, *Evening Mail*.

Referring to the Indian Mission to Cabul Mr. Stead says "God grant that it may return safely without bringing about another Afghan war. It is to be hoped that he (Lord Curzon) will not signalise his arrival by any more expeditions beyond the frontier." We thank

Mr Stead for his kind but casual glance towards our poor country. Now and then Mr. Stead has a kind word for neglected India—the Cinderella of the Empire. But when will he—and every English gentleman who claims any pretension to shaping the public opinion of his country—deign to think that India deserves a greater attention and more positive support? We are disappointed to see that, in his interview with Mr. Bailey on South Africa and its problems, Mr. Stead makes no reference whatever to the brutal and scandalous treatment which the whites accord even to British Indian subjects. When Mr. Bailey said, "I am for the white race being on top of the black. On the native question I am Boer to the backbone," would it not have been kind of Mr. Stead to have put in a good word or two in behalf of our countrymen who are treated as the lepers of human society? When generous Englishmen like Mr. Stead forget India thus what have we to hope from them? Mr. Stead will excuse us when we say that India cannot afford to be so neglected by him. Mr. Stead continues to give his impressions of the theatre, and the Review is, as ever, bright and interesting.

**The Arena**, DECEMBER, 1904. The place of honour is given to an article by Mr. Edward Tregear, Secretary of Labour for the Common wealth of New Zealand, on how New Zealand is solving the problem of popular government. After clearly stating how New Zealand is governed, Mr. Tregear concludes thus: "The secret attending the measure of success New Zealand has hitherto enjoyed has resided in the word *organisation*. That principle, which in the United States has been so admirably exemplified in control of expenses and materials by the trusts is in this colony turned into a State implement, used, not for the emolument of a few shareholders or for amassing gigantic private fortunes, but devoted to the uplifting of the whole community. The prosperity of the colony is not to be attributed to the labour laws, nor to commercial enterprise but to all three directed in unison for the public good. It is the government by the people for the people. I have endeavoured to show some of the many methods in which the State has dared to interfere with the liberty of the subject in the true interests of democracy. Where one man or a few men have barred the way against progress of the community, he or they have had to succumb—often to the ultimate advantage of the temporary loser. The large sums of money borrowed abroad have been spent on reproductive works and are more like invested capital than debts. The wonderful advance of the colony, the elastic springing step with which the weight of taxation is carried, shows that the apparent burden is in reality a help instead of a hindrance; it is but the pressure necessary to make the locomotive grip the rails. Or, to use a closer metaphor, the colony is like a pioneer farmer carrying on his shoulders his bag of seed-corn; his load contains the future breed of his wife and children and the promise of beautiful harvests in years to come." Oh! What a different tale has India to tell! "The Psychology of the Lynching Mob" and "Catholicism and Freemasonry" are very interesting reading. An account is given of Joaquin Miller, a nature-loving poet, and his serial "The Building of the City Beautiful" commences.



# THE ARYA

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A MONTHLY

DEVOTED MAINLY TO

ARYAN RELIGION, SCIENCE, PHILOSOPHY, LITERATURE AND CURRENT TOPICS.

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### Yagnopavitam or the Sacrificial Thread.

In the first Yuga or cycle of the world there were no castes; or there existed only one caste called the Brahmin or Hamsa. People worshipped God through men by showing kindness and respect to one another. This golden custom became degenerated in the second Yuga, when worship through Fire was inaugurated and castes were formed for the performance of such a worship.

2. The most ancient of the Vedas (Goswami) is the Rig Veda, in which no mention is made of the Yagnopavitam or the sacrificial thread. There are Upanishads called Brahmapanishad and Parabrahmapanishad belonging to the series of the innumerable Upanishads of the Atharva Veda, which works are, by some, believed to be apocryphal (vide Colebrooke's Essays, 1858, pages, 67—69). These state that Yagnopavitam is a copy of an internal thread which is

explained to be God, who covers the soul inside the body (vide the publication of the Royal Asiatic Society of Calcutta, Atharva Upanishads, page 252).

3. The next authority is the first of the Smritis called Manu Smriti. In ancient times, the Dvijās, viz., Brahmins, Kshatriyas and Vaishyas, used to inter-dine, though there was a gradation among them. Students of these three castes used to be taught by a Brahmin Guru and they lived with him. Their services to the Guru were different, according to their respective castes. To distinguish them, threads of diverse materials had to be devised. Verse 44 of chapter II of Manu laid down what materials their respective threads should be made of. The Yagnopavitam or the sacrificial thread is prescribed to be worn from the left shoulder.

4. It is made of three threads only. The figure 3 appears to have been very important in all religions. It may mean the three natures of Matter (*Prakriti-trigunah*)



or it may mean the three goals of a worldly man—*Dharmartha kamah*. (1. Satisfaction of desires, 2. Obtaining wealth, and 3. Securing worldly happiness in superior worlds).

5. At the end of the studentship, the ex-student is ordained to wear a duplicate sacrificial thread in addition to the one he has already been wearing.

6. I have not come across any authority for anointing the sacrificial threads with saffron.

7. In the aforesaid second Yuga, the Devas and Brahmins fought for superiority. They cursed each other. The Brahmins were worsted. Puranas mention this. See the Daksha-yajna and the immolation of the wife of Siva.—*Bhagavata*, Skanda 4, chapter iii, 4 and 5.

8. In some of the Upanishads, the Brahmins who used to perform animal sacrifices are caricatured as ignorant of the knowledge of soul and God, and said to have come to Kshatriyas seeking knowledge and become their disciples. These two castes tried to exterminate each other by wars. The Brahmins however survived the Kshatriyas.

9. Some time after, the Vaisyas and Brahmins appear to have fought for supremacy. The former were disgusted at the cruel and nonsensical butchery of animals used to be practised by Brahmins in animal sacrifices, the true nature of which not having been correctly understood by them.

10. This system of worship having failed, a new system of worship through images was inaugurated.—*Bhagavata*, Skanda 7, Chapter xiv, verses 39 and 40, and Skanda 8, Chapter xxix, verse 25.

11. This gave rise to the inauguration of the Jains who up to date continue to wear the sacrificial thread.

12. The mechanics, weavers, etc., who were of mixed castes (See Amarakosa, second Kanda, Sudra Varga), having been condemned by Brahmins, revolted and formed themselves another sect of Hindus and began to wear the thread. They have their separate Veda and hold that they are not inferior to Brahmins. They call themselves Acharins (Acharyas). The Brahmins had to yield to them also and their position in the scale of society has been recognised by Brahmins in Meemamsa. (*Vide Meemamsa Darshana*, chapter i, Sutras 44 to 52).

13. A split among Brahmins themselves took place many years ago. Till then all the Brahmins used to admit the Fatherhood of God. A new sect called Varnas started the Motherhood of God or Goddess. They hold that the world-creating agency vested in a female ruling power to whom the Father of the older sect was either equal or inferior. Yellow and red are colours of females. They therefore perhaps gave their thread either of these colours and some others followed them.

14. The rites for performing Upanayanam are various even among Brahmins: they differ according to the Sakhas of the Vedas to which the students belong. They widely differ among several castes. But the fundamental rule is the same to all, viz. all Dvijas, Brahmins, Kshatriyas, and Vaisyas, are entitled to Upanayanam and the Gayatri. Smritis bear this out.

15. Utilitarianly speaking, the thread was prescribed for several purposes. It is said in the Puranas that when the string of the bow of a Raja was cut off in a battle, he utilised his sacred thread as his bow-string.

Such seems to be the history of Yajnopavitam of the Dvijas, &c.

R. RADHONATHA ROW.

15th JANUARY 1905.

### The Vaisya Mahasabha.

THE Report of the Vaisya Mahasabha for 1903-1904, compiled by Rai Bahadur Lala Baijnath, B. A., its General Secretary, has been published. Of all the Social Reform Associations in India, the aforesaid Mahasabha appears to have been most successful in carrying out the objects of the Association. Its constitution is simple and its workings are admirable. Its members are all Hindus professing Hindu Religion owing allegiance to the Sastras. It consists of 118 Members, Ordinary Members paying an annual subscription of Rs. 12 and Life Members who have paid Rs. 500 to the Funds of the Sabha, or Rs. 1000 or upwards to any of the institutions affiliated to it. These Members come from the Vaisya community of Upper India, Rajputana, Bengal and parts of Central Provinces. It is now 11 years old and its annual income is Rs. 3,200. It employs a number of lecturers who go about the country, preaching Social Reform, founding new Associations, enquiring into the condition of the local community and local industries and taking stock of the work done. It has succeeded in promoting union among the various sections of the Vaisya community and in the settlement of caste and other disputes through Panchayats or in other amicable manner: it has been instrumental in inducing curtailment of marriage expenses. It attends to the promotion of female educa-

tion. The active Secretary of the Sabha, Rai Bahadur Lala Baijnath, has published in Hindi two valuable works called *Dharmasara* and *Dharma Vichar*. The Sabha has fixed the minimum marriageable age of boys at 16 and of girls at 12, and this rule has been well received and respected by the community. Of course these limits should be raised and will be raised gradually to 21 years for the boys and 16 years for the girls, these ages having been fixed by an incarnation of God, Dhanvantri whose work is of the highest medical authority for the Hindus.

The question of unequal marriages and of receipt of money consideration for marriages has also formed one of the items of the Sabha's programme.

The development of industrial and commercial enterprise has been one of the objects of the Sabha. It sends students for technical education to Japan and other countries. Two of these have returned after completing their courses and are working in silk weaving and dyeing, and spinning and weaving.

The Sabha attends to the religious education of the community.

The Sabha is building an Orphanage at a cost of Rs. 25,000. There are already a number of boys and girls maintained and taught the three "Rs," and also carpentry, Durrie and Niwar weaving and embroidery work. Some of these have earned prizes at local Exhibitions.

The Report concludes thus:—

The question has often been asked as to whether such Caste Conferences as ours, instead of obliterating, are not emphasizing race and caste distinction, and thus stand in the way of that unification of the Indian races which every true well-wisher of India ought to have at heart.

But the question of Social Reform has to be decided not so much with reference to India as a whole, and to

the various races and communities which inhabit it. The Reformer, if he is to be at all practical, has therefore to take into consideration the necessity of adapting his programme to the needs and circumstances of each section of the community. Caste and local Associations for Social Reform are thus very necessary and cannot be dispensed with.

The work of Social Reform has to be done in the midst of ignorance, apathy and opposition. What is therefore required is work from year's end to year's end by persons devoted to the cause and fired with ambition for all that is good and noble. We cannot obliterate the past from memory, but can transform it into a nobler and better future. This ought to be the aim of all Social Reformers. At least this is the aim of our Sabha, and with the assistance of our friends and sympathizers, we hope to attain it in the near future.

R. RAGOONATHA RAO.

### Temples are Symbolic of Human Body.

(continued from page 157).

**A** Dhvaja is called *Ketu*, as it betokens something esoteric and Yogic again. It betokens that in the construction of the temple and in every observance carried on there, every esoteric principle calculated to bring about every degree of spiritual elevation, and finally spiritual liberation, is found embodied. It shows that God, Jnana-form in nature, is to be sought for and found in all those ways which lead to spiritual knowledge, viz., self-sacrifice in all forms conceivable, by devotion, by Yoga practice, by Vedantic Jnana, by diverting the mind from external affairs and concentrating it on the flourish of Nada and light heard and seen inside ourselves. To detail all the esoteric principles which are betokened by Ketu attached to a flag-staff, is to swell the bulk of the present article, and such a course will be prejudicial to the task of systematic analysis, synthetic construction, and orderly and clear exposition. The

Ketu betokens, in short, that the whole thing in connection with temple construction and temple observance is *Gamakam* (symbolical). This conclusion necessarily strikes at the root of the superficial conclusion arrived at by evolutionary thinkers that gross ceremonialism precedes philosophic esoterism. In the Vedic system, one set of principles is enunciated, and ceremonialism is an exoteric embodiment of those principles, not giving rise to those principles in order of time, but embodying the same already existing. This conclusion will become evident and irresistible by expositions in the sequel. It will be interesting to know what the Agama Sastras say as to the esoteric significance of Dhvajās in temples.

TIRUMOOLAR says that the mouth is represented by the tower-entrance, or, the entrance for the city of Jiva. Human body is said to be the nine-gated city of the Individual Self. Temple being symbolic of the human body, the tower-entrance in the former corresponds to the mouth in the latter. According to Hindu Vedas,

Chale vate chale Chitte, Nischale nischale bhavet.

"When breath is in motion, mind also moves or wanders; if breath is not in motion, mind becomes concentrated or fixed without wandering in worldly affairs."

In order to prevent mental wanderings, a practitioner of Yoga begins the process of *Pranayama*, as required by *Svetasvatara-panishad*. This is effected by preventing the expired breath from going out and turning it inwards down the intestines.

TIRUMOOLAR says:—

Valiyinai vangi vayittiladakkil

Palingottuk kayam pazhukkinum pinjam.

"If you receive the breath and shut it up collected in the bowels, your body will become bright as crystal, though old

like a ripe fruit, will become young like a green one."

Along with the course of the expired breath turned inwards down the intestines, the mind is turned towards the initial act of concentrating itself, and so the mouth from which the expired breath is impelled inwards is the entrance for the nine-gated city of Jiva or the Individual Soul. Though, ordinarily speaking, the breath is tied to the mind as a rope to a bird,\* still, notwithstanding the practice of *Pranayama* as described above, the mind sometimes, nay, very often, escapes in part or wholly from the bondage of breath and wanders in thoughts of worldly affairs, if not in the observation or perception of worldly affairs. Hence various other means are resorted to for tying up the mind to smaller spheres such as particular letters used as Mantras, particular points used as Adharas, and particular ideas used as the subject matter of *Dhyana* or contemplation. When the mind is so far brought under control that it can be concentrated independent of a means, the practice assumes the form of independent crystallization of mind (*Niralamba Samadhi*).

The idea of "in," or, "inside," or "within," so far as an Individual Self is concerned, is one relating to what takes place, or what is to take place, inside the main body down the throat or inside the head. The principal parts are the heart and the head. The word *Hridaya* as used in the Upanishads is not always confined to the special organ called the heart with its two divisions known as the auricle and the ventricle, and with arteries emanating from it and veins discharging themselves into it.

\* This is what an Upanishad says.

According to *Nrisimha Uttaratapinyupanishad*,

Akaram Brahmanam nabhouh...Ukaram Vishnum  
hridaye.....Makaram Rudram bhrurmadhye  
Om-karam Sarvesvaram dvadasante.....

"The seat of *Brahma* represented by the letter A is the navel; the seat of *Vishnu* represented by the letter U is the heart; the seat of *Rudra* represented by the letter M is midway between the eye-brows; and the seat of the all-ruling Lord represented by OM is beyond the twelve seats."

According to another authority (*Panini*), A represents *Brahma*, U represents *Rudra*, and M represents *Vishnu*. The word *Vishnu* is applicable to *Rudra*, as, according to *Nrisimha Upanishad*, the explanation of *Vishnu* is as follows:—

Sva mahimna sarvallokan sarvan  
devan sarvatmanah sarvani bhootani  
vyapnoti vyapayati.....tasmat uchyate  
Mahavishnumiti;

"*Vishnu* is one who, by his own greatness, pervades all the worlds, all the Devas, all the souls and all the elements, and causes them to be pervaded by self."

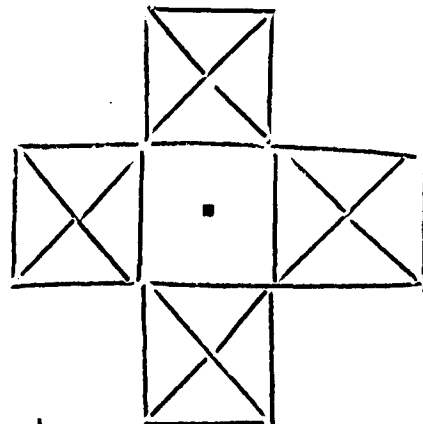
In order that *Vishnu* may be reached inside the heart, one should pass his attention down the throat and fix it in the organ. In order to reach the point between the eye-brows, one has to enter the mouth and then proceed upwards direct, or downwards first and upwards next. The point midway between the eye-brows is either external or internal. It is external just at the root of the nose, reachable externally through the nostrils or from the upper part of the mouth opening. It is reached internally, by descending down unto *Mooladhara*, ascending through the spinal column, and taking a circuit rightwise or leftwise internally up

to the point between the eye-brows. The point would thus be located within the brain matter.

Thus the opening into the city of Jiva residing in the heart, \* is the mouth. The tower entrance in a temple is found not only in the direction which the presiding deity faces, but also on the other three sides. How do we explain this fact?

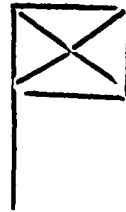
In Nrisimhatapinayupanishad, Books I & II, Paramatman is called *Sarvatomukhah*, "one having face on all sides" for the reason that "Though devoid of the senses, by his own greatness he hears, sees, and goes all the worlds, all the Devas, all souls, all elements, &c. Having faces all round, he sees on all sides." It is why we find the tower entrance on the four sides of the temple. Brahma is endowed with four faces just as an index to show that he faces all sides and can see all round,—see all and hear all.

The following diagram is generally used before idols are placed for Puja at home.



It is on this figure the idols are placed for domestic worship. The central point is the seat of Paramatman to be propitiated. On each of the four sides, there is found a flag-staff shaped thus:—

*Vide Kaivalyopanishad and Mahanarayananopanishad.*



Just as there is a flag-staff on every side there is also a tower entrance on every side corresponding to it. Thus the above figure and the tower entrances in the pagoda indicate the fact that Paramatman is faced all round, on all sides. There are four openings in the face, viz., the mouth, the two ears, and the nose. The two openings of the ears are reckoned distinct, whereas the two nostrils are reckoned one. The reason is clear. The ear openings are far away apart from each other, while the two nostrils meet at the root of the nose and thus constitute one opening. Inasmuch as the seat of Paramatman in the body can be reached through all these openings and as these openings are posted as in the middle of the four sides of a temple, there are four tower entrances in it leading into its outermost Prakara.

One can get to the seat of Paramatman as stated in the Upanishads above quoted, not only by directing Prana and mind down the opening of the mouth but also by rising up through the Apanadvara or the anus.

(To be continued).

S. RAMASWAMI AYYAR.

#### Lotus Beads.

1. Love God and Truth with the love you cherish (and act out) towards your wife and children.

#### The Tripura-dahana

OR

#### Destruction of the Three Forts.

AN ALLEGORY.

“MYTHOLOGY was a primitive mode of thinking the early thought.” “It is the repository of man’s most ancient science.” It is not the “disease of language which springs up at a peculiar stage of human culture”—as observed by MaxMuller and his school.

The *Tripura Dahana* or the destruction of the Three Forts is a familiar *Puranic* legend. It contains a great spiritual truth. The story runs as follows:—There were three cities well fortified, ruled by Asuras, who harassed the Devas, dwellers therein, in all manner of ways. Unable to bear their yoke, they went to Brahma’s abode and complained to him of their sufferings. He said that he could not do much in the matter but directed them to Vishnu. Then they repaired to this great God and represented to him their misery. He too said that he could not help them much but directed them to God Mahadeva (the Great God). Mahadeva heard from them their misfortune fully and ordered a well equipped car to proceed to the Three Cities. The several Devas became the several parts of this mysterious car. The Earth became the body of the car, the Sun and the Moon the wheels, the four Vedas were pressed into service as the four steeds, the Upanishads as the reins, and Brahma (the four-faced God) became the charioteer. The minor Gods became the rafters, beams, nails, &c., &c., each according to his capacity. The Lord Mahadeva seated him-

self as the master of the chariot, holding the Mahameru as the bow strung with Vasuki, the serpent. The chariot was to start for the destination. Just then pride got into the heads of the Gods who thought that they were to do the work of conquest and that the credit thereof was to go to Siva Mahadeva. Thereupon, the Lord, perceiving it, stopped the car, bent the bow and strunged it; a spark shot forth from his mystic Third Eye. The three fortresses became a heap of ashes. The Gods were abashed. The Lord got down from the chariot and rode upon Vishnu who had personated himself as the Bull, to the foot of the banyan tree and taught occult wisdom to the four Sanatkumaras.

This story will be told in various ways. The version given here is the one current in the Tamil land. The grotesqueness of the story is a sign that something behind is concealed in it. There may be several interpretations given for this legend. I shall endeavour to suggest the following idea, as underlying it. I find support for this idea from the works of the Tamil Saints TIRUMOLAR and MANIKKAVACHAGAR.

The Three Cities are the three Upadhis (bodies), Sthula, Sukshma and Karana, which are the resultants or *Karya* of Kama (lust), Krodha (anger) and Maya (delusion) respectively. They are called respectively *Anava*, *Kayika* and *Mayika Malas* by the Saiva Saints.

The simile of the car represents the human body, *Vide Kathopanishad*. In map, there are two tendencies, the good (Daivi) and the evil (Asuri), the former leading heavenward and the latter hellward. The Asuri tendencies got the better of the Daivi and man became enslaved to sexual appetites, passions, and desires of the flesh. These appetites, passions, &c., are the Asuras ruling

in the Three Cities. Then man wants to ascend heavenward and goes to seek the help of Brahma, the God presiding over the Mooladhara and Svadhishthana Chakras, i. e., by meditation upon him in those plexuses he seeks to conquer the lower tendencies. He is simply helped forward to the higher deity presiding over the heart, Vishnu himself. That is, the aspirant meditates upon the God shining in the heart, makes himself at-one with him; thereupon he is led to the Lord presiding over the Ajna Chakra. Then he is able to go through the chief centres of the body which represent, in the physical plane, the three bodies, Sthula, Sukshma and Karana respectively. By means of Pranayama and by a course of study of the scriptures (the four horses and the reins being personifications of the Vedas and the Upanishads) with his mind (Brahma represents mind in the allegory) he becomes fit for the higher initiation, learns that these alone would not do for him and begins the Upasana of Pranava. This Pranava is represented by the bow—[“Pranavo Dhanus”—Mundakopanishad]. The serpent is the string; here it represents the serpentine Kundalini (the latent fire or force). This is roused by the Pranava Upasana. A reference may be made in this connection to verses 9, 10 and 11 in the second section of the Svetasvatropanishad. This fire of Kundalini manifesting itself in Sushumna shoots forth the spark of destruction through the Third Eye of Siva. When the Third Eye is opened, “he becomes a Jivanmukta, the highest adept—Mahatman so called. His opened eye is the inner spiritual vision of the Seer. It is the faculty—not simple clairvoyance—the faculty of spiritual intuition through which direct and certain knowledge is obtainable.”

The aspirant becomes himself the three-eyed deity; he becomes *divine*. He rides upon the Bull represented by Vishnu. Bull is Rishabham which is the name for Pranava (vide Taittiriyaopanishad). Pranava is also the symbol for the evolving universe. Vishnu is the manifesting universe. He rides upon Vishnu. He becomes one with Vishnu. He enters the life side of the universe, the form side, being represented by Vishnu. In Grecian Philosophy, Logos means both the *reason* and the uttered word. Profitable reference may be made to the first verse of St. John's Gospel.

Siva is always represented in our books as “a great Yogin.” The whole Puranic story is an allegory representing the various processes through which an occult student passes in order to become a Jivanmukta.

The following Tamil extracts will support the interpretation aforesaid:—

Appani senjadai adi puratanan  
Muppuram setranan enbargal moodargal.  
Muppuramavadu mummala Kariyam appuram  
Eydamai yar arivare.

Kamam veculi mayakkani ivakadindu,  
Emam pidittirundenukku eri mani  
Om enum osaiyin ulle uraivador  
Tamam adanait talaippatta vare. Tirumantra.  
Kadakarivum parimavum terum ugandenadu  
Idapam ugandu eriyavaru enakku ariya iyambedi  
Tadamadil kanavai moonrum tazhal eritta annalil  
Idapamadayt tanginan tirumalkai sazhale.  
Nanraha nalyaaku nanm zaiyin utporalai  
Anru alin kizhirundu anguraittan kan edi  
Anru alin kizhirundu aramuraittan ayidinum  
Konran kan puram moonrum kottode sazhale.

OM TAT SAT.

ENQUIRER.

2. Think of God when you think of your wife and children. Connect both the thoughts; so that your wife and children may invoke in you the thought of God, and you love your wife and children and other connected objects for God expressing Himself through them.

### The Markandeya Purana.

#### PAPER BY MR. JUSTICE PARGITER.

The following is an abridgment of the paper on the Markandeya Purana, which was read by Mr. Justice Pargiter before the Asiatic Society last month and is published in the *Bibliotheca Indica*:—

THE general character of this Purana has been well summed up by Prof. Wilson in his preface to his Translation of the Vishnu Purana, except that his description hardly applies to the *Devimahatmya*. “This Purana has a character different from that of all the others. It has nothing of a sectarian spirit, little of a religious tone; rarely inserting prayers and invocations to any deity; and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative; and it presents an uninterrupted succession of legends, most of which when ancient are embellished with new circumstances, and when new partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive, being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original; and the whole has been narrated in the compiler's own manner; a manner superior to that of the Puranas in general, with the exception of the *Bhagavata*.”

#### COMPOSITION.

The Purana is clearly divisible into five distinct parts, namely:—

1. Cantos 1-9, in which Jaimini is referred by Markandeya to the wise Birds, and

they directly explain to him the four questions that perplexed him and some connected matters.

2. Cantos 10-44, where though Jaimini propounds further questions to the Birds, and they nominally expound them, yet the real speakers are Sumati, nicknamed Jada and his father.

3. Cantos 45-81: here, though Jaimini and the Birds are the nominal speakers, yet the real speakers are Markandeya and his disciple Kraustuki.

4. Cantos 82-92, the *Devi-Mahatmya*, a pure interpolation, in which the real speaker is a Rishi named Medhas, and which is only repeated by Markandeya.

5. Cantos 93-136, where Markandeya and Kraustuki carry on their discourse from canto 81.

The 137th canto concludes the work; it is a necessary corollary to the first part. There can be no doubt that only the third and fifth of these parts constituted the Purana in its original shape as Markandeya's Purana. The name would imply that originally Markandeya was the chief figure, and it is only in the third part that he appears as the real teacher. There is, however, clearer evidence that the Purana began with the “third part originally, for this is asserted almost positively in canto 45. There Markandeya, after declaring that the Purana, equally with the Vedas, issued from Brahma's mouth, says—“I will now tell it to thee. . . . Hear all this from me. . . . as I formerly heard it when Daksha related it.” These words plainly mean that the true Purana began here.

The first and second parts were composed afterwards and then prefixed to the Purana proper. That they were later compositions is implied by the fact that the Birds recite

the *Purana* proper as an authority, and is indeed indicated by the origin, attributed to them. While the original *Purana* was proclaimed to be a revelation from Brahma himself, no higher authority is claimed for the first and second parts than Markandeya and the unknown Brahmin Sumati.

The prefixing of the discourses delivered by the Birds to the *Purana* proper raised the Birds to the primary and chief position and tended to derogate from Markandeya's pre-eminence; but clashing was avoided and Markandeya's supremacy was preserved by two expedients; first, he was introduced at the very beginning in order that he might expressly declare the wisdom and authority of the Birds; and secondly, the original *Purana* was interfered with as little as possible by making the Birds repeat it in its entirety as Markandeya's teaching conclusive upon the subjects dealt with in it. The Birds on beginning it, retire from further notice.

The second part appears to have been amplified beyond its primary scope. It discourses about birth and death, about the hells, about sins and their punishments and about Yoga or religious devotion. All these subjects are briefly dealt with, though the description of the different hells is ampler than in other *Puranas*, but the last subject leads to a discursive exposition. If dealt with like the other subjects, the exposition would pass from canto 16, immediately to canto 37, where King Alarka is driven by adversity to seek Dattatreya's advice and that Rishi expounds the doctrines of Yoga to him. But the reference to that king and that Rishi was considered to require some elucidation at canto 16, hence the story of Dattatreya and the story of Alarka's parents, Ritadhvaja and Mandalasa, are

made the introduction to the direct exposition of Yoga, with the result that the digression is so long that, when the subject of Yoga is reached, its connection with Jaimini's questions has been lost to sight.

The *Devi-mahatmya* stands entirely by itself as a later interpolation. It is a poem complete in itself. Its subject and the character attributed to the Goddess shew that it is the product of a later age which developed and took pleasure in the sanguinary features of popular religion. The praise of the Goddess Maha-Maya in canto 81, is in the ordinary style. Her special glorification begins in canto 82, and is elaborated with the most extravagant laudation and the most miraculous imagination. Some of the hymns breathe deep religious feeling, express enthusiastic adoration, and evince fervent spiritual meditation. On the other hand, the descriptions of the battles abound with wild and repulsive incidents, and revel in gross and amazing fancies. The *Devi-mahatmya* is a compound of the most opposite characters. The religious outpourings are at times pure and elevated; the material descriptions are absurd and debased.

The ending of the *Purana* deserves notice. It closes with the exploits of king Dama. According to the Bengal MSS., which Dr. Banerjea followed, the *Purana* ends abruptly in canto 136, leaving Dama acquiescing tamely in the flight of his father's murderer Vapusmat. The up-country version is found in the Bombay and Poona editions and carries the story on till Dama takes vengeance on Vapusmat. Dr. Banerjea considered that the abruptness and incompleteness were strong evidence of the genuineness of the Bengal ending; and no doubt that is a fair argument, but it overlooks the character of the two endings. The pusillanimity

which that ending ascribes to Dama jars with the whole tone of his threat in canto 135 which both versions account genuine. On the other hand, the up-country ending narrates the fulfilment of that threat, and the savage and even inhuman incidents which it mentions are hardly explicable if it is spurious, for Dama after killing Vapusmat used Vapusmat's blood and flesh for the oblations due to his murdered father and also (it is implied) gave certain degraded Brahmins a cannibal feast. A forger would not wish nor dare to invent in his eulogy of one of the kings such repulsive incidents, desecrating the most sacred rites and tenets of his religion, nor, if we can imagine such a forgery did occur, could it have ever obtained even tolerance. It is impossible, therefore, to think that the up-country ending is a forgery; and if it be the true original, one can easily understand why such an ending should have been struck out, and how the reviser, unable to invent or palm off a new ending, had to bring the story to the abrupt and jejune conclusion of the Bengal version. The up-country ending has, therefore, been adopted as the true version.

With regard to the question of the place of its origin, the *Purana* in both its sections professes to have emanated from Western India.

The second section, as the oldest, may be considered first. Markandeya says positively that Syavana was the Rishi who first declared it: Syavana obtained it from Bhrigu and declared it to the Rishis, they repeated it to Daksha, and Markandeya learnt it from Daksha. Now Syavana is intimately associated with the west of India, especially with the region about the mouths of the rivers Narbada and Tapti. His father Bhrigu and their descendants are connected in many a legend with all the country north,

east and south of that region. That was the territory of the Bhargava race. As Syavana settled near the mouths of those rivers, the *Purana* itself claims to have been first declared by him in that region.

Markandeya himself was a Bhargava. The Bhargavas spread from Syavana's region, especially eastward along the valleys of the Narbada and Tapti, as those valleys were gradually wrested from the hill races by the Yadavas and Haihayas, the most famous conquerors of which race were Arjuna, Kartavirya and Jyamagha. The former reigned in Mahishmati on the Narbada. Markandeya's special abode appears to have been on the river Payoshni (the modern *Purna* and its continuation in the Tapti). Both by lineage and by residence, therefore, he belonged to that western country, and the original *Purana* must have been composed there.

As regards the first section, it is said the Birds, to whom Jaimini was referred, were living in the Vindhya mountains, and it was there that they delivered the *Purana* to him.

With regard to the second part it may be noticed that Sumati Jada whose words the Birds repeat, belonged also to the family of Bhrigu. Hence this part belonged to the same region where the Bhargavas predominated. It is further worthy of note that eyes of blue colour, like the blue water-lily, are given to Lakshmi and to Madalasa and such a comparison is rare, I believe, in Sanskrit. It was (may it be inferred?) in Western India that people with blue eyes could have been seen as visitors in circumstances of such appreciation that their features became a model of beauty.

Both the first and second sections, therefore, plainly emanated from Western India, and indicate the middle portion of the



Narbada and Tapti valleys as their place of origin. It remains to consider the *Devi-mahatmya*, and the following considerations point to the same place of origin, especially to Mandhata.

The *Devi-mahatmya* must have originated in some place dedicated to the goddess in her terrible form. The poem has now become a text-book of the worshippers of Kali throughout Northern India and in Bengal, especially at the great Durga-puja festival, but it did not originate in Bengal. The goddess whom the poem glorifies is a goddess formed by the union of the vigours or energies (Tejas, not Sakti) of all the gods. She is generally identified in the hymns with Siva's consort as Durga, Gauri. The goddess Kali, however, is made a separate goddess and the Saktis of the gods, are made separate emanations from the gods, and are called the Mothers. The poem is therefore a glorification of Durga in her terrible aspect, with Kali as an emanation from her.

One would therefore look among the stronghold of Siva worship for the birth-place of this poem. Now it is remarkable that of the great Linga shrines (which are reckoned to be twelve), no less than six are situated in or near the very region of Western India where the *Purana* originated; viz., Omkara at Mandhata, Mahakala at Ujjain. Mandhata was doubly distinguished, for another famous Linga was Amresvara on the south bank of the river there. At none of them however, except at Omkara, was Siva or Durga worshipped with sanguinary rites as far as I can find.

The only local allusion in the poem is that the goddess is Mahakali at Mahakala, which is a shrine of Siva at Ujjain; and it is possible the poem may have been composed to proclaim the glory of that place. But this is hardly probable, because the

allusion is very brief, and the worship there was not apparently of the kind to originate this poem; it seems more natural and appropriate to connect the poem with Mandhata, where this phase of religious worship was particularly strong.

Mandhata was a famous ancient place of pilgrimage and appears to have fallen into neglect and been almost deserted in the 11th and 12th centuries A.D., but its glory was revived. About the year 1165 a Gosain, named Daryao Nath, was the only worshipper of Omkar on the island, which pilgrims could not visit for fear of a terrible god called Kala Bhairava and his consort Kali Devi, who fed on human flesh. At last Daryao Nath, by his austerities shut up Kali Devi in a cave, the mouth of which may yet be seen, appeasing her by erecting an image outside to receive worship; while he arranged that Kala Bhairava should, in future, receive human sacrifices at regular intervals. From that time devotees have dashed themselves over the Birkhala cliffs at the eastern end of the island on the rocks by the river brink, where the terrible god resided; till in 1824 the British officer in charge of Nimar witnessed the last such offering to Kala Bhairava. There does not appear to be any information what kind of worship was offered there before the 11th century, yet the facts suggest strongly that such sanguinary rites were not a new ordinance but had prevailed there before.

Both Siva and his consort in their most terrible forms were thus worshipped at Mandhata, which was almost exclusively devoted to their service; and it is easy to understand how such a form of religion could take shape here. This region of the Narbada valley was specially connected with demon legends. Mandhata, with such

associations, would be the most probable birth-place of this poem.

#### DATE OF THE PURANA.

The question of the date of the *Purana* is more difficult, since all questions of chronology in Sanskrit writings are most uncertain. One definite and important date may be first noticed. Mahamahopadhyaya Haraprasad Sastri found a copy of the *Devi-mahatmya* in old Newari characters in the Royal Library in Nepal, and it is dated 998 A.D. It may be safely inferred therefrom that this poem must have been composed before the beginning of the 10th century at the latest. The *Devi-mahatmya* can therefore be later than the 9th century or perhaps the 8th. Since it is the latest part of the *Purana*, the other parts must have been composed earlier, and the question for consideration is, how much earlier.

Prof. Wilson in his Preface to his Translation of the *Vishnu Purana* pointed out that this *Purana* is later than the *Mahabharata* but anterior to the *Brahma*, *Padma*, *Naradiya* and *Bhagavata Puranas*, and conjectured that it may be placed in the ninth or tenth century A. D. This, as already noticed, is too recent, moreover it has been discovered since that his estimates of the composition of the several *Puranas* underreckon their age, and that the periods assigned by him should be moved some centuries earlier. Hence it is possible that a corresponding modification of his estimate regarding the *Markandeya Purana* should be made, and that would place it about the 4th century A. D.

A common method of estimating the age of a Sanskrit composition is to consider the religious and philosophical ideas embodied in it; yet to discuss questions of chronology on the basis of such ideas seems to be more interesting than convincing. Such ideas

have passed along a course of development in India, but it is doubtful how far general inferences therefrom can be safely applied to fix the date of a particular work. The development of religion and philosophy in India is not so clear that one can do more than venture to conjecture upon such grounds, at what period or periods this *Purana*, which was written in Western India, was composed.

Among the deities, Indra and Brahma are mentioned oftenest; next stand Vishnu and Siva; then the Sun and Agni. If the *Devi-mahatmya* is put aside, the Sun is the deity that receives the most special adoration, and his story is related twice. To this may be added the cognate worship of Agni or Fire. Such marked reverence for Agni and the Sun would be natural in such a place as Mahishmati, which (as already mentioned) was specially sacred to Agni before the worship of Siva obtained supremacy there.

The prominent notice of the great Vedic god Indra, and of Brahma, the earliest of the post-Vedic gods; would indicate a fairly high antiquity for the *Purana*, especially for the second section, which boldly claims to have issued from Brahma's mouth equally with the Vedas and thus to stand almost on an equality with them. Such an antiquity would also explain the high position assigned to the Sun and Agni, who are also among the chief Vedic gods; yet the special praise offered to the Sun may, as Dr. Banerjea hinted, be perhaps attributable in part to Persian influences.

The first section of the *Purana* is certainly later than the *Mahabharata*, for the four questions that Jaimini propounds to the Birds arose expressly out of that work. These questions are, first, a religious enigma, Why did Vasudeva (Vishnu), though de-

void of qualities, assume human shape with its qualities of goodness, passion and ignorance? Secondly, a social perplexity, Why was Draupadi, the common wife of the five Pandava brothers? Thirdly, a moral incongruity, Why did Baladeva expiate the sin of Brahminicide by pilgrimage? And fourthly, a violation of natural justice, Why did Draupadi's five sons all perish in their youth? The obtrusion of these questions implies that the Mahabharata was firmly established as an unimpeachable authority, so that difficulties involved in it could not be disputed and must admit of reconciliation with the laws of Righteousness.

The explanations offered by the Birds appear to be these: Vasudeva (Vishnu) existed in quadruple form; the first form was devoid of qualities, but each of the others was characterised by one of the three qualities so that in his assuming human and other shapes with all the qualities no violation occurred to his nature. The second question is solved by the assertion, that because of Indra's transgressions five portions of his essence became incarnate in the Pandavas, and his wife became incarnate as Draupadi, so that she was still the wife of only one person. The third question seems to turn on the ideas that Brahminicide was a heinous sin expiable by death and that pilgrimage was a pious undertaking; how therefore could such a sin be expiated by such action? The answer seems to be that the sin was unintentional, being due to overpowering sensual influences, and did not call for the full rigour of punishment, while real penance consisted in confession. The fourth question is solved by a story of transmigration; Draupadi's sons were five Visve-Devas who were cursed by Visvamitra to assume human form for a brief period.

The second answer presents some remarkable peculiarities when compared with the Mahabharata. That work gives two explanations about Draupadi's wifehood, first why she was destined to have five husbands, and secondly, why the five Pandavas became her husbands.

The first explanation is given twice in the Adi-parva. She had been a Rishi's daughter and unmarried: in order to obtain a husband she propitiated Siva with austerities, and He offered her a boon. She begged for a husband, and in her eagerness made the request five times, hence He promised her five husbands, and in spite of her objection adhered to His word and promised them to her in another life. Hence she was born as Drupada's daughter. In the latter of these two passages she is an incarnation of Lakshmi.

The second explanation is given in the Adiparva. Indra went to Siva on Mount Himavat and accosted him rudely, but Siva awed him and pointed to a cave in the mountain wherein were four prior Indras. Siva said that Indra, and those four prior Indras should be born in human shape in order to reduce the over-population of the world, and that Lakshmi should be born and be their common wife. Accordingly Indra was born as Arjuna and the prior Indras as the other Pandavas, and Lakshmi was born as Draupadi.

Now the stories in the Mahabharata itself furnished some explanation, and why Jaimini should have felt any perplexity, if he had these explanations before him, is at first sight strange. This suggests a doubt whether they were then in the Mahabharata, or whether they were inserted there afterwards to meet this very question. On the other hand, it may be noted that

these explanations did not really solve the difficulty, for the five Indras who became the Pandavas were not the same deity and thus Draupadi's husbands were still separate persons. On this point, therefore, the difficulty remained and the answer given by the Birds removes it (though at variance with the Mahabharata) by declaring that the Pandavas were all incarnations of portions of the same deity, Indra, and were thus really only one person. The Mahabharata however presented a further difficulty, for why should Lakshmi have become incarnate to be the wife of incarnations of Indra? The Birds alter this by declaring (again at variance with the Mahabharata) that it was Indra's own wife who became incarnate as Draupadi. Both these contradictions are left unnoticed; yet it is said very truly that there was very great perplexity about this matter.

This incongruity of Lakshmi's becoming incarnate to be wife to incarnations of other deities suggests a further speculation. In the Mahabharata as it now stands, Krishna is an incarnation of Vishnu, and it was proper that Lakshmi should become incarnate to be his queen. Nevertheless that work states that she became the wife of five persons all distinct from Vishnu. May it be surmised that these explanations in the Mahabharata were fashioned before Krishna had been deified, and before it was perceived that they could have any bearing on his story? If so, it is quite intelligible that it was deemed necessary, after Krishna was deified, to remove the incongruity by asserting that Draupadi was an incarnation, not of Lakshmi, but of Indrani.

A comparison of the worships of the goddess Chandica here and in the play Malati-Madhava suggests that her worship had been introduced into Ujjain from under-

regions, and as that play was written in the latter part of the seventh century A.D., this poem was probably composed in the sixth century.

The Purana contains little reference to the political condition of India; yet it may be pointed out that all the stories narrated relate to Madhya-desa, the Himalayas and Western India, while no mention occurs of Southern, or North-Western, India, and very little of Eastern India. The Hunas are placed in the North, and as they did not invade India till about the fifth century, the geographical cantos were composed before that.

From the preceding it seems fair to draw the following conclusions. The Mahabharata, the latest work, was certainly composed in the 4th and 5th centuries A.D. The 3rd and 4th parts, which constituted the original Purana, were probably composed about the beginning of the Christian era; and the first and second parts about midway between these two periods.

A most extraordinary passage may be noticed in conclusion. It is related of King Dama that, after taking vengeance on prince Vapusmat, "with Vapusmat's flesh he offered the cakes to his (murdered) father, he feasted the Brahmins who were sprung from families of Rakshasas." Brahmins at times lost their caste and became degraded, but here the position is reversed and certain descendants of Rakshasas were reckoned as Brahmins. Such cannibalism is, I believe, unparalleled in Sanskrit, and it is almost incredible that there should have been Brahmins of any kind whatever who would have participated in it. Eating human flesh was not unknown in ancient times, yet a story is told in the Mahabharata where Rakshasas and even flesh-eating Dasyus disdained

the flesh of a true, though degraded, Brahmin: This story of king Dama would seem to imply that it is of real immunity and that, the account of the dynasty on which he occurred, and which is the only dynasty described, must be a Purana in the full meaning of the term.

### Radium.

A MIRACLE RATHER THAN A MYSTERY.



THE words I have adopted for the title of this paper were used by Professor Boys in his address at the last meeting of the British Association. They express in striking language the profound impression made by the discovery of radium. It marks an epoch in the history of our knowledge of nature.

As I sit at my desk there is before me a little object supported by a piece of talc. The little object appears as a yellowish stain, not much

larger than the dot making the full-stop with which this sentence is terminated. On any ordinary pane of glass there would generally be found many marks, passing without much notice, each one of which is in truth larger, and would be more easily perceived than the mark of which we are now writing. Behind the piece of talc, at the distance of a tenth of an inch, is a little white screen which plays a very important part in the display. In front of the talc is a magnifying lens, and the whole is arranged in a tube, easily carried in the waistcoat pocket. This arrangement was planned by Sir William Crookes, to whose kindness I am indebted for the specimen which is before me at this moment.

This little dot on the talc, however insignificant it may seem at first sight, contains a particle of certainly the most wonderful substance that the researches of chemists have ever revealed to us. It contains a particle of radium. We may ask where lies the mystery of this substance to say nothing of the miracle. Viewed in daylight under ordinary conditions there is nothing to be seen beyond the little yellow mark or stain. But after nightfall, and when the eyes have been for some time without the stimulus of artificial light, the speck of radium is seen to be glowing. As first viewed it is not unlike the light from a glow-worm, and it is bright enough to be visible across the room.

#### PHOSPHORESCENCE.

We are at once reminded of the well-known phenomenon which in various aspects we speak of as phosphorescence. Everybody is acquainted with the luminous paint which, on exposure to sunlight during the day, possesses the power of absorbing that light and storing it, and then gradually expends the light during the ensuing hours of darkness. This is phosphorescence. It is a phenomenon, full of interest, no doubt, but it is a totally different phenomenon from that presented by radium. The luminous paint may perhaps be likened to a sponge, by which a certain store of daylight is absorbed, and from which that same store of daylight is afterwards

emitted. But this kind of action is totally different from that characteristic of radium. The luminosity of this astonishing new substance is by no means a mere restoration of light committed temporarily to its keeping, and derived from some external source. The luminosity of radium is rather to be regarded as self-derived. For radium to continue its emission of light there seems to be no necessity that it shall be periodically refreshed by exposure to sunbeams or any other external source of light. Such occasional replenishment is known to be required for the sustentation of luminous paint in a radiant state, but it is not required for radium.

Probably no one supposes that even a piece of radium would be potent enough to emit its characteristic light for all time. We must, I imagine admit that exhaustion of the light-producing power will at some finite time be reached, but perhaps this will not be before the actual material substance of the radium has itself been completely dissipated. So far as any-thing that has as yet been observed can testify, the radiation may continue with unimpaired efficiency for years or hundreds of years, if not for periods much greater still. It is, at least, certain that no particle of radium has up to the present shown any sign of exhaustion. No particle of radium has yet been observed to give the slightest indication of abatement in its marvellous characteristics.

#### THE ENERGY OF RADIUM.

Hitherto we have supposed ourselves looking at the radium as it stood at some feet distance.

Let us now utilise Sir William Crookes' beautiful contrivance, and place the radium under a strong magnifying lens. Immediately there is a wonderful transformation. I would like to illustrate what takes place by a well known observation in the heavens. Everyone who is acquainted with the stars will remember the faint spot of light just visible to the unaided eye, which is all that can be seen without telescopic aid of the famous Globular

Cluster in Hercules. The telescopes show that what the eye sees merely as a very inconspicuous luminous spot is in truth a dense mass of thousands of separate stars. In like manner the speck of radium under magnifying power reveals itself as a myriad of radiating points of light as numerous as those of the stars in the cluster, and in some respects forming even a more pleasing picture. The stellar points of light in the cluster are at rest while the innumerable flashing points from the radium are in ceaseless motion. The tiny speck of radium seems at every instant, and in all directions, to be darting forth brilliant sparks in boundless profusion and with the most vehement energy. That this extraordinary manifestation should continue day after day, and month after month, to say nothing of longer periods, without the slightest indication of decline is indeed little short of the miraculous.

The wonder becomes still more amazing when the quantity of energy poured forth by the radium is estimated with numerical precision. It seems natural to compare the energy of the radium with the energy obtained in the usual way by combustion. It is well known that for the production of heat from a given weight of fuel, there is no fuel so effective as hydrogen, or what is nearly the same thing, the common gas of our cities. It has been found by Professor Rutherford, who has done so much to elucidate this wonderful subject, that a piece of radium will emit as much heat in the course of two days as could be produced by the complete combustion of the same weight of hydrogen. But note the important difference. After the burning of the hydrogen its energy is all gone, it can produce no more heat. It has, in fact, been transformed into water or watery vapour. But the radium is practically unaltered. At the end of the two days it is just as fresh and just as energetic, to all appearance at least, as it was at the beginning. It has indeed been estimated that the heat which can be radiated by radium from first to last must be thirty thousand times as great as could be produced by the combustion

of an equal weight of the most perfect fuel.

#### THE ECONOMIC VALUE OF THE ELEMENT.

It is impossible at this moment to make any clear forecast as to the future developments resulting from the discovery of radium. We are too much overwhelmed with astonishment. No one was prepared for such an extraordinary enlargement of our conceptions of the possibilities of nature. If we feel inclined to speculate as to how far the unrivalled properties of radium can be utilised, either for the advance of knowledge or for the practical service of humanity, it would be well to bear two points in mind. The first is that the production of radium by the only process at present available, is so difficult that only the smallest quantities of the element have been obtained. Indeed, at the moment of writing, I believe I may say that all the radium which has yet been obtained does not exceed more than a small fraction of an ounce. The preparation of radium is a matter of the greatest difficulty and trouble. Of course, this means that the wonderful element must be excessively costly. Some one has been at the pains to calculate that at its present price two tons of radium would sell for a sum large enough to pay the National debt of Great Britain.

We are indebted to Professor and Madame Curie for the discovery of this paragon of matter. If we are inclined to deplore the scarcity and the rarity of the body, and the difficulty of obtaining it, we may be consoled by reflecting on one aspect of its properties. If a speck of radium, about as large as the dot over an *i* is able to pour forth these luminous corpuscles or whatever we must call them, in such incalculable myriads, what, we may venture to ask, would be the behaviour of a large piece of this element? We have all heard of some curious effects produced by the Rontgen rays. Notwithstanding the well-known utility of these rays in surgical diagnosis, we know that excessive exposure to radiation from this source has sometimes been found injurious to the skin and the tissues of the body. There appears to

be some similar danger attending the emanations from radium. No doubt such a microscopic speck as that which most of us have seen is innocuous. We can certainly carry Sir W. Crookes' little tube in our pocket without harm or risk of harm. But it would seem that this can only be done because the particle is of microscopic dimensions. There is good reason to believe that the tempest of small missiles rained from a piece of radium of appreciable size would be by no means free from injurious effects. The discoverers of radium assure us that if a piece of radium, say a couple of pounds in weight, were on a table in the middle of a room, the torrent of sparks poured forth would be such that no living object could remain in the room.

#### THE NATURE OF THE RADIATION.

We naturally ask some explanation of the unparalleled behaviour of this new element. At present the enigma seems to be daily becoming more difficult to solve. It seems, however, certain that what the radium pours forth is not in the nature of rays of ordinary light. The rays of sunlight or the rays of lamplight are not of course bodily particles, they are rather waves which pass through the Ether. But the radiation, or some of the radiation, from radium appears to be not a series of waves but an actual shooting forth of material particles which are projected from the radium with a velocity comparable with that of light itself. It need hardly be said that these material particles are each individually very small. How excessively small they must be may be conjectured from the facts already mentioned. If a microscopic particle of radium is able to pour forth particles at the rate of hundreds or thousands a second, and if it continues to do this for months or years without the loss of matter being large enough to be perceptible, then indeed it is certain that each of the small objects it launches forth in such myriads must be of almost infinitesimal dimensions.

Why, then, do we see these objects at all? They are not rays of light. They are, it would

seem, not even self-luminous bodies. They are simply obscure particles darted forth with a certain velocity. But that velocity is so great as to be difficult for us to realise. It seems to be thousands of times, nay hundreds of thousands of times, swifter than the swiftest rifle-shot.

And thus we can explain the sparks or little flashes which Sir William Crookes' most beautiful instrument shows us in such myriads. The missiles from the radium strike the screen behind it. A shooting star develops a fiery streak in the air by the friction as it passes through. But the radium projectile moves hundreds of times as fast as any meteor, and develops its flash as it strikes the screen. It is these flashes so produced which give to the radium its astonishing character. Well, indeed, may we say that at present radium seems to us not a mystery but a miracle.

ROBERT BALL.

### Indian Ideals of Truth.

The following short excerpts are typical, but by no means exhaustive, specimens of texts that are to be found scattered in Indian sacred and secular literature on the highest ideals of Truth in the East. The collection can be indefinitely added to, but such as it is there will be found a sufficient, nay, a crushing reproof of Lord Curzon's attack on Indian ethical ideals. The controversy which the Viceroy thoughtlessly provoked has, we regret to say, led a number of our contemporaries in Northern India not only to vindicate Indian ethical ideals but also to carry the war into the enemy's territory by an un-ending citation of opinions of writers representing various schools of thought who have borne testimony to the conventional lies of Western civilization. For the resulting acerbity of feeling Lord Curzon is entirely responsible. As the representative of the Crown

in India, it is the greatest prerogative of his office to conciliate racial feelings, to smoothen social intercourse and, in his own person, by precept and by practice to discourage any exhibition of racial animosity on the score of real or fancied, asserted or implied, racial superiority. With deep regret be it said that Lord Curzon has violated every canon of fair dealing by his attack on the Indian people. It is an unusual situation engendered not by the wanton or chance vilification of an ignorant outsider like the late Mr. G. W. Stevens, or the calculated effrontery of the Anglo-Indian Press whose homilies on the defects of Indian character are so familiar to us. On the other hand, Lord Curzon is reputed to be a scholar, a great Eastern traveller, an Imperial statesman; and that he, even he, should descend to the level of the contemptible revilers, comes to the Indian mind with a shock. Lord Curzon's political successes or failures as the Viceroy of India may now be put on one side. His permanent claims to our regard have been shattered by the masterpiece of meanness he enacted before the Convocation of the Calcutta University during the closing week of last month.

### Indian Scriptures and Epics on Truth and Falseness.

#### THE VEDAS.

Cross the passes so difficult to cross. Conquer wrath with peace, untruth with truth.—*Samaveda*.

No one but a Brahmin would thus speak out. I shall initiate you. You have not swerved from the truth.—*Chhandogya*, 4th Prapataka, 4th Khanda.

If you praise him without knowing him, your head will fall off.—*Chhandogya*, 1st Prapataka, 16th Khanda.

Truth always triumphs, and untruth is always vanquished. Truth is the pathway which learned men tread. It is by this path that the sages, satiated in their desires, have obtained salvation in Him, who is the infinite ocean of truth.—*Mundakopanishad*, III, 1, 6.

## SMRITI.

Contentment, patience under injury, Self-subjugation, honesty, restraint Of all the sensual organs, purity, Devotion, knowledge of the Deity, Veracity, and abstinence from anger, These form the tenfold summary of Duty.—*Manu Smriti*, IV. 241.

Let him say what is true, but let him say what is pleasing; let him speak no disagreeable truth, but let him not speak agreeable falsehood: this is a primeval rule.—*Manu*, Chapter IV, Verse 138.

Let a man continually take pleasure in truth, in justice, in laudable practices, and in purity.—*Manu*, Verse 175.

Harshness, falsehood, deceit and random talk—these are the four kinds of verbal sins.

If a man commits verbal sins he is turned into a brute after death.

There is no virtue excelling truth, and no sin more heinous than falsehood.

A witness who deposes things unseen and unheard falls into hell with his head downwards and loses heaven.

One who is pure in thought and speech reaps all the fruits attainable by Vedanta.—*Manu*.

Let him never eat the food of a backbiter or of a false witness.—*Manu*, Verse 214.

For he who describes himself to worthy men in a manner contrary to truth, is the most sinful wretch in this world: he is the worst of thieves, a stealer of minds.—*Manu*, Verse 255.

The liar, the deceitful, the careless talker are born as birds and beasts in their next birth.—*Yajnavalkya*.

The ancestors of a man go to heaven or hell according as he deposes truth or falsehood.—*Vyasa*.

A liar after death goes to hell and becomes a brute afterwards—a boar for 10 years, an ass for 100 years, a dog for 10 years, a deer for 10 years and so on, until he becomes a man, dumb, blind, indigent and leprous for several births.—*Vasistha*.

## ITIHASAS, PURANAS, &amp;c.

As Drona has been deceived by you (Yudhishtira) by an artifice, so you have been shown hell under a pretence.—*Mahabharata*, Swargarohana Parva, 3rd Chapter, Verses 15 and 16.

I weigh a thousand horse-sacrifices and truth in the balance and find veracity to be the heavier.

There is no virtue higher than truth in the three worlds.

Virtue is based on truth; Harmlessness and veracity are the groundwork of

The Serpent (Nahusha transformed) asked Yudhishtira.—

Who can be a Brahmin?

Y. replied:—The man in whom truth, liberality, forgiveness, good conduct, innocence, devotion and compassion are seen, he is a Brahmin according to Smritis.

S. asked: What, oh Yudhishtira! if truth, liberality, forgiveness, uprightness, innocence, harmlessness, religious austerities and compassion are seen even in the Sudra?

Y. replied: Whenever a Sudra has any virtuous characteristics, and a Brahmin lacks it—that Sudra will not really be a Sudra, nor that Brahmin, a Brahmin. The man, in whom these virtues are seen, is a Brahmin; and the man, in whom these are not seen, is a Sudra.—*Mahabharata*, Vana Parva, Ch. 180.

There is no duty which is higher than truth and no sins more heinous than untruth. Indeed, truth is the very foundation of righteousness.—*Mahabharata*.

Truth evermore has been the love Of holy saints and God above, And he whose lips are truthful here Wins after death the highest sphere. As from a serpent's deadly tooth, We shrink from him who scorns the truth.—*Ramayana*.

There is nothing greater than truth; and truth should be esteemed the most sacred of all things.—*Ramayana*.

Where diligence opens the door of the understanding and impartiality keeps it, truth is sure to find entrance and a welcome too.—*Yoga Vasistha*.

It is by means of reason that one comes to the knowledge of truth; and by means of truth that he gets the peace of his mind; and it is the tranquillity of the mind that dispels the misery of men.—*Yoga Vasistha*.

The eight things subservient to concentration (essential to salvation) are forbearance, etc. Forbearance consists of not killing, veracity, not stealing, continence, and not coveting. These without respect to rank, place, time or compact are the universal great duties.—*Yogasutra*, Book IV, 29, 30 and 31.

## OTHER AUTHORITIES.

There are four sins of the speech:—

1. Lying, 2. Slander, 3. Abuse, 4. Unprofitable Conversation.—*The Ethics of Buddhism*.

The three essentials to a false story-teller are:

(a) A good memory.

(b) A bold face.

(c) Fools for an audience.

Truth and falsehood stand to one another in the

be thrown at an earthen vessel the latter will break. In either case it is the earthen vessel that suffereth.—*Sikh Teaching*.

They whose eating is solely for the sustaining of life and whose speech is only to declare truth, surmount difficulties.—*Hitopadesa*.

No act of devotion can equal truth; no crime so heinous as falsehood; in the heart where truth abides there is my abode.—*Kabir*.

The Prophet (Muhammed) said:—

Quit that which throws you into doubt, and incline towards that which do not cast you into doubt; because truth is the cause of comfort to the heart; and verily lying is a cause of doubt and hesitation; I mean, make choices of truth, and leave falsehood.—*Mishcat-ul-masabih*.

If one with whom truthfulness is a habit

Makes a slip, people forgive him;

But if one has become noted for lies,

People will not again believe the truth from him.—

*Sadi's Gulistan*.

He who grieves at another's griefs rejoices at other's joys,

And who is a friend to truth, is always helped by God.—*Samal*.

## Anglo-Indian and European Testimony.

## PROF. WILSON.

Prof. Wilson says of his native friends, associates and servants:—

I lived, both from necessity and choice very much amongst the Hindus and had opportunities of becoming acquainted with them in a greater variety of situations than those in which they usually come under the observation of Europeans. In the Calcutta mint, for instance, I was in daily personal communication with a numerous body of artificers, mechanics, and labourers and always found amongst them cheerful and unwearied industry, good humoured compliance with the will of their superiors and a readiness to make whatever exertions were demanded from them: there was among them no drunkenness, no disorderly conduct, no insubordination. It would not be true to say that there was dishonesty, but it was comparatively rare, invariably petty and much less formidable than, I believe, in any necessary to guard against in other mints in other countries. There was considerable skill and ready docility. So far from there being any servility there was extreme frankness, and I should say that where there is confidence without fear, frankness is one of the most universal features in the Indian charac-

ter. Let the people feel sure of the temper and goodwill of their superiors, and there is an end of reserve and timidity, without the slightest departure from respect.

## WARREN HASTINGS.

Warren Hastings thus speaks of the Hindus in general:—

They are gentle and benevolent, more susceptible of gratitude for kindness shown them, and less prompt to vengeance for wrongs inflicted than any people on the face of the earth; faithful, affectionate and submissive to legal authority.

## ELPHINSTONE.

Elphinstone, the historian, says:—

No set of people among the Hindus are so depraved as the dregs of our own great towns. The villagers are everywhere amiable, affectionate to their families, kind towards their neighbours, and towards all but the Government, honest and sincere. Including the Thugs and Dacoits the mass of crime is less in India than in England. The Hindus are a mild and gentle people, more merciful to prisoners than any other Asiatics. Their freedom from gross debauchery is the point in which they appear to most advantage and their superiority in purity of manners is not flattering to our self-esteem.

## SIR JOHN MALCOLM.

Sir John Malcolm writes:—

I have hardly ever known where a person did understand the language, or where a calm communication was made to a native of India through a well-informed and trustworthy medium that the result did not prove, that what had at first been stated as falsehood, had either proceeded from fear or from misapprehension. I by no means wish to state that our Indian subjects are more free from this vice than other nations that occupy a nearly equal position in society, but I positively say that they are not more addicted to untruth.

## SIR THOMAS MUNRO.

Sir Thomas Munro bears the following testimony:— If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching, reading, writing and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect and delicacy are among the signs which denote a civilised people—then the Hindus are not inferior to the nations



of Europe, and if civilization is to become an article of trade between England and India, I am convinced that England will gain by the import cargo.

MAX MULLER.

Max Muller in his *India: What can it teach us?* says:—There has been with few exceptions no quibbling, no special pleading, no untruthfulness on their part, and certainly none of that low cunning of the scholar who writes down and publishes what he knows perfectly well to be false, and snaps his fingers at those who still value truth and self-respect more highly than victory or applause at any price. Here, too, we might possibly gain by the import cargo.

Let me add that I have been repeatedly told by English merchants that commercial honour stands higher in India than in any other country and that a dishonoured bill is hardly known there.

I doubt whether in any other of the ancient literatures of the world, you will find traces of that extreme sensitiveness of conscience which despairs of our ever speaking the truth and which declares silence gold and speech silver, though in a much higher sense than our proverb.

COLONEL SLEEMAN.

Arrian, in speaking of the class of supervisors in India, says:—"They may not be guilty of falsehood and indeed none of the Indians were ever accused of that crime." I believe that as little falsehood is spoken by the people of India, in their village communities, as in any part of the world with an equal area and population. It is in our courts of justice where falsehood prevails most, and the longer they have been anywhere established, the greater the degree of falsehood that prevails in them. Those entrusted with the administration of a newly-acquired territory are surprised to find the disposition among both principals and witnesses in cases to tell the plain and simple truth.—"Sleeman's Rambles and Recollections," page 210.

There is perhaps no part of the world where the communities, of which the society is composed, have been left so much to self-government as in India. . . . The village communities were everywhere left almost entirely to Self-Government, and the virtues of truth and honesty, in all their relations with each other, were indispensably necessary to enable them to govern themselves.—"Sleeman's Rambles and Recollections," pages 28 and 29.

An instance of deliberate fraud or falsehood among native merchants of respectable station in society is extremely rare. Among the many hundreds of bills, I have had to take from them for private remittances I have never had one dishonoured, or the payment upon one delayed beyond the day specified; nor do I recollect ever hearing of one who had. They are so careful not to speculate beyond their means, that an instance of failure is extremely rare among them. No one ever in India hears of families rendered to ruin or distress by the failure of merchants or bankers; though here, as in all other countries advanced in the arts, a vast number of families subsist upon the interest of money employed by them.—"Sleeman's Rambles and Recollections"—page 45.

In their Panchayets, men adhere habitually and religiously to the truth, and I have had before me hundreds of cases, in which a man's property, liberty and life have depended upon his telling a lie and he has refused to tell it.

SIR CHARLES A. ELLIOT.

The natives of India are often said to be altogether ignorant of truth. I have not found them so. In court, no doubt, far from the public opinion of their own village, bribed or interested witnesses are guilty of amazing flights of perjury. But in their own villages among their own people, I have seldom known them to tell a lie, even when the truth was to their own prejudice.

SIR LEPEL H. GRIFFIN.

Poor, simple, honest hearts! they did not know that, judged by any truthful standard, the people of India were on a far higher level of morality than Englishmen.

RIGHT HON'BLE HOLT MACKENZIE.

The longer we have had these districts, the more apparently do lying and litigation prevail; the more are morals vitiated; the more are rights involved in doubt; the more are foundations of society shaken.

CAPTAIN WESTMACOTT.

I have no hesitation in affirming that in the Hindu and Musulman cities removed from European intercourse, there is much less depravity than either in Calcutta, Madras or Bombay where Europeans chiefly congregate.

HON'BLE MR. SHORE.

It has been observed as a general truth that the more connection the natives have had with the English the more immoral, and the worse in every respect they become.

#### Greek, Chinese and Moslem authorities.

MEGASTHENES.

Megasthenes, the Ambassador of Selucus Nicoter, at the Court of Sandrocottus in Palibottra (Pataliputra, the modern Patna), states that thefts were extremely rare (in India) and that they (Indians) honoured truth and virtue.

ARRIAN.

Arrian (in the second century, the pupil of Epictetus) speaking of the public overseers or superintendents in India, says:—"They oversee what goes on in the country or towns and report everything to the king, where the people have a king, and to the Magistrates, where the people are self-governed, and it is against use and wont for these to give in a false report; but indeed no Indian is accused of lying."

HIUEN-TSANG.

Hiouen-tsang, the Chinese traveller, who visited India in the seventh century, says:—"Though the Indians are of a light temperament, they are distinguished by the straightforwardness and honesty of their character. With regard to riches, they never take anything unjustly; with regard to justice, they make even excessive concessions."

MARCO POLO.

Marco Polo says:—"You must know that these Abrahiman (Brahmins) are the best merchants in the world, and the most truthful, for they would not tell a lie for anything on earth."

ABUL FAZL.

Abul Fazl, in his *Aini-i-Akbari*, says:—"The Hindus are religious, affable, cheerful, lovers of justice, given to retirement, able in business, admirers of truth, grateful, and of unbounded fidelity; and their soldiers know not what it is to fly from the field of battle."

IDRISI.

Idrisi, a Mahomedan writer of the 11th century:—"Their good faith, honesty, and fidelity to their engagements are well known."

Lotus Beads.

Forget the clothes you wear and you will know your self.

A man is piqued in his honour when he perceives his own defects. He should try and remove them one by one, and the best way to achieve this object is to confess them and supply the opposite virtues.

#### The Late Maharshi Devendra Nath Tagore.

NO Indian has quitted the stage more profoundly and universally mourned by India than the late Maharshi Devendra Nath Tagore. He exceeded the allotted mortal span of three score years and ten, dying at the ripe age of 90. His was not only a long life, but a full life. He lived amid the storm of social revolution that convulsed Bengal. He saw many of his coadjutors pass away into the darkness beyond. At length he, too has followed them, a giant among giants. In the process of up-building which it is hoped will culminate in a New India, he was a tireless and far-sighted master-builder. His exceptional strength peculiarly fitted him for his arduous task. No man was better endowed for grappling with events which were, as it were, causing India to cut herself free from her old moorings. As we have said, he was associated with men of strong wills and great intellectual endowments, naturally suggesting comparison. When this is done, he stands the test well. Indeed, he fully establishes a claim to be first among his equals. It will be readily conceded that in adopting a system of eclecticism, his was a stupendous task. Orthodoxy stood in the front. The headlong reforming spirit, pressed him from behind. He had to choose the golden mean. It needs little imagination to recognize how he must have been buffeted by his own thoughts and the controversies that raged around him. Necessarily he could not please all and in the struggle some of his friends fell away from him. But he held fearlessly on his way, heedless of applause and taking conscience for his sole guide. His ideal was

asceticism, not however of that gloomy type which drives its votary to the dark seclusion of a forest or a bleak cave in some mountain side but rather of that sort expressed in the Bhagavat Gita—"Be ye in the world, but not of the world." Thus to our thinking he contemplated a blend which, while elevating the soul-seeking communion with God, did not shirk the duties of life, thus saving his teaching from the common imputation that Indian Yogism, being too detached and self-contained, is incompatible with the vigorous growth of that national life of which India just now stands so much in need. The standard thus set up may be safely adopted by our reformers who are beset with the fear of two extremes—one resulting in remoteness, neutralizing the force contained in each individual unit, and the other plunging into a materialism which when not toned down by a higher element, is so destructive of the spiritual side of man. Circumstances so fell out that he was involved in the eddies of current life in respect of pecuniary affairs and how he breasted the stream, will be seen from the following heroic episode which we take from a monograph appearing in our contemporary the *Statesman*:—

"Meanwhile, in 1846, his father, Dwarka Nath Tagore, had died in England leaving, as it shortly appeared, liabilities amounting to something like a crore of rupees. It appeared further that, in order to secure his family from the embarrassments of his firm, he had placed the major part of his estates in the hands of trustees. Devendra Nath was advised that he might legitimately take refuge in the trust deed and repudiate the claims upon the estate arising out of the involved affairs of Carr, Tagore & Co. His decision,

however, was exactly the contrary of this. He permitted the creditors to take over charge of the estate and accepted a modest allowance for the maintenance of the family resolving that the debts should be paid to the uttermost farthing. The change as regards his own private life was immediate, from princely luxury to something not far removed from penury. It is stated that he sold everything he possessed in the way of luxuries—his furniture, ornaments and carriages—retaining only a single *palhi* for the use of the ladies of the household. After the lapse of a few years the creditors relinquished the estate, satisfied that their interests were secure, and after a long period the entire load of debt was removed. So scrupulous was he not only in discharging his father's liabilities but in fulfilling every obligation which Dwarka Nath Tagore had imposed upon himself, that in the case of a promise of a lakh of rupees made to a local charitable society he paid not only the amount of the original donation but the interest thereon from the date of the signature."

This life-sketch so teems with matter that we prefer giving it *in extenso* rather than extracting detached morsels which would only whet without satisfying the appetite of the reader, who cannot help being consumed by a desire to know all concerning a life which, we feel, should be set up as a beacon on a hill for the illumination of coming generations.

#### PARENTAGE AND BOYHOOD.

Devendra Nath Tagore was born in May, 1817—not in 1816 or 1818, as has been variously stated. He was the eldest son of the princely Dwarka Nath Tagore, whose name is inseparably associated with that of Raja Ram Mohun Roy and the social and

philanthropic movement of the early nineteenth century. Dwarka Nath was a lawyer, scholar, a merchant, and a man of immense wealth. His remarkable energy ought an outlet in many directions, and while keeping up an enormous legal practice, he was able at the same time to conduct the affairs of an extensive commercial house. In 1834, in partnership with Mr. William Carr and Mr. William Prinsep, he established the firm of Carr, Tagore, & Co., being the first Indian gentleman in Calcutta to enter into mercantile business on the European model. The carrying on of this and other enterprises, however, did not by any means exhaust the energies of Dwarka Nath Tagore, who may justly be said to have contributed more largely than any of his contemporaries to the social progress of Bengal during the first half of the nineteenth century. The Hindu College and the Medical College, the Landholders Society, steam communication, a free Press, the uncovenanted judicial service, the subordinate executive service, the abolition of *Sati*—these and many other achievements stand, partially or wholly, as the result of his energy, munificence, and public spirit. Dwarka Nath Tagore visited Europe in 1841 and was accorded a remarkable welcome in England. He returned to Calcutta in the following year, took up the thread of his public work, and again in 1845 embarked for England. He died in London in 1846.

Devendra Nath Tagore was the eldest of the three sons of this great citizen. His father was a reformer in religion as in everything else, and was, indeed, the main support of Ram Mohun Roy in the establishment of the original Brahmo Samaj. In spite of this, however, the young Devendra during his early years was almost

entirely under the charge of his grandmother, who kept to the straightest path of Hindu orthodoxy. His reverence for her was absolute. Her precepts and example were the law of his childhood and her spirit the guiding force of his early manhood. Other influences, however, came into his life when he was sent to the school founded by Ram Mohun Roy and later to the Hindu College. The latter institution was then the fountain-head of English education in Bengal, and, as many thought, the centre of all subversive and anti-social influences. It was reprobated alike by orthodox Hindus and European missionaries who were convinced that the teaching of its professors could have no other result than scepticism in religion and license in personal conduct. To what extent Devendra Nath Tagore succumbed to the destructive influences of the College is not apparent, but it is clear that he was from the first marked out for the life of the intellect and the spirit. The sense of the infinite came to him early, and in his Autobiography he has recorded the first awakening of the religious sense when on the bank of the river he watched for three days and nights by his dying grandmother's side. Another story in the Autobiography tells of a second moment of awakening. One day a torn page from a Sanskrit book fluttered past him in the wind. He picked it up, looked at it, but could understand nothing. Thereupon he gave orders to his Brahmin attendant that the passage should be translated, and he learned that it contained a passage from the Upanishads to this effect: "Whatsoever is in this world is encompassed by God. Avoid all sin and enjoy divine happiness. Do not covet the riches of other men." This seemed to him

a divine message sent directly to himself, and thenceforward he was known not only as a student of the sacred Sanskrit texts but as a religious reformer. His supreme Scriptures then and always were the Upanishads which he came to know with remarkable fulness and exactness. He founded a religious society known as the Tattva Bodhini Sabha (the truth teaching society), which came into being as the result of his impulse to spread abroad the knowledge that had newly come to him. This was in 1838, and in the following year he started a little vernacular paper, the *Tattva Bodhini Patrika*, which, after many vicissitudes, still exists as a Bengali monthly.

#### THE BRAHMO SAMAJ.

It was inevitable that a truth-seeker of Devendra Nath's antecedents should at that period gravitate towards the centre of the Theistic movement. Ram Mohun Roy had been dead for some years. The Church he had founded was in the charge of Ramchunder Vidyavagish, who had been entrusted by the founder with its ministry. The Brahmo Samaj, however, was not then a community such as it soon afterwards became, but a little group of worshippers gathered in the building consecrated to the principles set forth in the famous trust-deed of 1830—"for the worship and adoration of the Eternal Unsearchable and Immutable Being who is the Author and Preserver of the Universe." This worship was—in the memorable phrase—to have "no graven image, statue or sculpture carving, painting, picture, portrait or the likeness of anything," and was to be unaccompanied by the slaying of any living creature for sacrifice or food. Its wider development came in 1843, after it had been joined by Devendra Nath Tagore. He instituted a ceremony

of initiation in the form of a covenant, which all members were required to sign, himself and 19 others being the first to receive initiation. This covenant, which still exists in a modified form, had the effect of transforming the Brahmo Samaj from a chapel into a community with a comparatively definite basis of religious belief. It lays down (1) the Being and Unity of God; (2) a theory of creation; (3) the duty to the fraternity. From the moment of his joining the Brahmo Samaj, Devendra Nath became its leader. It was then a purely Vedantist Church devoted to the teaching of the Theism of the Vedas and Upanishads. Almost immediately, however, new forces made themselves felt and its basis of belief was enlarged. In 1844 a school was established for training young men to be preachers of Vedantism, and in the following year Devendra Nath sent four students to Benares for the special study of the Vedas.

Then arose the controversy on the subject of infallibility from which we may date the broader Theism of later Church. In 1845 a son of the Tagore's estate-manager became a convert to Christianity under the influence of Dr. Duff. The incident created a sensation, and the *Tattva Bodhini Patrika*, which had become the recognized organ of the Brahmo Samaj, came into violent conflict with the missionaries. One result of this was the establishment of an opposition school, the Hindu Hitarthi Vidyalaya, the purpose of which was to counteract the christianizing effect of Dr. Duff's educational work. Devendra Nath was the first secretary of the school. Its supporters were vigorously attacked by Duff in the *Calcutta Review*, wherein the Brahmo Samaj was described as a sect of

Vedantists professing belief in the infallibility of the Vedas. The challenge, taken up by the Brahmo journal, had the effect of revealing a somewhat serious difference of opinion in the Church itself on the question of the authority of the Vedas. The editor of the *Patrika*, Akshaya Kumara Datta, who with Vidyasagar, was the leading writer of Bengali prose at that day, declined any longer to support the dogma of infallibility. The discussion lasted till 1850, when the tenet was finally given up by Devendra Nath. He then compiled the *Brahmo Dharma*, a collection of theistic passages from the Upanishads and other Hindu scriptures, thereby emphasizing the essentially Hindu character of the Brahmo Samaj, while at the same time acknowledging the fallibility of its sacred texts.

The long controversy on the authority of the Vedas was only the first of a series of dissensions in the nascent Church. A religious organisation with a basis in reason and freedom is inevitably a prey to conflicting currents of opinion, and Devendra Nath Tagore—essentially conservative in all things—found himself confronted with an ultrarationalist section who wished the abandonment of verbal inspiration to be only the first step in a frankly revolutionary process. He steadily fought this section, which finally seceded without, however, leaving harmony behind it in the Samaj. By the year 1856 the Leader had grown tired of the struggle and he retired to the hills, where he spent about a year and a half in meditation and study. This was an exceedingly fruitful period of his life. He extended and deepened his study of the Hindu Sacred Books, and not only so, but acquired a knowledge of Western philosophy, especially through the writings of Kant, Fichte, and Victor Cousin, the last

of whom was for a time a powerful influence in India. This study and the close thinking with which it was accompanied left a deep mark upon his mind and message. He returned to Calcutta after the Mutiny, to find his place still unfilled and to preach the series of sermons which represent his ripest and strongest teaching.

#### KESHUB CHUNDER SEN.

Meanwhile during his sojourn in the hills, a notable event had occurred. The potent and restless spirit of Keshub Chunder Sen had cast anchor on the Brahmo Samaj, and the new recruit became his pupil and associate. Keshub then an ardent youth of twenty, found in the elder man his most powerful champion, while Devendra Nath found in Keshub the youthful apostle he needed. The partnership had wonderful results. Keshub was teeming with ideas and schemes, while Devendra Nath had both the means and the readiness to carry them into effect. The first important result was the starting of the *Sangat Sabha*, a society for young men designed as a means of religious education and of translating the tenets of the reformed Hindus into action. Hitherto, the members of the Brahmo Samaj had outwardly conformed to the customs of Hindu society. Under the inspiration of Keshub Chunder Sen they began to break away and the *Sangat Sabha* was the channel of the new reforms, which through its influence made great headway among the students class. Here, too, was born the missionary zeal of the reformed Church, and it was to the *Sangat Sabha* that Keshub was indebted for some of the strongest of whom, those in the period of his power, carried the new message throughout India. Another result was the Brahmo School, held on Sunday morn-

ings, in which Keshub gave lectures in English and Devendra Nath in Bengali. The starting of the *Indian Mirror* with funds supplied by the Leader, and with Manomohun Ghose as editor, was a still more powerful adjunct to the movement. In 1861, again, the first marriage according to Brahmo rites was performed, the bride being the eldest daughter of Devendra Nath.

Between Keshub and himself there existed at this time, if not complete harmony of aim, at all events a strong bond of mutual affection and trust, which was greatly strengthened during a voyage to Ceylon undertaken in the latter part of 1859. In the year 1862 Devendra Nath's influence placed Keshub Chunder Sen in the seat of Minister of the Samaj, not without opposition from the older section. A year later was formed the Society of Theistic Friends for the dual purpose of theological discussion and practical reform. Its most solid work was a scheme for the encouragement of education in the zenanas, by means of text-books, examinations, and prizes. Soon, however, the essential differences in method and aim which existed between the elder man and his powerful disciple, began to be accentuated, and in 1864 the younger party under Keshub hastened the disruption. Two young ministers, who had discarded the sacred thread, were appointed to replace two older men who had not broken caste. The younger party also, was privately encouraging intercaste marriage, and Devendra Nath's conservative instincts were shocked by this, as well as by the opening of a Samaj for the ladies of the community, who, in the earlier Church had had no place in public worship. Into the midst of these seemingly petty tempests the Great Cyclone of 1864 came as an

intervention of Providence. The Brahmo building was damaged and Devendra Nath transferred the church to his house, taking the opportunity of the temporary removal to reinstate the two thread-bearing ministers. This step brought matters to a head. A large section of the younger party seceded, though they did not then succeed in carrying Keshub with them. He remained, but minus a large part of his following. Devendra Nath resumed charge as trustee, and the journal was placed in the hands of Pratap Chunder Mazumdar. The period of conflict and indecision lasted until 1866, when Keshub finally left his teacher and friend and founded the Brahmo Samaj of India.

#### RETIREMENT.

The separation from Keshub Chunder Sen marked the real close of Devendra Nath Tagore's more public life. He was still the head of Adi Brahmo Samaj, which he supported practically single-handed, but he remained aloof from the more daring innovations of those who had been his followers before the schism. Nevertheless, his practical help was not confined to his own section of the Theistic Church. He made generous contributions to other branches all over the country and, when a great part of Keshub's own following left him to found the Sadharan Brahmo Samaj, he made a donation of no less than Rs. 7,000 to his building fund of the new organisation. But his own ministry ended soon after the first secession. He retired into private life, and became known as a perfect type of the old Indian householder gathering, too, a great fame among every class of the community by reason of his devotion to the religious life.

One product of his retirement remains to be mentioned. This is the *Santi Niketan*.

and library, and making it an ideal retreat for purposes of rest and meditation, imposing the characteristic condition that neither wine nor flesh-meat should be permitted to those who made use of its hospitality.

The years of his retirement from public life were not all spent in Calcutta. The Maharshi loved the hills and all places of beautiful solitude, and he was by no means averse from over-sea travel. Besides the voyage to Ceylon already mentioned, he visited Burma and China. As regards all forms of specially public work, however, he was outside the world. His only secular occupation during the latter part of his life was the filling for a short time of the post of Honorary Secretary to the British Indian Association.

#### THE PERFECT HOUSEHOLDER.

We have called Devendra Nath Tagore a perfect type of the old Indian householder, and it is perhaps in that character that those who come after him will chiefly remember him. He was a religious devotee, but he was much beside. He belonged to a family which has a tradition of culture and literary genius, and his own culture was solid and of wide range. A wonderful knowledge of the Sanskrit Scriptures went along with a living interest in Western thought. During his first long stay in the hills, as has been said, he read much and thought much on European philosophy, and in later years he was acquainted, not only with Mill and Herbert Spencer, but with the general movement of English literature and thought. Nor was modern science outside his province; while, next to Sanskrit literature, he loved most and knew best the Sufi poets of Persia and especially his life-long favourite Hafiz. It is singular, and most significant, that the one field of reli-

gious inspiration which was foreign to him was the Hebrew Scriptures. Keshub, as we know, drew much of his store from the New Testament, and habitually spoke of Jesus Christ in a manner which made his missionary friends cling to a hope for his conversion to their faith. The Maharshi knew nothing of all this. For him the Indian Scriptures sufficed. His religion was Indian in origin and expression; it was Indian in ideas and in spirit. He was never known to quote the Bible.

He commanded the reverence of his race as a Yogi, a great Indian saint, but he was in truth a representative of that other great ideal of India which includes the scrupulous discharge of all parental and domestic duties. Ascetic in thought and given to contemplation, he yet controlled the affairs of the great household of which he was the head with the strong hand and intimate touch that are beyond the reach of the mere devotee. His own habit of life was simple. He refrained from flesh, alcohol and imposed upon himself and his household a strict rule of religious observance which was never relaxed until his last illness, especially as regards the daily morning prayer. Disorder of every kind was abhorrent to him. He was punctual as the sun, and could tolerate no laxity in others—in this, it may be said, being far more Western than Eastern. And the ordered rule of his household was coupled with a sense of beauty and deep love of all rich and seemly things. Fresh flowers stood continuously in his room; he could with difficulty be brought to endure the presence of a thing that offended his senses even though it were a gift. No one, even of his household, ever saw him in slovenly dress—and that dress was not European, in

style. He hated display and never paid court to the European. The life and ideals of old India were sufficient for him, and he maintained the reserve and the formal dignity of the family house like any householder of the Vedic Age. Once a year only, on the occasion of the *Magholsay*, the Brahmo anniversary, was that reserve broken through so far as the outside world in general was concerned, and then it was done with princely magnificence. His life stands for the India of to-day and to-morrow as a noble illustration of the old Indian ideal embodied in a great soul and a great life—the union of contemplation, culture, and ordered duty, informed and inspired by the consecration of the spirit to the highest good.

To sum up: The Maharshi's long career has a threefold bearing on the life of his time. Beginning as a fearless reformer, and as the friend and helper of the younger spirits in a time of intellectual and moral upheaval, he stood to them as an influence at once steadying and inspiring, as a fountain of ideas and moral enthusiasm, tempered by perfect loyalty to the ancient spirit of India. In his more private character he has furnished the world with a singularly fine and complete example of the ideal patriarch and householder, and as the head of an illustrious family he has preserved and augmented the tradition which has given the name of Tagore an unsurpassable eminence in Bengal.

#### Current History.

"The unfortunate *Mission* that was sent to Tibet has again come for a great share of the public attention. The arbitrators of our destiny. Mr. Brodrick has published a second Blue-book on the subject and has caused surprise to his opponents and pain to his friends. When Col. Younghusband

was sent to Tibet, he had been given definite instructions to negotiate with the Tibetan authorities. It must be remembered that the Mission was to have been of a peaceful character and its object was simply to settle certain issues regarding trade between India and Tibet. If a military escort was deemed necessary it was only to be a sort of body-guard, so essential in a country whose people are said to be very cautious in allowing foreigners into their territory. The eastern nations are very jealous of the entry of foreigners into their countries. Who, that has known the grasping character of the Westerns, will not grant that the Orientals are more than justified in their dread of the civilised statesmen of the West? The political faith of the European statesmen has been, where the European has been there none other ought to hold sway. They begin by beggary and end in domination. They are past masters in the art of diplomacy, and have won territories and privileges the smallest fraction of which they could not have gained in Europe over one another by any efforts. Take, for instance, the doings of the nation we have best known. Says Henry Thomas Buckle in his celebrated "History of Civilisation in England,"—"And the best observers of English society,—observers too whose characters are very different, and who hold the most opposite opinions,—are all agreed on this, that the perjury habitually practised in England, and of which Government is the immediate creator, is too general, that it has become a source of national corruption, has diminished the value of human testimony, and shaken the confidence which men naturally place in the word of their fellow-creatures."

And are not the Anglo-Indian administrators of India constantly bearing testimony to the accuracy of this observation, by violating even Parliamentary enactments and by ignoring the sacred pledges of the Royal Proclamation of 1858? Then, if the Tibetans, or any other eastern nation hesitate to place faith in Western statesmen, what moral right have the latter to complain? It is fruitless to dwell on this aspect of the question. When it was possible to coerce the Tibetans, what need was there to hesitate in taking a step which was deemed a necessity? The point at issue has been what has been the nature of the necessity of this questionable victory of the Indian Government. Our rulers want us to believe in

two things. One is that if we do not bring Tibet under our influence Russia will take possession of Tibet, and then we shall have to reap a plentiful crop of troubles. Again, seeing that this fiction of a Russian intrigue is becoming less and less credible, they say that the Tibetan expedition was undertaken to open up Tibet to Indian trade. Forsooth! What is surprising is not at all the fact that England utilises Indian resources for her own advancement. That is in the nature of things. After all, force truculent and unabashed is the dominant factor in human concerns, whatever the professions of individuals and nations may be. Then are the Indian administrators and their chief, the Secretary of State, afraid of the Indian population that they have to invent such delusive reasons for their actions? Those that know how contemptuously our rulers despise our representations will think this to be a highly ridiculous question. Without much ado, it may be stated that these desperate reasons are intended to delude the British public. The average Briton, who is not a statesman, will never countenance iniquity. As Buckle says, English statesmen have tarnished the fair name of England here and there. The heart of the nation is sound, and if the British electorate should only come to know what is being done in their name, there will be a revolution in the Indian Government. And Indian administrators can preserve their despotism only so long as they will use it well and do not arouse the sleeping dog of British conscience. So the men responsible to preserve the present state of things are fully alive to the great necessity of keeping the British elector as far away as possible. Who does not see the hollowness of the plea set up by designing English politicians that India must be kept above party politics, so that neither party may expose the common interests of the two? That the Indian administrators are anxious to prevent the British elector peeping into Indian affairs was recently proved by the Indian minister of the Crown in a most striking manner. Col. Younghusband was commissioned to demand from the Tibetans an indemnity of only 25 lakhs of rupees to be paid in three years; but, he exceeded his instructions and forced the Tibetans to agree to pay 75 lakhs of rupees in 75 years, during which period, the English are to occupy the Chumbi valley. It will be remembered that this notorious expedition into

a foreign country was undertaken in defiance of a statute of Parliament and Lord Curzon went to England to uphold his action by personal appeals to the members of the Cabinet. The English ministers assured the British public that it was a purely commercial—Political did they say?—and peaceful mission, and saved their faces. But the sequel has been too much even for the British statesmen. The terms of the treaty wrung from the unwilling Tibetans have unmasked the politicians, and they are shown in their true colours. Mr. Brodrick—and we are told at the strong intervention of Lord Lansdowne—has published the Blue Book wherein it is shown that so far as the British Cabinet was concerned it was very careful in appearing in saintly robes. It remains to be seen how far the British elector will interest himself in this affair. Mr. Brodrick blurted out the English politician's fear of the electorate in another connection. In answer to Mr. Bryce's question he said the Tibet Expedition cost £812,730, and would be charged to India in view of the fact that it was undertaken in the interests of India.

He had also to admit that this sum does not include all the expenses undertaken in connection with that expedition. When asked whether the expenses might not have been less, Mr. Brodrick said, perhaps too frankly, that in all affairs in which the British public were interested the strictest economy was observed. May the Indians infer that, in other concerns, the Indian rulers can with impunity play drakes and ducks with the Indian money? The inference will not be logical, if it is not a stern, uncompromising and melancholy truth. However let us take courage from the fact that in the English politician's fear of the British public lies the sheet anchor of our safety. We have only to appeal to the justice-loving average Englishman in England, and we may better our conditions to a great extent. In fine, they are the arbiters of our destiny.

When Mr. Brodrick, as the War Secretary, proposed to maintain a big British garrison in South Africa at Indian expense, a veritable storm of indignation arose and the Indians thought, with perfect justice no doubt, very low of Mr. Brodrick. I am now inclined to believe that Mr. Brodrick has now made ample amends by his frankness in interpreting the political faith of our rulers. He speaks with a



directness and sincerity that is rarely found in the first rate English politician. Mr. Gladstone himself was always accused of deceiving his audiences by a number of qualifying phrases. Was not a recent speech of Mr. Balfour claimed by both Mr. Chamberlain and his opponents as an exposition of their respective theories? In fine, statesmanship consists in speaking in riddles and puzzles. In this sense, Mr. Brodrick is by no means a statesman; for he plainly speaks his mind, and sometimes his candour is distressing to his friends. He and Sir Henry Fowler, M.P., ex-Secretary of State for India, were the principal guests of the Imperial Industries Club at a dinner held at De Keyser's Royal Hotel, Victoria Embankment on Feb. 7, when the subject of discussion was "British Trade with India."

The Honorary Secretary of that Club read a letter from Sir Roper Lethbridge who said:—"The one dream of my political life for the last quarter of a century—that is ever since my retirement from the Indian service—has been 'Absolute Free Trade between Britain and India, with a small preference against the for-eigner for purposes (1) of revenue and (2) of bargaining for reciprocity.'" The present time seems to me the very psychological moment for the adoption of such a policy for two reasons. First, Mr. Chamberlain's proposals have brought such a thing within the sphere of practical politics, and secondly, the recent exchange and currency reforms in India have placed the finances of India in such a satisfactory condition—the National Congress, with Sir Henry Cotton and Sir William Wedderburn at their head, pointed out last week that 20 millions sterling has in this way been saved out of exchange alone during the last six years—that the Viceroy would find little difficulty in adjusting any little loss of revenue that might ensue in the near future by the abolition of all the Indian duties on British goods, and the immense increase in the volume and profits of our trade would soon do all the rest."

So Roper Lethbridge would fill India with all products of English factories. That is to be the end and aim of British rule.

Mr. Brodrick, who was received with cordiality said he did not think they could find, in the history of trade and commerce throughout the world, any more striking instance of developments than that which had taken place in the trade between India and Great Britain

during the last half-century. In 1840 the trade of all descriptions amounted to 20 millions sterling. At the time of the Mutiny, in 1857, the value had risen to £55,000,000; and between 1857 and 1877 it had increased to £114,000,000. Between 1877 and 1900 it rose to £152,000,000, and between 1900 and 1904 the value of the trade had gone up to £180,000,000. (Cheers.) He ventured to say that that was a degree of progress that was unparalleled in any part of the Empire.

How could it have been otherwise, Mr. Brodrick? Do you forget, if you ever cared to know it, how Indian industries were ruthlessly crushed in the times of the East India Company, and how by the time that India came under the Crown, her population had sunk into an agricultural proletariat? And free to do whatever they please, the British merchants have been exploiting the country, and what can stay the tide of Indian impoverishment? The prime concern of the Government has been, the increasing the facilities for trade. Mr. Brodrick pointed out that the railways, the distributor without which they could not bring the raw material to the mill had increased from 18,000 to 27,000 miles and the average rate of interest over the vast capital thus invested was 5 per cent. Where else can the British capitalist earn 5 per cent. on his investment? Then what difficulty is there in pushing on British trade? Mr. Brodrick triumphantly pointed out the roaring success of the Tea Industry.

In 1840 the tea industry did not exist in India. In 1904 it produced 60 per cent. of the whole consumption of this country, and had driven down the Chinese tea industry in this country from 114,000,000 lbs. to 11,000,000 lbs. That was an operation of British trade for which again he challenged the annals of history to find a similar example.

The Indians do not at all grudge the success of the tea planters. But they cannot help asking in this connection, whether in the annals of history any similar example can be found of a State actively helping to enslave one community for the prosperity of another. The labour laws of Assam and other plantations are a blot on the Indian Statute Book and, when Sir Henry Cotton championed the cause of the weak, he was run down by the self-seeking and selfish Anglo-Indians. Mr. Brodrick observed that the great feature of the inter-trade of the two countries was this—that, while 66 per cent. of the Indian exports, chiefly in raw material came to the United Kingdom, India took in return 25 per cent. of the whole of her imports. India had got to pay herself somehow, and she paid herself by the proceeds of what she sold to foreigners. She must

dispose of her produce, and the more that that produce ceased to be raw material and became, as it would gradually become, manufactured goods the more would the question arise how far foreign tariffs would operate as against India.

Does Mr. Brodrick mean that if India should become a great manufacturing country, it will become a terrible source of inconvenience to the other countries? "They could not ask India to run the gauntlet of foreign tariffs, if this country was not in a position to influence those tariffs, and to stand whatever revenue duties might be placed by this country on Indian products, unless in consultation with India, and at the same time deny her freedom to tax imports into her own country as she may think it expedient. (Hear, hear.) Let him put it in another way. India must have a fair voice in the fiscal deliberations of this country. (Cheers.) He did not allude to any particular industry but they must not from this country put on a revenue duty which would seriously affect an Indian industry and expect India at the same time to co-operate with them in the receipt of British manufactures (Hear, hear.) He believed the secret of the increase of the trade which was so vital to India, and, he thought, to Great Britain, too, was to be found in loyal and hearty co-operation, agreement and conciliation on both sides."

So the agitation set up by the tea merchants has succeeded in compelling a Cabinet minister to confess that the Government cannot afford to displease the English tea planter, even if it may levy an unjustifiable excise duty on Indian cotton mills. Mr. Brodrick continued, "What was there that they could do in India so as to become, as they desired to become, a still better market for English goods? They had made fair progress in the past and there was no reason why they should not make still greater progress in the future. They had just set up a Minister of Commerce and Industry in India, Mr. Hewitt, a man of undoubted ability and wide experience, and knowledge, who he believed, would be able in the future by the operations of his department, to smooth many places for them. They had greatly strengthened the Agricultural Department with a view to the better production of cotton and already they had been fortunate in obtaining some satisfactory results. But he believed that what would prove a greater source of strength and advantage to this country than anything else was the continued improvement of the means of communication in India, so as to enable them to distribute goods and to receive more manufactured goods than had hitherto been received."

So the problem that exercises the thoughts of our rulers is not how to make poor India a manufacturing country, but how to make it a better market for English

goods. Is this the aim of our British rulers? We should be thankful to Mr. Brodrick for his frankness.

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It is a most painful task that I have undertaken to chronicle current events. Incident after incident that is passed in review shows in glaring colours the lamentable helplessness in which we are sunk. Last year we protested and protested hard against Lord Curzon's University Act. We do not pretend that we are disappointed in that the Indian Government did not bestow a moment's consideration on the most earnest representations of the people. Even in matters that do not at all affect the interests of the ruling race, they claim a dictatorship that is most galling to the ruled. So, it will be hypocrisy to say that we expected the Simla gods to be moved by our prayers. However, even in our worst moments of despair, we never expected that a responsible ruler would convert the legislature into a handmaid to executive irresponsibility. The Universities Act authorises the Senate to elect the Syndicate; i. e., the whole senate should elect the members of the Syndicate. However, the Chancellor of the Bombay University asked the respective Faculties to elect the various members of the Syndicate. The result of it was that a Syndicate quite opposed to popular opinion was elected. The non-official Felt lows led by Sir. P. M. Mehta filed a suit in the Bombay High Court against the Chancellor and others who were guilty of the illegal proceedings. Eminent counsel in Bombay emphatically declared that the proceedings were quite illegal and the judges had to pass judgment for the plaintiffs. So Lord Curzon induced his official subordinates to consent to pass a special bill legalising the illegality. And the dauntless tribune of the people, the Hon'ble Professor Gokhale pithily declared that the reign of law was ended by the tyranny of executive high-handedness and validating legislation. The exposing of this naked truth terribly upset the mental balance of the great pro-consul, Mr. Gokhale with merciless accuracy and relentless logic showed the character of the legislation; and the effect paralysed the reasoning faculty of Lord Curzon. To his heart's content the hero of the Council Chamber—shall I say of the University Act?—reviled the leaders of Indian society, and called them the enemies of the Government. The spectre of Gokhale haunted the heated imagination of the superior Viceroys so much that he enjoyed no peace of mind till he had another opportunity of opening the floodgates of his anger in a Convocation speech, "The fury of a woman scorned" is nothing compared to the fury of bloated self-conceit and wounded vanity. The unfortunate Lord

Curzon is now the most unpopular person in all India. Had he known the dignity of silence so essential to the exalted position which is his destiny to occupy even for a second time, he would not have deserved the condemnation of the Indian public; at any rate, the Indians would, in all probability, have shown him some consideration, paying regard to his official position. But his love of rhetoric, his wounded vanity, his invincible conceit overpowered him. And Indians have no choice left but to vindicate their honour by an emphatic protest against his sayings and doings.

Miserable is the lot of a ruler who is intensely hated by his subjects; and it is more so when that ruler sincerely desires to rule in the interests of his subjects and is yet thwarted in all his actions by one cause or another. The present Tsar is a sincere lover of Peace, and has laboured much to uphold her sacred banner. He loves his subjects very ardently and would gladly give them liberty and power. And yet, it is the strangest irony of fate that his country is decimated by a war that is truly staggering humanity. He himself has been forced to scourge his subjects even more crushingly than his enemies the Japanese. On the 17th of February, at 3 o'clock in the afternoon, his uncle, the Grand Duke Sergius, was killed by a bomb being thrown under his carriage. Days before the occurrence, he had been warned, and his wife the Duchess had been requested not to drive with her husband, as the people bore no grudge against her. The assassin was at once caught, but, he said, "I don't care. I have done my job." He was a member of the Russian Socialist Revolutionary Party. Since then the reactionary advisers of the miserable Tsar have gained the upper hand, and outbreaks against the government and violent repression of the people are the order of the day. Baku was the scene of frightful carnage. St. Petersburg, Warsaw, Moscow and various other towns are seriously disaffected. In several places the Police sympathised with the people, and lost the confidence of the authorities. Though now and then the Tsar declared that he would grant liberty and representation to the people, his final and decisive stand has been against popular feeling. So there is very little chance of peaceful restoration of order in Russia. Even the peasants who look upon the Tsar as a semi-divine being rise in open revolt. France has told Russia that the limit of her financial aid to the latter would be reached by twenty millions more. Unless the Tsar prostrates at the feet of the

Mikado, and extricates his army from Manchuria, there is no chance for him to restore order and despotism.

Since the 23rd of February the war has been raging more fiercely than ever before. The cordon round Kuropatkin is being tightened, and this time the ill-fated general cannot escape. While general Kuropatkin was engaged in the south, Generals Kuroki, Nodzu, and Oku advanced on the right and left flanks of the Russian army, and the conflagration of battle flamed all along the lines. In the meanwhile General Nogi, of Port Arthur fame, advanced suddenly to the northwest, and the Russians were taken aback. Seeing that his retreat was being cut off, general Kuropatkin was forced to retreat; but it has become too late. On the 10th of March, Mukden fell. The Railway to the north of Mukden has been cut off, and General Kamimura is hovering in some advantageous position. The strategy of the Japanese is universally praised.

To the right and to the left, the invincible Japs had established themselves, and the ill-fated Russian army was deprived of all means of escape. Thousands perished; thousands surrendered and never before in the history of the world was such a fierce battle fought. The battle raged for 18 days eclipsing the bloody scenes of ancient Kurukshetra. In all it is modestly calculated that the Russian casualties were not less than 90,000. The transport of over 40,000 Russian prisoners to Japan has tasked the efforts of even the Japs. The news of the great victory of Mukden has been received in Europe with very mingled feelings. The Kaiser says that he too will respect the laws of neutrality and expresses a pious wish that the Japs would respect the acquired rights and accomplished facts of Germany. France says that she does not fear Japan, but that she will have to look seriously to the defence of her possessions in the Far East. Lord Rosebery has told the world that the English Liberals would with all joy renew the Japanese alliance. Such is the marvellous political result of the great battle of Mukden which the *Times of India* justly calls the greatest battle of modern times. General Kuropatkin has been relieved of his command by his Master the Tsar, and Gen. Linevitch has taken his place. Meanwhile General Togo is

crossing the Indian ocean to receive the much talked of Russian Baltic fleet. Persistent rumours of peace are afloat, and the refusal of the Parish bankers to float the new Russian loan lends strong colour to this thought.

Bharata Varsha rejoices to know that she is going to enjoy the great privilege of welcoming the Prince and Princess of Wales. They will visit all the principal cities of India. His Royal Highness is to lay the foundation stone of the grand Victoria Memorial building at Calcutta. It is to be trusted that this visit will be productive of great good to India. His Majesty Emperor Edward loves India as he loves no other part of the empire, and Indians hope that their country will become equally dear to his Royal son.

It is given out that our Commander-in-Chief has recommended a large increase to our military expenditure. The burden is already crushing. It will be very difficult to make out a strong case for a further increase. But what necessity is there to make out a case, when the rulers are able to do anything which they believe to be right? Roll on! Car of Jagannath!

19--3--05.

C. K. G.

### Voice of Sarada.

#### PERIODICALS.

**Review of Reviews.**—Mr. Stead begins his "Progress of the world" in the January number of the *Review of Reviews* with the reflection, that on the whole, the Russo-Japanese war has been of some benefit in that it has shown the two combatants have learned mutual respect.

He says that "The war has generated more admiration than hatred and contempt." "Last New Year's day the Japanese were yellow monkeys. To day even the Russians pay homage to their heroism, their chivalry and their genius. It is as if a nation had been born in a day. What it proves is that myriads of people have made much greater progress than we had ventured to believe. And although the method of demonstration is damnable and depressing the fact is most encouraging."

Referring to the event in Russia Mr. Stead indulges in a hopeful outlook. "If the Senate were rejuvenated, the Council of the Empire invigorated by the infusion of a representative element, and the council of Ministers treated more as a Cabinet, the Tsar and his people would be able to readjust the autocracy to the necessities of modern democracy with a minimum of smashing of ancient crockery." However recent events go to prove that Mr. Stead's hope is founded more on his good will towards Russia than on the capacity of the Tsar and his advisers to guide and rule the storm that seems to overwhelm Russia now. We must express our gratitude to Mr. Stead for his having noticed the recent session of the Indian National Congress.

"Another important Political Congress held in December was the Indian National Congress over which Sir Henry Cotton presided. It is the fashion with Lord Curzon and superior persons among the Anglo-Indians to sneer at the Indian National Congress. Sir Henry Cotton held up before the Congress a thoroughly Liberal ideal of a federated United States of British India the mere name of which is enough to send a shudder through the ranks of our bureaucracy. What is even more important was the fact that the Congress decided to send a deputation to this country for the purpose of laying before the public on the eve of the General election what may be described as the Indian side of the great Imperial questions upon which the electors are supposed to pass judgment. There is something that ought to appeal to the imagination of our democracy in this Pilgrimage of the Princes and Peoples of India to lay their suit not before King Edward so much as before the much more formidable Majesty King Demos. If the Irish National Party could be induced to take the Indian National Party under its protection there would be no fear but that the grievances of India would receive a full and frequent hearing in Westminster." So far, we cheerfully express to Mr. Stead our heartfelt gratitude, and call upon our delegates to lay this advice before their minds. However, we cannot help regretting that political life in England should have so far degenerated that suffering India cannot hope to get justice peacefully from the English King Demos. It is not refreshing to our loyal hearts to feel that we shall have to become indebted for any tender mercies to the Irish National Party which leaves no opportunity of proclaiming its disloyalty to English rule. We have great misgivings on this point.

**The Arena.**—The January issue of this American monthly opens with a series of papers that will form the most important contribution to the moral and political

literature of the great Republic. The series has been prepared by the eminent citizen of Philadelphia, Mr. Rudolph Blankenburg. He proposes to give an authentic history of the rise and domination of corrupt practices which have virtually overthrown republican rule, debauched the electorate, and well-nigh destroyed high political ideals among the people. Thus the journal promises to become highly useful and instructive. Among other interesting and highly readable articles we wish to call particular attention to "A Christian Woman on Divorce," "The Social Message of Emerson," and "The Struggles of Autocracy with Democracy in the early days of the Republic."

**The Indian Review**—The *Indian Review* for February opens with a very outspoken article on the unfortunate utterance of Baron Curzon on the Convocation day of the Calcutta University. The writer quotes chapter and verse to prove what requires no proof, viz., the excellence of Hindu national character and concludes with the reflection, "We have tried in vain to discover any justification for his extraordinary ebullition of temper. It may be a feeling of wounded vanity, it may be a spirit of arrogant self-conceit, or it may be a habitual contempt for the feelings of others that has prompted the Viceroy to speak in the strain in which he has spoken. But it is certainly not statesmanship." In an article "My pet abomination," Mr. Frederick Harrison strongly condemns the use of tobacco. He says, "I protest against tobacco altogether as a degrading appetite, loathsome to most women and decent men, and unworthy of a gentleman." William Morris wrote—"Tobacco seems to me a more dangerous intoxicant than liquors." John Ruskin scorns the man "who would put the filth of tobacco into the first breeze of a May morning." Sister Nivedita begins a series of articles on "Aggressive Hinduism." In her first contribution she points out that Hinduism which was till now only "the preserver of Hindu custom," should become "the creator of Hindu character, as Character is Spirituality." It means that laziness and defeat are not renunciation. It means that to protect another is infinitely greater than to attain salvation. It means that Mukti lies in overcoming the thirst for Mukti. It means, in short, that Hinduism is become aggressive." The other articles are "Chinese Marriage Customs," by the Rev E. G. Hardy, M. A. "Plant Diseases in Madras," by Mr. C. A. Barber, M. A., F. L. S., "Education of the Masses," by Mr. V. R. Natu, B. A., L. L. B., "Science and George Gissing," by Geoffrey Mortimer, "the Revolutionary Outbreak in Russia," by Mr. L. L. Kirwan, etc.

**The Indian Sociologist** 1-3 issues.—Mr. Shyamaji Krishnavarma, M. A. (Oxon), has started this excell-

ent little monthly in London. It is intended to be an organ of Freedom and of Political, Social, and Religious Reform. Mr. S. Krishnavarma is a true patriot and his endeavours to regenerate India are deserving of the highest regard and support. This magazine, modest in its appearance, is bound to do a great deal of good work. In the third issue before us, we read the formation in England of an "Indian Home Rule Society." "The new Society is the outcome of a suggestion made by a high-minded English Gentleman, who has devoted a lifetime to the study of India, and whom all cultured and patriotic Indians regard as the champion of their rights. The object of the Society is to secure Home Rule for India, and to carry on a genuine Indian propaganda in this country by all practicable means." Though the day when we can claim Home Rule be yet far distant, it is our conviction that good endeavours can never be begun too early. Mr. Krishnavarma also announces in this issue the terms on which he will award his "Indian Travelling Fellowships." We wish the new journal the best success it so eminently deserves.

### Letters to the Editor.

Sir,—Mr. Todd, a correspondent of the *Madras Standard*, asks me to state whether there is any authority in the Sastras for closely cropping the heads of widows. I have often published the result of my examination of the Sastras that the Sastras nowhere prescribe the close-cropping of the heads of widows. The custom prevailing now of doing so should have originated during the time when it became necessary to protect widows from being ravished by those in power. In parts of India, where such fear did not exist, this custom does not exist. The Tenggai Vaishnavas, the Malayalees, and others of the southern part of India do not observe this barbarous practice. Of late, among intelligent women this practice appears to have lost its hold and many ladies of respectable families, among us, have refused to yield to their disfigurement. On having learnt what the Sastras say on the subject, Rajah Sir. T. Madhava Row, and my friend the late Justice Ranade, and others have denounced the practice as opposed to the Sastras and were for its abolition. Indeed my cousin Mr. T. Madhava Row often exhorted me to preach to people, undeceive and make them follow the Sastras and give up the cruel and barbarous practice.

R. RAGOONATHA ROW.

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### Moral Training in Schools.

THE state of the world appears to be the same in its several parts. We are complaining in India that our schools do not impart moral teaching. The civilized Great Britain appears to entertain the same complaint. We learn from public prints that the highest laymen and divines have appealed to the local Educational authorities in England and Wales for giving in all Schools effective moral training based upon undenominational Christian principles. Dukes, Field Marshals, great scientists, and the Archbishop of Canterbury are among those who have made this application. This appeal shows, that morality must be based upon religious principles. What should be done then in India? It is peopled by Hindus, Mahomedans, Christians, Buddhists and Jains. These should get moral instruction in the Schools based upon their respective religions. Each of these may belong to one of the several denominations, but there may be some principles of them which are common to all denominations. These principles should be found out and instructions based on them should be im-

parted. Take for instance, the Hindu religion. It is widely divided into Monism, and Dualism. Their gospel is the same, but its interpretation is opposed to one another. It is very often said that it is impossible to impart moral instructions to these two sections together.

This statement looks formidable at the first sight; but in reality there is no force in it. Whatever their impressions about unity and dualism may be, both agree that duality exists to a very considerable extent, an extent beyond which there is nothing to be done as a means to an end. Whatever may be their beliefs, their rules of conduct in this world, so far as morality is concerned, are one and the same, viz., there being a Creator, who is Almighty, who rules the world, who has prescribed what one ought to do and should not do, his mandates are binding upon all here, so far at least as the worldly concerns are involved, they are one and the same.

His Commandments are:—

Speak truth. Do your duty. Keep up thy studies. Respect thy superiors, respect thy parents, respect thy elders, respect thy

guest. Give with good will and attention, give with prudence, give with bashfulness. Follow unblameable conduct and not any other, follow praiseworthy doings of others and not any other, follow in doubtful cases the conduct of those who are of sober judgment, of enquiring disposition, of great learning, etc. Don't neglect truth, don't neglect thy duty, don't neglect thy welfare, don't neglect thy wealth, don't neglect thy readings and teachings, don't neglect thy religious duties, don't covet what belongs to others. Love, revere, and worship God. Give alms, think and follow Sastras, surrender yourself to God. Confide in God for thy welfare. Treat others as you would treat yourself, worship God by doing to his creatures what is pleasing and good to them. Preach and spread truth. Be kind to all. Be clean, be forbearing, be discriminating. Have control over thy mind, have control over thy senses. Be non-cruel. Be chaste. Be charitable. Be studious. Be sincere. Be pleased. Be of service to the great. Know thyself. Share everything with others. Look upon others as Self, hear of God, Preach God. Remember God, offer service to God. Be humble, show humility to God, proclaim thy fealty to God. Look upon God as thy real friend and surrender Self to God.

These must be obeyed, on pain of punishment for disobedience. Obedience to them would enable the obeyer to reach Him. So far there is no difference of opinion between these two sects. If so, why not teach the Hindus the conduct prescribed without any reference to the beliefs they should have?

Leave the belief section to their private home tutors to impart, and in school instruct them in the conduct section. The conduct section is so cosmopolitan that it is, I think, equally applicable to others than Hindus. Christians, and Mahomedans also. They may be considered inapplicable, to those whose religion does not acknowledge the existence of God as the Ruler of the Universe. Even Jains and Buddhists appear to veer round to the belief in the existence of such a Ruler. If not, even the many of the aforesaid Commandments are those given by

their people whose instructions they profess to follow.

R. RAGOONATH ROW.

### Religious Reform.

FOR some years past there has been a vehement cry for reform in India. Men of culture having the benefit of western education have been urging on the masses the necessity of bidding good-bye to their time-honored customs and long cherished superstitions. These patriots point their finger to the reward in store for them provided they give up their unbecoming practices. But the people are rather slow to catch the spirit, and sometimes so very indifferent as to altogether cool down the fervour of these leaders. The reason of it seems to be that the axe is not set at the root. Any amount of lecture should be labour ill-spent till the masses are educated. It is education that should bridge over the gulf that separates the one class from the other. All the brilliant eloquence of the blessed few is used till then only to perplex the audience and perhaps widen the gulf. The blessed man becomes cursed because he has to come in contact with the other every day, and the more he feels his self-importance as contrasted with the illiteracy of the other, the more he becomes an object of ridicule and contempt. It would be a pleasure to any philosopher who could command the necessary calmness to observe how the grandfathers and grandmothers at home sit in judgment over the speeches made in public to effect reform and call in question the demeanour of their grandchildren.

"Reform," says the lexicographer, "is a rearrangement which either brings back a better order of things or reconstitutes the present order in an entirely new form." It is re-forming. They speak of social reform more frequently than of any other. Disorder in society is what appeals to man first and he hastens to set it right. Little

knows he that the system is rotten to the core. He fondly imagines that if he removes the puss, cleans the part and applies some plaster his work is done, and awaits a favourable result. But to his disappointment he discovers the truth sometime later that his method was wrong. Society is an aggregate of intelligent beings. If intelligent beings are found only to manifest brute nature for the most part, what should be our method? The same conclusion again, the masses are to be educated. There only lies the remedy. It need not be pointed out here that it is the duty of every educated man to disseminate the gospel of Enlightenment so far as it is revealed to him. However humble a man may be circumstanced he can yet bear the torch of truth and lead the ignorant rustics under his care. It is a noteworthy fact and pleasant too that the ignorant people attach themselves to us as steel to magnet only if we know how to bring them round. There are occasions when they feel how very comfortable it is to subject themselves to the guidance of the learned. Here, of course, experience is a great thing. You must be a practical moralist.

Apart from lack of education, the chief agent in the popular mind that acts as a deterrent against any reform is their fond attachment to the received religion. When anything is spoken or even attempted to be spoken against their religion, their eyes grow fiery and they lose control of their tongue. Their animal spirits have full play and they often drive the most hopeful reformer to despair. It is here that the skill of the most skilful is tried. If success is achieved, it is veritably the conquest of the whole world. For there is a limit beyond which things should not be pressed with the masses, and good men have always avoided crossing the Rubicon lest they should only discomfort themselves without profiting the others. After all, martyrdom of this kind, nay, martyrdom of any kind, is not a desirable step. Martyrdom, if it is self-inflicted, is its own condemnation. It is begotten by an ignorance of the laws

that govern the world. A wise man will allow things to take their own course, performing his function in the order of the Universe without fear or anxiety.

But religion it is that deserves the greatest consideration at the hands of any would-be reformer. People's taunts and ridicules should be borne for sometime and the matter driven home into their minds. The importance of religious reform may best be seen when we say that if the Hindu is not a religious man he is no man at all. From morning till evening every duty he has to perform compels him to be religious. It would seem that all the superstition was created only for the Hindu. Now-a-days, knowing them to be superstitions they have schemed a 'science of superstition.' Some western minds also have brought their culture to bear upon the question, and their contributions are not a little. Notwithstanding all these new-fangled explanations, it must be owned that they are but superstitions. As superstitions they must share the fate of similar ones sooner or later. With the progress of man, superstitions must fade.

A Hindu, whether superstitious or enlightened, cannot help being religious. If any one were to say that religion is inconsistent with enlightenment, he will have only to confess that superstition has not entirely left him, that there are in him old traces which must remain unobliterated for some years to come. But no fear need be entertained in that direction. Enlightenment is not, and can never be, inconsistent with true religion. If an enlightened Hindu is still a religious man in the popular sense, his confession must be accepted as emanating from a candid soul.

A religious man is not likely to welcome a reform that will jar upon his religious sentiments. Self first, others afterwards. Although Vedanta teaches him to merge his self in the Universal Self, he feels in his innermost heart it is all sound theory. If the reform that you propose would reform the society without making me a loser in any way, all right. But you propose widow-



remarriage. Am I to lose my caste, or at least to live in dire seclusion from my own flesh and blood? Or perhaps the hell-fires may be my lot when I end my days, because I have run so openly against the laws of our Rishis. You propose female-education. What for? Do you think you can raise the status of our women a whit by educating them? You refer to some instances in the Puranas. I am inclined, with some respectable Pandits, to deny the matter point blank. It is all the creation of idle fancy we affirm and we are not prepared to be easily shaken off our hold. Such oppositions reformers have to encounter when they make the slightest effort to disturb the existing order. The same arguments or similar arguments are put forth by the orthodox majority to suppress any thought of reform, should it escape in the form of any endeavour to ameliorate the society. For instance, girls should be married while they are yet infants. The existing caste-system must be left intact.

The root of all this opposition lies in the religious thought that has permeated the Hindu mind. That it is so, is beyond doubt, as we find that the reformers who seek to force their reforms into the social circles do so backed by cartloads of Sastric lore. Even when they do so, they are disbelieved, and the odium of misinterpreting or murdering the Sastric passages is thrown on them. Of course, Sastras often prove to be Delphic oracles. They are interpretable either way. The old order changeth, not yielding place to new. In spite of so much conflict between interpretations of texts and between texts themselves, it must be admitted that they agree for the most part on general questions. Their disagreement is so very slight that it is reducible to a minimum in the hands of a skilful compromiser. When their disagreement is made a subject of a dissertation it may be taken for granted that the disagreement is exaggerated. Learned men of India have always tried to keep pace with the progress of the times and it may be said to their credit they have been successful. It is only during the last century that civilisation has taken rather

rapid strides for them to follow. So their books have come to be characterized as being behind the times. New wine has been extracted. It does not fit into the old bottles. The ancient scriptures agree no doubt, but, to what purpose? Their disagreement would not have affected us a bit. Such dangerous quicksands, to whom is it inviting? To soil our mind by sinking in that mire, we for one are not prepared. But the purpose they serve is another thing. They show us how the thoughts therein contained have grown into the very nature of the Hindu, and explain to us very clearly how religion has come to occupy that high pedestal which is its privilege to occupy and how it has come to be all in all with the whole nationality. The Hindu, then, is a religious man, and to get yourself into his confidence you too must be a religious man. Religion perhaps is the only bond that can unite you to him. Enthusiastic Reformer You despaired at the outset that there is no means left at your command to approach the masses taking them as they are, uneducated. The clouds seem to clear up. There is a new light in the path. Religion surely is the base on which you can rear up your castle. But alas! modern religions, even the religion of to-day, how very ignoble and unbecoming of man! Religion must undergo reformation first.

What is the religion of to-day ? It is in name the Vedic religion, the religion of the Rishis that chanted the divine hymns in days of yore. To go into the details is out of the question, but a bird's-eye-view of how the human thought has developed should be interesting. With due deference to the sages of old it must be said that they often represent but the infant state of man. Spiritual knowledge needs no time nor place to communicate itself, but it must, when manifested, partake of the nature of the vessel in which it was for some time. With all the simplicity characteristic of the primeval age, we can observe the marks of savage nature in them. In no way have they been perfect men. Their solutions of the all-important life problems are no solutions at all. Interpreted by our educated minds they

seem to be thoroughly sound but it is a question whether the sages themselves would have interpreted them in the same manner. That they had far outgrown savage state nobody will deny, but they were not God-men as some of us are fond of styling them.

After the time of the Vedic hymns came a period when the sages began to systematise their knowledge. It was then that the six Darśanas came to be promulgated. Though these disagree with one another, they seem to have nominally accepted the authority of the Vedas. Although critics may be able to find traces of disbelief in the divine revelation of the Vedas in some parts of these Darśanas, the popular view seems to be to regard these six systems of philosophy as but the superstructure on the basic foundation of the four Vedas. Of these, however, the Vedānta alone has attained the richly-deserved popularity, while others are hardly read except as serving to feast the intellect. It may be noted here that the principle of 'the Survival of the fittest' cannot be better exemplified. Except the Vedānta Sūtras, the original books are not sought after for these systems, as the students can only with difficulty wend their way through the fourth-rate books on the subjects of their study. Even these Sūtras are scarcely read by themselves. Without a commentary they are but unmeaning sounds or at best broken sentences. When we read the Sūtras with the commentary it may be we understand the commentator, not the author of the Sūtras; for to an unorthodox observer it would seem that the commentator, often racks his brains to make sense out of seeming nonsense. Still the Vedānta Sūtras are professedly the essence of the Vedānta, otherwise named the Upanishads, and it is this clue that has crowned the commentators with success in the up-hill work they had undertaken of interpreting the reputed compiler of the Vedas, Veda Vyasa. To show that the Vedānta alone forms the basis of the modern Hindu religion no other proof is necessary than the fact of there being a commentary on these Sūtras for every sect. Sankara, Ramanuja, and Madhva wrote commen-

taries to strengthen their respective creeds. Even the Tamil Saivas who draw their inspiration from their Tamil books thought it wise to lay claim to a commentary on the Sūtras. Nilakantha is their Acharya and to his commentary they pay tribute.

The Age of Philosophical speculation was followed by that of Smritis and Puranas. The rites and ceremonies which had been in the Vedic age but the observances called for by necessity and with a purpose, were honoured by being included in the daily routine of every man ; and until this minute these codes of religion have been exercising the same overruling influence over the Hindu Minds. The Manusmriti, the Sastris affirm, is not the code that ought to prevail during this yuga. Nevertheless, Manu appeals to the major portion of the community and it is his dogmas that are made the butt-end of the neo-reformer's ridicule. Parāsarasmriti, in spite of the support it receives from Pandits, has gone to the wall. The Puranas are more or less illustrative codes of conduct. With all the myths and falsehoods they embody, it cannot be denied that they serve to illustrate some grand truths, truths which are not even so much as shadowed forth in the Rituals. We are unable at this remote age to see through the motives of the originators of Smritis. But they were not always humane ; and they were far removed, very far removed indeed, from the creed of the Vedānta which gives great prominence to Universal Brotherhood. Our purpose is not to criticise the contents of these innocent codes of morality drawn by men who lived when the sun of civilisation had not yet dawned in the Indian horizon. They were noticed here only to throw light on the question of the religious development in the Hindu mind.

Side by side with this order of things, a portion of the Hindu community are observed to have drawn for themselves a different code of religion of equal authority with the Vedas. The Agamas are said to be their Holy Books. To correspond to Smritis they have what are known as *Paddhatis*, meaning rules of conduct. Even



a Smarta, a Brahmin of the Smriti, is considered to be inferior to a Tantric Sadra. The latter bowing to the former is decidedly antiscritptural and the act may be visited with punishment. So his scriptures ordain. An Agamic Sadra ought not to have his ceremonies performed with a Smarta Brahmin, nay, he ought not to hold him as a person worthy of being revered by him. But this is a rule that is more honored in the breach than in the observance. And perhaps if we carry a *vade-mecum* code of conduct wherever we go we would have to say the same of every item in it. The rules therein are daily and hourly murdered. To minister to the conveniences of rich individuals, to wring out money from the hands of innocent misers, the passages of the Rishis are misinterpreted, distorted, and supplemented. The Parohits, without the least compunction do so, and the laity are not unaware of it. Both parties are agreed that there is no serious harm done by thus tampering with the prescripts of the sages. This is most seen in the marriage Pandals and Sraddham ceremonies. As has been already observed the Hindu has to be religious almost every hour of his life. Our innocent forefathers with their extreme religiosity have thought that human institutions can endure only if they are touched with a tinge of religion. Gradually they have come to be steeped in the flood of religion. We would request any honest Hindu to say if he does anything irreligious. He has to invoke the divine blessing almost for every work he attempts. Let us not be mistaken to hold that regarding all kinds of work as capable of being accomplished only with the divine aid is folly and that any reasonable man must be ashamed of having to entertain such an idea. The pity of it is that the Hindu religion is only skin-deep. To all appearance he is religious, and there his religion ends. As against the round of duties imposed upon him by the Smritis, his actual performances to-day may be counted on one's fingers. Excepting marriages and funerals, there is hardly any duty in an ordinary Hindu's life that tends even to remind him of the existence of religion. Few are they who worship

their Gods at home in the right Hindu manner. The women are often assigned the duty of adoring the Gods in the temples as they are evidently much interested in the welfare of their men. Men after heavy work in the office or the workhouse, feel jaded when they enter home and are convinced that Gods will excuse them if they don't care for them in that tired condition. Fasts are scrupulously observed both by men and women, and on such occasions temples are crowded to suffocation. The holiness of temple worship consists in just finding oneself within the precincts of the temple and men or women don't seem to be impressed with the sacredness of attending to worship alone. The sanctum sanctorum that was, we cannot say when, is now but the meeting place of friends, acquaintances and, may we add, lovers. Reasoning Hindu! You feel contented with this state of things? Is this the religion that should be pursued by people in whose midst your lot is cast. The majority of our people are godless men if they are not atheists. Persons styled atheists are not entitled to that name. It is these that are practical atheists, who defy the established laws of the scriptures in the very face of the Gods. If this is not atheism we don't know what is. But leaving aside this rabble, does not a deeper analysis unfold to our view a congregation of sworn bigots? At a moment's notice they will pounce upon the infidels and see their end or die themselves. But for the sceptre of the Emperor, India should be witnessing bloodsheds every day even in the altars consecrated to the Gods. How on earth was it possible for the ancient books to be so interpreted has been always a problem to us. So a man who has been an eye witness to religious fights all over South India talks about religious toleration to be of the Hindus are all moonshiners. Every man appropriates Gods, appropriates God-men. He thinks others have no right to them. This is clear fanaticism, religious frenzy developed to a dangerous extent. The community wherein it bears sway is on the high road to ruin. People who are found to be under the influence of this demoniac nature are also

found to be extremely superstitious, unpromisingly conservative. They offer the most resistance to your social reform and feel blessed in their present lot. Their wants are few, and as soon as these are supplied their next work is word-fight, respectably called by the populace discussion or lecture. This word-fight which is only a preliminary to going to court, remains a shame to the cultured few, who are not a little affected by the sensation caused by such indiscreet act of their neighbours.

Now it has been shown how the scriptures form but nominal authorities, how temple-worship is in most cases a sham and how the religious instinct has been nurtured by superstition to develop into a most vulgar form of fanaticism. While the majority are left without any religion although they say that they follow the religion of their forefathers, the minority are religious with a vengeance. Religion to the latter is in idol-worship and the rites appertaining to it. Mental abstraction and meditation, inquiry into the philosophy of life are all things of secondary importance. These are pursued for pleasure's sake. Salvation rests at the feet of the idol which blooms with life before a sincere devotee. To talk any more on religion as it is found followed by the masses of India to-day would only be dealing with confusion worse confounded and is not likely to yield better results.

By thus railing at the modern religion of India we hope we will not be mistaken to take a pessimistic view of things and to despair of religious progress. Far from being a pessimist, which is synonymous with a coward who has given himself to excessive fear, we are extremely hopeful and can out-beat any one in his optimism. With full faith in the Universal Spirit we believe that all this seeming disorder is only a precursor of the good that is to come.

But with a view to hasten the reform that will be the natural result of this disorder and to satisfy the individual needs of some aspirants of knowledge we purpose to offer here a few suggestions which, if borne in mind, will help one in knowing the ways of Providence, and establishing oneself in the peace that passeth all understanding.

We have nothing to do with a man who would not exercise his reasoning faculty, the faculty that is denied to all other creations and even to

man in a low state of civilisation. To stick to principles without submitting them to the test of reason ill-becomes a thinking being and, perhaps, we may say, defeats the purposes of the Supreme Good. Men falling under this category are human beings in form but brutes in reality. We desire every one who reads these lines to turn round and ask himself if he is not guilty of this accusation, for we know as a matter of fact that many are those who are unconsciously victimized by the all-powerful conformity.

Reasoning man! Do you know why you should be religious. It is not because your father was religious, or your grandfather was religious or your great-grandfather was so. This is the common answer folks give, and they have no time to think any further or they would not think. If you are satisfied with this answer, you have hardly emerged from savagery. To say so would mean that religion bears no direct relation to actual life. At any rate it does not contribute to make your life better or worse. This is a poor idea of Religion. Religion does have a direct bearing on one's life. A man's happiness or misery can be measured by the religion to which his faith is pinned. The greater his attachment to his religion, the more pronounced is the effect of his faith on the joys and sorrows of his life. Thus if you know one's religion and also the laws that govern Life, you may be able to assert if one is of a happy disposition or given to moods. Similarly it may be acknowledged without fear of much opposition that if a man be happy his religion is a noble one and that an unhappy man, or, more accurately, a man whom we call unhappy, has for his religion an ignoble one. If a man's state is so very dependent on his religion, is it not a life question of every man what religion he should follow? The existing religions, we hold, are not worthy of a thinking man. It is neither our purpose nor is it necessary to criticise them here. What is wanted is a natural religion, a religion that is not in conflict with man-nature. Whichever principle that tends to give him peace here and now, is worthy of man to accept as his gospel. The sages of all religions are agreed that Heaven is not a cloudy land that is to be attained after one's death but a region of blessedness to be entered and enjoyed even here. This mortal frame and objects of sense do not debar man from enjoying it. the principle which secures this blessedness consists in a knowledge of the truth and an application of that knowledge

to practical life. That done, daily, hourly, minutely happiness is ensured, a happiness that knoweth no end and for which even celestials crave in vain. The truth is known when you know who the 'I' in you is. What is called self, ego, or I, is not a phantom as some philosophers would lead us to believe. It is our most powerful enemy who keeps us away from the Peace that is our birthright. It is the *Satan*, to use a Christian term, that tempts us to do ever so many things promising us great rewards in return. It is under its influence man fights against man and brings on himself endless misery. Worldly attachment and interested work is the work of self. A man who has effaced his self works disinterestedly and he attaches to himself no place or thing or person. It is attachment that is at the root of most miseries in the world. When you regard with indifference the relationships denoted by the terms father and son, mother and child, husband and wife, your book of miseries will, to be sure, show a blank page on most days of your life. Attachment to things is another bar to a Peace-Seeker. You may not be very anxious to pay your attentions to persons that come in contact with you, but you may be fond of your purse, you may be fond of your books, or you may be fond of some fine collections of fancy articles. These if removed from you may give you considerable pain that will be repeated with every thought about them. Your horse or dog may sometimes be the cause of much suffering of a similar nature. Your forsaking your native place is not infrequently a source of great annoyance to you. Surely life is not worth living if man is to be thus encountered by misery at every turn. Blind follower of religion! Pause for a while and think if your religion can exempt you from these miseries. If not, why the bother of going through so many unmeaning ceremonies with only a distant prospect of happiness in the world to come? Come and take shelter in the natural religion that is your inheritance. If you think you are fit to claim the inheritance that is every yours, you are welcome. You are only to sacrifice your self at the altar of the Universal Self. Peace is yours, blessedness is yours, why, the whole universe is yours. You are a citizen of the world. You set at naught all the dogmas of man, all his ingenious creations. Nobody can enslave you, no man nor angel, not even thought. You are ever free, free as the eastern wind blowing gently over the conta-

minated cities to impart happiness to whichever soul that invites you. Difference between good and evil you refuse to see, for none such exists in reality. God is good, and you cannot see anything but God. You have outgrown the stage of a novice who seeks to pray. Prayer for you is doing the duty that lies nearest to you. You can then see the truth of the words of Emerson: "As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends." Whatever work is turned out of your hands, that is sure to be perfect, for, no man of the world can concentrate his mind so much on his work. Nothing can draw you away from the work that engages your attention for the time being. Further you are not anxious about the result. It is indifferent to you if it ends well or ill in the popular sense. Disappointments that account for so much misery in the world can have no power over you. Doing Duty is your only care. Even if a man were to come and ask you what you would do if the world came to an end, you will say with Emerson in reply that it is a matter of no consequence to you, for you don't depend upon the world for your existence. You blot out fear with sorrow out of their being, for they are but unmeaning words so far as you are concerned. Such phantoms of fame and glory as make men break their heads over them throw off their disguise when they come before you, and you bid them a hearty good-bye. You know for certain that the trance the Yogis seek is only fit for an animal, that at any rate it is not the highest good of man. The one purpose trance serves is to prove the unreality of this world and the reality of the Self. Sleep, ordinary everyday sleep, serves the same purpose. Why not learn the truth from this? You are no enemy to whatever that tends to better the state of man, that is, to make him approach the goal; the Peace that has become yours and that shall be his sooner or later. This then, Man, is the religion that is worthy of you and this, the gospel you should preach to the afflicted and miserable. Peace be to all!

PARA DARSAN.

### Temples are symbolic of Human Body.

(Continued from Page 186).

**HAMSOPANISHAD** says:—"Contract the anus part and give it a jerk upward and give a push upward to the air; and finishing three circuits right to left around Svadhishthana go to Manipurakam, then transcend Anahatam; and then penting up Prana in Visuddhi and thinking of Ajna, contemplate that 'I am Tirumantra' (A-u-m). Then Nada will be heard from Muladhara up to Brahma-randhra, and there will be a clear white light, bright as crystal. Reckon this as Brahman or Paramatman." In this authority, the process of pushing mind through the lower opening and passing it up along with the vital air through the six plexuses or psychic centres in the system and getting at the seat of Paramatman is distinctly stated. The opening at the lower extremity being the opening through which entrance is effected and the seat of Paramatman is reached, it is nothing but proper that there should be a tower-entrance erected in a temple representing that part in the human system which the temple symbolizes. If the mouth-opening constitutes the Purva or the Eastern entrance, the lower opening which is directly opposite to it forms the Western entrance. The southern and northern tower-entrances in a temple represent the openings of the right and left ear. The process of effecting entrance into the seat of Paramatman by the opening of the ears is laid down in Mandabrahmanopanishad, thus:—

"Closing the ear-holes with the fore-fingers, you will hear a noise like 'Phoo.' Concentrating your mind on it, you will see a blue light midway between the eyes; similarly, in the heart."

By fixing the mind in this light, one reaches the seat of Paramatman. The point between the eyes is the root of the nose, and the root of the nose is the point midway between the eye-brows. Jabalopanishad, after stating that Varanasi is the seat of Paramatman, states that Varanasi (that which prevents and destroys sins and impurities) is the point of junction of the eye-brows and the nose. It is by means of the light that appears at this point, that Paramatman is reached.

The same result is attained in another way, that is, by the practice of Viparitakarani, which consists in making the sun and the moon (in one's own body) assume exactly the reverse position, i. e., the sun that is now below the navel and the moon that is above the palate change places.—*Hatha-yoga*, chapter III, 79.

The ordinary way in which this is attempted to be brought about is by raising the body in the air, with the crown of the head and shoulders resting upon the ground and with hands supporting the loins, the elbows resting on the ground if required. There is a kind of Asana (posture), with the crown and the shoulders resting on the ground, and the legs and feet thrown up straight in the air. If Viparitakarani consists of such a simple course as the one above referred to, then verse 79 above quoted would not say that the process is to be learnt from a Guru. But the said verse distinctly says that it is to be learnt from a Guru. The process is not to be attained by any change in the posture of the body; but it is to be brought about by internal exercises reversing the position of the sun and the moon in the human system. This is effected by the simultaneous practice of Moolabandha which consists in contracting

the anus and drawing the Apana upwards and the ordinary process of contracting or pressing the throat (not by mechanical means but by will-power greatly acting on the throat muscles) and sending Prana downwards. Ordinarily speaking, such forced practices may not be necessary.

In some temples, idols face the west or the north, and sometimes even the south, and so it is justifiable to have tower-entrances on all the sides.

According to Nrisimhatapinyupanishad, anterior and posterior, there are 19 faces or openings in the human body for the wakeful condition of Atma and 19 faces for the dreamy state, and one for the sleepy state. Of these 19 faces or openings, nine are external and ten are internal and of these ten, five are ventral and five dorsal. This accounts for a number of minor tower-entrances found in our temples. The outermost entrances being much larger than the inner ones, the towers erected over them are much larger than the towers erected over the inner openings. There is a small tower over the Moolasthan containing the idol, and this tower is sometimes inlaid with gold. This represents the Brahma-randhra opening right through the crown of the head which bursts open on the demise of Jnanis or Yogasiddhas. This, according to Vedanta Sutra, is an index of the departed soul attaining immortality and permanent merger in Brahman or Paramatman. It is through this opening, Sri Sankara is said to have re-entered his own body after quitting the body of a deceased king which he had previously entered. On account of this opening it is justifiable to have a tower over the Moolasthan. This tower is inlaid with gold as it is here that mind merges in a flood of golden light, divine in essence. The Moola-

sthana itself is called Kanakasabha, as it is full of golden effulgence in which form Paramatman shines forth to the Yoga-practitioner.

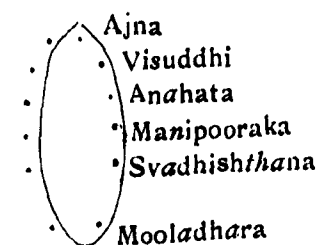
In Vaishnava temples, there is a usage to throw open the northern gate of the inner Prakara or even the middle Prakara on the Svarga-Vasal Ekadasi day as a sign that Bhaktas or devotees reach Svarga. This is no doubt an exoteric symbol of the esoteric principle of Uttarayana or Archiradi-Marga by which the departed soul goes to heaven.

In some minor temples there is only one tower found erected over the entrance in the external wall or over Moolasthan itself with a front entrance. This does not necessarily refer to the face or the opening of Chit or knowledge of Atma who, in his dreamless state of sleep, is of one essence, Jnana-form bliss, enjoying the bliss in fact. It may be just a summary of all elaborate symbols into one simple symbol. But however it does not exclude the first mentioned idea.

In Mandala-Brahmanopanishad there is a reference to listing to Pranavadi or Prana-dhvani or sound: "Dvikarangulih shanmukhikaranena."

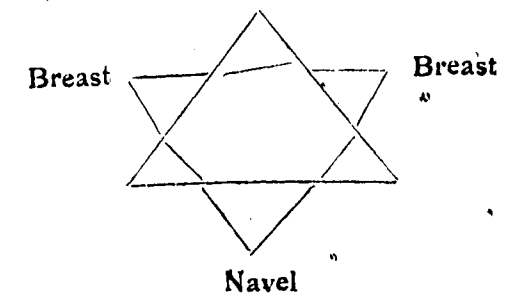
This has nothing to do with the subject in hand. God Subrahmanya is said to have six faces, as he transcended the six Adharas in the body and reached the condition of Paramatman. In this nomenclature, there is the unmistakable reference to the openings in the human system which are represented by tower-entrances in exoteric temples. Adharas are divided into 6 or 12, 5 or 10, 3 or 6, 6 plus 5=11, 9+9 or 6+12, that is 18, and so on. Each Adhara is reckoned an opening, and we have already pointed out the propriety of a tower-entrance for each such opening. The

propriety of dividing the Adharas in the ways above pointed out will be evident to those who have a correct idea of the Nadi circuit in the human system. If the dorsal part is kept distinct from the ventral part, the number of Adharas become 6, 10 or 12, and if corresponding portions in the ventral and dorsal parts are covered by the same Adhara, the number of Adharas becomes 3, 5 or 6. Take the following figure for example:—



The dots represent the Adharas inside the body, both on the ventral and the dorsal side. If these are reckoned separate, the number of Adharas becomes 12. If the space between two corresponding dots facing each other direct is taken as covered by a single Adhara, then the number of Adharas becomes 6. The presiding deities at the three upper Adharas are different aspects of Rudra or Siva. Hence they can be reckoned one. Mooladhara and Svadhishthana can be reckoned when the number of deities presiding over the Adharas is limited to the Trinity. Mooladhara is generally dedicated to God Vinayaka, and the one over it is dedicated either to Brahma to Subrahmanya. Manipooraka is dedicated to Vishnu. The number of Adharas, as confined to Vinayaka and the Trinity becomes four, taking the ventral and dorsal sides together, or it becomes eight keeping the two sides separate. The dorsal and the ventral sides may be taken as beginning or terminating at the same point, viz., Moolar-

dhara. Then the number of Adharas becomes 11 or 9, or 7. Conceiving a hole or opening at each Adhara, we have justification for a tower over it. It is not in every part of India that entrances in temples are honoured with towers erected over them. The pyramidal constructions are peculiar to Southern India in the main. Even in Southern India it is not in every place that we find them. In Cochin they are absolutely wanting. In Travancore a tower is found in Padmanabha's temple at Trivendram, and probably it is seen at Susundram also. In no other place it is seen. In Tinnevely, Madura, Trichinopoly and Tanjore Districts, it is found everywhere. The Mylapore temple holds out more towers than one. The biggest towers at Madura have nine floors each with entrances on two sides. Adharas are found on two sides in the body and not on all the sides. The entrances or openings in the tower-floors correspond to this fact. From the mouth to the anus there is a continuous, pretty nearly straight, line of openings. Hence the unbroken line of openings in the tower-floors. In the nine-gated city of the human body, probably indicated by the nine-floors in the biggest towers, there are side-Adharas located at the corners of Chackras or plexuses. Take, for instance, the six-angled Chakra at the chest, described below:—



The side-openings in the tower-floors represent the side Adharas in the main trunk.

"The heart-opening, the air-opening and head-opening are known as the openings of salvation, the cave and the hole and the Mandala."—Amritanadopanishad.

These openings correspond to inner openings in Hindu temples and have towers erected over them.

In the Buddhistic work entitled *Amī-tayur-Dhyana-sutra*, Buddha says that in the act of meditating on Buddha Amī-tayus, "There is a tower built of the Gunas which are like those that are fastened on Sakra's head (Indra's head). *Vide* sec. 16. In the land of Sukhavati too, Pooja with celestial flowers, incense, lamps, scents, garlands, ointments, powders, cloaks, umbrellas, flags, banners, ensigns, music, concerts, and musical instruments is prescribed (Sukhavati, Sec. 37); Dhyana, Dharana and Samadhi are to be practised and Mantric Dharani formulas are to be repeated (*Amī-tayur Dhyana Sutra*, Sec. 22, 23, &c.)." It is interesting to note that, according to Buddha Gautama, flags and towers and incense and light, have all a religious significance.

In some important temples, a thousand-pillared Mantapam is found erected. For instance, the big temple at Madura. What does this correspond to in the human system? According to Yoga Philosophy, "the internal point to fix the inner vision is the form of light, clear like water. It is inside the head in a region with a thousand radiating auras or radiating rays resembling the radiating pieces of wood in a wheel or the petals in a lotus flower" (*Mandala Brahmanopanishad*). In Tamil, each aura is called a leg or pillar and consequently the Mandala of 1000 auras is a Mantapa of 1000 pillars or legs. When Raja-Yoga is attained, there is seen inside the head a

mass of light with innumerable petal-like formations, many red at the outer angular corner of the petals, sometimes green or blue. There is a person who has experienced the phenomenon, at most half-a-dozen times in the space of fourteen years. There are also others who have had personal knowledge & experience of this phenomenon. A figure of it is given inside the dome at the outermost eastern building in the Meenakshi pagoda at Madura, where fruits are being sold, or the ceiling of the big Mantapa west of it where wax-made bangles and cakes and flowers are being sold.

(To be continued).

S. RAMASWAMI AIYAR.

#### Intellectual Reflections--Space and Time.

ONE breezy evening, I sat me alone on the deck of a boat lying in anchor in the wide and deep waters of a mighty river. The sun was sinking behind the western hills: the evening skies and clouds were touched with varied hues: "the star of love and dreams" was growing visible: I was lost in thought; the how, the why, the whence and the whither pressed themselves on my mind, and I began to solve them. But ah! the futility of solving them pained me for a while: I thought I was after water in mirages to quench my thirst. Meanwhile, the sun was set, all the glorious evening hues faded, grey twilight and after it night set in, "the star of love and dreams" shone in all her virgin bloom, beauty and loveliness, and the blue deep above was bespangled with many-coloured stars. I laid me down on my back, gazing at the blue and serene heavens and myriads of stars. I

then unfurled the wings of my imagination: my mind flew like a wild eagle from system to system, from star to star, distant as well as near. How far could it fly so? Wherever it fled, from there it saw systems after systems, stars after stars, still to be reached. It felt itself wearied, quite wearied. Why? Ah! Can it reach the ends of Space? Has Space ends? Does not Space fly east, or west, north or south, swifter than thy swift-winged imagination? Why pursue then the endless ends, the boundless bounds, of Space? But canst thou conceive of Space either as limited or as unlimited? No. What then is Space? Is it a reality as we suppose it to be every second and minute, or not? It seems not to be a reality, since it eludes imagination. But what is it then? Ah! It is an Enigma, it is a mighty world-wide phantom which haunts thee and all that thou seest, thinkest, feelest, from thy cradle to thy hearse. It has supreme unshakable sway over thee; it binds thee down hand and foot; never does it let thee to shake off thyself from its control.

Ah! It is now night. Ere a while ago, it was day. Day and Night! Which first? Day or night? With sun, there comes the day; without sun, but with stars, comes the night. One day and one night make one mortal's day in mortal's calendar. Three-hundred and sixty-five days make one mortal's year. Years make centuries and æons. Just as all mortal's arithmetic is resolvable into addition, subtraction, and multiplication, mortal's time is resolvable into days and years. If we know what days and years are, a thing simple indeed at least in theory, we can bind time hand and foot, and annihilate it as it were, trampling it under our feet. Now, what are days and years? There is the fixed central burning sun, immensely larger

than our earth. Around him, moves earth rotating. A single rotation of earth gives us a day, and a single revolution of earth round the sun gives us a year. Now let us see what time is in the light of earth's rotations and revolutions. The phenomenon of earth's rotation gives us a day, and the phenomenon of earth's revolution round the sun gives us a year. So, days and years are phenomena as any other phenomena you see around. In common talk, we say: "This takes place in time, that takes place in time." What is the meaning of this taking place in time, or that taking place in time? It means just this. Changes are taking place on and in earth, enveloped, as it were, by days and years. Now, we measure the duration of these changes in reference to earth's rotations and revolutions, since the former are much shorter than the latter. In common talk, we also say: "Time brings its own changes. Time does everything." This is non-sense, simple and pure. We have already seen that days and years are phenomena caused by earth's rotations and revolutions. How can days and years (time) do everything? Can they appease my hunger? Can they quench my thirst? Can they clothe me? Can they make me moral? In common talk, we also speak: "The earth moves round the sun rotating 365 times in a year; the earth rotates on its own axis once in a day." This is confusion worse confounded. Earth does not move round the sun rotating 365 times in a year, but she moves round him rotating 365 times in one complete revolution and gives us one year. Earth does not rotate once in a day, but she rotates once and gives us a day. So long as we circumscribe our imagination to the phenomena on earth to the entire exclusion of phenomena of days and years and those not covered up by them, time

puts on the mask of an all-powerful phantom and haunts us ever like Space. But the moment we lift up our imagination above the phenomena on earth and those of days and years, time falls down prostrate at our feet. If earth rotates out of days, and revolves round the sun out of years; if the sun lives far above and beyond our time; if innumerable phenomena take place without reference to our time; cannot the human mind and soul see, think and feel out of time, that is, days and years? Yes, it can, if it constantly practises to do so. What is our time to those who live in regions near the North Pole where the sun shines constantly and continuously for six months, and disappears in the same manner for the self-same period? If it is true that there are higher beings in higher worlds found to be in systems other than our own, what is our time to those higher beings? Indeed, rightly has it been said that Gods' days and years are infinitely longer than mortals'. When, by the extension of our imagination, we obliterate time and rise into phenomena above and beyond our time, what do we see? Do we not see phenomenon in phenomenon, phenomenon in phenomenon, and so on; or rather smaller phenomena in larger phenomena, larger phenomena in still larger phenomena, and so on; that is, numberless microcosms in numberless microcosms? Where do we see all these? Is it not in the light-lit bosom of the inconceivable infinite Space? Ah! In Space, things are changing, events are flowing, orderly and harmoniously, crosswise, lengthwise, breadthwise, depthwise, in short, in every possible wise. Where and how have these changes begun in Space? Where and how would these changes end in Space? Or would they go on for ever? O my proud mighty Intellect! Canst thou give me any clue to these

questions? Ah! How dumb and dumb thou growest over them, and gently throwest me into the realms of wonder, awe, and astonishment!

T. SRIRAMULU.

### The Place of Theosophy

IN

### India's Regeneration.

WE often talk of modern India as being in a state of transition. Ever since the introduction of Western education and Western culture into this land, there has been a great awakening of the national consciousness. This awakening is to be seen in all fields of Hindu thought and activity—political, social, and religious. India has to be regenerated in all these directions, and what is the place of Theosophy in this work of regeneration we have to consider now. We may note that our work lies in all these directions. Reform in one direction cannot wait for the reform in the other. There can be no meaning in saying social reforms first and then the others. We cannot develop our right arm first and then our left, then our chest, then our leg, and so on. So also we cannot postpone the work in one field for the harvest of the other. There must be a harmonious growth of national life on all sides.

Of political regeneration I have not much to say here. Our political problems resolve themselves into a craving for a greater share in the administration of our country,

\*The substance of an address delivered before the Central Districts Federation of Theosophical Branches held at Proddatur in December 1904.

for a greater number of the loaves and fishes of the public service. Our complaint is that while the Government promises to give us what we want as we show our fitness for them, she is very slow to recognize our fitness. What we want in the field of politics in our country is a greater number of men, men with a burning love of their country, men of character, real manly men, who are prepared to do all, endure all and sacrifice all for the political well-being of our country.

In a way our political problems are our rulers', but our social problems are our own. We worked out our own fall socially, and we alone have to work out our regeneration. Hard, very hard are our social problems. Those who have to deal with them have to remember what I fear they are prone too often to forget—that social reform is not identical with individual reform, and methods applicable in the case of the latter cannot often help us in reforming the former. Society is guided more by tradition, as the individual is by reason. But tradition divorced from reason ends a society in stagnation, and reason divorced from tradition ends the society in anarchy. Again, any society, like ours with a continuity of existence lasting for centuries, has a vitality not easily to be shaken, and the roots are often found so intertwined with those of several institutions that in trying to cut off the roots of the one we might unwittingly cut the roots of other and really useful institutions. In short, in this field also we want men, real, earnest men, whose love for the people and their institutions is sincere, who realise fully the magnitude and the responsibility of the task they undertake, who have devoted their best time and thought to the solution

of these problems, and who are sure that the measures they advocate will cure the social evils of our country. Such is our want in the direction of our social regeneration.

Passing on to the spiritual regeneration of India, we have to remember that each country in the world has some particular work allotted to it by God. It seems to us clear that the one field in which all the triumphs of the Hindu have been achieved is the field of religion. Various circumstances favoured the special aptitude of the Hindu mind for thought and reflection on the higher problems of life. Our work in that direction is not yet complete. In the history of the world, while many a younger nation had long before this passed into ancient history, India alone, in spite of the continuous flood of foreign invasions that swept over the country, has had a continuity of existence dating back to many, many centuries. India, then, is not dead; she is even now full of life, she has a mission yet to fulfil and it is for this she has been given such a long lease of life. But at a time when the various nations of the world, with their peculiar treasures of civilization and culture which they have been slowly gathering together in diverse fields, broke the barriers that kept each of them in isolation and are meeting on a common platform to put their treasures together for the benefit of each and all, India alone seemed to stand aloof. Few men there were who held India's far-famed treasures in their hands. Under the materialistic and individualising tendency of western civilization, a new generation of men have sprung up, who have forgotten their mission and who have been ready to sell their birthright for a mess of pottage. Their fathers worshipped gold images, but they worship the gold in



the images. It was at this juncture when we forgot our mission in life, when we seemed to undo all that was done by our fathers in the past, when we wanted to set up a new ideal in life, a new centre round which our activities to revolve, when we were thus attempting what is almost an impossibility, the Great Masters who watch over the destinies of nations, came to our rescue, and their work—to put us back once again on the right path, to tear asunder the veil that blinded our vision and set us on the wrong track—is what is carried on by genuine Theosophists all the world over (be they F. T. S's or not). The tide of materialism has been pushed back. The old ideal of Hindu life has again been set up bright on a high pedestal, and many are the votaries who worship that ideal or idol with all the fervour of a Hindu. They are the saviours of our country. They are our regenerators. They have shown that ignorance is at the root of all religious disputes, ancient or modern, and in fact there is hardly any reason for religions to cut each other's throats, that religion is higher than dogmas, it is realization, it is being and doing.

The Theosophical Society insists on the recognition of the Universal Brotherhood of man—not as some principle in the air, but as a work-a-day principle of life. Most of the evils and misery of this life spring out of the non-recognition of this principle. In politics we want men who take a brotherly interest in the well-being of their countrymen—not self-seekers who make politics the easy ladder for their own aggrandisement; so in our social, industrial, educational and every other field of activity. We want Men, earnest, sincere, genuine, 'manly men' as the late Mr. Gladstone, himself the manliest of men, would put it. Therefore the

one thing that we Hindus have to cultivate, the one thing which is the foundation of the Theosophical Society, the one thing without which the world cannot move for a single minute is *Love*, love beginning with the love of one's parents, wife and children, extending to the family, to the community, to the country and humanity at large. Such a love is what is wanted, beginning with a small centre and expanding gradually like the ripples in a pond, till it takes within its embrace a whole of humanity. Such a man, with such a love, is the very life of any nation. He could move mountains. He is the real Servant of God and man. For, in thus loving humanity, he loves the Lord of humanity. 'He loveth God best who loveth man best.' Service to man is the best service to God.

Such in brief is the work which the Theosophical Society has before it. It is preparing, or sincerely endeavouring to prepare, the material out of which the grand edifice of regenerated India is to be constructed. It is a rare privilege to be engaged in such a work. Fail we cannot, if we work on, with faith in ourselves and *Love* engraved on our hearts.

N. NARASINGA ROW.

#### Lotus Beads.

Imperfection is the main cause of mental worry and anxiety. Fullness is happiness.

To please your dependents is easy; to please your equals difficult, and to please your superiors most difficult.

Please your God as carefully as you can and you will please every body without effort.

Authority has a certain flavour; an undue dose of which spills out the balanced happiness of its object.

The fawning subordination kills out the discreet part of the man, and in his hurry to please, he endangers his own dues, of ease.

#### Ramas in Ramayana.

(Continued from Page 59.)

WE have now come to a point, in our picture, where we feel bound, as it were inwardly to pause and look.

Weighed down beyond the point of endurance by the untold sins of man on the physically visible and invisible lobes of the Universe, one woman invoked the aid of the Father of that Universe in weak accents to loosen the string of the Divine leash and let out of it the agent of evil and the genius of destruction, as the time had come. Despite the force of character and conduct of the few Rija Rishis and Brahma Rishis on mortal earth, sins were rampant and this rank growth had to be mercilessly mown down by a strong hand. Who will do it?—asked the Goddess of Earth, who had for long suffered, with inimitable patience and kindness the iniquities perpetrated before her tearful eyes, without devouring the wronging humanity at one yawn.

The prayer of this Goddess had to be granted, and for this main reason Sree Rama descended from the sublime heights of glory, on earth, on her gross form, in a gross body, to fulfil her heart's desire.

This Divine woman, honored with a place to the left of her dear husband, this Aparakriti, was instrumental in flinging Death-arrows at the other half of humanity on the other side, and she accomplished her aim by influencing her own kind to smoothen the path of Sree Rama and to nip off the thorns on the rosy path of this Avatara of the Absolute.

At the outset we observe two women eagerly expecting Sree Rama, one on the sense-bound, miry path waiting to receive in her bosom the sure shaft flown from His bow, and the other on the sense-killing, hard way panting to hold His lotus feet in her white hands. As has been said already, Tataka, one of the Rakshasa race, was killed by Sree Rama at the request of Visvamisra who was readily and

really a Visvamisra; and Ahalya, sage Goutama's wife, was delivered from the dire curse of her own husband. It will now be remembered that Tataka and Ahalya were both undergoing penance in their physical bodies, to be successfully completed in the Divine presence of Sree Rama. One marked the Rudra aspect of the Absolute while the other, the devoted wife of the sage, pointed to its Vishnu, aspect. For, both those aspects were combined in Sree Rama in whom the Absolute, Maha Vishnu, had descended in part. It may also be repeated here that Sree Rama's mission on earth consisted in his giving each his due. Many a Deva had taken his temporary abode in earthly tenements, merely to minister to the pleasure of the Lord and to carry out His word. They, the Devas, claimed to no independent will of their own, but manipulated the various forces, harmonious and otherwise, like Brahmarshi Narada, by combination, or separation, to lighten the task of their Master.

In many a case, the disharmony was traceable directly to the outer covering and Tataka was one of such. Belonging to the Yaksha class, a class endowed with but small prowess, she enjoyed the strength of a thousand elephants. Suketu's daughter—a mere daughter was granted him by Brahma for a son, for a reason left unexplained by Valmiki—bore Sunda of remarkable powers, a powerful son, by name, Mareecha.

When Tataka's husband was despatched divinely, the wife and son became enraged, and Agastya, the redoubtable Rishi, was unkindly harassed and disturbed in his meditations. As a reward for their impertinence and ignorance, Agastya cursed them to become Rakshasas.

The Rakshasa covering on Tataka coloured her future life till it was ended by Sree Rama. Spite for the human race intensified by personal wrongs, utilised the immense strength of body in Tataka. In special respect of this case, it will be seen that the natural, undeveloped character of the Jeeva colluded with the curse-given physical robe and no deliverance was sought for by the cursed, from the curse which ran there.

fore for an indefinite period. In other instances we meet with in the *Ramayana*, the unripe Jeeva was wholly responsible for the iniquities perpetrated and it was effaced out of earth's surface by the pure hands of the Avatara. The number of this latter class being very large, the former appears to have been represented by *Tataka*, whose capacity was not keen enough to perceive who her enemy was in truth, when she was set free from her gross body through the intervention of *Visvamitra*.

But the life-history of *Sreemati Ahalya* was quite dissimilar to that of *Mareecha's* mother, who did not unfortunately live to see that her son shared her fate and gave no signs of discernment of *Seeta's* dear husband, at death. *Ahalya*, amorous *Indra's* imbecile paramour, stands for a class of Jeevas to whom the curse comes as a thunderbolt and who seek, the moment the curse is pronounced, to be freed from its dire results, by instant repentance and importunities at the feet of the curser. In such cases the punishment continues for stated periods and the manner of its cessation is prophesied and the victim waits, hopefully and cheerfully, for his saviour.

Now this class seems to be an interesting subject for study. With this end in view we shall briefly see what a curse is and how it works.

#### WHAT IS A CURSE?

Man being a compound of his thoughts, words, and desires, in a human, physical body—a God in matter—the bodies he earns at every stage of his ascent into the heights of his original centre are the resultant of his three manifestations; he is expressed in his thoughts, words and deeds, which determine the nature of his body. The body is the man's limitation. It marks out the condition of his life, his character and doings. But the worst limitation is when the man identifies himself with his physical body. This body stands at the outer ring of the several bodies he is clothed in. The liberty of the man depends on the scope of this last garment; in its nature this garment

binds the man who, in his innermost intents wants to use it. This knot of the gross, physical net produces oblivion, oblivion of one's own real nature. The inner freedom gets caged when man descends in matter. Coats after coats he puts on in his return to earth, where the necessary environments and the corresponding body are made ready for him by responsible agencies. Our scriptures tell us that man finds his fit place on earth with the help of the Gods and that they send him, onward, on his appointed road, to earth in the particular country, race, caste and family.

The outer circumstances are prepared for him and hence the physical body through which and through which alone he can work and pave his way for his final end is built for him and not by him. Therefore is it that man has to confess his impotency to exercise any control, in the initial steps of manhood, and generally in all the stages, over his body from birth to death. Moreover he feels somehow attracted to this new and unfamiliar body and knows no comfort without this identification. Faithful to the trust, rather, gift of the gross body, man cares for its welfare and upkeep with greater anxiety and love. His thoughts, words and deeds he brings back with him and they are his own heritage. Whereas the physical body the Gods throw over him at a later stage; and it stands at the gate of his future career, the man cannot blind himself to the needs of the helpmate and in course of time, Time forges strong and unbending chains round man and the physical stranger steps into the place of the bosom companion, and his first friends turn out inveterate foes.

But if rightly used, this physical body becomes a real friend and helps man to gain his salvation. Its real nature and capacity should be early discerned and availed of, and then and not till then may real good emanate therefrom.

We thus see that the physical body, one of the others encircling the divine fragment, is

the most important one for the wise, as well as for the foolish. But the danger lies in its power to completely shut off the divine light in oneself and thus make one forget his own self and its utter helplessness to express the Divine powers locked within it.

In reality this last hedge withers earlier and comparatively the other bodies survive their friend at the threshold. The body of desires and that of the thoughts continue, after the death of the physical body, longer, though in their turn, they also die. They form the medium between the Jeeva and the physical body, through which the outer world opens for him and the inner gets expressed for the outer world. If there were only the physical body, the more rapid vibrations of Divinity of man cannot harmonise with those of the physical that vibrates slothfully, and therefore imprisons the rapid vibrations. The latter harmonise only when in unison with the other bodies and when passing them.

The light burns but dimly for the coloured glass over it and if, for the sympathetic physical envelope, the desire and thought envelopes are linked to any unsympathetic, was to the Jeeva who likes to express himself through them.

If the physical body refuses to respond to the behests of the desire and thought-bodies, it works as an uncontrollable and unremovable drag upon their activities. Verily such a conjunction of unsympathetic factors comes in as punishment. A Brahmin in a Sudra body, a Kshatriya in a Brahmin body, or, any such contingency will feel the greatest inconvenience in expressing his real nature.

Though highly interesting, this question of the physical body is an immensely complicated one. However, we shall here make a humble and hasty attempt in presenting to the world the salient points connected with its solution.

In addition to what has already been explained in the foregoing paras, it may be said that the Gods do, on some occasions, volunta-

rily take on physical bodies, with a definite purpose. Sometimes they are made to suffer in unwelcome vehicles, wherein they are permitted, by the higher centre of force, to evince a memory of their previous lives. Man has, history tells us, in the bygone days, been forced to enter various bodies, to expiate for sins committed by him in his old body.

It has also been in history observed that when a fresh body is forced upon man by a higher will, his deliverance therefrom is not, in some cases, sought for by the unhappy victim, man, as in the case of *Mareecha* and *Tataka*.

Bodies that a man gets enshrouded in result from two causes—from one's own free choice and also from the choice of another, superior power. The second class is subdivided into two classes; viz., those in which memory of past actions (life) persists and those which preclude such a possibility.

(To be continued).

T. A. V.

#### The Esoteric or Adhyatmic view of *Ramayana*.

**R**AMAYANA is the one book of all the Hindu Sastras even including the Upanishads, that is being read and expounded by all, both the young and the aged, the rich and the poor of all classes, from the Himalayas to Cape Comorin. Such a high and universal reverence and love is not evinced in the case of any other Aryan work. All those that wish to have the fruition of wished-for objects both of this world and the next, and all those that are aspirants for Moksha or final liberation are alike found to pay obeisance to it. What is the reason therefor?

In the *Mahatmya* slokas it is said: "One who daily drinks the nectar of *Ramayana* that came out of the mouth of the Great Rishi *Valmiki* with respect and with faith, attains to the eternal abode of *Vishnu*, by crossing the

ocean of Samsara made up of birth, disease, old age, impediments and sorrow." This shows that the wished-for objects of this world and final liberation are both to be had by its Parayana or daily reading. In the Skanda Purana, it is said that the God Paramesvara addressed the Divine Mother Parvati thus: "The God Brahma incarnated himself as Valmiki and his wife Sarasvati became his speech. Thus did the self-controlled Rishi compose the soul-satisfying and all-sanctifying work—the history of Sri Rama." The commentator Tilakar opens his commentary of *Srimat Ramayana* with the remark "Rishi Valmiki (who was the incarnation of one of the Trimurtis, Lord Brahma, as said above) composed the *Ramayana*—an exposition and epitome of the *Vidya* or science treating of Parabrahman known as *Gayatri* in our Sastras—in 24,000 slokas, inserting one of the 24 letters composing the *Gayatri* at the beginning of every thousand slokas." Thus it will be seen that the *Ramayana* in its esoteric interpretation is only an exposition of the very sacred Mantra—the *Gayatri*, the *Vedamata* (Mother of the Vedas). In the *Balakanda* of the *Ramayana*, we read: "One who reads this story of Rama—called the *Ramayana*—the purifier, the destroyer of sin, the essence of the Vedas, gets rid instantaneously of all his sins. One who hears with faith the *Ramayana*, or at least a verse, or a word of it, attains to Brahma's abode, and is adored by Brahma himself."

This shows that by the study of *Ramayana*, worldly good, as well as salvation, could be obtained. In the *Balakanda*, it is said again:

"The all-knowing and all-intelligent, seeing the Truth in the shape of Duties, began to compose the history of Sri Rama, the loveable. It treats of *Kama* and *Artha*, the minor *Purusharthas*, in some places, to teach that they should first be sought after by legitimate means, not as the goal of life, but with a view to their being relinquished later on. In the main it treats of *Dharma* or Duty and *Moksha* as the prime goal of life to be ever sought after by man. It is full of valuable moral truths just as the ocean

is full of pearls and precious stones, though the ordinary persons who do not go deep into it, will be satisfied with what little they can get on the surface, like pearl-oysters, &c., of the ocean; it is further full of the essence of the *Srutis*."

Hence its unique importance and high place in the minds of the Hindus as a nation. It is further known by the significant title of *Itihasa*. The word "*Itihasa*" is thus defined:

"The history of heroes that lived in times past, mingled with the teachings to attain the four aims of life, virtue (duty), wealth, desire (worldly enjoyment) and liberation, is known by the name *Itihasa*."

In accordance with this definition, and in obedience to the authoritative statements referred to above that the *Ramayana* contains the means to, and is illustrative of, the means for the attainment of Liberation, the object of this paper is to point out succinctly the way to Liberation, as embodied in, and exemplified by, the history of Sri Rama, detailed in the *Ramayana*.

Now we come to the story once upon a time, there ruled in *Ayodhya* a king named *Dasaratha*, *Ayodhya* means one that cannot be conquered. It represents *Maya*, as it is unconquerable, agreeably to the *Bagavad Gita* text "my *Sakti*, called *Maya*, is one that cannot be got over easily." And *Dasaratha*, according to the derivation means "one who has ten means or vehicles for travel and knowledge." Hence, one who has the ten *Indriyas* (the five *Inanendriyas* and the five *Karmendriyas* at his command according to some, or who has the five *Inanendriyas* and the five *Pranas* at his command according to others. The first five are used in the acquisition of knowledge and the latter five in the doing of works. Hence the word *Dasaratha* means a perfect master in works and ordinary knowledge, that is, knowledge of the sciences and arts that could be acquired by external

perception. Though he had three wives duly wedded, yet he had no child by any of them for a long time. Hence he performed *Putrakameshti*, a sacrifice for the purpose of obtaining a son. This sacrifice represents the *Atmasamadana-yoga* performed by one who has control of his *Indriyas* and *Pranas*. As a result of this *Yajnam*, four children are born. Their names are *Rama*, *Lakshmana*, *Bharata* and *Satrughna*. The term *Rama*, from its derivation, means "one who is pleased by all" and "who pleases all," hence *Paramatman*. He came into manifested existence through *Kausalya*, the senior wife. The meaning is that *Paramatman* manifests himself when the *Yoga* practitioner is in the *Kusala* or pure *Sattva* state of mind. When he was in a less pure *Sattva* state of mind, (*Kaikeyyam chitta vritttau*) *Bharata* (from *Bharata*, the second son, who was the personification of *Bhakti*, as his character and history reveal) came into existence through *Kaikeyi*, the junior wife. When the *Yoga*-practitioner was in the *Sumitra vritti* (the state of mind when *Sobhanam* & *Mitratvam* asserted, themselves prominently), *Dispassion* or *Vairagyan* known as *Lakshmana*, and *Satrughna*, clever in putting down internal and external enemies, and hence representing *Yoga*, came into existence. The whole incident of the birth of the four sons to King *Dasaratha* as the result of his *Yajnam* means that the four *Purusharthas* (aims of life) known as *Jnanam*, *Bhakti*, *Vairagyan* and *Yogam* manifest themselves voluntarily to the *Yogin* who is well qualified by *Sadana-Sampattis* (who is well up in the preliminary qualifications of self-control, &c.) These four are called the *Purusharthas* (aims of life) because it is only by means of these four that the *Parama-Purushartham* (chief

aim) or *Moksham* is gained. Man becomes full or perfect (*Purna*) only when these four are fully developed. Thus these four sons were born to King *Dasaratha*.

Now comes *Rishi Visvamitra* to King *Dasaratha*'s court to take *Sri Rama* and *Lakshmana* to protect him in the performance of an *Yajna* styled *Atmasamadana*, from the attacks and ravages of *Rakshasas*; after a great deal of argument and reasoning, he was allowed to take them along with him. On their way to the *Rishi's Asramam*, the *Rakshasi* name *Tataka*, who represents *Viparayavritti*, was killed. When the *Rishi Visvamitra* (the friend of all) began to perform his sacrifice, the *Asuras Marichi* and *Subahu*, representing *Layavikshepavritti*, came to obstruct the sacrifice attended by their paraphernalia, *Pride*, *Self-sufficiency*, *Show*, &c. Driving *Marichi* to a distance, as he could not be destroyed then, that is, at that stage of a man's progress, they destroyed *Subahu* and the hosts of *Asuras*, their followers. The *Yajna* was then successfully and satisfactorily brought to a close.

King *Janaka* who ruled over *Vidarbha*, had attained, after great efforts and exertions, to that state of mind when *Brahma-Sakshatkaram* could be had, and so was in possession of *Akhandakaravritti* called *Sita* obtained when ploughing, that is, when well ploughing his mind, weeding out extraneous seeds, roots, grass, etc. and while thus bringing it to a perfectly calm and even state. To marry *Sita*, that is, to obtain *Akhandakaravritti* for themselves many kings and princes desired and exerted themselves, but all in vain. To ward them (these undeserving men) all off, King *Janaka* proclaimed her as a prize to be won after lifting the *Mahadeva Dhanus* and shooting an arrow through it. The *Mahadeva*

Dhanus represents Bhoga-bhumi, the plane of enjoyments, and so it was very huge and difficult to be handled by the kings and princes who were entirely subject to its allurements and snares. Rishi Visvamisra, hearing in mind the Sruti text and knowing well that Brahma Jnanam can lay hold of Akhandakaravritti, known also as Brahma-vidya took Sri Rama representing Brahma-jnanam to king Janaka's court, followed by his inseparable companion and bother Lakshmana. I say inseparable because Brahma-jnanam is not safe and may fall down if separated from True Vairagyam. On the way Sri Rama trod on the stone into which the Rishipatni Ahalya was metamorphosed owing to a curse, and made her regain her former shape and beauty. The story goes that when Ahalya, the pure and unspotted wife of Rishi Goutama who had attained perfect control of his passions and desires, yielded to Indra, the Lord of the heavens, the highest representation of material sensuous happiness and pleasures, she was metamorphosed into a stone by the curse of her husband Rishi Goutama. The moral is that however highly placed and developed one may be, if one forgetting his duties and relations, gives oneself up to sensual desires and pleasures, one will certainly be turned into a stone, that is, will become Jada, will attain to insensibility or, in other words, will become dead to all higher impulses and aspirations. But when the dust of Sri Rama's feet fell upon her, that is, when a bit of pure and unsullied Jnanam came to her, she attained to her normal state and rose in her pristine glory and beauty. This incident very well illustrates the bitterness of sensual desires and the greatness of Brahma Jnanam. Then going to king Janaka's Court, Sri

Rama broke the Siwa Dhanus very easily, that is, subdued the attractions of the senses, and married Sita, that is, got possession of Akhandakara Vritti, which is His own. When Jnanam thus became united to Brahma Vidya, Vairagyam, Bhakti and Yoga, Sri Rama's younger brothers, also got themselves united in matrimony to the Vrittis of the mind suited to themselves, and all of them became full or Poorva simultaneously. On their return to Ayodhya, Parasurama, a representation of a Siddhi or power which comes voluntarily to one in Samadhi, came to measure arms with Sri Rama, but the latter (Brahmajnanam) made the former (Yogasiddhi) powerless in an instant. Yoga Siddhi cannot conquer one in Samadhi gained through Jnanam.

Then king Dasaratha made preparations to instal Sri Rama as king. Instigated by Kuliya, that is, by the crooked and fault-finding propensity of the mind, Kaikeyi, the junior wife, prevailed upon her husband king Dasaratha to exile Sri Rama for 14 years, that is, twice 7 years, and to instal her own son, Bharata as king instead. The scientific principle that a man's physical body is wholly metamorphosed or changed once in 7 years is recognized here. It is twice seven, to make assurance doubly sure. The real purport of the incident is that Jnanam could be attained to and retained persistently only through Bhakti, and that as Bhakti is the chief forerunner of Jnanam, it is but right and proper that Bhakti should first become king, that is should reign supreme, by being extolled and respected agreeably to the Sruti and Smriti texts:

"Jnanam does not become strong and firm without Bhakti; of all the aids to Jnana, Bhakti stands foremost and without an equal." "By Bhakti alone I am known" "By the one only means, namely Bhakti, I

could be understood and held firm." When Jneyam, that is, what is to be known or Atman alone shines, without the distinguishing factors of the knower and what is known (Jnata and Jnanam), that state is said to be Para Bhakti. This is Atmasakshatkaram, the preceding stage to Kaivalyam or Moksham, the end of Atmajnanam. Some say the difference between Bhakti and Jnanam is that the former has for its object the thorough realization of Saguna Brahman and the latter, the thorough realization of Nirguna Brahman. Anyhow, Bhakti is the next preceding stage to Jnanam. So it is right and proper that Bhakti or Bharata should be king and shine thus prominently for some years. But to impress on the minds of all, the paramount truth that supreme state of Jnanam is the goal to be kept in view, Bharata was highly displeased with all those that got him the kingship and ruled the kingdom as Proxy—with Sri Rama's Paduka (shoes) being installed in the Gaddi. Again Sri Lakshmana representing Vairagyam, is the inseparable companion of Sri Rama, because Jnanam cannot remain firm even for an instant without true Vairagyam. And Bhakti similarly cannot remain firm and fulfil its purpose without Yoga, and so Satrugna is the inseparable companion of Bharata. The real purport of Sri Rama's going to the forest in exile is that Jnanam does not become firm and deeply rooted, without dwelling alone for some time tasting the bliss of Jivanmukti, in the absence of Vikshepa, but in the company of Vairagyam and Brahmakara Vritti, amidst sages and Mahatmas. This truth, to be followed and practised by Mumukshas, is taught to the world by Sri Rama going to the forest in exile, attended by Lakshmana and Sita, where the sages and Mahatmas like Agastya, Visvamisra,

Goutama and others had their Asramas. A Mumukshu should always avoid company; if found impossible, may keep company with the wise, agreeably to the Puranic text: "Sages are the mediums or purifiers of company." Then the king Dasaratha dies, which shows that a Mukhyadhikari cannot live for any length of time without Jnanam. Sri Rama is then living in the Chitrakoota Parvata. It means that Jnanam is then in the highest state of Samadhi. Sri Rama's giving Pindah &c. with his own hands to his deceased father shows that the Mukhyadhikari has reached the Atmic state. Here it should be pointed out that Sri Rama is represented in the three aspects of Paramatman, Jnanam and Man. Jnanam, which is also Paramatman, becomes Man or a Jiva, by Avidya's chains. Sri Rama, Jnanam personified, after separating himself from every thing held in esteem in this world, kingdom &c.,—going to the forests to make Jnanam firm-rooted, killing the Rakshasas who appeared as hindrances, & keeping the company of the wise sages, now lived for a time in Parichavati Teeram which represents the Pancha Bhumikas known as Sama, Dama, Titiksha, Uparati, and Samadhi. There came Surpanaka representing (the notion of body being the self) who is the sister of Ravana (representing the great Delusion which is the cause of forgetting self and the cause of false knowledge) and wished to become the wife of Sri Rama that is to appropriate Jnanam to itself. On Sri Rama's saying that he (Jnanam) has his mate Brahma Vidya by his side, she wanted Lakshmana to make him at least her own. As it is Vairagyam that drives away the false notion of body being the self, Lakshmana drove her off by cutting her nose. Being highly enraged, she sent the 14000 hosts of Rakshasas headed by Khara, repre-

senting the 14, made up of ten Indriyas and the four Antahkarnas, said to number thousands by their numerous Vrittis, all of whom were under the generalship of Kharā (Avidya), all of whom were destroyed by Sri Rama (Jnanam) aided by Lakshmana (Vairagyam). Surpanaka, then went to Ravana and represented that she was deformed, having been foiled in an attempt to bring a beautiful lady (Sri Sita) Brahma Vidya to him, and that anyhow, he must secure that beautiful lady. Ravana sent Maricha representing love and attraction for the pleasures of the senses, who took a shape which is admired even by gods & which shape made even Brahma Vidya (Sita) covet it, to delude Sri Rama. And Maricha taking the admirably beautiful form of a golden deer, took Sri Rama, who was instigated by Sita to catch it, far away from the hermitage. Hence it is said "Even though every one could easily realize the impossibility of the existence of a live golden deer, yet even such a wise man as Sri Rama was deluded by it, because when a calamity or mishap is near at hand as ordained by Fate, the intellects of all persons become confused and determine the wrong way." The same idea is expressed in the Tamil Proverb:

Yasai varum pinnai osai varum munnai  
Kedu varum pinnai mati kettu varum munnai.

(To be Continued)

N. KRISHNASWAMY AIYAR.

### Lotus Beads.

Know the God that you are and you will feel at one with all and every where.

Though capable, man does not shew spontaneous sympathy for suffering. His separateness blinds him.

Religion as Sehasayana. Morality is the Seha serpent; man is the God resting on it; Love is Lakshmi at his feet and near his heart; and Brahma is man's Mukti.

### Practical Religion.

#### KANOOPATRI.

SYAMA, a dancing girl by profession, living in Mangalavata, a village near Pan'arpur had a daughter named Kanoopatri. In beauty Kanoopatri surpassed the celestial nymphs Oorvasi, Rambha, Tilottama and Menaka. In devotion to god, in performance on the lute, in feminine virtues and in dancing she equalled Prahlada, Narada, Savitri and Chitraratha, respectively. When the mother wanted to obtain the king's favour by offering him her angelic daughter, the latter expostulated as follows:—

"Mother dear! Do you dream of happiness on earth? Every object is productive of grief and is not free from this dark aspect. Happiness and misery are correlative & co-existent. Nothing by itself is absolutely bad. A thing appears good or bad to man according to his own Karma. What is acceptable to one is not acceptable to another. Food that is relishing to a hungry person is distasteful to one suffering from indigestion. That which is agreeable in cold weather becomes disagreeable in hot weather.

"Again, what is sexual pleasure? It is sought after by man and woman at a particular period of life, and is but transient. It becomes hateful when the body is bowed down by age and preyed upon by diseases and other ills which human flesh is heir to. All bodies are subject to the series of six vicissitudes or Bhava-vikaras, known as birth, existence, growth, change of condition, decline or decay and disappearance.

"You think of availing yourself of my youthful appearance to gain the king's favour. Is this prettiness of my body ever-lasting? Have you not seen or heard of man deserting woman when her maiden beauty and loveliness desert her, giving place to disease and decay? This has always been the result in cases in which the appearance of the flesh and form was the source

of attraction between the sexes. Though I am young in years, yet kindly listen to my words, which proceed spontaneously from the God seated in the lotus of my heart:—

Amedhya purnam krimijala sankulam  
Svabhava durgandha masoucha madhruvam  
Kalebaram mootra purisha bhajanam  
Ramanti moodha na ramanti panditah.

"This body is filled with excrement, permeated by worms, is of a stinking nature, is unwholesome; it is transient. It is the unlearned that take delight in this body, the home of urine and excreta; the learned will never delight in it."

Valuable substances, said to be highly enjoyable, and tending to promote strength and comfort, enter into the stomach of man and are rendered foul in the space of three hours and thrown out as detestable excreta. To counteract the bad odour of the body, man uses scents, flowers & the like, but he is soon befooled.

Naree stangbhara nabhee desam  
Drishtva maga mohavesam  
Etan mamaavaadi vikaram  
Manasivichintaya varam varam.

"The delicately defined and nicely rounded breasts of women which first catch the eyes of men and form the chief attraction, should always be looked upon as transformations of flesh and fat."

Sarceram vrawavat pasyet  
Annantu vrasalepanam  
Vranasechanavat daham  
Vastrangu vranapattavat.

"Human body should be looked upon as a sore; the food taken is the poultice applied to the wound; drinking water to quench thirst is to wash it; clothing is the bandage to the wound."

It is in this light that the wise will view human body. As a sore, it is not fit to be approached; the sore should be healed as early as possible; the body that limits the soul is indeed a sore to it. Carrying the metaphor further, it can be easily imagined that persons fond of valuable clothing are like those who wish to dress a wound with valuable cloths. Therefore, mother, pause and think and under-

stand things aright. Such calm reasoning will lead you to devotion to God and to rely upon God and God alone, instead of on worldly objects. Life in this world is fleeting like a bubble of water on a lotus leaf, and everything in it is beset with woe. [Not minding this truth, man seems generally to act under the assumption that his body is lasting for all time. He is filled with egotism and pride and tries to lord over all. He denies Sastras and disbelieves what is stated in them about God and reverence to be paid to parents and preceptors. He becomes agnostic and thinks himself to be all in all. So I do not like to cast my lot with such miserable specimens of humanity, of which the king you make so much of is undoubtedly one. These men undeniably pave their way to enter the inexorable jaws of death without hope of redemption. You need not, however, O, mother be annoyed at my statements, but shall summon patience to your aid. It shall be my look out to find a proper spouse for me." Hearing all that fell from the lips of her philosophic and good natured daughter, Syama preserved silence as if spell-bound. Some days having passed, there came the Eleventh day (Ekadasi) in the waxing half of the moon of the month of Ashadha which was an eventful one in the annals of Pandarpore and many devotees in crowds wending to the city to have a glance of the God of Pandarpore on that day caught the sight of Kanoopatri as they passed her street with flags and musical instruments, singing the praises of Sree Pandurang to self-forgetfulness. Swift as a hawk, she came across the crowd, prostrated to the assembled, and addressed the following words, standing with folded hands in a way to indicate implicit obeisance: "O Great personages, whence, why, and where do you go? O ye of subdued passions! the individual in whose heart resides Vishnu, will always present a significant, calm exterior to the world even as the Sala tree connotes the nature of its soil by its head. This characteristic of Bhaktas pointed out for guidance to his servants by Yama, the God, of



Death, would appear to have taken shape in you." This soft and weighty pronouncement falling in melodious cadence from the lips of Kanoopatri of pleasing countenance on the ears of the pilgrims cheered them beyond measure, and they replied: "We are wending our way to Pandarpore for sight-seeing on the occasion of the noted festival to come off on the 11th day of the waxing half of the month of Ashadha. Many devotees will congregate on this unique occasion. It is indeed a very ennobling and edifying spectacle to behold the swarm of votaries pour forth brimful outpourings of heart-felt devotion to the all-merciful Pandurang. Your praise-worthy disposition and turn of mind seem to have made you the favorite of the deliverer of Pundarika (Pandurang) after the fashion of Jana bhoi." These sincere thoughts excited the devotional in Kanoopatri, who consequently sought the travellers in humble tones to give her an account of God Pandurang for her elucidation. In response to this request of the fair creature, they said: "O blessed one! a full description of the manifold excellences of person and qualities of Purushottama is not possible even to Adishesha of thousand hoods. He is beyond the ken of the imaginative contemplation of Brahma, Siva and Sanakas of great Yogic fame. The Vedas in attempting to formulate to exactitude the blessedness of God's existence found it possible to ascend up to the beatitude of Brahma, the four-faced one in the ladder of evolution commencing from that of man and stopped there confessing their inability to gauge the blissful state of Parabrahma. Even the Lord of the universe is not aware of the extent of His potentialities and powers. Such being the truth, how can we be expected to describe him to you? However it is no sin to speak of Him in the light known to us and according to the capacity we are endowed with by nature. It is no mistake for us frail men to essay a description of God, even as it is no mistake to say there is handful of water in the sea, and a handful of gold in Meru, a mountain supposed to be made of gold.

Objection may perhaps be taken to the validity of the assertion that God is unaware of the limit of his powers on the ground that such a statement interferes with his omniscience. It may easily be seen that such is however not the case. Suppose a learned man says he does not know of the horn of a hare. Is his ignorance liable to abuse? Certainly not, as the horn of a hare is something which has no existence. The non-knowledge of such a thing is really knowledge. As God's powers are infinite, the knowledge that they are so does not certainly prejudice his omniscience. We proceed to speak out our conceptions of Pandurang as desired by you. The object of every divine manifestation being to purge the world of evil, the protection of the good, and the establishment of harmony, Paramatma Lord Krishna who dwelleth in the heart of sages, took birth in the reputed Yadu race unto Devaki and Vasudeva, became popularly known as the son of Yasoda and Nanda, spent his youthful days in tending kine in Brindaranya working miracles to human surprise, and fulfilled the object of his mission by clearing the earth of its wrongful burden in the form of Kamsa and other personifications of wickedness. This very Krishna has reappeared as Pandurang of Pandarpore standing on a single, well defined brick with hands gracefully leaning on the waist in order to bless his Bhakta Pundarika who devoted heart and soul in ministering to his parents and considered such duty as an act of highest propitiation to Providence. Ever since that moment, he has saved many an earnest seeker from the trammels of this world and does even now take into his fold all who seek His shelter. He is changeless in his attitude. He is all powerful. He makes everything shine by his light. He is eternally blissful. He commands everything. He is all wisdom. He is all wealth. He is never tantalising. His disposition is ever meritorious. He is built of high shoulder plates, exquisitely rounded arms, a developed neck as white as the conch shell, delicately puffed up cheeks, broad, high and hard chest, a lustrous

body striking terror into the hearts of enemies, a round head, expansive forehead, symmetrical organs, and eyes as pretty as lotus petals, and graced with all the accomplishments of person detailed in palmistry. He is the very embodiment of justice and impartiality, no breaker of promise and is bent after doing good to all. He is purity itself, the progenitor of the four-faced Brahma and an ocean of mercy. He is the home of Vedas in the sense the ocean is the receptacle of rivers and one who takes pleasure in the reclamation of mankind from sinful paths. O lady of blossoming age! Speaking the language of poets, he is majestic as the ocean, courageous as the Himavat (mountain), endowed with all absorbing powers as Vishnu the maintainer of the universe, impartor of ecstatic joy after the fashion of the moon, patient as mother Earth, liberal as Kubera, true as the God of Dharma and like fire at the time of universal dissolution to the enemies of his adherents." Kanoopatri listened with unabated breath and wrapt attention to the above utterances of the pilgrims, and found herself lost for a while in the contemplation of the admirable virtues of God. She was fired with a desire to see Pandurang and followed the devotees to Pandarpore obtaining the consent of her mother for the pilgrimage. Having seen the God of her heart, she exclaimed "O incomparable one! Thy wide reputation kindled an intense anxiety in me to see your never-to-be-forgotten personality. I find in thee the perfect fulfilment of all my anticipations. My heart of a Chataka (a bird) has found its entire being in the blue cloud of thy auspicious and beautiful image and spurns all else with imperious scorn. Thou art verily the Kalpa tree (granting everything) to the forlorn and forsaken. Recognise me as thy creature overlooking my venial faults. Let not the implorer of thy mercy be left unheeded but he admitted to thy grace after the manner of Vibheeshana at the sea-shore and Arjuna in the midst of the thick flanks of two opposing armies of immense dimensions. Thou mayest disregard me, but I

shall not leave my iron grasp of thy lotus feet, even as the bee accustomed to the honey of the sweet scent. Mandara (a flower) does not go in for other drinks at any cost. Do not stigmatise thyself by leaving me to the winds while thou hast blessed many of thy disciples overlooking their shortcomings of whom the chief is Ajamila (Bhakta) of notorious deeds. O pretextless relation of all! my solicitations to thee for deliverance from birth and death resemble those of an infant at breast to its mother. To one who is untiring in his watch after the interests of each and every soul in the universe without a moment's respite, the redemption of this solitary soul is a matter of no consequence." Reconciling herself to a life of stoic rigidity in this wise, Kanoopatri continued to live at the temple door incessantly singing the praises of Pandurang and occasionally getting into hysterics in the company of Bhaktas. The king of Mangalavata having heard of the exquisite beauty of Kanoopatri, called for some of his confidants and ordered them to repair to that gem of a dancing girl at the temple of Pandarpore and bring her to him preparing her in the meanwhile to meet his lustful embraces. Accordingly, the king's adherents went to Pandarpore and signified the intention of their master to Kanoopatri. That lady of attractive proportions expressed approbation at the king's wish and bade them tarry a minute for her having a last glance at Pandarinnath before following them. She retired into the heart of the temple, stood in front of Pandurang as near as she could, and cried in an impassioned voice: "O deliverer from danger and lord of my soul! Is it just for a king worm to covet my hand? Is Purodasam, the offering made in a Vedic sacrifice, fit for the touch of a dog? The hour of my deliverance is come and thou shouldst no more look askance at me." Scarcely did she finish her utterance than an exceptionally brilliant ray of light escaped out of her frame and entered the image of God. Her mortal coil which she shuffled off the moment she made a

gift of herself was by divine intuitive command interred in the temple-yard. The body is said to have shortly metamorphosed into a tree which stands on the very spot even unto this day and is worshipped by pilgrims as a respectful relic of the devout Kanoopatri. The men of the king having in vain awaited at the entrance a long while entered the temple to bring Kanoopatri, and were informed of what had transpired there. They disbelieved the news, suspected foul play, took the temple priests prisoners to the king, and reported everything. The king placing reliance on the words of his attendants abused the Archakas (priests) to the satisfaction of his malice and asked them if the Lord of Pandarpore (Pandurang) had a tuft of hair on his head as he found a hair in the Prasadam offered him by the priests. The Archakas wanting by some ruse or other to escape from their embarrassment, answered in the affirmative; and the king followed them to Pandarpore to test the veracity of the statement, warning them in the mean while that condign punishment would be meted out to them in the event of their allegation becoming untrue. The all-merciful Pandurang interested in saving his daily worshippers from the wrath of the ruler appeared to him with a pretty big tuft of hair. The intellectual eye of the king being opened by this strange circumstance, he fell prostrate before Pandurang to pardon him for his ignorance and begged of the priests to excuse him for his inconsiderate folly. Receiving their kind assurances, he came round the tree perpetuating the holy memory of Kanoopatri, placed the leaves of the tree on his head in token of esteem, and retraced his steps to his country.

The above is the narrative. I have no remarks to offer on the story portion. I wish my readers will go through the anecdote with a view to realise the important lessons it teaches and engrave them on their hearts for their own regeneration. The following seem to me to be the main points requiring our careful attention.

(a) Happiness is a negative quantity in this world of travail. Everything is productive of sorrow, the so-called pleasure being only a respite from pain. Pleasure and pain are purely relative and have no real bearing on things in themselves.

(b) Body and soul are opposed to each other in their interests. Body being perishable at all events is a negligible quantity. The soul being imperishable has to be improved with great zeal at the sacrifice of body. The disposal of life's journey should be confided to the Almighty and a calm readiness to meet death at any hour must characterise every wise man.

(c) The false attraction of this phenomenal world should not find a permanent seat in the heart of man.

(d) Self-abnegation and universal love should be cultivated.

(e) Unflinching and Eternal devotion to God leads to salvation.

(f) God has no distinctions to make.

(g) There are degrees of Ananda in the state of beatitude.

(h) The object of an incarnation of God is the establishment of harmony.

R KRISHNASWAMI ROW

**The Indian Economist.**—We received the first number of this excellent monthly published by Messrs. N. N. Bose & Co., of Calcutta, in November last; but we were disappointed in waiting to receive the subsequent numbers to enable us to speak definitely of the scope of the Journal. We trust however the journal is continued to be published. It began with a very attractive programme and a cheap rate of subscription. The contents of the first number were varied and interesting, and dealt with several subjects connected with the industrial success of India. Not having received the further nos. in Exchange, we shall only say that a Journal of the sort is a necessity at the present stage of our arts and industries and is bound to help the building up of our commerce and manufacturing activity in general, if conducted regularly and well.



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## Organisation!

ALL nations whose traditions have been preserved appear to have come into existence and maintain their nationality under some organisation or other. They are able to hold their own as long as their respective organisation is well known to the people, is considered by them as good for national welfare, and is believed by every section of the people governed by it as just and proper contributing to the well-being of the nation. No rule would be a good rule if these conditions do not exist. The Aryan nation is no exception to this rule. It had its own organisation, which became effete about 5000 years ago. We have the authority of the Maharajah Udhishthira for this statement. It does not appear that that organisation was either revived or substituted by another of greater efficacy; since this time our nation has in consequence been declining. Want of organisation produced internal wars and feuds, im-

paired our civilisation, made havoc upon our religion, sapped our morality, degenerated our sociology, injuriously affected our physique, personal valour, and made us slaves of some one or other possessing organisation. These general remarks I desire to prove to the readers of the *Arya* by quoting from histories.

The first historical evidence of this state of things in India was recorded in Grecian Histories, when they chronicled the events of the reign of Alexander the Great. When he attempted to enter India with his victorious army, we were not able to prevent his doing so, and were beaten on the field of battle. The next historical event was the advent of Buddha for the revival of the Aryan religion. His followers and successors organised schemes for the spread of his principles, which appeared to carry everything before them for some time. It eventually failed, and Sree Sankaracharya established his religion in the place of Buddhism and tried to establish

another organisation. But a more robust nation, under a more efficient organisation, destroyed what little political and religious ground he might have gained. Mammon undermined this organisation, and it was succeeded by Western organisations. Of these, those of France and England prove to us how invaluable is an organisation, and how disastrous it is to be without one. They prove that one-hundred men, well organised, are more than a match to many thousands of combatants without organisation; not only in the Military Department but in every other department, the Europeans have proved the incalculable value of organisation. It is their organisation that enables a handful of them to govern nearly three-hundred millions of souls and to keep them in constant fear of authority. It is their organisation which has brought their simple and unphilosophical religion into great prominence. It is unphilosophical, because it requires a good deal of faith of its devotees and little of their reason to adhere to it. Let us look in any direction we please, we see the effect of their organisation. Their railways, telegraphs, steamers, post offices, &c., all these owe their success to organisation.

The Rev. Dr. Scudder arrived 50 years ago in North Arcot. He organised a system of work by which he and his successors preached their religion, and identified themselves with nearly every enterprise. The Christian religion does not separate the earthly from the heavenly things, because such a thing as that is an impossibility. This truth his Missionary friends knew, and so not only did they preach their religion, but they identified themselves with the establishment and extension of medical work. They educated, according to their light, their (Aryan) females. They

helped to promote sanitary reform. They had defended those whom they considered to have been oppressed. In 1861, ten years after he had entered the district, the Founder of the Mission was permitted to begin the annual report as follows:—"This Mission, which sprang from a slender shoot, is, by the culture of the great Husbandman, becoming a tree with boughs and flowers and fruits. This day we number 9 missionaries, 1 Native pastor, 6 Churches, 6 catechists, 4 readers, 6 teachers and 796 nominal Christians of whom 232 are communicants." This result was achieved in ten years by one single American man. Can we point to one organisation or one society that has prospered to anything like that in one decade? "To-day," the report of that Church went on, "thirty-nine years after that Church was founded, while the number of Missionaries remains about the same, we are able to report 8 Native pastors, 62 catechists, 75 readers and teachers, 23 Churches, 124 congregations, 1,881 communicants, 122 schools with 4,517 pupils, 1,809 of whom are girls, and a Christian community of 6,504 souls." Such were the results of organisation. Look at this picture, and compare it with what we have done. People said he (Revd. Scudder) was a Christian, the Government was Christian, and so he succeeded.

To show that this was not the case, we shall take another instance. Let us see what Col. Olcott has done. By organisation he has revived great interest in Hindus to recover what is good in their own literature and religion. He has prominently brought to notice that their religion is the most ancient, most philosophical, scientific and truthful; that nature is an inexhaustible mine of truths

lying under the stratum of innumerable mysteries; that we are a loving nation, and that our love is so cosmopolitan that we have no word for patriotism, and that our religion is called after no person—it is not called Gopalaswami's or Gopala Aiyengar's religion; that salvation is not confined to any portion of the inhabitants of this world, nor is it dependent upon any dogma; that our love to one another is not to be measured by the number of dinners we eat with one another nor, by intermarriage; that love which was indicated by Shakespeare was the love which used to be preached and practised by the Aryans. Despite our degenerating apathy, for which we have of late become notorious, Colonel Olcott has been able by his organisation to keep alive for the past 25 years our interest in what is good among us, a thing which our great modern men have been found incapable of doing.

For want of organisation we are a huge mass of sand, incapable of producing any national good in any branch of national greatness. This expression is not my own, it is the expression given forth by the Rev. Dr. Miller; he compared them to the sand on the strand with nothing to cement one individual grain with another. The Government of the country is not in our way and is rather sympathetic with us. Why then lose this golden opportunity of bettering ourselves? Why should we then neglect our first duty to educate democracy, to warm its faith, to purify its morals, to direct its energies, to substitute a knowledge of business for its inexperience, and an acquaintance with its true interests for its blindness? These are the words of a French statesman. He said, "men are not corrupted by the exercise of power or debased by the habit of obedience, but

by the exercise of a power which they believe to be illegal and by obedience to a rule which they consider to be usurped or oppressive." "Liberty cannot be established without morality, nor morality without faith, and religion is no less the companion of liberty in all its battles, the cradle of its infancy and the divine source of its claims. The safeguard of morality is religion, and morality is the best security of law and the surest pledge of freedom."

These principles, enunciated as they are by a French Statesman are entitled to our respect and grave consideration. We are all for true liberty and strive to obtain it. It could not be got without organisation. I once said, "Without organisation nothing succeeds. Experience has taught us this. History proves this fact. Whether in politics or in religion, or in sociology, or in scientific researches, in trade, or in families, organisation is absolutely necessary. Let us see how a few merchants of England have, through organisation, founded the brilliant Indian Empire. If these merchants had traded with India as Cabulese and others had been doing, without any organisation, they would not have been in a better condition than the latter. Portugal, Holland and France competed with England, but with what success? They failed, while England was successful. Why? Because the English excelled the other nations in organising their institutions. Let us see how they succeeded in America. A handful of discontented Englishmen have, by means of their superior organisation, been able to found a People's Empire, if I might so call it, in the new Continent." Every Englishman who came here, with scissors, knives and forks, to sell them in India, came and was backed by an organisation. From

a shop-keeper he became a merchant, from a merchant a soldier, from a soldier a General, from a General a Statesman, and from a Statesman the Emperor of India. Let us look at the British Army and that of the Native States. The former is strength itself, while the latter is the personification of weakness. The British square is an iron human fort, while the armies of the Native States are rabble. What causes this difference? The one has organisation, while the other has it not. So long as it is founded on truth it flourishes. The moment untruth begins to creep into the domain of truth, the seed of decay is sown, and as untruth develops itself truth becomes suppressed, and the decay of the organisation rapidly progresses. In these circumstances is it not the duty of the Aryans to organise institutions for the propagation of truth, for the eradication of falsehood, for the suppression of irreligion and therefore unjust practices which have materially injured us; for the revival of those virtues, for which our ancestors were famous, for regaining our "regular liberty," which we have lost; for enriching people, for making them more and more explorers, scientists, navigators, merchants, agriculturists and, in short, useful persons? The number of institutions which have, of late, sprung up make one believe that we have known the use and importance of organisation. When we, however, proceed to judge them from the results they have achieved, we feel constrained to admit that these associations, as a rule, are purely nominal. We all know that such should not be the case; but we have not been able to organise institutions in such a manner as to enable us to achieve the end we have in view. Why is it so? is a question of great importance, and the younger generation of great-

er activity, zeal and penetration, should answer the question satisfactorily. In forming associations, (1) people seldom have clear ideas of what particular acts they mean to commit and what they resolve to omit; (2) their goal is often unreachable, nay even unapproachable, (3) they do not correctly calculate the extent of the pecuniary means available for them, (4) they are not claritable to one another, (5) they are very suspicious of the veracity, &c. of others, (6) they are not prepared to admit merit if found in others, (7) they are overconfident of the excellencies of their own worth, (8) they are lacking perseverance and diligence, (9) they are not very truthful, (10) they are not even moderately forgiving, (11) they do not concentrate their thoughts and actions to one thing at a time, (12) they expect too much good, and in too short a time, (13) they are not ashamed of failure caused by their neglect and incapacity. Each of these statements is found on a number of facts that have come before us. If we can make one village good, we can make an Empire a good one. When Caesar was asked whether he would be the head of a village, or the second man in the Empire, he said he would be the head of the village. We have an illustration of this in that Italian patriot who left his fields—Garibaldi, I refer to—and became a soldier, then a statesman and then, when he found others would take up these latter posts, he surrendered them to them and again went back to his fields. Thus, a successful man in one department is sure to be a successful man in all departments of the world, and to be successful in one, one must avoid the abovesaid defects and organise institutions that would further our interests and make us better men. The country is

in the hands of the younger generation, and it is for them to take the matter into their consideration. And like the old Aryans, like the present Europeans, let them put their shoulders to the wheel at once, let there be a result obtained through honest labor. Let them not think that by a single act they would get pounds and shillings, and that they might pocket their honesty for these. Let their actions throughout be good and honest. Let their object be to do good to themselves and their brethren, and then, I am sure, God would bless them.

R. RAGOONATH ROW.

### The Power of Motion in the Vegetable Kingdom.

IF the average unscientific man were asked to point out the principal way in which an animal may be distinguished from a vegetable, he would probably say "a plant has no power of motion, while an animal has."

This, however, is by no means the case; plants exhibit a series of well defined movements, which almost cause one to imagine they must be possessed, not only of instinct, but of intellect. Strangely enough, it is in the lower forms of plant life that the most rapid and definite movements take place, although innumerable instances of the power of motion can be mentioned as belonging to the highest forms. We will not in this short paper discuss the phenomena of motion connected merely with growth, since they are familiar to every lover of plants, but we will endeavour to touch upon and explain some of the less known movements.

All flowering plants, or at least, those which have not been rendered abortive by cultivation, produce seeds, and can by means of them reproduce their kind. The enormous number of plants which do not flower, and conse-

quently have no seeds for the most part reproduce themselves by spores. Now many spores or bodies which ultimately produce spores have wonderful motile power, which we will consider. Of the plants which produce spores, the best known are Ferns, Seaweeds, Mosses, Lichens, and Fungi.

It may not be generally known that every Fern has two distinct forms of life as a plant,—the Sporophyte, which constitutes the plant as we know it, and the Oophyte, a less-known form but equally important. Every one is well acquainted with the dusty brown, or orange patches which adorn the backs of fern-fronds at most seasons of the year. These are the Sori, or collections of Sporangia, the homes in which the spores live. Round the top of each Sporangium is a ring of hard cells, called the Annulus, and when ripe it uncurls and splits, setting free the spores.

The spores under suitable conditions germinate, and each develops into a green flat, heart-shaped body—the Oophyte. Many of these flat green bodies may be seen on the floors of our Ferneries, or in damp ditches, and the observant person is apt to wonder what they are. Now, the wonderful part in the Fern's history takes place; on the under side of the tiny Oophyte, two bodies are formed, the Antheridium and the Archegonium. The Antheridium consists of two hollow cells, with a third flat cell on the top. Inside the hollow cells are many tiny bodies called Antherozoids, which have a wonderful power of motion. Each Antherozoid is a tapering rod, bent into a cork-screw, and bearing at one end long hair-like filaments, or cilia.

When the Antherozoids are set free, from the Antheridium the cilia lash out, and propel the Antherozoids rapidly through the surrounding moisture to the mouths of the Archegonium. They enter and fertilise it, and behold, the fertilised Archegonium develops into a new Fern Plant, capable of producing spores and thus completing the cycle of the life history of a Fern!

Many Aquatic plants produce Antherozoids, and they swim about ceaselessly in the water into which they are liberated, never finding the Archegonium. The Archegonium is said to attract Antherozoids by means of Malic Acid, a substance to which they seem partial. Antherozoids are often green, but those of some seaweeds are orange, red or violet, and are extremely beautiful when seen under the Microscope.

The spores of the Myscowycetes, a Sea-weed Family, move, some by cilia, and others by putting out curious protrusions called pseudopodia (false-feet) and by means of these creep slowly about, in a manner similar to the Gasteropods in the Shell-fish world.

Tendrils are portions of plants which show regular, definite movements. The use of a tendril is to twine round a support and thus raise and strengthen a plant which would otherwise be prostrate. The Grape vine produces well developed tendrils, and will serve as a good example. When a tendril had attained three quarters of its full length, it becomes curiously sensitive on its inner side, and begins to circumnutate. Presently it comes into contact with some foreign body, and begins to curve towards it. If the contact be not prolonged the tendril curves for some time, then becomes straight again, and moves on as before. If however the object touched be one round which the tendril can twine, it coils itself tightly round it, and the free part between the support and the axis also twists itself into a spiral coil. The tendril, although very sensitive, does not coil if it comes into contact with another tendril. If however a tiny loop of thread touches the tendril of a species of clematis (*passiflora gracilis*), it curves in two minutes.

Experiments have been made in the way of moving supports touched by tendrils, and the latter invariably crawl after them again.

The stamens of many plants move under certain circumstances, sometimes with an obvious reason, but in other cases no apparent reason is known.

The stamens of the Fuchsia move with a very evident reason, viz., to prevent self fertilisation. Plants whose ovaries are fertilised by pollen from the stamens of the same flower are never so strong as those which are fertilised by pollen from another flower. Many contrivances are used by plants to prevent this self-fertilisation. In the Fuchsia the stamens, when ripe, are placed round the ovary with the faces of the Anthers towards the stigma, so that it would seem inevitable that the pollen should fall on the stigma and fertilise the ovary. But, lo! the stamens suddenly jump round, and automatically scatter their pollen grains harmlessly on the petals, and thus the danger is avoided.

In the Yellow Rock Rose, and many other flowers, if the hand be passed lightly over the stamens, they all rapidly jump back, and spread themselves out on the petals of the flower. The reason for their doing this is at present unknown.

The Telegraph Plant (*Desmodium gyrans*) exhibits wonderful movements.

The leaves of this plant are compound, being each composed of three leaflets, a large terminal one and two smaller lateral ones. In a suitable temperature those lateral leaflets move up and down the stem twisting slightly as they move, and describing a kind of ellipse, in the course of two minutes.

Prolonged darkness will cause this motion to cease. It is caused by a varying amount of moisture in the pulvini (little sacs at the bases of the leaf stalks).

Chemiotaxis is the name given by Botanists to another interesting variety of movements which includes those of so-called Carnivorous Plants. Plants, as a rule, feed on inorganic matter, but some few seem to have a great liking for living organisms. The Sundew obtains its nitrogenous food from flies and other insects which it catches in a curious manner. The leaves of the Sundew are rotund, and are covered with numerous hair-like appendages, each of which bears an apical gland containing a viscous fluid. If a luckless insect alights

on one of these leaves, he is held fast by the viscous fluid, the hairs all bend inwards carrying the insect with them, until the leaf is closed. The secretion in the glands drains all the life out of the insect, and the Nitrogenous juices in his body are absorbed by the greedy Carnivora. Then the hairs uncurve slowly, and the skeleton only, of the luckless captive, is released.

In *Nepenthes*, the Pitcher Plant, the insect is apparently not required for eating purposes. He falls into the Pitcher, formed by the leaf of the plant, a lid closes over him, and he is usually drowned in the water contained at the base of the pitcher; here, however, his fate ends! he is not eaten!

The spores of some plants move slowly towards an extract of tan, but retreat from sugar or glycerine. This is another example of Chemiotaxis.

To watch the behaviour of a Sundew, on murder intent, is merely the work of an hour or so, and is an interesting experiment. The round-leaved Sundew is common in all mountainous districts, and even also in the neighbourhood of London, if we know where to look. It always grows in damp places, and may be distinguished by its red hairy leaves. It flowers in July and August, producing small white blooms, collected on an elongated stalk.

The well-known opening and closing of certain flowers is another interesting movement. This, strictly speaking, has to do with growth, but as it is not concerned with actual increase in size, we will give it mention here. In a bright light, the inner side of flowers which exhibit this change grows fastest causing the flower to open. This is known as Epinasty. In darkness, the under side grows fastest causing the flower to close. This is termed Hyponasty. The Crocus furnishes an excellent example of this phenomenon.

Some leaves have also their Diurnal and Nocturnal positions, due to movements. The best known of these are the Sensitive Plant (*Mimosa pudica*), and the Wood Sorrel (*Oxalis Acetosella*). The leaflets of the sensitive plant

fold together at night and the leaf-stalks bend downwards. The leaflets of the Wood Sorrel fall downwards in the evening and expand again in day-light. Another curious feature of these leaves is that when kept for some time in darkness they exhibit constant, though not vigorous, movement, which is due to what is known as the Paratonic Action of Light. If the leaves of the sensitive plant are touched, they immediately assume their nocturnal position.

Under the heading of Heliotropism we get another class of movements. Heliotropism means literally a turning towards the sun, and plants may be positively, or negatively, Heliotropic. As a rule, all stems are positively Heliotropic, and roots negatively so. The tendrils of *Bignonia Capreolata*, and the leaf stems of *Cyclamen persicum*, however, turn persistently away from the light. As a rule, light exercises a retarding influence on growth. The reason why plants grown in windows all bend towards the light is that the side in the shade grows so much the faster, so that the plants are, shortened on the window side, and consequently bend towards it.

Other movements are produced by Gravity. The force of Gravity draws all roots downwards, and repels stems; hence, roots are said to be positively, and stems negatively, Geotropic. If seedlings be placed on a slowly revolving disc they will grow horizontally, because the force of Gravity is powerless to act against the revolutions of the disc.

Many other movements might be quoted, but sufficient have been given to show that the power of motion is not confined to the Animal world. To those who would enquire "what is the distinction between plants and animals," we would say, that so far the only known one is "the difference in the food taken and its manner of assimilation."

(Miss) L. M. YATES.

Richmond, S. W. (England).



connected with the mythologies of heathen antiquity.

Such certainly was the case in Egypt, Assyria, Persia, and India, and also among the Scandinavian races of the north."

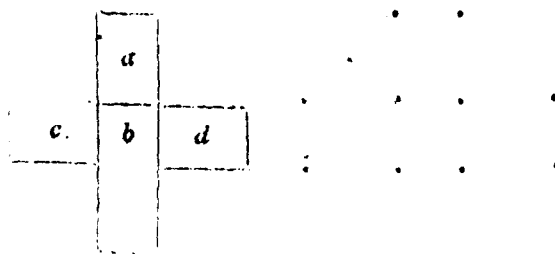
The cross figure is used in India as the basis of several Kolams (figures) drawn with powders generally white, but of other colours on special occasions, on sites where Puja is made. There are special rules in Manu-smṛiti itself in regard to them in connection with religious ceremonies. They have got their diverse significance, scientific, philosophic, and religious. The cross in ancient times was found modified into the following form:—



This form called *tylfot* is, it is observed by the writer in the *Encyclopaedia Britannica*, one of the most singular, as it is one of the most ancient of the many forms and modifications of this symbol. Considered by some writers to be composed of four Greek capital "Gammias" conjoined, this mystic figure which was in high favour with early secret societies, sometimes was called "Gammadion," —6, *Encyclo. Brit.* 613. In the mythology of the north, it was held to symbolize, "Mjolair," the formidable cross-formed hammer of Thor.

The *tylfot* form is just an abbreviated form of our Svastika symbol which is as follows:—

The above figure is derived from the head and trunk of the human body which can be easily shown by putting the dots as follows before connection, so as to form the Svastika figure:—



In this figure, *a* represents the head, *b* the trunk, and *c* & *d* the arms. The Svastika figure will be explained further on.—*Vide* "Secret Doctrine," for its explanation.

As observed at the outset even according to Jesus and St. Paul, body is the temple of God, and the Cross is symbolic of human body.

In 1, *Kings*, 6 and 7, a detailed account of a temple constructed by Solomon for the Lord is given. The length thereof was three score cubits, the breadth twenty and the height thirty cubits. Thus it was an oblong building similar to Hindu temples in South India. Solomon is said to have made for the Lord's home "windows of narrow lights" as in Hindu temples. In Hindu temples oracles are pronounced by priests or other individuals in whom the presiding deity manifests himself. But there is no part set apart in a Hindu temple as the oracle, as in the temple constructed by Solomon. He set two cherubins within the inner house in the same way as Hindus post two *Devapalakas*, or door-keepers on each side of the door leading into the inner temple. In 1, *Kings*, VIII, 17 and 18, Solomon is said to have spoken as follows to all the congregation of Israel convened for the feast of the dedication of the temple constructed by him.

"It was in the heart of David, my father, to build an house for the name of the Lord God of Israel, and the Lord said unto David, my father, whereas it was in thine heart to build an house

unto my name, thou didst well that it was in thine heart."

This is parallel to the case of a Brahmin Bhakta at Pudukottai, who ideally constructed a temple in his own mind at the same time as a Chola king put up a big granite temple in his place, and on the day in which the king meant his new temple for dedication in a ceremonial way, God asked him to go to Pudukottai and witness the dedication performed by the Brahmin devotee (of course, esoterically, by internal mental act). *Vide* Periyapurana for the story in full.

As Tirumoolar says, the mind is the great house of the Lord, or the King, or, as Solomon puts it, the heart is the temple of God appreciated by the Lord. The heart is in the middle of the trunk, roughly speaking. The length of the trunk is greater than its breadth and height. Hence the oblong form of the church, which at its minimum limit is pretty nearly a square. A square is just the starting point of an oblong. A slight increase given in length to any two sides of a square connected by rectangular lines parallel to the other sides, gives rise to an oblong figure. The least increase in length given to the two sides of a square will retain pretty nearly the character of a square, as the difference is inappreciably slight. The Holy of Holies is located in the middle of the Jewish church, as in the middle of the trunk, the heart, the seat of God is located. Any rectangular form of temple dispenses with the head, the arms and the legs and represents the trunk alone, and the middle portion of it represents the heart. According to Brahmapanishad, all the Devas are seated in the heart. Hence in ordinary temple construction, it is enough if the trunk alone is represented. But such a representation would not exhaustively embody all the Yoga-principles of Divine propitiation and so remain defective. In Hindu temples, no place is assigned to the clergy beyond the seat of the idol. This is unlike the Jewish temples. But the difference is easily explained. In Hindu

temples, excepting the small petty ones, which contain a single room only, the seat of the presiding deity is in that part or compartment which represents the head and not in the trunk portion. However, when on festive occasions the idol of the presiding deity is brought and located in the heart portion or the trunk portion, the clergy are allowed places, just like the Jewish clergy, beyond the Holy of Holies.

Jesus Christ does not require any separate church or temple for the service of the Lord. He advises silent prayer in a shut up room in oneself. This is strictly a Vedic ideal.

Regarding Jewish architecture, a writer in *Encyclo. Brit.*, Vol. 11, page 392, writes thus:—The long sojourn of the Jews in Egypt and the fact that their chief employment there seems to have been the manufacture of Bricks, must have made them acquainted with the architecture of that country. On the conquest of Caunnau, the Israelites seem to have taken possession of the dwellings of the vanquished; and we have no record of any important building constructed by Jews till the days of Solomon. The piety of this prince seems to have induced him to carry out his father's wishes with regard to the temple, but at so low an ebb was the art of building that the Jews did not even know how to hew timber properly (1, *Kings*, V, 6). The king therefore applied to Hiram, king of Tyre, with whom he was on friendly terms, and that monarch sent an architect and staff of skilled workmen. Materials were collected for the building, and careful accounts of the whole work are given in the books of *Kings* and of *Chronicles*.

Is it not possible that the Egyptian architect sent by the king of Tyre introduced Egyptian ideas of temples in constructing a temple as desired by Solomon? There is nothing to show that Solomon had in his mind any plan of the temple either supplied to him by his father, or the clergy, or evolved from his own mind. It may be presumed that he had an idea of the tabernacle as detailed by God in the *Exodus*,

after the fashion shown to Moses on the Mount Sinai. There is nothing to show that Solomon ordered the temple to be put up after that fashion. The details given in 1, Kings, 6, do not seem to tally with those of tabernacles given in the *Exodus*, except in some points.

(To be continued).

S. RAM SWAMI AIYAR.

### The Trial of Love.

**T**HE many trials and disappointments that Love is oftentimes called upon to undergo are indeed necessary that it may in time expand from the narrow bounds of individual love to the broader and more glorious expanse of universal love as a divine attribute to be realised by Humanity as its crown. This realisation of universal love by man is attained to or must be attained to through Evolution, and this Evolution is hastened and indeed urged on by trials in love as in all other higher attributes that are to be attained to by a perfected Humanity.

Though true love may not all depart  
When once its radiant flame has risen :  
Yet lonely feels the breaking heart  
When first its glowing hopes are riven.

Though pleasures stir us even still—  
The echoes of those felt before—  
Yet ne'er shall fond embraces thrill  
Our bosoms as they did of yore.

Though tenderest pity bind our souls  
Yet sorrow takes the place of bliss  
And time the baleful lapse unrolls  
That mingles tears with every kiss.

For sad experience has dispell'd  
The gnawing of that base desire,  
That still the mind in durance held,  
Till freed as gold from dross by fire.  
Yet chafe not dear ones nor repine ;  
Exchange the pleasure for the pain ;  
For sorrows come but to refine  
That purer love may deathless reign !

WILLIAM SHARPE, M. D.

Author of "The Dual Image."

### Maneesha Panchakam, or Sankara's Doctrine in 5 Verses.

(Continued from page 150).

WELL: here is yet one more objection from the Sastric point of view :

Yatova Imani bhootani janante.

"That Brahman from which all these Bhootams are born (generated)."

From such passages as the above, we learn that Parabrahman is the author of the universe. But, as Jivatman has no such capacity to create a world, it cannot consistently be said to be the same in essence as Paramatman.

This objection also shares the fate of the previous ones. For, the authorship of Paramatman to the creation of the universe is just the same as the authorship Jivatman—the Pratyagatman, which is tainted by the three Gunas (Sattva, Rajas and Tamas), and which is the ray of energy reflected in Avidya (ignorance) to the creation of universes in it. Svapna (dreamy state). The following is an authority in point :—

Yathu svapna prapanchoyam  
Mayimaya vijrimitah  
Evam jagrat prapanchopi  
Mayi maya vijrimitah.

Thus, as Pratyagatman is also vested with the capacity to create a world, it is one with Paramatman in essence. Besides this, there is Vedic authority to the effect that Paramatman created the world, and, himself entered the world so created. —

Tat srishitva tadevanu pravisat.

Therefore Pratyagatman is no other than Paramatman. It is on this account that "Tattvamasi," and similar transcendental phrases, affirm that he who appears as Jiva is in essence Brahman *per se*. With these reflections, SRI SANKARACHARYA says the second verse, which is as follows :—

Brahmaivaha midam jagachcha sakalam  
chinmatra vistaritam,

Sarvam chaitha davidyaya trigunaya sesam  
mayaya kalpitam,

It tham yasya dridha matissukha tare  
nitye pare nirmale,

Chandalostu satu dvijostu guru rityesha  
manisha mama.

"All this visible universe (of duality) consisting of Jiva and Isvara, which is fully pervaded by Intelligence (Chit), is created by me (my fancy) out of Ignorance (Avidya), which is of a three-fold quality (Sattva, Rajas, and Tamas). As for me, I am Paramatman in essence."

"Whoever possesses such a firm knowledge of Parabrahman which is blissful, indestructible, and pure, such a person, whether he is a Chandala (low caste man) or a Dvija (twice-born), is the (right) Guru. This is my opinion."

This universe is fathered upon Parabrahman which is but pure Intelligence. The universe is only an appearance, not a reality. All this universe is nothing but Brahman. This idea of the universe is the result of my fancy worked up by my innate Ignorance which is composed of the qualities of Sattva, Rajas, and Tamas. Just

as this universe of (with) Isvara is brought about and thought to be existing while it really does not exist, by me (by my fancy, out of Ignorance), for the very same reason I am that Parabrahman which is Intelligence itself, the fundamental Principle on which rests the universe."

Now, in other words, the universe seems to exist while it really does not. What exists is Brahman, and nothing else. This seeming appearance is due to, i. e., is created by my Ignorance. Similarly, by that self-same Ignorance I am led to think that I am Jiva and there is an Isvara and a Universe. This differentiation is caused by my Ignorance. It is not real. The fact is that I am Parabrahman, the Original Cause.

The seeker after perfect Liberation who has gained such a firm belief, as stated above, in respect of Brahman which is blissful in the extreme, undecaying, transcendental, and free from Ignorance (Ajnana) and its consequent impurities—he who has practically realized his oneness with the pure, self-shining Brahman—as that person is himself the undying, pure Brahman void of impurities,—such an one, be he low-born or high-born, is the Guru. SRI SANKARACHARYA emphatically says that this is his firm conviction.

From this, it is meant that the fact of the identity of Jiva with Brahman is easily demonstrated, and is conclusive.

We have been discussing the question of the reality of the universe, whether it does or does not exist in truth. Now, viewing it from our own standpoint of limited beings with limited means of perception and knowledge, for our part we take it as really existing, feel its existence in every possible way, and have our being in it. Our actions are all based on our notion that the

universe exists, and we proceed and do every thing on this hypothesis. Therefore, there must be a really existing universe, or otherwise, we would not take it for granted that the universe exists, as we do in all our actions in daily life. And that it must and can be so, is illustrated in the simile of the idea of silver caused by illusory attribution in the mother-of-pearl. Here, though the conception of silver in the mother-of-pearl is false and there is in fact no silver in it, yet there is true silver existing somewhere else. The silver in the mother-of-pearl is different from real silver. The one is a fiction, while the other is a fact. Similarly, this universe which we perceive with our mortal eyes and other senses, and act upon, can also be real. If it is real, how does the argument of one only existence stand?

Now, Paramatman is the knower. In him, by illusory attribution, the universe seems to exist. It is a mere misconception of truth. It has no existence, just as silver super-imposed on the mother-of-pearl does not exist. The mother-of-pearl looks like silver, while silver does not exist there. The idea of silver in the mother-of-pearl is false. Though to all appearance it is silver, in truth it is the mother-of-pearl. So, though to all appearance it is universe, in fact it is Brahman; and universe is not.

Again, can it be argued that, because we say that the universe does not exist, it is no object to be perceived or known? No. This dual universe is by nature inert and lifeless, and in virtue of the self-luscent Chit (Intelligence) of Paramatman pervading it all through and working upon it, it has come to be perceivable and gained an existence that can be known. It is therefore that this dual universe is capable of being misconceived and misunderstood. Being

an illusory attribution on Brahman which has neither name nor form, this dual universe is a fiction and no fact. What remains, what really exists, is that one principle of Brahman which is Truth, Knowledge and Happiness in essence. Thus the theory of 'One only existence and no other' is maintained, free from all possible objections.

[I think the foregoing paragraphs, which I have translated almost literally, are very confusing to the reader's mind, and do not clearly convey the precise argument to convince the reader. However, I offer the following summary, which, I hope, can be fairly deduced from these arguments:

1. The universe, so far as we, ordinary men of the world, are concerned, is real for all our practical purposes. We are not to call it false; neither can we ignore its existence and presence in all its bearings on our daily life.

2. The universe including all visible natures, is subject to ceaseless mutation, and hence transitory and mortal. It is inert and lifeless.

3. The universe is energized by the one divine Principle which pervades it, which is pure, eternal, and immortal, and which possesses a perpetual sameness of subsistence. Thus, the universe participates in some measure of being, but has no independent existence by itself.

4. It is the true philosopher that recognises the real position of the universe, by careful observation and analysis realizes that it is unreal and that what really subsists is the One Principle—Brahman. To him the world is unreal, and he allies himself with that simple essence, incomposite and incapable of change, which is the only true existence.

5. The uncultured mind of the ordinary man does not grasp this truth, but takes the universe for a verity. This is due to illusory attribution, as in the case of the mother-of-pearl being taken for silver].

(To be continued).

#### Visishtadvaitic Philosophy : its Origin and its Progress.

**A**FTER the death of Ramanuja the Siddhanta was entrusted for propagation to the hands of Tirukkuruhrupiran Pillai, the Jnanaputra of Ramanuja. After him it was taken up by Ramanuja Pillai. Sri Ranga Rajan, Kidambi Appullar and Nadadurammal. The difficult task of improving, revising and commenting upon this work was reserved for a greater genius, whose life and writings we will now glance at. This was Srmat Vedanta Desikar, the greatest poet, dramatist, philosopher and guide of millions of souls from the torment of rebirth to luminous liberation (Moksha) and to the enjoyment of the Suddha Sattvic Kalyana Gunas (qualities) and whose countenance beamed with resplendent brightness. He was born at Conjeeveram, South India, in a place known as "Tiruttangal" or the blessed "Hima-Upavanam" near the temple of Dipa Prakasa Swami. His birth was caused in this way.

There was a great sage Ananta Somayaji, who married one Totaramba and was spending his days in contented retirement, attending daily to the service of Bhagavan and the sacrificial fire. In their dreams, the God Venkatesvara, or the Lord of the Seven Hills at Tirupati, appeared unto them and directed them to go on a pilgrimage to Tirupati where he would give unto them a son. Tirupati is one of the eight sacred places looked upon by all classes

of Hindus with utmost reverence and love. The Puranas have unanimously declared that the great God Narayana, after leaving Vaikuntha, came and settled with his spouse Lakshmi near the tank of "Swami Pushkarani." It is even affirmed with great authority that Tirupati is the only place where even sinners are brought to repentance and saved in this Kali Yuga. The Lord Venkatesvara, gave to the Emperor Tondaman His disc and conch. The great Ramanujacharya did Him service by giving back to Him the disc and conch and reinstating Him in His former splendour. In return, the great God now desired that his doctrines should be improved and placed on a firmer basis. It was with that view that the Lord directed the couple to go to Tirupati.

They related their dream to their well-wishers and on their advice started out towards Tirupati and reached the temple on the Hills and worshipped Venkatesvara. In Totaramba's sleep she dreamt that the Lord appeared unto her as a boy and gave her the huge bell telling her that that would be her son. In the morning the bell was found missing and the temple authorities began to punish the servants. The couple related the dream to the public and the great sage of the Hills related that he had had a dream to the same effect. The Archaka was inspired and revealed the intentions of God as being of like effect. Thence the couple, with their faces beaming with joy, returned to Conjeeveram. For 12 years the wife was pregnant and on Wednesday the 10th, the bright night of the month of Bhadrapada in the year Sukla (4371 of the Kaliyuga) she gave birth to a son. As he was born on the 10th day of the festivals of the Lord on the seven Hills, he was named after Him as Venkatanath.

After one year the child was taken to the temple of Varadarajaswami at Conjeeveram and there the God declared that he would live to excel the great Ramanuja. As he was born in the family of the sage Visvamitra, he was called by the elders, "Toopul Rillai, or the boy of the sacred grass, or Visvamitram." When

five years old, he was taken by his maternal uncle Appullar to hear the theosophical lectures delivered by the then leader (Vatsyavaradacharya) Nadadurammal, where, struck with the aura of the boy and reminded of the missing of the temple bell on the Hills and of the blessings of Varadarajaswami, all began to look at him with pleasure and in so doing forgot the place of their discourse. Acharya himself was unable to fix the place with precision, so much was he absorbed in thinking of the future greatness of the boy when, to their delight, this boy of 5 years pointed out to them the place where they had left off and even repeated the previous lectures with such exactness that the Acharya, with tears of joy, embraced him and stroked his head and blessed him as Pulastya Bhagavan did in the case of Parasara Maharshi. Thenceforth he was instructed with great care in all that would make him useful to the world as a spiritual leader. While studying the Vedas he exhibited such an uncommon memory and excellent understanding and had such a great grasp of ideas that his teacher was in rapture at the thought of his future greatness. Thus he was able to dive into the depths of Vedas, the mysteries of Upanishads, Puranas and Itihasas, to excel others in ordinary Sastras, and to follow the footpaths of the learned Acharyas in unravelling the esoteric meanings of spiritual wisdom.

Before he was twenty he became a perfect master of all kinds of learning. Seeing him already a great saint, several elders accepted him as their spiritual guide. As Desikar wanted to have a perfect command over everything, he started towards Cuddalore to pay his respects to the God there. On his way he stopped at the temple of Madurantakam where Ramanuja was initiated into the mysteries of spiritual knowledge. At Cuddalore, on the medicinal hill top of Aushadhadri he worshipped the man-lion God and sitting underneath a peepul tree he concentrated his mind on Vinateya, the embodiment of the Vedas. Vinateya appeared unto him and instructed him to concentrate his mind on Sri Hayagrivar (Horsehead god).

Venkatanath did not, like others, pray to God with a selfish object in view. He simply prayed to God, as that would please him most. The great Lord appeared unto him and gave him the *Amritam foam* which gushed out of his mouth. That draught infused Desikar with such Divine splendour that his face shone with the utmost brilliancy. All Vidyas assumed forms and waited upon the Guru as they once did upon Sri Ramachandra when he received instructions from the sage Visvamitra. He was ordained by Hayagriva as the improver of the Ramanuja-siddhanta and nothing but truth would emanate from his lips just as it came from Valmiki's lips when he composed the Ramayana. Thus blessed by the Lord, he composed nine *Prabandhams* in honor of the God at Cuddalore. He returned to Conjeeveram, where, to his joy, his Acharya's wife gave birth to a son whom he named Srinivasa. The good news was communicated to the father Appullar who was the Acharya of the king Sri Krishna Deva Raja. That very day Appullar was directed in his dream to hand over his tutelary God Hayagriva to the Desikar. Communicating this to the king and with his consent he sent the God with a great retinue to Conjeeveram. Desikar accepted the God and displayed his love towards Him by composing a Stotram in his praise. He afterwards went to the Tirupati Hills and worshipped Venkatesvara, who directed him to compose a worthy Stotram in his honor. Desikar composed one called "Dayasatakam" of 100 Slokas which is an elaborate commentary on *Saranagati-mantra-sara*. On his way to Benares he stopped at a town on the banks of Tungabhadra. Here he met his old classmate Vidyaranya, the great commentator on the Vedas and Brahma-sutras and the next greatest in Advaita Philosophy to Sankaracharya. The Raja's daughter was possessed by a Brahma Rakshasa and the Raja finding such a worthy couple in his town, requested their aid. Desikar did not consent, but proceeded to Ayodhya, Srikurman and other sacred places and worshipping the Gods, bathed in the sacred

river Bhagirati and returned to Southern India. He visited Ahobilam, Trivallore, Tinnevely, Triplicane and Sriperumbudur, and finally came to Conjeeveram. Here he came in contact with a great Advaitic philosopher who, being unable to defeat Desikar by arguments, had recourse to Black magic. He dived into a pond and caused Desikar's stomach to swell, with the water which the pond contained. Guessing the cause, Desikar made a hole in the pillar and water began to gush out. Thus was the magician brought to his senses and he went away wondering at the greatness of his adversary. At this time Desikar received a letter from his friend Vidyaranya who, on expelling the Rakshasa, was very influential with the king. The letter expressed the sorrow he felt for Desikar's indigence and requested him to go there where he would be well provided for by the king. Desikar was very sorry to see that his friend should become attached to worldly comforts and thus be retarded in his spiritual evolution.

So he replied that a human being who is content, need not go and cringe to a king for his real necessities. As for riches, he had plenty of it in Varadarajaswami on the Hastisaila at Conjeeveram. Vidyaranya was astonished to behold the meekness of his friend. But at the instigation of the enemies of Desikar a poor Brahmin boy was instructed to go and beg of Desikar for riches. The boy came to Desikar and wanted his help. Desikar took him to the temple of Lakshmi (Perundevi) and prayed to that Goddess when, to the confusion and shame of his enemies, heaps of gold fell in showers and the boy went away showing the riches he had to the public and extolling Desikar. At this time Desikar's wife gave birth to a worthy son Varadacharya. He excelled his father in his meekness and sanctity, and all elders began to love him as they loved his father. Desikar now began to compose many works, the chief of which were (1) A collection of esoteric secrets, (2) Commentaries on Ramanuja's commentary and Yamuna's abstract on Bhagav-

at Gita, (3) A commentary on Sri Bhashya, (4) Notes on Isavasyopanishad, (5) A work pointing out the defects of other religions and answers to their attacks on Visishtadvaita.

As Nammalvar had already rendered a Tamil version of the essence of Samaveda into 1000 stanzas and as Tamil was very difficult to understand, he composed 100 stanzas in Samskrit, each stanza embodying the gist of 10 stanzas. As Yamuna Alvar has composed a Stotram in praise of the Kalyana Gunas of Narayana. Desikar made a great commentary on the same, known as "Stotra Bhashyam." He went to Sri Rangam and in one hour composed 1000 Slokas in honor of the sandals of Ranganath. Ranganath was so very pleased with the beauty and diction of the Stotram that he styled him "Sarva Tantra Svatantra" and "Kavitarkika Simham." Once upon a time Vidyaranya, the representative of Advaitic Philosophy, and Akshobhya Tirtha, that of Madhva Philosophy, were engaged in vehement discussions on the Kalyana-Gunas of Narayana and the matter was referred to the final decision of Venkatanath. Venkatanath pronounced that Vidyaranya, the vast forest of Vidyas, was cleared away by Akshobhya, the great sword, in the discussion "*Asi Tatvamasina Paratatva Prabhedina*." He afterwards went to Tirunagari, the birthplace of the great Nammalvar, then reached Yadugiri and having worshipped the God came to Sri Rangam where he spent his closing period in attending to the spiritual welfare of his people.

Thus by his simple living and saintly habits and austere devotion towards Ranganthar, he showed to the world that a Grihastha, with all his family ties, can attain Moksha without becoming a Sannyasin or renouncing the world and one's responsibilities to it. As a dramatist Desikar is beyond compare. He wrote three dramas: (1) Yadava Abhyudayam, (2) Sankalpa Suryodayam, (3) Hamsa Sandesam, besides 6 Kavyams, all of which excel those of the great Kalidasa, the Shakespeare of India. He com-

posed also 32 Stotrams, 8 Kavyams, 24 discourses on the Sastric principles, 32 Secret Doctrines, 24 Prabandhams, and a big book treating of *Naranyana* and his *Sattvic Kalyana* qualities. He lived for more than 100 years and then with great calmness of mind received permission from God to give up his life and reach Sri Vaikuntha. Before his death he summoned all his disciples, advised them to lead a simple and virtuous life full of true devotion towards Narayana, and to be guided by his high-minded son Varadacharya, whom he directed to lead a celibate life as he was not sure that his descendants would preserve the sanctity of the race. Thus passed away this magnanimous soul after striving its best to help the world and leaving behind it a name never to be effaced from the annals of spiritual records.—*Theosophy in India*.

KOPPOLU VENKATA RAO.

#### Ramas in Ramayana.

(Continued from page 235).

WHEN a Jeeva becomes clothed with several bodies, with the physical at their top, his aspirations, ambitions and higher tendencies and pursuits get stunted in their growth and no hope remains in him for his regeneration unless he learns, sooner or later, to cease to care for the vehicles. To cease to care for them signifies a knowledge of their *weaknesses* and *goodnesses* and training them in his way. But the attempt to slight their demands brings on in its wake unforeseen miseries and the man finds that he lingers on his way to the achievement of his hopes when he is called away to the other worlds. He has to return again to the field of his original cravings,—the field the situation of which the higher powers determined for man. As the direct and unmistakable outcome of his own actions, this return proves supremely beneficial for him; in this body, the

inner man does not bring back, in his waking consciousness and to his physical clothing, the experiences he had gathered in his previous birth on earth. The physical brain of the present incarnation being entirely different from that of the previous one, no memory of the past transfers itself to this new adjunct and hence such a linking of the real man to the physical body born of his own merit prevents the man from proclaiming to the new (?) associations his experiences (and their effects) enjoyed in the last preceding issue out of his mother's womb.

This is the Law. In the other case where the memory vanishes as the effect of the operation of a higher force, a higher law happens to be at work—the Law of Harmony, of Peace, and restores the disturbances to the state of equipoise.

Every man will now be enabled to perceive that such a change in the body, without the required memory, at the command of a superior will cannot conduce to the happiness and peace of mind of the sufferer and this purgatory need not be dubbed with any other name than "a curse."

Tataka and Mareecha were, in the same birth, undergoing a punishment with physical bodies changed in their structure and capacity by the order of a Diviner Power. As if among powers there are some which are divine and others more so! Evil is as good a divine power as good, and each is a centre through which Divinity manifests. It is therefore held that good is more divine than evil and Tataka meant evil, while Ahalya was good.

In all curses, whether of the Tataka model, or of the Ahalya type, the physical body is changed in its constitution and virtues and linked to a member of the lower kingdoms in nature, and endures to a greater, or, shorter length, as a weight impeding the higher activities of the bound soul.

A degradation to the level of the lowest rungs on the ladder of material, or, spiritual evolution, a curse assumes several forms at will

and these behave with complete accord with the surroundings. A Nahusha, a Durvasa—slighting king, a Bharata, a Ravana and many others point to the law and explain that the worth of the physical body far outweighs, in reality, the estimate of the present humanity, to say nothing of the wrong views of the blinded humanity that, at the present hour of increased grossness, fondly believes that the physical vehicle is its real self.

True, the physical body, was finer in the days of Sree Rama, and has gradually reached the present unwieldy point. True, the expression of the Atma through the finer mediums was easy enough and the greater use they were put to in those times justified, in some measure, the continuance of the endowment. But the extent of the capacities was curbed by the abuse of those capacities and we see man reduced to the present wretched plight. Nevertheless the import and importance of the physical body cannot be denied, both as a shield and as a sword, as a drop from the Lethe and another from the celestial Amrita. On the relative value of the physical bodies lies any justification of the four castes in India of old. Though strange this statement may sound to the reader, it is yet true as the physical body bears witness to the necessity of a harmoniously turned chord to produce music with its brothers. The history of the birth of a Brahma-rishi Visvamisra in the royal family given up to carnage and slaughter, as related by a member of that class, in the Mahabharata, proves definitely the force and magnitude of the demands of the physical body.

Now the reader can well see that the body of Tataka whence she was freed by the sure shafts darted from Sree Rama's bow was peculiarly significant for the reason that, during the whole period it rested on Tataka she knew of no other desire or thought than the satisfaction of its severe cravings. And that even after its destruction Tataka could not recognise her deliverer and that again the then body went the way of others of that type. So that in this case the work of

the curse brought on distant consequences and indirect advantages. Tataka's was an act of sacrifice, in which the agent had no hand, and Sree Rama immolated her on the altar of Visvamisra's sacrifice.

In passing, it may also be observed that Ramayana represents a supreme act of sacrifice performed by the Good God in the name of Duty and for the sake of erring and arrogance-blinded man and also to help the right-seeing and the right-living. The Hero and the Heroine, the brothers, the father, the townsfolk, Tataka, Maricha, Ravana, and his hosts, Vitheshana, Sugriva and his Vanaras, Vali, and Tara, Rama's son Hanuman—these had their own share in the successful termination of the Ramayana sacrifice though the life of each of them constituted a sacrifice in itself and by itself.

Tataka's form had long attracted our attention and we have to hasten to the woman who got her resources to respond to outward influences benumbed for the commission of a forbidden act on the physical plane.

Casting our glance at the saintly feet of another Ahalya, we find she suffered for her idle curiosity. A victim to Indra's Maya and vengeance, she had for a long, long time, to lie uncared for and utterly insensible to the pleasures of the earth, of whose fairest daughters she was one. The fine bodies, the Sukshma vehicles, were there and for want of the necessary medium of the physical body she experienced no feelings through the outer world. The recognition of this want is a punishment, the effect of a curse; and Tantalus-like, what she would have desired for was not granted and the purpose in her having been endowed and equipped with a physical coating was not to be accomplished for many years. Ahalya in her subtle envelopes got herself linked to an unsympathetic and uncongenial weight representing the lowest step in the stairs of physical evolution and on that account the loss of the best medium of her gross body



became to be very keenly felt by her. Out of this fiery crucible arose Ahalya, the fit servant of Gautama and a fitter object of Sree Rama's mercy. From the height of the form-side of evolution to its bottom was a deepest plunge, and the immensity of the penitance of Ahalya in this state compelled the interference of an Avatara, foreseen by her husband. For, it is far easier for an entity in the Deva forms to descend to such long depths than for one in the human shape. In the former, want of the experience of such descents may give a justification to their causes, but in the latter they ought to invariably be mere repetitions. For this reason, Ahalya's was a supremely peculiar case. Great patience, mind-control, and insensibility to sense-impressions combined with a real estimate of the value and use of the bodies of man were among the salient features of Ahalya's education during the continuance of the curse shot by her dear husband for her future preparation.

From Ahalya the human, to Ahalya the mineral, the transformation was nothing strange, and quite recently we read of an American woman whose body was gradually being hardened and ossified. Only the difference of time and circumstances makes the two cases distanced, one from the other. The will force of a great Rishi has power to create and uncreate, because it is ever one with the supreme will in nature. It works its effects instantaneously. The Rishis know the higher laws of the universe and by manipulating in diverse ways the forces that are busy in their own appointed directions, they get at consequences undreamed of by the ordinary run of humanity.

Let us take another point into our consideration and compare the cases of Ahalya and Pootana. The former was, as every body knows, saved by Sri Rama, while the latter lost her life in her attempt at Sri Krishna's life. In one case a destroyer, and in the other a saviour, was the Lord. One will naturally be struck with the similarity between Ahalya and

Pootana—these representing their respective types, with a difference.

(To be continued).

T. A. V.

### Pantheism—the Religion of Science.

(Concluded from page 136).

#### ANCIENT PANTHEISM.

**P**YTHAGORAS sought, like the Ionians, for a first principle of all things. He taught that numbers lay at the root of all being. A thing is resolvable into particles and each particle is one. All comes from one God embraces all, yet is but one. Number One is therefore the beginning of all things. The philosophy of Pythagoras is a development of the Ionian philosophy and is also a forerunner of the Eleatic philosophy. The Eleatics were pure pantheists. Zenophanes was a consistent pantheist. He proclaimed God as an all-powerful being, existing from eternity. God and nature were identical. God was matter, and yet he was also Spirit. He was the One and the all. Parmenides argued that there was but one Being which must embrace all existence. Zeno argued that it was more easy to conceive the many as a product of the One, than to conceive the One on the assumption of the existing many. If Parmenides established the existence of the One, Zeno established the non-existence of the Many. Euclid was strongly influenced by the Eleatic philosophy. Euclid lived subsequent to Socrates, while the three Eleatics lived prior to him. Euclid agreed with the Eleatics in thinking that there was only one Being that really existed, phenomena had merely a transitory existence but that everything was contained in

this One Being. Euclid was the last philosopher belonging to the Eleatic School. The last Greek Pantheistic philosophy was the Neo-Platonic Philosophy. Philo laid his foundation of Pantheism on the oriental theory of emanation. Numenius resembled Philo in his principles. The doctrines of Numenius led up to the doctrines of Ammonius Saccas, who is known chiefly through his disciple Plotinus. Plotinus taught that the goal of life was to draw the soul from external things and separating it from individual consciousness, pass into a state of ecstasy, the state in which man becomes united to God, the One and absolutely perfect Being. Porphyry was the disciple of Plotinus. Iamblicus was the next Neo-Platonist. Proclus followed him. With Proclus, the last Neo-Platonic philosopher, we bid farewell to philosophy for nearly eleven hundred years.

#### MODERN PANTHEISM.

Modern Pantheism owes its origin to the fact that the minds of thoughtful men were forced by science to founder on the rock of infidelity. Bruno might be called the crude pioneer of the Evolution theory, for he believed that the processes of nature were not by sudden creative leaps, but by a very gradual growth and unfolding. Bruno was a complete and entire pantheist. God, he says, is the infinite all; the prime and universal substance of Himself excludes all delimitation and is not to be sought beyond the universe and the infinity of things, but within this and these; and this unity is the end and aim of all philosophy. Bruno was burnt for his pantheistic opinions. Spinoza is eminently the most prominent example, modern Pantheism has as yet presented. Bruno was the pioneer of Spinoza, yet he was not Spinoza himself. Any one who thoroughly

accepts the doctrines of Spinoza will have little difficulty in comprehending those of any other apostle of Pantheism; for the Philosophy of Spinoza is singularly clear and logical. God or the One, and the all, beyond which nothing is or can be, must comprehend the universe of things within Himself. Finite things are no existences *per se*. They are realities only in so far as they are the varied expressions or forms of the changeless substance. The pantheism of Spinoza was intellectual more than emotional. The pantheism of Fichte was wholly emotional. The Finite is contained in the Infinite. All our life is His life. The living principle of a living universe must be infinite. Being in itself, is indeed one, the one Divine Being and this alone is the true Reality in all Existence and so remains in all eternity. By reflection, which in actual consciousness, is indissolubly united with Being, this one Being is broken up into an infinite multiplicity of individual rays and in this way in these individual rays, becomes estranged from itself and its original source. But this same light may also again concentrate itself from out this separation and conceive and comprehend itself as one, as that which is in itself. Hegel taught that there is one absolute in nature as in mind. Nature was the visible soul, soul the invisible nature. Fichte said that the non-Ego was created by the Ego. Schelling said that the two were equally real, but they were both identified in the Absolute. The Absolute is God. He is the all in all; the eternal source of all existence. He realizes himself under one form as an objectivity, under another form as subjectivity. Schelling had substituted objective for subjective Idealism. Hegel supersedes both, by an absolute Idealism, that is again to subordinate the natural to the intellectual element.

learns the law in every form his eyes meet with and obeys the law by breaking in through the form and tunes his own harp in harmony with the law and sings his songs, in the three ways of thoughts, words and deeds and also on his harp.

Into the slaughter-house of earthly passions and desires the religious person enters, with five selfish friends and five indifferent comrades, and led by a discussing and unruly servant, enters and wading through blood-pools and flesh-heaps, passes, quickly if so fortunate, to the shrine of the heart, where he is honored, and with sword in hand, despatches his friends and comrades and his now meek servant. To crown his purpose in life, he cuts off his head and lays it on the feet of the beloved, smiling Lord. On passing out of the middle court, he is given, it should be remembered, a rusty sword and with this sword, cuts pieces of flesh from off his body and throws them, soaked and seasoned with love, to the sympathisers and the foes.

Instantly he is ushered into the last court when he spies the temple doors. With the sharpened blade of his weapon, he cuts and cuts away slices off his body and the skeleton remains. What next? The temple-doors fly open and the Man is led by the inmates with cheering words to the Shrine, at whose lotus feet, he severs his head and lays it; when to the astonishment and joy of the bystanders, he rises whole and lit at every point. And if he so chooses, he is permitted to return to the earth of sorrows, disappointments and blasphemy, to render help to the oppressed and the weary.

Such is the true sacrificer-religionist, such is the life, and such his end. The key-note is emergence of the individual into the commonality, the forgetting of self for the welfare of all.

Soldier-like, the true religionist fights for the cause of his Lord, the Master of his heart. His is the state the man lives in. His the administration that the man pledges himself to carry out in love and His is every thing that helps or retards the man's ascent. What actu-

ates the Soldier in his devotion to the commands of his officer is blind ignorance, while for the religionist no motive of reward or punishment, and no ignorance are observed. Clear-sighted, wise, well-balanced in mind, the religionist sacrificer walks the earth. Unobserved and unknown, he goes through the daily duties just like the person whose attention and whole life are given up to the earthly enjoyments and pursuits. He works as those who work for power and prosperity. Though he gives up his ambition in his life of self-sacrifice, he lives the life of the true religionist like one who is ambitious.

The difference is one of the mental attitude of each, a common soldier, or a real sacrificer.

A soldier of the earth and his brother in the earth but of the heavens, work for the State they are units of. Both find their field of activity in the progress of the race and pour down their lives for the majority. But the soldier for the immortal life knows what he is about, while he for the terrestrial life knows nothing but the sound of the trumpets. One becomes a prey and the other becomes a martyr. Peace and evergreen life adorn the martyr, while the ordinary soldier gets despaired of the routine funerals.

Better, hence, to be and live the soldier real and rare, who knows his life is nothing if left to seek self-advantage, is nothing when disinterested motives do not govern it, and is of no avail when it is not merged into the life of which it is a unit. For whoever knows that nothing can claim to any independent existence on earth, that all things work out their prescribed duties interdependently, that one thought good or evil, is responsible for all the good or bad words and deeds in the world, that pure thoughts, pure words and pure deeds lead in three leaps to Paradise, that man and beasts are bound together with one common bond and for one common purpose, that Good beams out from every thing that exists; that life pervades everywhere and to live this life in complete harmony therewith is the aim of human existence; that real happiness rests on self-

sacrifice, and is due to the forgetting of self and its attendant vices, that real morality does not differ from religion, that real morality is the outcome of self-sacrifice, that to do all the duties belonging to the particular station in his life, with utmost possible perfection, without anticipation or memory or must, as an offering and thanksgiving to God is real worship; he who realizes all the above and is all meek is

A SOLDIER.

### Reformers—How to train them.\*

IN the course of the addresses delivered during the last and this year, various aspects of the Reform work have been touched upon by master-hands. But I believe that there is yet one phase of it which has not attracted as much attention as the importance of the subject demands. My object in this article is merely to stir your thoughts and divert a little of your attention to a subject which I conceive to be of no small importance. The subject is "Reformers—and how to train them." It takes for granted two things. Firstly, that training is needed for workers in the field of reform; and secondly, that this need for training applies not only to the social reformers, with whom directly we are concerned here, but also to political and religious reformers.

Few words of mine are needed to point out to you the necessity for trained workers in the field of Reform. Skilled labour is as much in demand in the field of religion, society or politics as in mechanics. We do not entrust the working of a costly machine to the hands of a novice. We look into the testimonials of a man before we entrust him with the care of our horses or dogs. And surely is our social fabric infinitely more important than

\*Read before a public meeting of the Madras Social Reform Association in the Anderson Hall on 30.6.05.

any of these; and of its architects is demanded a very high standard of efficiency. A machine broken by an unskilled workman may be easily set right, whereas the injury that is done to a society by an inexperienced and unskilled Reformer is often irreparable and it sets back the hand of Reform by many years. There then study, thought, reflection, experience and training are needed for those who would be Reformers. The field is vast, the time is ripe, the hands are few, and therefore there is a call for almost every one of us to work in the field of Reform, some perhaps as leaders, others as lieutenants. Whatever the place a reformer is called upon to occupy, experience and training are absolutely necessary for him to discharge the duties of such office successfully.

Whom then shall we train? Where shall we find and choose our workers? There are some in the world whose habits are well formed and fixed. Their lives run in some narrow grooves, out of which they do not even feel the need to lift themselves. Such are the older men of a generation. They have to be left to themselves. But, there is another class of men, who are yet unknown to the world, fighting their battles on their play-grounds or in their Debating Societies. They hardly realise or know, nor often care to know, the realities of existence. They create for themselves an imaginary world of their own and live in it. Even when they are confronted with some of the problems that agitate and at times divide their countrymen, they find a ready and almost an easy solution of such problems in their ideal world, and often wonder how dull and slow the world should be that their solution did not strike them. This class of men, full of life, full of energy, with vast potentialities

under the guidance of men who enjoy the confidence of the young men of the country can in a measure help the creation of such a feeling. I need not say that I do not believe that students have to do only with their examinations and quadratic equations. Youth is often said to be the seed time of life, and you have to sow in youth the seeds of every thing which ought to be the object of a good citizen's life. If this time of life is not utilised for filling young and passionate breasts with the fervour of a Reformer, we may rest assured that in after-life, strive as we may, nothing can make a Reformer of him.

A magazine solely devoted to the interest of the young men of our country, conducted by men of light and leading, or a magazine conducted by the more advanced students of our colleges all the presidency over, will help to create a spirit of "*esprit de corps*" amongst our young men and knit them more closely together. Or again, our leaders might meet if not for their own sake, at least for the benefit of the young men, once a month and discuss amongst themselves some of the important current topics that crop up, while the intelligent young are permitted to sit silent and learn the problems. In short, our leaders have to find time to mix more freely with our young men. A policy of reserved aloofness is almost suicidal in its effects. It is not enough that they are workers themselves. If they do not create and train up others to carry on the work, the chances are that their work is often left to starve itself out for want of men. What such is the work which our leaders have to do for us young men, I am not blind to the fact that we, young men, can do a great deal for ourselves. As true sons of Arjuna, as the apostles of a new civilisation, as the representatives of the ancient, as the custodians of the future of our country, what is it that we cannot do in which our heart is set? With perseverance and patience and earnestness,

what is it that we, the young men of India, cannot do for our dear motherland, which the young men in other parts of the world have done for the glory of theirs? Better three years of earnest life devoted to the highest interests of one's country than a hundred years of sloth and ignominy. Strive then let us all, to train ourselves to the glorious work that is before us. We are at the meeting of the East and West. We may make ourselves useful in a hundred ways, and many are the paths of distinction. It is a privilege to be living at this stage of our country's history. The whole future of our land depends upon what we are and what we do to-day. May we then realise our responsibilities, band ourselves together in our country's cause, and sink our petty differences in the magnitude of the common goal we strive for, and do, however little it may be, to make our country richer and happier.

N. NARASINGA RAO.

#### Science vs. Esotericism.

The progress of science is hindered by a variety of obstacles. In the first place, there are those who studiously avoid coming into contact with it, who cultivate the will not to believe to a great extent. Shutting themselves up in the fortresses of their own traditional ideas, they neither accept nor oppose any opinion that might contradict their own. Next, we have those who make the (to them) all-important distinction between the phenomenal and the spiritual, allotting to science only the region of the former and declaring that the latter is beyond the reach of analysis, observation or reasoning. Science, they say, can only know the phenomenal, but it is no right to enter the domain of the spiritual. This distinction may seem reasonable, but it is not. Science is not confined to the phenomenal alone. But if it does signify a complete and final discourse,

then no subject, no aspect of experience can safely excuse itself from its interrogations.

Not the least mischievous enemy to the growth of science is what may be termed pseudo-science or esoteric thinking. This mode of thought grows along with the progress of science itself. It is very difficult to define or describe accurately its nature and scope. But what it attempts cannot be missed. In a vague manner, it seeks to justify all ideas and institutions handed down to us, from antiquity, to find a deeper meaning and a higher truth in them than are open to the vision of analysis or historical research. Instead of the definite facts and conclusions of science, it makes use of indefinite conceptions and hypotheses, not clearly enunciated or verified with accuracy. The imagination has free play; the known results of thought are made to yield others to which the former are related by way of analogy; and very often that highly unsatisfactory, but most effective, method is adopted of explaining the little known by the still less known, by drawing men away from the clear light of plain truth and simple fact to darkness and mystery.

In Madras to-day, this mode of thought seems to be popular. In lectures, in writings, in discussions, almost everywhere the esoteric form of explanation is given a very prominent place. There are those who honestly believe that the grave of science is made and that Esotericism's empire is come. What is not solvable by science reveals its mysteries to esotericism. In the light of its conclusions they think, the boasted truths of received knowledge and its methods must appear but as primitive superstitions. The temples are symbolic of the human body. The Puranas are allegorical treatises on metaphysics and psychology. The four castes of the Hindus are planned according to the mode of evolution of the human spirit. The Brahmin must not touch the Pariah because the spiritual aura of the former would be infected by that of the latter. No idea that is found in the writings of the ancients, no institution that can be attributed to them, no code of morality that was

preached and practised by them, will be found bad or insufficient; and the critic must pause before he directs his shafts at them. The Ancient Wisdom is the deeper Wisdom, the wisdom *par excellence*—the intuitive conclusion of which, science is, slowly and laboriously coming to find to be more and more true.

There can be no doubt that this mode of thinking sometimes serves as a corrective for, and generally represents a reaction against, the extreme iconoclastic attitude assumed by men of science and the dogmatism into which science itself is apt to degenerate. Esotericism is perhaps a clumsy device to defend and to create respect for existing institutions against the violent and hasty attacks with which the bigoted opponents of religion assail the latter. Nay more, it serves occasionally, when rightly employed, to put fresh life into stagnant and decaying ideas, to transform them to such a shape as may make them fitted for the individual and national life of to-day, to introduce the forces of progress into institutions that have survived into the present. Like the processes of continuous interpretation by which law and the constitution are brought up-to-date, creeds may also be rejuvenated by reading new thoughts into old formulæ.

Again, it is not impossible that a writer intends a work of his to be understood as an allegory. Many such works have been written especially in the East. Devotional writings have taken the external shape of love-songs and a treatise on Yoga aphorisms might be mistaken by a too-careless observer for a work on building-construction. The Tiruviruttam of Nammalvar is an instance. But in all such writings there is something either in the piece itself, its preface, or the other writings of the author, something that will indicate, beyond all doubt, the allegorical character of the piece. The application of the metaphor will be so patent that one would scarcely mistake it. The ultra-poetic motive of the author could be discovered easily at the outset.

But modern Esotericism is nothing of the sort. It grasps only too eagerly at only the most remote analogy that might offer itself. Imagination helps it to jump from fact to idea, and then it boldly declares the idea to be fact. The efficacy of the Mantras, published some time back in the *Central Hindu College Magazine*, is a case in point. It is a well-known fact that a violin bow drawn gently at the edge of a brass plate (fixed to a stand) on which there is fine sand evenly spread, throws the sand into beautiful geometric shape. There are other facts of science, more interesting but based on the same principle. On this foundation, the pious writer of the article mentioned, goes to construct a rather unwieldy edifice. Is it not probable,—nay certain, he seems to say—that Vedic hymns chanted with the regular *Swara*s would make the deity propitiated appear in a visible shape? Nothing can be more opposed to the spirit of scientific thought than conjecture such as this.

The truth is, we are made to perceive more and more, as historic and scientific research advances, that many of our cherished beliefs and practices are superstitions as tested by modern critical standards. We are unwilling to accept it. More than this, the idea that our ancient Rishis had secret sources of true knowledge, which they perhaps obtained by direct Revelation or by an act of special grace on the part of the Almighty, we have not yet abandoned. Almost instinctively, we stick to the idea that we are the chosen people, a 'most favoured nation' with God. Or, as is sometimes stated, the attempts of the ancient Rishis to find truth were crowned with success, whereas all else have failed. It is this inward belief in our own perfection (and the imperfection of others) that leads us to hunt after all sorts of far-fetched conceits in order to glorify the past. It is this which lies at the root of the perverse conservatism of the orthodox Hindu—the belief that the monosyllabic 'OM' contains all that ever was known or even can be known, the belief that the Rishis are omniscient or

almost so, the belief that allegory and symbolism are present everywhere in Hindu thought and life.

It is important to notice that the logical method of Esotericism, if it has one at all—is analogy. Spiritual development is believed to be the ground of the analogy and all difficulties, all apparent inequities and superstitions are supposed to be capable of being explained as symbolic of the spirit and its growth.

Now, analogy is a weapon of science also and here it is very largely employed. If from the sum total of scientific knowledge we take away all those in which analogy has played a part, there will be, I presume, very little left. But this fact does not make science and esotericism the same. In science, analogy is but the beginning of investigation; in esotericism it is the end. The scientist wants to prove the truth of the analogy; the other wants merely to find one. For science, analogy serves but as a ladder by means of which it rises to a causal or other relation. For esotericism it is the ultimate structure. In science, testing, analysis and verification are all important, whereas esotericism seldom makes use of these. In short, esoteric explanation attempts but to find a resemblance, whereas science tries to establish one. There cannot be any kinship between the two.

Is it not more reasonable to turn from this tempting voice of indolent belief to the clear masculine tone of authoritative science? Is it not more profitable to do so? Truth is not the monopoly of a country, nor virtue the prerogative of a nation. And if truth and social justice now come to us from the west, can we not make them our own by adopting and assimilating them? In the chain of progress each link is valuable not so much for what it is, as for what it produces. And if we, by adopting some features of western life and civilisation, can give birth to one more glorious, we shall have done well. What though we have erred? Others have erred and it is but human to err. What though we had our own days of blind belief?

Others had theirs, and man groping about in the darkness of ignorance, must create some. There is nothing in these to be ashamed of. Rather, it is more glorious if, with these falls and these failings, we rise once again to assert the prerogative of Man—to know, to feel and to do. But this we cannot do, if we trust ourselves to blind leaders.

NOVUS HOMO.

### Purity in Reading.

It is true that people are guided more by books than by their own reason until they reach manhood. It is also true that what they read and study form the basis on which is built the grand structure of life; and it is decidedly true that the thoughts and actions in after-life follow the impressions left upon the mind by reading. So it is very important that all the powers—physical, mental, moral and spiritual—should be directed on lines of purity to enable them to boldly fight the battle of life and to climb the heights of all that is good instead of hurrying themselves down to bottomless perdition.

Impurity eats away the soul as white-ants do the bamboos. The blighting plague of evil begins in lustful desires and visions of the heart which can be traceable to bad books, unhallowed novels, and obscene journals, illustrated or not. Vile books and papers are red-hot irons used by Satan to sear the highest soul. This world is the devil's hunting ground and the boys are his choicest games. All along the road which leads from boyhood to manhood, the remorseless hunter sets his traps and they are set with the certainty of a large return. To corrupt children is to lessen the chance of producing pure men or women. Impure literature is found everywhere. Impure reading creates impure thoughts, impure thoughts impure desires, impure desires lead to impure actions and impure actions bear impure fruits which will lead men to eternal woe and misery. So be

careful in reading. Never read books that give false pictures of human life and books that have an admixture of bad in them, because what is good will soon be forgotten and bad only will remain. Never read books that inflame the passions, dull the intellect and corrupt the imagination, nor those that make light of crime and trifle with religion. Shun the books that are illustrated with pictures tending to lasciviousness, as you would a leper. It is poison worse than that of the asp and more virulent than that of the cobra. There is enough of impurity in them to ruin a life however high-souled it may be. The papers and periodicals smuggled into our country and vicious books sold openly, mean moral contagion in deadly doses to those who indulge freely in them. Thousands of individuals who promised to become great and good men are turned useless for life by impure reading.

This impurity thus undermining the morality of individuals, finds its way unknown into the society. Historians point to crimes and dissensions that undermined the great empires. These crimes and factions, when viewed clearly through the eyes of sociologists, are nothing but social impurity. Greece once flourished in all her glory, but now vanished off the face of the earth. The mighty Roman Empire rose triumphantly above the magnificent Greece, but the capitoline hill is a mass of ruins and the spider weaves its nets where Cæsars ruled. The cause of all these is social impurity. It is the same that impaled the glory of ancient Egypt and struck home the dagger to the heart of Babylonia; and what of India now?

"Once I was pure as the snow, but fell—  
Fell like a snow-flake, from heaven to hell;  
Fell to be trampled like filth of the street;  
Fell to be scoffed at, be spit and beat.  
Pleading, cursing, begging to die;  
Selling my soul to whoever would buy,  
Dealing in shame for a morsel of bread,  
Hating the living and fearing the dead."

Such or nearly such is the present condition of our land. This is the result of deviation

from the Aryan duty, which can be traceable to nothing but social impurity, which is the result of impurity in reading.

The sovereign remedy and best preventive is to keep the inner temple of heart and thoughts pure so that the restlessness of human intellect may find a worthy resting place there, and the yearnings of the human spirit may find satisfaction. How to accomplish this? While men walk amid the temptations of life and amid the desires for true nobility and purity, they can find no guide so true, so pure, so ennobling, so good, so tender and gentle, yet so strong, so hopeful and so sure as the familiarity with books full of the most wonderful, convincing, broadening and elevating ideas, the wonderful voice of God, the Vedanta. So form a close acquaintance with them so that the heart may be purified by the fire of spirituality and morality to enable you to go where humanity has attained to its highest towards gentleness, towards generosity, towards purity and towards calmness.

A STUDENT.

### Hindu Calendar Reform.

#### Information required for correcting and reforming the present Hindu Almanac.

1. How many astronomers who draw up almanacs are there in your district?
2. Give their names and post office addresses.
3. On what books or works are these almanacs based?
4. Are there any books or works in your district from which such almanacs are prepared? What are they?
5. Are such books or treatises printed or preserved in manuscript?
6. Are there any persons who, though not preparing an almanac themselves, can supply authentic and sufficient information for preparing one? If so, give their names with full addresses.

7. Do you know any new books or works compiled or written from which almanacs conforming to actual observations can be prepared, almanacs based on the old works having been found to be defective in this respect?

8. If so, how many such books are written and what are their names?

9. Are such books printed or in manuscript?

10. If the work is in manuscript, please send the manuscript copy, and if printed, send one copy. Great care will be taken of the manuscripts sent.

11. Give the names and full addresses of the authors of such books.

12. From what original works are these new books derived? Give the names of these original works.

13. What is the period of the sidereal year assumed in the almanac?

14. According to what books is the period of the sidereal year calculated?

15. For how many years is this standard of the sidereal year proved to be correct?

16. What are the Ayanamsa amount of Precession taken at the beginning of the present Saka 1826?

17. What standard authors have guided the Ayanamsa?

18. In what year were there Zero Ayanamsas, that is, in what year the First point of Constellation Aries coincided with the First point of Aries?

19. Is there any authority for this year alone to be considered to have Zero Ayanamsas?

20. Name the book in which the authority is given and particularize the authority in it.

21. What is the amount of Precession per year?

22. Is it fixed or fluctuating?

23. If fluctuating, what is the maximum and minimum amount of Precession in a year and what are the authorities for it?

24. Is the almanac in vogue in your province prepared according to the Sayan in which the places of planets &c, are calculated from the First point of Aries, or Nirayan in which the places of planets, &c, are calculated from the First point of Constellation Aries theory?

25. Are there any astronomers in your district who though preparing almanacs according to the Nirayan theory only because that is in general vogue, think the Sayana theory to be correct? If so, give their names and addresses.

26. What grounds do such astronomers adduce in support of the Sayan calendar for religious purposes?

27. Give authorities, if any, in support of maintaining the Nirayan calendar for religious purposes.

28. Are there any experts who do not compile a calendar but know in full the old Siddhanta works on astronomy from which almanacs are compiled?

29. Are there any persons who do not compile a calendar but who are well versed in modern European astronomy? If so, give their names and addresses.

30. Are there any persons who are well versed in modern European astronomy and compile a calendar from it? If so, give their names and addresses.

31. Are there any gentlemen who know both Aryan and European astronomy? If so, give their names and full addresses.

32. Those who have published any treatises on ancient astronomy are requested to send one copy to the Calendar Reform Committee.

33. Authors of almanacs are requested to send one copy each of the last and the current year's almanacs. They are further requested to state the place of which latitude and longitude has been taken for the purpose of their almanacs, if this information is not given in the almanac already. They are also requested to state how far the publication conforms to actual observation.

34. Any gentlemen having manuscripts of old astronomical works are requested to send them to the Committee, who will take great care of them.

35. Has any one invented or constructed any instruments for taking observations? Complete information with full name of the inventor or constructor, should be furnished.

36. A Meridian line is necessary for all astronomical calculations. State what place in India, in your opinion, should be taken from which the Meridian line should start, which should be utilized for the one astronomical standard work for the whole of India which would be the basis of all almanacs.

37. Is it necessary to take observations for testing the accuracy of the calculations contained in the calendars?

38. If so, where should an observatory required for taking these observations, be located?

39. Any gentlemen possessing printed or manuscript papers, notes, &c, regarding astronomical questions of special interest, or the Sayan and Nirayan controversy are requested to lend them to this Committee. Great care will be taken of them.

40. The difference of opinion as regards the point of starting as to Ayanamsas is as follows.

(1) The mode in the new or Patvardhani almanac is—It is assumed that in Saka year 493 the star "Zeta Piscium" of the Revati cluster was in coincidence with the First point of Aries. The Ayanamsa for the desired year is the length of the arc on the Ecliptic intercepted between the First point of Aries and

the star "Zeta Piscium." The Ayanamsas for this year are taken as 18° 32'.

(2) The mode in the Ketaki calendar is this—The longitude of the star Chitra (in Virginis, Spica) is given as 180° in the Surya Siddhanta, and the Ayanamsa is the length of the arc on the Ecliptic intercepted between the First point of Libra and the star Chitra, and accordingly the Ayanamsas at the beginning of the present year are 22° 30'.

(3) The method adopted by Pandit Bapudeva Sastri is this—Find the longitude of the Sun from his shadow on the day on which he enters the First point of constellation Aries (Aashvini Nakshatra or Aries) and that longitude is the Ayanamsa. This mode has also been adopted in the almanac prepared by Raghunathacharya of Madras. A similar method is also adopted in the almanacs of Sankarashvara (Srauti) and Veankatesvar Dikshit issued by order of the Sankaracharya of Kumbhakonam, at Tiruvadi. The same Ayanamsas are also found in the calendars prepared by astronomer Rudhmal under the patronage of Maharajah Ajit Singh of Khetadi. All these calendars are based on the Nautical Almanacs.

(4) All these calendars, except the Ketaki and Patvardhani, accept the period of the sidereal year as stated in the Surya Siddhanta, viz., 365 days 15 ghatikas 31 palas 31 vipalas and 24 prativipalas. But in Ketaki and Patvardhani it is taken as 365 days 15 ghatikas 22 palas and 54 vipalas. All the astronomers therefore are requested to clearly express their opinions as to which period of the sidereal year and what amount of the Ayanamsas should be accepted.

In replying to the above questions their serial number should only be quoted. It is unnecessary to repeat the whole question.

All communications should be addressed to the Honorary Secretaries, Hindu Calendar Reform Committee, Vidya House, Thakurdwar Road, Post Kalbadevi, Bombay.

### To make men think.

WILL you kindly allow us to draw the attention of your readers to the objects and activities of the "R. P. A." as the Rationalist Press Association, Ltd. is now familiarly called? Although "limited," our Society is not a commercial venture, and has no capital divided into shares. The only directly personal benefit which a member derives from incorporation as the receipt, post free in any part of the world, of as many of the current years different publications as are covered by his annual subscription. The Association exists primarily for an object of universal



human interest—the promotion of reasoned truth. The advance of science along its many different lines—physical, mental, social, and historical—demands a re-adjustment of the philosophy of human life to the conditions created by new knowledge. It requires the abandonment of many time-honoured beliefs; but it also calls for an increased faith in the possibilities of human nature, the natural sanctions of moral law, and the supremacy of disciplined reason in the conduct of life. Recognising this, and recognising how far-reaching is the influence of Reason embodied in literature, the members of the R. P. A. have banded themselves together both (1) to encourage the pursuit of free philosophy and criticism by assisting the work of capable scholars and inquirers, and (2) to disseminate, by means of translations or reproductions at reduced prices, the already famous, but often expensive, works of thinkers who have made reasoned truth their great object in life.

In pursuance of the first of these aims it may be mentioned that the R. P. A. has issued various original books by Mr. Joseph McCabe, Mr. F. J. Gould, and other writers of recognised talent; and has been the means of bringing before the world an important series of large and scholarly works by Mr. John M. Robertson, treating of the origin and growth of religions, and especially of Christianity in its relation to the great Oriental and other cults. The latest of these is *Pagan Christs* (442 pp.; 8s. 6d. net), in reviewing which at length the *London Daily News* says of the author: "He states his evidence dispassionately; it remains for those who dispute it to confute it."

As regards the second object mentioned above, an able and fluent translation by Mr. J. McCabe of Professor Haeckel's *The Riddle of the Universe* has been one of the most successful of the Association's publications. Then there has been issued, with the co-operation of the long anonymous author, Mr. W. R. Cassell, a popular edition, thoroughly revised and brought up to date, of the famous work, *Supernatural Religion*. This runs to 920 large pages, and is issued at 6s., while the original edition is in three volumes, costing 36s. But perhaps the feature of the R. P. A.'s activity which gives it the greatest claim on those who desire to instil a thoughtful spirit into the reading masses is its series of "Cheap Reprints." These have already acquired wide reputation in England and in some of the Colonies. Each reprint consists of from 120 to 200 double-column pages, printed in clear type on paper of good quality, and having a portrait of the author on the cover; while the price of each is six pence only. *The Riddle of the Universe* which sells at

6s. net in the original translation, has been issued unabridged in this six penny form: one volume is devoted to Huxley's and another, to Tyndall's lectures and essays; and other well known works thus rendered accessible to all are Herbert Spencer's *Education*, Matthew Arnold's *Literature and Dogma*, J. Cotter Morison's *The Service of Man*, two books by Samuel Laing, and others by Grant Allen and Edward Clodd. The latest issues in the series are Darwin's *Origin of Species* (204 pp.) and a selection of addresses and essays by Ralph Waldo Emerson; while it has been decided to issue in this form J. S. Mill's essay *On Liberty*, Edward Clodd's *Story of Creation*, etc. The R. P. A. is thus offering standard works of scientific and philosophic literature at a price which most publishers would deem possible only in the case of very popular works of fiction. And it is not only offering, but disposing of them; over 400,000 copies of the reprints having been already sold. It should be explained that this very important propagandist work has been rendered possible through the generosity of supporters who have subscribed or donated much larger sums than could be returned in the shape of books currently published; where as members subscribing from 5s. to £1 annually may be certain of receiving their full money's worth in literature. We are glad, however, to be able to report that, with economical management, the Association is tending to become self-supporting and such profits as may be made after working expenses have been met will be always devoted to the general purposes of the Association—the spreading of scientific knowledge and the encouragement of liberal thought. All who approve these objects should join the R. P. A., and they will then have the satisfaction of feeling that they are supporting a good cause, both morally and materially though not without a certain benefit to themselves in receiving a regular supply of books on subjects which interest them.

We would add that, while taking our stand on reasoned truth, as apart from traditional authority, it is our rule to avoid the practice of ridiculing religion. A certain conflict between reason and "revelation" is bound to take place; but we entertain no malice towards any cult or creed. We hold that sincere belief, even when erroneous, is deserving of respectful treatment.

Full particulars, together with a form of application for membership, can be had, post free, by applying to the Secretary at the address given below.

GEORGE JACOB HOLYOAKE, Chairman.  
CHARLES A. WATTS, Vice-Chairman.  
CHARLES E. HOOPER, Secretary.

### Notes and Comments.

The Fourth Conference of this Sabha was held at Melkote in the Mysore Province on the 9th May 1905, when prizes were also distributed to the successful candidates in the Sabha examination. We extract the following from the Secretary's report:—

"It is noteworthy that the number registered for the examination this year is the largest since the Sabha was started, being 69, that for the previous year being only 45. Of these five were for the higher grade, 13 for the intermediate, and 51 for the lower grade, representing Bangalore, Mysore, Melkote, T. Narasipur, Chennapatna, Hemmige, Aghalaya, Hassan, Grama, Belur and Ramanathapur. The candidates from the last four places appeared at the Hassan centre, while those from the remaining places appeared at Melkote. The Examinations at Hassan were conducted by Mr. M. K. Tirunaranacharyar, B. A. and those at Melkote under the supervision of Pandita Ratnam Kuppanna Iyengar, Kasturi Rangachariar and the Secretaries.

"Hitherto the examinations at Melkote used to be held about 15 days previous to the prize distribution day. But, as this arrangement proved inconvenient to candidates coming from outside, involving either a protracted stay of 15 days or a double trip, this year's examinations were arranged to take place four days before the prize giving. This arrangement required the presence of the Mysore and Bangalore Pandits at Melkote to value the answer papers then and there and declare the results before the prize distribution day. Consequently, the Inspector-General of Education the Muzarai Secretary and the Palace authorities had to be requested to kindly permit the Mysore and Bangalore Pandits to go to Melkote for the purpose. And I am glad to be able to state that the request was readily and obligingly granted.

"The number that actually attended the examinations was 45, of whom 38 were successful. Of these 38, 1 passed in the Vedanta-Branch, and 2 in the Prabandha-Branch of the higher grade; 1 in Vedanta, 2 in the Prabandha, and 3 in the Vedanta Branches of the Intermediate grade; and 28 in the lower grade."

We congratulate the Sabha on its successful achievements. We are glad to observe that the Sabha has some professed followers of the Advait cult on its roll of active sympathizers, which is a good sign of the times. We wish their number will increase in course of time.

Under this heading the *Mysore Standard* quotes two letters from the *Christian Benefaction on Hindus*. *Malabar Mail*, both of which purport to show that, under the cloak of charity, propagandists of the Christian faith bring to bear undue moral pressure on patients that attend their hospitals, to embrace Christianity or to marry undesirable persons. The writer of one of the letters referred to above, wants to sound a warning note to those of his Hindu Brethren who find sufficient solace in their own religion and would wish to steer clear of adverse tempting situations. His report refers to a case of attempted conversion in the Salvation Army Hospital in Nagercoil.

DR. WALLS BUDGE has published the conclusions of his prolonged researches into the religion of ancient Egypt. He finds, in the first place

that many of the religious ideas of the early Egyptians followed the same lines as the superstitions of savage tribes in Central Africa; especially was this so among the common people. But the most remarkable finding of the explorer is that in earliest times there existed in the Valley of the Nile the idea of one supreme God, who is also moral governor of mankind. In a closely-reasoned chapter he declares,

the Monotheism of early Egypt to be of the same character as that of the Hebrew people. He cites from writings of the earliest dynasties passages of singular spiritual insight, which prove that among the thoughtful intellects of that age there existed a belief in a supreme Being self-existent, life-giving, omnipotent, to whom no local name was given, of whom no image was attempted. For, in a hymn to the Being from whom all material blessings—as typified by the inundation of the Nile—were believed to flow, it is declared that this God 'cannot be figured in stone . . . His dwelling-place is not to be found out, . . . and the heart (of man) is unable to depict him.' That the Creator was also the moral Governor of the universe is shown by a volume of precepts, after the pattern of the Book of Proverbs, which was penned in the 5th dynasty, 2,000 years before Moses." This immense antiquity of the belief in one God used to be denied by writers of the naturalistic school, who asserted that man began with the worship of idols, and only slowly and late arrived at Monotheism.

All lovers of the Telugu language which has been deservedly called "The Italian of the East" will be glad to learn that it is proposed to bring out a Telugu Lexicon named, "Charitra Chintamani," which, there is reason to believe, has been a long felt want. The lexicon will contain among other things arranged in alphabetical order, complete accounts of the Mathadhipatis, religious reformers, sacred shrines and rivers, important mountains, towns, deities, Rishis, Rakshasas, Vishnu Bhaktas, Siva Bhaktas, important subjects dealt with in the Sanskrit and English sciences, the lives of Sanskrit and Telugu poets and other illustrious personages, ancient and modern Rajas, Maharajahs, and Zamindars, and many other interesting items. A good deal of time and labour has been spent on this work in collecting materials from the vast literatures of Tamil, Telugu and Kanarese.

With a view to further improve the book make it more complete and to bring it up to date, fresh information from Maratti and Hindi books is being introduced into it. Maharajahs, Zamindars and Mittadars will lay the compiler under great obligations by forwarding to him printed or manuscript accounts of their estates (Samsthans) embodying all the traditions, and the Mathadhipatis by furnishing him with the histories of their respective Mutts. It is also proposed to include in this work the lives of living Telugu poets. Those who have personal scruples to write their own lives, will do well to cause the same to be written by their friends and forwarded to him for publication. It will be a great thing if the Maharajahs and others interested in the advancement of Telugu literature would encourage and help this undertaking and thus secure its early publication. The names of all patrons will be duly published in the work and their help gratefully acknowledged. All communications should be addressed to C. Doraswamiiah, "Valyavati" Office, 296 Tambu Chetti Street, Madras.

Mr. N. K. Ramaswami Aiyar writes:—Your editorial remarks on page 72 of the *Arya*, in reference to the last Theosophical Federation at Chittoor, which I came across only now, constrain me to refer to the reconciliation mania observable every where at present. Reconciliation may be good in its own way, but it must not be forgotten that reconciliation ought to be made acceptable to the parties sought to be reconciled. All the Religions of the world—I am now referring only to reconciliation in Religion—deal with the three entities of God, soul and matter. The religions of the East and the West generally hold the essential difference of these three entities. The tendency of science has been recently in favor of the Monistic conception of the Universe. Hence the well known "Conflict between Religion and Science." It is noteworthy that the Advaita school of Vedanta in India and Theosophy are consistent with

the Monistic tendency of Modern Science, and hence the hope is now entertained, of reconciling Religion and Science. How to reconcile the irreconcilable theories of the essential separateness and oneness of God, Soul and Matter passes my comprehension. To reconcile them by saying that Dualism is a step leading to Monism may be acceptable to the Monists, but is unjust, to say the least, to the Dualists who hold that Monism is totally erroneous. Let us follow truth even in the pursuit of our reconciliation mania.

### The Voice of Sarada.

#### BOOKS.

**The Rationale of Holy Image Worship** by Sri Yogi S. Parthasarathi Aiyangar, B. A. B. L.; published by Sriman A. Govindacharya, C. E.; G. T. A. Press, Mysore.

The motto of this interesting booklet is very suggestive. It runs thus:—How ridiculous is it for one, belonging to a "nation of shop-keepers," whose motto is "metaphysics do not pay," to presume to offer lessons in the philosophy of Divine worship to "a nation of philosophers," whose land some thousands of years has by all the rest of the world, continued to be acknowledged as the mother of Religion and philosophy."—(Barrows, &c.). The booklet is a neat little production of the well known saint of Southern India, and contains powerful arguments justifying Image Worship. It is divided into a number of well defined paragraphs with copious references in footnotes, clearly expressing the philosophy of spirit and matter from the standpoints of different schools of thought. By quotations from the writings of acknowledged leaders of the different schools of thought referred to above, the learned author points out that every body and every soul being respectively but the matter and force of the physicists, are alike essentially eternal in duration, i. e., neither body nor soul has any beginning

or end in time. It follows, therefore, that if even a finite soul can sometimes dwell in a human or animal body, and sometimes in a vegetable, mineral or nebulous body, *a fortiori* the infinite omnipresent Being can have a human, animal, vegetable, mineral, or nebulous body. Accordingly, Hindu authorities say that God has been pleased to become incarnate or embodied, and has been recognised and worshipped in every one of such forms. The author next turns his attention to refuting some of the audacious assertions made by Christian Missionaries in tracts and pamphlets, and takes to task Ram Mohan Roy (whom he characterizes as "India's heterodox non-metaphysical politician") for some of the wrong notions of worship inculcated by him. After enunciating the metaphysical law that no human soul can by any possibility, originally or immediately, know on earth anything of another soul or spirit except that it is the invisible inspirer of some form or body that is patent to the knower's outward sense, saint Parthasarathi Aiyangar points out that, in ever distinctly bearing in mind the essential distinction between body and soul, our most ignorant clown is superior to some of the greatest Christian Doctors of Divinity which fact, he further points out, is admitted by our greatest de ractors.

#### PERIODICALS.

**The Review of Reviews.**—The March number contains much that is instructive and amusing. In the Character Sketch is found an interesting article on 'Satan in Erin' which presents the spirit of governing Ireland by the Ascendancy party, in very amusing colours. In the language of the writer, the devil has been located in Ireland, and the article gives a descriptive account of how Sir Antony Macdonnell and the Earl of Denraven touched 'as with an Ithuriel spear, the foul fiend that squats like a toad close at Britannia's ear.' In the Progress of the World is a thoughtful survey of the affairs of the world, and a modern Junius has been found in Mr. Methuen whose "letters to Mr. Chamberlain" make

caustic references to that gentleman's public utterances and writings.

**The Arena.**—It is not in India alone that the question of control of the liquor traffic is engaging the attention of the public. Sweden and Norway are endeavouring to solve the question in a more practical and sensible manner. The February number of the American journal, *Arena*, has an article describing the system in these two countries. Gottenburg Town Council was the pioneer in the reform movement, and the success of the movement may be inferred from the fact that the sale of spirits during the last quarter of a century is said to have gone down 50 per cent., it being now not above half of what it was twenty-five years ago. The success is largely due to the efforts of the people, in which the Government joined. One point however on which we desire to lay stress is that the local bodies, Municipalities or Communes, have unhampered discretion and liberty to regulate the liquor trade, independent of the Imperial Legislative, within the limits of Communes in the interest of morality so as to render more severe or increase the restrictions of the law according as the conditions of any particular place may require. In India, our Municipalities and Local Boards have no voice in the matter of regulating local trade, and this is indeed a matter for regret. Among other articles in the *Arena* we call the attention of our readers to the exposure of undemocratic and corrupt practices which are said to have prevailed during the time of a Pennsylvanian Senator, and we emphasise the fact that no administration is likely to succeed and prove beneficial to the people unless and until the feeling asserts itself that the persons charged with the administration should subordinate their personal interests to those of the public brought under the influence of their administration. In South India, the officials are everything, and the people are nothing, so it is no wonder that corruption of the rankiest kind characterises the administration.

**The Indian Review.**—The March number contains among others an article on Abkari administration. If there is any branch of the administration that has come in of late for sharp criticism, it is the Abkari. We are inclined to think, in spite of assertions to the contrary, that the criticisms are mostly destructive. None of the critics has faced the problem of suppressing illicit traffic, and every one is too anxious to share the belief in common with others that the Government deliberately fosters the liquor traffic for the sake of the revenue which it produces. A brief retrospect will convince even the most pessimistic of the critics that in a country where materials are cheap and opportunities for illicit distillation of drink are great, a great deal rests with the people in exerting a wholesome influence in curing the vice of drink, and in diverting the very materials which now serve to promote intemperance into a useful channel for improving the industries of economic importance to the people. A revival of the palm-jaggery industry which even in the crude state of manufacture in a primitive fashion, is struggling hard to maintain its position, would go a long way to divert the toddy-juice extracted from palm trees which go down the throat of thousands of people to inebriate them into an article of luxury which may adorn the tables of the most wealthy and the most fashionable of the higher classes. Surely the critics of the Abkari policy of the Government should have higher conceptions of their public duty than simply finding fault with the measures of the Government in and out of season without themselves moving an inch in the matter of the very improvement which they, to all appearance, most ardently try to rectify.

The Land System of India is another "mare's nest" on which a great deal has been said but nothing to practical solution. Mr. J. B. Pennington writes with the usual warmth of his pen to dispute certain views which Sir Henry Cotton has expressed on Land Problems. The industrial and commercial section of the *Review* contains

some instructive notes, well worthy of perusal.

**The Mitra Goshthi Patrika.**—We beg to acknowledge with thanks the receipt of the 11th and 12th numbers of a Sanskrit monthly magazine of the above name and of the third annual report of the Mitra Goshthi. We understand from the report, which is entirely written in easy Sanskrit, that a society called the "Mitra Goshthi" or Friend's Association was established in 1902 in the city of Benares for the promulgation of the Sanskrit tongue by (1) The creation of mutual friendship among the students of Sanskrit; (2) the discussion in Sanskrit of literary, historical, philosophical, scientific and other subjects; (3) the establishment of a library for Sanskrit students; (4) the foundation of a Sanskrit Academy; and (5) the issue of a Sanskrit magazine. Whatever may be the opinions as to the possibility of Sanskrit ever becoming the common language of India, there is no denying the fact that the language of the gods is still the only indigenous tongue of India which can appeal to the patriotic instincts of the Hindus and is fitted to strengthen their national bond fostered by a common literature and religion. Any attempt, therefore, to revive Sanskrit as a spoken language, has our heartiest sympathy. We know, as a matter of fact, that almost all the languages of India, with the exception of Tamil and Urdu, largely depend upon Sanskrit for their vocabulary and some languages as Malayalam and Bengali, make free use of Sanskrit words with only the case endings and verbal terminations in the vernacular, and any writer who desires to acquire even a tolerable proficiency in these languages, finds a knowledge

of Sanskrit indispensably necessary. As regards the influence which the so-called dead language of India still exercises on the minds of our people, it is enough to mention here that there are many Pandits who, while being quite innocent of the literature of their tongue are Mahamahopadhyayas in Sanskrit. We mention this, not because we commend their neglect of their mother tongue but that it indicates the vital interest taken in Sanskrit by our Pandits even in these days when its knowledge is not paying. We know that in Malabar the greatest living Malayalam poet writes better Sanskrit than Malayalam, and that he almost thinks in Sanskrit first and then translates the idea into Malayalam or English. His Malayalam translation of *Sakuntalam* is generally considered the best, but, would you believe it, a greater portion of it is only a paraphrase of the original into the author's own Sanskrit. Under these circumstances, we are of opinion that if only earnest efforts are made to revive Sanskrit they are sure to result in making Sanskrit the *Lingua Franca* of at least the educated Hindus.

The articles in the journal under notice are written in easy idiomatic Sanskrit and embrace such subjects as chemistry, comparative study of history, religion, &c. We understand that works on the ancient history of India, natural science, &c. are under compilation in Sanskrit. We request all lovers of India to help this grand national movement which seeks to bring about the commingling of the East and West by a resuscitation of the ancient language of the Hindus.

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### The Different Sects of Hinduism.

#### A COMPARISON.

THE Vedas are the basis of the Aryan religion. Their doctrines are (1) there is but one God, He is sentient, He is Almighty, He is the cause of everything, He is causeless, He is the Father of his creation, His creatures should worship Him; (2) His creatures should treat their fellows as they would wish to be treated. He is, besides, the maker of the laws of nature, and has so constituted the world that it should move in a circle. He then set the world in motion and it started on its journey.

The starting period was styled the Golden Age, and the direction in which the world moved was towards degeneration. It then went on degenerating and it would reach the starting point once again, when the Golden age would again be met with. The Aryans called that Golden or White Age the Krita Yuga. In that age there was only

one caste. The Vedas consisted of a monosyllable. By birth people at that period were pure without sacraments, and they worshipped God by meditation and by practising love to one another. God was then called Dharma. The age became degenerated, and the next cycle commenced, called the Treta Yuga or Red Yuga, which might be compared with the Silver Age. Four castes were then introduced according to the duties performed by each. God was then worshipped by offering sacrifices to Him, and He was then called Yajna, and the Karmakanda of the Vedas was promulgated. The third cycle was known as Dvapara Yuga, when God was worshipped more in churches by ritual, and was called Rama. The fourth age we are now in, is the Iron age, when God is worshipped in Krishna, and is only nominally worshipped. Vide Bhagavata, VII, 14—38 to 40, XI, V—19 to 35, XI, XVII, 9 to 12, & XII, III—18 to 25; Linga Purana XXXIX, 18—19, 23, 24. Thus Para-Brahman was worshipped in the first two cycles without reference to

its personality, and in the 3rd and 4th cycles it was worshipped through its incarnations of Rama and Krishna. In these three Yugas temples were built. I fancy that at this time differences of opinion arose as to through what incarnations God should be worshipped. Narayana, Siva, Ganesa, Surya, Skanda and others were set up, and each section worshipped God through its favorite incarnation. Wars between the various sections then arose. In reality there was no reason for any valid difference of opinion, for, all those sections admitted that there was one God, and the dispute appeared arise in naming that really nameless God. Until the time of Buddha these disputes raged fiercely, and it was that, I think, which induced Buddha to proclaim his religion. It was said that Buddhism was not a religion but "a moral philosophy. It teaches the highest goodness without a God." It denied "creation, and it cannot conceive of a creator." Soul it considers to be a word used by the ignorant to express a false idea (*Vide* "Buddhist Catechism" by Colonel Olcott). It succeeded for some time. Sri Sankaracharya then began his crusade against all sections of the then existing Hindu systems, and he was said to have established six religions; but I have not yet found any clear authority for the statement. There are a great many sections of Hinduism now extant, but it is generally said that it consisted of three grand divisions:—The Advaita, with Sankaracharya at its head; the Visishtadvaita, with Ramanujacharya at its head; and the Dvaita, under Madhvacharya. Sankaracharya is said to hold that there is one God, who is sentient, and that, with the help of Maya, he reflects himself as the animal and material world; that when the reflector—the Maya or

Avidya,—ceases to reflect, there remains only God; that the Maya ceases to reflect the moment the reflected is convinced that it is only a reflection. Some, however, said that Sankaracharya did not hold that God is sentient and that God is not cognizant of His own existence. Sankaracharya, however, did not admit the eternity of souls, but merely held that they were reflections to cease when the reflector ceased its functions. Ramanujacharya differed from Sankaracharya, and laid down that there was one God, who was sentient, that the Vedas proclaimed His oneness, that souls and matter, the cause of the material kingdom, were co-eternal with God; that they were subordinate to Him; that souls were sentient beings; that they would be saved by God if they completely surrendered themselves to God; that God bore a body of a peculiar matter, Himself being a formless spirit. The Madhvas generally agreed with the Ramanujas, but differed on the following points—(1) that souls were of three grand classes, (2) that those of one of them would be saved, (3) that those of the 2nd class would never have salvation, (4) that those of the 3rd class would go to eternal perdition, which was their salvation. Sankaracharya thought that for the salvation he had described, knowledge alone was the means; yet to obtain that knowledge the Grace of Vishnu, he being the master of Sattva Guna, was a means. The Ramanujas depended entirely upon the grace of God for their salvation. Madhvas held that knowledge and faith were necessary for salvation, though it had been predestined for them. Among the Ramanujas, the Tegalays relied more on souls' faith and God's grace than on knowledge, but the Vadagalays held that both the means were of equal efficacy. Among the Advaitins there

are Siva Advaitins, Vaishnava Advaitins and Sakta Advaitins. The Siva Advaitins relied on Siva's grace, the Vaishnava Advaitins adored Vishnu, and the Sakta Advaitins worshipped Devi. The last was condemned by the Hindus in general as forming no part of the Aryan system of religion and as being highly and grossly immoral. The Sakta Advaitins themselves in a way confess the correctness of that opinion. Very few of them admit that they are the followers of this sect. The thousand and one sects of Hinduism come under one of these three main divisions, which are known as the Tri-matas. The differences between the various sects are on minor points, but the duties prescribed for soul are all the same, viz., love to God, belief in His fatherhood, belief in His being the Creator, belief that His grace is necessary for our salvation, and that we should have brotherly love for one another. I would rather like that the fatherhood of the Creator be forgotten than that souls should forget their duty to their brethren. In the happiness of our brethren our happiness lies, and in the misery of our brethren our misery begins. The God that is not sentient, according to some, is not the God that created the world. What that non-sentient God is we need not care to know; but the God we are asked to worship, by the Aryan religion, as our Father, is the Creator of the Universe. There is no real difference between the Saivas and the Vaishnavas, and there is nothing in their beliefs that should be the means of causing a breach in the brotherly love they should have for each other. If I become instrumental in creating that brotherly love between the sects which is now wanting, I would consider myself more than rewarded. All religions agree in saying that after the

awful event of death there remains something of the 'I' now in existence, and that 'I' undergoes some change in some way. The Aryan religion says that 'I' throws away this earthly body and appears in another body either in this world or in some other. When people know they are going on a journey, their common sense would teach them to make preparations for a safe and happy journey. We have very easy and simple means of making thorough preparations, viz., by loving the Father, adoring Him, and treating our brethren as we ourselves would wish to be treated. It is but natural that a man should feel more pleasure in helping a fellow-creature, though his pocket be a little lighter by the transaction, than he would in doing him an evil. I have been told that some sects of Mahomedans and of Christians believe that there is such a thing as a perpetual hell. I however would not attempt to speak in terms of reproach as regards that belief among Mahomedans and Christians, but those sections of the Aryan Religion that hold such an opinion, I believe, are heterodox. There is however really no distinction between the Saivite and the Vaishnavite. Of course if these two sects wish to quarrel with each other there is much to quarrel over. But if they are sensible people they will see that there is no reason for ill-feeling among themselves. I say that God is a nameless God. The Jew might call Him "Jehova"; the Mahomedan might call Him "Allah"; the Telugu people might call Him "Swami". He is one and the same Being—the nameless Para-Brahman—who is known by his power, and that power is a power that He would not have another to share with Him. However, they might call God whatever they choose, but if they call him by one



name they should worship Him by that name and no other, for, God is, as the Vedas say, "only one." Again, all, whether Saivite or Vaishnavite, are bound to discharge the duties enforced by their religion and whatever other duties they neglect they are bound to discharge two duties, viz., to acknowledge the Fatherhood of God and the Brotherhood of His creatures. Then as to the soul, whether it be the Aryan religion, or the Mahomadan religion, or the Christian religion, all agree that after death there remains a something which undergoes some change elsewhere. According to the Aryan religion, that something on leaving the human body enters another body. Mahomadanism seems to say that although it does not immediately enter another body, yet it continues to exist in some state until the day of judgment. The Christian religion holds that there would be a general resurrection when all souls would be tried before a sort of Sessions, and be rewarded according to their merits. All the three religions are unanimous upon this point—that there is something in the body that lives after the death of the body. Brotherly love consists in helping a brother in need, no matter what caste he may belong to. If the Hindus wish to be called Aryans they should not forget to perform the duties imposed on them by their religion, and they should not fail to possess the required beliefs.

R. RAGHONATH ROW.

#### Lotus Beads.

It is amusing to note the periphrasis of Ignorance. A great soul affords to be meek and simple. Virtue is its own reward because it seeks nothing for itself.

#### Temples are Symbolic of Human Body.

(Continued from page 255).

SIR Gardiner Wilkinson, in his *Architecture of Ancient Egypt*, classifies Egyptian temples as follows:—

1. Sanctuary temples or those with only one single chamber.
2. Peripteral temples, or the like, but surrounded with columns.
3. Temples in antic with a portico of two or four columns in front.
4. Those with porticos of many columns and many inner chambers.
5. Those with large courts and pyramidal towers or propylons in front.

"The earliest temples were small, consisting of a single chamber to hold the statue of the Deity, with one opening or doorway in front, through which the votary might look, and with an altar for sacrifice. They were sanctuaries into which only priests might enter. The building was surrounded with a wall of brick forming a court or temenos, which was entered by a all stone gate way or propylon and was often planted with trees."—2, *Ency. Brit.*, 386.

These are exactly similar to one-chambered temples in India, the only difference being that the altar, if any, is placed outside the chamber and not within it.

"In process of time, these temples were enlarged and there were added chambers for the priests, and large doorways flanked by towers with sloping sides and sometimes by a portico supported by columns. The vestibule or court-yard was surrounded by a colonnade; the propylon was of gigantic proportions and full of chambers. The sanctuary still contained the idol and its altar. Across the court, and, in fact, sometimes for an immense distance outside,

there was an avenue of sphinxes, through which procession defiled."—*Ibid.*

The position of the altar inside the sanctuary might have had a reference to the importance attached to the internal form of sacrifice in preference to the external form.

"The pyramidal form of the propylæa peculiar to Egyptian temples may have been suggested by the pyramids."—*Ibid.*

The object of pyramidal constructions is differently explained by different persons; but "the opinion of M. Mariette, the latest, as well as one of the most learned writers, may be taken as correct, viz., that every pyramid was a tomb and the gigantic enclosure of a mummy. It is certain that every pyramid is on the western bank of the Nile, the region of the setting sun, and thus associated by the Egyptians with the region of death."—2, *Ency. Brit.*, 386.

The same authority in page 387, says that "the great reverence paid by the Egyptians to the bodies of their ancestors, and their careful preservation of them by embalment, necessitated a great number and vast extent of tombs."

Thus the origin of pyramids is one essentially religious and the introduction of pyramids in temples is equally based on religious ideas. They certainly point to the state of the dead in heaven. But what it is can be determined only by a special study of the Egyptian religious works.

The age of sphinx in Egypt is of late discovered to be anterior to the age of pyramids. "The Egyptian sphinx was quite different from the Greek which usually had a female head on the body of a winged lion; whereas the Egyptian was wingless, and had usually the head of a man, bearded and capped, thus representing strength and wisdom."—*Ibid.*, page 387.

Thus the idea of sphinx is again symbolic. "Sphinxes with the head of a ram are supposed to be dedicated to Amon (Jupiter Ammon); those with the head of a hawk are sacred to Ra, or the sun." This confirms the above conclusion. "The serapeum near the pyramid of Sakkara, excavated 80 feet deep in the solid rock, contains the mummies of the sacred bulls...."—*Ibid.*

The idea of sanctity attached to rams, hawks, and bulls is essentially Hindu, and it brings Egyptian religious ideas parallel to those of the Hindus.

The direction of the setting sun is one connected with religious worship and Dhyana in Hinduism and Buddhism. Our evening supplication is to be done with our face turned towards the west. Every morning, noon and evening, we have to worship Kubera facing the west. On the death of a father or mother we have to get shaved facing the west, and on anniversary days we have to dress ourselves facing the west. The last two instances point to a connection between the direction of the setting sun, viz., west, and death. In Prasnopanishad, the sun is said to bear Prana or vital energy in his rays. So the appearance and disappearance of life is in accordance with the appearance and disappearance of the sun. Tropical regions receiving the largest supply of solar rays exhibit the most luxuriant, the most varied and the largest quantity of flora and fauna. The supply of solar rays gradually diminishes as we proceed towards the polar region and we see flora and fauna, equally diminishing as we proceed. The flora and fauna in the upper portion of the ocean warmed and illumined by the solar rays, are infinitely more abundant, more luxuriant, more varied and larger than at the bottom of the ocean where the

supply of solar rays is comparatively poor or limited. Where solar rays are absolutely wanting there is no life or there can be no life in a gross body such as we see on earth. Thus with the setting sun vital energy ceases and this amounts to death. In the Buddhist work of Amitayur Dhyana Sutra, sec. 9, Buddha is said to have taught as follows:—

"Thou and all other beings besides ought to make it their only aim, with concentrated thought, to get a perception of the western quarter. All beings if not blind from birth, are uniformly possessed of sight and they all see the setting sun. Thou should sit down properly, looking in the western direction, and prepare thy thought for a close meditation on the sun; cause thy mind to be firmly fixed on it so as to have unwavering perception by the exclusive application of thy thought and gaze upon it (more particularly) when it is about to set and looks like a suspended drum.

"After thou hast thus seen the sun, let that image remain clear and fixed whether thine eyes be shut or open:—such is the perception of the sun which is the first meditation."

We shall see further on that the western direction in the human body is the opening of Sushumna at the lower extremity, and this is associated with developed spiritual powers. Vide in this connection Soubhagya Lakshmyupanishad in regard to Dhyana to be practised in Svadhishtana Chakra, in the middle of which a Linga facing the west is to be contemplated, with the result of the attainment of the power of Jagadakarshana Siddhi, or the miraculous power of attracting the universe. So the location of pyramids on the western bank of the Nile may have reference to the developed spiri-

tual condition of the deceased after death in preference to their condition before death. Nadis are described in Yoga Sastras with the same name as rivers, and human body, being a microcosm, is taken to have in itself rivers which are found in the macrocosm. So the location of pyramids on the bank of a river need not create any difficulty in associating pyramidal constructions over the remains of the dead with the developed spiritual condition of the dead after death. As to Indian towers, there need be no theorization about their esoteric significance, as they are full of images of men and things described in our Puranas, representing the life-incidents of religious heroes or embodying religious principles taught in our sacred writings.

A look into the evidence supplied by the Old Testament as to the condition of the Egyptians before the Israelites settled in the land of Canaan will show that this religious side of the Egyptians is on a par with that of the Hindus at least in some points. In 7, Exodus, 11, when Moses turned Aaron's rod into a serpent, Pharaoh called the wise men and the sorcerers, and the magicians of Egypt did in like manner with their enchantments. This power of converting rods into serpents is similar to the power possessed by Indian magicians. In 7, Encyclopaedia Britannica, 719, Egyptians are said to have learnt prayers and incantations and performed ceremonies, and this is similar to what has been done by the Hindus. In 8, Exodus 7, Egyptian magicians are said to have brought up frogs upon the land of Egypt, with their enchantment, in the same way as Aaron did at the bidding of Jehova by stretching out his hand over the waters of Egypt. This incident also proves miraculous powers possessed by the magicians of Egypt, as a result of

Mastros-Biddhi attained by the practice of Mantras or incantations similar to what is carried on in India.

A look into the brief account of Egyptian religion in 7, Encyclopaedia Britannica, 714-719, inclines one to the belief that it not only corresponded to Hinduism in the so-called mythological part, but also was derived from an external source, probably Hinduism, with local preferences in course of time according to personal biases of individual authorities. "Sun-worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian".—*Ibid*, page 715.

It is in the Rig Veda that we find various hymns addressed to the Sun. We also saw from the Buddhist work entitled Amitayur Dhyana Sutra, that the contemplation of the solar disc is the very first meditation prescribed by Buddha Gautama. The Egyptian religious writings "speak of one supreme being self-existent, self-producing, the creator of heaven and earth, called the double God or double being, as the parent of a second manifestation. From the idea of the supreme deity, at once father and mother, producing a second form, probably originated the first triad, like the triad of father, mother and son frequent in Egyptian mythology."

(To be continued).

S. RAMASWAMI Aiyar.

### Lotus Beads.

Feigned greatness talks nothing to the point. It shoots at a tangent and rebounds on itself, bringing others within its compass in thought.

Prohibited bigamy magnifies into licensed polygamy. But single-wifed marriage was Sree Rama's privilege.

Hinduism, which is the religion of the Hindus.

Considering the limited space allotted to me, I cannot attempt to give any thing more than an intelligible syllabus on the subject. In one sense, this may be by itself an advantage to the reader.

### 1. THE MEANING OF THE TERM.

Hinduism is defined in Webster's Dictionary, as "the religious doctrines and rites of the Hindus; Brahminism." It is the religion of the Hindus. The same authority tells us that the term Hindu means a native inhabitant of Hindustan; and as an ethical term, it is confined to the Dravidian and Aryan races; and as a religious name it is restricted to followers of the Veda. Hinduism is thus the religion taught in the Veda. The Veda is divided into four parts, viz., Rik, Yajus, Sama and Atharva.

Itihasa puranancha panchamo Veda uchyate.—Bhagavata, 1, 4, 19 and 20.

Puranas and Itihasas are called the fifth Veda. These include Smritis or the sacred codes of the Hindus. Hence Hinduism means the religious doctrines and rites, codes or rules of conduct contained in the Vedas, Smritis, Puranas and Itihasas in vogue among the Hindus. Any sectarian system beyond the pale of these sacred writings cannot be called Hinduism, though it may find some votaries in Hindustan or India.

### 2. ITS TERRITORIAL LIMITS.

The word Hindu is a compound of Hi, the first letter in the word Himalaya, and tu, the last letter in the word Setu. It means the extensive area between the Himalayas and Setu or the island of Rameswaram. So Hinduism means the religion

embraced by the people living between the immense mountain range called the Himalayas in the north and Setu or Ramesvaram in the south. As a matter of fact, its territorial limits have gone further than these boundaries. As light kindled in a particular spot cannot be confined to that spot, so Hinduism which had its chief votaries in the north-western portion of Hindustan spread itself in distant countries far beyond the said boundaries. According to Valmiki, at the time of Rama, the religion embraced by Rakshasas or the giant race in Lanka was Hinduism. Lanka is at present mistaken for the modern Ceylon. But the true Lanka was different. According to Bhogar it has been sub-merged in the sea; *Vide* Bhogar's Saptakanda, canto 3, verse 415. "Lanka with all her beautiful towns was sub-merged in the sea whose waters rose and poured over her." It is probable that Ceylon once formed part of India itself and it became severed from Ramesvaram by the action of the sea in the same way as Ramesvaram itself became severed from the peninsula (India). The spread of Hinduism in these islands in its earlier orthodox form or in its later heterodox or Buddhist form is ascribable to the same cause which brought Hinduism to the southern extremity of India. The spread of Hinduism in various countries has taken place in two ways:—

(1) By the followers of that religion emigrating to those countries, and

(2) by the people of other countries borrowing the doctrines of Hinduism and assimilating them with their own religious notions.

The word *Hindu* is not found in our sacred writings. It is a word coined after the settlement of the Aryans from the Himalayas to the Cape Comorin

became complete. In Vedic texts they appear as the Aryas. "Aryan—excellent, honourable;—akin to the name of the country Iran and perhaps to Erin, Ireland, and the early name of this people, at least in Asia; one of a primitive people supposed to have lived in pre-historic times in Central Asia, east of the Caspian sea and north of the Hindoo Koosh and Parapamisan mountains, and to have been the stock from which sprang the Hindoo, Persian, Greek, Latin, Celtic, Teutonic, Slavonic and other races.—(Webster's Dictionary). According to Lingabhattiya, the word *Arya* means one who flees from Adharma or unrighteousness or vice; literally, who goes away to a distance. This has been understood as referring to one who runs away from Adharma to a distance, that is, who hates unrighteousness. May it refer to the tendency of the people to emigrate to distant places? At first sight, this derivation does not seem improbable. A writer on India in the *Encyclopaedia Britannica*, writes thus:—"We know little regarding these noble Aryan tribes in their early camping ground in Central Asia. From words preserved in the languages of their long separated descendants in Europe and India, scholars infer that they roamed over the grassy steppes with their cattle, making long halts to rear crops of grain."

"But they (the Aryan tribes) in the Veda also cling to their wandering life, with their herds and cattle-pen." If so, the derivation of the *Arya* as one who goes from distance, that is, as one who wanders from distance, is not unreasonable.

There is everywhere reference in the Vedas to the fact that the three twice-born classes kept cows by hundreds and thousands, and officiating priests were

remunerated by gifts of cows or in terms of cows. But there is also reference in them to these classes as subject to settled monarchies and not as nomadic tribes. No doubt, they sent their servants in charge of kine to feed them in forests and see them multiply there. But there is nothing in this circumstance to show that they were so many nomadic tribes. It may be that in the normal course of evolution, nomadic life precedes settled life under monarchies or other forms of constitutional Government. Mr. B. G. Tilak seeks to prove by the internal evidence of the earliest Indian literature that the original home of the race must have been in the Arctic regions of Northern Asia from which they were driven in pre-historic times by changes of climate. At present, the races that inhabit the Arctic regions are more or less nomadic, having no settled form of Government, and it is not improbable that in olden times, conditions being alike, they were equally nomadic. But there is evidence to show that in pre-historic times, Arctic regions were much warmer than at present, and so elephants cannot thrive there as in tropical forests at present. Entire elephants, often numbers of them together, with hair, skin, flesh and all, are found buried in larger masses of ice along river banks and mountain slopes in the Arctic regions. This shows that at one time Arctic regions including those of Northern Asia were tropical in climate, rendering it possible for elephants to live and multiply there. This kind of climate does not necessitate nomadic life on the part of man living there. There are towns buried underground in sandy deserts in Asiatic Turkey, and excavations in them are said to have disclosed Sanskrit inscriptions on leather neatly rolled up. No inference as

to the existence of the Aryans in those regions can be drawn from them, if they were post-Buddhistic in origin. But if otherwise, they could point to a time when some of our Aryan fore-fathers lived there and wrote on leather in Sanskrit, in pre-historic times. To the hypothesis of the Aryan race emigrating from the arctic regions of Northern Asia or from Central Asia, there are some strong objections:—

(1) When people emigrate from one country to another, all of them do not bodily remove from one to the other without leaving a large number of them in their native soil. For instance, the emigration of the British, the French, the Germans, &c., into America, Australia, Africa and New Zealand, and the emigration of the Indians in South Africa, Australia and Mauritius islands. None of the four castes or the Indian Aryans are found now in Central Asia or the Arctic regions of Northern Asia.

(2) There is no consciousness in the Hindus that they ever came from Central Asia or the Arctic regions. Their memory does not go beyond Punjab at the North-West. If they came from Central Asia or the Arctic regions, would they totally forget the country from which they came? To a people to whom tradition was almost everything, there could be no difficulty in preserving the name of their original home by means of traditions transmitted from mouth to mouth. If they could learn, by heart, entire volumes of Vedas, Smritis, and Puranas and Itihasas, could they not retain in memory the name of their ancient home, elsewhere than in India? Can the American or the Australian, or the African settlers ever forget the homes from which they went out and settled in the continents above named? The Syrian settlers in Travancore still call themselves by the name of the country from

which they proceeded. European scholars admit that all the European nations are so many offshoots from the noble Aryan stock. Do they remember the fact of their early residence in Asia before migration to Europe? Manu says that a number of Aryans whose conduct was not in conformity with the Sastras, lost the sympathy of their well conducted brethren and went away westward. In respect of them, the well conducted Aryas who did not quit their own native home might not long retain an anxious mind, but might become indifferent recollecting the fact however of their own kith and kin going away from them westward. But those who quitted their early homes would naturally turn back and cast a lingering look upon the scene of their early activities and the well ordained conduct of their noble brethren. This is exactly what has taken place. European nations always had their attention directed to India, and they for a long time retained vestiges of their ancient faiths and tongues and institutions.

(8) The writer in the Encyclopaedia Britannica says that "Powerful bands found their way through the passes of the Himalayas into the Panjab and spread themselves, chiefly as Brahmins and Raiputs over India." He does not refer to the whole race emigrating. Like migratory birds, it is fessible to think that vicissitudes of climate, and changes from time to time, drove them from Northern or Central Asia to the Panjab. This is what Mr. Tilak prefers to think. But migratory birds go back to their original homes when favourable seasons return and they do not keep away permanently in places where they go for temporary lodging. The tendency of tribes now inhabiting the Arctic regions is not to long to continue in milder climates in civilized countries where

they are taken, notwithstanding all the luxuries and varieties of enjoyments surrounding them, but to return to their bleak regions of ice and inclement weather and enjoy their natural freedom and hardy wandering life in an atmosphere which, though intensely cold, is nevertheless bracing and invigorating. Why should our fore-fathers alone have acted in a contrary way? If habitation became impossible in their early homes any further, the migration of our forefathers as a body to India might be intelligible. The fact is that man, like crow, can accommodate himself to any climate and live anywhere, however hot or cold. The Arctic regions are still peopled, though the population is scanty and nomadic.

(4) The primitive peoples whom the Aryan invaders found in India have oral traditions feebly pointing to the North as their original home. "They seem to preserve dim memories of a time when the tribe dwelt under the shadow of mightier hill ranges than any to be found on the south of the river plains of Bengal. The great mountain is the race-God of the Santals, and an object of worship among other tribes. The Gonds, in the heart of Central India, have a legend that they were created at the foot of Dewalagiri peak in the Himalayas. Till lately they buried their dead with the feet turned northward, so as to be ready to start again for their ancient home in the north." No such tradition exists among us. It is true that the Hindus burn or bury their dead with the feet turned to the North. But the object of so doing is to show that the dead is pursuing what is called Uttarayana Marga (way) for Svarga and not Dakshinayana Marga for Hell or Pitriloka. According to Hinduism these are the two ways

which the deceased souls deserving reward or punishment for merit or demerit, have to pursue, and their sons who perform their funeral rites prefer to think, out of respect and affection, that their elders whose funeral rites they perform were virtuous enough to deserve the better path, namely, the northern, for enjoyment in Svarga or Devaloka. Thus our burning or burying the dead with feet turned to the North does not point to our early home in the north, in Central Asia or the Arctic regions in Northern Asia.

According to Parasara, where, on earth, Krishna Mriga (a kind of deer without spots, small in size, with short, thin horns) moves about, or lives of its own accord, or where Sudras live, the twice-born classes should live. In V 41, Chapter II, Manu, it is laid down that Brahmin Brahmacharins should wear hides of black antelopes (Krishna Mriga), Kshatriya bachelors those of common deer, and Vaisyas those of goats. In the Arctic regions, big reindeers are found with long, branched or flat horns, and unless it is supposed that in pre-historic times Krishna Mrigas or black antelopes were found in Arctic regions, we could not think that the Aryas ever supposed those regions fit for the residence of the twice-born classes. According to Amarakosa, Aryavarta (the place where the Aryas live) is the country between the Himalaya and the Vindhya mountains. According to Brihat Parasara "the land between the Himalayas and the Vindhya mountains, and Nasik and Prayag is the holy land, and every land beyond it is Mlechcha land or the land of the impure." In Manu, II, 22-23, it is said that which lies between these two mountain ranges (the Himalayas and the Vindhya), from the eastern to the western ocean, the wise know as Aryavarta (the land of the Aryas).

Where the black antelope naturally roams about, that should be known as suitable for sacrifice; what lies beyond is the country of the Mlechchas. According to Patanjali, authorities to settle what is right and what is wrong in Sanskrit Grammar, are the Sishtas, i.e., the educated people, not Sishtas of the whole of India, but those of Aryavarta only, that is the country east of Adarsa, west of Kalakavana, south of Himavat, and north of Pariyatra—(Max Muller's Science of Theology, 338).

(To be continued).

S. RAMASWAMI Aiyar.

### The Religion of Science.

Religion regards the universe from the standpoint of the spirit from which everything is seen as coming from the one. When it stands, as it were, in the centre, and it looks from the centre to the circumference, it stands at the point whence the force proceeds and it judges of the force from that point of radiation and it sees it as one in its multitudinous workings and knows the force is one. It sees it in its many divergences, and it recognizes it as one and the same thing throughout. Standing in the centre, in the spirit and looking outwards to the universe, it judges everything from the standpoint of the Divine Unity and sees every separate phenomenon, not as separate from the one, but as the eternal expression of the one and the only Life.

Science looks at the thing from the surface. It goes to the circumference of the universe and it sees a multiplicity of phenomena. It studies these separated things and studies them one by one. It takes up a manifestation and judges it. It judges it apart. It looks at the many, not at the one. It looks at the diversity, not at the Unity and sees every thing from outside and not from within. It sees the external difference and the superficial portion, while it sees not the One from which everything proceeds.

If Religion shows everything from the point of view of the spirit and proclaims the unity and Science shows everything from the point of view of diversity and proclaims that to the world, the Religion of Science

reconciles both the views by showing that there is but one existence which appears as many.

#### I. INTRODUCTION.

EVERY age of the world and every people, the mind of which has attained to any degree of cultivation have tried to unravel the problems 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. The nineteenth century offers one of the most remarkable spectacles to the thoughtful observer. Every single branch of science can boast that it has, during the last century, made numerous acquisitions of the utmost value. Improved methods of microscopic and biological research have not only revealed to us an invisible world of living things full of an infinite wealth of forms, but they have taught us to recognize in the tiny cell the all-pervading elementary organism, of whose social communities, the tissues, the body of every multicellular plant and animal, even that of man, is composed. This anatomical knowledge is supplemented by the embryological discovery that each of the higher multicellular organisms is developed out of one simple cell. The cellular theory which has been founded on that discovery has given us the first true interpretation of physical, chemical and even the psychological processes of life. The discoveries of the nineteenth century in the inorganic world are no less important. Physics has

made astounding progress in every section of its province, and what is still more important, it has proved the unity of the forces of the entire universe. Spectrum analysis has taught us that the same matter which enters into the composition of all bodies on earth, including its living inhabitants, builds up the rest of the plants, the sun and the most distant stars. Astrophysics has considerably enlarged our cosmic perspective in revealing to us, in the immeasurable depths of space, millions of circling spheres, larger than our earth, and like it, in endless transformation, in an eternal rhythm of life and death. Chemistry has introduced us to a multitude of new substances all of which arise from the combination of a few elements that are incapable of further analysis. It has been shown that one of these elements—carbon—is the most remarkable substance that effects the endless variety of organic synthesis and this may be considered the physical basis of life. However, all the particular advances of physics and chemistry yield in theoretical importance to the discovery of the great law which brings them to one common focus, the law of substance. As this fundamental law establishes the eternal persistence of matter and force, their unvarying constancy throughout the entire universe, it has become the pole star that guides our monistic philosophy through the mighty labyrinth to a solution of the world-problem. One important advance which was contemporary with the discovery of the law of substance supplements it—the establishment of the theory of evolution. It is true that there were philosophers who spoke to the evolution of things a thousand years ago but the recognition that such a law dominates the entire universe is a fruit of the nineteenth century. It was not until the

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second half of the nineteenth century that it attained to perfect clearness and a universal application. From the cosmological perspective of our monistic system, dualistic philosophy and orthodox religion are found to be untenable. The Universe or Cosmos is eternal, infinite and illimitable. Its substance with its two attributes (matter and energy) fills infinite space, and is in eternal motion. This motion runs on through infinite time as an unbroken development, with a periodic change from life to death, from evolution to devolution. The innumerable bodies which are scattered about the space-filling ether, all obey the same law of substance. While the rotating masses slowly move towards their destruction and dissolution in one part of space, others are springing into new life and development in other quarters of the universe. Our sun is one of these unnumbered, perishable bodies and our earth is one of the countless transitory planets that encircle them. Our earth has gone through a long process of cooling, before water, in liquid form (the first condition of organic life), could settle thereon. The ensuing biogenetic process, the slow development and transformation of countless organic forms, must have taken many millions of years. Among the different kinds of animals which arose in the later stages of the biogenetic process on earth, the vertebrates have far outstripped all other competitors in the evolutionary race. The most important branch of the vertebrates, the mammals were developed later from the lower amphibia and the reptilia. The most perfect and most highly developed branch of the class mammalia is the order of primates. The youngest and most perfect twig of the branch primates is man, who sprang from a series of man-like apes. Consequently, the so-called history of the

world—that is, the brief period of a few thousand years, which measures the duration of civilization—is an evanescently short episode in the long course of organic evolution, just as this, in turn, is merely a small portion of the history of our planetary system. Nothing seems better adapted than this magnificent cosmological perspective to give us the proper standard and the broad outlook which we need in the solution of the vast enigmas that surround us. The uneducated member of a civilized community is surrounded with countless enigmas at every step, just as truly as the savage. Their number, however, decreases with every stride of civilization and of science, and the monistic philosophy is ultimately confronted with but one simple and comprehensive enigma—the problem of substance. The means and methods we have chosen for attaining the solution of the great enigma do not differ on the whole from those of all purely scientific investigation; firstly experience, secondly, inference. Scientific experience comes to us by observation and experiment. Our only real and valuable knowledge is a knowledge of nature itself and consists of presentations which correspond to external things. The experiences which we derive from the outer world are moulded into ideas, and these in their turn are united in a chain of reasoning by association. The construction of this chain may take place in two different ways, which are equally valuable and indispensable, induction and deduction. The higher cerebral operations, the construction of complicated chains of reasoning, abstraction, the formation of concepts, the completion of the perceptive faculty by the plastic faculty of the imagination, in a word, consciousness, thought and speculation may all be united in the supreme concept of reason.



By reason only can we attain to a correct knowledge of the world and a solution of its great problems. We are incompetent, it is true, to penetrate into the innermost nature of this real world—the thing-in-itself—but impartial, critical observation and comparison inform us that in the normal action of the brain and the organs of sense, the impressions received by them from the outer world are the same in all rational men and that in the normal function of the organs of thought certain presentations are formed, which are everywhere the same. The presentations we call true and we are convinced that their content corresponds to the knowable aspect of things. We know that these facts are not imaginary, but real. All knowledge of truth depends on two different, but intimately connected groups of human physiological functions, firstly on the sense-impressions of the object by means of sense-action, and secondly on the combination of these impressions by an association into presentations in the subject. The thirst for knowledge of the educated thinker is not contented with the defective acquaintance with the outer world which is obtained through our imperfect sense-organs. He endeavours to build up the sense-impressions, which they have brought him, into valuable knowledge. He transforms them into specific sense-perceptions and combines them into presentations by association. Finally by a further concatenation of the groups of presentations he attains to connected knowledge. But this knowledge remains defective and unsatisfactory until the imagination supplements the inadequate power of combination of the intelligence and by the association of stored-up images, unites the isolated elements into a connected whole.

Thus are produced new general presentative images and these suffice to interpret the facts perceived and satisfy reason's feeling of causality. The presentations which fill up the gaps in our knowledge or take its place, may be called in a broad sense, faith. That is what happens continually in daily life. When we are not sure about a thing we say, we believe it. In this sense we are compelled to make use of faith even in science itself. We conjecture or assume that a certain relation exists between two phenomena though we do not know it for certain. If it is a question of a cause, we form a hypothesis; though in science only such hypotheses are admitted as lie within the sphere of human cognizance and do not contradict known facts. Such hypotheses are, for instance, in physics the theory of the vibratory movement of ether, in chemistry the hypothesis of atoms and their affinity, in biology the theory of the molecular structure of living protoplasm and so forth. The explanation of a great number of connected phenomena by the assumption of a common cause is called a theory. Both in theory and hypothesis faith (in the scientific sense) is indispensable; for here again it is the imagination that fills up the gaps left by the intelligence in our knowledge of the connection of things. A theory therefore must always be regarded only as an approximation to the truth. Theory is indispensable for all true science. It elucidates facts by postulating a cause for them. The man who renounces a theory altogether and seeks to construct a pure science with certain facts alone (as often happens with wrong-headed representatives of our exact sciences) must give up the hope of any knowledge of causes and consequently of the satisfaction of reason's

demand for causality. The theory of gravitation in astronomy, the nebular theory in cosmogony, the principle of energy in physics, the atomic theory in chemistry, the vibratory theory in optics, the cellular theory in histology and the theory of descent in biology are all important theories of the first rank; they explain a whole world of natural phenomena by the assumption of a common cause for all the several facts of their respective provinces and by showing that all the phenomena thereof are inter-connected and controlled by laws which issue from this common cause. Yet the cause itself may remain obscure in character or be merely a provisional hypothesis. The force of gravity in the theory of gravitation and in cosmogony, energy itself in its relation to matter, the ether of optics and electricity, the atom of the chemist, the living protoplasm of histology, the heredity of the evolutionist—these and similar conceptions of other great theories may be regarded by a sceptical philosopher as mere hypotheses and the outcome of scientific faith yet they are indispensable for us, until they are replaced by better hypotheses. We must welcome as one of the most fortunate steps in the direction of a solution of the great cosmic problems the fact that of recent years there is a growing tendency to recognize the two paths which alone lead thereto—experience and thought or speculation—to be of equal value and mutually complementary. Philosophers have come to see that pure speculation does not lead to knowledge of reality. On the other hand scientists have been convinced that mere experience is insufficient in itself for a complete philosophy. Nevertheless there are still many philosophers who would construct the world out of their own inner

consciousness and who reject our empirical science precisely because they have no knowledge of the real world. On the other hand, there are many scientists who still contend that the sole object of science is the knowledge of facts, the objective investigation of isolated phenomena; that the age of philosophy is past and science has taken its place. This one-sided over-estimation of experience is as dangerous an error as the converse exaggeration of the value of speculation. Both channels of knowledge are mutually indispensable. The greatest triumphs of modern science are philosophic achievements; they are not, however, the fruit of pure speculation, but of an antecedent experience of the widest and most searching character. All the different philosophical tendencies may, from the point of view of modern science, be ranged in two antagonistic groups; they represent either a dualistic or monistic interpretation of the cosmos. Dualism, in the widest sense, breaks up the universe into two entirely distinct substances—the material world and an immaterial or spiritual world to which belong Soul and God. Monism, on the other hand, likewise taken in its widest sense, recognizes one sole substance in the universe which is at once the immaterial or spiritual and the material; both body and spirit (or matter and energy) are inseparable. The underlying reality of the universe or God of dualistic theism is extra-mundane. The intramundane god of the monist leads to Panethism, according to which God and nature are one. Pantheism is the necessary consequence of all metaphysical inquiry, when pushed to its logical limits, and from this reason do we find it in every age and nation. Belief in pantheism has been almost, from time immemorial, a very wide one. Of all the religious sci-

tions, pantheism is the most in accordance with scientific discoveries. Pure monism or pantheism is identical neither with the theoretical materialism that denies the existence of spirit and dissolves the world into a heap of dead atoms, nor with the theoretical spiritualism which rejects the notion of matter and considers the world to be a specially arranged group of energies or immaterial natural forces. On the contrary it holds that matter cannot exist and be operative without spirit, nor spirit without matter. Science adheres firmly to the pure, unequivocal Monism, which holds that matter or infinitely extended substance and spirit (or energy) or sensitive and thinking substance are the two fundamental attributes or principal properties of the all-embracing divine essence of the world, the universal substance. Monism may be considered under *Visible and Invisible World, Unity of Nature and Monistic Religion*. It must be mentioned here that scientists who accept the Unity of Existence and even the occult phenomena, including those which show that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense, from which Religion infers soul and spiritual world, do not admit a surviving soul and a spiritual world, as they consider that all, the phenomena of the universe, being presumably in some way continuous, it is unscientific to call in the aid of mysterious agencies. This view is correct only from the dualistic point of view. But it is significant that the monistic Religion of India meets the above difficulty of science by accepting soul and spiritual world which are not considered at any stage to be independent of matter, as the word, spirit-matter, used to denote them indicates.

The highest religion, according to Indian Monism is the realisation of the unity of existence, which is best done by considering all as one and by loving all and acting for all as one.

(To be continued)

N. K. RAMASWAMI AYYA.

### The Late Rfr. P. C. Mozoomdar.

A LIFE SKETCH.

Pratap Chandra Mozoomdar was born in October, 1840. He was born in a village called Bansbaria, nearly seven miles from Hughly to the north, twenty-four miles from Calcutta. Being the first child of his father, and a male child at that, his father being the first-born of his grandfather, and his grandfather being a man of some consequence, his old nurse used to tell him, there was a good deal of fuss at his birth. "I remember nothing of my baby days," says Mr. Mozoomdar, "except that I had a high head, a lean body,—a regular tadpole,—and my milk teeth were all worm-eaten; but at times curious sensations of sacred joy came floating from this darkness of infancy, present themselves before my consciousness, and are immediately claimed as old acquaintances. The sight of some colour or some flower, a moment of health or joyous experience suddenly recalls the time the chief feature of which was an impetuous happiness and a sense of glory. My life on earth began in joy. This was not uninterrupted however. When he was about three years old he followed one evening his mother to the top of the house where some branches of a *bale-tree* that grew inside the compound fell drooping on the parapet, with masses of leaves and flower. There were also many waterpots inside of which the little boy heard a curious buzzing activity. It was evidently the nest of some insect. Breaking a twig from the tree, he thrust it vigorously into the depth of the spout. The result is thus described

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in his own words: "In a moment dozens of furious hornets flew around me, horridly trumpeting, and fastening themselves viciously to all parts of my body. My cries drew my mother to my side. She was stung so severely that she had to call for assistance. It was some time before the little monsters could be taken out of my skin. They could not be taken out alive. People thought I could not survive the effects. The hornets of Bengal have killed many grown-up persons. I recovered, but carry the marks of this encounter all over my body to this day."

His infancy was spent at Garifa, an ancestral village where his father and grandfather were reared. The river Hughly was standing wonder to him, with its boats of many sizes, some with fishing-nets a long way out in the water and some with great white sails filled with the wind. The town of Hughly on the other side, with its strand, its steeples, its dimly-seen houses, khats, and roads, was a sort of future world, the realities of which he feared to inquire into. "I was allowed to bathe," he said, "in the river once a week along with other boys; and I was always escorted by a servant who smeared me, as well as himself, with plenty of mustard oil. I splashed about in all directions in worthless efforts at learning to swim, got half choked now and then, gulped down a good deal of water whenever out of my depth, and on one occasion narrowly escaped drowning; but I was never tired of the water. Nor do I ever get tired of reflecting on these infant experiences. Like some invisible writing on the wall, which fades and re-kindles and fades away again, the sense of infancy clings to me. It revives in the purest moments of my being. It is lost when I fall away. The faith is in me that the lustre of joyousness, free-

born innocence, and fearless safety of infancy are recoverable, partly here, wholly elsewhere. Of true life, in any stage of its growth, nothing dies; whether of joy or wisdom, of love or purity, all that is true is put into the man from the Eternal who surrounds him."

His earliest education was begun in the home. In his house in the village there was a Patshala or village school. Where many village boys came to learn. "We all squatted on the floor, each on his square mat, rather ragged, under a large strawshed in the middle of the courtyard. Each boy carried his earthen ink-pot either in his hand or suspended from strings; and his mat in a long roll under his arm, with the palm leaves, on which he practised his alphabet, sticking out at one end. The very beginners, like myself, wrote with bamboo pens on palm-leaves; those who were older wrote on plantain-leaves; only those who belonged to the highest order of scholarship were allowed to use paper. Generally, they were content to write on dirty old newspaper; but on rare occasions they were indulged with rough Serampore paper, as well as reed pens. Those reed pens were the cynosure of all eyes; we hated our grimy bamboo ones. We were all very noisy, because whatever each boy wrote, whether it was syllable or a sum, he proclaimed with a nasal intonation, so that the master, who was always dozing or smoking his hookah, might make sure that we were hard at work, and the boy himself might feel a zest in his literary progress. We were also very inky, as a sign that we meant to do our business in earnest. But there was another reason for it. No sooner had a boy made a blot in writing that he wiped out the ink with his fingers, rubbing the fingers on his head, which was a sort

of universal blotting-pad and penbrush. Or he licked out the ink with his tongue: if it felt distasteful, which it always did rubbed the tongue with his dhotie. So from head to foot he was full of ink. We perhaps did not learn much: but what little we did learn was without constraint, and in joy. The Patshala was a friendly gathering, and suited every one."

Even at a very early age his religious nature began to feel the mystic thrill and prophecy of the God-life: "Can a child know God? I sometimes heard people speak of the Thakur (domestic deity), and felt avague awe. But well remember at times I beheld a light of glory, a joy, a beauty, which was almost, though not quite, personal. I saw, but I was unconscious of what I saw. Now I know what it was. The recognition of God as life has illumined the past, present, and future. The Unknown, whom as a child I ignorantly saw, I have known, recognized, and worshipped as a man. Talk to your child as if he; too, sees what you see and trusts what you trust. Talk to him of the present God, the living God, the bright, joyous, beautiful, loving God: there is no knowing what his simple natural faith will ripen into or reveal."

Mr. Mozoomdar was in the Hughly College for about a year, when his family removed to Calcutta. He first entered Hare School and soon afterwards the Hindu College. "Amidst all the frightful unsympathetic race of school-masters," he says "I remember one exception, that was the late Babu Gopi Mohan Mittra, teacher for the third junior class, and afterwards head of the Calcutta Public Library. He could be severe if he liked; but he was kind, positively affectionate to me,—why I cannot say. His kindness had a remarkable effect on me. I did well in every branch of study, and even

my mathematics looked up. I could work a sum with as little difficulty as any other boy; but in geography, history, English prose and poetry, I was decidedly above par. I got the first prize of the form and a double promotion, getting at a bound to the junior first."

In six months there was another class examination, and Mozoomdar's name stood at the top of the junior first; and he was promoted again. He is disposed to think these rapid promotions injudicious. "I entered the dreaded senior department before my time. There was no one to show sympathy with my triumphs, not one to give a warning of the dangers ahead. I was completely alone in my struggles in the junior classes, and in solitude I was ushered into the senior. It was located in a separate building. There was a large shady tree on the compound; and there was a still rarefied atmosphere in which the English teachers (awful beings) lived, and moved on tiptoe. In the class-rooms the English language was always spoken, geometry was taught, diagrams were drawn on the blackboard, and no end of other scholastic marvels were wrought daily. I went in great fear, but was not unkindly received. It did not turn my head, but it broke the continuity of the growth of my powers. I had by this time picked up some knowledge of the English language and was quite able to keep abreast of the usual studies; but the too rapid promotion did me one fearful harm,—it broke the link of my mathematical progress. From the simple rule of three to the four books of Euclid was a very big jump; and I fell through most hopelessly. My old horror of mathematics returned. If any one had helped me, I could have weathered the trial but no one cared. The teachers did not take the least interest in my improvement.

They did not flog me as in the junior classes: they were simply stolid and indifferent. What I could do by my own efforts I did: what I could not do was never taught me and was therefore never done. The school was not a place for learning but a place for rehearsal: what we learned at home we rehearsed there. This was successfully done by boys who had private tutors. These passed as the cocks of the class, the others were dunces; but no pains were taken to sharpen the powers of the dull, or to help the timid and the backward."

"Thus a too reckless repression spoiled my powers as an infant, and, a too reckless promotion spoiled my powers as a boy. Perhaps I should not say 'spoiled,' because my powers were neither wasted nor deformed, but reserved for a latter growth. It however, remains true that all self-education is more or less without system; and the absence of system in youth means carelessness and languor in manhood."

Two years were then spent in the Presidency College, where the student was a favourite with all the professors except the mathematical ones. This finished his academical course. Thus in the year 1859, a year after his marriage, he was left adrift in the world. He describes himself as "a spirited young man with plenty of intelligence, sentiment and power of language, but without much force of character and with insufficient principles." He recalls now with pain the evil associations into which he was thrown and the low moral condition of much of Bengali society.

Mr. Mozoomdar attributes to personal influences greater effect in forming his mind than all the books he waded through. Two men have powerfully influenced his destiny: one his cousin and devoted friend, Keshub Chunder Sen, the other, Devendra Nath

Tagore, one of the patriarchs of the Brahmo Samaj. The latter stood before the young man in his character as a finished piece of workmanship, to be admired, loved and, as far as possible, imitated. Keshub was yet unfinished. But he had the fascination of a growing beautiful character. "He grew with and into us from within: he was in perpetual contact with us. He was most natural, and made everything about him as wholesome as the earth and air. He was so true, strong, warm, elevated, and magnetic that he became to me really a part of myself, the better part. He was like another self to me, a higher holier, diviner self. Yes: we grew together, he in one direction, and I in a somewhat different. I was conscious of the difference: but he grew into me and I grew into him, in a relationship which outlived the separation of death itself."

We now come to Mr. Mozoomdar's connection with the Brahmo Samaj.

Mr. Mozoomdar first formally identified himself with this movement by singing the covenant in 1859. The initiation of Brahmos had become a common thing then. But it was a great event to the young man of nineteen, and he trembled all over when he signed the covenant. To him it was nominal, perfunctory act. It meant personal sacrifice, alienation from friends, bitter sorrows as well as grand inspirations, uplifting experiences, and glorious triumphs. The Brahmo Samaj was then in a transition state. It was still partially submerged in Hinduism, with strong tendencies toward Europeanism. Little was expected from a man who accepted the covenant except perhaps a few annas as yearly subscription and attendance at the grand feast which Babu Devendra Nath Tagore gave during the anniversary celebration. "I doubt very

much," says Mr. Mozoomdar, "if any Brahmo had the habit of daily prayer; and as for gross, idolatrous practices, no one ever dreamed of giving them up. But the Brahmos were generally taken to be truth-speaking honest men with more or less advanced views on the subject of Hindu theology.

His acceptance of the principles of the Brahmo Samaj produced an important influence on his domestic relations. The fact of joining the Samaj did not in itself involve any ostracism; but when he insisted upon maintaining social relations with outcast families, and refused to have anything to do with idolatrous or even superstitious practices of any kind, they began to grumble. And when at last he took his wife to the house of Babu Devendra Nath Tagore, on the day of Keshub's appointment to the Brahmo Samaj ministry in 1862, there was an open and wide breach.

With his cousin, Keshub Chunder Sen, young Mozoomdar, after leaving college, was for a time employed in a bank. Mr. Mozoomdar smiles a little, and those who know him well may smile also, at his undertaking a business career. It soon became evident, not only to himself, but to the officers of the bank, that this was not his natural sphere. The young man had an irresistible inclination to write prayers and devotional exercises even in bank hours; and one day when the devotional spirit had come over him he seized a piece of paper, and was writing down his ardent thought when an officer of the bank stepped behind him, and touching him with his cold unsympathetic hand, said "Is this the way you are using bank time? It is possible that a modern commercial agency might rate the habits of a devotional young man some what higher than those of young men

who are less devotional and more profligate. But later, when the head of the bank issued a stringent order which interfered with the liberty of the employees in other directions, Mr. Mozoomdar withdrew from the uncongenial position.

Mr. Mozoomdar's father left him a patrimony of 15,000 rupees. Through mismanagement of the guardian, much of this patrimony was wasted; and when a settlement was effected, but 10,000 rupees were left.

The social ostracism induced by joining the Brahmo Samaj, and the irregularities of the family in which he lived, led the young Brahmo and his wife to long for a home of their own. An opportunity presented itself when Mr. Mozoomdar was called to the editorship of the *Indian Mirror*, a paper established by the Sen family, first as a fortnightly, then as a weekly, and afterwards as a daily. Mr. Mozoomdar had been a frequent contributor. When it became a daily, in 1870, he took editorial charge, and removed with his wife to rooms in the same buildings with the office. Thus his connection with the family household ceased. But he loved the house and its inmates; and he and his wife often went there, and were kindly received. Mr. Mozoomdar worked hard on the *Mirror*, and the little household was peaceable and prosperous.

When he was about twenty-five years of age, Mr. Mozoomdar began to preach in the vernacular. He has preached not only in Bengali, but also in Hindoostanee. The great medium, however, for communication in different provinces in India is English. His early studies in English were of little benefit. But his practice in writing on the *Mirror* was of great value. He drank

in deep draughts of English literature and read everything he could lay his hands on, especially in the department of philosophy. But it was not until he was nearly thirty years of age that he began to preach and make public addresses in English. Since his active connection with the Brahmo Samaj, his life has been wholly given to the development of its religious principles. This he has done more through preaching and writing than through work as an organizer.

In 1874 he made his first visit to England, leaving India in March and returning in December. In 1883 he revisited England and then extended his journey to America. The memory of his visit, and the aspiration and enthusiasm it awakened, will still be fresh in the minds of many who read this book. He returned to India by way of San Francisco, stopping in Japan and lecturing in the University. It was during his first visit to America that he completed the manuscript of his "Oriental Christ," published in 1883. This remarkable volume at once was recognized as the product of a devout mind, active intellect, and a glowing imagination. It was essentially a new contribution to Christology. Mr. Mozoomdar has also written the following volumes: "The Faith and Progress of the Brahmo-Samaj" written and published in India. "Sketches of a Tour round the World," "The life and Teachings of Keshub Chandra Sen" (written soon after the death of his devoted friend, who passed away just before Mr. Mozoomdar's return to India in 1884); and "Aids to Moral Character."

Mr. Mozoomdar went again to America in September, 1893, to attend the meeting of the Parliament of Religions, where he read a paper on "The World's religious Debt to Asia." In Boston he was invited

to deliver four lectures on India before the Lowell Institute. So great was the interest in these lectures that he was induced to repeat them afternoons under the same auspices, to a crowded hall. These lectures were reported in the *Christian Register*. He has preached in many pulpits in Boston, also in Appleton Chapel, Harvard University, and has given public addresses in other cities. He always speaks without notes, and without preparing his addresses in writing. He prefers to think out his addresses when he is walking out of doors, establishing a line of thought in his mind, but leaving the verbal clothing for the occasion. "The religious impulses that come to me," he said to the writer, "open all my powers of expression and thought. My religion is entirely and absolutely the source of my education, character and power of speech. It has stimulated my intellectual and moral life; and I feel that a religion which can make one man can make many men, and therefore my faith in it is great."

With what was left of his patrimony Mr. Mozoomdar built Peace Cottage in Calcutta in 1878. He also secured a retired home at Kurseong in the Himalayas, about twenty-four hours' journey by rail from Calcutta and five-thousand feet above sea-level. Here he spent six, and sometimes eight, months of every year. The greater part of his three books, "The Oriental Christ," "The Spirit of God," and the "Heart Beats" have been written at this lofty height.—Bengalee.

## ERRATA.

- April Arya, Page 249, Col. 2, line 7, for *Lienens* read *Lichens*.  
 " Page 250, col. 1, Line 11, for *Myxomycetes* read *Myxomycetes*.  
 " Page 250, Col. 2, Line 20, for *presed* read *present*.  
 " Page 250, Col. 2, Line 40, for *obatus* read *obtains*.  
 " Page 251, Col. 2, Line 17 and 18, for *Cyrtamenpersicum* read *Cyclamen persicum*.







Abkari (April 1905). The sixtieth number of this quarterly organ of the Anglo Indian Temperance Association, now before us, is interesting as usual. The most important event recorded is the recent tour in the Bombay Presidency of its worthy President, who speaks out his mind in his article to the *Westminster Gazette*, in respect of the temperance question, the miserably poor state of the mass of the people, the extension of Primary Education and industrial development and utter absence of disloyalty in India. Touching the temperance reform, he says : " But there are parts of India where the authorities are very backward in carrying out reforms, and, speaking generally, I find that there is little faith that Government will do anything which will lead to a loss of revenue. I have not a doubt that if the principle of local option were to be assented to, the municipalities would generally suppress the liquor shops." With regard to the poverty of the masses of the Indian population, he hits hard. " The two most

In fine, *Abkari* is steadily fighting its way, through the enemy's ranks, to the destination it has proposed for itself. We think that to achieve the desired results

THE ARYA.

The April Maternalist or news magazine is a nice reading. Educational journal is nice reading in that it reflects human character in its dark and bright colours. We attempted to lay our finger on one point, and point to the narrow view breadth observed by the casual reader. The Editor grows indignant when he speaks of the proposal to increase the grant made to encourage the study of "Native" systems of Medicine in the Government Oriental College, Lahore. He calls it "the result of perverted patriotism," and through its ribs throws some darts on the Ayurveda and concludes his para, with a Christian prayer for the withdraw. I of the Monthly grant !! We are not at all concerned with the lack of knowledge evinced as to the value and greatness of the Hindu system of Medicine, a revival of which the world feels to be a desideratum. The claims of Hindu medicine on the reverent attention of the whole world

**The Indian Review.** In the Indian Review for April 1915 we are introduced in portraits to certain great men. In Mr. Tripathi's ideal of sovereignty and state current amongst the ancient Hindus or



of 3 different classes of fats (the animal, the mineral and the vegetable fats). On smearing my hands with Lanoline or Vaseline, I found that soap was the only detergent that could remove the fat. The other detergents had very little action, if any at all. But I found that they were all able to free the hands from Coconut oil when the hands were smeared with it, though, even here, soap removed the oil quicker.

So, for removing the oil from the hair and the skin during an oil bath the detergents in use are fairly efficient. But I do not think that they can be depended upon for removing the sebaceous secretion from the skin.

As warmth has got the effect of melting the solidified grease, warm water and soap are more efficacious in removing dirt than cold water and soap. But the use of cold water for bathing though not as effective as hot water for cleansing the skin, has got other important advantages, inasmuch as the shock of a cold plunge or sponge bath has a powerfully invigorating influence on the nervous system and arms against the risk of catching cold.

The temperature of the water is not a matter of indifference, as cold water and hot water have got different effects on the system.

An indifferent or tepid bath (i.e., bathing in water of nearly the body temperature) with soap will remove dirt and produce a pleasant feeling all over the body. A hot bath with soap cleanses the body more effectively inasmuch as the hot water liquefies the fatty secretions of the skin and is a better solvent than cold water of the soap formed by the fat of the skin and the alkali of the soap. The hot bath further increases enormously the secretion of sweat and therefore has a great depurative action on the skin. A hot bath, as hot as can be borne without pain, is not depressant like the warm bath, but is a powerful stimulant to the circulation, and in cold weather the glow it imparts to the skin persists for hours. As a hot bath dilates the blood vessels of the skin it has the effect of relieving muscular weariness, inflammation of the viscera, muscular spasms, pain, sleeplessness and many other troubles.

But we are not concerned at present with these effects.

The constant use of the hot bath, however, will relax the skin and make it lose its tone, thereby producing a predisposition towards cold. Care should be taken after a hot bath, not to expose the body, as the dilatation of the cutaneous vessels will lead to the chilling of a large mass of blood and cause cold, or inflammation of the viscera.

The immediate effect of contact with cold water is a contraction of the cutaneous vessels. As a necessary consequence, there will be more blood in the internal organs and consequently a more rapid removal of waste products from them and an increased stimulus to their functional activity. After leaving the bath, the preliminary contraction of the cutaneous vessels is followed by a reactionary dilata-

tion which gives rise to a sensation of warmth and exhilaration, especially if the skin be rubbed with a rough towel.

When cold baths are taken constantly, the alternate contraction and relaxation of the vessels train them to contract easily. We have already seen that this property of contracting and dilating (as the circumstances might require) is an essential factor in the regulation of heat.

People bathing habitually in cold water are not liable to catch cold.

The virtues of a cold bath are intensified in a sea-bath by the motion of the water, and probably also by the slight stimulating effect of the salt water itself.

Cold baths are contra-indicated in all who do not react rapidly after them. Therefore they are not suited for the very young, the very old, and those debilitated by disease; nor are they suitable for those in whom there is congestion of the viscera, or disease of the heart.

It is dangerous to bathe after a full meal, when fasting, and when exhausted by fatigue.

Another form of bath rarely available in this country is the Turkish bath. It consists in the exposure of the body to hot air in specially constructed rooms, (at temperature rising successively from 80° or 100° F. to 160° or 180° F.) and the subsequent cleansing of the body by shampooing, and washing with soap and water. The bath is finished up by a cold plunge bath and friction with dry rough towels. This is by far the most thoroughly cleansing bath and is very valuable for persons of sedentary habits and good living. But this can only be occasionally used on account of its enervating influence.

I cannot pass by without making a few remarks about oil baths so frequently employed by the people of this country. Oil baths are confined to Madras and Bengal and are said to be not practised in Northern and North-Western India, places comparatively colder than Madras and Bengal.

I do believe that an oil bath is not without any value. The oil inunction will render the skin supple and prevent the dryness and rapid desquamation of the cuticle. As too rapid an evaporation of the moisture in the cutaneous tissues, in hot places like Madras, will lead to a desiccation which may render the skin dry especially in the old people, oil inunction may be useful. Further if the oil bath be accompanied by considerable friction and the use of hot water and soap, the skin will be effectually cleansed of all its dirt. Under the influence of massage (which dislodges the crust of sebum and epithelial debris from the mouth of the cutaneous glands) and oil (which is a solvent of fats) and hot water (which liquefies the solid greasy dirt on the surface), the dirt on the surface of the body will be thoroughly removed by soap and hot water.

The supposed cooling effects of an oil bath, if any, are due to the effectual cleansing of the pores of the skin and the evaporation of sweat which is poured forth in abundance after a hot oil bath. But a bath like this should not be indulged in too frequently, as it will enervate the system.

The ends of health and cleanliness alike will be best attained by the daily use of soap and cold water and the use of hot water once a week.

In the case of the head, the rubbing of oil is certainly of very great use, in removing dirt from the hair. As the natives of this country wear large tufts of hair, freely exposed to the dusty air (or swathed in the folds of a turban inside which the hair is soaked in sweat), and as the secretion of sweat and sebum is considerable on account of the tropical heat, the hair gets dirty very soon; and the best method of cleaning the hair is certainly to apply oil freely to the hair and scalp and then wash off the oil and the impurities by soap and hot water.

If the hair be worn very short, as is done by the European males, it would be easy to keep it clean and tidy and it can be washed almost as easily as any other part of the body.

The custom of applying some pomade to the hair is probably a good one. Because by such application, combing and brushing become easier. Combing, brushing and oiling serve to keep the hair clean, free from vermin and free from tangling (tangled masses of hair will interfere considerably with the ventilation of the scalp and the evaporation of perspiration from the scalp). The application of a little oil (or similar material having a basis of glycerine or vaseline), will prevent the drying of the skin of the scalp and check the tendency which the surface epithelium has to come off in the form of scurf or dandruff. But a very greasy head, from its stickiness enables dirt to lodge easily upon and adhere to the hair. Further it dirties clothing and bedding.

The hair is not only an ornament to the head but is also a sign of vigour and health. It is a means of defence against external influences; it is a protection against shocks, cold, sun, damp, &c., against the harmful action in general of atmospheric changes. The universal partiality for the hair and the dread of getting bald (not confined only to women) are founded on a natural necessity.

The scalp needs frequent ventilation if a luxuriant growth of a hair is desired. The hair ought to be gently smoothed, and loosely arranged (not compactly) to allow of the necessary ventilation which not only promotes growth of hair but also facilitates the evaporation of sweat from the scalp.

The secretion of perspiration, the sebum and the desquamated epithelium constantly collect upon the head. These foreign substances will not only impede the functions of the scalp, but may also be the cause of irritation. On the other hand, the hair naturally becomes more or less twisted; and it is to this twisting that the falling off of the hair of convalescents is partly due, when after a forced negligence they begin again the rough use of the comb.

Nothing is more helpful to the vigour of the hair than a daily airing with the brush and comb, which process is the ventilation of the head.

It may be pointed out that the regular use of water, with or without soap is prejudicial to the growth of hair, as under the influence of water, the hair bulbs swell, and the hair, becoming lifeless, dry,

and easily broken, comes out. The mouth and teeth should also be kept clean in the interests of health. As the remains of food will decompose and give rise to substances prejudicial to the teeth and produce a foul odour, it is necessary to gargle well after each meal. The elaborate gargling of the mouth after the meals as practised by the orthodox Hindus is an excellent habit and well worthy of imitation by all. The water used should certainly be pure drinking water. The teeth should be cleaned at least once daily. A tooth-brush is very useful in cleaning from the teeth and the crevices between them decaying and decayed particles of food. Of the various dentrifices used for cleaning the teeth, those having a basis of powdered charcoal or chalk are the best. Camphorated chalk is one of the cheapest and the best. The precipitated chalk does not wear away the enamel but simply polishes it.

The brushes improvised by biting off the ends of banyan shoots, acacia twigs, &c. are fairly good substitutes for the English-made brushes for those who can't afford to go in for the latter, though the English tooth brushes are decidedly superior to the former.

Many people in this country are very fond of cleaning their teeth with ashes, powdered brick, and other hard substances which are positively harmful to the teeth as they wear away the enamel and expose the dental pulp, and the pulp cavity. Such damage will lead to painful affections of the teeth and early loss of teeth. The various Hindu Smritis insist on the use of the improvised brushes referred to above in cleaning the teeth.

The nails should be kept well trimmed and clean particularly in this country where the hands are used in conveying the food directly into the mouth.

It is difficult to keep clean the hairy parts of the body including the anogenital region. And particular attention should be paid to their cleanliness, which is greatly facilitated by the frequent removal of hair and the free use of soap. The natives in this part of the world use their (left) hands to wash their hind parts after, answering the calls of nature, but are not careful enough to clean their hands after using them for the dirty work. According to the Hindu Sastras, the hands should be washed with mud till there is no trace of any bad smell. It is only the orthodox few that conscientiously carry out the injunctions of the Sastras as to cleansing of the hands and the anogenital region. The practice of simply washing the hands in a little water (so as to remove only the visible dirt) is both disgusting and contrary to the injunctions of the Sastras, which have laid down definite rules not only for the ablution but have also strictly enjoined the use of water lifted in a vessel. The performance of ablution in tanks and rivers have been strictly forbidden, in order to guard the sources of drinking water from pollution. Cleanliness of the clothing is a necessary accompaniment to cleanliness of the skin. There is no use of cleaning the skin, unless clean clothing be used, or dirty clothing will dirty the clean skin. As in tai

tropical climate the skin secretes much sweat and as the air is very dusty, the clothing absorbs a large amount of dirt in a short time. Therefore it is necessary to clean the clothing frequently. Dirty clothing should not be washed in tanks and rivers. Neither should it be done in the close proximity of the sources of drinking water. Such washing is not only against the laws of modern sanitation but is also in opposition to the injunctions of the Sastras.

Clothing should preferably be washed by the dhobies in this country as the home-washed clothes of the Hindus are certainly not ideal specimens of clean clothes.

Special washing places should be set apart for them far away from the sources of drinking water. The requirements of a good washing place are—

(1) The supply of clean water either by wells or by pipes from the town supply.

(2) The provision of separate, well ventilated rooms for the storage of dirty clothing.

(3) The provision of separate rooms for storing clean clothing and the process of ironing.

(4) The provision of open spaces for bleaching and drying the clothes.

(5) The provision of impermeable platforms and drains near the stone slabs, the former to prevent the soakage of the foul water into the soil and the latter to carry it into the sewers in the neighbourhood.

(6) The location of the site in the centre of the locality from which the cloths and clothing are derived so as to control the spread of epidemic diseases that may possibly break out. As small-pox, cholera, typhoid, &c., and various skin-diseases may be spread by means of contaminated clothing, whether dirty or washed and clean, it is necessary that Municipalities should exercise particular care in the regulation of the washing places and the dhobies.

P. S. CHANDRASEKHAR.

### Nama's Religion.

(Continued from page 19.)

The simplicity and earnestness of Jnanadeva touched our hero's heart and, abashed at the compliments showered on him by a greater man, Nama mutely held in firm grasp the feet of Jnanadeva. His intense feelings choked his utterance and in the humblest language he gave expression to them in parts. "What do I know," said Nama, "what do I know that you speak so kindly and praisingly of me? I have not read many books and as I was a big fool, I was placed in your charge by my Lord. No learning do I possess and no knowledge have I, and you require of me a description of esoteric wisdom; like the Kalpa-tree in beggar's guise knocking at the door of a miser. How strange is your asking and how inconsistent the word and wish to learn of me! As if the snow-clapped Himalayas feel the day sultry

and pray for a fan of green leaves! What would be the fun of the sun asking to be furnished with a lamplight for his house? How mysterious would be the request of the all-pervading Akasa to be provided with convenient lodgings for it? In what plight would a being find himself if the gold-producing earth begs of him? Oh! Jnanadeva! can you think of the huge ocean longing to bathe into the waters of a tiny pool? What would you think of the celestial cow if she begs milk of a barren sister? How can you justify the conduct of a Bhicshma requiring Bheema to teach him the art of arms? Aye! What will the world think of Sarasvati if she happen to sit at the feet of her poorest daughter to learn? Such is the strangeness of your act and such the mystery of your wish. Will you leave me alone?" With these words at once indicative of real Bhakti and simplicity, Nama prostrated himself again at the questioner's feet and stood silent. But Jnanadeva was quite equal to the occasion and said, "Don't be afraid of anything contrary to your wishes! Don't kindly cherish any suspicion, for suspicion kills. Destroy the sense of separateness, of 'I and thou,' and favour me with an expression of your experience. I need not ask you to lecture to me on philosophy. I abhor lip-philosophy and lip-worship. What I wish for is your own experiences of the path that have led you so safely to the lotus-feet of Pandurang—of my Vitthala."

Observing the effect of this curt reply, Jnanadeva continued, "I see you are quite willing to partake with me of the sweets of your Bhakti, but your bashfulness, a sign of real worth in you, stands in your way. My sincere desire compels me to ask you as to the means of getting over the three Gunas. Your deep words are deeper than the deepest ocean. Ever refreshing and ever new, they flow on the waters of the bliss of self in you. I am anxious, my dear sir, to hear you. My eager ears hunger after your words. Please therefore shower the nectar of your wisdom on me. You are a part and parcel—an ingredient, of Peace, and hence I approached you: You are a secret Bhakta and have bound your Lord to yourself. What is the advantage of having much knowledge without love? Look at the Star Dhruva, my dear Nama. Though small, at what height do you observe it? Just so is your wisdom. Though fire is kindled to an enormous extent in the house, it has not the brightness of a small lamp-light. Look at the pigmy lion and compare it with the huge elephants that fall a prey to him in a second. Such is the quality of your wisdom. Astounding accomplishments in all the Sastras, in all the branches of knowledge are to your wisdom as medicinal herbs are to ambrosia of the gods. However small and ugly the silk-worm, how wonderfully useful is the silk that emanates from it! Just so is your wisdom in its effects on the world at large. It will regenerate the world and push it many steps on to the appointed stage. Now, my dearest companion, shake off your reticence and grant me my prayer as my mind is on fire to hear you."

On hearing these words, Nama began: "My Mas-

ter, condescend to hear what I have to say, at your kind command, of my poor experiences on the Path. Various are men and varied are their lives. The roads are many, though they meet at one point. From this point the path is the same for all, though with certain differences as to the details. But you expect to know the salient features of my experiences and I lay them at your feet."

[It may here be observed that Namadeva does not make an attempt at an exhaustive and detailed explanation in answer to the seven points raised by Jnanadeva. He furnishes us with his ideas and practices and leaves the reader to draw his own conclusions. Some questions are answered in similes.]

Silence!—Nama speaks. Let us hear him calmly. Nama begins:—

"We need attain to that impregnable state, the stage of Vairagya (Dispassion) in our minds and also in our bodies. We must come into possession of that unchanging sympathy for all sentient existences. There should not be that over-heatedness of 'I and thou' and 'mine and thine' and the anxiety for earthly existence coupled to the worry born of love for it, should be got rid of. When man obtains this estate and when he lives therein, this stage is known as Pure Bhajana.

Where no such sign exists, what is the advantage of man's exertions towards salvation? He wishes in vain for Mukti and Peace, but Bhakti deceives him and slips from his hold. Why should the man standing below the stage, why should he trouble himself about the worships, about the rituals and ceremonies? These will only bind him the more to the wheel. Prostrations before one with our external organs are of no avail if we think, at the time, of the man's vices and virtues. This mixed act may be likened to the eating, with great relish, of fine food mixed with the house fly's poison. We should not distinguish the superior and the mediocre, and this stage is Namuna (or prostration). For, the fountain-head of the Bliss of the self is in each, and no selection is possible and no parcelling or distinction here. In the Universe pervades the sustainer of Universes. Knowing this and with this unchangeable, and resolved knowledge, the mind should be stayed in its course and stilled. This is Dhyana. And He who is full of Bliss does not decrease and diminish or change. You, my Master, ask me how we should perform Sravana. Just as an antelope becomes engrossed with sound and forgets its body and the fact of its existence, in the same mode should we merge our minds in Him devotedly and hear His Keertanas—descriptions in music and speech of his acts and doings for the edification of the hearers and their improvement. And this is styled Sravana, or Sravana Bhakti by the wise and is experienced. Now, what is Manana? Certainly it is an earnest enquiry into what is good to us, our lasting good and the practice thereof, like the miser's sole endeavour to hoard up riches and his corresponding behaviour, his mind always intent in the meanwhile on miscellaneous undertakings.

Let me now tell you what I think Nididhyasana is like. It resembles the conduct of those wicked house-wives who, though passionately panting for their paramours and proper periods productive of passing pleasures, are yet busily engaged in their houses, like ordinary women, in doing the duties required of them; like the Chataka which, resting on the earth, looks up ever to the cloud region and like the lotus in the waters intently thinking of the sun above; like again the cow grazing at a mountain-top with her eyes on her young one, and like the miser wandering among the shop bazaars with an eye for money. Or, shall I compare the process to that of a goldsmith who, with his heart always over the gold in his hands and contriving as to how he may steal some grains thereof, manufactures jewels? Or, does it resemble that of a Chakora that concentrates its attention on the moon during nights? To give a homely figure:—it is like unto the practice of women who carry on their heads mud pots full of water and mingle in a lively controversy and conversation, always holding their hands away from their loads, to which their minds are firmly attached.

In such manner, or, like the busy bee that keeps buzzing in the higher regions to taste of the honey in a flower, should we behave in the world—caring for the world and responding to its requirements after the ways of ordinary men of the world, but always feeling no attachment for the actions or their fruits and self-agency and ever meditating on our dear Lord in our heart of hearts.

With our whole nature we should hold Vitthala in our minds; perceive, in all other sentient existences, the expressions of Vitthala and recognise them as so many forms of the Lord, and abandoning the qualities of Rajas and Tamas to a certainty, remain always cheerful, and loving. Devoid of any attachment, alone, full of unalloyed Sattva and wisdom, with loving devotion and finding everything in one and seeking after no other,—such an one is indeed great. Unseen and unassociated, one should sit and daily and regularly worship the almighty Hari, and actions done in the absence of these conditions are transformed into formidable chains indeed. Thus have I in my humble way related to you my experiences in all the purity of my body, my word and my mind, and the agent in these words is the Lord of Pandhara and not I; the husband of Rukmini Sree Vitthala, and not this worm of Nama."

At these words, bewildered with intense wonder, Jnanadeva voiced forth his feelings in the following wise:—"Oh! my Nama," said he, "many Bhaktas of Vishnu have come and gone. Many are here and many more will spring up in the future. But not one can approach you in the unsurpassable excellence of your teachings. To-day have I been flooded with torrents of nectar."

Here ends 'Nama's Religion' and short notes thereon will follow.

[To be concluded.]



## Practical Religion.

I

I. A comprehensive and critical study of the Aryan Religion and of the biography of its celebrities conducted with a view to get at the main principles which have all along moulded their onward course in spiritual advancement invariably and unequivocally leads us in certain prime ideas, a realization and constant study of which in all our acts of daily life cannot but lead us into the attainment of the object of our individual existence which is nothing short of absolute redemption from all birth to live and have our being in the enjoyment of the eternal glory of God. These ideas have successfully withstood the crucial tests of ages and are in perfect harmony with all reasonable experience in the world. These are as follows:—

(1) There is an only God who is the author of the Universe.

(2) God has no form, name, &c.

(3) As individual souls (created beings) have bodies appended to them according to their Karma (deserts in previous births) so God, by a mere act of will, is able to assume a body of pure essence and light whenever it pleases him to do so.

(4) Numerous are the names and forms of God.

(5) He may be adored in any of the names and forms through which, He is said to have manifested Himself to the world as recorded in our ancient, recognised religious books.

(6) All men, irrespective of their nativity, are equal in the eyes of God and are therefore at liberty to vie with one another in their attempt to reach the common goal, the royal road to which lies in nothing but unflinching devotion to and a perfect resignation in the hands of, the Father of all, based on strong virtuous conduct influenced by a sense of self-abnegation and universal love. The following Sanskrit texts illustrate the truth of the above statement and the pre-eminence of Bhakti above all other factors:—

Satyam dānam sāmāseelam ānṛsam syam tapāgh-  
rinā.

Drisyante yatra nāgendra sabrahmaṇa iti smṛitah,  
Sūdrete yadbhavet lakṣma dēve tachcha navid-  
yate.

Navai sudro bhavet sudrah brāhmaṇo nacha  
brahmaṇah.

Madbhaktam sudra sāmānyat avamanyanti  
ye narāḥ.

Narakashvavṛntisṭhanti varshakotir narādhamāḥ.  
Chaudālamapi madbhaktam nāvamanyeta buddhi-  
man

Avamānāt patattīyeva rourave narakecha saha.

Nasūdra bhagavadbhaktā vipra bhagavatā smṛi-  
tah.

Sarva varneshu te sudrah yehya bhakta Janār-  
dane.

Madbhakta Janavātsalyam poojayānchānumo-  
danam.

Svayamabhyarchananchaiva madarthe dāmṣa var-  
janam.

Madkathā sravāno bhaktih svara netrāṅga vikriyā,  
Mamānusmaranam nityam yachchamām Nopa  
jivati.

Bhaktirashṭa vidhā yasmin mlechcho mlechcheti  
vartate.

Savipreन्द्रo munisrimān sayatissacha panditah, a  
Tasmāi deyam tato grāhyam sacha poojyoyathāhy-  
ham.

Svapachopimāheepāla Vishnu bhakto dvijādhibah.  
Vishnu bhakti viheenastu yatishcha svapachāthamāḥ.

Speaking of the right of every individual, whoever he may be, to hold his own in the arena of struggle for beatitude, I think it would not be out of place for me to point out that caste distinctions, &c., do not pertain to the self or ego within the body whom we mean when we say 'we', but refer to the body or the sheath which covers our self. The following utterance of Parahṛada is in point:—  
Naham vipro nacha naraṇāṁ nāpivāsyō nasudrah,  
Novavarṇee nacha grīhapatir novanasthoyatirva,  
Kintu srimadbhuyambhayaṇa sthityapayaika hetoh,  
Lakṣmībhartuh Narahari tanordasa dasasya dasah.

It should however be borne in mind that caste distinction must be duly regarded in worldly affairs.

II. Dictum 1 is plain enough and needs no explanation. Dictum 2 coupled with dictum (4) sounds incoherent and requires elucidation. Dictum 2 refers to God's state in his latent attitude whereas dictum 1 refers to the several modes in which God has manifested himself to the world from time to time as is the case with the 10 celebrated incarnations of Vishnu, the purpose of which is stated to be the purging of the wicked from the world, the protection of the good and the establish-  
ment of righteousness throughout. In other words, in the Nirguna state, God is said to have no form, &c., inasmuch as any conception in that state is beyond human intelligence in view of the Omnipotence of the Almighty. From these it will be seen that the term 'Nirguna' has come to be applied to God in strict relation to the finiteness of our intel-  
ligence and an incapacity to comprehend Him in his permanent latent state. Hence the meaning that I attach to 'Nirguna' is 'Sagūna Atēeta.' So even in the Nirguna state God cannot but have some form which transcends our imagination. Unless this is the truth no meaning can be assigned to the expres-  
sion 'existence in Nirguna state.' The common belief about the state of God in the things in our world is that He has the form belonging to the things spoken of. In this connection a word of explanation is called for as to what is meant by Nirguna Brahman. The explanation is easy enough and not far to seek. Those who say they are worshippers of 'Nirguna Brahman' are simply worshippers of Saguna Brahman on a developed and generalised scale. They first secured and held tight at the heart a certain form of God as stated in dictum (4) and by dint of assiduous and indefatigable devotion to God as their only calling in life succeeded in seeing that same form projected everywhere in the universe outside them. So they are said to see

their own forms of worship everywhere and reflect-  
ed in everything. So it will be seen that the so-  
called Nirguna Bhajana is after all a kind of Saguna  
Bhajana of God but an improvement which is essen-  
tial to the attainment of salvation. The first step of  
men should be to realise the Supreme Being in some  
one definite form in their heart of hearts. This is  
called Bimbopasana. Such being the connotation of  
the term 'Nirguna,' such expressions as Nirguna,  
Nirgunātēeta, Niranjana, and several others, though  
having no clear meaning, are predicated of God only  
to signify and forcibly bring home to the mind of  
every one that nothing is impossible with God.

III. A good deal of unnecessary and useless  
heart-burning prevails among some orthodox sec-  
tions of the Hindu community over the vexed  
question as to whether 'Vishnu or Siva' (the second  
or third of the Hindu Triad) is superior. This is a  
thing which a sufficiently discursive overhauling of  
our recognised sacred literature will not fail to point  
out. In the present enlightened state of the people  
and the advantages afforded for an intelligent study  
of religious lore, the matter is not one for argu-  
ment but one for faith and as such should be left to  
be solved by each individual for himself. But for an  
aspirant for divine grace, I ask what matters it who-  
ever is superior. This is a topic which he can very  
wisely and safely set aside. He has, or forms for  
himself, some conception of God and endows it with  
all the highest ideas. Let him worship that God  
steadfastly and unswervingly in everything without  
paying heed to individual opinion and he will  
surely win the race ere long. This is the healing  
balm which I commend to the consideration  
of all. Let there be no acrimonious contro-  
versy and unnecessary waste of time and energy, but  
let each man be left to his own opinion on the lines  
indicated above. I wish to lay stress on the fact that  
nothing but sin is acquired by indulging on the  
abuse of the forms of worship foreign to one's own  
mind. It is granted by all that God is omnipresent  
and as such there is nothing in which He is not. So  
He does exist in those forms in which He is worship-  
ped by others. Hence all unwholesome thinking is  
prohibited and redounds in accumulation of sin.

The following Sanskrit texts are in point:—

Brahmate Srijate Sarvam Sthitau pālayate panah  
Rudraropāya Kalpānte namastubhyam trimoortaye.  
Brahma Vishnu Sivākhyābhih Kalpanabhirudeeritah  
Anākhyeya Seroopātmananākhyeya prayojana.  
Visvodbhava Sthitilayeshu vibhajjāmānāḥ  
Māyā Gunairannyugam vigriheeta dehab.  
Tobrahmā vishnu girisāḥ pranosmyahamva  
Stobhhyāḥkayeva bhagavān maṇhopahootah.  
Ekamayecha bhagavān vibudhah pradhanāḥ  
Chitteekrita prajānānāya kathan nūyāyam,  
Atrāgatāsthanubhritam manasepi doora  
Bṛita prasodata mahānāḥa vismayome.  
Yathakritagho sankalpo bhāvayāntē naiva nānyathā  
Satanakalpasya to brahmaṇ yadvai dhīyāyati tadva-  
yam.

IV. Dictum 3 should be noted as recognising 2

kinds of souls—(1) the individual souls 'Jivatmas,' (2)  
(The Supreme soul) Paramatma. All created beings  
are comprised under the first kind. All our effort  
therefore should be to reach the 2nd. It should be  
distinctly understood that no spiritual regeneration  
is possible unless our conduct is regulated with  
a due regard to this important classification.

V. In regard to dictum 5 our religious books  
proclaim with one voice that when God chooses to  
bless any one with His infinite Mercy, He invariably  
does so in human form:—

Nateroopam nachākāro nāyudhāninchāspadam  
Tathapi purushakaro bhaktānām tvam prakāśase:

VI. With these introductory remarks, I shall  
close for the present. An attempt will be made next  
time to exemplify the truth of the ideas in this  
paper in the life history of some of the well-known  
votaries of God who flourished but a few hundreds  
of years ago in Central India.

R. KRISHNASWAMI RAO.

## Napoleon on Christ.

(A Soliloquy in St. Helena.)

I'm not a monster more before that Man,  
Poor Joseph's lovely son, who boldly ran  
His race divine, and died a fearless death  
In the mean hands of those who loved vile breath,  
And built the empire high of heavenly Love  
As the sage seraph sent from Heavens above.  
How am I great? I know it not! Alas!  
My greatness—where is it gone now! My lot—  
How petty, pitiful it would appear  
To that divine Man who death scorned and fear!  
Wars upon wars I waged, and shattered states:  
In these my hands lay many nations' fates:  
High shone my glittering sword in realms of  
wars:

Before my might shook even suns and stars:  
Down, down I trampled human rights and laws,  
And levelled kingdoms great to dust and dross;  
All under deep delerions pleasure of power,  
In scorn of Conscience' call, in evil hour.  
But he, the son of God, the glorious child  
Of love divine, in life and accents mild,  
Has taught high truths that lead men unto life,  
Away from earthly care and sin and strife.  
He did not strive for temporal power and fame  
As I, to my eternal doom and shame.

"War! war!" cried I, "Up with Wrong L  
Down with Right!"  
Serene he sang, "Peace! Peace! Love! Love!  
Light! Light!"  
More than full eighteen hundred years have nigh  
Rolled since he walked this earth and taught  
things high.



See how his work and life help man onward !  
But what have mine done to mankind wayward ?  
Aloft he shines sun-like, and living Light  
Sheds on us all that live and move in Night,  
But I have added 'nother fading name  
To those of them who lived for power and fame.  
Like Chirst had I been one, how pure and sweet  
My life would have been, free from all hell's  
heat !

My destiny—how different would it be !  
Here in my prison-isle, I fret and fume ; but not  
so ho

Who rode the ass, e'en when he bore the cross,  
And suffered death with men of heinous flaws,  
Ah ! How blessed is the soul that soars above  
In the blue skies, and sings sweet songs of Love  
And Peace that end all human hates and wars  
And make our earth perfect as perfect stars !

T. SRIRAMULU.

### The Hindu Sabha Prayaschittam.

There are some who yet ask :—where is the Hindu Sabha and how is it getting on ? but I have stated again and again that "the Hindu Sabha" movement is one of *principle* and not one of mere organisation in number and place. Experienced and learned Hindus may meet and do meet in *Sabhas*, when and wherever they please and in whatever number available.

The principle of the movement, of which I am known as P. F. H. S., is that all social and religious questions should be decided by a Hindu Sabha of Pandit-Priests learned in the Vedas and Sastras and in allegiance to the established national Mutts, or Acharyas—Madhya, Vaishnava or Smarta. The function, privilege and living of all priests are the same, namely, to teach the Vedas and Sastras and to direct the Samskarams, Prayaschittams and other ceremonies. Unfortunately very few are at the present day qualifying and exerting themselves so to teach and to direct *with effect*. The priests and Pandits must be assisted and stimulated to form Sabhas and to decide the social and religious questions which arise from time to time. Of course some work of the kind is being done quietly, whenever the Vaidiks meet at marriage and other ceremonial occasions; and as a rule the Hindus quietly seek and obey the Vaidiks.

The daily prayers of the Hindus are, in substance, *Prayaschittams*, taught by the priests, the *Sravanam* ceremony is but a more public *Prayas-*

chittam directed by them, the sea-bath and the river-bath at appointed holy places are of the same nature, and the funeral ceremonies are pre-eminently so, which the wildest Reformer dares not avoid. All external activities of the mind and body are more or less evil and deviation from godliness, and the much misunderstood *Prayaschittam* is a remedy or correction. Sri Parasu Rama, Sri Rama, Yudhishtira and others have observed *Prayaschittam* in the form of *Yagam* (Rajanya and Asvamedha) for doing *their duties as Kshatriyas*. Indeed the life of a Hindu from the womb to the grave is one of continuous *Prayaschittam* for atonement with God and man and it is incomprehensible to me how any sensible Hindu can object to Priest and *Prayaschittam*. The selection of the mode of *Prayaschittam* is left to the means, taste and capacity of the individual to a great extent, and every *Smriti* has a chapter on *Prayaschittam*.

The late lamented Kanchi Subbarao decided in Sabha that those who had merely assisted at Brahmani remarriages, did sufficient *Prayaschittam* by doing obeisance at a Temple and before a Priest. Sea-voyage requires but an ordinary *Prayaschittam*, determined by the length of the absence from holy India and by the omissions and commissions involved in such absence. So also I myself presided over a distinguished Hindu Sabha which represented all sects and castes, and which decided that there was *Prayaschittam* for the re-admission of a Hindu converted to Christianity. This Sabha was held in the Theological High School Hall at Madras on the 31st March 1895, and a copy of the Proceedings can be obtained by application to M.R.Ry. S. Rangaiya Chetti Garu, F.M.S., Telugu Translator to the Government of Madras.

So, Hindus converted to Christianity can return to the Brahmana Church if they wish to do so.

A. SANKARIAH, P.F.H.S.

### Practical Hygiene

#### CLIMATE.

"Climate in its modern acceptation signifies that peculiar state of the atmosphere in regard to heat and moisture that prevails in any given place together with its meteorological conditions generally, in so far as they exert any influence on animal and vegetable life." Climate generally depends upon the heat and moisture of the atmosphere and is

affected by (1) latitude, (2) distance of the land from the sea, (3) on its height above the sea-level, (4) on the peculiarity of the soil, (5) on the vegetation generally growing in and about the place, (6) nature of the winds, (7) the peculiar form and shape of the land surface, and (8) rain and distribution of lakes, rivers and mountains. When we consider the effects of climate upon the health of the individual, we have to take into account all the above local conditions of a place. "The effect of a tropical climate is, so to speak, relative. The temperature and the humidity of the air are highly favourable to decompositions of all kinds; the effluvia from an impure soil and the putrescent changes going on in it are greatly aggravated by heat. The effects of the sanitary evils, which in a cold climate like Canada are partly neutralised by the cold, are developed in the West Indies or in tropical India, to the greatest degree. In this way a tropical climate is evidently most powerful, and it renders all sanitary precautions tenfold more necessary than in the temperate zone."

But man has the power to modify the climate of a place. He has the power to change the nature of a soil; he has the mastery over the vegetation in and around him; he has the ability to alter the temperature of his abode and he can, if he wills, lessen or increase the humidity of the atmosphere to suit his disposition. But has he perfect control over climate? Assuredly not. We will therefore try to show how climate in its various aspects affects our health.

Temperature is the chief climatic condition which mostly affects the health of persons. In islands and places which are near the sea the temperature is almost equable, (i.e.) the variations in temperature from hot to cold, are not marked. But in places which are far inland the difference between the hottest and coldest months is extreme and the yearly fluctuations of temperature are very perceptible. Places near the equator are hotter than those beyond it. Elevation of a place above the sea-level reduces temperature. Land absorbs heat more rapidly and gives it up with equal ease, but water on the other hand absorbs it slowly and gives out less. Consequently the larger the piece of land the greater is the heat, and the annual and diurnal fluctuations most variable. But the cooling of the land during night is more rapid in such places.

Some soils absorb more heat than others. Places which are divested of trees and other kinds of vegetation will heat the air more rapidly than those which abound with trees. Hills and mountains affect the climate of a place by the influence they have on rainfall and the protection they afford from cold winds.

In tropical countries like India rain has a great influence in decreasing the temperature of the place. Winds also have an indirect effect on temperature by bringing in clouds which produce rain.

Let us now consider the effect of heat and cold on the human system. In cold and changeable climates diseases affecting the lungs are very common, while

in hot climates diseases of the bowels and liver are usually met with. Malarial fevers, diarrhoea, dysentery, enlargement of the spleen and liver, diseases of the liver and cholera are most prevalent in hot climates. Pneumonia, colds, bronchitis and rheumatism are very common in cold climates. Malarial fevers and cholera are rare in cold climates, but the fear of plague is great in them.

Heat diminishes the number of respirations, and less carbon and water are exhaled. The digestive powers are lessened to a certain extent and the desire for animal food is not great. The appetite in general is sluggish, but there is a great longing for watery and cool fruits which are common in the summer season. The activity of the skin is increased and there is profuse perspiration when the heat is great; and prickly heat is also common at such times. The quantity of urine eliminated is diminished and the activity of the nervous system is impaired and there is depression of spirits and languor. Exposure to the direct rays of the sun when it is very hot produces at times a kind of fever which often ends fatally. Persons of intemperate habits and sick persons die of heat-apoplexy when the temperature is abnormally high.

It has been already observed that winds are very necessary for the purposes of ventilation. Stagnant air is removed by winds and fresh air substituted in its place. Exposure to winds cools the system and in places like India persons must be very careful not to expose themselves to cold winds. On a still and sultry night persons generally strip themselves almost naked and go to sleep in an open ground. The skin at such time is very active and there is profuse perspiration. If a cold wind blows on such a person rapid evaporation takes place and the body is suddenly cooled causing serious congestion of internal organs.

It is questionable whether the custom of taking exercise before sunrise on the plain of India is a good one. Prior to the increase in the temperature which occurs very soon after the sun has risen, the air is usually very stagnant and without doubt is frequently laden with malarious or mephitic exhalations.....

Amongst natives it is still the general custom to rise very early and go outside the town to answer the calls of nature, clean the teeth &c., and there is little doubt that many cases of diarrhoea and hepatic congestion &c. result from their practice of going out before sunrise clad in the scantiest of clothing and exposing themselves to the risk of chill and the respiration of air laden with impurities. As soon as the sun rises the air is set in movement, both in a horizontal and upward direction, and then is the time for exercise, ablution, &c."

Dry climates are more healthy than moist ones. Micro-organisms thrive more rapidly and are found in great abundance in moist air. Moisture of air aids putrefaction and is one of the chief causes of malaria. The skin and the lungs which are so very active when the air is dry become inactive when the air is moist. The capacity for work is also much diminished.

when there is great humidity. Malarious fevers, plague and small-pox are most observable when the air is laden with moisture.

We have already stated that the temperature becomes lowered as we ascend a mountain. The air in these high regions is much purer and drier than the atmosphere in the lower regions. As the air is dry and as there is every scope for free ventilation by the constant movement of the air, micro-organisms do not thrive in high altitudes. The water in such high mountainous places is naturally pure and free from contamination. Persons inhabiting such places are not exhausted easily by the work they do and so take more exercise than men living in the plains. "Well drained soil, pure air, pure water, lower temperature, and often increased exercise, are, more probably than any effect of diminished air pressure, the real causes of healthiness in hill climates."

In conclusion I will quote the opinion of two eminent doctors on Climate. "It is not only necessary, that a doctor sending a patient to a healthy resort should have a practical acquaintance with the main climatic conditions of the country or district, be it mountainous, maritime or what not; but it is equally necessary that the patient should have the benefit of local knowledge as well. The word 'climate' is generally used in a wide sense; but it is very necessary to remember that climates are often extremely localised. Go to the south side of a garden-wall running east and west, and bask in the brightness and warmth, feast on the peaches ripe and ruddy, and listen to the hum of insects glinting in the sun beams. Then go to the north side damp, all in chilling shadow; content yourself with a few hard pears or acid cherries, scrape off the damp moss growing in the mortar and sniff the fusty smell arising from the dank sour soil. Can any contrast be greater? In houses there are rooms with different climates; and in towns there are streets with different climates, and in districts, as we all know, it makes all the difference whether the house is on the north or south side of a hill; whether it is a hollow where the air stagnates and the mists are only reached by the sun when the day is far advanced; and whether it is fairly open to the purifying influence of wind and the sun." "Nature's two prime tonics, antiseptics, germicides and restoratives are pure air and sunshine. In comparison, all the products of the laboratory and the lists of the pharmacopoeia are rubbish and dross. It follows that the value of any climate to the hale man, or to the invalid is in exact proportion to the opportunity and inducement it extends to him to avail himself of these potent agencies. Besides this crucial test, the readings and indications of all the complicated meteorological instruments are scientific shoddy. Climatologists need a comfortometer."

C. KESAVA RAO NAIDU.

### The Religion of Science.

The questions that strike any intelligent man are—What am I? Whence do I come? Whither do I go? And what is this universe about me? What do we see around us? We live upon hard earth, surrounded on all sides by water, fire and air. Science divides the whole universe into these four elements of earth, water, fire and air, to which Indian philosophy adds Ether, which is said to be a finer condition of air. All these five elements are derived one from the other, earth from water, water from fire, fire from air and air from ether. The Science of Geology tells us that this must have been the order of the different successive conditions of our earth and the same must have been the case with the whole universe of matter. All matter has energy or force which is sometimes manifest and sometimes concealed, but always existing. Energy is both physical and mental. There is no matter without force, and no force without matter. These two grand divisions of the universe are called Purnusha (Spirit, Motion, Force or Energy) and Prakriti (or Matter). These are the two ultimate elements into which may be divided the whole universe, which includes the world in which we live, the sun, the moon and the stars. We said that matter and motion are sometimes manifest and sometimes not. The visible universe is what we see. Beyond the visible universe it is said that there is the invisible universe which includes the world of Gods (or more evolved men) and which is called the spiritual universe. The spiritual universe is only a subtler or finer condition of the visible universe, just as steam is a finer condition of water, which is a finer condition of ice. Our religion teaches us that Purnusha and Prakriti or Spirit and Matter are only the two aspects of God. Therefore the whole universe which we now see and the invisible world beyond it are only God. God is all, and all is God. Just as the tree with its branches, roots, leaves and fruits is nothing else than the seed, so both the visible and the invisible universe are nothing else than God. We said that beyond the visible world, our religion teaches us that there is the invisible world. So also we are taught that beyond the physical human body are finer bodies, which are the home of the individual soul which is but a ray of God. Just as the rays of the sun are not different in essence from the sun, so the souls of men, animals, vegetables and minerals are only rays of God and not different from God in essence. The latest discoveries of Professor

Bose in Science show that both organic and inorganic substances have life—a doctrine accepted by Hinduism from the earliest times. Here it may be added that the recent investigations made by Scientists go to show the probable survival of the soul after physical death and the existence of the spiritual world—a fact long believed by Religion but denied by science for want of proof and considered even impossible in the manner then explained by Religion—viz., that soul and God were different altogether in essence from the Universe. Just as there is a difference in things owing to difference in their condition of development, so though everything is God in essence, yet it is not at present God; because it is yet undeveloped and must evolve into God. A seed may become a tree and the tree is not different from the seed in essence, but we don't say, that the seed is the tree, though it becomes the tree. Again, ice is not different from steam, but we don't call ice, steam. What is this due to? The seed becomes the tree owing to growth. The man becomes God by spiritual growth. The seed cannot become a tree unless it grows properly. So also, unless a man does always good and avoids sin, he will not become God. Doing good advances a man and doing evil retards him. Therefore it is action that makes for good or bad, and it is this that distinguishes man from the lower beings. Just as there is the law that causes the sun rise and the sun set, just as there is the law that makes the earth revolve on its own axis and round the sun, just as there is the law that makes the tiny seed become the mighty fig tree, so also there is the law which improves or retards man, and this law is called the law of Karma. This law is that "just as you sow, so you shall reap." If a man does good, he becomes a better man, if he does the opposite, he becomes a worse man, and his becoming one or the other in the next birth is called incarnation. What is it that reincarnates? A seed becomes a tree, the tree produces the seed, again the seed becomes the tree, and so, on and on. So the soul of man, we are taught, reincarnates. At death, the man does not die. It is his physical body that perishes. His soul is eternal. Science teaches us that both matter and energy never die. A burning candle is not lost. Energy only changes from one kind to another, but is never lost. So also the form of man, animal, vegetable and mineral changes, but the substance is the same. Death is therefore unreal. It is as untrue as the death of the sun when he sets. The reincarnation goes on until man gets full knowledge of God,

and his relation to the universe and himself, and realizes his oneness with God. We thus see that the whole universe including ourselves is evolved from God and goes back to him and becomes God, which it always has in essence been.

N. K. RAMASWAMI AIIYA.

### Gleanings from the Kindergarten Field.

The first years of a child's life have the greatest influence on his future character and career.

Early childhood is the time when aptitude for anything is most easily acquired.

Froebel considered the child as the seed of the future man; hence the name 'Kindergarten'—(the German for 'child-garden.') As a gardener treats his seeds and plants according to their inherent nature, so the teacher should study the nature of the children and adapt his method of instruction to the requirements of the individual.

The entire work for the few first years of the child's school-life should involve the awakening, the development, the stimulating, the training of his faculties.

The child must develop a self of his own, and he can never do this unless he exercises his own initiative and follows his own fancy many hours in the day, unrestrained by the school or by the governess or by the strict parent.

The child needs, at times, to exercise his pure caprice and arbitrariness. He cannot learn to know himself and be sure of his inborn power in any other way.

An immense waste of what is best in infancy is caused by a sudden entrance upon a rigid and even harsh system of school work without any preparation for it. In place of spontaneous self-help and natural development the child comes under a training (in the ordinary school) which suppresses or effaces his childish enthusiasm and impulses, and compels him to blind obedience to an external authority—compels him to learn abstract and remotely interesting matter from books.

If you deprive a child of his play, you produce arrested development in his character.

The new note in education and religion must be prevention rather than cure, formation of character rather than reformation, righteous growth rather than redemption, positive development rather than repression. More effective training of children would lessen the number of adult sinners.

Children must be trained to walk in paths of rectitude, and not left to be converted, as adults, from their evil ways.

The child study of the future should deal not less with intellectual training but more with moral; not less with a study of origins, but more with the shaping of destiny; not less with the curative, but more with the preventive; not less with psychology, but more with sociology.

The secret of the best primary work of to-day is that it is essentially doing something instead of committing something to memory.

The Kindergarten is the place where the blight of custom is less felt and where there is a constant appeal to what is natural and interesting and where the principle of freedom and self-activity dominates.

Child study has given new emphasis to the old doctrine that the essential element in education is not knowledge, but training.

Nothing can be truer in practical pedagogy than Solomon's dictum: "Train up a child in the way he should go and when he is old he will not depart from it."

Education consists chiefly in forming rather than informing the mind, in the creating of interests and the formation of habits, rather than the storing of memory with conventional knowledge.

All great success in early training springs from intelligent and sympathetic interest in the child himself.

What is put into the first of life, is put into the whole of it. The earliest efforts yield the best and the most fruit. To concentrate upon the early years is to see and to seize the strategic point. Lose this and we lose the battle. The failure and waste of life in thousands of men and women through neglect of early training is the saddest tragedy of modern life.

When you appeal to a child with motives he won't use when he is a man, you have not helped him much. *Motive* makes all the difference between slavery and freedom, between misery and happiness.

There is no excuse for making school work dull or difficult that may be made easy and attractive. The time of interest is the time of opportunity.

The child must be dealt with sincerely and naturally.

The best discipline is and must be found in doing something worth doing and doing it well.

Life is a unity and is continuous from the cradle to the grave.

The school is not to be viewed merely as a preparation for life, but as a very important part of it. Those interests should be begun, those methods started, those purposes planted, that are to characterize the life throughout.

Knowledge is not the end. Though the pupil have all knowledge, and have not interest and motive, it profits him nothing.

Child study seems destined not to modify but to revolutionize our methods of discipline. The teacher who punishes the child in ignorance of physical infirmities and home deficiencies is inexcusable, and the teacher who does so with a knowledge of, but without allowance for, these things is cruel and brutal. No hand is fit to touch the young life in the school-room except the hand of skill and love. Almost as well employ a child to file prescriptions in a drug-store, as are without special training and aptitude to teach children. The demand should be instant, constant, and persistent, that only adequately

trained teachers shall be put in charge of little children.

Victor Hugo says: Open a school and you close a prison. This has been literally verified in England. Since 1870 three buildings formerly used as prisons have become empty and are now used for other purposes. Whilst the population has increased by one-third, the number of criminals has diminished one-third.

One of the greatest crimes against childhood is the pushing of young minds into mental work before they can in any way comprehend it.

To what shall we appeal in education? To the needs of the individual child.

School is but a contrivance to help the child.

A Great Teacher said, 'consider the lilies of the field how they grow.' In education we have at last happily reached the stage when many teachers really "consider" the child.

We owe our children not simply a schooling, but a happy rounded development of their best capacities.

It is not the toilsome, overburdened, dissatisfied school-child that makes the best citizen. It is the light-hearted, creative boy or girl who has learned in childhood to love work for its own sake that becomes the best man or woman in afterlife.

The kindergarten system with its ethical aims, acts in accord with natural laws. It knows that without interest, sympathy or love, the necessary self-activity (called attention and concentration) is not aroused and no sufficient reasoning power awakened to retain a lasting impression.

The child must be allowed to live long enough to garner experience that will help him to appreciate and understand before he is expected to take up the wearisome grind of ordinary school life.

To expect a young child to memorize abstractions is a fatal mistake and hampers growth.

#### QUOTATIONS FROM FRIEDRICH FROEBEL.

A correct comprehension of external, material things is a preliminary to a just comprehension of intellectual relations.

The A. B. C. of things must precede the A. B. C. of words and give to the words (abstractions) their true foundations. It is because these foundations fail so often in the present time that there are so few men who think independently and express skillfully their inborn divine ideas.

Perception is the beginning and the preliminary condition of thinking. One's own perceptions awaken one's own conceptions, and these awaken one's own thinking in later stages of development. Let us have no precocity, but natural, that is, consecutive development.

Each child brings with him into the world the natural disposition to see correctly what is before him, or, in other words, the truth. If things are shown him in their connection, his soul perceives them thus as a conception. But if, as often happens, things are brought to his mind singly or piecemeal, and in fragments, then the natural disposition to see

correctly is perverted to the opposite, and the healthy mind is perplexed.

The linking together which is everywhere seen and which holds the Universe in its wholeness and unity, the eye receives, and thereby receives the representation, but without understanding it except as in impressions and an image. But these first impressions are the root-fibres for the understanding that is later developed.

The correct perception is a preparation for correct knowing and thinking.

Let us educate the senses, train the faculty of speech, the act of receiving, storing, and expressing impressions, which is the natural gift of infants, and we shall not need books to fill up the emptiness of our teaching.—*E. Seguin.*

As soon as we, young or old, have taken to the habit of asking the book for what it is in our power to learn from personal observation, we dismiss our organs of perception and comprehension from their righteous charge, and cover the emptiness of our own minds with the patchwork of others.—*E. Seguin.*

Natural geometry (taking the word in its limited sense of study of form in space) is the object of a desire which generally precedes the artificial curiosity for the meaning of letters.—*E. Seguin.*

Without an accurate acquaintance with the visible and tangible properties of things, our conceptions must be erroneous, our inferences fallacious, and our operations unsuccessful.—*Herbert Spencer.*

The truth of number, of form, of relationship in position, were all originally drawn from objects; and to present these truths to the child in the concrete is to let him learn them as the race learned them.—*Herbert Spencer.*

If we consider it, we shall find that exhaustive observation is an element of all great success.—*Herbert Spencer.*

Learn to comprehend each thing in its entire history. This is the maxim of science guided by the reason.—*Wm. T. Harris.*

Instruction must begin with actual inspection, not with verbal descriptions of things. From such inspection it is that certain knowledge comes. What is actually seen remains faster in the memory than description or enumeration a hundred times as often repeated.—*Comenius.*

Observation is the absolute basis of all knowledge. The first object, then, in education, must be to lead the child to observe with accuracy; the second, to express with correctness the results of his observation.—*Pestalozzi.*

If in the external universe any one constructive principle can be detected, it is the geometrical.—*Bulwer-Lytton.*

The education of the senses neglected, all after-education partakes of a drowsiness, a haziness, an insufficiency, which it is impossible to cure.—*Lord Bacon.*

Of this thing be certain: Wouldst thou plant for eternity? Then plant into the deep infinite faculties of man, his fantasy and heart. Wouldst thou plant for a year and day? Then plant into his

shallow, superficial faculties, his self-love and arithmetical understanding, what will grow there.—*Thomas Carlyle.*

I wish to find the right forms for awakening the higher senses of the child: what symbol does my ball offer to him? That of unity.

The ball connects the child with nature as much as the universe connects man with God.—*Friedrich Froebel.*

Line in nature is not found. Unit and Universe are round. Nature centres into balls.—*Ralph W. Emerson.*

The Small, a sphere as perfect as the Great To the soul's absoluteness.—*Robert Browning.*  
The true teacher is a student of human nature and the student of human nature is the pupil of God.—*Horatio Stebbins.*

"From thy hand  
The worlds were cast: yet every leaflet claims  
From that same hand its little shining sphere  
Of starlit dew."—*C. W. Holmes.*

Froebel chose the ball as the first gift to the child, because it is the simplest shape, and the one from which all others may subsequently be derived; the shape most easily grasped by the hand, as well as the mind. It is an object which, viewed from all directions, ever makes the same impression.

"The presentation of truth always goes before the recognition of it," says Froebel, and it would seem as if, in selecting the ball, he looked far back into the past of humanity, and there sought the thread which from the beginning connects all times and leads to the farthest future.

The ball is the last plaything of men, as well as the first with children.

In Kreutzer's 'Symbolik,' we read that the educators of the young god Bacchus gave him golden balls to play with, and also that the youthful princes of Persia played with them, and alone had that privilege.

It is a significant fact that we find balls even among the remains of the Lake Dwellers of Northern Italy and Switzerland, while small round balls, resembling marbles, have been found in the early Egyptian tombs. The Teutons made ball-plays national, and built houses in which to indulge in these exercises in all sections of Germany, as late as the close of the sixteenth century. The ancient Aztecs used the game of ball as a training in warfare for the young men of the nation, and that it was considered of great importance is evident from the fact that the tribute expected by a certain Aztec monarch for some of the cities conquered by him, consisted of balls, and amounted to sixteen thousand annually.

The ball entered into many of the favorite games alike of the Greeks and the Romans, the former having a special place in their gymnasium and a special master for it. It may be noted also that nearly all our modern sports are based upon the effort to get possession of a ball.

Froebel considered the ball as an external counterpart of the child in the first stages of deve-

lopment, its undivided unity corresponding to his mental condition, and its movableness to his instinctive activity. Through its recognition the child is led to separate himself from the external world, and the external world from himself.

We must remember that to the young child, the activity of an object is more pleasing than its qualities, hence games should be devised with the ball which will be practically play-lessons, illustrating qualities of form and direction.

The ball should be one of the first means used in awakening and developing the dawning consciousness and the growing faculties of the child.

#### The Voice of Sarada.

##### BOOKS.

**Shakespeare's Othello and the Crash of Character** by William Miller, C.I.E., DD., LL.D. Published by G. A. Natesan & Co., Esplanade, Madras, Re. one.

Many things are commonly attributed to Shakespeare of which, it is not improbable, he was quite innocent. It has been sought to make him a lawyer, a doctor, a politician, a statesman and what not. But it is as an ethical philosopher, as an expounder of the broad principles in the government of the world and the conduct of human life, his reputation will perhaps live the longest. In the study of every one of his plays the question how far the play of actions or the process of characterisation leads directly or indirectly to a moral result, is an all-important one. The central idea in each play is a moral idea, and the pleasure and profit of every student of Shakespeare are commensurate with his realisation of this idea. What lesson may be learnt from Shakespeare which may help a man to guide his own life well, is the question one ought to set to himself in the study of every play. It is exactly this question which Dr. Miller has attempted to answer in his four admirable volumes of Studies in Shakespeare. In his "Lear and Indian Politics," "Macbeth and the Ruin of Souls," "Hamlet and the Waste of Life" and the latest volume, "Othello and the Crash of Character" it is the central moral idea which Dr. Miller has tried to bring out. We are here concerned with the lesson to be derived from "Othello."

In this great tragedy the principal characters are Othello and Desdemona. The centre of attraction is unquestionably the latter. The beauty of her soul matches the beauty of her skin. She has not the least thought of self. "Her purity, her guilelessness, her tenderness of disposition, her graciousness of manner, combine with her exceeding beauty to make her admired

and beloved by all." Every personage in the play feels unquestionably her holy influence. "She is indeed perfection." We turn to her, says Dr. Miller, as to the truest impersonation of womanhood. In all the charming elements of her character, her deep affection for Othello—her insight into the true character of the man whom she loves—and her utter parity, stand out most conspicuously. Othello and Desdemona, until the dire interference of the forces of evil, present a perfect picture of the relation which marriage should create. How then does this gentle and loving wife, this noble and pure soul come by the calamities which Shakespeare has described? How does this votarist, whom nothing can corrupt, become the victim of a cruel fate? How far does Desdemona deserve her doom? If Shakespeare in his plays meant to convey morals to mankind, it cannot happen that the virtuous among his characters are driven to destruction and the vicious to prosperity. If a character like Desdemona's were to bear evil fruit where is the incentive to goodness and virtue in the moral world? Dr. Miller by various shifts tries to make out that there was a serious defect in Desdemona's character. He argues that this defect contributed to the tragical conclusion. Even according to him it is only a defect and not a fault. She is as free from moral fault, says Dr. Miller, as pure and innocent, as it is given to men or women in this world to be. "The one defect that can be traced in her is that she is a creature of impulse only.....She is entirely controlled by the feeling, by the impulse of the moment." The several arguments which Dr. Miller adduces to explain this defect and the illustrations he draws from the incidents of the play in support of this position are, we must say, not altogether convincing. It does not appear in some cases that it was impulse that actuated her. Admitting for a moment her character was not formed on principle, the fact remains, as Dr. Miller himself admits, that her impulses are lofty. They are not merely innocent but noble. Her pleading for Cassio, for instance, may be regarded as an instance of her impulsive nature. True, she pleads outrageously and out of season, and on mere impulse. But the impulse is the most unselfish and lofty. And then, what about the magnanimous falsehood with which she passes out of life? Dr. Miller adduces this as an instance of impulse. To Emilia's question—"O, who hath done this deed?" She gives the false reply:—

"Nobody; I myself. Farewell!  
Commend me to my kind lord. O, Farewell!"

In that supreme moment of death, as in every supreme moment of her life, Dr. Miller thinks the impulse in her had its way. We do not see how we can call this an impulse. If it is anything it is an admirable piece of virtue, the crowning proof of her devotion. There was the votarist whom nothing can corrupt. In Indian poetry such a specimen of virtue is common enough to give an instance. Seeta, the beloved of Rama, is abandoned in the forest under orders from his brother by Lakshmana. In the parting words to her lord's brother who hath so cruelly executed the King's Commands, the abandoned wife says:—

"Mamaiva Janmantara patakānam  
Vipāka visphūrja tura prasahyah"

(This is the fruit of my own sins in previous births and it now comes upon me like a thunderbolt which I could not bear.)—*Raghuvansa, Sarga. XIV.*

We are afraid that it is straining the meaning of Shakespeare to trace an element of impulse in these last lines of the sweet-souled Desdemona. The eastern and western poets believed, we venture to think, in an unknown and unperceivable something which determined the result of the actions of human beings. Karma is the true explanation, the one explanation which can adequately meet the case. Shakespeare does not express his faith in this doctrine as does Kalidasa, but neither does he say anything of the theory of impulse. He leaves it to us to understand and Hindus at all events must have no difficulty in understanding him in this way. After all is said of the impulse theory, there is the further question which Dr. Miller himself admits. "Day by day, men and women commit faults greater than those which in their case prepare the way for suffering and crime, and yet are not overtaken by anything approaching to the terrible calamities that fall on them." The suffering in the case of Desdemona is, when not quite undeserved, quite out of all proportion to the evil. Nothing can so well explain this as the doctrine of Karma. We do not mean to expatiate on the details of this doctrine in this connection. We rest content with merely mentioning it as the key to the true explanation of the "riddle of this painful earth." By an examination of the character of Othello we may further illustrate Shakespeare's position in regard to this doctrine. For a comprehensive consideration of the moral of the play, a study of Dr. Miller's essay is invaluable. The four volumes which Messrs. G. A. Natesan and Co. have brought out "are an admirable study in ethics and no man of the world who can understand the English language

sufficiently, can fail to derive real benefit and pleasure by studying the lessons conveyed by them. To those students of Shakespeare who are content with idioms, grammar and quotations from the poet and occasional paraphrases from catchpenny annotations, to suit the requirements of whimsical examiners, the volumes are an excellent guide to the correct study and true appreciation of Shakespeare. We commend the volumes to one and all of our educated countrymen.

**A Brief Sketch of Travancore**, by S. Ramanatha Aiyar, "Western Star Press," Travendram; 1902.

This is a handy volume of 212 pages recently brought out by Mr. S. Ramanatha Aiyar Avergall, who is already familiar to our readers as the able author of "Jubilee Leaves," &c. In his characteristically felicitous style, the author has successfully performed the task of describing the country, its people and its progress under the Maharajah. The portion of the book describing "the country" treats about the physical aspects, topography, meteorology, geology and mineralogy and the flora and fauna of "one of the fairest and most interesting realms that Asia has to show." The faithful and charming descriptions under this head fully justify the epithet of "fairy land" bestowed upon it and the poetical author waxes eloquent over its exuberant natural beauties, its old-world simplicity and its Arcadian charm. The civilization of Travancore is the outcome of a happy and harmonious blending of the Aryan and Dravidian Civilizations and this fact is fully dwelt upon in the chapters treating about the people, who present a great variety ranging from the rude Kaniks and Pallars, inhabiting hills and forests, to the highly refined Nayers, Kshatriyas, the East Coast Brahmans and the religious and simple Nambudiris. The peculiar social usages of the people with their Taravad and Marumakkattayams which confuse ordinary minds by their complication, have received the fullest treatment in these pages. Himself a poet and an indefatigable writer on varied subjects of interest, the author has formed a correct estimate of the progress of literature along new lines under the influence of Western Civilisation. We gladly observe that some of Shakespeare's plays have been done into Malayalam blank verse, which, in the words of Mr. Aiyar, "bids fair to become the groundwork for the noblest poetry of the Malayalam tongue at the touch of the magic wand of gifted genius," who is no other than Justice Mr. Govinda Pillai. The third and final part of the book which is devoted to an account of the progress made by this model state, traces the history from the times of the Great Asoka and passes in review over the gradual progress political, social and educational, made by the State in its several stages under the Maharajas and Ranis. The chapter on Fine Arts is an edifying reading and Mr. Ravi Varma, the greatest Indian artist of the day, deservedly comes in for



the encomium bestowed on him, as being a native of Malabar. The book is aptly embellished with the photo-types of H. H. Sir Rama Varma, the Moolam Tirunal Maharajah, Kerala Varma, C.S.I., A fair Daughter of Malabar, Ravi Varma and Dewan Bahadur K. Krishnaswami Rao, and concludes with an account of the admirable administration, under the Maharajah, which has won for Travancore the designation of a "Model State." Altogether the book under review is interesting and profitable reading and we commend it to all who wish to know about Travancore.

**Arya Sanatana Dharma or Universal Problems,** By S. Virabhadra Sarma, Vol. I. Printed at the Sanskrit Bhaskara Press, Trivendram. Price Re. 1.

The author has attempted in this book to explain the rules of life laid down in the Vedas and Smritis in the light of modern science with special reference to the modern, religious, social, political and industrial condition of India and advocates their universal adoption. This he has done in a preface which covers more than half the bulk of the work and in the remaining pages the subject proper is discussed. The author is apparently an earnest patriot and we want our Rajahs and Maharajahs to adopt propagandistic measures to enable the people to put into practice the principles of the Sanatana Dharma, divested of the crust which had enveloped them in the dark ages. This is a commendable hope and we dare say that the regeneration of the Hindu Nation will be a fact, when this hope is realised. We hope that the author will soon be enabled to bring out a second edition free from errata, which now occupy the first 7 pages of the book under review.

**The Mother-in-law in Council,** an 18th century Hindu Life Novel, in Tamil by Pandit Natesa Sastri, B.A. Printed by Srinivasa Varadachari & Co. Price As. 8.

When the first of the Sastri's "Popular" Novels, Dinadayalu, 2nd edition, was brought out, we thought that the epithet "Popular" was somewhat oversanguine, considering that it was only the first of its kind and had yet to make its reputation wide. But the publication of his other Novels in rapid succession, indicates a growing demand for such literature and we dare say that in the book under review, which is the fifth and the last that has yet appeared in the series, the author has fully justified the use of the epithet "popular" by which he characterises his novels. The Indian mother-in-law has been proverbially notorious for her imperious treatment of her daughters-in-law, with which every Indian is, it may be said, too familiar to require any work

of fiction to describe it. But the fact that the mother-in-law is gradually being deprived of her powers by a generation of daughters-in-law, even the uneducated among whom, under the influence of Western Civilization, catch the contagion of a healthy counteraction, has impelled the author to write his novel. The scene of the fiction is placed nearly 150 years ago at Arcot, the then capital of the Karnatic Nawabs.

The heroine of the novel, the reputed mother-in-law, is depicted as cruel, mean, overbearing, imperious and very merciless especially towards one of her six daughters-in-law who came from a very poor family, and would not relent even when the latter was in her death-bed. The daughter-in-law died a martyr's death, as a result of the cruelties inflicted on her. This injury recoiled upon the family, which became extinct after some time. The book concludes with an exhortation to all mothers-in-law.

### Stray Thoughts.

Small text-books treating of our traditions, of our history, of our folk-lore, should be got up neatly and put in the hands of the youth of the weak-half of Humanity. There are no such text-books in these bread-winning days as answer the purpose of our programme. Even their forms are foreign to the genius of our nation in India. Our boys cannot be placed on a par with their prototypes of olden days—days in which we, the Reformers, were also boys and were brought up in an atmosphere, the influence whereof has been crowded out by the heterogeneous elements in us. Being ourselves the products of our old pial-schools, we are deaf to the claims of those admirable institutions more admirably calculated to turn out self-relying, honest and patient and plodding men into the world; and their wholesome effects, the results of closer personal contact of boys with their teachers, breathe poison into our minds, and what do we see? Instead of the boys of olden times, we are stared in our face by weak, puny, cunning and good-for-nothing youngsters, who enter life, and, dazed at its stern-faced realities and disheartened at their incapacity to battle with them, succumb and get drowned into oblivion.

But there are bright exceptions. Times are gradually improving, have begun to improve, and people are made alive to the necessity for their own unaided efforts (with an assurance of timely help from superior and higher spheres.)

When we clearly see how we fare with our boys, it is our duty to look to our girls with better care and more discretion. For, they stand at the helm of human progress. Man's salvation rests in woman's hands. She has absorbed more of the Divine Life than man. She is the inspiration of religion. If she goes wrong with man's active and misdirected sympathy, no worse fate can befall man.

Neither the school-going age nor the marriageable limit ought to be increased by law or force. The society must needs be educated calmly and slowly. The disadvantages of any evil should be placed side by side with the advantages of the opposite, and there our task should end. Man and woman being of the same Divine nature, and having hence been equipped with the light of Free-will and freedom of choice, no force will serve the end in our view. This is again another lesson of Evolution, and to adopt the Divine methods, is a guarantee of success. It is only Man's feeble attempt to become a co-worker with God that never ceases to act.

Extravagance, excess and indiscretion and their retinue should be painted in their true colours. This picture should however never include any color other than that sanctioned by the National Eye. Without any of the personal colours, without any unkind abuse, our well-meaning criticisms will hit.

No marriage-mania with us Hindus, and no marriage-contract here; but our marriage is a sacrament, a tie that binds two souls ever closer and closer till they become both perfect in their love for each other, or, for God in each. One God loving and identifying itself with another God—that is our marriage and that is our aim. The two grow into one and win Mukti (salvation).

Huge fires and immense loss of lives; valuable steamers lost with their crew; houses on fire floating over the waters; Agni and Varuna in close intimacy for the destruction of lives over the world. Destruction, havoc, losses of every grade and kind,—this has been the burden of Nature's song. What is the real signification of these 'freaks' of Law? No freaks, no whims, but man's ignorance. No loss of lives in truth, but change of forms. Forms do change; they are one expression after another of the Life. Life

shuffles one form after another and chooses that which is suitable for the time. Volcanoes, submarine and supermarine, devour and vomit big volumes of land, and cast into oblivion interesting civilizations and bring into new life long-lost civilizations. Forms cannot subdue us, but we can subjugate the forms. This is the divine purpose made manifest for man's guidance. To walk in the track of this wheel of Divine Will, leads to progress, and introduces the goers to the One Universal presence.

Forms, Forms, Forms. Man addicts himself to forms to an undue extent. This undue and unwarranted familiarity and adoration breeds sin and suffering, and points to the by-ways of life. The high-way of life is a due and well-merited valuation of the forms—forms of a real capacity to help us onward. No imitation of customs foreign to our national pulse need be welcomed and encouraged.

A proposal is being worked in the City of Palaces under which at stated periods on Sundays, (perhaps at half past 4 p.m.) persons are invited for worship in some Temples in the cool hours of the evening. As if a certain day is more auspicious than another for Divine worship and Meditation for a man of religion! Oh! with what a newly-whetted gout does man go after new forms?

A form-mania indeed! But, as the teaching goes, forms kill us and in their turn commit suicide. Yield, and they kill you. Trample them, and they die. Through the forms we wade forward and transcend, for otherwise the lack of experience and of the lessons taught by the forms, imprisons within the walls the unfortunate person. If we will not respond to their calls, they turn away; they are starved out.

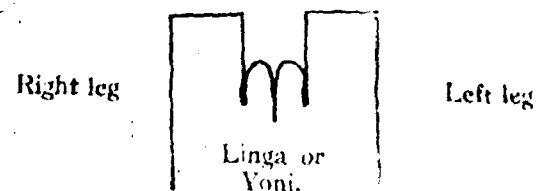
Forms, especially of Rajas and Tamas feed upon our Sattva. Tear away your morsel from their mouths and look to the life within, and you are free.

T. A. V.

Subscribers are requested to send in their dues for the current volume to the Manager, The "Arya," Black Town, Madras, and the arrears to Messrs. Thompson & Co., Broadway, Madras.



greatness of the five letters is or becomes the temple," and the five letters are taken from the body. According to our Sastras the letter (n) is posted at the legs; (m) is posted at the belly; (si) is posted at the shoulders; (v) at the mouth, and (ya) at the eyes. This is what SIVAVAKYAR says. For instance, the Pranava letter OM is taken from the face including the head. A line drawn from the thick end of the left eye-brow, carried round the head up to the thick end of the right eye-brow and continued over the length of the nose and carried over the protruding surface of the right nostril and terminated in it, gives rise to the letter [O]. This combined with Nandi Vattam, that is, cypher, symbolical of the seat of Siva or the light developed in Brahmarandhra inside the head, constituting the third eye of Siva, is [Om] or Pranava. The letter [n] is taken from the legs including the region to which they are attached. This is evident from the following figure:



The two legs with the middle and genital part give rise to the Tamil letter *na* correctly appearing on the right side and so far as the left side is concerned it is as if the letter *na* was written on one page and seen on the other. According to Ramapoorvatapini Upanishad, "Mantric Yantra is taken from the body of Rama (for that matter from any human body) and there is, I am told, a temple in Mysore after the model of Srichakra or Sri-yantra. This shows that the principle of temple-construction is after the model of the human body. The derivation of the other letters of the alphabet

from human body cannot be attempted in this connection. In *Affectional Alchemy*, P. B. Randolph observes: "What is the soft, sweet, flowing circle or ring, but the symbol of faith, eternity, eternal love, magnetism—the Yoni—the female emblem, the letter O? What is the letter I or the figure 1 but the symbol of generative power—the Lingam or male? Ay, all letters are but interchanges, interchanges of the original forms—the I or male and the O or female ideas. For instance, B is two-thirds female and one-third male, C is mainly female, D is both sexes, Q suggests union; and in fact, all letters convey the same meaning, in a clear or less clear form." In another place the same author says that "letters are but external symbols of human thought; and in them all, two basic ideas predominate, i. e., the male and the female. And so it is all through the entire list of Alphabets, ancient and modern." The derivation of letters from organs or parts in human body though explicitly asserted in Hindu Sastras, is admitted by an American author, not on the authority of our ancient writings or Mantra Sastras, but on his independent thoughts or observations. This is really very creditable.

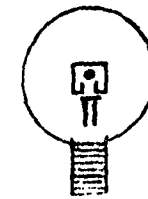
According to Max Muller: "We are in possession of specimens of much earlier Greek workmanship in India than the Kama on the back of a parrot, nor is there any reason to doubt that the idea of temples or monasteries or monuments built and carved in stone, came from Greece, while some of the Indian architecture even when in stones show us clear surviving traces of a native wood-architecture as, for instance, the Syrian temples." I am glad that the great scholar leaves us room for giving ourselves credit for the knowledge of temple-construction with wood at least. With wood to mud, stone or cadjan, we were able to erect

temples and that on Yoga-principle relating to our body, both in the course of Yoga-practice and in the consequence resulting therefrom.

Hindu temples are of two forms:

1. Circular.
2. Oblong or square.

The circular temples are for the most part found in Travancore. These temples are shaped after the Pranava line formed round the head in the human body. The actual shape of the circular temples is as follows:



The dot in the inner square structure is the idol established in the pagoda. The square structure is the Moola-sthana of the idol. The circular line is the circular enclosure round the Moola-sthana. There is a door-way both at the internal square structure and the circular enclosure. The curved lines in extension of the circular enclosure are outside parapet walls with steps between them. There is in some temples a small verandah between the steps and the door-way at the circular enclosure, and in some others it is not to be seen. Let us remember the origin of the Pranava line round the head. It begins from the thick end of the right eye-brow and terminates at the thick end of the left eye-brow. The spherical enclosure in circular temples has an opening between the two points which mark the thick ends of eye-brows in the human body. The spherical enclosure itself is but the line passing round the head from the thick end of one eye-

brow to the thick end of the other. In order to make the letter B, the whole length of the nose is reckoned a line. In constructing the temple, lines are drawn from both the thick ends of the eye-brow and they form the parapet walls holding the steps between them. The breadth of the nose at the root is less than that at the nostrils. Hence the gradual outward curving of the parapet walls so as to embrace more space at the outside extremity than at the opening in the circular enclosure. The steps represent the steps needed from the Pranava line to the seat of Paramatman. The inner compartment in which the idol is placed is not circular but oblong. How do we account for this? The explanation is not far to seek.

According to Rig Veda there is only One *Tad ekam*. They call it Indra, Mitra, Varuna, Agni: That which is the One the learned call in many ways, they call it Agni, Yama, Matarisvan: The same one is called Brahma Vishnu, Rudra and every kind of deity propitiated is an aspect of that One or that One itself. The seat of Siva or Sadasiva (the eternal Siva) or Mahesvara (the supreme ruler and controller) is the head in the human body. It is Vyoma-sthanam (the seat of Akas or ether) in the human body:

"Vyomamse paramatmanam Vasudevam satismaret."—*Trisikhabrahmanopanishad*.

That is, think of Vasudeva, Paramatman, in the said seat. The same Upanishad says:

"Ajau pada paryantam prithvistanamishyate,"

that is, from knees to feet is the seat of Earth in the human body and we are asked to contemplate Hari (Vishnu) at this part. From knees to feet all round there are four lines forming a square or oblong. In another Upanishad and in works on Yoga generally the same is said to be the seat of Brahma. Each

line in the square is said to be the face of Brahma. In this square Brahma or Vishnu ought to be contemplated. Agastya asked Sita to be propitiated at that part.

(To be continued).

S. RAMASWAMI AIYAR.

### The Late Swami Vivekananda: His life and teachings.

"Swami Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation.—*New York Herald*.

"There can be no question that the increased interest in the ancient thought and creeds of India, which is so noticeable a feature of Western life to-day, is largely due to the influence of the Swami Vivekananda.—*The Statesman*, Calcutta.

"That spirit of self-reliance, that determination to work out our own salvation, that faith in our country and ourselves, that conviction that our future rests in our own hands, are the noblest legacies that we learn from the life of him whose loss we all lament to-day." R. C. Dutt.

#### EARLY LIFE.

The late lamented SWAMI VIVEKANANDA was born of a respectable Kayastha family in Calcutta in 1863. His secular name was Narendra Nath Dutt. It is related of him that though early in life, he was of a deep religious bent of mind, and his study of modern scientific and free-thought literature during his college life made him an agnostic like so many other educated youths of his age. In 1884 he graduated at the Calcutta University and was preparing to qualify himself for the bar in accordance with his father's wish. At this time a great saint was silently meditating in an obscure corner of the Dakshineswar Temple of Kali. Hundreds of educated and cultured people were daily seen wending their way to that temple to pay their respects to this saint and many returned vastly changed. You may know how under the inspiring influence of this sage—Sri Ramakrishna Paramahansa—the ardent and enthusiastic reformer Keshub Chunder Sen was transformed into the mystic and ecstatic saint in his later

life. Of this blessed Mahatman, the wonderful qualities of his head and heart and the marvellous truths that fell from his lips space forbids me to say anything here. One day our Narendra Nath went to see this sage. That day was the critical juncture, the turning point in the young agnostic's life. For the first time in his life Narendra saw before him a man who had realised the truths of religion, a man to whom 'God was a living, ever-present reality.' He was deeply impressed with the greatness of Sri Ramakrishna. All his doubts vanished like the mist before the rising sun. He fell at Ramakrishna's feet and accepted him as his Guru (spiritual guide). In the Guru was found out by the disciple to be a great man, the young Sishya (student) was recognised to be no ordinary boy by the Guru. Ramakrishna Deva with his characteristic spiritual insight saw in young Narendra an Avatara-Purusha and truly predicted that Narendra would one day shake the world by his intellectual and spiritual powers. "If Keshub had one Siddhi" (achievement), said the Paramahansa, "Narendra had 18." So boy Narendra became the most beloved disciple of Ramakrishna and resolved to lead the spiritual life of a Sannyasin. He cut himself off from his home and family. For him all worldly pleasures lost their charm, and all earthly things he renounced as useless. In their place the young man chose the orange robe of the Sannyasin, and the bowl of the begging monk. But if Vivekananda broke off all ties with his family and gave up all that we, misguided mortals, cherish as near and dear in this world, it was not for perambulating the streets besmeared with ashes from head to foot, nor for retiring into mountain-caves to meditate on Parabrahman leaving the world to its own fate, but for consecrating his life and energies to the blessed task of the spiritual elevation of humanity and the regeneration of the beloved motherland. Vivekananda led the life of Karma-sannyasa which Sri Krishna inculcates in the pages of the Gita. 'To live in the world and not be of it' was in his own words the true test of renunciation. To the end of his days Vivekananda remained a true Sannyasin. Sister Nivedita, one of his most devoted disciples, says: "To his disciples Vivekananda will ever remain the archetype of the Sannyasin. Burning renunciation was chief of all the inspirations that spoke to us through him." When Paramahansa died in 1885, Vivekananda spent some time in mental training and study and then began to travel

as an ascetic all over India. He wandered forth as a homeless mendicant preaching the mission of his great Guru, helping the poor and soothing the distressed. He walked barefooted over hill and dale, over deserts and plains for thousands of miles living on the most meagre fare. As he has told us in one of his lectures, at this period of his life he would go without food for days at a time and dared to live "where the thermometer registered thirty degrees below zero, almost without clothes." Thus travelling he came to Madras. The news of a wandering Sannyasin who 'talked beautiful philosophy' soon spread like wild-fire. Crowds of people flocked to his residence and were charmed by his brilliant conversational powers and his sweet and learned evening discourses. Some of the educated gentlemen of Madras recognizing his originality and talents chose him as the fit man to represent Hinduism at the Chicago Parliament of Religions. So the Swami sailed to America from Madras in 1892 to plant his spiritual flag in the land of atheism and agnosticism.

#### PARLIAMENT OF RELIGIONS.

It was on the platform of the Parliament of Religions that the Swami delivered his maiden speech which elicited the most uproarious applause and gained for him the enviable title of 'The greatest figure in the Parliament of Religions.' It was a supreme moment in his life. It was an epoch-making address that he delivered. The vast audiences heard his fervid exposition of the Vedantic faith with rapture and were deeply impressed by the majesty and beauty of the ancient Aryan religion. The superb appearance of his magnetic personality and the charm and power of his fascinating eloquence captivated and captured America, and gave it a new idea of Hindu civilisation. One of the leading American papers wrote: "The eloquence of the man with intellect beaming from his yellow face, his splendid English in describing the beauties of his time-honoured faith, all conspired to make a deep impression on the audience." The New York critic admitted that no one expressed so well the spirit of the Parliament of Religions and its limitations as the Hindu monk. He was called an 'orator by divine right,' 'a prince among men.' A university is reported to have said that the Swami was more learned than all of them put together. Since that day the orange monk of the East, as

he was popularly called in America, became the vogue. His portraits were hung in the streets of Chicago and he was adored as a popular deity. Encouraged by this phenomenal success that met his first efforts the Swami remained two years more in America preaching the gospel of practical Vedanta. He succeeded in making many enlightened and influential converts in the ranks of Christian ladies and gentlemen. And with the financial help of these disciples he established the Vedanta movements in America. When the news of the astonishing success of the eloquent exponent of their religion reached India, several meetings were held in Madras, Calcutta and such other chief centres to send messages of congratulation to the pioneer Hindu missionary who bravely carried the Sannyasin's banner across the ocean. In 1896 the Swami visited London where he met with no less success. The *London Standard* described him as the most interesting Indian figure that has appeared on an English platform since the days of Ram Mohan Roy. After such a glorious religious campaign in the West the Swami returned to India in the beginning of 1897. He came as a 'conquering hero' with his brow 'bedecked with laurels fresh from the field of his fame.' The reception that was given him in India, especially in Madras and Calcutta, was indeed a splendid one. It was unparalleled for its magnificence in modern India. A grateful people fell at his feet. Loving and enthusiastic admirers drew his carriage. From Colombo to Almora the Swami went on lecturing in all the important places. His masterly and eloquent exposition of Hinduism attracted vast audiences. It is said that in some places no hall was found big enough to hold the thousands of people that came to hear him. But the Swami was not content with mere preaching. Like his Guru he was intensely practical. Vivekananda lived the life he preached. "What we want is not so much spirituality," he said on one occasion, "as a little of bringing down of the Advaita into the material world, first bread and then religion." As soon as his work on the platform was over, he founded the Ramakrishna Mission. About the philanthropic works done by the Sannyasins-members of this Mission I shall have to say something later on. The Swami established an Advaita Ashrama at Mayavati, Kumaon, whence is issued that nice monthly journal *Prabuddha Bharata*, conducted by the Sannyasin brotherhood, and a Math at Belur in Howrah, which is

now the headquarters of the Ramakrishna Mission. A Bengali journal, *Udbodhan*, and another English monthly, entitled *The Brahmavadin*, now one of the leading religious magazines in India, were started by the advice and inspiration of the Swami. He opened relief centres in many places during the famine of 1897. But the strain of the heavy work that he did in the West as well as in India was too much for him. His health began to fail. Persuaded by his friends to take a sea-voyage for recovering his health the Swami sailed a second time to the scene of his past labours in the West.

#### THE WORK IN CALIFORNIA.

As soon as his health permitted, he resumed his work. In 1900 when he was lecturing in the various parts of California, one of the leading journals of that place wrote of him thus: "There is combined in the Swami Vivekananda the learning of a University President, the dignity of an Archbishop with the grace and winsomeness of a free and natural child." The Swami's lectures in San Francisco, Oakland, and Alameda aroused much attention and three classes for the study of the Vedanta philosophy were formed, one in each of these three places. In San Francisco a large tract of land was presented to the Swamiji, where a Shanti Ashrama was started. At that time an admirer of the Swami wrote thus from San Francisco to the editor of the *Prabuddha Bharata*: "Dear and beautiful to see his absolute kindness to all with whom he comes in contact, his admirable simplicity of manner, his charming humility, and strange and lovely to our unaccustomed ears the music of his words, his wonderful eloquence in a foreign tongue, for the Swami Vivekananda is more than teacher, master, philosopher, he is a poet from the land of poetry!"

Leaving the Ashrama under the supervision of Swami Turiyananda, the Swami visited New York and Chicago and went to Paris to attend the philosophical conference. After an extensive tour in the West the Swami came back to India in the end of 1900. From that time till his death the great and good Swami was in India engaging himself heart and soul in doing beneficent work such as the founding of orphanages and asylums and the opening of relief-centres in Benares, Hurdwar, Khandwah, Kanhal, and other places in the north for the use of poor and sick Sathus and other people. He and other members of the Ramakrishna Mission

did much benevolent work at the time of the outbreak of plague in Calcutta. The soul of Buddha, the lord of compassion, melted at the sight of misery. The heart of Chaitanya, the prophet of love, bled at the sight of distress. Swami Vivekananda and his brother Sannyasins actually 'wept tears bitter as blood' at the sight of the famine-stricken and plague-stricken millions of our race. "But those were no idle tears," says the *Indian Mirror* of Calcutta. "From those tears flowed the streams of rescue and charity. We remember with admiration and gratitude, the work of rescue and succour, undertaken and accomplished by the members of the Ramakrishna Mission. We remember how they penetrated into the filthiest *bastis*, full of moral and material filth, how they consoled the plague-stricken population; how they helped to cleanse the moral and material plague-spots; and how they won love and gratitude everywhere. This altruistic work has a permanent record in the city's annals." Indeed it reflects high credit on the late Swami that besides his work on the platform, he should have been able to organise an institution which has done such unselfish and philanthropic work under his guidance and earned the love and gratitude of the people everywhere. Just before his death the Swami is said to have been engaged in maturing a scheme for organising a comprehensive Hindu propaganda for Europe and America, while he himself was contemplating a visit to Japan, as he had been invited there. We are told that it was his desire to found an organisation for the study and propagation of Hinduism and also to train a number of Sannyasins and send them all over India for helping the poor and teaching the ignorant. But alas! death came in the way and the Swami died with his dreams unrealised and his plans unfinished.

#### THE SWAMI'S DEATH

On the banks of the sacred Bhageerati at the Belur Math, near Calcutta, has truly been said to be saintly. In the morning of Friday, the 4th of July 1902, he is said to have meditated for more than two hours. Later in the day he held a class in Patini's Grammar. In the evening he took his usual walk and on returning to the beautiful Ashrama it is said that he did Japan for an hour or so, and feeling a little indisposed went to bed. At about 9 p. m. he called his followers to his bedside, told them that his master's call to him had come, and that he

was going to leave this world, gave a sudden start and drew two long breaths. Thus ended at last the conflict between the towering spirit that burned within and the shattered physical frame without. Thus peacefully and without a pang the immortal spirit shook off the weary and tortured mortal coil. Thus disappeared from the Indian firmament a most brilliant spiritual star. ("Loved of the gods he died early, but his was a crowded hour of glorious life.") The death of Swami Vivekananda has removed from amidst us

#### A UNIQUE PERSONALITY.

As the *New Age* remarks, "On the one hand he partook of the type of the spiritual reformer like Swami Dayananda, and on the other, he shared the modern active and restless spirit which animates the Western divines." He was the product of Eastern wisdom and Western culture. In him the best of the East and West were combined. He was as deep in the love of Buddhists, as well versed in the modern philosophy of the West, as familiar with the Bible and the Koran as he was learned in our religious scriptures. He had so perfect a command over the English language that an English critic is said to have once remarked that his published writings enriched the English language. Added to his gigantic intellect and marvellous humanity the Swami had in him much of personal magnetism. Speaking at his memorial meeting in Madras, the Hon. Mr. Ananda Charlu bore eloquent testimony to his fascinating personality in the following words: "The great Swami carried a solid intellect in his face, a keen critical power in his eyes, eloquence in his voice and personal magnetism all over, so that it was impossible to sit next to him, near him or stand within reasonable distance of him, without being strongly influenced by his presence." Miss S. E. Waldo, one of his devoted disciples says: "To know Vivekananda was to like him, to know him well was to revere him." Indeed the Swami was no ordinary man. You will have to search in vain among his contemporaries to find another man like the Swami. He was a Jivanmukta and even more than that, an Avatara Purusha as his Guru called him. Swami Sat-chidananda, one of his brother Sannyasins, writes to me that Vivekananda's company was blessedness and joy itself and that the very atmosphere about him had a fascination that is difficult to describe in words.

#### HIS CREED WAS ADVAITIC VEDANTA.

As regards the Swami's creed it is well-known that he took his stand upon the Upanishads, that eternal mine of spirituality from which all the great religious Teachers of India drew inspiration, and the Brahma Sutras and the Gita. As a follower of Sankaracharya who was admittedly the best exponent of the Vedanta philosophy and the most strenuous upholder of the Advaita system, the Swami advocated Advaitic Vedantism. The Swami was thoroughly imbued with the spirit of that Vedanta which was the food and drink, nay the air which his great Guru Ramakrishna breathed. Imitating Emerson's fine saying about Plato, it may appropriately be said "The Swami Vivekananda was the Vedanta philosophy and the Vedanta philosophy Swami Vivekananda." We are all familiar with the well-known Vedantic formula, *Ekam Eva Advitiyam*, "There is one only without a second." The Vedantin believes in only one absolute reality which Herbert Spencer calls the Infinite Eternal Energy underlying all phenomena. According to the Advaitic school of Sankara all else but that One are illusive dreams. By reason of Avidya the Jivatman mistakes itself and the phenomenal world for realities. In reality there is but one existence, viz., that of the Universal Soul. When the veil of Maya is taken away, the illusion vanishes and the identity of the Jivatman and the Universe with the Paramatman is re-established. The Swami believed that "the salvation of Europe depends on a rationalistic religion, and this is the only one, the non-duality, the oneness, the idea of the Impersonal God that ever had any hold on intellectual people." Great thinkers like Emerson, Tennyson, Arnold, Spinoza, &c., were Pantheists in their conception of God. Men like J. S. Mill had no belief in a Personal God. Great philosophers like Plato and Berkeley and Kant and Hegel came at last to the conclusion of this oneness. Herbert Spencer is a Monist. So are Madame Blavatsky and Mrs. Besant. Spencer's monistic philosophy and Blavatsky's Theosophy agree with Sankara. Everywhere this Advaitic Vedanta is accepted as the highest form of thought. Has not Prof. Max Muller declared that Vedanta "is the most sublime philosophy and the most satisfying religion?" Have not the great German scholar Dr. Deussen and the great German philosopher Schopenhauer avowed that the Vedanta "is the strongest support of pure morality?" Surely Advait-

ism is the most scientific religion, the religion of the intellectual people, the religion that is eminently suited to this age of reason. The Swami says: "Dualism comes through uneducated minds." "Modern Science and its sledge-hammer blows are pulverising into powder the porcelain foundations of all dualistic religions everywhere." "Therefore", the Swami urges:

"Preach Advaita to every one, so that religion may withstand the shock of modern Science." "Your thought will help our Europe and America."

"Mind you in the religion of Christ there was little of crudeness, very little of difference between the pure religion of Christ and that of the Vedanta. You find there the idea of oneness preached, and Christ also takes up the other dualistic ideas in order to please the people, give them something to take hold of in order to come up to the highest ideal. The same prophet who preached 'our Father which art in heaven,' also preached, 'I and my Father are one,' and the same prophet knew that through the Father in heaven lies the way to the 'I and my Father are one.'"

"The unthinking masses are generally dualistic."

Though the above quotations which I have taken from the various lectures of the Swami show that he was a staunch advocate of Advaitic Vedantism and believed that the salvation of the intellectual portion of the world depended on a rationalistic religion like Advaitism, the Swami was not at all a bigoted Advaitin. He hated bigotry. "But with these dualists," he said, "Advaita has no quarrel." For, as our conception of God evolves, the personality of God vanishes, the impersonality comes. "The Dualist and the Advaitin need not fight each other...; one is the fulfilment of the other; one is the building, the other is the top, the one the root, the other the fruit". Our gifted and saintly sister Mrs. Annie Besant also is of opinion that Dvaitism leads to Advaitism.

Another central idea of Advaita to which the Swami would again and again recur in his lectures was the divinity of man. His Guru was a living example of the vindication of the spiritual nature, the potential divinity of the human-soul. The Swami was never tired of insisting that religion is realisation, not talk, nor doctrine, nor theories. We must realise the divinity that lies hidden in us. Then only will religion begin for us and not before. While preaching his gospel of practical Vedanta the Swami used to repeat often the following passages: "Heaven day and night that you are that soul...let the whole body be full of that one ideal, 'I am the birthless, the deathless, the blissful, the omnis-

cient, the omnipotent, everglorious soul.' All your actions will be transformed, deified, magnified, raised by the very power of thought.... Tell not yourself or others that you are weak... Feel like Christ and you will be a Christ; feel like Buddha and you will be a Buddha...Never think there is anything impossible for the soul. It is the greatest heresy to say that. If there is any sin this is the only sin to say that I am weak, or others are weak." Like all great men Vivekananda believed in himself. The secret of his success was the tremendous faith which he had in himself. Himself a man who, in the words of Sister Nivedita, never dreamt of failure, he "spoke of naught but strength." Like Emerson, he taught self-reliance and not God-reliance. "The Englishman believes in himself," he said, "and you do not...That brings out the God within him and he can do anything he likes. You have been told and taught that you can do nothing, and non-entities you are becoming every day." The following are some of his familiar words:—"Vedanta preaches to men to have faith in themselves first. As certain religions of the world say that a man who does not believe in a Personal God outside of himself is an atheist, so, says the Vedanta, a man who does not believe in himself is an atheist. Not believing in the glory of your own soul is what the Vedanta calls atheism." "The secret of Advaita is 'believe in yourself first and then believe in anything else.' In the history of the world you will find that only those nations that have believed in themselves have become great and strong." Such was the gospel of strength that this apostle of the Vedanta preached and you know how he himself exemplified these precepts in his life. He was the living embodiment of the words that fell from his lips. His whole life was a burning example of heroic manliness.

#### THE UNIVERSALITY OF HIS CREED.

Now comes the chapter of his teachings that appeals to us most. The great Mission of his Guru was to establish the harmony of all religions. Keshub preached New Dispensation, that curious compound of all the faiths and creeds of the world, but Ramakrishna was New Dispensation itself. It is said that Ramakrishna was initiated into one religion after another, practised the spiritual austerities enjoined by each in its orthodox style and at last came to the conclusion that all religions are true as the goal is the same though the paths differ. But it was

no new truth that Ramakrishna discovered. Ever since the Upanishadic sages sounded the note of Oneness and Sri Krishna preached in the battle-field, "Whosoever comes to me, through whatsoever form, I reach him, they are all struggling through paths that in the end always lead to me," it has been an article of faith with every Hindu. But to Ramakrishna belongs the credit of having verified this ancient truth by personal investigation. Is it any wonder then that one who sat at the feet of such a world-embracing soul, one who drank deep at the fountain of ancient lore, should have preached such a universal creed? Vivekananda cried in voice as sweet as angels "Shame!

"Do cease this fight of fools, we all pursue  
The same eternal end: the paths differ:  
The goal's the same, we all should keep in view.  
Religions all are true; but we prefer  
Or this or that according as the needs  
Of soul are answered best. In truth the creeds  
But lead to Him, as streams by different ways  
That go, reach all the same perennial seed.  
Revile no faith; they all are true; the seeds  
Of truth are hid in all, and he who says  
His own is true, none else is blind. May he  
Be brought to see the folly of his word."

The Swami wished to see upon the banner of every religion the motto: "Help, and not fight," "Assimilation and not destruction," "Harmony and peace and not dissension." Speaking of sectarianism in India, he said: why should we "quarrel when our most ancient books declare that this differentiation is only apparent, that in spite of all these differences there is a thread of harmony, that beautiful unity, running through them all? Our most ancient books have declared: *Ekam Sat Vipra bahuda vadanti*, that which exists is one; sages call him by various names." The Swami has pointed out in his stirring Lahore lectures the ideas that are common to all the different sects of Hinduism. He wanted to make these common ideas the common property of all Hindus in order to put an end to the sectarian quarrels in India. Alas! how much blood has been shed in the name of religion, how much do the warring sects and fanatical missionaries of this world stand in need of these teachings?

#### FUTURE INDIA.

I shall proceed now to state in brief the Swami's views on the building of our future, the regeneration of our land. Nowhere will you find a more doughty champion, a more zealous adorer of the old than the Swami. To him the

very dust of his country was sacred, the very atmosphere of it holy. He loved his country as he loved his God. He was very proud of his race, proud of his ancestors, proud that he was the descendant of prophets and sages; and he asked his countrymen to be likewise proud of their glorious ancestors. He believed in the past of his country and he used to remind his countrymen ever and anon of the spiritual glories of the past. "We must learn the elements of our being the blood that courses in our veins;" he said, "we must have faith in that blood and in what it did in the past, and out of that faith, and consciousness of past greatness, we must build an India yet greater than what she has been." "Learn everything that is good from others, but bring it in and in your own way absorb it; do not become others. Do not be dragged away out of this Indian life." If ever there was one who believed with his whole heart and soul that the salvation of India depended on the restoration of her ancient spirituality, that man is Vivekananda. To him the most marked national characteristic of India was spirituality. The first and foremost duty of a Hindu is to be spiritual. "If a Hindu is not spiritual, I do not call him a Hindu," he said. The Indian mind is first religious and then anything else. Our vigour, our strength, nay, our national life, is in our religion. Our life-blood is that spirituality. It is the key note of Indian life." So the Swami thought and he urged that before working in any other line this ought to be strengthened. If we follow this national life-current, it will lead us to glory. If we step beyond this, annihilation and death will be the effect. So long as we hold on to this grandest of all our inheritances, spirituality, so long as this vitality of the race remains, he felt convinced that there was no power under the sun that can kill the race." Are these social and political improvements unnecessary? Most assuredly not. To him they all seemed secondary, while religion was primary. A staunch advocate of religious revival, he was not unmindful of social or political reform. No man was more conscious of the defects and evils that have grown up under centuries of misfortune. Some of you may have read in the *Kayastha Samachar* the article which Prof. Fraser, of the Deccan College, contributed to that magazine criticising the Swami. One of the charges which the Professor brings against the Swami is that he did not advocate social reform and political agitation. Swami Svarupananda has, by his rejoinder in



the same magazine, shown how utterly unfounded this and other charges preferred by Prof. Fraser are. I shall quote below some of the passages that Svarupananda selected from his lectures which conclusively go to show that he was not silent on social reform. "To the reformers I will point out, I am a greater reformer than any of them. They want reform only little bits. I want root and branch reform." "Give up all those old discussions, old fights about things which are meaningless, which are non-essential in their nature. Think of the last 600 or 700 years of degradation, when grown-up men by hundreds have been discussing for years, whether we should drink a glass of water with the right hand or the left, whether the hand should be washed three times or four times, whether five times we should gargle or six times. There is a danger of our religion getting into the kitchen. We are neither Vedantins, most of us know, nor Pauraniks, nor Tantriks. We are just Don't-Touchists. Our God is the cooking-pot, and our religion is 'don't-touch me, I am holy.'" He was for lifting up the down-trodden, for teaching the masses, even for Pariah education. He maintained that the only way to bring about levelling ideas of caste was to appropriate the culture, the education, which is the strength of the highest castes. The Brahminhood is the idea of humanity in India. So he appealed to the Brahmins to work for the salvation of the lower castes by giving out the culture that they have accumulated for centuries. As for our women he was for giving them equal rights with man. As regards foreign travel he held that we could not do without the world outside India. "The sign of life is expansion; we must go out, expand, show life or degrade, fester and die; there is no other alternative." He saw another reason for our going out. If the nations of the world be divided into four classes, the Hindus were the Brahmins and so they were destined to be the teachers to other nations. The gift of India is the gift of religion and philosophy. The tidal waves of Indian spirituality and philosophy must proceed in order to bring life and vigour to the decaying races of India. The Indians are a conquered people, yet they have their conquests to make. "I am an imaginative man," he once exclaimed, "and my idea is the conquest of the whole world by the Hindu race." It was not the Parliament of Religions that took the Swami to America. His idea in going out was just for this purpose of achieving the spiritual conquest and regeneration

of the world. If to-day the world *Vedanta* is as familiar on the banks of the river Thames and the shores of Michigan as it is on the banks of the sacred river Ganges, if the West turns to the serene dreamers on the banks of the Indus with revered eyes for spiritual guidance, if the ancient religion of our forefathers counts among its votaries many thoughtful Europeans and Americans, much of the credit is undoubtedly due to Vivekananda. Ram Mohan Roy and Keshub Chander Sen had gone before him. But the religion they preached had in it very little of oriental odour, whereas Vivekananda's work has been in harmony with the historic genius of the Hindu nation.

#### CONCLUSION.

The distinguished and beloved disciple of Sri Ramakrishna who sacrificed his life in the service of humanity, the spiritual hero who spread the light of Hindu thought in the West, the 'patriot-sage,' (as the *Mahratta* happily styled him) who fanned into flame the dying embers of ancient spirituality in India, the noble soul that 'scoffed at castes and knew no creeds,' the cosmopolitan Sannyasin who raised the flag of harmony has finished his destined part in the drama of life below and gone from amidst us. The soul-stirring eloquence that electrified the most forward people of the day, and infused new life into the dead bones of India is hushed in death. But his spirit survives, the sweet silvery voice that thundered forth in the Parliament of Religions still comes from amidst the silence of the tomb and beckons his sleeping countrymen to follow in his footsteps. On whom shall Vivekananda's mantle descend? Where are the missionaries to take up his work? Our young men are becoming Lawyers, Doctors, Clerks, Merchants and what not. But nobody is coming forward to take up this life of sacrifice for his country. The other day our distinguished countryman the Hon'ble Mr. Gokhale asked whether among the hundreds of graduates who were coming out of our universities every year there were not even a few who would offer themselves at the altar of the fatherland. He has been deeply convinced of the necessity of imposing what he called a five-percent. tax on our young men for the good of our country and he himself has nobly set the example by resolving to dedicate his life for the service of his motherland. India, the blessed land of the Gods, the land of saints and sages, the land that gave birth

to Savitri and Harischandra, to Buddha and Chaitanya, is worthy of all sacrifice. Read history and learn how Egypt and Chaldea, Rome and Greece, had their day and pass. But India survives. There yet remains in her a little of her old vigour. Her pulse, feeble as it is, still continues to beat. And she calls to her sons to raise her once more to her former glorious position. "When were the days when India was mightiest," asks our beloved Western sister Mrs. Annie Besant, "when her thrones were most secure, when her people were most intelligent, when her manufactures and arts and industries and commerce flourished, when her sailors were known in most distant lands, and the products of her artisans covered the face of the world?" She answers: "It was in the days when religion was more cherished than wealth, in the days when the philosopher was thought of more than the prince, in the days when the Rajas would bow before the Rishis that instructed them, and when the basis of the Royal authority lay in that loyalty which grew out of a belief in Divine Government." The first step that we have to take in the raising of India is the revival of our ancient spirituality. The world outside cries for more light from this land. Has not Mr. Stead declared that the correction for the materialism which dominates the Western world is the spiritual philosophy that has its home in India? So for the good of India and of the world let us hold aloft the banner of the eternal religion which our beloved orange monk unfurled in the far West. Let us rally round his sacred memory joining hearts and hands to work for the regeneration of our motherland. In every household of India let us light the lamp with the light of which Vivekananda filled Europe and America. May Sri Krishna give us the strength to carry out the departed Swami's message of Work and Sacrifice for God, Humanity and Motherland!

A. B. SHETTY.

THE RAMAKRISHNA SHEBASTRAM was started at Kankal (near Haridwar) in the month of June 1901 with a branch at Rishikesh opened during the winter months by the Sannyasin-brotherhood founded by the late Swami Vivekananda to serve and nurse Sadhus, pilgrims and others who live and congregate in these holy places in large numbers, when they are sick and helpless. The system of work adopted has been that of having in-door patients and tending and keeping them till they recover, as well as of distributing medicine (and proper food when necessary) to out-door patients.

Contributions to this charitable institution may be made either to Swami Kalyanananda, the Ramakrishna Shebasmram, Kankal, Saharanpur District, or to the Editor, *Prabuddha Bharata*, P. O. Lahaghat, Almora.

#### Tamil Lexicographers.

In all departments of human knowledge whether theological, metaphysical, medical, historical or mathematical, Tamil literature is a purely poetic literature and perhaps there is no other literature in the world than Tamil which is all poetry without any distinct prose work. Excepting a few commentaries, hardly any prose is found among the masses of old records. In the olden times as now, all aspirants to fame in the field of Tamil literature considered poetry as the highest art and the most natural expression of man's thoughts and feelings and, therefore, most conducive to secure perpetuity of name and fame. With this object in view they made it the one end and aim of their lives either to climb Paranassus or at least to flutter at its base. Subjects in their nature very difficult or poetic composition courted their keenly competitive genius. Mathematics headed the roll and, next in rank to it, came a vocabulary of words and their meanings. Unlike English lexicons, which are prose compilations, our Tamil dictionaries are in verse, and original 'Nighantu' and 'Tivakaram' stand for the English word Dictionary. The Tamil lexicographers are nearly a dozen in number.

Sage Agastya is the author of 'Vada Nighantu'. It is a vocabulary of alchemic terms with their explanations. His contemporary was Machchi Muni, the fisherman poet and sage.

The fame of Dhanvantri as a lexicographer is permanent and, as a doctor, it is proverbial. His philosophic wisdom knew no bounds. He was the author of 'Kalajnanam,' 'Vaidya Chin tamani,' 'Simittu Ratnam,' and 'Nighantu.' His 'Nighantu' consists of three-hundred and two stanzas considered, at the time of its publication, to contain a world of words culled from various branches of knowledge. It is not as perfect as it laid claim to.

Tivakara's 'Tivakaram' in ten sections comprising 2256 Sutras and dedicated to Sendanar, a Brahmin friend and patron of the author and perhaps his master, is an enlarged vocabulary. Many hard terms not given in the lexicon are found in 'Pingalandai' written by his son Pingalar. The dictionaries of both the father and the son, if put together, will form an excellent and exhaustive vocabulary of Tamil words.



'Bharateepam' by Bharati, a Brahmin sage of Cuddapah, has a distinguishing feature of its own. It gives, not one or two but, many meanings to each word. It is in twelve parts and contains 737 stanzas in Kalitturai metre.

Kangayar, a learned weaver of Chingleput, wrote a lexicon of Tamil adjectives and adverbs with their meanings—a fifth of what a dictionary ought to contain. It contains 200 stanzas.

The lexicon by Bhogar, a potter by birth and a hermit-doctor and man of letters, contains 1200 stanzas in Vrittam metre. He is often confounded with Fo, the propagator of Buddhism in China. 'Yogamarga', 'Elunooru' and 'Tirumantra' are his other works.

The 'Choodamani Nighantu' by Mandala Purudar is a celebrated Tamil poetic lexicon and said to give, like Choodamani, a jewel of Swargaloka, everything desired. It outshines all the works of the kind. Mandala Purudar was a native of Veerai and worshipped the deity Arka. He speaks in his work of 'Tivakaram' and 'Pingalandai' in terms of high praise. His work in its uncorrupted nature, does not exist. 'Magil gunabhadran engal valittuvam polvan sollu' points to one 'Guna Bhadra,' his teacher, at whose instance and on the model of 'Amara Kosa' in Sanskrit, he seems to have composed his lexicon. His allusion to Krishnarayan in Section IX, stanza 10, places his epoch in the first quarter of the sixteenth century. 'Choodamani-Ullamudaiyan' is his another work.

Revannadiya Sutram, in the name of the author Revannadiyar, a hermit of Chidambaram, deserves mere mention as it bears no characteristic feature.

Andi Pulavar, the last lexicographer in verse, has composed his lexicon called 'Asirya Nighantu' like his other poems in Asirya metre.

'Sadura Aharadi' and 'Arumukha Navalar's Aharadi' are the compilations most in use and exhaustive, and have very nearly consigned the poetic lexicons to the limbo of things forgotten.

M. S. PURNALINGAM PILLAI.

### Female Education.

Woman is coeval with evolution and should keep pace therewith in all its points—of Time and Space. In the first flutterings, at the very dawn of evolution, from the self-limiting descent of Spirit into Matter to its birth and progress through it to the end of evolution in ever-increasing gradients, we discern the clever hand of woman. Spirit and Matter, male and female, Purusha and Prakriti—such is the scheme of the Almighty Being from *morn* to  *eve* of Manifestation. He evolves the poison that kills and, at the same breath, ushers in the ambrosial elixir of life. Matter with its three modes of expression is ever found in sacred wedlock with Spirit, also in its three states. To speak in terms of the Puranas: *Brahma*, Vishnu and Siva ever enjoy the sweet company of their fair spouses and carry on the business set for them by a mightier hand. The four-faced *Brahma*, the creator of the worlds, with no temple for his worship therein, honours his wife with a place in his tongue; the kind Vishnu protecting the realms founded by his son with his universal presence, and meeting the destroyer at every point, has enthroned his queen in his heart; while the lord of the burning-ground, Siva, the ideal beggar who feeds all and destroys all, has divided his body between his consort and himself. The truth-perceiving imagination of our ancients could not have gone further in their delineation of the first male and the first woman in evolution, their relations to each other and to the rest and their work and place therein. For, a calm consideration and contemplation on the various details of their doings portrayed for us in the valuable pages of the Puranas, will indeed help man and woman in understanding the true nature of themselves and their purpose in life, with a view to steer clear of any pitfalls and whirlpools and effect an improvement. In their peculiar method of teaching subtle truths of philosophy and religion, the ancients were not so happy as in this gift, to the world, of the truth as to the relation of man to woman and of woman to man and the mission of each and both in evolution. 'Woman is man's half and man is her half' is a statement only partially true, though in these days of advanced civilization the statement has been allowed to assume immense proportions and importance and usurp the whole seat. Though it is in truth a third aspect of the whole, and the other two aspects have to be sought

after in Vishnu and *Brahma*, the emphasis laid in these days on this half-nature of each seems to be a proper product of the times. It is a sign of the times that the physical aspect of the question has been and is always being brought into the front ranks of discussion and action; for we are in a material civilization where material ministering to the physical bodies has been deemed a high virtue. The 'I' in man identifies itself with the physical body. This last garment the 'I' throws off at death as its first encumbrance. That way the danger lies and lives on; as this misplaced honor and love, this identification with an ephemeral, uncertain and always brittle state of gross matter, has led to most serious consequences in the world and has separated the beast in man from the God in him, in the past as in the present, it is high time that humanity should endeavour by concerted actions to restore the long-lost balance. The beast may do service to the God and lose its life into that of which it is a ray.

But our ancients were not, as we have seen already, so unfortunate as their pigmy progenies of these days and they recognised the respective places of man and woman in all the worlds, from the lowest to the highest, and allegorised their wise teachings.

In the far distant days of the past, man was divided into (1) man of the physical body, (2) man of the mouth or speech, and (3) man of the heart. So was woman. Body, speech and heart were the factors that entered into the mind were the factors that determined the nature completion of conduct and determined the nature thereof. At the centre woman shone in her privileged glory and, with her outstretched hands grasping those of her eternal partner, danced to the music of the Gods the dance of self-sacrifice—sacrifice of mind, speech and body, at the feet of her husband, the incarnation of God Himself.

This conception of sacrifice was ever present before the minds of our glorious forefathers and entered into the composition of every tenet of belief and reason published by them for the benefit of their children. According to them, the highest Spirit and the highest Matter performed gladly and for the purpose of solidarity among the worlds and their tenants, the sacrifice of self; and this self-forgetting, even a casual observer and this may be helped to see, if he casts a glance at the constitution of the universe, of man and sub-human beings.

As woman was, of all the creations, the emblem of most of the divine qualities, the true representation of the necessities of salvation, the

ancients took care to see that she was not neglected by man, and in order to secure for her the peculiar privileges she was entitled to by virtue of birth and qualifications, gave out directions as to the extent and nature of man's duties and obligations to woman and woman's position in evolution and her relations to man especially and to the rest of God's creatures through him. *Vyasa-Samhita* defines these relations in these words: *Eka chittataya bharyam samanavratavrittiah* "Of one mind should they (man and wife) be and of similar aims and conduct." Both should rise into one or they fall. This is the Law and this the path. If left to himself, man will in his arrogance and ignorance seek his own destruction. For an undeveloped man, woman is the ordained corrective, and in the case of a developed man she is an ornament and a helper—helper of the common cause, each having definite fields of work. Likewise woman goes the way of retrogression, if she remain unassisted and alone in the wide world where unfeminine qualities are most needed on some occasions. The futility of arguing separate existence of the man or the woman was succinctly but clearly demonstrated by Bhishmacharya to king Ajatasatru in the 40th Adhyaya of Anusasana Parva, in the Mahabharata.

In the queer verbiage of the Puranas though the answer of Bhishmacharya to the victor Yudhishthira, seems to relate to a primitive state of human society, the truth does yet apply to all times. The inseparability of man and woman has been clearly indicated therein and in illustrating this truth by the narration of the interesting story of Vipula and his Guru's wife, Ruchi, the sage Bhishma strikes the key-note of the vexed question of these days, viz., the equality of woman with her lord. Incidentally the Acharya dilates upon woman's dependence on man and his debts to her, and solves for future generations the problem of woman's suffrages and the salvation of the husband and his wife. The story of Bhangasvana, the king who was transformed by Indra into a woman and who preferred the latter form, may also be read and pondered over with advantage in determining the problem.

Naturally the question now arises of marriage as obtained among the Hindus. But to know how matters stood in ancient days, the present forms into which the old rules have been thrown by an unscrupulous and ill-informed multitude have to be relegated and the old Sastras laid under contribution. The authors of these law-books

were men for whom Time was not and who, actuated by the widest of motives for the enlightenment and betterment of the world, looked into the future with all its minute details and sketched out their scheme of instructions for all ages to come. What did these great men say on Marriage? What according to them was the ideal?—are questions to be dealt with in a separate paper. But ancient history is not silent but names one by one the bright examples exemplifying and explaining the high ideal of marriage. Was marriage ordained for the mere cravings of itching flesh? Did it mean the continuation & prolongation of the species? Has the Law provided in this tie for the birth of highly evolved souls on earth? Was the conjugal bond a mere contract? Was it an indissoluble sacrament that continued for certain incarnations of man and wife in the future? Was it for the good of the world? Did it in the end conduce to the salvation of the concerned parties? Was it a self-sacrifice each to the other?—these aspects of the problem have been briefly but satisfactorily pictured for man and woman, in lieu of answers, in the stories of Seeta, Sattyavati, Anasuya, Draupadi, Lopamudra, Gargi, Sandilee, and a host of others, faithful followers of the ideal.

Though the ideal is too high it looms in these times of contracted visions, while it was the experience of every home in the golden past. Then the woman was the real agent who was waited upon by other inmates of the family. She pointed to the high star of Duty to God and man, determined the rights and duties of each and was the bringer of weal to the houses of her mother and her dear husband. She was worshipped as the household Goddess who was capable of demonstrating the highest excellences in herself and drawing out the best in others by dexterous handling. At home she had the fullest liberties, and abroad she was veiled by the strong shield of her virtue to support her. Wealth tried in vain to pin her aspirations to itself and she wended her joyful way to the woods with her mendicant husband who was lucky enough to win her heart. The Rishis of old sought the hands of worthy damsels with their spiritual eyes, and the royal brides' fathers obeyed the calls. Among the commons equal privileges prevailed, though proportionately to the station in life of the brides. The virtues demanded of the wife show clearly the state of society of those times.

In respect of her education proper, she was not behind but immensely superior to her sister

of to-day's growth. She was favoured with complete education in the higher circles of society. It was based on Religion, backed up by the histories and traditions of the family she as a girl belonged to, the race and the country. On leaving her father's home with the lord of her heart, this education got supplemented by similar considerations as to the worth of her husband, and his family and antecedents. Deeming nothing in the world to be more important than her husband and viewing the rest as barely an auxiliary to his worship, her God was he and he alone. And equal was he to her aspirations which received light and strength in his presence. Of the ingredients that were compounded into her education, music was one. History and philosophy and religion constituted the main factors in the formation of her character. We hear of some women who were well conversant with the Dharma-Sastras, nay even with the stratagems of war. With perfect self-respect, she was always intent on accomplishing what was pleasant for all time, pleasant in the eyes of God and to the Spirit she was, and conduced to the well-being of her husband. Devoted in her duties, with full control of the senses, she walked into the footsteps of her lord like his shadow, pure and bright; a friend to fulfil his welfare, she was also a servant to do his biddings, always cheerfully. Besides, however wicked and depraved the husband happened to be, the wife served him with all her heart, without murmur.

Though there might have indeed been exceptions, these but prove the rule. Yet there the ancient ideal stands in bold relief before the eyes of the worlds.

One word more about the ancient womanhood. Of all the credentials that conspired to raise the ancient Hindu woman to the highest pedestal of eminence above all the women in the present and the future, the most important was motherhood. The sacredness of 'motherhood', the responsibilities and the authority the word connoted, the similarities it conveyed to people's minds with the Divine Mother of Evolution, that imitably-unique hold that never dies out and which, if once lost, cannot be at any cost regained by the loser, point to the pinnacle our ancients had reached to in valuing this most divine element in womanhood.

Having so far and so briefly surveyed ancient womanhood, we pass on to compare it with the present state of woman with a view to see if that ideal would suit the present altered cir-

cumstances. From the ancient to the present what a fall!! The contrast may be expressed in the beautiful language of Shakespeare:—

"...Though it make the unskilful laugh,  
Cannot but make the judicious grieve."

Material interests magnetised men of modern days and gathered them round the centre thus formed. Having lost the key, man tried to open the treasure-box with the wrong one and he was greeted by various and many evils he had not dreamt of. Woman was degraded and dethroned, and reluctantly she abdicated her place in favour of the woman newly hatched by man. Such is the depravity of man and of the woman in his company that the lowest ideal on which woman was located has been the fruitful source of all the miseries the world has been compelled to yield to. Marriage was travestied into a contract revocable at will and for trivial reasons. Peace of home that was commonplace in the ancient days is an achievement hard to be attained and hardly met with in these civilized days. Infant marriages came to be countenanced in spite of innumerable disadvantages; widow marriages have found favour now as an inevitable consequence. Woman's ignorance has been categorised as a proverb and man is thus compelled to seek elsewhere, for the happiness ease and sympathy which he ought to find within his doors. Once woman slipped away from her original spiritual height, materialism was interposed by the well-wishers of man, and the contagion spread. Woman and man utilised to the fullest extent their imitating tendencies, and India witnessed their dance in the miry pit of bareness materialism and agnosticism. The hour of spirituality had struck and Intellect rose, hydra-like, to devour the remnants. And what do we see now? Selfishness, suspicion, infidelity, hatred, and avarice have begun their reigns and the religious interregnum has continued without break. It is woman that should restore the lost kingdom to Religion. But the position she now occupies drives us into despair. In her present predicament she is extremely impotent to keep pace and sympathise with her husband's aspirations. Destitute of any zeal for participation with him in his joys and sorrows, she goes the way of a slave got in a bargain and is wholly ignorant of the common to both and is powerless to meet him on any of his ambitions. Thus deprived of the only real help available, man droops at failures and dies unknown and unsung. Unsuccessful

in the world and slighted by it, he gradually disappears from the scene. Caring but little for the future existence, he pines and pines away in the innermost depths of his nature and when old, becomes a burden to himself, if not to society. When his end fast approaches, he begins to repent for his folly in having abandoned his life-partner in weal and woe to her cruel, cooking utensils and chats and to the transfer of her jewels from her person to the box and from one box to the other and finding it too late to repent, slowly sinks down. For it is incumbent on man to educate the woman and to make something of her, such as she is. And under the present altered conditions, what is the type of woman we want?

'There is some sort of goodness in things evil,  
Would men observingly distil it out'!

The type of woman, man may like to cherish under the present altered circumstances and surroundings should demonstrate and gather into her those surroundings, and further possess germs of growth of the future type corresponding to the coming generations. But the fact should also be recognised that woman stands on one of the lowest rungs of the progressive ladder and has to be raised to the level of man to assure him success in his ambitions. To this end she should be educated and the cry for female education is useless and futile if our endeavours are not directed in that line. From the worldly point of view also, this is not far from the truth. But woman and woman it is that has been preserving with all the tenacity she is by nature capable of, in the unhealthy atmosphere of these times, the dying embers of spirituality. In her adherence to her 'superstitions', lies her strength and can be found the source of the hope and assurance of success thereof for the launching of a scheme in view of the improvement of woman and man.

In this transitional period, the consideration of the desirable type of woman is fraught with great difficulties. For in these days of material progress and affluence of the few and the material degradation and poverty of the many, man's eye is confronted with various divergent ideals intended for the benefit of man and mutual help and society's progress. The ideals of our own happiness, the ideals of our usefulness to society in general and those proposed and introduced and in some cases forced on the society, with alleged good intentions are many and varied. Liberty of thought has conduced in several



her rights and tone down the surging ambitions of man, the worldly-man of to-day. Her womanhood should be restored to its pristine purity, and to compass such a desideratum, woman should strive every nerve to push herself discreetly, gradually and graciously. Before selfish man she must advocate her own (now feeble) cause and obtain a decision in her favour. She ought to be powerful enough to educate her children in morals and good conduct, by precept and example. She must feel herself bound to her husband in an irrecoverable sacrament and move harmoniously with the aim of the sacrament. No Piano or Harmonium need be handled by her fingers which must be made to grasp our Scriptures for the tuition of her youngsters by her side. She must claim supremacy over the details of her household which she should manage without fear or suspicion; and with love she must conquer any obstacles that may be thrown in her way by man or God. She ought to sympathise with the aims and aspirations of her husband and her children, and participate in their successes and discomfitures; and at the same time she should courageously and skilfully discuss the pros and cons of each question, counsel the enthusiastic husband with words of duty, love duty to man and to God and serve as a beacon-light over the boisterous sea of Samsara. Religion ought to be her banner round which she should rally her husband and her children, for otherwise she has to perform no functions worthy of her.

Now that we see the necessity of the type of woman for the present man, and the type has been fairly outlined in its details, we may safely recommend the measures to be adopted to carry out the programme. The progress of woman should, so far as it goes, be accepted and the methods sought after to work out the ideal.

The disposal and the thorough accomplishment of a scheme rests always with the elders and it is they that should feel the responsibilities of the situation and in a self-sacrificing spirit, set their shoulders to the wheel and not shelve the heavy demands to the younger generations. Besides, the value of their counsels will be lost if they happen to be bereft of their practical side which should be found in the elders for the younger to copy.

What then is the line on which the ideal has to be worked and what are the practical measures to

be adopted to accomplish the desired object, viz., the birth and breeding of the woman ideal?

At the outset we may grant that in ancient India there was a class of women engaged in the discussion of the high philosophical problems and leading the life of Brahmadinees. Some hymns to stand in women's names: This was a day to define a life of producing much good to many, cheerfulness of only to a few, the chosen duty, self-respect (modesty) became wives. It was kind words, adherence, species and gave birth to children and devotion have left their mark on the qualities that enter into such an arrangement as a type. And introduced? They of the old days, saw in their hours of meditation the Supreme, the economy of Nature in the kingdoms of Matter and Spirit and were glad to find that woman represented the matter-side of the Universe, the Divine-motherhood, and that man was Spirit personified. Besides, one set of qualities was possible to be evolved in one form which was the complement of the other. Both were one.

Thus it will be clearly seen that woman's education should be directed to draw out the best and natural credentials of the woman and stunt the other, heterogeneous elements in her character, whose evolution had to be effected in the man's form. If it were attempted that all the qualities required for the complete emancipation of either sex should be extracted from one only form, each sex would have to be unsexed in the trial and the object of the scheme would be frustrated at the outside and as a logical necessity.

It may hence be proposed that man should, as the responsible agent and conductor, educate himself in the Scriptures of his own country and initiate woman gradually and slowly into the excellences thereof. The Puranas, the Itihasas, the Sastras and the Vedas and other literature should be carefully, and hamsa-like, studied and laid before woman. With a view then to enable woman to appreciate and follow the examples she is introduced to, a thorough knowledge of her mother-tongue being absolutely necessary, she must be given a thorough education in the Vernaculars and also in Sanskrit, that inexhaustible storehouse of all the good in the world. She must be enabled to study the great ideals of womanhood and wish to produce them again in her life. But a knowledge of the English-tongue does not seem to me to be a want, for the treasures of English thought may be, and have been in these days, translated in

the vernaculars of India and the activity in that direction is steadfastly increasing on all sides. Woman will in this way be empowered to meet man anywhere and influence him on his own ground, if she finds him in any wise sceptical and materialistic. Here, then, man may not make bold to question her faith, but on the other hand sympathise with her suggestions if he will. The objection that is raised against the inclusion, in the curriculum, of the study of English literature and thought has been replied to, as provision has been amply made therefor. There are certain advantages that may accrue to the evolution of woman by a study of this world-wide medium of communication. But with extreme care ought this thought to be introduced to the notice and serious disposal of woman who is by nature, surroundings and heredity unfit to demonstrate the new thought in her daily life, at home and abroad. And be it known that only the nobler, purer side of European thought, should be produced before the eyes of the Hindu woman for her acceptance.

Then, as in the olden days, woman should be taught the elements of hygiene, physiology and Ayurveda. The thousand and one recipes that women of the old generation that is, alas! fast disappearing, knew and practised are nowhere. Especially in the field of medicine the old woman is far superior to many a doctor of these days with his long list of letters coming after his name. If any serious attempt were made to publish to the world the minute knowledge of the human body and of the simple but highly effective prescriptions she administers for every ailment, the world would have been extremely grateful to the author of such a stupendous undertaking and express its feelings in a way most appropriate. For, experience has taught the old woman the many virtues of plants and drugs unknown to books on medicine. Of hygiene woman should possess certain knowledge merely to corroborate her information with the knowledge on hygiene contained in her own language.

It may be well, in addition if some artistic training be given to woman, for such training was not grudged to her in ancient India. Music and picture-writing may form subjects of her study. But as these arts require special aptitude, they may grace the woman whom they choose of their own accord. Nevertheless some knowledge of the useful arts—arts she may feel the need of in her

home-life, may be imparted to her. For instance she may learn how the old needles as well as the new ones may be profitably used by the wife and the mother. In gardening she will find much, for mother nature will possess the woman's sympathy for her kind daughter and unbosom her treasures.

But, as I have already said, extreme care must be observed, so that the type of womanhood may not be injured. Woman's nature being more emotional than intellectual, wholesome counsels ought to prevail. Her emotional nature should be refined and cultivated, so that she may, without any detriment to the intellectual side of her character, rightly and really be one half of humanity, as she ought to be.

Along these lines, then, her education should go and the type of woman evolved under the present altered times and conditions. But what are the practical measures required to bring about this ideal? This is an important question indeed, though beset with intricate difficulties.

Woman's education should be commenced by her parents at home. At an early age, good habits should be initiated, and good conduct that may serve her in good stead in the discharge of her onerous duties in the future should also be instilled into her mind. Lessons interesting and didactic, by way of stories and songs, on the successful management of household affairs, on the duties she will have to perform in her husband's home which may strike very strange to her for the new souls she may encounter there, on the practical carrying out of the wisdom she may learn from books with frictionless adaptability to the altered times, on economy, on reverence to elders, on love and obedience to God's commands and on hygiene, should be taught her by her loving mother and her girl-hood should be a rose with its thorns not in actuality indeed as we now hear of it but in her imagination, so that she may be cheerful enough to baffle with any hard experiences in her future life as a responsible agent.

Thus, then, the parents are mostly to be charged with the duty of creating the required type, as they and they alone are competent to do so and to lay, surely and strongly, the foundations for the development of the type.

To erect, adorn and complete the superstructure, schools should be established



for girls below the age of eleven, where women alone will be the teachers. This will necessitate the opening of training schools for woman teachers. But the ladies that will honor with their chaste presence the training-schools will be very, very few. To obviate such a really inconvenient contingency, two remedies have to be suggested, viz., (1) the institution of lectures in all the towns and (2) of suitable text-books dealing with subjects contributing to the advancement of the ideal of woman. The lecturers, old in age and experience, and on that account at least inspiring confidence in others, should be trained for the purpose easily and their lectures should be thrown open to males and females, young and old. The lectures should deal with hygiene and philosophy, medicine and physiology, and should be interestingly illustrated with necessary apparatus or magic lanterns designed for the purpose. Thus the young and the old of the two halves of humanity will be gradually prepared, and this knowledge gleaned from lectures through the ear will have to be augmented through the eye from text-books on the above subjects.

As to the text-books:—a Central Committee should be appointed to prepare and publish these books in consultation with real Pandits and other patriots; the subject-matter being on each occasion authenticated by quotations from Hindu Scriptures. These books should be printed and published in the vernaculars of India and priced low, so that they may be within the reach of every poor person.

Home lectures and text-books suffice to infuse the highest ideals in the woman and the result will be the evolution of the desired ideal for these days. The next question comes up now for consideration; that of training schools for woman-teachers. These schools should find a place and habitation in every town where the educated community should rear up a school and send young and old ladies to be taught there. The selection should be restricted to widows among the high-castes. For the caste question should be handled with extreme discretion and discrimination, as it lies at the very root of the solution of human progress. The woman-teachers should be, as the initial step, chosen among the high-caste Hindus, but slowly and with the progress of time, this exclusive choice may be waived and other ladies may take their

places. One of the most important reasons for the adoption of such a proposal, partial though it may appear, is that it will secure the gratuitous willing services of widows whose energies and talents are now being wasted and are barren of any lasting results, among the high classes. Besides, the prejudices inherent among all the castes may be starved and India may once more be pushed up to the height she had once climbed to. It must not however be forgotten that the teachers to be appointed even during the first years of the training schools ought to be women also; the housewives taking upon themselves this task of addressing the would-be masters to their daughters. There are many advantages in the carrying out of these proposals. Freedom from social ostracism, liberty of imparting advice to her sisters, and an influence magical at home and abroad, expanding knowledge of human nature and life—these and more may be advantageous secured at one stroke and this in a way most beneficial for the permanent good of all the parties concerned.

In these training schools the same text-books should be taught, with perhaps some additions, here and there, adapted to the times and surroundings.

Besides, the one point that is important in the new life and surroundings a young married girl has to face in her husband's home is that she must be placed under the loving care and guidance of the elderly woman of the household, so that the young wife may know the history, and the traditions of the family she has to make her own in the near future; the impatient or enthusiastic husband respecting and resigning himself to the higher influences in his home and supplementing, where necessary, in the proper place and time, the teachings she receives at the feet of his elders and taking special care always that his own idiosyncrasies and narrowed views, or those running counter to the ideal, are not grafted on her dutiful mind. We know of many a household that has gone to destruction without fulfilling the purpose it was intended for, for want of this higher influence on woman in her youth, directly through the elders and in their absence indirectly through the husband.

With the increasing old age of the elder, under whose sun-shine the youths are basking, grows the importance of the wedded life of the

loving couple: One half influences the other half and their love getting solidified and personated in their children, these parents take the role of teachers on themselves on behalf of their charge. History repeats itself and it is the repetition of human nature and its divine character tracing their origin to the Hindu Trinity—Hari, Hara and Brahma.

Another help, though of a secondary importance, comes from the Harikatha—Puranas—Kalakshepams. These must indeed be cleansed of the dross that has accumulated around them, before any good can result. Such an attempt at refinement looks like an uphill task. Yet the refinement is absolutely to come and the help will accelerate the evolution of the Ideal woman.

Another help again is the issue of useful periodical literature.

Turning again to the Training schools for woman-teachers, a major portion of the pupils should be, as said already, selected from the widowed population among the higher classes of society. For their present position in society and conditions of life are different from what they would be as woman-teachers for the young girls. And the widow's moral and intellectual graces may charm and strike good behaviour into students, and into the on-lookers the lesson from Nature's economy.

Each town, each Local Fund Union should be blessed with a training school of the model proposed and thence teachers should be sent out to their villages, their native homes. The establishment of many training schools, of more schools of the primary or secondary departments for the young girls, the admission of aged and young women of a town or Union and widows from the adjoining village, the training of these teachers at the hand of aged housewives on a common platform, the lectures, the text-books and the early training of girls at their own houses by their parents—these are the bare outlines sketched in the above pages. But the scheme is a highly practical one. And the success depends wholly on India's sons. In a word, the salvation of India means the elevation of woman to the original Ideal, which is but an improved continuation of the type recommended for the present needs.

P. S. RAMASWAMI Aiyar.

The above paper was to have been read before the second Second Anniversary Meeting of the Arya Pathashala, Black Town, Madras.

### Gleams of Spirit.

Man is made up of convictions or beliefs. His every word, act, or gesture opens his heart, and reveals the secret. Each is a straw that shows the direction and the nature of the wind,—thought. He cannot but be emitting his inner nature with every breath of his, nor can he live without being impressed every moment by the suggestions from without. His convictions are nothing but the deep-impressed suggestions from within and without. The suggestions received or accepted without the sanction of reason make, no doubt, a deep impression on the mind, but those with the sanction of reason make a deeper impression which can neither be removed nor changed by any counter-impression. The reason with which man sways over nature plays an important part in his spiritual development, and is just an X-ray to lay the secrets of nature—Unity and Divinity, open to the soul-eye. Man once raised to the level of reason obtains a clearer insight into the whole Universe and is made a monarch of all he surveys. Free and blessed is he who is admitted to the privilege of reason, for he realising the unity in diversity, enjoys "the happiness that passeth all words and understanding." Every man, may every atom, feels restless, thereby indicating their inner aim towards that happiness. Man has not as yet fully understood the presence of life in matter. He is so led away by the senses that he cares not for the truth, but is satisfied with the fleeting pleasures, appearing on the surface. He says 'matter is dead' as if he knows what constitutes life. Life is manifested in different degrees throughout the universe. In animals we see it expressed through different organs; in plants, through growth, development, and decay alone. We cannot say there is no life in them, because we do not see them speaking or hearing. Want of materials gives them the appearance of no life. Atoms too are not without appealing to man that they are but his fellow-creatures without hands and feet. To see life in matter, man should first understand what life is.

Now we shall try to understand Life and then define as accurately as possible what it is. Let us take an illustration. Suppose a man walking along a road finds an animal lying motionless and wants to ascertain if there is life in it. What does he do? He observes it a few minutes, and if it makes no move at all, he thinks it dead, but, on the other hand, if he sees



it wave its ears or wag its tail, he comes to the conclusion that it is full of life. What is it that makes him so conclude? Is it not motion? Yes, it is motion, motion alone. If motion alone indicates the presence of life, does man accept life wherever he sees motion? No, no. He sees a stone rising in the air or rolling on the road, he is not inclined to believe that there is life in it. Even though he sees motion in both, he sees life in one alone, and not in the other. Why? There should be some reason for it. Is there any difference between the two motions? Yes, there is. The one proceeds from within; the other from without. This must, then, be the test which every man uses unconsciously to find out the presence of life. It is therefore why a man sees life wherever there is motion from within and the opposite where there is no such motion. It becomes evident, then, that *life is motion from within*. If this definition can be accepted, there is no other go than to admit that atoms too are full of life or, it is a well-known fact among the Physicists that two forces known as Attraction and Repulsion are ever present in atoms by which they move towards, or away from, each other, of their own accord. What are these but motions *from within*? Despite their inability to make use of intelligible sound, they—the atoms—seem to utter in a low whisper: "Ye, men! You think us inanimate! We have the same qualities as you have love and hate, or in other words, attraction and repulsion; you feel restless, we also feel the same. Standing on a lower level than yours, we do not possess the necessary organs to give vent to our emotions, but one day or other it is certain that we will grow to be you and shake hands with you. Be sure we both never attain to complete rest or perfect happiness unless and until we get rid of those two qualities which both of us have in common." It is plain now that life is manifesting itself in matter also through attraction and repulsion. So we see one Life manifesting itself in multifarious forms ever progressing on and on towards perfect freedom or happiness. Deep under the surface of differentiation, the iron string of unity vibrates and binds the Universe as one whole. Each is living for the good of the whole, and the whole or Nature never cares for selfish interests. There is a Law governing the Universe from which even the falling of a leaf is not exempt. Every thing yields to that Law and all that violate or resist it, cannot but at last yield to it, suffering excruciating pain in the interval as a consequence of their attempt

to go against it. Self-consciousness as a separate being, is the great and only enemy that stands on the way to happiness and retards the progress of soul-nature. The tiny spark in the human frame is in essence the same as the self-refulgent Light that pervades the Universe and as such, it has every claim to health, strength and happiness. But it must understand the Universal Law lest it should go against it and suffer in consequence. An honest and humble citizen who desires to lead a happy and peaceful life has to acquaint himself with, and act in obedience to, the laws that are observing in the kingdom. We need hardly say, then, that man being a citizen of the Universe cannot enjoy happiness without understanding and abiding by the Universal Law. To the seeing eyes "every chemical substance, every plant, every animal in its growth teaches the unity of cause in the variety of appearance." The Universal Law is not a thing that has intelligence but is intelligence itself. It operates throughout the earth and heaven as one whole for the good of the whole, changing every now and then, as necessity demands, the forms and conditions of the parts. The multitudes are in the infant stage knowing not its existence in and out of them. They do not realize that it operates everywhere and at all times. They don't see that "God speaketh through facts."

Whoever dares to take care of and to make convenience for himself at the cost of others' interests finds all going against him, and his own interests smashed. What is this but a sign warning him not to resist the Law? Those who heed it not, need to be taught by the great teacher—Experience. \*Sufferings are the best lessons ever taught for the welfare of humanity. Men get themselves purified through them just as gold is purified through fire. It is only after a long struggle against Nature man comes to understand that his failures and sufferings are due to his combative attitude and that beatitude is ever his who acts in conformity with the Law. The Universe is a beautiful home constructed by the Father, God, for the enjoyment of his children. Not knowing that all things belong to Him, we put forth our claim to some, and regard them as our own. No doubt one child has no right over a thing that belongs to another according to the law of the child. But the Father who is the real owner and possessor of all things, can, when necessity occurs, take away anything from any child—for the good of the family. So He does. But the child in its ignorance and selfishness

mourns for it. Is there any remedy for it, unless it be a thorough understanding of the will of the Father and acting in pursuance of the same?

When man leaves behind his separate interests and concentrated love on finites, he has a clearer perception of the Father's will, and treads not the winding path that leads to the world of gloom. In times of calmness—in the moment when man finds himself free from desire, passion, malice, anger, etc., this Universal will whispers in his ears, and awakens the soul to higher consciousness. There is no man who has not felt it consciously or unconsciously, but those who have yielded to it are very few, for they are ignorant and lack development. We have no voice against their ignorance and consequent inability to understand things aright, nor have we to sympathise with them. "Every mind is an inlet to the Universal mind and to all of the same." Each is moving onward for perfection. Though we see diverse manifestations of mental states, high and low, broad and narrow, each has its particular way of advancement unknown to others but the perfect—to one and the same goal. Men stand, as it were, in different classes of a school, each studying his own lesson. The lower class students are capable of understanding the higher class lessons first. And it is not wise on the part of the cultured to thrust their own ideas into the brains of the less educated. It is neither mistake nor stupidity on the part of the latter to refuse it or to ignore it. Sympathy towards them also indicates only a wrong understanding of the Universal Law. Omnipotence and Omniscience lie coiled in every man, nay, in every atom, to be unfolded in due course.

"Trust thyself" and "Resist not" are the teachings of a great teacher. Another said: "Owe no conformity to any custom against your private judgment." There is no going backward in the universe. Every thing is turning from good to better only. Each and all advance forward alone; so man has simply to obey the Law. It is development, it is courage, it is success, it is happiness. Man controls steam, electricity, etc., only by understanding and obeying their laws. Else they turn out as formidable enemies. Man does not feel happy so long as he disobeys the nature within and without. Obedience is the fulfilment of the Law. He who respects the law soon finds himself outgrowing doubt, fear, and ignorance. The universe is the *Kula-garbh* and man the child-student; experience, the teacher, failures and sufferings

are the lessons. Such is the Law. What comes to one is his own, and what does not come to him let him not desire. There is no such thing as Chance in the Universe and therefore, let none fear. Fear is the only thing to be feared. Let all strive to aim at the Universal good; each will see his own there. So, go on, brothers and sisters, go on, grieve not your duty is a humble one. Do it with joy. Each is right and important in its own place. You who are doubtful of your success, fear not that you will fail; failures make up success; do your duty with an iron will; concentrate your energy on the work in hand; failure, then, will be a dream. Concentration is the secret of success. Obey the Universal Law, and lo! there is the gleaming of the Spirit. Listen to the inner voice, you can never go wrong; be just and true, you will find yourself in the presence of God.

SWAMI VALLINAYAKAM.

### Practical Hygiene.

#### EXERCISE.

Of the various duties which we are called upon to perform, the most important is perhaps the duty of taking proper exercise. The importance of exercise is too well known to need a specially long treatise, and it has been too often written and discussed to need any detailed comment. Suffice it to show that exercise should claim our greatest attention; and that if taken properly under suitable conditions, it tends to the natural, healthy and uniform development of both mind and body. It is a well known fact that the strength of a nation depends on the strength of the individual, which, in its turn, depends upon the attention paid to a well-directed exercise. Every organ in the human body has its own functions to perform and if these organs do not receive a proper amount of exercise they are sure to degenerate in the far end and become unfit for the daily avocations of life. How the internal organs such as the liver, the kidneys, the heart, the lungs and the stomach can be exercised is the question that presents itself in this connection. The ordinary exercise which is generally resorted to for the purposes of physical development exerts a powerful influence over the internal organs as well. The various organs of the body are greatly benefitted by a regular exercise of the voluntary muscles of the body. The liver and the kidneys, the lungs and the skin, the heart

and the stomach, the nerves and the brain all receive a due share of the benefit.

To become a strong and healthy man you must exercise not only your muscles but also your mind to a very great extent. What difference is there between the constant drudgery of the felon in the penitentiary and the active exercise taken by a joyous youth; between the drooping and the well-nigh overworked clerk of a Government office who goes to his residence through the Marina and the easy-going gentleman who takes a walk in the gravelled path of the Marina; between the light footsteps of the pedestrian who takes an evening walk round the band-stand in the People's Park and the laborious tread of the factory cooly who has to earn his daily bread by the sweat of his brow? Is it not the mind that makes the difference? The joyous and the hilarious youth goes and takes exercise with a zest that gives him energy and braces up his system, whereas the felon is compelled to do his work and he does it without a will and not for the sake of exercise. The clerk walks the same path every day and there is nothing to cheer him up by way of change of scenes, persons or things. He takes the walk with a view to reach his home but the pedestrian indulges in the walk to derive some pleasure or joy, and it is joy that gives him vigour and strength to cover even 10 or 15 miles a day without fatigue. The sportsman who goes a hunting rides many a mile, urges his dogs with a lusty tone, jumps over many a ditch or wall that obstructs his path, runs after a hare or rabbit or waits patiently for the appearance of a tiger, bags the game and returns home without experiencing any sort of fatigue, takes a refreshing dip in the cold water and takes a hearty dinner; but allot a certain work half as easy as the above and he will find it very difficult to complete it and he is sure to grumble of the great exertion that was thrown on him. It is therefore the mind that makes all the difference. Persons intent upon gaining strength in the proper sense of the expression and persons who have a desire to possess good health should first learn to train their minds. One must take exercise for the sake of pleasure and with a purpose and not as a duty. No doubt a man is benefitted to some extent by taking some exercise or other, but he does not derive all the benefits if he fails to use his mind in conjunction with the exercise.

The time of taking exercise depends largely on the leisure which the student can command and his personal habits. Early morning is the best time for taking exercise, but some prefer

evenings or nights, and there are others who find it very convenient to take a cup of coffee early in the morning and take the exercise at 8 or 9 P.M. No hard and fast rule can be laid down with regard to time. The person who takes exercise is the best judge to select the hour best suited to him. He may take exercise whenever his stomach is empty and not full. He should on no account take exercise just before or after a meal. It is always harmful and at times dangerous to take exercise soon after a meal. In such cases the hour of digestion will considerably be retarded, for the blood that must find its way into the stomach is carried away to other parts of the body, so that the contents of the stomach remain either undigested or undergo imperfect digestion. It is therefore quite essential that 2 or 3 hours should elapse between a meal and active exercise.

Exercise is best taken in the open air. When one cannot take exercise in the open air he must see that the rooms in which he exercises are well ventilated. Hindus as a class have no notion of ventilation. Ten or fifteen students congregate within the closed doors of a small room and take violent exercise. They do not know the primary precepts of hygiene and thus break its laws even in cases where they are toiling with a will to gain health and strength. A man can breathe with safety the same air only four times. But when one is taking exercise he exhales more carbonic acid gas than usual and so contaminates the atmosphere more easily and quickly than at ordinary times. It is therefore very necessary that rooms kept apart for taking exercise should be well ventilated and must not be dark, cheerless and damp.

Exercise to be beneficial, should be regular. It must not be taken by fits and starts. A certain part of the day should be set apart for the purpose. There is no use of taking exercise for a few days regularly and then leaving it off for some time and beginning it again *amere*. We appease our hunger whenever we feel it; we regulate our dress according to the requirements of the weather. But we neglect to take exercise when we feel the necessity for taking it. We sometimes suffer from headache, dyspepsia, nervous debility, palpitation of the heart, biliousness and many other ailments and yet never think of taking exercise. We will rather convert our stomachs into medicine-chests than follow the behest of Nature. A man who takes exercise regularly requires no medicine, for the impurities of the blood are eliminated from the system in a natural way. If allowed to remain in the blood, these impurities try to find their way out in many

a way and cause diseases too many to mention. The brain is incapacitated for any great intellectual work and the mental faculties in turn are impaired.

Over-exertion in any sort of exercise is always dangerous and should carefully be avoided. When you begin to take exercise you must not try to exert yourself to the fullest extent. In the beginning you must be very moderate and always avoid fatigue. You must start with small beginnings and increase the exercise till you feel that you have taken a sufficient amount of it. When you experience a sensation that the exercise you have taken will do for the day, stop it, for you are the best judge of your own powers of endurance. When you feel the least fatigue, stop the exercise, in the same way as you would stop eating when your stomach becomes full.

Let us now consider briefly the effects of exercise on the various organs of the body. Its chief effect is on the lungs. The amount of air inhaled and the quantity of carbonic acid gas exhaled are increased to a very large extent when we take exercise. A large quantity of carbon is thus eliminated from the blood and the pulmonary circulation is exhilarated in consequence. The flow of blood from the heart to other parts of the body is more copious than when at rest, and the working of the heart is also hurried. The heart beats faster and the blood is propelled with more force. Too prolonged over-exertion has a very deleterious effect on the heart and at times may produce palpitation and even rupture. The beneficial effects of exercise on the stomach are very pronounced. A person who takes a fair amount of exercise generally has a very good appetite and not only relishes what he eats but is also able to digest it easily without the aid of stimulants. It acts powerfully on the skin by increasing its temperature and thus stimulating perspiration; but the action of the kidneys is slightly diminished and the amount of urine passed is lessened. The skin appears healthy and soft with a freshness and glow quite natural and pleasant. The muscles in the body become harder as they grow and present a beautiful appearance. The powers of the mind and of the brain are undoubtedly influenced by a moderate and well-directed exercise and we know the old saying that to have a sound mind we should have a sound body. The nervous system is much strengthened and complaints such as nervous debility, head-ache, etc., vanish as if by magic.

We know that muscles are composed of minute elastic fibres which when not used for a long time lose their power of contracting to an appreciable degree and waste away gradually. The muscles of almost all parts of our body lose their suppleness and strength by disease or inaction. The ease and gracefulness with which a strong man moves is wanting in a feeble and indolent man, not because there is any defect in the natural growth of the muscles of the latter, but on account of the want of nourishment and proper exercise of those muscles which come into play when walking. An invalid bed-ridden for a long time finds it most difficult to walk a few steps for the first time he tries to walk and feels giddy, but by repeated efforts he gains confidence and the muscles are restored to their normal activity, and he is able to pursue his daily avocations of life. But there is no hope for a man who wants to gain strength by lying quiet on the bed and stuffing the stomach with a lot of nutritious substances. Such a man will grow weaker and weaker, and will become a confirmed dyspeptic and a plague to his attendants.

Exercise is the main-stay of life. Without exercise the muscles become flabby and weak, and the various organs of the body are in turn impaired and the human machine as a whole becomes at times a total wreck. By our inaction we allow it to rust out rather than to wear out. Every mechanic knows pretty well that the various parts of a machine remain bright and in good order by constant working and that they rust out quickly if allowed to remain idle. The same holds good in the case of the more complicated machinery of the human system.

A person who takes any sort of exercise for the first time experiences a sort of soreness which is extremely painful if the exercise is not continued on. But if he has the will and the mind to persist in taking the exercise in spite of the soreness, the pain subsides and the soreness disappears. The muscles begin to grow and the paleness of the cheeks and the flabbiness of the body give place to a ruddy, healthy and muscular appearance of the whole body. A good set of muscles not only gives an erect and supple body, but adds immensely to the beauty of the individual.

Physical activity of the body stimulates its functions. The tissues and muscles throw out the waste matters more readily and they are carried away by the various excretory organs in a natural way, and the nutrition necessary to replace this waste is supplied by fresh and new blood created by the proper assimilation of the

food taken in. The heart is a reservoir from which the blood is pumped to the various organs of the body through innumerable arteries and capillaries, and this blood is brought back to the heart in a venous state through the veins and thus taken to the lungs to be aerated and purified by the oxygen inhaled by us. Thus, to be healthy we should possess a strong heart and lungs, and this we can hope to have only when we take regular and sufficient exercise. As we have already stated, all the various organs of our body are benefitted by exercise and they perform their functions vigorously and naturally and the individual in consequence enjoys sound health without experiencing any sluggishness or the constant ills from which an idle man always suffers.

Proper and well-directed exercise removes some of the bodily deformities which we constantly see in the younger generation. Pigeon-breasts and hollow chests, round shoulders, drooping backs, bloated stomachs, spinal curvatures, pale and sunken cheeks and many other deformities may be corrected to a very great extent. Such deformities are not only repulsive but affect the internal organs to no small extent. Regular and proper training of the muscles gives a broad chest, even shoulders, an erect form, strong muscles and a steady step. Who will not care to acquire these when they are within their reach? Yet we see so many youngsters who bestow not a thought on their future welfare and neglect to take exercise at that age when it is most useful and advantageous.

There are some professions which give sufficient exercise required to the body and induce a healthy appetite and refreshing sleep; but in almost all the trades only a certain set of muscles is exercised to the detriment of others. The set of muscles most exercised develops abnormally, and a deformity is the result. Even bicycle-riding and boating should not be indulged in to a great extent as they develop only certain parts of the body. The active set of muscles draw to themselves more nutrition leaving the other parts to starve. The result is disastrous. The unused muscles become weak and stiff and they waste away, and deformity is the consequence. It is therefore quite essential that even a hard-labouring man should give exercise to all parts of the system which were not brought into play by his profession. How much necessary is it therefore for a sedentary book-worm to give a thought to exercise for his well-being!

C. KESAVARAO NAIDU.  
(To be continued.)

### Notes and Comments.

We owe an apology to many of our readers for certain untoward circumstances which prevented the issue of this magazine for some months past. All the difficulties which seemed formidable have been overcome, a Printing Press has been secured, able and well-informed contributors have kindly offered their help, and the outlook, so far as the present arrangements go, looks cheery and hopeful. With all the accessories well fitted, with the support of valuable contributions promised, and with competent men in our staff for the management of the business, we have every hope that our present undertaking to re-issue the magazine, regularly in future, will be crowned with success. We sincerely trust that the indulgent public will accord us that patronage and encouragement which they gave us in the past. Journalism has yet to take a firm root in this country, and journalistic trials are so severe that it is not always possible to come out of the ordeals with any degree of success. Thanks to the unstinted support given us in the hours of trial by a band of enlightened and public-spirited men of this city, we have been able to overcome the difficulties we were confronted with. With renewed vigor and strength, our magazine, we hope, will fulfil the mission which it aims at in the regeneration and progress of our motherland.

Time conquers all, and active patience heals the wounds of Time. By sheer force of untoward and frowning circumstances, our energies that had gathered into us by the good-will of our numerous friends, showed a dormancy, but only to bloom again, like the sweet rose that flowers not for its own purpose and to help itself but for the pleasure of the world.

The *Arya* had gone on a holiday, away to the world of the mind, from the fleeting to the permanent realm of ideas, the father of words and speech. Threatened into oblivion by the blast of hard times, we had temporarily retired from public gaze very ungraciously. Now that the eager public has, good-naturedly, called forth our energies, these are gladly launched out only to serve the public in the way best suited to our ideals—in the shape of the *Arya*.

The *Arya* has then begun, so to say, to radiate a new life, a life of power and love; and the generous world at large will graciously appreciate its efforts to justify its existence and add one more light to the recognition and dissemination of Truth in this world.

ate its efforts to justify its existence and add one more light to the recognition and dissemination of Truth in this world.

Love governs the world. In spite of the numerous wars in the physical plane of existence and more formidable ones in the mental and moral worlds, Love rules the Universe, the evolution and involution of all manifestations.

Love cements and makes visible the invisible ties that link man to man, unite man to the brutes and raise man to the Gods. The creative energy of Love defines it. It builds all forms and raises them onward and forward and makes them its own consummation.

Love is the first principle of evolution. It is the constructive aspect of Spirit. Disharmony in the subsequent stages of evolution carried with it deterioration. And disharmony was the result of the duality that came in at a later stage. Positive and negative, female and male, good and evil, happiness and misery—these pairs guaranteed the fall of the evolving Spirit lower and lower down. And this is represented by the second aspect of the one Godhead,—Siva.

Spirit began to love Matter, and Matter responded to the desire. Man loves woman and woman honors her love. Beast loves man who subdues it with love.

The saint moves with love; the sage knits him to the world with love. The Bhakta gains his end with love and the wand of love in the hands of the devotee surprises the world.

Even the proprietor and the editor of a newspaper or magazine is not without love predominant in him; for, in it is love for his own organ. He loves in reality the public who are the real proprietors. The proprietors of newspapers are madly in love with the public. In a sense, paper and public are relative terms.

The *Arya* will not stand aloof as any exception to the above rule, but it will closely watch the interests of the public in all ways best calculated in its opinion to advance the aims and ends of the public at large. Though it is still in its infancy, yet the Race it has taken upon itself the responsibility to represent and re-elevate is, it is admitted on all hands, very old as the Sri Ramachandra was the first Avatar of the earliest days of the existence of that Race. Having in its hands the fruit of the experiences of long ages, deep in their extent and far reaching

in their capacity, the *Arya* will not, so long as life lasts, cease to raise its voice against evils that undermine the well-being and continuation of the human society.

But its avowed purpose will be restricted to the betterment and aggrandisement of the Aryan society, and that means the elevation of all. For, we are taught that if, out of a thousand persons, one becomes a saint, the whole mass is leavened thereby. The saint, it has been truly said, radiates his saintly qualities abroad and the other minds catch them, and the world is raised by one step towards sainthood; and this event is but the expression of the hypnotic influence of a solitary person over a million of his brethren. So the *Arya* will be a true *Arya* and will set no value on any mountain barriers on its way.

What wonder when the vegetable kingdom is improved or impaired by the exercise of this mysterious power locked up in man? In these scientific days, an ingenious person took it into his head to try his hypnotic powers on the vegetable kingdom and found to his surprise that his expectations were realised. The discovery of this law of obedience will revolutionize our vague conceptions of the Universe and will deal a death-blow to rank materialism.

The relations that subsist between that self-satisfied bundle of inconsistencies called man and that harmless, dumb, better-behaved vegetable brethren—will, as the direct result of this discovery, be better recognised and asserted, so that a new order of things will rise to the surface in the world.

To us, Hindus, this idea of reciprocity between man and vegetable is familiar. The esteem in which we hold the Tulsi and such like members of that wonderful kingdom of life and form—the vegetable, the second of the four kingdoms of nature, proves to us that the ancients were far ahead of the present day and knew what they talked of.

They knew their Dharma and the Dharma of everything else on earth and in the heavens. And they prescribed the necessary Dharma for different stages of man. But man has so quietly magnetised himself into sleepy oblivion and ignorance that Truth is set at naught and the dry bones of forms are eagerly masticated and his own life-blood sucked unconsciously to boot.

Their Dharma, the Sanatana Dharma of old, had no kind of touch with any isms of later growth. It stood at the centre, round which moved in a circle these various religions that have adorned the face of the earth to-day. Now the central sun has been eclipsed and the satellites have flown off at a tangent and established their independent kingdoms. Indeed the results are far unsatisfactory. The kingdoms should be dusted out and the weeds shaken off; the forms should be broken and the life seen through Education. Male and female can ensure this regeneration. And this will the Arya hold before its Aryan eyes for the world.

Oil engines for the purpose of pumping water from wells and tanks for cultivation are a new feature in the development of the agricultural industry of this country. The Government has undertaken to instal some engines in selected localities to demonstrate their usefulness to the agriculturists. Four experimental pumping stations have had these engines erected. The engines at work in Kadiampatti in the Salem district and in Saidapet, are of 6½ H. P. with 4 inch pumps. Those at Cuddalore and Manamadurai are of 3½ H. P. with 3 inch pumps. Enough water is supposed to be available at these stations to keep the engines engaged. The remarkable feature of the arrangements made are that a complete record of "Duty" of water will be maintained at each station. One can hardly over-estimate the extreme importance of the usefulness of such a record in ascertaining the minimum quantity of water required to grow each kind of crop which requires irrigation. The erection of the engines and pumps will mark a new era in the development of irrigation in this country and in the satisfactory solution of the much-perplexing problem of the economic use of water. It is hoped that these pumping stations will prove pecuniarily successful and inspire a feeling of confidence and security as regard to the working of such installations.

### NOTICE.

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AUGUST 1904.

No. 2.

Temples are symbolic of Human Body.

(Continued from page 4.)

The seat of Brahma in human body being oblong or square more or less, Moolasthana or the seat of the idol is also oblong or square more or less. According to our Vedas, Paramatman is Brahma, is Vishnu, is Rudra. So the seat of every Deity, high or low, chief or subordinate, is oblong or square in form. Further, the fact of four sides being presented by the seat implies the power of Paramatman located in it in knowing all things taking place in all the four quarters, that is, the whole universe, and his control over the same. The circular enclosure implies the fact of Divine control over the whole universe all the more pointedly and emphatically than the oblong or square. As the cosmos is spherical (like a ball or egg-shaped, *Andavat*) our Sastras speak of Andams and Brahmandam (minor egg-shaped worlds and the major universe) and these are themselves stated to be the seat of Paramatman. The outer Pranava line in the head is the symbol of the egg-shaped Brahmanda without, and hence the

circular enclosure outside the seat of Paramatman within.

The seat of the ruling deity in a temple is smaller than the other portions of the temple, as Brahmarandhra inside the head wherein the direct face-to-face cognition of Paramatman takes place, is smaller than the remaining portions of the human body and Brahmarandhra is the seat of the Highest Lord or Paramatman. No doubt there are minor deities posted at other parts in a temple in the same way as subordinate deities are posted in the other portions of the human system; for instance, Brahma at the foot, Vishnu at the navel, Rudra in the heart, Siva at the throat, Ganesa in Mooladhara, and Subrahmanya midway between the genital organ and Mooladhara. The seat for all the Gods or Pitris or any object of worship whatever, is in the heart, which is the broadest part in the human body; and so the broadest part of the temple corresponding to the portion in the human system wherein the heart is located, contains the largest number of idols in any temple whatever. Further, the heart is reckoned the seat of emotion, and the emotion of love or Bhakti is needed for the worship of



Pitris or Gods of whatever rank or power. Hence the location of all objects of worship in the heart :

*Asya madhye asau hridayam sanalam padma kosavat, Sattvantarvartin devah. — Trisikha Brahmanopanishad.*

The head is the seat of Jnana :

*Sikha jnana mayee vrittir yamadyashtanga sadhanam.*

And the function of intellection in the head for higher spiritual knowledge for salvation is increased by Yoga-practice as the authority just quoted says. It is knowledge evolved from Yoga that leads to salvation. Seeing that higher spiritual knowledge leads to salvation or Moksha, the seat of the Supreme Lord is in the head, and in that pitch of spiritual knowledge which the condition of Moksha implies, there is nothing but Paramatman : hence no more Lord is located in the head than Mahesvara or the Supreme Lord.

In circular temples, as well as oblong or square temples there runs round the inner compartment (square or oblong) where the presiding Deity is located, a Prakara or aisle for worshippers to go round and round left to right (Pradakshina) as an act of worship. The Prakaras in fact are three in number, one within the other, the innermost being the Prakara round the presiding Deity. This too is parallel to what is found in the human system as a result of Yoga-practice. When Pranayama is carried on with due concentration of mind in various Adhams or seats in the body, Nada is evoked in almost every part of the body, especially without fail in the head and occasionally in the throat, navel and the legs. As mind is attached to this Nada with undivided attention, Prana enters the spinal column with a creeping sensation and it mounts up to the head ; and from the point where the spinal column meets the head, it takes a round left-wise and right-wise

and coming to the front, it bends inwards, and coming to the point called Brahmarandhra it stops there and gets merged in higher Jnana or knowledge. Along the course of Prana through the spinal column and the head, Nada is heard like regular thunder. It is accompanied with or followed by evolution of light which is sometimes linear round the inner basis of the eye-balls or even inside the head. Sometimes it shows itself as a sheet of lightning spreading everywhere as far as inner vision can reach, or manifests itself in a circular form with rays radiating from all points in the circle with infinite kaleidoscopic arrangements, sometimes long, sometimes short, crossed by various colours. This is a sight for whose experience any amount of sacrifice is nothing. The inner Prakara represents the said line taken by Prana and Nada round the point of Brahmarandhra as the result of Yoga-practice. This line in Travancore temples is not open to the public for use at all. It is occasionally used by the officiating priest alone. The reason is that it is not every body that can reach the inner line or the Pradakshina round the Supreme Lord. In South India it is open to all except the lowest classes having no access to the temple at all, and this is due to the fact that every one can by due practice reach the inner esoteric line of Jnana-form Pradakshina in oneself as the result of Yoga-practice. In the case of Panchamas or Chandalas who have no access to the pagoda, their physical and moral condition is so gross and obstructive that practically they may be put down as a class unfit for such high attainments as are implied in the idea of inner esoteric Pradakshina along the line of Prana and Nada round Brahmarandhra. In Travancore the lower classes do not wear Sikha or tuft

of hair on the head. As we have seen, Sikha is symbolical of Jnana or the capacity for Jnana or the practice of Jnana. According to the Jnanayajna-Mantra, Sikha is Jnana. In South India even the lower classes wear the tuft of hair and that is because in rare instances some of them in the past have attained the highest condition which Yoga-practice and Jnana-yoga can lead to ; for instance, Nanda in Periapurana. This is the very reason why according to our Sastras the Jnana portion of the Vedas is open to all classes, and every body is at liberty to practise Yoga. By the grace of God any body can be elevated to any condition and no Sastric limitation will stand against it. According to Periapurana, Nanda is said to have attained the grace of God by unbroken, single-minded, all-engrossing Bhakti or love towards Siva and the path of Bhakti is open to all classes of persons, high or low.

When by a special course of devotion or inherited susceptibility followed by a slight devotion or Bhakti, the Grace of God is obtained, no rule of caste will stand against the individual concerned from the use of the innermost Prakara for devotional purposes. The broad proposition known to the Hindu community is that nobody should trace the source of a river or that of a Rishi. According to our Sastras Mahatmas will themselves appear in any form they please and initiate those who are fit for initiation in Yoga or Jnana, irrespective of their position and caste. Tiruvalluvar in his 'Jnanavetti' says that when he practised Yoga and met with bodily complaints and impediments, Agastya appeared before him and pointed out to him the right method and encouraged him to pursue it. Practically, to every one, of whatever caste or rank, initiation into the Yoga-method or Jnana-method of spiritual

attainment is essentially a matter of grace proceeding from Gurus or God above.

The second Prakara outside the innermost Prakara has its correspondence in the human body. In the course of Pranayama, etc., Prana has to course down the intestines from the throat downwards and reaching the Mooladhara mount up the spinal column. In the case of some practitioners, at all events in their initial course, Prana does not go beyond the topmost piece of the spinal column : this is a circuit forming the second Prakara in the human system. There are presiding deities at the throat, chest, navel, and the parts down below it. The second Prakara gives room for Pradakshina around such deities. It is on that account also that subordinate deities are posted in the second Prakara in Hindu temples. In Travancore, in some temples, visitors are not allowed to take complete rounds in the second Prakara. On reaching a certain point they have to trace back their way right to left. The reason is the Prakara is a circle and the circle represents and means "Om" or Pranava. The Upasana of "Om" or Pranava is generally advocated for those who have given up the life of a householder and pursue methods of non-dualistic Jnana. Visitors are generally those who are householders leading a life essentially based on dualistic conceptions. Such people do not renounce anything but embrace the all-perfect course of Pranava-Upasana.

The third Prakara is the outermost one. It is generally pursued by visitors with no undivided attention devoted to God. We generally find them to be of the lowest grade of spiritual development engaged in random talks of worldly affairs and taking rounds about the pagoda out of worldly motives, desiring the grace of God for worldly benefits or in recognition of what they have at-

tained through the grace of God. This line does not necessarily imply any course of *Pranayama* inside the human body. It may be pursued by people who have no idea of the Yoga-method at all, but who have been taught certain verbal Mantras posting deities externally at various points in the body and propitiating them by recitations even without the knowledge of what is being done. It is purely a ceremonial practice of the best value in the spiritual scale.

Besides the head and the trunk portions of the pagoda, there is a big portion attached to the temple in some place. For instance, in Ramesvaram there is a Chokkattan Mantapam attached to the pagoda. This is not found anywhere else so far as I know. This represents the course of two Nadis running from the foot along the legs upwards crossing each other above the loins. Tiruyalluvar describes the course of these two Nadis as "*Kattirikole maralaha*," that is to say, disposed like the two blades of a pair of scissors. The Chokkattan Mantapam is a regular cross. What is an irregular crossing in the human body, becomes a regular cross in the symmetrical construction of exoteric temples.

(To be continued).

S. RAMASWAMI AIYAR.

### Cyclic or Time-Messiah.

A crude materialising of the myth  
As founded on the legends of the "Wave,"  
And wedded to the Idoi, Dagon, made  
In semblance gross of that dim mythic god,  
Who taught and ruled the Chaldeans of old,—  
The Man-fish from the mighty waters risen,  
The Solar-god in the celestial Sign,  
The Fishes in the heavenly deep revealed,  
The moisture-laden heralds of the Spring.

—The Dual Image, Book V.

The respective advents of these sun-gods, saviours of men from hunger and the cold and darkness of winter were in old times the subjects of astronomical prophecy. Six thousand years ago in ancient Egypt when the sun in spring time was in the "sign" or constellation of the Bull, the Egyptians and oriental peoples in general worshipped the sun-god under the form of that animal. And at his birth the bright star of Horus, Orion, rose in the east to point out where he was born, and mystically led the three kings to do him homage. But in the course of precession when 2155 years later the sun passed out of the sign of the Bull and entered the sign of the Ram or Lamb the new Messiah was greeted and worshipped as the all-conquering and victorious Lamb of God. Then again the sun, passing out of this sign also, entered that of the Fishes about 255 B.C. So the Fish-man as Messiah, emerging out of the waters, instructed the people once more. He was no doubt the original Fish-god, named Oan of Chaldea and An of Egypt, at this time returned after the completion of the entire cycle of precession of 26-thousand years. This new Messiah was called dag the fish in the Talmud, whence also the name of the Syrian God, Dagon. Esdras prophetically speaks of him as ascending out of the waters, the same whom God, the highest, hath kept for a great season. And Berosus says it was customary for the Fish-man who instructed the Chaldeans to come up out of the sea during the day and to plunge again into it at night. It was therefore in keeping with this astronomically established worship that Jesus of the Gospels is made to parallel the Fish-man who instructed the people when he emerged from the "deep" in the day time. Jesus in the Gospel in like manner instructs by day but retires by night to

the sea of Galilee where he is seen appropriately walking upon the waters as it were and coming up out of them at day-break as Oannes did. Oannes was further said to take no food whilst with men during the day. So the fasting Jesus when his disciples prayed him to take some meat, refuses, saying he had meat to eat they knew not of. And again his likeness to Oannes is still more plainly indicated when he tells the Pharisees and those looking for a "sign" that no sign should be given them or their generation but the sign of Jonas or Oannes, who was a sign unto the Ninevites. In other words, those looking for a special sign from heaven could have no other sign than the sign of the returning Chaldean Fish-god, Jonas, now again reborn of the goddess Atergatis in the sign of the Fishes 255 years B. C. It was on this account also that the primitive Christians were called 'pisculi' or little fishes, a fish with open mouth being still a mystical badger or emblem of Christianity.

But the sun having now passed out of the sign of the Fishes and entered that of the Water-man, a new "time" Messiah will appear, not indeed in the way our present ignorant and fanatical Adventists expect but altogether different. He will speedily be manifested, and indeed is now being manifested, in the rapid overthrow of the old, worn-out and obstructive creeds of the world at large, including all forms of our so-called orthodox Christianity\*, raising on the ruins thereof a universal religion, suited to a higher humanity working for the brotherhood of man, and based upon reason, science and the unalterable laws of life.

WILLIAM SHARPE, M.D.

\* See further Gerald Massey's Lectures.

### Comparative Philology of the Aryan Family.

#### 1.

Om, Sanskrit is the mother of all the languages in the world. Much importance is attached to the Sanskrit Literature by all the literary men in the world. Many Western men of learning endeavoured to work assiduously in the field of Sanskrit Literature—the ancient lore of our revered Aryan forefathers "*the Rishis*." Even the Western discoverers have traced the genealogy of the Aryan Family and have arrived at the conclusion that all the languages have sprung up from the Sanskrit, the mother of the Aryan Family. Rich treasures are hidden in the Sanskrit language. Our ancient Aryans have worked hard and incessantly stored valuable treasures in the Sanskrit lore. So it has now become an undoubted fact that the *Arya* and *Aryavarta* a name so fascinating, exhilarating, reviving and charming, forms almost an origin of all the Western thoughts and ideas. East is the abode of all the sciences and the birth-place of all the nations of the world. Lord Curzon, our noble and popular Viceroy and Governor-General of India, has rightly expressed his opinion in his most exhaustive, learned, thoughtful and voluminous work the *Problems of the far East*, thus:—(Asia) "It has been the cradle of our race, the birth-place of our language, the hearth-stone of our religion, the fountain-head of the best of our ideas. \* \* \* Five of the six greatest moral teachers that the world has seen—Moses, Buddha, Confucius, Jesus, and Mohammed—were born of Asian parents, and lived upon Asian soil. \* \* \* In Asia the drama was born. There the greatest writer of antiquity chose a scene for his immortal epic. There, too, the mariner's compass first guided men over the pathless waters. In our own times alone it is with her aid that we have arrived at the evolution of three new sciences—comparative mythology, comparative jurisprudence, and philology. From Asia we have received the architecture of the Moslem—that most spiritual and refined of human conceptions—the porcelain of China, the faience of Persia, Rhodes, and Damascus, the infinitely ingenious art of Japan. \* \* \* Our learned oriental scholar Prof., Max Muller says. "The East, formerly a land of dreams, of fables and fairies, has become to us a land of unmistakeable reality; the curtain between the West and the East has been lifted, and our old

forgotten home stands before us again in bright colours and definite outlines, two worlds, separated for thousands of years have been re-united as by a magic spell, and we feel rich in a past that may well be the pride of our noble Aryan Family. We say no longer vaguely and poetically *Ex Oriente Lux*, but we know that all the most vital elements of our knowledge and civilization,—our languages, our alphabets, our figures, our weights and measures, our art, our religion, our traditions, our very nursery stories come to us from the East and we must confess that but for the rays of Eastern light, whether Aryan or Semitic or Hamitic, that called forth the hidden germs of the dark and dreary West, Europe, now the very light of the world, might have remained for ever a barren and forgotten promontory of the primeval Asiatic continent. We live indeed in a new world, the barrier between the West and the East that seemed insurmountable, has vanished.

The East is ours, we are its heirs and claim by right our share in its inheritance" (Prof. Max Muller's Address at the International Congress of Orientalists, London, 1874). Some men who have not studied well and have no idea of discovery at all are expressing opinions so ridiculous and absurd that no intelligent and thinking mind could tolerate. Some men say that Marathi is the origin. Some men with great pride say that Canarese is the origin, and some say that Telugu is the origin, some Bengali, some Hindi, and some very arrogantly come forth and say that Tamil is the original language and has no bearing whatever on Sanskrit and has not at all sprung up from Sanskrit. Is it not absurd and ridiculous? None could admit this. Any one who desires to obtain some knowledge in this direction may enter into discussion on the authoritative principles and with honest cogitations and conduct the inquiry on sounder basis. They must investigate into the words and etymology of each of the members of the Aryan Family and arrive at a conclusion. They will no doubt admit the truth when so placed before them with investigations and searching inquiry into the domain of Aryan Family. But it will be an irrelevant and incompetent way if they go on using the words in an unlearned manner. Vague talk and writing will be of no avail and hence their assertions in this respect are absolutely erroneous. You may carefully see what the Sanskrit Pandits and Oriental Scholars say. The Sanskrit Pandits and oriental scholars are considered

authorities on the subject. Pandit S. M. Natesa Sastri B. A. M. P. L. S. rightly observes:— " \* \* \* Each and every word in our vernaculars can be traced to Sanskrit and if in an appearance they are unconnected, it is because they have undergone a greater number of modifications. Let one or two typical words which are considered classical Tamil be taken, as *Akam* and *Pilai*; *Akam* is the Sanskrit *Arham* meaning price, and *Pilai* is the Sanskrit *Pida*, meaning trouble. *Da* in Vedic Sanskrit is sometimes pronounced like *la* and this is specially the case in the south, e. g., *Agnim ide or ile*. By careful study and comparison we can trace every Tamil word to its Sanskrit origin" (*Madras Mail*, dated 29 October, 1902). Now it has become an established fact that Sanskrit is the source of all the languages in the world. Every word according to our learned friend Pandit Natesa Sastri can safely be traced to its Sanskrit origin. The Western Orientalists also have made searching inquiries into this matter and they too have arrived at the conclusion that Sanskrit is the mother of all the languages and no body could entertain any doubt as to its veracity. No language extant in Asia, Europe, America or any other countries in the world, has a right to say that it is original. No language except Sanskrit could claim the originality. Every language extant on the surface of the earth bears the Sanskrit origin. The Aryan Family of languages is very great and stupendous and every language can be rightly traced to Sanskrit origin. Sanskrit is the source of all the languages. All the languages, even classical ones including the minor ones that are spoken and written in Asia, Europe, Africa and America, have their origin in Sanskrit. So men of learning of all nations in the world have expressed unanimously that Sanskrit is the origin of all the languages in the world living or dead. Well then, now we can go on tracing the genealogy of some of the prominent languages comprising the Aryan Family. Sir William Jones, Colebrooke, Max Muller, Wilson, Humboldt Ritter, Bockh, Johannes Muller, Bopp, Bunsen, Pott, Grimm, Burnouf, Rawlinson, Weber, Nuklosich, Benfey, Kuhn, Zeuss, Whitley, Stokes and other Western oriental scholars of note, have made a searching inquiry into this and arrived at a conclusion. We are going to deal in this paper with the comparative philology of the Aryan Family and begin to trace the origin of some of the important languages so as to

prove the truth of our statement. Prof. Max Muller has assiduously worked in this direction and so he deserves much praise from learned men. Prof. T. Hewitt Key, M. A., F. R. S. has also written in an exhaustive manner his observations relating to the Eastern and Western Philology. He has also contributed several papers to the learned and thoughtful English Magazines and delivered a series of lectures in the Philological Society of London. Prof. Max Muller has written an elaborate history of linguistic science and has carefully instituted many investigations into the domain of Aryan Family. Let us now examine whether these are reliable and see whether we can see our way to further investigations in the realm of Aryan family. In dealing with Celtic language, Prof. Key traces the words in a different mode. He has led his inquiry in order to give a clear insight, but one thing is certain that our learned Professor has not endeavoured to trace the origin of the words with Sanskrit properly. Our learned Professor in tracing a few words with Sanskrit has committed serious mistakes. We here endeavour to place our observations before the learned and sensible readers of the Arya by tracing the origin of these words to Sanskrit, with illustrations. Welsh *nofio*, to swim, Sanskrit *navya*, that which is able to swim, therefore accessible by a boat ship or navigable; example, "Navyah supratara nadh" (Raghuvamsa 4-31) "Navyam payah kechidatarishurbhunjai" (Sisupalavadh, 12-76). *Brynu*, to buy, is from *Ehru*, to bear, have, possess buying or offering, as "Sindhora babhara salilam sayaneeya lakshmem" (Kirtarjuniya, 8-57) *Pisuna janam khalu bibhrati kshiteendrah* (Bhaminivilasa, 1-74.) *Bal itrayam charu babhara bala* (Kumarsambhava, 1-39), *Indordainyam tvadanusarana klistha kanter bibharti*, (Meghduta, 84) to hire, to give, to present, to bestow, to confer. *Nabod*, to know from *Nibodh*, to know or understand, as for example, *nibodha sadho tava chet kutuhalam* (Kumarsambhava, 5-50). *Guna*, to do from *Gumana* with *Anu*; *Anugamana*, *Anugat* "and *Anugatika*, meaning to do as others do as:— *Gatanu gatilo lokonolokah para martikah*" (Panchatantra, 1-342), this is derived from *Ga*, with *gu Anu*, *gwanu*; hence *gwanu* means to do what others do. *Gwisg* 'dress', Sanskrit *gasika*, a dresser of fine ornaments and apparels.

"*Gunanu rathna ganikacha yasya vasanta sabbheva vasantasena*" (Mruchchakatika, 1-6); "*Ganikanama padukantara pravishiteva loshtaka dukhena punarniraleiyat*" (mk. 5). In the Gaelic

form *Snamah*, 'to swim' is derived from Sanskrit *Sna*, to bathe, to plunge in water; so *Snapana* as "Reje janaihi snapana sandra tarardra moorthih," (Sisupalavadh, 5-57); "Mrruga trushnambhasi snatah, saturyamenam snapayam babhuvuhu" (Kumarsambhava, 7-10); "Smitasnapita dhara," (Gita Govind). *Bnil* "to strike" is derived from Sanskrit *Bal* to hurt, injure, kill by striking. *Loisg* 'burn' from *Laj* or *Lauj* to burn, to roast, to fry as *Lajah*, parched or fried from, as for example, "Avakiran balalatah prasungirachara la'airiva pavurakanyah, (Raghuvamsa, 2-10) *Obair*, 'work' from *Arb* to, towards, hence to be inclined towards doing certain work; *Caista* or *Caista* 'twisted' from *Crush* to bend as a bow, to twist, as, "Sarasanam tshu Vikrushyatamidam (Sakuntala 6-28). *Natyayata krushta saurghah* (Raghuvamsa, 5-50). *Beun* 'a wound' from *Bal* to hurt, injure, wound. *Aim* 'a name' from *Nanam*, a name "kimnnu namai tulasyah (Mudra rakshasa, 1-1); "Himalayo nama nagadhirajah" (Kumarsambhava 1-1). *Tannadineem suvrttamndma* "Dasakumara-charita" chakranamna raghumatya sambhavam" (Raghuvamsa, 3-27) *Eirigh* 'rising' from Sanskrit *ira* rise, arise spring, from.

A. B. S. JOSHI.

#### Practical Religion.

##### NARAHARI.

There lived in Punderpore in central India a goldsmith named Narahari. He was a staunch devotee of God Siva of the Hindu Triad and was punctually offering his prayer to Him by bathing in the holy waters of the Bheema in the Brahmi time in the small hours of the morning. His rigidity in the worship of his God was such that he dreamt of no other deity even in his dreams. God Pandurang of antique fame, the tutelary deity of his locality never engaged a spark of his attention in all his life. He would not even so much as look askance at Pandurang. Such was his deeply-ingrained animosity towards Vishnu and all that was identified with Him, the result of his fervour towards his own Siva. Once upon a time it so chanced that a certain Vaisya vowed to adorn the waist of Pandurang with a zone made of gold and set with precious stones in case he was blessed with a son. Accordingly a male child having been born to him in due course, the trader had a zone

made by the expert Narahari, agreeably to his vow, at his own estimate of the dimensions of the waist of Pandurang and took the same to offer it to God in the temple. The zone happened to fall short of the actual measurement of the part by four inches. The Komati, with great reluctance, had the jewel transformed and lengthened by the deficit and took it a second time for propitiation. Again to his extreme sorrow he observed that the jewel was too large for the purpose by two inches. The Banyan had the jewel thus modified four times to serve his object but his efforts were of no avail. At last the trader was compelled to persuade the maker to follow him to God Pandurang in the temple. Narahari thus found himself placed between the horns of an excruciating dilemma. His bigotry would not permit him to step forward, but the call of professional duty was paramount. To make both ends meet, he finally resolved to follow his master to God Pandurang in the temple with his eyes blind-folded. Need it be said that he did so very grudgingly and with a heavy heart? The procedure of Narahari evoked a fund of laughter, ridicule, and righteous wrath from all those who came in contact with him and forced the observation that a nice dish could not be palatable and much less enjoyable to a disease-crushed patient. Narahari, like one groping in the dark, with faulty, faltering steps, at every pace, was led into the sanctum sanctorum of the temple and felt the image of Pandurang though keeping the object of his mission in view. While his hand traversed the portion of the cranium he felt as if there were five heads, a bundle of matted lock and a crescent moon and coming down a serpent sacred thread, tiger's skin and the three-edged weapon, accompaniments and configuration peculiar to his favourite deity. He was highly exhilarated at finding this state of things and taking his impression for the truth, blamed himself for having associated Pandurang with Vishnu all along and thus denied for himself the pleasure of ocular satisfaction of Pandurang who was no other than the God of his heart. With this conviction he fearlessly untied the bandage of his eyes, and ventured to look at the figure. To his keen disappointment and great affliction however a spectacle quite the reverse of what he felt under self-imposed blindness met his view and the universally admitted beautiful form of Vishnu was disclosed to him with a shining crown, brilliant ear ornaments, the dazzling gem at the heart called 'Srivatsa,' the ever-fragrant garland round

the neck 'Vaijayanti', the refulgent Pitambar encircling the lower frame and hands, artistically fixed at the loins and standing gracefully with feet symmetrically adjusted on a single stone, with conch 'Sankhu' in hand. Being much affected with remorse at the illusory manner in which he was led to break his consecrated vow he resumed the bandage of his eyes but found to his annoyance that the illusion repeated itself on touching the figure and obtruded on his attention most appealingly. This put him on a soliloquy and as a consequence thereof, the eye of knowledge within him opened, and lo! as if his hour of regeneration had come, the eternal truth flashed to his mind that multifarious were the forms and names of God, who singly held undisputed sway over the worlds and was the Causeless Cause. Contrition eating into his vitals for his past ignorance and one-sidedness he bitterly cursed himself for his doggedness in having hated Vishnu and his manifestations hitherto. Prostrating himself before Pandurang for the obliteration of his past sins and singing his eternal praises in the fulness of his present expanded heart, prayed that thenceforth he might be taken into the fold of his intimate Bhaktas, who were free from all bias and realized the glory of the Lord of their heart in every thing around them. Pandurang was moved with compassion, and addressing Narahari, said "You have been up to date contemplating my Siva aspect. I am pleased with your unflagging zeal in that wise and bless that you shall from this day forward feel my presence in every manifestation. To cure you of your harmful narrow-mindedness I resorted to this trick which worked your deliverance. Are you not aware of the account of the penance of Atri Rishi to whom I appeared in the three divine manifestations of the Triad, while he prayed for the appearance of the one God who was the author of the universe? Opportunity was then taken to explain to him that the three forms which stood before him, were in no way different from his ideal and that the three jointly worked in the economy of the universe towards complete harmony. Atri thus satiated, craved for favor as the object of his Tapas and I blessed him with three sons Chandra (moon), Dattatreya and Durvasa (personification of anger) respectively partaking of the personality of Brahma, Vishnu and Siva." Narahari stood picture-like, bathed in grateful tears for the Lord, and listened with wrapt attention to the nectar-charged utterances of Pandurang. Making a long obeisance to Him, Narahari

approached the person of the Lord with a brimful heart and applied the jewel to the waist which now fitted of its own accord most appropriately. Narahari and the vow-clearer both retraced their steps home with extreme delight and gratitude.

The story is simple and easily narrated. But importance attaches more to the momentous lessons with which it is pregnant than to the anecdote proper and the attention of the readers is therefore invited to the gist of the affair which is deemed to be as follows:—

(1) Concentration itself, and adoption of, any one definite ideal of God is indispensable to religious progress and ultimate attainment of beatitude.

(2) The truth that everything perceived in the universe around us is a manifestation of divine glory should take a firm root in the heart of every individual and the spirit of realising the divinity equally in all forms of worship recognised by our holy books should strenuously be cultivated and have precedence over inordinous distinctions.

(3) God in His infinite mercy, is ever ready to lend His helping hand to any person who pursues a path of sincere devotion towards Him by reclaiming him even from a wrong course to which he may be led by wrong scent.

R. KRISHNASWAMI ROW.

### Tayumanavar.

Tayumanavar, one of the most popular Tamil poets, flourished in the first half of the past century. Neither the exact date of his birth nor that of his death can be ascertained with certainty.

Kediliappa Pillai, his father, was the manager (Dharmakarta) of the temple Vedaranyam called Tirumaraikkadu in Tamil, during the reign of a Nayak king at Trichinopoly, the capital of the Nayak kingdom. The name of this king, as given in the short account of Tayumanavar, usually attached to his poems, is Vijaya Raghunatha Chockalinga Nayakar. Though this exact name does not find a place in the list of Nayak kings furnished by Dr. Caldwell in his history of the Tinnevely District, a name almost identical with it occurs. The erudite gentleman to whom the Tamils are permanently indebted in many ways gives the names of 14 Nayak kings with dates of their ascension closing the list with the date of Chanda Sahib's usurpation

(in 1736). The last but one in the list of Nayak sovereigns is Vijaya Ranga Chockanatha Nayak, the successor of the famous Nayak queen Mangammal. He ascended the throne in 1704 and died in 1731 issueless leaving a widow named Meenakshi. The names Vijaya Raghunatha Chockalinga Nayakar and Vijaya Ranga Chockanatha Nayak beyond doubt refer to one and the same person as will be evident later on.

Vijaya Ranga Chockanatha Nayak on hearing of the mathematical talents (ability in keeping cash accounts, etc.) of Kediliappa Pillai, sent for him and appointed him as his Head Accountant (Samprati) a post of high distinction in those days, leaving the management of the state revenue entirely into his hands.

Kediliappa Pillai had to give away his son Sivachidambaram Pillai in adoption to his issueless brother. Pinned thus left childless he used to implore the local God Tayumanavar of the Trichy rock temple, to bless him with a son. The boon was granted and his wife was brought to bed of a beautiful son. The pious father out of reverential gratitude for Siva's grace towards him, styled his son as Tayumanavar, the name by which Siva of the Rock-fort Temple of Trichinopoly is usually known. The father divining the precocity of his blessed son got him well instructed in Sanskrit and Tamil; the young student advanced with rapid strides in his classical as well as his vernacular studies. Keeping pace with the growth of his literary attainments, all enviable qualities such as benevolence, patience, humility, integrity, etc., which go to make up one's good character got developed. Even at an early age Tayumanavar had a religious turn of mind, for the young sage used to sit in silent meditation before Dakshinamurti in the Siva shrine of the fort. At this blooming age of love, he unlike others had a disdain for sexual pleasure and received spiritual initiation (Guroopadesam) at the hands of a sage named Mouna Desikar, a Saint in lineal succession from Tirumoolar, one of the sixty-three canonised Saiva Saints and author of the high religious work named Tirumantram (a Tamil work dealing with the four successive steps to salvation—Charya, Kriya, Yoga and Gnana).

Shortly after this the father expired, and by request of the king who had a higher esteem towards him than towards his father, the young saint had to assume his father's station. The king accorded him a high treat-



ment and one day observed something marvelous in Tayumanavar and was struck with reverential awe for him. The king at once seated Tayumanavar on a high throne and prostrated himself before his feet and begged his mercy to forgive his sin in having taken a Godly saint under his services instead of being himself a servant unto him. The king from that day allowed Tayumanavar to devote his full time towards spiritual contemplation and extended to him all comforts for his undisturbed devotion. It was during this time that several of his heart-melting poetic effusions were given out.

While matters stood thus the king died (in 1731). His widow Meenakshi who had very often heard of the personal charms of the young sage, caused him to be brought for an interview and found him more charming and enticing than her own imagination had already depicted him in her mental eye. She then made known indirectly her amours towards him and requested him to take charge of the sovereignty and rule as viceroy. The Saint got very much alarmed at this and immediately escaped secretly to Ramnad.

The elder brother of Tayumanavar pursued him to Ramnad and requested him to consent for his marriage. Though Tayumanavar had no relish for matrimonial comforts, he had to consent to the proposal for the sake of his brother's compulsory request.

The Sage was accordingly united in wedlock with a good maiden who, after giving birth to a son, shuffled off her mortal coil leaving her husband to continue in his divine contemplation without the least hindrance.

After this occurrence the Saint stripped himself half-naked and wore only an undercloth (a Kowpeenam) and began to make pilgrimages to the Several Saiva shrines of southern India. He got himself finally absorbed in the Supreme Being (so the account says) at Ramnad. The sacred spot wherein his bones rest is held in veneration even to-day and no wayfarer of any the least religious bent of mind fails to visit the spot.

There seems to be no record fixing the date of Tayumanavar's birth; still a very near approach to it can be successfully attempted. Dr. Caldwell, as we have already seen, gives the period of sway of Vijaya Ranga Chockanatha Nayak, the king in whose reign Tayumanavar was born and subsequently held a responsible

station under him. The same Doctor further lays down in his comparative Dravidian Grammar (second Edition) that Beschi and Tayumanavar were contemporaries. It is an undoubted fact that Beschi landed at Goa in the very beginning of the 18th century. According to one version he should have landed in India in 1700 A.D., and according to another in 1757 A. D. The period of sway of the Nayak king extends from 1704 A. D. to 1731 A. D. This king, as we have already stated, invited Kediliappa Pillai from Vedaranyam and conferred upon him the management of his state revenue.

This invitation and bestowal of an office, cannot be earlier than 1704 A. D. It is after coming to Trichinopoly that Kediliappa Pillai besought Siva's grace for blessing him with a son as he had given away his first son in adoption to his brother. Thus Tayumanavar should have been born at least after 1706 A. D., i.e., 2 years subsequent to the ascension of Vijaya Ranga Chockanatha Nayak. Further, it is unsafe to place the date of the poet's birth later than 1710 A. D. If we take 1710 A.D. tentatively as the date of Tayumanavar's birth, he should have been only 21 years of age at the time of the king's death. His father as we have seen expired in the reign of the same monarch and the latter conferred upon the poet his father's situation, and Tayumanavar was for some time in a responsible situation under the monarch, and the king was struck with reverential dread for the saintly poet and prostrated himself before his feet. All these events should have then transpired before the 21st age of Tayumanavar. This seems a little improbable, and so we fix 1706 A. D., as the date of Tayumanavar's birth. In this case he was 25 years of age at the time of the king's death. As the age of Tayumanavar at his death is not given anywhere, the date of his death cannot be approached with any degree of precision. In all probability Tayumanavar, like other young contemplative sages, should have been snatched away at his middle age. There is much indirect evidence as to Tayumanavar not living to any old age. Throughout his work wherein so much of self-deprecation can be seen no mention of old age is made; but on the other hand he often speaks of his inability to escape from the charms of maidens. Thus it shall not be far wrong to place the date of Tayumanavar's death about 1750, the middle of the 18th century. His Christian contemporary, Beschi, known to the Tamils as Viramahamuni, expired at Manapparai in 1746 A.D., at his 66th age.

Thus in the absence of more conclusive evidence the life of Tayumanavar may be fixed as extending from 1706 to 1750 A.D.

We shall proceed to make a critical study of his works after making some remarks on his diction and creed.

Simplicity and clearness, earnestness and enthusiasm and melody and charm are all wound up together in his diction. This makes him the most popular among Tamil poets. His works attract both the learned and the unlearned. To a pious devotee his works never fail to wring down tears of joy. In this respect he stands quite at par with the highness of Devaram and falls a little below Manickavasagar, the author of the heart-melting Tiruvasagam.

Whatever might be the merits of his diction, it is certainly 'not the pure well of (Tamil) undefiled'. His language is often over-inundated with Sanskrit words; and what is still worse in him is that he has not even condescended to attire these words in Tamil garb; words are freely taken from Sanskrit and without the least modification introduced in their *Tatsama* forms into Tamil. Some of his stanzas are nothing but heaps of Sanskrit terms knit together with a slender thread of Tamil words. Refer, for example, to the first stanza in "Karunakarakadavul" and to the 3rd stanza in his divine adoration at the beginning. Such stanzas are really shocking to minds thirsting for chaste Tamil diction.

Why Tayumanavar should have unreservedly vitiated his style cannot be easily conjectured. He himself states why he began to make his poetic offerings to God. In spite of various beautiful flower-garlands offered to God, says he, "He is more fond of the poetic wreath," and that is why Tayumanavar undertook the vocation of singing God's glory. If so, why did he not follow the footsteps of the four great Saiva reformers Appar, Jnanasambandar, Sundarar and Manickavasagar, whose effusions pleased the ears of God most and for whom the poet himself had the greatest reverential admiration? Certainly Devaram and Tiruvasagam, though not so pure in point of chastity of diction as some of the Sangam works are, still undoubtedly are worthy models of dignified Tamil diction. Tayumanavar's departure is certainly novel and unprecedented.

Nevertheless some explanation may be given for the apparent disregard for purity of Tamil

diction. He was well instructed in Sanskrit; there is his own evidence in support of his Sanskrit acquisition as can be inferred from the last stanza in "Chittar-ganam" where for the sake of humility he speaks rather low of his Sanskrit lore. Secondly, he seems to have attached the greatest importance to melody of words apart from their rhythmical harmony. The sonorous sweetness of Devaram and Tiruvasagam is due to the high powers with which almost pure Tamil words (which are in themselves not so musical as Sanskrit words) are knit together in rhythmical harmony. Tayumanavar in addition to this wanted to make the very words themselves musical to the ear; this he had to do at the sacrifice of purity of Tamil diction. The rank any work in Tamil occupies is determined generally by its freedom from words of foreign origin. It is such a style that can be called classical in Tamil. Dr. Caldwell attests to this in the Introduction to his Comparative Grammar of the Dravidian tongues.

This seems to be the only point of defect in his style; probably Tayumanavar might have known this and still would have cared very little to remedy this, as his main object was to make his composition palatable to all instead of aiming at literary eminence.

The wide popularity of Tayumanavar's works is due to.—

- (1) Simplicity and clearness of style which makes his verses easily intelligible to the reader.
- (2) Sonorous sweetness of his diction which commends the work to minds which would otherwise have remained indifferent.
- (3) Earnestness of his views and wide philanthropy of his heart which excite the sympathy of his fellowmen.
- (4) And last but not least, his spirit of toleration, as manifest even from the opening stanza, which makes his work palatable even to persons of other creeds.

S. TIRUMALAIKOLUNDU PILLAI.

(To be continued.)



### Music and Animal Sounds.\*

The influence which music exercises over animals generally is a factor in the psychology of animal intelligence, which few have questioned. While some animals are peculiarly susceptible to it, there are others which are impervious to it. Some animals can tolerate only some musical sounds, while others are influenced by any musical sound. In the progressive music of the West even the sounds of animals have been utilised 'to enrich and give variety to music.' In the light of these remarks, it may be worth while to examine the significance of the well-known *sloka* which is found in one form or another in every treatise on Hindu Music:

"Mayoora chataka chchaga krowncha kokila dardurah Gajuscha sapta shadjadeen kramad uchcharayantyami."

This means that "the peacock, Chataka, goat, heron, cuckoo, frog and elephant, these seven utter the seven musical notes Sa, Ri, &c., respectively." Such a statement as the foregoing would appear to be *prima facie* absurd, and it is not apparently easy to discover what could have been the object of the ancient musicians in ascribing the notes to the sounds of animals. A study of the early stages of music confirms us in the view that it was studied in Nature's school and that Nature was the first source of inspiration. "The sounds of animated nature, especially the songs of birds, appear to be another source from which the formation of peculiar scales has been originally derived. The melodious notes of singing birds delight the savage as well as, or perhaps, even more than the civilized man who cultivates music as an art. The former is familiar with them from his childhood. He unconsciously receives his musical instruction in the field and the forest." Every body has heard of the Chinese anecdote which attributes the development of music to a great musician who first studied it in the forest observing the cries of animals and having them for his guidance. It is not improbable that our early music was developed on similar lines.

Kallinatha, the annotator of the *Sangita Ratnakara*, in commenting on the *Sloka* above quoted, observes that the author refers the student to the sounds of these animals by way of illustrating the notes for popular comprehension. We have here a clue as to the probable object of its introduction, namely, to fix the relative

positions of the notes by means of sounds which every body hears in his daily course of life. We must admit that the calls of animals generally vary with their age, health, seasons and moods and perhaps various other circumstances too numerous to mention. Even in the same animal, the sound will generally vary at different periods, and it is also a fact that it varies in different individuals of the same species. In all such cases, musical critics have determined 'that it is the average call which must be taken for the standard of its voice-production. It may be that such average calls of the animals referred to have, in the opinion of the ancient musicians, the same ratio as the notes of the scale. When it was said that the peacock gave out *Shadja* or the first note, they probably intended that its average call should be taken as the basis for all subsequent notes and that the average calls of the other animals stand in the same ratio to the first as the other notes to the starting or key-note. In those days when instrumentation had not reached that height of perfection which it has since attained, this would have been one of the best means of illustrating the relationship among the notes. Whether such a ratio has actually been found to exist, we have no verified experiments. But we have sufficient collateral evidence as to the musical character of the sounds of some animals at least, which have been tested and verified. For instance, Gilbert White found that the note of the cuckoo was nearly in D. On the other hand, Mr. A. H. Macpherson, (quoted in *Nature*, dated 1st October 1896) referring to the note of the cuckoo, shows that "when the bird is in full song, the interval is usually greater than the minor third and is to all intents and purposes a full major third." "Indeed the observations of M. F. Lesenyer have shown that although the notes of birds correspond to those of our scale, yet they also include a number of vibrations occupying the intervals between our notes." There is no doubt that much latitude has to be allowed for such experiments, many of which might have been made under such exceptional circumstances which we may not be sufficiently justified in generalizing. But we can assure ourselves that they are accurate within certain limits.

In H. E. Krehbiel's 'How to listen to music, we find that (nearly thirty years ago) Wilhelm Tappert wrote an essay which he called *Zoopolistik in Tonen*.' He ransacked the musical literature of centuries, but in all his examples, the only animals, the voices of which are un-

takeable, are four fowls—the cuckoo, quail (which is, the German bird, not the American bird which has a different call) the cock and the hen. According to early Hindu Musicians, the seven animals mentioned above, produced sounds which nearly corresponded with musical notes. In our own day the sounds of animals are frequently utilised in comic and humorous songs. The Hindu musicians, without going the length of imitating these sounds in any of their songs, seem simply to have utilised such sounds for the purpose of elementary instruction. This mode of conveying instruction is not alien to the spirit of our teachings which were clothed in mystical and figurative language, which give them a fantastic appearance and make them appear in a silly insignificance, till they are properly understood. It is hard to persuade oneself that ancient savants who attempted a minute analysis of sound could not have seen through the apparent absurdity implied in the *Sloka*, if it were nothing more than that, or could have perpetuated it in the name of science without eliminating it. It is not my object here to dogmatise on the subject, but I believe that a study of the different systems of music and the different kinds of musical composition will seem to favour this interpretation which has been hazarded here, I believe, for the first time.

Again, if we concede that the *Sloka*, referred to above, is not the insane utterance of idle day-dreamers, we must acknowledge that they had some object in giving expression to such an idea. From among a large variety of sounds, a selection was made which approximated in their opinion to a musical character, aiming at a graphic explanation to suit the comprehension of the ignorant and to popularize it by such easily accessible means. Of course, there will always be a difference of opinion with regard to the musical character of such sounds. But when we see that most unmusical sounds of animals are attempted to be produced on the piano and other instruments with a view 'to create delight among the audience,' as in the Programme-Music of the West, we shall not be far mistaken in our estimate of the ancient musicians, if we suppose that they had a better conception of the real function of musical notes and cadences. When the Western musicians can tolerate the imitation of 'the cackling of a hen laying an egg (as in a pre-song by Antonio Scandelli),' fastidious critics need not laugh at the idea that certain animals should be regarded as giving out musical sounds. No Hindu

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Another probable explanation seems to be suggested by the fact that some early nations such as the Chinese, employed pictorial representations as symbols for letters of the language. Fanciful birds and animals represented letters and words. Mr. Engel in his 'Music of the Early Nations' says that 'the earliest form of musical notation consists of representations from nature, or of simple signs as hooks, curves, strokes angles &c., or of letters adopted from the alphabet.' May it be that the animals referred to in the *Sloka* were at first intended as representations for helping as a sort of musical notation? It is said that the North American Indians paint pictures upon birch-bark or some other suitable material to which the singer refers as to a book. Several war-songs were thus pictorially represented. In one war-song birds of prey were represented as flying in the sky; another in which figures of animals and men were represented. Dr. Schoen-craft quoted by Mr. Engel, thinks that many of them are musical symbols which he calls 'Mnemonic symbols for music.' Though we have no means of ascertaining the early existence of such a pictorial notation among us, it might have been one of the many attempts to visualize the notes by such symbols, the sole object being to work upon the imagination by means of concrete examples. Enough has been said above to show that the oft-quoted *Sloka* is not an unmeaning string of words. The fact that it has found an important place in every work on Music, probably indicates its importance as a factor in early musical instruction. Western musicians are not tired of finding fault with oriental systems generally, for inaccuracies of conception and intricacies of musical composition. But nothing can surpass the artificiality of their music in their attempting 'to represent motion, describe the seasons, to picture sunrise or sunset—to convey the impressions of colour—even to narrate the incidents of a battle or a campaign.' Still more curious are those imitations of musical sounds which are represented in songs. The sounds of the Cuckoo and the Nightingale were frequently imitated in songs. A composition by Bierey is referred to as one 'in which one voice is accompanied by four others imitating frogs.' The reason for such imitations is said to be the interest

### Music and Animal Sounds.\*

The influence which music exercises over animals generally is a factor in the psychology of animal intelligence, which few have questioned. While some animals are peculiarly susceptible to it, there are others which are impervious to it. Some animals can tolerate only some musical sounds, while others are influenced by any musical sound. In the progressive music of the West even the sounds of animals have been utilised 'to enrich and give variety to music.' In the light of these remarks, it may be worth while to examine the significance of the well-known *shloka* which is found in one form or another in every treatise on Hindu Music:

"Mayoora chataka chchaga krowncha kokila dardurah Gajuscha sapta shadjadeen kramad uchcharayantyami."

This means that "the peacock, Chataka, goat, heron, cuckoo, frog and elephant, these seven utter the seven musical notes Sa, Ri, &c., respectively." Such a statement as the foregoing would appear to be *prima facie* absurd, and it is not apparently easy to discover what could have been the object of the ancient musicians in ascribing the notes to the sounds of animals. A study of the early stages of music confirms us in the view that it was studied in Nature's school and that Nature was the first source of inspiration. "The sounds of animated nature, especially the songs of birds, appear to be another source from which the formation of peculiar scales has been originally derived. The melodious notes of singing birds delight the savage as well as, or perhaps, even more than the civilized man who cultivates music as an art. The former is familiar with them from his childhood. He unconsciously receives his musical instruction in the field and the forest." Every body has heard of the Chinese anecdote which attributes the development of music to a great musician who first studied it in the forest observing the cries of animals and having them for his guidance. It is not improbable that our early music was developed on similar lines.

Kallinatha, the annotator of the *Sangita Ratnakara*, in commenting on the *Shloka* above quoted, observes that the author refers the student to the sounds of these animals by way of illustrating the notes for popular comprehension. We have here a clue as to the probable object of its introduction, namely, to fix the relative

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positions of the notes by means of sounds which every body hears in his daily course of life. We must admit that the calls of animals generally vary with their age, health, seasons and moods and perhaps various other circumstances too numerous to mention. Even in the same animal, the sound will generally vary at different periods, and it is also a fact that it varies in different individuals of the same species. In all such cases, musical critics have determined that it is the average call which must be taken for the standard of its voice-production. It may be that such average calls of the animals referred to have, in the opinion of the ancient musicians, the same ratio as the notes of the scale. When it was said that the peacock gave out *Shadja* or the first note, they probably intended that its average call should be taken as the basis for all subsequent notes and that the average calls of the other animals stand in the same ratio to the first as the other notes to the starting or key-note. In those days when instrumentation had not reached that height of perfection which it has since attained, this would have been one of the best means of illustrating the relationship among the notes. Whether such a ratio has actually been found to exist, we have no verified experiments. But we have sufficient collateral evidence as to the musical character of the sounds of some animals at least, which have been tested and verified. For instance, Gilbert White found that the note of the cuckoo was nearly in *D*. On the other hand, Mr. A. H. Macpherson, (quoted in *Nature*, dated 1st October 1896) referring to the note of the cuckoo, shows that "when the bird is in full song, the interval is usually greater than the minor third and is to all intents and purposes a full major third." "Indeed the observations of M. F. Lesenyer have shown that although the notes of birds correspond to those of our scale, yet they also include a number of vibrations occupying the intervals between our notes." There is no doubt that much latitude has to be allowed for such experiments, many of which might have been made under such exceptional circumstances which we may not be sufficiently justified in generalizing. But we can assure ourselves that they are accurate within certain limits.

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displayed by the bulk of audiences in such compositions. This is also justified on the ground that 'it is a legitimate function of music to assist the mind by every means in its power, to conjure up thoughts of a poetic and idealistic kind.' It is entirely forgotten by this school of musicians that such an imitation is 'a little too realistic for a true work of art.' No better answer can be given to those vagaries of music than in the words of an eminent critic who says that 'those composers (Liszt, &c.), prowl about Golgotha for bones and, when found, they rattle them together, and call the noise music.' Hindu musicians had never thought of introducing sounds of animals into their music. Such was the pure ideal they set for themselves. To such, a comparison of animal sounds with musical notes could have no other meaning than that it was intended for primary instruction.

C. TIRUMALAIYA NAIDU.

### The Universality of Religion.

If, with reverted eyes, we cast a glance upon time and see what religion did in the past, we cannot but be stunned and astonished with the pathetic sight of persecution and bloodshed, deaths of martyrs and scientists, and deafened with the noise of scoffs and sneers precipitated against the men of gallant spirit, enviable intellect and inimitable originality. All sorts of superstitions walked incarnate in flesh, with sword in hand, to shed blood in the name of God, as if to please Him with human sacrifices. And even now such superstitions are not to be rarely found and though their cruel and bloody hands are cut off by the modern refined laws, they will not be driven out of the land entirely, till the temples and mosques, churches and shrines that give shelter to them and the so-called advocates of religion who foster them in their bosom fall down and sink into oblivion. Leaving this class behind, when we advance further a little, we see so many batches of men of different religions stand arrayed and ready to oppose and fight to the last against any theory that may be broached by any one of the other religions. Each sect has its own creeds and doctrines and accepts none else as true. Each has its own God, and the God of one looks daggers at that of others. The number of religions that are professed all over the world

counts large and creates so much confusion in the minds of earnest seekers as to deprive them of all hopes of satisfying their minds with religious truths and leave them in the dark. In addition to this, each religion has its manifold varieties, and disintegrates into so many sub-heads that they all seem to cloud the truth which is but a part of the whole and dim the perception of the beholders. The novice sees not any religion as one but is constrained to look at it as many. So contradicting and unlike are the ingredients of a religion that among those who profess the same, strife and quarrel are not unfrequent in respect of their own tenets or doctrines themselves. Thus we see religion that came down on earth to give peace to the world, sows, instead, the seeds of envy, hatred, malice, selfishness &c., drills and makes out tip-top warriors who are ready to sacrifice even their own lives in the propagation of not truths but such seeds of distress and sorrow. Is it to be pitied that we have to witness such harsh and cruel deeds committed in the holy name of God?

Then there are those in whose ears the words "God" and "Religion" sound like the peal of thunder and make them shudder. To them, they seem to be the evil work of Satan or sheer nonsense. Their reason clearly sees no necessity for the existence of God. Omnipotence to them is nothing but atoms. They plainly understand what religion has wrought heretofore and in expectation of the same result in the future also, are very careful in not admitting in and rejecting out all thoughts of God and religion. They know full well all the superstitions that hover around the religionists and with great care, avoid them in mind, even though occasionally they put them on out of policy which is nothing but the paler form of conformity or conventionalism. They discern the responsibilities of man as a rational being and though they are at daggers drawn with God and religion, yet they seem to recognize the importance of moral principles and preach the same as the aim and end of life. The members of all religions hate and denounce evil against this class of men to such an extent that they seem to think its generation and maturation have been going on against the will of their Gods.

Except those natural men who stand in the primitive stage of human evolution and those perfect men that stand on the top of the scale, except these men, all others cannot but fall among

the classes aforesaid. These men though they have so many causes for their discontent, avarice, hate, and malice, are not left undisturbed with the thought of religion. And if, per chance, religion has, in reality, the virtue of quieting their minds, of uprooting hate and its accompaniments, of creating independence and happiness; if it is, per chance, the religion that subserves any kind of happiness in the world; if, as such, it may dispel all the aforesaid nature of things, or at least if it will bring in happiness to a single soul without causing any deleterious effect to another, every one, I think, would and should try to comprehend what it really is and act up to it with sincerity in heart and independence in spirit.

We shall, in the foremost, endeavour to see if religion has any bearing upon the broad-cast hate, malice, avarice, discontent, &c., and the consequent suffering, in the cruel hands of which men seem to have been clasped with the grip of death. For this, we should first try to understand what religion should be in reality and not as it is seen at present. The word "religion" seems to have been derived from Latin religionis—probably from the prefix *re* and religionis—meaning to care for, to respect, allied stem, meaning to care for, to respect, allied to Greek *alego*, to heed, and means, therefore, the feeling of reverence which men entertain towards the Supreme Being. From this sense, it also carries the meaning of "the way to god" "re-union with God" and the like, as is generally understood now. Now as this question pre-supposes the existence and knowledge of God, we have to consider in the first place, if there is any substance as God and, if so, what it is. Without understanding this, to jump into religion is naught but sheer fanaticism and pure frenzy. So the wise said "There is no religion higher than Truth." If God there is, He should be the Truth and the whole Truth. Were He not the truth, He should not be anything but nothing, and all talks of Him can, by no means, produce a jot of good to the world.

Now, if there is God, where should He be? Where can we find Him out? We cannot, just like men falling short of reason, accept each and every statement that is said of God as True, with blind faith. So, how could we solve this problem? Where to find out God? What strikes to my mind is this, that if at all there is a substance known as God or Spirit, it should be perceived to exist within the universe. If we, therefore, in our search, fail, we should not entertain any idea of God and hence religion, till at least we be-

come able enough to exercise our reasons to make a thorough and satisfactory search, or facts are elicited in the course of time to convince us of the existence of such a substance. Is it not so? Yes. If so, the first thing we will have to do, will be to make a diligent search throughout the Universe. No! No! I think we need not go so far, for I see that if He is within the universe, it could not be that He is only in any part of it. For if He were only in earth and not in other planets, stars, &c., He would become finite. But I know all finites will draw to a close one day or other. I think this is a well-known truth. So, the substance God should be found throughout the universe, pervading one and all, and so, in our earth too. Perhaps we may not be able to have a sight of the Whole, as our earth, though we search through the whole of it, is but an infinitesimal part of the universe; or it may be on account of the littleness of the circle of our intellectual perception. But it is certain that if He is, we can get, in the least, a glimpse of His Being. So far, then, have we settled, to wit the place of search.

The next thing in order, to be taken into consideration, is, I think, the consideration of what we will accept as God; that is to say, our idea of God which we think or reason as the proper one, for only then, we can enter into our search and see if there is any substance of such nature or possessing such attributes as we deem, it should have, if it would be worthy of our reverence to be called God. In our enquiry to find out the place of search, we observed one thing, i.e., that the substance, God cannot but be all-pervading. There, I did not draw this conclusion on all the grounds I have for this, nor do I think of citing all of them here. One I shall give hereunder that can be comprehended by developed minds. As we are only just now going to find out God, I cannot be expected to give any positive proof on the matter that God cannot but be all-pervading. So I shall prove it with a negative one. If God were not Omnipresent, He should be a finite. All finites have and should be form and those that have form, cannot but be compounds and not simple ones and consequently have to resolve into their cause which, in ordinary language, is distinction. The Physicists hitherto were fancying that they had found out all or some elements which they called simple ones. But now, to their great disappointment, they have been discovering all their fads are falling to the ground. Atoms which

they called simple ones are disintegrating into numberless radii and they have only yet to see that radii too will finally dissolve into space. So then, I say God must be Omnipresent. If not, He will become finite and as such meet with destruction. As God should necessarily be truth and truth is what always is, and as we have already seen that all finites appear manifested and seem to exist only for a short space of time, we will not have our God lowered to the level of fugitive things. So our God should be Omnipresent, or in other words, all-pervading, and we have also seen that He is truth, that is what is, and what is is throughout eternity. What is throughout eternity, should be immutable also, for changes have an end. Thus we see our God is Omnipresent, Eternal and Immutable. With these characteristics of God, I think, we may commence our search for Him and the others, if any, we may be able to make out when we succeed, if possible, in our attempt. God is Omnipresent, Eternal and Immutable. Now, the problem seems to affront us with greater force—when He is immutable how to make a search for Him? All the instruments such as machines, engines, telescopes, microscopes, stethoscopes, &c., that have lately been invented by the advanced scientific minds seem to me nothing but extensions of our limbs and senses. But, to our purpose, senses and limbs themselves are worse than useless, as they cannot peep into and touch that region where to find changes is impossible. Then it hardly needs be said that these productions of civilisation and advancement boot us not in the least. You see, therefore, we have no help whatever but our reason. Shall we, on this score, give up our attempt? No! No! we will never. Very often have we seen that reason is more reliable than senses. Is it not that the circle of our senses is limited, shallow and superficial, and have we not seen reason permeate high above the vault and deep below the earth? So we shall try our level best with so much reason as we have. We shall go, step by step. Now, God is Omnipresent. So, first of all, we should find out if there is an all-pervading substance that, of course, is not opposed to being eternal and immutable. What is the opinion of the Physicists on this point? They say ether is all-pervading but not in the literal sense of the word. When compared with other manifestations or elements they find it all-pervading. Moreover what they call ether is made up of atoms which are but finites that have an end. So we

have to go beyond them. There we see space which seems to be infinite. Yes; It seems all-pervading and at once possessing the qualities of being eternal and immutable. I think we have come to the point. The problem is not, it seems, really so very difficult as we thought it to be at first. We have only to verify for ourselves if our discovery is correct and if we may hence-forward worship Space as God.

No! No! I was wrong in hastily approaching the conclusion that Space has got all the properties of our God. If it were so, most men would have found out God ere long and been at peace with all, if that is the upshot of religion. No! we have to dive deep and fish up truth with microscopic intellect. To decide this point, we should start with the enquiry into how our sense-perception takes place. It has been already proved by the Physicists that what we seem to see outside with our eyes is not actually done so, but is perceived within—in the mind. It is, thus, they say, the senses are being made use of, by us. All the senses simply carry the impressions received within their circles to the brain where the reigning monarch—Mind—interprets them with appositeness, and then we become conscious of the thing perceived. We perceive anything only by becoming conscious of it and we become conscious of it only by ourselves, i.e., Mind taking or becoming its form or that which is in manifestation. Thus we see clearly that sense-perception takes place actually only within, that is, in the mind. And the whole objective world being thus but seen within the mind, Space also that forms ostensibly the back ground of all manifest things, falls short of being Omnipresent when compared with the mind.

"If the mind of man can grasp the atom and can conceive of immensity, if the mind of man can think out a molecule and evolve it up to a man, the highest manifestation of molecular creation; it is easy to demonstrate the fact that the universe itself is the infinite scope of man's mind. Hypnotism demonstrates the fact that the alleged qualities of matter are mental, for these potentialities can be mentally expressed in the hypnotic subject. Prof. Carpenter\*, the most noted mesmerist of

\* Myself being a hypnotist, I have demonstrated to some of my friends with one or two best hypnotic subjects to see or hear what I suggested as existing before or in the neighbourhood of them, though in fact they the suggested things had no existence at all in the vicinity of space or time which the corresponding senses of the subjects could act through, even if the powers were tripled three thousand times.

Boston has been known to produce a blister upon a person by the mere suggestion that he had been burned. It is generally agreed by the medical profession that various drugs can be mentally administered. It is a Scientific fact that there is no sound save when the ether vibrations are arrested by the drum of the ear ; a tree falling in the forest makes no noise save when the vibrations are arrested by an ear. It has been scientifically proven that there is nothing that emits an odor. The so called odor of a thing is a mental state superinduced by the specific vibration of the object in a man's nostril." Thus says E. E. Mason in Dominion, and the German Philosopher Kant also observed on a scientific basis that space, time, and causation are but subjective functions. He doubted if the things that appear in the objective side are really as they appear, or are different from what they appear to be. The appearance of all objective things being the product of subjective and objective functions and there being no possibility of understanding what the things-in-themselves are, unless and until we find out and take away subjective functions, he led his keen intellect first to the question of subjective functions and solved it so admirably and appreciably as to surprise all thinking minds. He found out six test-stones by which to make out what they are. As it will be too tedious to explain here all of them and prove to the satisfaction of the readers, I give only one test-stone and prove with it that space, the subject of our question, is but a subjective function.

What cannot be thought out is a subjective function, forms one of his test stones. This means that mind can imagine certain things as non-existing whereas certain others it cannot do so, and those which it cannot do so, are to be understood as subjective functions. I shall make this clear and show how reasonable it is, by an illustration. Well, readers, attend carefully. I see an inkbottle before me. What is that organ in me that performs the function of seeing it? The eyes. Here we shall confine ourselves to eyes alone without going further to mind. Then the eyes are subject, and the inkbottle object. In like manner whatever I see with my eyes are objects, and my eyes subject. What is the function of this sense? Seeing. Can eyes that are working and not defective in their functions ever be without seeing? No, so long as they are. What is the

meaning of this? The subject and its functions are one, and, therefore, so long as the subject is, its functions also cannot but be with it. Similarly the function of mind is thinking which may be of things as existing or non-existing. Those which it can think as non-existing, have no connection with or are not a part of its functions and those that it cannot think as non-existing must necessarily have connection with or be part of its functions, for when it cannot think anything as non-existing it means simply that that thing is so long as the thinker's mind is which, as we have already seen in our illustration, forms the definition of a function. Thus it is made clear that what the mind cannot think out as non-existing must necessarily be its function.

Now, we shall proceed to our subject. Mind can think out as non-existing all objects nay even the whole objective world, but space it cannot do so. When mind imagines all as non-existing, there is nothing left before it but space. So long as mind is active, it cannot jump out of space. When mind does not take any form, or, in other words, flow into limited moulds; itself seems, as it were, to expand as space. But in our deep sleep where mind is not-mind, whatever it may be, is called mind, only when it works consciously or it can be said as another name for consciousness—we do not see space. So space is manifested only when mind is manifest, and it sinks down into non-existence whenever mind does so, into its cause. It is, therefore, Kant says, that space is but a subjective function, and in this manner, with other test-stones also, it can be proved that it is so.

As these also corroborate our conclusion that space falls short of being Omnipresent when compared with mind we may safely infer that mind is all-pervading. We shall now see if it will stand to our test to raise it to the place of God. It can never stand is as plain as any thing, for in experience we clearly see it rise and fall as also dissolve into ourselves—its cause. This, every body experiences every day. It needs, therefore, no proof. What are we then? is the next question. This is the most difficult query that

\*The very same argument may also prove the relation between cause and effect; it is to be understood that, by reason of that, it never follows that it cannot be utilized to prove the relation between a thing and its function. Even if we take or prove mind and space, as cause and effect it serves our purpose as equally as it does when they are shown to be subject and function.



is being put by every thinking mind ever since the dawn of the world and has not been till now nor ever will be answered satisfactorily. We do not and cannot know ourselves directly. The eyes can never look directly into themselves. However, we have to solve the question, though not fully yet at least partly as to serve our purpose. What are we? From the foregoing conclusions we have to understand that we are more than mind and that the greater part of our being is behind the scene. And we shall for easy reference call that part of us as subconscious one. To recapitulate, now, what we have seen hitherto, is that space is more pervading than all the objects of the universe and that mind is more comprehending than space and that the subconscious part of our being is more pervading than mind itself which amounts to say that it the subconscious part is the most pervading of all.

Thus we have, after all, caught the glimpse of an all pervading substance so clearly—even though we cannot be said to have perceived it in the same light as we do the worldly objects—that we cannot, as long as our reason exists, say that such substance there is not, and now we have to confirm ourselves if that is God by applying the attributes of our God to it. Our God is, as we have observed, Omnipresent, Eternal and Immutable. We have also found the Subconscious Being to be the Omnipresent of all, nor can we conceive of anything else as such or more. And this Being must necessarily be eternal, for only those that undergo changes have an end. In that Being, we cannot conceive of any change taking place for it is beyond time, being beyond mind. Time is only there where mind is. To think of Change where is no time is quite irrational. Thus we see that this Substance satisfactorily meets our demands of Godly attributes.

Now we may try to see what all other divine attributes It has. It should be intelligence or knowledge itself, for the whole universe is Its manifestation and in each part of it we see nothing but intelligence. Wherever there is life, there cannot but be intelligence. Is it not? You can finger none but has life. All is full of life. I have clearly shown in "Gleams of Spirit" what life is, and that even atoms are full with it. Whence does this intelligence come? Is it not from the Subconscious part of each? So, our God is intelligence also. Besides, our God should be bliss too. Why? I shall show you now. Where are dis-

treess and sorrow? Do you suffer any such thing in your deep sleep? No. Why? Because you are then one with all. Many are there, only where mind is and where mind is not, all is one. So our God, being beyond mind, cannot but be bliss itself. For the present, I think, so much understanding of His attributes will do. Thus we see that God there is who is all-pervading, eternal, immutable, intelligence and bliss. This substance may, perhaps, be the Unknown of Herbert Spencer, the Over-Soul of Emerson, the Nirvana of Buddha, the Brahman of the Advaita, the Siva or Vishnu of the Dualists, the Higher-Self of the Theosophists and the Father of Jesus.

In his "Essay on man" Pope rightly observes thus:—

"All are but parts of stupendous whole  
Whose body Nature is and God the Soul".

Thus we see the underlying truth of all manifestations, the reservoir of all energies, the one stupendous whole in the midst of innumerable diversities, the pivot round which revolve all from radium to man is but God or Spirit whose one Will acts through so many and varied, latent and evolved individualities, just as the will of a single individual seems to put on, as it were, different and multifarious individualities in his various attitudes and actions.

Seeing God or Spirit thus, we have to study religion. Religion, as we have already observed, is the feeling of reverence which men entertain towards the Supreme Being. If religion means this or the way to God and the like, it matters little, but the important thing worthy of our attention and consideration is if men have this God-consciousness and practise it in daily life, revering himself and others, by every thought, word and deed, as a divine manifestation and as such, of immense potentialities, nothing but peace and contentment would reign on earth. Then man will find that he is related to and connected with each and all of the universe more truly and strongly than a child to its mother or a paramour with his lover. Then hate would find no place in any bosom and consequently contention and strife would be things of the past. Avarice and malice would disappear, and in their stead, each would find good will and liberality. In short, this world of misery would be turned into the Heaven of bliss, and the Fatherhood of God and the Brotherhood of not only man but of all creations would be realized.

It is thus clearly seen that religion is sublime and significant, nourishing and elevating,

and forms the aim and end of life. And as we have also seen one stupendous whole lie deep within each and all creations and Its one Will act as many and varied, latent and manifest individualities, we cannot but think that one and all fall within the pale of religion and none or naught out of its circumference. Even though religion is thus universal and for any to escape from it, is impossible, yet, we see only discord and discontent and their bed fellows everywhere. Why is it? Does it serve any purpose? If Spirit rules everything, subtle and gross, why should there be so much unpleasant and jarring effects? All these questions may arise and create a doubt in undeveloped and imperfect minds as to the truth of what we perceived in our enquiry. So we shall try to solve these questions also from our stand-point with reasons that may not contradict our experience and observations of nature. We need not care if all would accept or reject them. As men stand on different scales, one above the other, he who stands on the lower could never grasp or understand what falls within the circumference of the higher. But he of the higher has a clear vision of all that falls within the spheres below. So, we shall say boldly but calmly what we find as true in the face of others' opinions. All we think, say, or do, we think, say, and do, but because we have to do at the instance of Spirit within—the impulse of a slayer to slay not exempted—and thus fill the commandments of God. Does any think for a moment that aught would come into or go out of existence but for the sanction of Spirit? Then, he is but an infant, the just born child that has to grow by experience. And we should not blame him for his ignorance or inability to understand what we find as truths nor pity for him, as we plainly see that he is only at his start, and must, in course of time, necessarily come up to our standard. Every man that can turn his eyes inward cannot but see his foot stepping higher and higher, second by second, thought by thought, and breath by breath.

Oh! we have gone far on side tracks. Let us turn to the question before us. We see hate and strife and all such discordant effects everywhere. Why is it? Yes. Why is it we shall see. Whence does all knowledge come? Is it not from experience? Is there any way for it save experience? I answer these questions by saying that it is from experience and experience alone, and there is none else. I think I am right, for in nature we see only so. In spite of the out-burst and

frequent preachings of so many Temperance Societies, there is not a single one who gave up drink against his own propensity. No teacher that really has some experience, will ever claim that he mended the character or intelligence of a single student against his—student's—own tendency. If that were possible, something would come out of nothing. Each nature is unique and will unfold only what is within. Experiences alone have the faculty of stirring the soul to unfoldment. That knowledge which comes to an individual at the instance of teachers or books is nothing but what he knew already but had forgotten. It is, therefore, wisely said, "You cannot mend him but you can end him." This proverb is not limited to any particular individual but is equally applicable to all. Development comes through naught else but experience. Every sensible teacher, every sensible preacher, every sensible parent must have observed this truth and I cite all of them as witnesses. All artificial productions are as worthless as lifeless. Artificial knowledge too is but such. It never grows; it is parrot-like. It would seem to ignorant people that parrots do really understand language. In fact, it is not so. They have no thinking faculty. They know how to imitate and their talks are but the best production of that faculty. Man does not understand that "Imitation is suicide." Imitation can effect no real growth. It is only where one really heeds the voice within—the voice of Spirit, the true Guide—that he has any strength, power or development. If knowledge were to come only from the so called teacher, guides, books &c, if man cannot attain to the highest development in all places under the strict and rigorous guidance of Spirit within, can you tell me who or which it is that taught Jesus, Buddha, Shakespeare and such like men of the best and highest development. Who teaches the trees in the forest to grow so very beautifully, luxuriantly and soundly? There is Spirit everywhere that guides each and all, or rather manifests itself into such an enormously increasing and multifariously varied disguises. By this, I mean not that none can teach. Where is a teacher? That I want to know first. All the so-called teachers are puffed up with the pride that they can impart their whole knowledge to their students irrespective of their receiving capacity. It is really impossible to find a single teacher who has learnt the elementary lessons he ought to know. Which teacher knows that he should first try to observe and study, as closely and

accurately as possible, the nature of each student, if at all he wishes to do him any real good and that only after he has rightly learnt the nature of the student, he should think of teaching any lesson to him, and that too, only if he have such lessons as are quite conducive to his nature? There is almost none we can say. We may, perchance, find one out of ten thousand. But, on the contrary, can you show me a single individual that has not at least conceived the idea of his being a teacher? No doubt all may have some lessons that can be taught to others, but how to teach many seldom know.

The whole nature can be compared to so many volumes of pure wisdom, and experiences of each day, a leaf. He who studies thus well his lessons every day, of course, advances proportionately to the springing force of his nature. Thus, we see all that are called by men as good and bad, harmonious and discordant, wise and foolish, and the like, are but the forerunners of Eternal happiness that is to come. All are good and in pursuance of divine injunctions which men, in their ignorance, dissect and classify into different sorts. What causes experience? Circumstances. God moulds men only by circumstances. To find out the great man who has gone through all the way, is, therefore, simply to see if he is a proof against all circumstances. If one be so, it shows that he needs no moulding. It is, therefore, why circumstances have no power over him.

Let us stop here and see if we have not answered the question. I think we have done. In dealing with the first question, we have, it seems, done away with the three together. All right.

Now we shall go to the very same author, above referred to, who in the very same essay says thus :—

"All nature is but art, unknown to thee;  
"All chance, direction, which thou canst not see;  
"All partial evil, universal good;  
"And upite of pride, in erring reason's spite,  
"One truth is clear, whatever is, is right."

What does he say? He simply confirms that we are right. Spirit being the underlying principle and dynamic power of the whole universe and each of its part, who would dare to say aught but this? When the whole is right, good, and great, each of its parts also cannot but be so, in its own place. It is owing to the realization of this truth, that great men never condemn anything. They realize and see nothing but God and His manifestations in and out. To them

"all things are friendly and sacred, all events profitable, all days holy, all men divine."

As the whole universe from atom to man are under the direct guidance and supervision of the All-wise, as all vibrations, from that of an atom to that of a mind, are but movements towards God, it is to be understood that all live, move and have their being in religion, and religion alone. Wise men pray and revere God by seeing Him in and out, here, there, and everywhere; men of lust, by loving those whom they love; wicked men in each of their wicked deeds; blockheads, in each of their foolish acts; beasts and birds, reptiles and fishes, plants and trees, all without exception, pray and worship Him incessantly. Then where is he, she, or it that roams about the wilderness of irreligion?

Thus we see that only when religion that is involved in all, evolves in its full glory and sublimity, peace reigns supreme. But, till then, there cannot be anything but such like state of affairs as are being witnessed at present and that is but the natural course. But, in fact, "all is well and wisely put" guided and ruled by Spirit; each is equal to the whole as it is the whole that manifests itself through each; all is one and that one you. It is the iron string of unity that vibrates deep within one and all. So men, who have eyes to see this truth, see it practised in your daily life. This is not what can be practised in Solitude alone. In every walk of life, it is practicable. This is the soothing balm, mind you, that heals the wounds of your heart. It is before this, that Self, the great monster, melts away into nothingness, just like dew before the sun. Think of this ever and anon till it is circulated through your veins, till you become one with it. Meditate upon this, till you see naught but one. Then you will have peace within and without and care not for the past and future. It is only then the present alone will concern you where you will see Life, God and Heaven together. May peace be with you all.

"He prayeth best, who loveth best  
All things, both great and small."

SWAMI VALLINAYANAM.

[A correction.—For "radii" in the 2nd and 3rd line of the column page 46, please read "radiums".]

# THE ARYA

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Temples are symbolic of Human Body.

(Continued from page 34).

In Parasara-Samhita Mantric practitioners are required to fix each letter of the Gayatri or other Mantras practised, at various points of the body beginning from the toe, namely, the toe, the forepart at the point of junction between the foot and the leg, the inner portion of the ankle, the calf, the hollow of the knee, the thigh, the groin, the testis, the Linga, the lower extremity of the spinal column and various other seats backwards and forwards in the upper part of the body. Many practitioners do not practise concentration of Prana and mind in the lower limbs from the toe upwards, but are content with beginning the same from Mooladhara upwards. The effect is the same in both cases so far as higher ends are concerned; but there are some minor Siddhis, attained by the practice of Yoga in the lower limbs, and further the effect of Nadi-clearance for the course of Prana during Yoga-practice is facilitated by the practice of Pranayama and Pratyahara in the lower limbs at the various centres above mentioned. Parallel to the general course of Yoga-practice from Mooladhara upward, Hindu temples are generally constructed without the appendage of Chokkattan Mantapam.

The inner Prakaras are air-tight and dark in our temples generally. In Travancore the innermost Prakara alone is close and dark, but the others are open and freely ventilated. The innermost Nadi-circuit about the point of Brahmarandhra is air-tight, dark and close; so also the innermost Prakara in exoteric temples. Some modern critics, in ignorance of this circumstance and out of sanitary notions, condemn the close Prakaras in Hindu Pagodas. But the ruling idea in the construction of temples is one based upon Yoga-practice rather than sanitary considerations. In the second Prakara a certain portion is always well ventilated, parallel to the intestines into which air enters freely. The outermost Prakara is always open, both in the human system and in the exoteric temple constructed after it.

As the heart is the seat of Gods or Pitris, so it is the place from which worshippers have to sit or stand and carry thereon their devotional acts. So it is in the heart-portion of the temple, that accommodation is made for worshippers for worship and prayer or Mantric practice which takes time. This part is usually used by the Brahmins alone, the other classes choosing to stand between this and the central circular building, outside the five steps leading to the inner Prakara. In British India, a room next to the Moolasthan where the presiding deity is located is allotted for the special use of Brahmins and this is

within the inner Prakara. The part outside the inner Prakara is used in British India by all classes who are admissible in this part of the temple. In Travancore, there is a Kutti-ambalam (small temple) where Nandi is placed facing the Linga or the Deity in the Moolasthan where conical lamps are placed with circular plates lightable at various points, and this Kutti-ambalam is used by Brahmins alone. This Kutti-ambalam is an open shed in front of the inner circular building, and it is raised to a level from which in a sitting or prostrating posture, the worshippers concerned might see the Linga and see every act of Pooja done in the Moolasthan. As the word implies, the shed is a small temple, and Brahmins, as terrestrial Gods, are fit persons to enter the same. The priest occasionally uses it for Kalasa-poojas or purificatory ceremonies, and Brahmins use it for Vedic recitations, for prostrating with holy Mantras, for Mantric practices in a sitting posture, or for dancing singly or collectively with religious ecstasy. In Sri Padmanabhaswami-Pagoda at Trivandrum, there is no Kutti-ambalam in front of the central building holding the deity, as in most Travancore temples, but in its place we find a huge single-stone Mantapa in touch with the Moolasthan which is open to Brahmins and Sudras alike; but in this place no body is allowed to sit or prostrate and carry on any religious practice. The presiding Deity in the pagoda is a large one extending several feet and unless one gets over the single-stone Mantapa, there is no means or facility for getting a full sight of the Deity at all. Hence it is that it is open to all classes of people except the impure. The inner compartment next to Moolasthan is necessarily confined to those people in whom Sattva-principle predominates and the outer compartments are meant for those in whom the Rajasa and Tamasa principles predominate. Yoga-practitioners in whom the latter principles predominate can never hope to reach the inner Prakara or even the middle Prakara. So, the question of use is not a question of privilege but it is a question of nature or Guna and preparedness. In exoteric temples, the test of

admission can be one based on general principles and it cannot be made dependent on individual merit, as it would stir up bad blood, invidious distinctions and quarrel. In the esoteric temple, everything is a question of merit. Every Brahmin-household, why every Dvija-household, should have a temple of its own, and even there the principle is all the same. In the Benares temple every body is allowed to bathe the Deity and make Pooja to Him direct and embrace Him. This is accountable in two ways. According to Srijabalopanishad, "Vairavase mahaprajna bhruvor ghranasya madhyame," that is to say, Benares is located in the human body midway between the two eyebrows at the root of the nose. It is called such on account of all sins being barred or removed at this point by contemplation of Siva in the course of Yoga-practice. Every individual is at liberty to embrace Siva in his own self. In order to exoterically express this idea, everybody is allowed in the temple at Benares to embrace the idol there and make Pooja to it. Generally, every temple is considered holy, and the idea of holiness is associated with the idea of purity or cleanliness, and the latter is determined by rules laid down in the Smritis which have reference to caste-distinctions. Hence, in Southern India, visitors are not allowed to embrace the idols in temples and make Pooja to them direct. In order that these secondary notions may not become primary by a rigid course of fossilization, the temple at Benares opens the eye of the discerning public to the primary idea that everybody is to propitiate Siva in his own self and embrace Him at the root of the nose or Brahmarandhra. The same Upanishad says that it is only fools who see Siva in water, in gift, in Japa, in sacrifice, in wood and in stone, but

"Sivo dehe pratishthitah,"

that is to say, Siva is located in the body, and

"Sivam atmani paryanti pratimasu na yoginah,"

that is to say, Yogins perceive Siva in their own self, but not in idols. Even in Southern India, Sannyasins are allowed to enter the Moolasthanas where the idols are

located, to bathe them and make Pooja to them, for in Sannyasins Sattva Guna is in its highest development and the other Gunas are correspondingly in the wane. In former times trips to Benares could be undertaken only by very earnest pilgrims after a good deal of privations and difficulties and this process implied in them considerable development of the Sattva-principle, which permits admission into the inner compartment, where the idol is located. In Jagannath or Puri, barbers take substantial part in the preparation of offerings to the deity. This is again meant to direct attention to the main Yoga-principle, above pointed out irrespective of caste-distinctions.

The five steps leading from the second Prakara to the first, indicate the five processes from Pranayama upwards to Samadhi capable of taking us into the inner Prakara and ultimately to Paramatman and merging us in Him. They may also refer to the control of the five senses or the five-fold functions of the mind, which is feasible only by the five processes from Pranayama upwards.

Immediately after the outermost Prakara, there is the Altar. This means that the first process which we have to begin with is the process of sacrifice of things belonging to us or things with which we identify ourselves, in short, self-sacrifice. According to Carlyle, life begins only with self-sacrifice. According to Manu, no body should go to an idol empty-handed. Visitors should take something with them as an offering unto the deity. This emphasizes the principle of self-sacrifice unmistakeably. People in the outermost Prakara are those worldly-minded, ever attached to the idea of 'I and Mine,' practically living and moving in the element of dualistic notions. Some persons identify self with the several moveable things which belong to men, whatever their value. When they dedicate them to the God or Goddess propitiated in a pagoda, it amounts to self-sacrifice in favor of the Deity from whom all things have emanated. Such things range from rags and coccanut-shells, wooden and leather

shoes up to diamond ornaments. Ordinarily they consist of rice-offerings, fruits and flowers, and leaves and water and milk and other pure liquids (for bathing the idol), spices burnt for fragrance, or oil or ghee supplied for light. Those who cannot afford to sacrifice even these, practise self-sacrifice unto the Deity by personal labour in washing and decorating the temple floors, in begging milk, etc., for the service or Pooja of God, in supplying leaves and flowers for Archana, in bearing torches or light, or bearing the Vahana whereon the idol is fixed for procession on festive occasions, or in singing or playing on instruments to the satisfaction of the deity, or in any other work connected with the temple or the Divine service going on there. Self-sacrifice may be made to sentient objects, fellow-beings, or God, and in the end all such sacrifices mean the same and are attended with the same results more or less. Self is more strongly identified with valuable immovables than with petty moveables. Hence the dedication or gift of lands and houses means a worthier sacrifice than the offering of flower, leaf, or water or fruit or cake, or rice.

(To be continued).

S. RAMASWAMI Aiyar.

### Influence of English Education.

An address delivered in July 1901 at the inaugural meeting of the St. Michael's College Literary Society, the Collector of Coimbatore C. H. Mounsey Esq., I. C. S. presiding.

The russet streaks of light on the distant Indian intellectual horizon heralding the brilliant rising sun of the Victorian era, which, after its resplendent career, has recently set in the fulness of its glory, indicated important changes in the educational policy of the old East India Company fraught with momentous consequences for the future of India. The commencement of the reign of Her late Majesty, the Queen Empress Victoria, witnessed the establishment of English Schools all over India. The question, which language was to be the recognised medium of instruction had been settled after a protracted

ed controversy regarding the preferential claims of the Oriental Languages *versus* the English Language; and we owe it to the scholarly judgment of that great English statesman—the brilliant writer, and historian, Lord Macaulay—that a final and satisfactory decision was given in the matter; and his celebrated minute drawn up in the year 1835, gave a decisive verdict in favour of the English Language, a verdict which was hailed with loud acclaim throughout the country.

It was, indeed, a strange irony of fate that the cause of the Oriental Languages had to be championed by an Englishman—the celebrated Sanskrit Scholar, Professor Wilson of Bombay. The leaning which the natives of India showed to the English Language may be judged from the fact that an important memorial was received from the inhabitants of Calcutta pressing upon the Government the claims of English as the best medium of instruction. Rajah Ram Mohun Roy, the great scholar and reformer, advocated the cause of the English Language. The Government of India was not slow to take action. In 1836, the Government of Lord William Bentinck passed a resolution declaring that the English Language should be made the medium of instruction in public schools. English Schools at once sprang up. Councils of Education were established in the three provinces of Bengal, Bombay and Madras. Everywhere the new English education was hailed. Its chief recommendation in the eyes of the people lay in the fact that it was the State Language, the Language of "appointments." It was in 1840 that the first, English public school, known as the "High School," was established in Madras.

More than sixty years have passed since an educational machinery was devised for us by our benign rulers. Sixty years is a long interval in the history of a century; and it is therefore fairly time for us to review the merits of the English education in the light of actual results and judge how far it has fulfilled the expectations formed of it at its inception. In our own Presidency, a generation of English-educated men have come and gone, distinguished alumni of the old "High School," who, having enjoyed the unique advantages of sitting at the feet of able, zealous and inspiring professors like Messrs. Powell and Thompson—the pioneers of English education in Southern India—and having subsequently distinguished themselves in the various high offices they filled in the service of the State, have most of them

since died, leaving behind them a reputation for great talents and unsullied integrity as a precious heritage to the succeeding generation. These great men have fulfilled the highest expectations which the framers of our educational policy had entertained of it, when they decided upon giving a purely English Education to the sons of India. I need scarcely say who these great men are. Their lives are found clearly described in Mr. Parameswaran Pillai's "Dozen representative men of Southern India," the first contribution, so far as I know, to the biographical literature of Southern India.

Weighty testimony has been borne to the good work done by these distinguished worthies, by one of our past Governors. His Excellency Lord Wenlock addressing H. H. the Rajah of Pudukota on the occasion of his installation, pays a warm tribute to these men as follows: "All these reforms are due to the untiring energy and devotion to duty of Divan Regent Seshiah Sastri, one of that talented body, the Proficients of the High School—so many members of which have taken a prominent and honourable share in public affairs. These great men represent the first fruits of English education in this country; and if I have been led to refer to them and their work, it is because they have clearly demonstrated, by their example, the beneficial effects of English education. Another generation has come up; and such of our countrymen, as have come under the influence of English education have, in the various walks of life which they follow, succeeded in maintaining and extending that reputation for honest and useful work, earned by our distinguished countrymen of the former generation.

The State, then, has been benefitted by its educational policy no less than the recipients of English education were. It has so far succeeded in raising from the ranks of the people, a class of loyal and zealous public servants whose education has enabled them to understand and discharge the various duties—great or small—entrusted to them. Educated men have profited both materially and morally, by the various lucrative professions and useful, honourable careers opened out for them by virtue of the liberal education they received in Schools and Colleges, either maintained or aided by the State.

We thus see that in one important respect, the educational scheme devised for us by our benign rulers has succeeded even beyond the most sanguine expectations. It has made

educated men better citizens, better members of society, better men. We are not in the least justified in taking a gloomy view of things. Allow me to quote from the speech of one of India's foremost educated sons bearing on the effects of English education:—

"Numbers of fairly educated natives are met with employed in various pursuits, usefully and honourably. We see excellent specimens of them as Government servants, as Vakils, as Doctors, as Engineers, as Merchants and as general members of society, such as would do credit to any nation. The progress of education has decidedly affected the moral tone of the community. It has created an intelligent native public opinion. It has brought into existence a number of reformers who are striving to improve the existing state of things in various respects. From what has been thus proved, it may be legitimately inferred that the Indian intellect is capable of indefinite development under favourable circumstances. We need not be oppressed with any suspicion that Nature has constituted us a race apparently inferior to any on the face of the earth. Our intellectual capabilities being such, all will depend upon the way they are developed." These are the words of that veteran statesman and profound thinker, the late Sir T. Madhava Rao. Innumerable such testimonies might be quoted from the writings and utterances of Indian and English statesmen bearing upon the general beneficial effects of English education, upon the character and attainments of the educated Indians.

There is, thus, one point of view in which English education has been a source of unmixed good alike to the rulers and the ruled. But, to look at the question in this light is to take a very narrow and one-sided view of the influence of education. In estimating the operation of such a potent civilising factor as education, due weight must be given to the material, intellectual and moral triumphs which inevitably follow in its wake. The original framers of our educational policy seem, in fact, to have been fully alive to the several aspects of the question. The Despatches of the Court of Directors and the long and learned minutes of Governors-General and Members of Council bear ample testimony to this. The Despatch of 1854 which has been rightly described as the Magna-Charta of Indian education, unreservedly accepted the most solemn responsibilities in the matter of educating its Indian subjects. "Among the many

subjects of importance," the Court of Directors announced "none can have a stronger claim to our attention than that of education. It is one of our most sacred duties to be the means as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connexion with England."

Grand and noble ideals these! We cannot be too grateful to the authors of this scheme for their large-hearted philanthropy and generous sentiments in framing such a liberal programme of education for ameliorating the condition of the peoples of this great and historic land providentially committed to their charge. The circumstance that it was a spontaneous gift to us from our rulers enhances the value of the gift a hundredfold.

Turn we now to consider the intellectual and moral results which were expected to flow from the free dissemination of English Education. Here we find ourselves confronted by a not very satisfactory state of things. The comparative barrenness of the Indian intellectual field has struck the mind of some observant thinkers. Sir Grant Duff (one of our former Governors), in his Convocation Address, pertinently asks the question, "You show us your machinery, your University, your schools and much else,—but where are your results?" Another critic, Sir Lepel Griffin, spoke in still stronger terms about the sterility of higher education in India. He said, "His (the Educated Indian's) learning is superficial to an extraordinary degree; and although many naturally clever men have passed through the educational mill, I do not remember in the last quarter of a century, a single original work written by a native of India on any subject of general, literary, political or scientific interest which could scarcely take rank with the productions of the second or even third class in England. \* \* \* Potential depths of originality may lie concealed in the Indian people, but so far they have had no external expression."

The sentiment quoted above is a rather exaggerated picture of the present intellectual condition of India; but it must be admitted that there is some foundation for Sir Lepel Griffin's powerful indictment. I do not stand, nor is it an enviable position to stand here as an apology for the sterility of intellectual results at the pre-



ed controversy regarding the preferential claims of the Oriental Languages *versus* the English Language; and we owe it to the scholarly judgment of that great English statesman—the brilliant writer, and historian, Lord Macaulay—that a final and satisfactory decision was given in the matter; and his celebrated minute drawn up in the year 1835, gave a decisive verdict in favour of the English Language, a verdict which was hailed with loud acclaim throughout the country.

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More than sixty years have passed since an educational machinery was devised for us by our benign rulers. Sixty years is a long interval in the history of a century; and it is therefore fairly time for us to review the merits of the English education in the light of actual results and judge how far it has fulfilled the expectations formed of it at its inception. In our own Presidency, a generation of English-educated men have come and gone, distinguished alumni of the old "High School," who, having enjoyed the unique advantages of sitting at the feet of able, zealous and inspiring professors like Messrs. Powell and Thompson—the pioneers of English education in Southern India—and having subsequently distinguished themselves in the various high offices they filled in the service of the State, have most of them

since died, leaving behind them a reputation for great talents and unsullied integrity as a precious heritage to the succeeding generation. These great men have fulfilled the highest expectations which the framers of our educational policy had entertained of it, when they decided upon giving a purely English Education to the sons of India. I need scarcely say who these great men are. Their lives are found clearly described in Mr. Parameswaran Pillai's "Dozen representative men of Southern India", the first contribution, so far as I know, to the biographical literature of Southern India.

Weighty testimony has been borne to the good work done by these distinguished worthies, by one of our past Governors. His Excellency Lord Wenlock addressing H. H. the Rajah of Pudukota on the occasion of his installation, pays a warm tribute to these men as follows: "All these reforms are due to the untiring energy and devotion to duty of Divan Regent Seshiah Sastri, one of that talented body, the Proficients of the High School—so many members of which have taken a prominent and honourable share in public affairs. These great men represent the first fruits of English education in this country; and if I have been led to refer to them and their work, it is because they have clearly demonstrated, by their example, the beneficial effects of English education. Another generation has come up; and such of our countrymen, as have come under the influence of English education have, in the various walks of life which they follow, succeeded in maintaining and extending that reputation for honest and useful work, earned by our distinguished countrymen of the former generation.

The State, then, has been benefitted by its educational policy no less than the recipients of English education were. It has so far succeeded in raising from the ranks of the people, a class of loyal and zealous public servants whose education has enabled them to understand and discharge the various duties—great or small—entrusted to them. Educated men have profited both materially and morally, by the various lucrative professions and useful, honourable careers opened out for them by virtue of the liberal education they received in Schools and Colleges, either maintained or aided by the State.

We thus see that in one important respect, the educational scheme devised for us by our benign rulers has succeeded even beyond the most sanguine expectations. It has made

educated men better citizens, better members of society, better men. We are not in the least justified in taking a gloomy view of things. Allow me to quote from the speech of one of India's foremost educated sons bearing on the effects of English education:—

"Numbers of fairly educated natives are met with employed in various pursuits, usefully and honourably. We see excellent specimens of them as Government servants, as Vakils, as Doctors, as Engineers, as Merchants and as general members of society, such as would do credit to any nation. The progress of education has decidedly affected the moral tone of the community. It has created an intelligent native public opinion. It has brought into existence a number of reformers who are striving to improve the existing state of things in various respects. From what has been thus proved, it may be legitimately inferred that the Indian intellect is capable of indefinite development under favourable circumstances. We need not be oppressed with any suspicion that Nature has constituted us a race apparently inferior to any on the face of the earth. Our intellectual capabilities being such, all will depend upon the way they are developed". These are the words of that veteran statesman and profound thinker, the late Sir T. Madhava Rao. Innumerable such testimonies might be quoted from the writings and utterances of Indian and English statesmen bearing upon the general beneficial effects of English education, upon the character and attainments of the educated Indians.

There is, thus, one point of view in which English education has been a source of unmixed good alike to the rulers and the ruled. But, to look at the question in this light is to take a very narrow and one-sided view of the influence of education. In estimating the operation of such a potent civilising factor as education, due weight must be given to the material, intellectual and moral triumphs which inevitably follow in its wake. The original framers of our educational policy seem, in fact, to have been fully alive to the several aspects of the question. The Despatches of the Court of Directors and the long and learned minutes of Governors-General and Members of Council bear ample testimony to this. The Despatch of 1854 which has been rightly described as the Magna-Charta of Indian education, unreservedly accepted the most solemn responsibilities in the matter of educating its Indian subjects. "Among the many

subjects of importance," the Court of Directors announced "none can have a stronger claim to our attention than that of education. It is one of our most sacred duties to be the means as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connexion with England."

Grand and noble ideals these! We cannot be too grateful to the authors of this scheme for their large-hearted philanthropy and generous sentiments in framing such a liberal programme of education for ameliorating the condition of the peoples of this great and historic land providentially committed to their charge. The circumstance that it was a spontaneous gift to us from our rulers enhances the value of the gift a hundredfold.

Turn we now to consider the intellectual and moral results which were expected to flow from the free dissemination of English Education. Here we find ourselves confronted by a not very satisfactory state of things. The comparative barrenness of the Indian intellectual field has struck the mind of some observant thinkers. Sir Grant Duff (one of our former Governors), in his Convocation Address, pertinently asks the question, "You show us your machinery, your University, your schools and much else,—but where are your results?" Another critic, Sir Lepel Griffin, spoke in still stronger terms about the sterility of higher education in India. He said, "His (the Educated Indian's) learning is superficial to an extraordinary degree; and although many naturally clever men have passed through the educational mill, I do not remember in the last quarter of a century, a single original work written by a native of India on any subject of general, literary, political or scientific interest which could scarcely take rank with the productions of the second or even third class in England. \* \* \* Potential depths of originality may lie concealed in the Indian people, but so far they have had no external expression."

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sent day. It seems to me, however, that stern facts disclose a more hopeful state of things. I shall, therefore, content myself with putting forth certain arguments tending to show that things are not in such a hopelessly despondent state as they are depicted to be, but on the other hand, there are clear and visible indications of the *march of intellect* among us.

Has Sir Lepel Griffin ignored the scholarly and thoughtful contributions to the literature of Comparative Religions from the pen of that distinguished scholar, the late Justice Telang of Bombay? Are the labours of that great archaeologist and saint the late Rajendra Lal Mitra, in the field of antiquarian researches to be deemed unworthy of taking rank even with third rate English publications? Have we no reason to cherish with pride and satisfaction, the thoughtful contributions to the literature of Indian political, economical and social reforms, of that profound thinker, scholar and reformer, —the late Mr. Justice Ranade of Bombay, whose cultured mind, attuned to whatever is noble and elevating in human nature and responsive to the highest intellectual, moral and spiritual influence of education, represents the high water-mark of culture among educated Indians? And if in the domain of science, the Indian intellect is considered to be peculiarly unsuitable, have not the wonderful researches of that distinguished scientist, Prof. Bose of Calcutta, unmistakeably indicated the utmost potentialities of the *creative side* of the Indian intellect? That the great Apostle of Applied Science, Lord Kelvin himself should have read with wonder and admiration Dr. Bose's researches in Physics and that the Royal Society published them in their philosophical transactions are more than a sufficient testimony to their higher scientific merit.

Coming to our own Presidency of Madras we have had from the pen of M. R. Ry. Ramakrishna Pillai Avergal, B. A., F. R. A. S. that very interesting volume "Life in an Indian Village" introduced to the English public by no less an authority and scholar than Sir M. Grant Duff.

His "Tales of Ind" disclose such poetic beauties that they elicited the admiration of that distinguished representative of the British muse, the Late Laureate, Lord Tennyson himself. Whatever divergent views may be held regarding the economic conclusions of the learned author of "Forty years' progress in the Madras Presidency"—no two opinions can be

entertained regarding the masterly mind and the scholarly pen of that distinguished Indian Statesman, Dewan Bahadur Srinivasa Raghava Aiyangar, C. I. E., Diwan of Baroda.

We may be told that, after all, a Ranade, a Telang, or a Bose is but an exception to the mediocrity of the Indian intellect. Brilliant exceptions, indeed, they are. But these exceptions go to demonstrate the possibility of the Indian intellect; and it is not in the nature of things possible that a country can produce many such intellectual giants at a time. And if we march a little too slow along the intellectual field, it is because our eyes being opened to the vast beauties and wonders of Western literature and science, we have necessarily to slacken our pace and linger a while to take a satisfactory view of, but not a hasty glance at, the beauties of the fairyland of Western learning enrapturing us at every turn. One may as well complain that a travelling artist from the distant West who, at the first blush, is lost in wonder and admiration at sight of the antique pillars and stately halls disclosing the highest triumphs of the architectural art in the palaces and temples of this ancient and historic land, does not readily disengage his mind from its rapturous trance, to adjust his camera at once and take a photographic view of the architectural beauties of the surrounding scene.

We must needs take time to assimilate Western literature and science,—to engraft them on the national intellect that it may bear fruit on national lines; for anything not national is opposed to Truth and Nature.

(To be continued).\*

N. V. SUNDARARAJAN.

### Stray Sparks.

With this raw eye and this raw ear,  
With this raw mind and this raw heart  
We fail to ken God's hidden Art  
And shed in grief despondent tear.

Ah! Day and night, and night and day,  
We doubt, and grope and crawl and creep  
In the deep dark, and bitter weep  
When under us the ground gives 'way.

Confusion on confusion follows soon.  
We speak and act sans reason, sense,  
Having lost them in mazes dense,  
And lose our selves as in swoon.

We weep until our hearts are sore,  
And soon feel tired, and go to sleep,  
To a sleep deep, in the deep Deep,  
Deep feeling we can't reach the shore.

In that deep sleep, we see strange sights,  
And feelings strange and fine we feel,—  
Which one and all our hearts' wounds heal,—  
Ah! we then climb the holier heights.

We wonder then and wonder 'gain,  
In mystic wonder to soul's brim  
And feel grand wonder's force, when dim  
And horrid doubts cease us to pain.

### II

O Mystery of mysteries!  
Mysteries all above, around,  
Within, and below, quite astound  
The human soul which feels and sees!

The more she sees, the more she feels,  
The more she feels, the more she sees,  
The mystic Deep of mysteries,  
Which hidden Symphonies, Beauties reveals.

The more mysterious grows and grows,  
The more of it we think and feel:  
But its mysterious Forces heal  
Soul's inner strifes and wails and woes.

Happy is he who scorns the shows  
Of things that glitter, but ne'er stay:  
Happy is he who sings the lay  
Of life that onward moves and goes.

Happy is he who lives and moves  
In the Divine Essence of things,  
Which 'lone to striving souls Light brings,  
And Peace and Joy and Wisdom gives.

T. SRIRAMULU.

### Ra'ma's in Ramayana.

(Continued from page 42 of Vol. III.)

Reducing the idea to the terms of Puranas; Parvati, Siva's half, kills formidable Asuras and carries on an independent warfare against them, thus relieving her Lord of the burden of a fair proportion of evil destruction. But it may here be also remembered that the poison born of the waters is merely a reflection in Bhuvār Loka, from the Mahar Loka, of the last of the three attributes of Parabrahman, Sat-Chit and Ananda. The evil effects of the poison have to be assuaged by the cool, bright rays of the 'source of bliss' in the higher regions, by hearing and by the qualities of the heart. The head, the ear and the heart—these three conduce to the birth and growth of a healthy calm about man whom the woman approaches with the three means. The moon in Siva's head, the Kundala in the ear of Parvati and the woman-heart of Siva have been rightly deemed to present three aspects of one quality, the god-nature of womanliness.

Moreover, by the side of poison we meet with nectar, and also above it. The two, ever-present Forces, positive and negative, work out the plans of evolutionary law and in the aspect of Siva, we see the poison in the male half and the remedy in the female. In the face of the evil tendencies so prominently manifest in man and in defiance thereof, woman, god-like in nature and habiliments, nears the man and cures him of the poison. In this her self-killing endeavour we frequently come across, unhappily of course, with aberrations, deviations from the appointed path in the man. In her over-anxiety to sacrifice her all for man she does fail to see that her enthusiasm will cost her a good deal of her own divinity, for material considerations get reflected and fixed in each other, and man and woman, thrown into the ditches of vain pleasures and evil-tightening enjoyments, blind themselves to the severe needs of the spirit in each. Man asks and woman yields.

never out of her weakness but always out of a love for man and out of a desire to abdicate her throne in his favour. If such a resignation were weakness, none can say what strength is.

Admission ought here to be made however of woman's failures in self-defence, in warding off the attacks of strange oddities of human nature from herself and also from the outside. But that Kamawas born of her, that she cherishes him and that he, taking advantage of her yielding temperament, leads her to excesses, redeems her and absolves her of blame. Considering that poison and nectar sprang up with woman at intervals and understanding for one moment the acceptance of the former by the Destroyer of forms, and the distribution among the self-radiant of the latter by the Regenerator of life whom the woman chose of her free will we know the purpose of the two factors of hellish poison and heavenly ambrosia in the will of the supreme Lord of all Universes. Pain first and pleasure next, and woman coming between, holds them in her two hands as hostages for the good behaviour of man.

We may thus observe that the female never initiates but merely responds, though in the sub-human kingdoms the reverse obtains. The chaste wife of Gautama was hence chaste as ever, though the purity of Rama's feet did throw her into manifestation and restore the wife to her dear husband, after her long, long confinement and travail.

But Ahalya did not see that Indra's presence was a trial, a trial that would reflect upon the Tapas of her husband and hospitably yielded to the God. And this ignorance was the prime motive for Gautama in pronouncing on her a terrible curse, but it was gradually being exhausted till Sree Rama's feet declared her free and fit for spiritual knowledge. The preparation was so intense that it brought the supreme Avatara at Ahalya's doors. Sage Gautama foresaw this course of his action as he was fully aware of his wife's spiritual attainments and killed the tiny ant with lightning. Doubt is begotten of ignorance and at a certain special stage, it brings down the aspirant to the lowest level whence he started.

Tataka and Ahalya, we have seen to represent the factors of Sree Ramachandra's Mission on this earthly world. Tataka, a Yakshini, was delivered of a course by the rending of form, but Ahalya of the superior human race was granted her original form. We here note a difference in treatment. Tataka was ordered

to belong to a race that had worked out its purpose and so was no longer necessary in the course of progress. But Ahalya's claim happened to be of a quality and character quite the contrary of the demoness's, and she was of the advancing family of youthful souls that has yet to reach the midmost point in its mission. As this race was in its infancy and consequently liable to diseases incidental to its want of control over its bodies and to its association amidst strange surroundings, though indeed thoroughly necessary for the unfoldment of the latent possibilities in it, help was promised and meted out in times of need. Indeed this was a purpose for the appearance of every Avatara. It established religion whenever and wherever there was caused a descent or deterioration.

Engaged so long in the soul-satisfying service of Satee Ahalya, we had almost forgotten her tempter, Indra. Perchance we were also under his spell. But Indra's business is to test the gold in the furnace; and if he gets occasionally burned, he increases in knowledge from his queer experiences and sets to work along his own lines more efficiently and effectively. So then we shall gladly leave him to the sweet company of Sachee, his wife, and follow the thrice-pure lotus-feet of Sree Ramabhadra.

On his way to unite himself with (the daughter of Janaka, the royal sage) the incomparable Secta, born of Mother Earth without parents, Sree Rama made a generous gift to the Rishee Gautama of his wife as if to show to the world that that was also one of the features of his mission. Before he thought of an advantage to himself as man, and in advance of its accomplishment, he created the same advantage to one of his Bhaktas and then repeated it on his own behalf. Where was the necessity for such a concession? With this symbol was taught the truth of a lesson in spiritual alchemy to the profane world. It was a truth that entered into a definition of the essential nature of humanity. It was one, if not the most necessary, of the conditions of the frictionless realisation of man's divinity in materiality and eventual blossoming and flight. It was sacrifice. In Hindu scriptures sacrifice is authoritatively spoken of as God. It lies at the very centre of existence. It begins in knowledge and its end is experienced by real Yogins as Bliss. Sacrifice defines the idea and explains the purpose of evolution. It is thought of generally in two aspects, sacrifice of forms and sacrifice of life in forms. The one is of the nature of God and belongs to God, and

the other to man. In the earlier stages Nature was building form after form for man, till at last she succeeded at the human forms when the Jeevas of the previous universe took up their abodes in these ready-made dwellings. Man had been in his turn sacrificing forms after forms with a view to advance in his expression. Through all these changes in form, man was to perform a sacrifice—a sacrifice of life, as he is essentially divine and the two aspects above alluded to are his privileges. This process has been going on for long ages and this aspect of sacrifice will end for the man who no longer yields to Desire enthroned in him with its roots back into all the kingdoms below him. But, for God sacrifice of forms means destruction of the forms during times of emergency when the forms become in themselves ugly and troublesome. When the surroundings of the opposite nature are demanding serious attention, the deterrent forms that have accumulated amongst strange environments are destroyed with the object of restoring life and setting it free to scale the steep ascent of divine realisation. And this is generally the history of an Avatara.

But some will be led to misconceive the position. It may appear strange that the whole purpose of an Avatara has ever been to wipe out the forms that contained fair and fairer lives; but a little consideration will make the stream run clearer and show its treasures. Truly a larger number of forms are blown away. True indeed the tree of evolution is very rudely shaken in its branches and numerous flowers enter into the dust. But they add strength to the tree and return again. The flowers that have had the rare fortune to remain, to stick on to their places, are taken care of. There they retain their hold and continue that they may ripen and produce seeds for innumerable other trees, with their own blossoms and fruits. Some indeed there are—and they are a few—that have passed the stage of flowers and these are fruits in the near becoming and the existence of such great souls and their personal contact with the Avatara more than enough compensates for the destruction of the unready and untidy forms. The advent of the Avatara being in all details to restore harmony, the highly discordant notes are toned down and removed from the organ, so to speak, and the renewed harmoniously vibrating notes are then reinforced and strengthened. Thus we see that the two aspects of sacrifice are to be traced in every Avatara—an Avatara being a sacrifice of life in

forms. The highest Being limits himself in tiny forms for the edification of man, and to help him on. Man who has all the potentialities of an Avatara hidden in him should evolve slowly, surely and steadily by the law of sacrifice of life in the present tabernacle at every step, and this self-same lesson was taught by Sree Ramachandra to the world in his gift he made to the saintly Gautama who had known the law of woman's progress—the law of dependent independence on earth. Though certainly he has to be well cared for and protected at all times of her life, this protection ought not to assume the shape of any prison and devices and servitude, but the protecting hand should, in the imposition of limits to her freedom, steer clear of any unwelcome authority curbing her individual aspirations, which in a chaste woman always travel next to her dear husband's and so the pair moves peacefully and they become united to one.

(To be continued).

T. A. VENKASWAMI RAO.

#### THE LATE

Mr. S. Shungrasubhyer, C.I.E., F.M.U.

DEWAN OF TRAVANCORE.

#### BIRTH AND EDUCATION.

In the call-roll of Travancore worthies, no name figures more prominent and deservedly so than that of Mr. Shungrasubhyer, C.I.E., retired Dewan of Travancore. He was born in 1836. He comes of a respectable South Travancore Brahmin family. His maternal grandfather held the high Office of Pandit of the Appeal Court, a situation at that time deemed more honourable and important than the Chief Justiceship of to-day. The early years of his life were spent in Trivandrum where he was sent for studying in His Highness the Maharajah's Free School which was opened under the auspices of the Maharajah who died in 1841 and of the then British Resident Mr. John Stuart Fraser. Under the tuition given by Mr. Roberts, the pioneer of English Education in this country, his scholastic career was brilliant and rapid.

tunities to promote the public welfare. You have higher responsibilities to fulfil, of which I am confident you will acquit yourself with every credit. It is a great advantage to you that His Highness has known you long and intimately and you have yourself been assured by His Highness in terms equally noble and gracious that he has advanced you in appreciation of your worth. That you have been the recipient of His Highness' favours thus far is a circumstance on which I will always look back with pride and pleasure, as I regard you as one of those officers of State on whose expected sustained exertions depend the continuance and further advancement of good administration."

The state of things in the Southern Division is too well-known to be narrated here. How he rose to the occasion and repressed organized crime and restored peace and prosperity is well-known throughout the country. His name is a household word in Nanjinaud. Sir Seshiah Sastri rightly observed: "In the whole of Travancore, I know of no officer so full of intelligence and vigilance to repress as well as to detect crime and keep the police up to the mark."

He was soon after promoted to the office of

DEWAN PEISHKAR.

H. H. the 1st Prince (late Maharaja) then feelingly wrote: "The news of your promotion is very welcome to me. I cannot point to a more deserved bestowal of H. H. the Maharajah's favour and I have reason to congratulate both yourself and the Public Service. May you enjoy this and earn higher distinction!"

But troubles soon began. Sir Madhava Rao retired about this time and Mr. Sadasivan Pillai who was then about to retire wrote to him the following letter which gives us a glimpse into the conditions of the time. He says:—

"My chief advice is that in the state of things which exists and which is likely to develop itself more and more, you must not trouble yourself for the appointment of anything which may turn up matter maturely. Do what you think proper early convenient duty and if those placed in the Highness' kindness, intentionally and not with the

The orderliness and matters alone and do not life had such fascination except, of course, that he at first declined is involved. After I none to sympathise

with your difficulties. Probably the reverse and the best way to protect yourself against mischief is to show a sort of indifference as to the result of your official acts. When you show much interest in that result, you will invite opposition all the more decided from all quarters, various motives dictating such oppositions. Who is going to hear your reasons and arguments?"

His Highness the 1st Prince refers to this in the course of a letter addressed to Dr. Thompson:—

"There is no tinsel about him. He is every inch of sterling worth. It is unfortunate that such a public servant does not only not receive support and encouragement, but is a marked object of continuous annoyance. His modesty and high breeding are such that he disdains to complain of these things, but he must feel."

And the Prince also wrote to him direct saying "I can well realise your position to my mind. Any lingering hopes I have for the future of the State rest in a few—aye very few—"men like you...". And Sir Seshiah Sastri, in equally sympathetic terms, wrote:—

"I have heard at least half of the rumours which seem to have been disturbing and still to disturb your mind..... I know that your honesty and principles are equal to mine. Consequently I do still hope that nothing will happen to you whom I have always regarded as the ablest, the most energetic and the most upright of the Dewan-Peishkars."

With such valuable advice, sincere consolation and sympathetic interest, he did his duty and lived down the calumny of mischief and malice. His hard and willing work, in the repression of crime, restoration of peace and order, improvement of irrigation and other measures calculated to promote the prosperity of the people is thus commended by Sir Seshiah Sastri:—

"As a Magistrate, the unflinching justice of your decisions commanded both fear and respect. In Revenue matters, no District in the State is in better order. The high standard of purity in administration which you have set to yourself and faithfully followed and your determined hostility to all evil-doers have had excellent effect on your Division. Your interest in public works has been specially commendable. To an honest officer like yourself, commendations from other sources must be comparatively valueless when you have in the conscious-

ness of having discharged your duties faithfully and unswervingly a reward higher than praise or gold".

During the reign of His Highness the late Maharajah, boundary disputes arose between Travancore and Cochin. The Peishkar of the Northern Division was doing also the duties of the Boundary Commissioner. This arrangement was found not to work well. It became necessary to separate the two duties. Mr. Shungrasoobyer, was appointed to be

BOUNDARY COMMISSIONER.

He put forth the claims of Travancore in the best possible light. In reference to his work as Boundary Commissioner, His Highness' Government have placed on record that "the patience, judgment and ability with which he has conducted the important task entrusted to him are deserving of all commendation." It was therefore no empty compliment that His Highness the late Maharajah paid him when in the course of an article entitled "The Travancore and Cochin Arbitration" His Highness remarked:—"Extraordinarily intelligent, thoughtful, patient, thoroughly upright, and liberally educated, Shungrasoobyer, has few equals in the Service of any Native State."

In 1882, a complete and comprehensive scheme of Revenue Settlement was inaugurated by the wisdom of the late reign and Mr. Shungrasoobyer was made

SETTLEMENT DEWAN PEISHKAR.

In the course of a long letter from Pudukottah Sir Seshiah Sastri observed:—"Travancore has not one Officer more fitted for it than yourself." By his assiduous application and energy he made extremely popular a measure which was at first obnoxious to the people. He which was at first obnoxious to the people. He held that office for 10 years. During that time he closed the Settlement of the Frontier Taluqs of Nanjin and known as the Granary of the State. He has written a report on the same which is a monument of his administrative genius. He brought to a close the settlement of Trivandrum and the adjoining Taluq of Cherainkil. He sat on the Viruthi Committee and was instrumental in the abolition of that system of compulsory Inam Service. He strenuously opposed the system of Kudachu Kuduttal by which the assessment was subject to frequent and perilous revision according to additional number of trees that may come to bearing. He was an Official Member of the Legislative Council and

did much towards the promulgation of local Laws. On the retirement of Dewan Rama Rao, in 1892, he was called to the important trust of

DEWAN.

"To the Dewan, the Hon'ble Shungrasoobyer who retired early in 1898, the Travancore State owes a debt of gratitude for his long and meritorious service, characterised as it was (to quote the Resident Mr. Rees) by singular zeal, discretion and success." Such was the verdict of the Madras Government. During his tenure of office, the only important political event was the celebration of the Diamond Jubilee of Her late Majesty Queen Victoria. Several bills were introduced and many passed into law. The Regulations in force were compiled and completed—a valuable book of reference to Government as well as the Public. The Police were maintained efficiently so as to serve well protection of person and property. A better system of registration of known depredators was introduced with successful result. A new Prisons Regulation was passed and under it several changes were made for the better management of local Jails. Extra mural labour was discontinued and Jail uniform introduced. A Reformatory for Juvenile offenders was provided. The Department of Public Works was reorganised. Old Irrigation works were restored and extended. New works were started. The most important was the Kodayar Project which when completed, is calculated to irrigate an additional 80,000 acres of land. A new Sanitary Department was inaugurated and a T. I. C. organised for the better Sanitation of Towns and registration of births and deaths. A Vaccine Depot was opened. Medical service was extended. Native Vidyasalas were established and encouraged. New rules for the improvement of State Education were promulgated. A Training School and an Agricultural School were newly started. Female Education was expanded. A Law College was separately established. An Archaeological Survey was set on foot for collecting materials for the unwritten portion of the history of the country. A system of State Life Insurance was introduced. These are a few of the several measures of reform wrought during the administration of Dewan Shungrasoobyer. He retired early in 1898 after an unusually meritorious service. The following letter was addressed to him by His Highness the Maharajah on the eve of his retirement:—



"I have just received your letter tendering your resignation of the office of Dewan. It is with great regret that I contemplate this severance of your official connection with the Service: but I accept the resignation in consideration of the need for rest you seek and in doing so wish to express my high sense of your character, capacity and distinguished services. Commencing public life, about 45 years ago you advanced step by step until you reached the highest official position in the State and your career from start to finish has been marked by indefatigable energy, unflagging zeal and steady devotion to duty. In the various responsible positions you occupied you displayed the same high ability, intelligence and earnestness, the same avidity for work, mastery of details and grasp of principles and the same firmness, decision and force of character, that characterised your later career and pointed to you as the fittest person in the Service to be entrusted with the important charge of the administration of the State. I have great satisfaction in cordially recognising the skill, ability, faithfulness and services with which you have discharged that trust. The last 53 years during which you have administered the country with credit to yourself and advantage to the State have certainly been a period of progress and prosperity. Various measures for the improvement of the administration and advancement of the State have been inaugurated. The prosperous condition of the finances attained not by increased burden on the taxation or neglect of the necessary improvements, but by the careful husbanding of the resources of the country, watchful control over the collecting agency and scrupulous avoidance of all needless waste, is a conspicuous feature of your administration. The confidence and esteem with which you have been regarded by all the British Residents with whom you were associated as Dewan and very appreciative terms in which they and the Madras Government have reviewed your work from year to year, bear ample testimony to your success as an administrator, and your recent appointment as a Non-Official Member of the Madras Legislative Council is at once a fitting acknowledgment of your great merits and distinguished services and a gratifying token of the high estimation which His Excellency the Governor has personally formed of your character and work. I must also take this opportunity of expressing my high sense of your loyalty and devotion to me personally and

I must also add that I have derived much pleasure and profit by the frequent intercourse and the free and unreserved conversations I have had with you. I trust the consciousness with which you return to private life that you have done your duty to your country and yourself and that you have nothing to apologise for and nothing to reproach yourself with will cheer and sustain you in your retirement. You have worked incessantly for a period of 44 years and have so long "scorned delights and lived laborious days" that you have certainly earned and richly deserve repose which I sincerely trust and hope you may long enjoy with undisturbed peace and unclouded happiness.

From the foregoing sketch of his official career it will be seen that Mr. Shungarasubhyer was a man of remarkable parts who would have made his mark in any sphere of work: that he was one of the best sons of the country: a self-made man of sound culture, sturdy self-reliance and stern independence of character, a statesman of clear and far-sighted views; that he had dedicated all his energies and talents to the service of the State for nearly half a century with remarkable success and to the best approbation of this sovereign and his countrymen. It was in recognition of his meritorious service that the Paramount Power conferred on him the title of C. I. E. A sense of duty ruled his noble life which was literally a practical sermon on the Text "Work is worship."

Since his retirement, he was appointed by the Government of Sir Arthur Havelock to be a non-official member of the Madras Legislative Council and, in that capacity, he continued for two years and during that time strenuously advocated the cause of the people.

His speech on the Madras Tenants' Improvement Bill is an example of consummate local knowledge and fearless utterance. It will be within the easy recollection of all that when an influential member prompted him to support a position which he considered to be untenable, he broke forth into righteous indignation and signified his utter reprobation of the course adopted, by openly assuming a hostile attitude: a circumstance which shows how like the celebrated mason who served his apprenticeship under Hugh Miller, he "put his conscience into every stone that he laid." His work was therefore a work of genuineness, thoroughness and solidity. The firm resolve of virtue and reason

prevailed in and inspired all his work. It may not be uninteresting therefore to have a peep into what such a man thought and felt on one or two pressing topics of the day though it is at best possible only to give a few extracts from his recorded opinion:

#### HIS VIEWS.

His paper on the "Christian Convert Question" will be read with wide interest. Embodying as it does the views of one, who commands the respect of this Presidency not only as a man of high attainments, but also as one of our most successful administrators, the views expressed on this important question, deserve earnest attention:—

"Lord Curzon's public utterances at Madras in reply to the Missionary Address," says Mr. Shungarasubhyer in a letter on this subject, "were clear and decisive. The reiteration in England is meaningless. I should be much surprised if in the face of the Viceroy's unqualified pronouncement, the case pressed forward again should receive any countenance. The Viceroy lays stress on the Queen's Proclamation which accentuates the integrity of the Hindu system of the rights and obligations of inheritance. The Missionaries are blinded by bigotry and would not see that apostasy from Hinduism destroys the rights of inheritance along with the obligations born with them. This is the pivot on which the whole thing turns. It is not merely private civil rights alone that cease with conversion but those of a public character also to some extent, public I mean in the sense that they bear on the Hindu community. For instance, a convert cannot claim admission to a Hindu temple though he had been enjoying that right before conversion. No judicial tribunal even in British India would admit such a claim. Consideration of this kind are many and can be put forward in a convincing way."

His memo on the Hindu Religious and Charitable Institution in Travancore is a unique paper written with lucidity and force of language peculiar to him. His opinion was as follows:—

"There is no denying the fact of deterioration which is a common feature with all these old institutions. I am not prepared to attribute it to malpractice or mis-management. The Brahmin gentry as a class are well-behaved, God-fearing and simple-minded. They are faithful to their family traditions and beliefs. It is a point of honour with them to maintain the pagodas under their charge in as good a condi-

tion as circumstances will permit. The cause of deterioration is the absence of anything like the facilities for the recovery of Michavarams which exist in the collection of Government dues.

With reference to the effect of present day education on nationality he was strongly impressed with

a denationalizing process going undermining our traditions, our home affections, our faith in our religion, in our philosophy, and in our literature.

He says:—

"I do not depreciate English education. I value it highly. But it benefits and can benefit only an infinite small fraction and even with this fraction it is but an accidental garb. If we take it in that light and no more and keep to our moorings, well and good. But people seem to fancy that our knowledge of English could be as perfect as that of a born Englishman, that we could attain distinction in the field of English literature, that that language could replace our mother tongue and reach the vast mass of the people. Even as a fancy it is a morbid one. Those that indulge the idea forget that English is a foreign tongue having little or no elements of affinity or affiliation to our own, that our knowledge of it is acquired mainly from book-reading that it is virtually a dead language so far as our home-life goes, and that as such we can not hope for any familiar command. As for its ever becoming the language of the people it is simply out of the question notwithstanding the special impetus given to it. By the special impetus I mean its adoption as the medium for transactions of public business in all the higher and important departments of the State.

He adds:—

"To be true to one's own nationality and national integrity is essential to solid progress and sustained individuality. This finds illustration in the history of every civilised country. Each works on its own independent basis and the dissemination of knowledge is effected through the medium of the mother tongue. The systems of other countries are carefully studied and a free exchange is made and assimilated and improved upon. This is the plan we should follow in regard to our own vernaculars and the expansion of popular instruction under the facilities that exist for access to the wealth of English literature, philosophy, science, and art. The

engrafting of Western ideas is no doubt desirable and we hear this talked of with much gusto. But we should not lend ourselves to the fatal mistake of grafting apples on mangoes. My fear is whether matters have not been pushed to this length with the best of intentions.

He thus describes its effects on our industrial status at present:—

"There is a cry all over India for technical institutes and industrial schools and Travancore, I see, follows suit. But do anything we may, we cannot expect commensurate success in this direction so long as the present hankering after public employment operates with increasing intensity. We have local industries and arts which sustain the mass of the people. Primitive as they are, they afford tolerable living. Agriculture is the staple industry and the climatic conditions are peculiarly favorable to its pursuit. Failure of the seasons and consequent drought are generally rare—a happy contrast to other parts of India. The cultivators are not hard-pinched and the agricultural families have not much to complain of in that way. But the educational progress is affecting them and the other industrial classes. Weavers, oilmongers, artisans, carpenters, tailors, shopkeepers—all the industrial classes in fact are reduced more or less to the same pass. It is a process of disintegration that is going on imperceptibly. Every lad seeking instruction in an English school, whether he is a success or a failure, contracts dislike for his family profession. He is no longer among the producers, but goes to swell the ranks of the costly drones, the consuming section. The net result is a gradual depletion of the working bees and consequent impoverishment of the common wealth.

His remarks on the force of character represent his own consciousness of moral responsibility:—

"Character is the salt of life. It is that which ennobles man and preserves him from the sway of the baser passions and the evil ways of the world. Intellectual attainments however high, are worth nothing and often dangerous without character. As Carlyle puts it, 'Without hands a man might have eat and could still walk, but, consider it,—without morality, intellect were impossible for him.' It is this alone that exalteth a nation and gives it stability and ensures progress. As with the individual so with the nation. Moral turpitude, laxity of principle and

filthy practices under various guises and forms should meet with an attitude of scorn and reprobation. Men whose character is liable to change like the weather and whose virtue is not above the profit and loss level are not the men who can carry the country forward. Liberally educated men of sterling character and exemplary moral life can never be too many for any country and nothing can gratify me so much as to see a strong band of our graduates swelling year by year that will serve as the backbone of the community, that will hoist the banner of truth, that will not shrink from devotion to duty at any sacrifice of personal interest, abhorring corruption ever seeking, and never wearying, to stamp out the monster and guiding public opinion and raising its potency for good.

It was this force of character that raised him. It was the man himself. His road to distinction was his energy of will, resolute decision, an invincible determination, a purpose once fixed, then death or victory. This has led to a false impression that he depended for his fame on the qualities of the head—qualities which are the distinct support of the intellect, and that he lost sight of the qualities of the heart—qualities which are the distinct support of the emotion. This impeachment is too serious to be disregarded but that beyond the facile assertion there is no valid ground to support it. His was a manly strength that never disdained to

"Go to the bosom

Knock there and ask the heart what it doth know".

Of course he had his own faults. Who has not? But they sink into insignificance by the side of his striking personality, unimpeachable character, high culture and wonderful moral courage.

Above all he was a sworn votary to the goddess of learning. He was a great scholar. With the heroes of the republic of letters, he always enjoyed a "perpetual feast of nectared sweets." He derived constant inspiration from their mighty minds. To him,

"Their Splendour e'er did fill the sky  
Like stars outlasting the sun."

It was singularly appropriate that the last book he read was "The Death whistle."

"Now all is over and done,

Render thanks to the Giver".

S. RAMANATH AIYAR.

emblem is likewise a religious type. This reverence for the production of life is introduced into the worship of the pure one—the later sexual emblems. Is it strange that they regarded with reverence the great mystery of Human birth? Were they impure thus to regard it, or are we impure that we do not so regard it? But no clean and thoughtful mind could so regard them. We have travelled far, and unclean have been the paths since those old anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and the incomprehensible cause throughout all the mysteries of Nature lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity." Fortunately the later Saivites have carefully avoided any interference with the primitive symbols and have handed them down to us in their pristine purity so that we are able to study the system of worship. They have preserved the symbol from the corrupting influence of the new system of giving hands, face, &c., to the abstract deity. This grand and pure idea of representing the creative powers of nature has become in the eyes of the matter-of-fact, bigoted Missionary a word of reproach and a system of sex-worship. But there is no doubt that the Linga-worship was the original and uncorrupted form of faith. Not only do the followers of Siva base their faith on the Vedas and the Puranas, but also they have evolved a separate literature called the Agamas; these are 28 in number and claim their origin from Siva himself. They advocate the building of the temples, the establishment of the annual festivals and other ceremonies and lay down detailed rules for the conduct of worship in them. The Mutt-libraries and some other places of Southern India have preserved copies of these works in completeness. Worshippers of Siva literally are very rare among the Brahmin class, since they never carry about them the Linga or any other representation of Siva, or brand their bodies with marks of the weapons and the ornaments of Mahadeva. At one time many of these sects were existing, distinguished from one another by having the Linga branded on both arms, some the Damaru, or the drum, some having the trident or the Linga branded on their forehead. Others carried the trident or a stone Linga about them (Vidyaranya's Sankara Vijaya, Chap. XV). In the above book we read that Sankara took infinite pains to drive out this horrible system of branding the bodies

and gradually restored the philosophical form of worship. Now the only remnant of the above is the sect of the Lingayats who carry the Linga in some form or other on their bodies. As in the case of the other religions, this has also its highest and lowest aspects,—the purest and the most noble philosophic conceptions of the deity and the worst forms of black magic. Saivism had vast influence over the minds of the people of Southern India from the 8th century A.D. till an era and a half ago, and even now it ranks among its numbers some of the best intellects and the most devoted hearts of the land.

The Lingayats, a peculiar class of Saivites are to be found to a large extent in Mysore, Belgaum and in Northern Circars. It counts twelve sub-sects in itself, each distinguished from the other by slight differences of worship and ritual. The founder of this sect was Basava, who is said to have lived about the 12th century A.D. He was supposed to be the incarnation of the Bull, the vehicle of Siva, and to have been the medium of a New Dispensation to the world. He was a Brahmin, and the story goes on to say that he refused to wear the brahminical thread in his 8th year, because he was required to adore the sun even at that very early age. He was a staunch worshipper of Siva, and rejected the authority of the Vedas and other books. The present sect bases its faith on two books, the Basava Purana and the Channa Basava Purana. They were written in Canarese and consist of tales and legends regarding the miraculous history of their saints and teachers. They have no caste system as they think that they are above all caste, being devoted for life to the worship of Siva and to no other earthly purpose. They carry the spirit of conservatism to an absurd degree and would not even touch the water polluted by a Brahmana. They consider all other sects as impure and would not take their meals in the presence of a Brahmana. Some of the class wear the Linga in silver lockets which they hang round their necks or tie it in their arms. They firmly deny that they are Sudras and account for their strict avoidance of any ceremonies by explaining that they are Sannyasins who are above all caste-rules and as such superior to the ordinary run of Brahmanas.

R. ANANTARISHNA SASTRI.

suitable changes in theory and worship. If we turn to the Yajurveda, the second in order, we meet in the 4th Khanda'a chapter devoted entirely to Siva, his nature, powers and functions. It is known as Rudradhyaya and is much revered by the Saivites as being the most ancient and reliable authority in support of their faith. This materially affected the prospects of Saivism later on; for whereas it could trace back its origin to the oldest sacred books of the Aryans, and could prove its existence as early as the times of the Vedas, a period beyond human memory, because the Vedas are not the outcome of any mortal mind but the direct revelation of the Supreme One, the other two religions could not boast of such a high pedigree and had to content themselves with some so-called Upanishads and with the Puranas. This advantage of deriving their faith directly from the Samhita portion of the Vedas, told powerful effect on the national mind and as the result we see a larger number of followers of that religion than the other two could boast of.

Turning to the Upanishads, we find no definite mention of the Hindu Trinity, in the first ten Upanishads, certainly the most authoritative of the whole lot as being the chief one of the Prasthanatraya or the three sources of Hindu philosophy, and as being commented on by the founders of the three great systems of thought in India, Advaitism, Visishtadvaitism, and Dvaitism. Of the remaining Upanishads many are wholly devoted to Siva and plead his superiority over the rest of the pantheon, such as Kaivalya, Svetasvatara, &c. Of course these would form no authority to a critical and scientific mind, for the Upanishads themselves cannot claim genuineness or at least literary accuracy and consistency. Of the Puranas, chief among which are eighteen, many refer frequently and in great length to Siva, and in fact they form the chief support of the elaborate Saiva system of thought. Of the Upapuranas many are entirely devoted to Siva.

In Southern India there is a large class of people among the Brahmins who worship Siva and Siva alone. They are bigoted and sectarian to a very remarkable degree, and carefully avoid the very mention of the name of the other deities. Nay they prescribe special purificatory ceremonies for such heinous sins? and would never, if they can avoid it, look at the followers of the other deities. We know of some who carry this notion to an absurd length,

and always have about them a bell which they constantly sound to keep away from their ears even any accidental mention of the name of the other deities. Of course the Smartas are not to be included in this list as their faith is not confined to any particular personal deity. The sectarians above referred to deem it an article of religious faith to condemn the followers of the other religions, and their scriptures naturally advocate this to ensure the staunch adherence of its followers.

Here let us enquire about the worship of Siva with its curious and suggestive ceremonials which have been the source of many hot contentions between its followers and their opponents. It consists of the worship of a Linga made of stone or found in some particular sacred rivers. The Linga is an upright stone placed in the midst of another shaped like an arc or an egg representing the inseparable unity of the creative powers in nature. The upright stone is the active positive power and the lower the passive and the negative power. The upright stone represents Mahadeva, the destroyer and the generator, the conical or pyramidal shape being the natural form of fire.

As the deity presiding over generation his type is the Linga, and is perhaps the most ancient object of homage adopted in India subsequent to the ritualistic worship of the Vedas. The Linga is not carried in procession. We have reasons to assert that at the period of Mahomedan invasion the worship of the Linga was common all over India. Twelve huge symbols of the generative powers stood at widely distant places from the Himalayas to Ramesvaram. Of these, several were destroyed by the Mahomedan invaders, the most important of them being that at Somanath, destroyed by Mahomed of Gazni. At present the principal seats of Linga-worship are in the North-east and in the South of India, parts farthest removed from the early Brahman settlement, a fact which goes to confirm the theory that this worship is a remnant of the ante-Brahminical religion. The ancient Hindus never attached any impure conceptions to these abstract symbols, but as a well-known writer, Mrs. Lydia Maria Childe says in her Progress of Religious Ideas, 17: "From time immemorial an emblem has been worshipped in Hindustan as the type of creation or the origin of life. Siva or the Mahadeva is not only the reproducer of human form, but also the fructifying principle, the generative power that pervades the universe. The maternal

emblem is likewise a religious type. This reverence for the production of life is introduced into the worship of the pure one—the later sexual emblems. Is it strange that they regarded with reverence the great mystery of Human birth? Were they impure thus to regard it, or are we impure that we do not so regard it? But no clean and thoughtful mind could so regard them. We have travelled far, and unclean have been the paths since those old anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and the incomprehensible cause throughout all the mysteries of Nature lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity." Fortunately the later Saivites have carefully avoided any interference with the primitive symbols and have handed them down to us in their pristine purity so that we are able to study the system of worship. They have preserved the symbol from the corrupting influence of the new system of giving hands, face, &c., to the abstract deity. This grand and pure idea of representing the creative powers of nature has become in the eyes of the matter-of-fact, bigoted Missionary a word of reproach and a system of sex-worship. But there is no doubt that the Linga-worship was the original and uncorrupted form of faith. Not only do the followers of Siva base their faith on the Vedas and the Puranas, but also they have evolved a separate literature called the Agamas; these are 28 in number and claim their origin from Siva himself. They advocate the building of the temples, the establishment of the annual festivals and other ceremonies and lay down detailed rules for the conduct of worship in them. The Mutt-libraries and some other places of Southern India have preserved copies of these works in completeness. Worshippers of Siva, literally are very rare among the Brahmin class, since they never carry about them the Linga or any other representation of Siva, or brand their bodies with marks of the weapons and the ornaments of Mahadeva. At one time many of these sects were existing, distinguished from one another by having the Linga branded on both arms, some the Damaru, or the drum, some having the trident or the Linga branded on their forehead. Others carried the trident or a stone Linga about them (Vidyaranya's Sankara Vijaya, Chap. XV). In the above book we read that Sankara took infinite pains to drive out this horrible system of branding the bodies

and gradually restored the philosophical form of worship. Now the only remnant of the above is the sect of the Lingayats who carry the Linga in some form or other on their bodies. As in the case of the other religions, this has also its highest and lowest aspects,—the purest and the most noble philosophic conceptions of the deity and the worst forms of black magic. Saivism had vast influence over the minds of the people of Southern India from the 8th century A.D. till an era and a half ago, and even now it ranks among its numbers some of the best intellects and the most devoted hearts of the land.

The Lingayats, a peculiar class of Saivites are to be found to a large extent in Mysore, Belgaum and in Northern Circars. It counts twelve sub-sects in itself, each distinguished from the other by slight differences of worship and ritual. The founder of this sect was Basava, who is said to have lived about the 12th century A.D. He was supposed to be the incarnation of the Bull, the vehicle of Siva, and to have been the medium of a New Dispensation to the world. He was a Brahmin, and the story goes on to say that he refused to wear the brahminical thread in his 8th year, because he was required to adore the sun even at that very early age. He was a staunch worshipper of Siva, and rejected the authority of the Vedas and other books. The present sect bases its faith on two books, the Basava Purana and the Channa Basava Purana. They were written in Canarese and consist of tales and legends regarding the miraculous history of their saints and teachers. They have no caste system as they think that they are above all caste, being devoted for life to the worship of Siva and to no other earthly purpose. They carry the spirit of conservatism to an absurd degree and would not even touch the water polluted by a Brahmana. They consider all other sects as impure and would not take their meals in the presence of a Brahmana. Some of the class wear the Linga in silver lockets which they hang round their necks or tie it in their arms. They firmly deny that they are Sudras and account for their strict avoidance of any ceremonies by explaining that they are Sannyasins who are above all caste-rules and as such superior to the ordinary run of Brahmanas.

R. ANANTAKRISHNA SASTRI.



### The Cauvery Power Scheme.

On the frontiers of Mysore is a small island by the name of Sivasamudram, or literally, 'Sea of Siva' formed by the branching of the Cauvery river into two streams, each of which makes a descent of about 200 feet in a series of picturesque rapids and waterfalls known as the Cauvery Falls. The waters of the river divide round this island and dash with a deafening roar over vast boulders of rocks in a cloud of foam. The picturesque scenery of the place attracted travellers from all parts of the world, and Dr. Buchanan's description is worth quoting here:—"I have never seen any cataract that for grandeur could be compared with this; but I shall not attempt to describe its broken wooden banks, its cloud of vapour, its rainbow, its thundering noise, nor the immense slippery rocks from whence the dizzy traveller views the awful whirlings of its tumultuous abyss." Mythical, historical and religious importance centred round this place, and the development of science has added a fresh attraction and invested it with the additional importance of being the scene of a pioneer enterprise calculated to forward the industrial interests of the country. Travellers who visited the place were struck with the magnificent display of the forces of Nature as well with the enormous Power that was running to waste at the Falls. The idea of utilising this power in the industrial improvement of the country had long been in the air and within the last four years, happy combination of a variety of circumstances resulted in the practical realisation of this idea, for a practical Engineer was found in Major A. J. de Latbiniere to formulate and push to a successful issue a scheme of generating electrical power and supplying it to the Kolar Gold-fields, a distance of 90 miles, the owners of which were somewhat troubled with the heavy coal-bills and to whom a much cheaper rate of Power than coal was very welcome. In the late Sir K. Seshadri Aiyer was found a minister who possessed the faculties of realising the possibilities of such a magnificent scheme and the courage to carry it through. Investigation made to ascertain the available power showed that sufficient water would be running in the stream even during the driest part of the year to develop and deliver 6500 H. P. at the Gold-fields at Kolar. The scheme seemed promising in every way and the Mysore Government went right into the matter.

Major A. J. Latbiniere was entrusted with the task of electric plant installations and the work was begun in full earnest. The first sod was turned on the 10th August 1900 and on the 7th August 1902 the Gold mines were supplied with 4500 H. P., for which the Government had entered into a contract with the Gold-field Companies to supply. A second installation of 2000 H. P. is in course of erection. The Gold-fields will not utilise the full power of 6500 H. P. and it is likely that a surplus will be available. Among the projects put forward for the utilisation of the surplus power are the electric trams and lighting for the city and cantonment of Bangalore, electric lighting for Mysore, an electric tram from Maddur to Kollegal, and the establishment of aluminium and iron industry at Malavelie. The Government of Mysore has cheap power at their door and altogether there are indications of coming prosperity in the industrial development of the country's resources. The work actually carried out can be expanded for supply of additional 2000 H. P. without any further alterations. The installation has cost the good sum of £3,59,817, and looking to the financial results the money was certainly well spent. The actual return for the first year's working amounted to £1,19,869, and deducting the working expenses a net return of 37.86 per cent. profit was secured to the State. A forecast is made for future years which shews that the net profit of £5,05,600 or more than the total cost of installation is assured in the first few years while a net profit of £7,50,000 is expected in the first nine years, i.e., twice the cost of the scheme. On the whole a magnificent scheme of considerable importance has been achieved and the Mysore Government is now realizing a substantial addition to the revenues of the State.

B. VENKOTA RAO.

All created life must in its measure imitate the uncreated Life out of which it sprang. The very habits of animals and the blind evolutions of matter are in some sense imitations of God. The fern that is forever trembling in the breath of the waterfall, in its growing, follows some pattern in the mind of God. Much more, then, is it so in the moral world.—Faber.

The abundance of the universe is mine, but I must mold my own key to the store-room.—Muriel Stroe.

### Notes and Comments.

The Dharma of the ancients, the Sanatana Dharma, was the common property of all the great men of all the past ages. These great men, Mahapurushas, Saints, and Bhaktas hung from the omnipresent lotus feet of the One Lord by the fine chord of Love. This Love, once once-pointed, became later universal for them. This silken thread of Love for all the forms of the One worshipped by these devotees enabled them to pass safely and securely, out of the labyrinth of Samsara—at knot they had in their lives previously enjoyed, tied themselves ignorantly in.

Now what was the cause of this bondage? The very opposite of that which subsequently released them. It was Hate, the powerful son of Selfishness. Though necessary at one stage of man's growth, Selfishness proves a man's ignorance of the Law and the purpose of life. Selflessness and service to humanity—this is the purpose and that the law of life. From the centre radiates the Law and meets the purpose of life on the circumference, as, at the advancing stages of the Law, it is not distinguishable from the purpose.

The Law and the prophets—for the prophet's existence was justified by the service he rendered to the suffering millions in the Bhu, Bhuvah and Swah Lokas, the theatres of Samsara.

Self-sacrifice and Service are the two poles to the Jeevan-Mukta stage. This was the Sanatana Dharma of the glorious and ancient Hindu. These conditions of that peculiar state of man known as Jeevanmukta were the two virtues, or, two aspects of one virtue.

These two are again viewed in four aspects, viz., Ahimsa, Sattya, Akrodhah and Danam. In the opinion of Bhicshumacharya these four define Sanatana Dharma. In answer to the pertinent questions of Ajatasatru as to the oneness or contradiction among the three authorities, Veda, Pratyaksha and Sishtachara, the saint Bhicshumacharya explains to us the Sanatana Dharma is, Harmlessness, Truth, angerlessness and charity—these four prescribe the Dharma of all ages.

Self-sacrifice is possible through truth and angerlessness, and service springs from harmlessness and charity.

To forget these essentials and cling to their opposites is unmanly and contrary to the all that make up man. The opposites being the broad of selfishness and separateness compel man to dote upon the forms to the death of the spirit, raying out perfumes of bliss and knowledge into the outside, visible world.

The forms do not belong to the Sanatana Dharma as they differ and vary according to the necessities of the age and the capacities of the races of humanity on earth. The food of one age translates itself into the luxury, or, poison of the succeeding. And it is clear that in one age the same forms appeal with unequal force to men on distinguishable degrees of development. The forms indispensable at one step die out for the man who oversteps them. The changing forms cannot lead one to the Changeless.

But to the eye the form in the light of the Spirit lands man out of the reach of form-bondage, and man is *Man* then. To this end the rules of Sanatana Dharma have to be lived and practised in daily life.

The terms "Sanatana Dharma" are not the peculiar property of any one platform whence the Dharma was preached in by-gone days. Religion after Religion was given to the world to help man out with a few gems of the Sanatana Dharma here and there in the crest. Teacher followed teacher who knew what the Sanatana Dharma was and what the stage was of the people that flocked to hear him and to taste the fruits of the ancient teaching. But the teaching was the same. To the chosen few Dharma was laid open in its bareness, but to the masses it wore garments cut after their bodies.

Some have inadvertently fallen into the blunder of restricting the use of the terms Sanatana Dharma to Hinduism with its three main aspects of Advaitism, Visishtadvaitism, and Dvaitism. The centre of each religion constitutes Sanatana Dharma that realises God in every form and places such a divine realization at the door of every dutiful devotee.

The Central Hindu College, that noblest institution the like of which is itself in this world after so many ages, has been instrumental in bestowing on the world the valuable series of text-books on Sanatana Dharma, *alias* Hinduism. The Trustees of the College have thought it their prime duty to help the world of young Hindus in the understanding of their grand ancestry through a succinct presentation of Hinduism, the eldest of the daughters of Sanatana Dharma.

But the presentation of the unfathomable depths of Hinduism to the surface-gaze of the world, Hindu and otherwise, was indeed herculean. The attempt has been fairly successful. The attacks on the teachings promulgated in the series have only served to push it before the eyes of the masses and aroused discussion. The daily newspapers were honored by valuable contributions on both sides but the conclusion was abrupt wherein nothing was concluded.

An unprejudiced study of the hard pages of the 'Advanced text-Book' of the above Sanatana Dharma series strikes one's mind to be imperfect in its philosophical portions—especially those relating to a brief exposition of the three main schools of Hindu philosophy. Religion being both science and philosophy—three in one—like the Hindu Trinity, one in three and three in one—the text-book has failed to deal with all these three aspects of Hinduism. The source from which these books emanated was supposed to be a sufficient guarantee for the authoritative defence of Hinduism against the unmeaning attacks of merciless persons in the fold and outside. Unfortunately however, the differences existing from a very long time among the different schools of Hindu philosophic thought have been but accentuated by the utterances embodied in the text-book. The supposed irreconcilability of the so-called (and least understood) Dualistic systems of thought, known as Dvaita and Visishtadvaita, with the Advaita, has been, it appears to us, enhanced, and the revered Acharyas arrayed one against the other and no hope is left for some years to come for one trying to strike peace into the seemingly conflicting theories of God and man and the relation subsisting between.

There are different degrees or kinds of each system. Though these branches of the parent trunk are of a later growth, each claims allegiance to the source and has helped to deepen the colors of each original idea. The three Vads are really three aspects of one Truth without any difference among them, also as to their final aim. To suit the demands of the times and the capacities of the men, great men descended into the world and gave out what in their three-timed wisdom they thought best suited to lift man out of the surroundings of the day.

When Separateness and Selfishness reigned supreme and with undisputed sway in the work, when each tenant on earth desired to possess the whole world for his individual pleasure and purposes, when the sacred texts had been roughly handled and travestied into the tinsel they were never intended to be, when the various forms designed for the initial stages of man's developed condition were raised to the highest eminence in the heart of man and swayed the destiny of the spirit unduly, the fittest man was sent into the world to rouse the drooping hearts of some sincere Jeevas, and this teacher taught the spiritual identity of man with God and laid stress on the fatherhood of God. Not because the men of the surroundings that then existed were ignorant of these ideas, but because the forms they had woven round had bound them so firmly that the idea of one-ness, spiritually and in their essential nature, had left them and that no hope remained for the regeneration on their chosen lines. The forms had therefore to be decried and one aspect of the fatherhood of God was emphasised. Much importance was attached to the identity of the son with the father and the possibilities locked up in the son.

This harmless teaching was misunderstood in a short time. As before, so after. The essential spiritual identity of man, a fragment, with the Lord of Universes was mis-applied and the inner oneness was transferred to the outer,—the real man to the clothes he wears at different mile-stones on his journey. And degeneration crept in. The state of things at this critical age assumed a worse form than before the new teaching, for ignorance is better and less injurious than mis-applied and selfishly-utilised knowledge and, therefore power. A re-

formation was deemed necessary, and another great soul equipped with a further instalment of Truth was asked to descend to earth. This Teacher considered it expedient to begin his spiritual operations in that part of country where the first Teacher lived and moved.

To kill out the 'Body am I' theory and practice rampant at that period of history this Acharya taught the duty of self-sacrifice. His teachings turned on the pivot of the 'Son-hood' of man. This 'son-hood' of man was peculiar and necessary to complete the idea of the final consummation of man as a fraction of the All.

The Father-hood of God and the Son-hood of man coloured by this unique merit of self-sacrifice was not thought powerful enough to the evil influences that had resulted from the first endeavour to reform mankind. Though the first attempt was a failure, the second bade fair to follow the first, and so the wise men in charge of the permanent welfare of humanity sent a third teacher, who preached, as he was privileged to do so, the whole Truth for the benefit of the advancing times. He taught the son-hood of man with the idea of 'service' imbedded therein.

Almost at the same time, these two teachers fought hard for the truth and rescued the real teaching thrown to the world through the first channel.

It should be borne in mind that these three men proclaimed the inner verities, the identity of nature between man and God. The first explained the life-side of things to the world that had engulfed itself in the sea of forms; the second spoke of the life encased in the forms, but it was reserved to the third to take the complete view, that of life in forms and of the forms tenanted by life. The first had said that the son was the father. 'In one aspect only' added the other two, and supplied the omission by holding out the other aspect. 'The life was extinguished at the last stage' said the first, whereas the other side said there was continuity of life. Ignorance as to the real meaning and scope of the doctrine of the first Guru made it weak at one point and laid it open to the attack that it was 'disguised Buddhism.'

The depth and immensity of the fall was so great and dangerous on the first path (so called), that the strength and force of two teachers was recommended to be required to set matters right—and they supplied the emotional element so necessary to evolve a perfected human being.

The above are a few of the considerations enabling one to understand the three aspects of one Truth. These hints will in due time be worked out and the result laid before the world in course of time.

It should not however be forgotten that the teachings of the Hindu Sastras are confined to one Solar System. Of the seven Lokas constituting the solar system, the first three from below, Bhū, Bhuvar and Swar, are dealt with in minute detail as liberation is sought for therefrom by humanity, as the term rightly applies to them alone and as these three alone are in their nature competent to bind man to their limitations. The higher four spheres are for liberated man and stand nearer to Gods, and therefore have received but small attention from the law-givers. But enough has been given to the seeing man to enable him to get a glimpse of what these higher Lokas are, their inhabitants and their doings and character. As this practically unnecessary information is couched in symbolic language and conveyed by blinds and allegories, man should be sensible enough to learn the underlying purpose and conduct himself harmoniously.

Prejudice robs us of the power to see things in their native light, as it throws its own colour over them. It blinds us and presumes to see faults where there are none. It kills out fairness of thought and sympathy of understanding, and for the time disables its patron from obtaining the advantage of mutual love and growing confidence. It enervates the tiny flashes of Truth in us and teaches nothing but falsehood. Man is requested hence to steer clear of this sandbank and guide himself by the beacon-light of fairness in thought.

All the great teachers of humanity have in all times tried to weed out this sin of prejudice, in man, manifesting in its three forms of Kama, Krodha and Lobha.

Of the several societies gathered as one unit for the uplifting of man through brother-man, the one started in the fag end of the nineteenth century, viz., the Theosophical Society, has promised to do for man what other Societies in former ages had sought to accomplish for him. Despite the numerous faults, individual and collective, that have made this Society what it is at the present hour, the Theosophical Society has, it must be confessed, done one real benefit to the world—that of self-help. It has taught that there is a common foundation for all religions and each religion contains truth, and that no conversion, voluntary or compulsory, is called for. Prejudice is thus deprived of its carping and fault-finding character, and truth may be discerned in our own homes and at our own doors.

This Society held its sittings as the Central District Theosophical Federation at Chittoor, N. A. District, on the 20th and 21st August 1904. All the Central Districts had been represented, and great interest was evinced on both the days. Under the energetic President, Mr. Nanjundappa of Cuddappah, the Federation was a success.

The proceedings began on the afternoon of the 20th when the first speaker, the President of the local branch T. S. electrified the audience by his thoughts on 'Theosophy and the Theosophical Society.' In these days of mixed joys to man, a complex being, nothing is to remain permanent that smacks of man's hands. So the effect of the first speech was enhanced by the eloquent style of the second speaker on the same subject. The audience was a little disappointed to find nothing of the origin, the scope, the aims, etc., of the Society. It did not appeal to the audience as a vindication of the Society; its authors, objects and the value of the society for man. Perhaps the speech touched upon these and similar ideas but lightly for want of time. But in a place like Chittoor where the Society has had a strong centre and where, as an irony of fate, opposition is equally wrong and where the Society is rightly or wrongly identified with the godless form of Buddhism and where Theosophy is said to be, as will be seen later on, none other than Advaitism or Herbert Spencer's Monism, the public had a right to demand a clear exposition of Theosophy and also of the Theosophical Society—its organ.

From what we observe from a long letter written to us on the subject by a correspondent of ours a resident of Chittoor, and a Fellow of the Society himself we observe that neither of the two speakers thought it necessary to clear up their ground by answering the objections they were greeted with and elbowed by, every day in words and on paper.

To us it appears that one of the important duties of every Fellow of the Society is the removal, with all the possible earnestness, of the misrepresentations that have surrounded the Society place it in its due and rightful position before the eyes of the world.

The next was a vernacular speech and there-with ended the day. On the next day there were two speakers on 'Law of Karma' and two on 'Bhakti,' and one on the 'Higher aspects of morality.' The first speaker on 'Law of Karma' tried to distinguish Daivam from Purushakar—liberty from necessity, and to establish Purushakar for man. The second lecturer on the same theme read a paper dealing with the philosophical aspect of the question. "The Higher aspects of Morality" was ably handled by Dr. English of Adyar. Of the two speakers on Bhakti, one gave the view of the Visishtadvaitic School, while the other spoke in Telugu for over an hour, and that was, said, to be the speech of the day; for the purpose of edifying the Hindu ladies, they had been stationed in an adjoining room whence they regaled themselves with the intellectual and emotional treat on Bhakti.

The peculiar feature of this Federation was the presence of a small number of American and English friends among the audience.

Tiffin arrangements were nice, and provision had been made for the whole audience.

It may also be stated here that two gentlemen, members of the Society, put some questions, one on the Advaitic nature of Theosophy, and the other on another aspect thereof, and these questions were not anticipated the previous day.

The Federation meets at Nellore next year.

"Namasakaram" is bending of the physical body accompanied by a complete surrender of the whole self. *Lotus hands.*

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## Temples are symbolic of human body.

(Continued from page 53).

The sacrifice of immovable property, in which self is centred, in favour of the Deity or any human individual conceived as Deity, is not one made on an Altar. Wife and children dearer than movables or immovables owned by the sacrificer, in whom he fixes his self with greater and stronger attachment than his movables or immovables, have been offered as sacrifice on the Altar of God. In Satapatha-Brahmana, Manu is said to have offered his wife as a sacrifice to the Deity. Kathopanishad says that Nachiketas with his consent was sacrificed by his father as an offering unto Yama, the God of Death. In Ramayana, a father is said to have given one of his boys to be offered as a sacrifice by another, without the consent of the boy thus given. In Genesis XXII, Abraham is said to have bound his son and laid him on the Altar upon the wood and then stretched forth his hand and taken the knife to slay his son as a sacrifice, when the voice of an angel called out unto him to desist from

the deed and so he desisted from sacrificing his son and offered instead a ram found caught in a thicket by his horns. In Judges XI, 39, Jephthah is said to have made a burnt-offering of his only child, and that a daughter, with her consent. These cases are parallel to the case of Chiruttondar offering his only son with his consent as a sacrifice to Siva appearing in the form of a devotee. According to Hindu Sastras, there is no distinction between God and a guest who is feasted as a God. In every religion, the taking away of human life is prohibited. But in Hinduism, Christianity and Mohammadanism (Sale's Al Khoran, chap. XXXVII, 337) the sacrifice of one's own dearest relations as an offering unto the Deity with the consent of such relations, as a piece of self-sacrifice, is not condemned. On the other hand, they are reckoned highly meritorious acts, pleasing unto the Deity, followed by substantial Divine Grace. The offering of human life as a sacrifice without the consent of the person sacrificed, is not countenanced at all, except to the extent that it so far implies self-sacrifice on the part of him who makes the

offering at considerable cost of his means and convenience. In other respects it is nothing but murder. Manu condemns the sacrifice of lambs and rams crying forth as a sign of suffering, when they are attempted to be killed for sacrificial purposes. The silence of animals tied to the sacrificial post as objects of sacrifice is taken to imply their consent and they are rewarded in the higher world. To a married woman her husband is her Deity, and his body is the temple in which she should worship her God. When on her husband's death, his body is burnt, she finds fire-altar in connection with it and with her free consent, as cheerfully as in the presence of her husband, she sacrifices her own person and life as an offering unto the Deity; this is a highly meritorious act calculated to give her husband rewards in heaven for her sake, though his acts do not deserve such rewards in heaven. The object of all sacrificial systems is the sacrifice of self. So when a wife enters the burning fire of her husband's person with a cheerful heart, with no feeling of pain or suffering, as a sacrificial act, it is deservedly a meritorious act. But if, in spite of her disinclination, she is forced into the funeral fire of her husband, it is nothing but murder. Love is best shown towards God by always thinking of Him, by always glorifying Him, by always being ready to do anything for Him and by dedicating every thing unto him, and by showing devotion to everything or everybody connected with Him. This is what a real loving wife does to her husband, and if she does look upon him as her God, he becomes her God, according to the well-known Vedantic principle

"Yād bhavam tad bhavati."

that is, a thing becomes what it is conceived to be. God bestows Grace on his dis-

ciples in the form in which they conceive Him. This is a principle enunciated in our Upanishads and Bhagavat-gita and in all the Smritis. Others might assist a woman completely devoted to her husband, dying with him as a voluntary and cheerful act of sacrifice, but not otherwise.

The commentators on Khoran say that "Abraham was ordered in a vision to sacrifice his son; and to assure him that this was not from the devil, as he was inclined to suspect, the same vision was repeated a second time the next night, when he knew it from God, and also a third time the night following, when he resolved to obey it and to sacrifice his son." This is an emphatic authority for the sacrifice of sons and other close relations as an act of piety or devotion to God.

Dearer than wife and children is one's own person. So the sacrifice of one's own person on the altar of God is and must be a highly meritorious act. The case of Sarabhanga in Ramayana is one in point. Sita threw herself into a fire prepared for her under orders from Rama in vindication of her chastity. Instances of Suttee are all instances of sacrifice of one's own person out of devotion to husband conceived as God. According to our Vedas and Smritis, suicide or self-destruction is prohibited, and yet the above instances are countenanced and praised by the Sastras. How are these to be reconciled? So long as one's body continues, one has to enjoy or suffer the fruits of his Prarabdha or past Karma which has begun to yield its fruits. In Adhyatmopanishad it is said

"Jnanodayat purarabdham  
Karma jnanat nanasyati.  
Adatvasavaphalam."

that is, the past Karma which has begun to yield its fruit, does not perish by the

subsequent genesis of Jnana by Karma, without yielding its fruit. The same Upanishad gives us the example of an arrow shot on a beast reckoned a tiger but on subsequent scrutiny found to be a cow, and tells us that irrespective of the mental state of the archer, the arrow shot will affect the cow mistaken for a tiger and the subsequent change in the mind will not prevent the arrow from falling on the cow and injuring her.

Hence so long as body continues, the effect of Prarabdha should be experienced, and suicide committed with a view to get over the effects of Prarabdha would be an additional sin and not a relief. But Prarabdha can be got over in two ways:—

- (1) By meritorious religious life as in the case of Sarabhanga, and
- (2) By Yoga-practice and spiritual knowledge arising in its wake.

As Annie Besant explains, after all the objects of life have been achieved, renunciation of one's body for a better body, for life in a higher world, is no sin. As Svetasvatropanishad says, one's own body is to be made Arani or a piece of wood and Prana is to be made another piece of wood over it and by a process of friction, viz., Dhyana or contemplation, Atman is to be perceived. To a Yogin, there is neither disease nor old age, nor death, his body being so changed by the heat of Yoga-practice. This is a certain sign that the effects of Prarabdha have been overpowered and the Yogin has obtained freedom from the yoke of Prarabdha. After achieving the object of life and after conquering Prarabdha by Yoga-practice, there is nothing wrong in dropping this body. For it does not run against the law of Karma as a punishment or a source of improvement.

In the case of Sarabhanga, he gave up this body only after an interview with Rama, Vishnu's incarnation. The object of life is to see God and if it is achieved, where is the harm in giving up the body for a better life in heaven? Further, even before an interview with Rama, Sarabhanga had been invited by Indra, at the instance of Brahma, to the world of Brahma. This is authority positive to shew that after achieving the object of life, one need not stick to one's Sthula Sarcera (gross body) on this earth. Need a serpent retain its old skin after its usefulness has been exhausted? After the old skin is shed, a new skin brighter and more useful is acquired. So is the case with persons like Sarabhanga.

The higher forms of sacrifice, viz., the sacrifice of speech, feelings, mind and Prana do not require a physical altar, and the physical altar is just a symbol for those who aim at the higher forms. As a matter of expediency or facility, even Yogins who take to the esoteric, spiritual, inner form of sacrifice, do not give up the exoteric, gross, physical form and the latter is attended to while the mind desires a change from the latter or when it can better attend to the former than to the latter. The case of Bhujunda is an instance in point. More of these in another series of articles on the details of various forms of sacrifices and the principles underlying them. In them I shall discuss in full the attitude of Buddhism on the point. However one or two objections raised by Buddha on the subject of sacrifices should be noticed and answered in this connection. He says "Ignorance only can make these men prepare festivals and vast meetings for sacrifices. Far better to rever the Truth than to appease the gods by the shedding of blood."



"What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim take away the sins of mankind? This is practising religion by the neglect of moral conduct."

"Purify your hearts and cease to kill; that is true religion."

"Rituals have no efficacy; prayers are vain repetitions \* \* \* But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will, that is the right sacrifice and the true worship."

(To be continued).

S. RAMASWAMI AIYAR.

### Tayumanavar.

(Continued from page 41).

#### HIS DICTION.

The wide popularity of Tayumanavar's works is due to—

(1) The simplicity and clearness of style which make his verses easily intelligible to the reader.

(2) The sonorous sweetness of his diction which commends the work to minds which would otherwise have remained indifferent.

(3) The earnestness of his views and the wide philanthropy of his heart which excite the sympathy of his fellow-men.

(4) And last but not least, his spirit of toleration, as manifest even from the opening stanza, which makes his work palatable even to persons of other creeds.

His works are very often interspersed with happy expressions which have become proverbial.

As examples of whole stanzas that have become proverbial we might refer to several

stanzas in *Paraparakkanni* as they conceive elsewhere.

#### COMPLETE COMPARISONS.

Tayumanavar is peculiarly strong in the employment of a certain figure of speech that might be called a complete metaphor or a complete simile. Let us take for instance the seventh stanza in *Chinnayanandaguru*; the passage, when rendered into English, is—

"I, as unclean (covered with verdigris) as copper, reside within the crucible of my body, and you like an alchemist subject me to the fire of wisdom and melt me to the required extent and at the right juncture touch me with the philosopher's stone of your Grace and convert me into gold of a very high carat."

The comparison of Divine Grace to the philosopher's stone is found often in the religious literature of the Saivas. The main idea which Tayumanavar wished to convey in the passage is that by Divine Grace the human soul is bereft of all its ignorance and attains salvation. But the fertile imagination of Tayumanavar has hunted after the simile and even the least important of the particulars has found a fitting comparison. An analysis of the figure will render this clearer. I first mention the most important points of the comparison:—

1. God is compared to an alchemist.
2. Man ... unpurified copper, i.e., copper with verdigris.
3. Malice or ignorance... verdigris.
4. Divine Grace ... philosopher's stone that commutes copper into gold.

The unimportant portions of the comparison are—

5. Man's body is compared to the crucible
6. Wisdom ... fire.
7. Purified man ... gold of high carat.

This is a beautiful instance of a complete simile.

Let us take another passage wherein the same figure of speech is used; the second stanza in *Tajomayanandam* describes the struggle

subsequent generations on its path to salvation. without yield.

1. Human soul ... compared to a broad ocean.
2. Human soul ... a man struggling in the ocean.
3. Egotism ... a crocodile grasping the man in its jaws.
4. Actions or Karma ... waves.
5. Charms of maidens ... storms in the ocean.
6. Ambition ... a jungle-stream flowing furiously into the ocean.

7. Reason ... a ship.
8. Death ... a pirate.
9. Heaven ... the shores.

Tayumanavar has borrowed this idea from *Tiruvachagam* (refer to the 24th stanza in *Tiruchchadagam*) and has made a few alterations.

The main idea of the passage is that the human soul in its passage to beatitude has to contend against a host of hindrances such as egotism, ambition, Karma, love, fear of death, etc.

Tayumanavar secures by the use of such complete similes clearness as well as impressiveness to the expression of his views.

Even in simple similes Tayumanavar is happy; he says in one of his *Paraparakkannis* that a word of advice from a sage is like a throw of stone over waters covered with marsh; just as marsh gives way (at least for the time being) to a stone, so a word of advice drives away ignorance and awakens Jnana or wisdom.

#### HIS CREED.

He was a Saiva Vellala by birth and accordingly he possesses the greatest admiration for Saivaism. In a certain place he asserts that Saiva religion is the only right religion and other religions are beset with errors (cf. the second stanza in his *Kadam-karayam*). In the *Akara-padam* or *Chidambara-rahasyam* he takes a good deal of pains to prove to the world the pre-eminence of the Saiva creed. He maintains the superiority of the Saivite religion on the

ground of the universal validity of its precepts. The beauty of the passages in *Chidambara-rahasyam* wherein he lays down his arguments in support of the dignity of the Saiva creed, can be better understood by perusal than by description. He calls, therein, Saivam as 'Vaidika Saivam.' Why the poet should style Saivam as *Vaidika* is not far to seek. What *Vaidika Saivam* implies is Saivam in conformity with the Vedas. The epithet *Vaidika* tacked on to *Saivam*, seems to signify that Saivam and Vedantism are two conflicting creeds. The solution is as follows. According to Hinduism the different creeds of the world fall under two divisions—the *Aha-samayas* and the *Pura-Samayas*. The *Aha-Samayas*, or the internal creeds, are six in number, and Saivam is one of them. These internal creeds, one and all, claim the support of the Vedas for their religious tenets. Creeds discarding Vedic support, be they the religions of India or of other countries, are *Pura-samayas* or external creeds. Buddhism, Jainism, Christianity, Mahomedanism, and even Atheism, fall under this heading. Then the epithet *Vaidika*, prefixed to *Saivam* seems even at first sight redundant and meaningless. The real solution of the difficulty is that the Saiva creed is the direct outcome of the precept of Agamas. The Saivas rank Agamas at par with the Vedas; though in conformity with the other internal religions, the Saivas hold the Vedas in veneration, yet to them Agamas are of higher esteem. They assert the divine origin of the Agamas and maintain that Agamas, ranking equally with the Vedas as having emanated from the Supreme Being, are, as it were, plain and divinely authorized commentaries on the obscure Vedic treasures. It is an admitted fact that some portions of the Vedas are variously interpreted by Vedic scholars. The Agamas are more straightforward and less puzzling to the interpreters. One of the greatest endeavours of Tayumanavar was to prove the practical identity or the reconciliation between Saivam and Vedanta. That such was his intention

is vivid throughout his work; I specially refer to the stanza beginning with "*Aranamargattagama vasi ...*"

Herein the Agama is considered to be a horse walking in the Vedic road; and Dakshinamurti (Siva in the form of a Guru facing the south) is but the explanation of this grand principle, viz., the thorough conformity of the Agamas with the Vedas. Tayumanavar is certainly not the first man that gave expression to this practical identity of the Vedas and the Agamas. Tirumular, one of the canonised Saiva saints and author of the famous *Tirumantra*, has long ago said so.

Thus both are divine revelations, and Vedas are too general while the Agamas are particular; the ignorant might attribute difference between the two, but to the great there is no difference.

Tayumanavar has asserted this principle very frequently, cf. the oft-recurring expression "*Vedanta-siddhanta samarasa-nannilai.*"

A short exposition of the two schools of philosophy may not be out of place.

Vedantism considers the Supreme Being as the only entity, the human soul being nothing but its shadow, and Matter a mere delusion. Salvation is nothing but a clear recognition of this principle by the human soul. The Saiva Siddhanta, on the other hand, gives eternality to the human soul, the Supreme Being and Matter (Pasu, Pati, Pasa); each of these is eternal. In its natural state the human soul (Pasu) is bound with or tied to Matter (Pasa) while the Supreme Being is eternally free from the bondage of Matter (Pasa). Salvation, (Moksha or Mukti - *lit.* freedom) consists in the soul disentangling itself through divine grace from the clutches of Matter (Pasa or Mala) and dissolving itself with the Spirit (Pati). According to this school, the soul cannot have independent or isolated existence; it should either be one with Matter or one with the Spirit. As long as it is one with Matter (Mala) it is in a subjective (non-Moksha) state; when it is one with

the Spirit (Pati) it is in a state of beatitude. Cf.

"Oh for the day when I shall become one with the spirit of true wisdom as I am now with *Anava mala.*"

Also compare TIRUMULAR'S *Tirumantra*: "*Anadi Siva rupamahiya vanma...*"

Thus in the state of beatitude (Moksha) the Soul and Spirit (Pasu and Pati) coalesce and become one; eventually, therefore, Vedanta and Saiva Siddhanta agree *in toto*. This is why Tayumanavar calls Saivism as *Vaidika Saivism* and endeavours his best to prove the already established reconciliation between the Vedas and the Agamas.

(To be continued).

S. TIRUMALAIRKOLUNDU PILLAI.

### Mahalaya Sraddha.

It is well known that the Hindus of the present day persistently stick to the observance of ceremonies and rituals with all their solemn forms and methods, without ever caring to know the meaning and purpose of the ceremonies they perform or the Mantras they recite parrot-like. Yet, these have a meaning and do serve a purpose, which, though hidden from the sight of unsearching eyes, is still more or less a fact.

Mahalaya-Sraddha is the ceremony to the fathers performed during the Mahalaya-Paksha or the dark fortnight of the month of Bhadrapada, which closes with the new-moon day. This period is specially set apart for the worship of the departed elders or Pitris. Whether the departed spirits do exist or not, has been very strongly discussed by the thinkers of the present day. The materialists on the one hand deny even the bare possibility of any such disembodied existence. The Spiritualists, Theosophists and the members of the recently instituted Psychological Research Society, on the other hand, hold that not only is such existence

a fact but that it is even possible for the living to communicate with the dead. The Agnostic who comes midway between these two, holds that it is impossible, with the limitations imposed upon man's capacities, to know if or if not there is such disincarnate existence. The Hindus, however, falling under the category of those who advocate the hereafter-life of the departed souls, worship them on certain fixed days.

Curiously enough this worship is more for the benefit of the worshipped than for that of the worshipper. It is said that the unsatisfied desires and cravings of the dead cling to their souls in Preta-loka, the world in which the dead live, and hinder their onward progress in the path of salvation. The worship which their descendants make, frees them from the bondage of the unsatisfied cravings and desires which are thereby appeased. The worship usually takes the form of *Sraddha* (a ceremony), which means that which is done with *Sraddha* or earnestness, devotion, care and reverence.

*Sraddha* usually opens with a Homa (offering) of rice, ghee, twigs of the Holy Fig, and the blades of Kusa grass, in the mouth of Agni (Fire), with the repetition of certain Mantras. This is followed by an *Avahana* (invocation) of the departed souls in the person of two or three Brahmins, who, as representatives of the souls of the dead, are offered oil-bath, clothing, food, and some money. The ceremony closes with an offering, to the manes, of Pindas or small balls made of cooked rice. Some of the modern thinkers wonder how these ceremonies help to free the departed spirits from the thralldom of unsatisfied passions. Such is the process of *Sraddha* in full or *Purna-Sraddha*. There is yet another kind known as *Hiranya-Sraddha* which is not so elaborate. The Homa or Fire Sacrifice, the presentation of cloths and the offering of food are dispensed with, and all these are made up for by the gift of a small sum of money. The *Purna* or Full *Sraddha* is performed once a year on the day on which the

parent or elder departed from this world. It is usually known as *Tithi* or The Date. A lunar month consists of two fortnights each numbering fourteen Tithis, the fifteenth day being a new-moon or a full-moon day. But it must be clearly noted that the first day of the Hindu calendar month need not necessarily fall on the first Tithi or day of the fortnight.

During the Mahalaya-Paksha or fortnight, *Sraddha* of the *Hiranya* form to all the deceased elder members of the family is performed on the respective *Tithis* of their death. In some cases for the sake of convenience, the *Sraddhas* of all the elders are performed on the *Tithi* of the father of the person performing them. Mahalaya-Paksha, as has been noticed, is the dark fortnight of the month of Bhadrapada which falls during September-October. This year the Mahalaya-Paksha occupies the period between Sunday the 25th September and Saturday the 8th October, both days inclusive.

In the Gobhila Sutra VII, 8, it is ordained that special *Sraddhas* should be performed at the time of the *Hasti-Chhaya*. Upon this Sutra subsequent writers have commented in various ways. To the question what is the time referred to by the word *Hasti-Chhaya*, two answers have been given. One commentator says that it is the new-moon day or *Amavasya*, on which the sun is in the asterism known as Hasta or Kara (both words meaning 'hand'). Others again are of opinion that it is the thirteenth day of the dark fortnight when not only is the sun in the asterism Hasta, but the moon is also in the asterism Magha or *Pitridaivatya*, so called because it is dedicated to the fathers. But the first view seems to be the better one. The new-moon day with the sun in the asterism Hasta is that which occurs in the month of Bhadrapada and none other. We have now to see how the *Hasti-Chhaya* time is so very important that it is specially marked out for the performance of special *Sraddhas*.

It will be remembered that in Hindu astro-

mony, each constellation has its own presiding deity, and when that deity enters that asterism the influence of that star whether for good or evil is at its zenith. So also the presiding deity, when he enters his asterism, attains what we call his starry form and exercises a larger influence upon others. The presiding deity of the Hasta star is the sun. The sun, when he enters this asterism, is called *Hasti*, with the constellation *Hasta* above him. *Hasti* means one who has the Hasta (hand) attached to him. The use of the word *Hasta* to describe the constellation is purely imaginative, presenting as it does the appearance of a hand of the sun, or, still more figuratively, it is the proboscis which an elephant has in the head portion of its body. Hence *Hasti*, which means an elephant, is a very appropriate name for the sun who is in the Hasta asterism with that star above him.

The word *Chhaya* means reflexion. *Hasti-Chhaya*, therefore, means the reflexion of *Hasti* or the sun (metaphorically, the elephant). In fact it is the solar light. Having thus discussed the meaning of the word *Hasti-Chhaya*, the relation between the time denoted by it and the Pitris or manes remains to be explained.

In Mundakopanishad I-2-5, it is said "they (the Pitris) are carried there (the Surya-mandala or the solar region) by the solar rays." Again, I-2-11 of the same Upanishad says "the path of Light for the the sinless souls to the Eternal World is through the Sun." The solar light is the emblem of Jnana or knowledge. The Upanishadic idea, then, is that whether living or dead, the path to salvation lies through Jnana.

In the month of Bhadrapada the sun enters the Hasta asterism; but before he enters it his position was in the asterism known as Magha or Pitradaiyatya which is dedicated to the fathers. Thus it will be seen that the sun who was in Magha, the asterism of the Pitris (Fathers) enters the month of Bhadrapada through his own asterism Hasta. To a poetic eye, this would appear as if the sun, being

in the asterism of Fathers, takes them through the Hasta asterism, which is, poetically, his hand, but really his light-rays, which represent Jnana, to the month of Bhadrapada. That this is the meaning will be clear from a consideration of the meaning of the word Bhadrapada. It is a compound of *Bhadra*, which means *safe*, and *Pada*, which means *place*. By a rule guiding the formation of compound words, *Bhadra-pada* became *Bhadra-pada*, which means 'the place of safety.' Liberation from the bondage of ignorance and the consequent desires and passions, is the only thing that elevates one to a position of safety or fearlessness, which is real Bliss. Hence the sun which is the great emblem of Light and Knowledge dispels all darkness and ignorance and lifts the Pitris to the place of safety. The sun's capacity for doing so is greater, when he attains his starry form, which he does in the month of Bhadra-pada, than at other times. Hence that period is chosen as the best time for the performance of special *Shradhas* to the manes.

### The Philosophy of Marriage.

(continued from page 40 of Vol. III.)

Having in a way noticed the diverse nature of the relationship that may obtain between man and woman, we shall turn our attention to the question of the proper end and aim of marriage, a question that has taxed the patience and intelligence of some eminent thinkers. In the West, however noble the original conception might have been, it is no longer the one present to the minds of many a bridegroom when he leads his love to the altar. It has come to be looked upon almost as a contract between persons, for the exchange of carnal pleasures, sanctioned by the Church and enforced by the State. In the West, again the perfection of arts, industry and commerce

of wealth and power are considered to be the ideals for which humanity ought to strive. And naturally enough, to a nation whose life is passed solely in the midst of loco-motives and steam-engines, no other view of marriage is possible, but the mercenary one just noticed. But the East holds the perfection and realisation of the self to be the purpose and destiny of human life. With this ideal as the final goal of evolution, the East has made use of even the institution of marriage as an instrument for the same. The Hindu Sastras declare that marriage is for the begetting of *Dharma Prajas*. The word *Dharma Prajas* means 'children born of Dharma marriage, who will fulfil the Dharma of the ages to be.' It is the teaching of our Sastras that those born of *Dharma* marriage are capable of helping the purpose of Nature, the realisation of Self, or in Sanskrit phraseology, the attainment of Moksha. Now what is *Dharma* marriage and how is it possible for children born of such marriage to help evolution? *Dharma* marriage means marriage performed in accordance with the rules of Sastras, which are framed with a special eye to the principles which govern the birth of wise and pure souls or *Jivas* with capacity to help the evolution of humanity. It may not be improper here to consider the rules we have to observe in the performance of marriage. First and foremost, the bride and the bride-groom must belong to a noble and pure family untainted by aught of corruption or iniquity. Secondly, the parties must be in a perfectly healthy condition of mind and body free from all sorts of maladies, insanity or eccentricity. Thirdly, attention has to be paid to the mental and physiological compatibility of the bride and bridegroom, as determined by the *Gotras* and *Pravaras* to which they belong, as well by the agreement between their horoscopes. These rules refer to the selection of the bride and the bridegroom. There are other rules which regulate the actual intercourse between them, and these are:—

(i). It is a law of Nature that things which move in one and the same direction attract, while things which move in antagonistic directions tend to move away from one another. Hence, the condition of the couple's mind has much to do with that of the child born of them. A pure and good soul awaiting re-incarnation will never be attracted into a frame prepared by minds moving in the line of wickedness and selfishness. If, then, the aspirations of the couple at the time of intercourse were base, ignoble, wicked and selfish, the child born will also be of a similar turn of mind, if, on the other hand, their aspirations were noble and lofty, the child born will also be high-souled.

(ii). Intercourse is restricted to certain days and forbidden on others. Considerations mainly of a physiological character guide the selection or prohibition of days for intercourse, e. g.

(a). It is limited to a number of days just after the menses.

(b). The couple must both, on such days, be in a perfectly healthy condition free from all sorts of sickness or slight indispositions.

(c). It is forbidden on days on which either of the parties had oil-bath or got shaved.

(d). It is forbidden after the conception once takes place in the womb.

(e). It is held that, as part of a system, our earth is subject to influences from other planets. Such influences happen, at times, to be good, at others bad. The time of the radiation of good influences from the various planets has also to be attended to, when providing a body for the manifestation of the incarnating ego.

(iii). Some localities, it will be found on keen observation, induce persons to noble and virtuous deeds, while others lead to cruel and blood-thirsty ones. Some places tend to make you immoral, others to elevate your character. Go to a church and see what feelings it arouses in you; then go to a theatre and try to analyse

the state of mind it brings about in you. Next go to an ale-house and see how it affects you. Return home and compare the states of mind brought about on these three occasions and then you will understand how very important a part localities play in the formation of character. Every action of ours, engenders a force which is retained in the spot of its commission. If the deed be evil, the force inhabiting the locality will likewise be evil, prompting those who may come under its atmosphere to actions of a similar nature. Pure souls awaiting re-incarnation will generally avoid such retreats. Hence a proper place has to be chosen before intercourse takes place. We thus see how our Sastras, by demanding perfect obedience to the above rules, convert marriage into an instrument for fulfilling the ultimate purpose of Nature, the realisation of Self.

We have hitherto considered how marriage helps us in our struggle towards the final goal of evolution. But the question is raised, and ought to be raised, whether marriage is not a hindrance in the path of Self-realisation. The Upanishads lay great stress on the subjugation of the senses as the sole means of realisation. Nobody acquires even a right to study the Vedanta philosophy unless he attains *Sadhana-chatushtaya*. Nobody is fit to be a *Raja-yogi* unless he is perfectly continent. The *Sruti* says

*Nakarmana Naprajayadhanena*

*Tyagenaike amritatva manasuh.*

'Immortality is attained only by renunciation, neither by Karmas, nor by offspring, nor by wealth is it attained.' Renunciation is the key-note of the whole Hindu philosophy. Now it is not every one that can renounce the world and its things. It is only those who are unattached to the objects of the senses and in whom all desires for the enjoyment of these objects have perished, that are able to renounce everything. While the subjugation of the senses is the ideal of the aspiring disciple, the satisfaction thereof is the immediate result of marriage. It is thus directly opposed to

Moksha, and merits the severest condemnation that human tongue can voice forth. But have we not seen that it tends to the evolution of humanity? How then are we to reconcile these contradictory propositions? The reconciliation can be easily effected by noticing that it is a help *only* to those who are in a very low stage in the scale of evolution, and that it is a hindrance *only* to those who are more advanced than the average humanity. To those that are not possessed of will-power sufficient to control their passions and lead celibate lives, marriage, while affording means of satisfaction, places a limitation upon the complete outflow of their sexual energies, protects them from the evils of an otherwise indiscriminate over-indulgence and eventually renders them fit to root out all their desire nature. But to those who have the capacity to remain unaffected in the midst of sense-allurements, and to whom marriage is a retrograde step which involves the loss of their spirituality, it is but a heavy stone tied unto the wings of a bird heavenward soaring. Marriage then is in the first instance a restriction placed upon the excessive gratification of the sexual passions. But in thus making provision for moderate gratification, our wise ancestors took care to see that even through such means the advancement of the society as well as that of the individual was secured. Lest we should misunderstand them as lending sanction to incontinence, they wisely refrained from stating that the object of marriage was to moderate the gratification of the passions and taught us that it was simply intended to give birth to *Dharma Prajas*, thus putting before us a far nobler ideal than that of sexual gratification.

The mystic seers of the Upanishads were not however satisfied with such a view. They set before us a still higher ideal by saying that marriage was but a symbolic representation of a spiritual principle. It is affirmed by these seers that there existed a time when sexual differentiation had not taken place, when each

individual was in himself male and female. We can read it in the description of the great God Mahadeva, the model Yogin, as *Ardhanarisvara*, half-man and half-woman. The Christian Scriptures too in describing Adam, say: Genesis, I, 27, "So God created man in his own image; in the image of God created he him; Male and female created he them." It is not to be supposed that the word 'them' in this verse refers to two distinct individuals. It refers only to one and the same individual as will be seen from Genesis V. 2, I. "Male and female created he them, and blessed them, and called their name Adam in the day when they were created." That creatures could be bi-sexual is also the teaching of biology, as is the case with the hermaphrodites. The philosophers of the occult school, hold that individuals had the power of creation as long as they remained bi-sexual and that the power was lost to them when they became mono-sexual. As long as the male and female creative forces were combined in one and the same individual he had the power to create; but the moment the separation of forces took place, it became impossible for the individual to create without uniting his or her efforts with those of another individual who is possessed of that force which he or she does not possess. Marriage, viewed in the light of these truths is but a concrete symbol helping the weak in intellect to attain to that which it symbolises, the combination in one and the same individual, of the two forces necessary in every act of creation. To undergo a course of mystic training and develop both the creative energies in one's own self, is thus the grand ideal of humanity. The meaning of the assertion made in the foregoing portion of this essay that the purpose of Nature seems to be defeated by our women refusing to marry, will now be clear. The fear that celibacy may lead to the extinguishment of humanity, is also unwarranted, for does not celibacy, help us in the subjugation of the senses, and does it not in turn help the development of both the creative forces, and is it not silly and childish to hold that a humanity with the power of crea-

tion may become extinct? We have thus seen that the object of marriage is the imposition of a limitation upon the complete outflow of the creative energies; and the question what is the best form of marriage calculated to secure this end is easily solved by saying, that it is only monogamy, of the type exemplified in this land of ours, in the persons of *Vasishtha* and *Arun-dhati*, that can secure the defined end.

K. N. ANANTASUBRAHMANYA AIYAR.

### The Path of the Soul.

How does a man's soul, after death, travel from this world to the next? The *Brihadaranyaka* (VI, 2, 15), the *Chhandogya* (IV, 15, 5), and other Upanishads state that it travels to its destination by two distinct roads: (1) the flame of the fire, the day, the growing moon, the six months of the northern passage of the sun, the Devaloka; and (2) the smoke of the fire, the night, the waning moon, the six months of the southern passage of the sun, the Pitriloka. In the first case it does not return to this world, while in the second case it comes back and is reborn here. The *Bhagavad-Gita*, which epitomizes many of the doctrines of the Upanishads, endorses the above view when it says (VIII, 23-27) that a Yogin, who dies during the periods of time known as "fire, flame, day, bright half of the month, six months of the northern passage," attains the Brahman, and does not return, while if he die during "smoke, night, the dark of half the month, six months of the southern passage," his soul attains to the lunar light and returns to the world; and that these two, "the bright and the dark," are said to be the two eternal paths for the mortal world. As there is an express reference here to the doctrines of the Yoga philosophy, this is believed to have an esoteric meaning upon which we do not venture, at present, to give any opinion. But the question

admits of a historical treatment, and we propose to discuss it briefly from that stand-point.

Now, if we go back from the Upanishads to the Vedic Samhitas, especially the Rigveda, what do we find? The words *Devayana* and *Pitriyana* are used therein several times, and mean "the path of the Gods" and "the path of the Pitris." The Rigveda (X, 18, 1) says, "Depart, O Death, and pursue thy own distant path, which is other than the *Devayana* (or the path of the Gods)." This shows that the sages of the Rigveda regarded the *Pitriyana* as the path by which the soul of the deceased is very often asked to go to the realm of Yama and Varuna, and there to revel with the pre-deceased ancestors (Rigveda, X, 14 & 15). There are two other hymns (X, 135 & 154) which refer to the fathers or the passage of the soul after death; but in neither of these, nor in the stray references found elsewhere, is the soul described as travelling by the *Devayana* road, or the path of the Gods. The Pitris, it is true, are often spoken of as Gods who, along with the matutinal deities, take part in cosmic actions, such as adorning the sky with stars, finding out the hidden light, and generating the dawn (Rigveda, X, 68, 11; VII, 76, 4; X, 107, 1), while the world where they reside is described in Rig. IX, 113, 7-11, as full of light, water, joy, gladness, &c., and in some places it is identified with the third heaven (I, 35, 6), or the third step of Vishnu (I, 154, 5; X, 15, 3). The Pitris are again said to share the greatness of Gods (X, 56, 4); while in I, 103, 7, they are said to be connected with the rays of the sun, or to dwell with or protect that luminary (X, 107, 2; 154, 5). In Rig. X, 14, 8-9, the Pitris are described as obtaining in their world of days, light and waters, the reward of their meritorious deeds, performed in this world. But though the Pitris are thus described as Gods, or connected with the sun and his light, yet they are never described as travelling by the *Devayana* road. Their path is always the *Pitriyana*, and Agni, or the fire-God, leads the soul

of the deceased on this way. This soul-leading conduct of Agni is thus termed *asmiti* in X, 15, 4; 16, 2; and the Pitris are described as *agnishvatta* (X, 15, 11), and later on in the same hymn as *agni-dagdha* or *anagni-dagdha* (cremated or otherwise). The latter term suggests that modes of disposing of the corpse other than that of cremation, were known to the Vedic bards. But there is little doubt that cremation was the prevalent method of the time and hence Agni was regarded as the only leader of a man's soul on its path, i.e., the *Pitriyana*. One may think, that since the Pitris are described as working with or sharing the virtues of Gods, they may well have been supposed to travel with the Gods along the *Devayana* path. But as a matter of fact, there is not a single passage in the Rigveda where the Pitris are said to go by the *Devayana* road. On the contrary, as observed above, the path of the Pitris (*Pitriyana*) is expressly declared to be different from the path of the Gods (*Devayana*). In Rigveda, X, 88, 15, the poet says, "I have heard of the two paths (*sriti*s), of the Pitris, of the Gods and of the mortals; by these two (paths) travel all that moves between the Father (heaven) and the Mother (earth)." But it cannot be interpreted to mean that both the paths were believed to be common to all the three, i.e., the Pitris, the Gods, and the mortals, especially when we are distinctly told elsewhere (X, 18, 1) that the path of Death is different from the path of Gods. The verse also occurs in the *Vajasaneyi Samhita*, 19, 47; and there can be little doubt that the *Bhagavad-Gita*, VIII, 26, is a paraphrase of the same, though the *Gita* would have us believe that the two paths were both prescribed for, and open to, the mortals. It may be further noticed that the different stages of the two paths mentioned in the Upanishads are not to be found at all in the Rigveda.

This raises the question how far the Upanishad doctrine can be traced back to the Samhitas. It has been shown in *The Orion* and *The Arctic Home in the Vedas*, that *Pitriyana* and *Devayana*

corresponded with the half-yearly dark and bright divisions of the year in the oldest Aryan Home. Each of these words had thus a double meaning. As applied to time, the *Pitriyana* meant the dark, and the *Devayana* the bright part of the year; but as applied to space, *Pitriyana* also meant the lower part of the heaven, the nether world of waters, through which the sun travelled in his southern course, while *Devayana* denoted the upper or the northern hemisphere. Therefore, when *Pitriyana* was said to be the path of the Pitris, it was understood to mean the time as well as the region of the Pitris; and so with *Devayana*. Death during *Pitriyana* or the dark part of the year was, no doubt, considered inauspicious owing to the absence of the sun's light which purified the corpse; but the distinction made in the Upanishads about the soul's path, according as a man died during the dark or the bright half of the year, was unknown to the bards of the Rigveda, who held the view that the soul of a man always travelled by the *Pitriyana* road, whatever be the time of his death. The Rigveda does speak of a man attaining the reward of his good acts in the next world, and describes the Pitris as revelling with Gods or being connected with the rays or light of the sun. But this has nothing to do with the path by which a man's soul was believed to travel to the other world.

(To be continued.)

BAL GANGADHAR TILAK.

—The Prabuddha Bharata.

### . The Influence of English Education.

(Concluded from page 56.)

Let me now turn to consider the effects of English education on the Vernacular literature of our country. Here, as before, the feeling is one of mingled hope and sorrow,—hope that things are looking up in every direction, and sorrow that it has not kept pace with the progressive ideas of our time. Our Vernacular literature has not yet reflected the views and aspirations

of our educated countrymen. We have not yet succeeded in enriching the Vernacular literature of our country (at any rate of the Southern peninsula) by making it a proper vehicle for the popularisation of the literary and scientific ideas contained in the English literature. A class of scholars—representatives of the learning of the West and the East—is yet to arise among us. At the present juncture there is ample scope for the labours of such men. Much emphasis has been laid upon the necessity of our English-educated men paying more careful attention to the study of the Vernacular languages and so developing their sources as to render them efficient media for the spread of useful knowledge among the masses. Some of our best men—distinguished products of English education—have expressed their opinion in the most unequivocal terms upon the imperative necessity which exists, of our educated men turning their attention to Vernacular literature. In the course of an eloquent address, the late Professor Ranganadham Mudaliar exhorts the students to make a careful study of the Vernacular languages in the following terms: "Great as is the value which I attach to a knowledge of English, and free as I am to confess that no language of India—not even Sanskrit—possesses such stores of wit and wisdom and scientific truth, yet, "I ask you to remember that in Sanskrit, in Tamil, in Telugu and in Canarese, you possess literatures and languages of wonderful compass and melody—of resources and capabilities yet undeveloped,—languages which were good enough for our great thinkers and singers of old, and which you may yet find good enough for all your needs if you only know how to prize them as a precious heritage. And it is only by a careful and loving cultivation of these languages that they will be made suitable vehicles for the communication of our thoughts and feelings, for the expression of our aims and aspirations in that higher stage of intellectual and moral life towards which we are slowly and steadily advancing."



It is very much to be regretted that this great man—"an embodiment of the learning of the West and the East," as Dr. Duncan called him,—was cut off prematurely from our midst, at a time when his ripe scholarship and sober judgment would have pre-eminently fitted him to guide the sacred movement of a *Renaissance in Tamil literature* as no one else could have done. He has, however, in his "*Kachchik-kalam-bakam*" given ample proof of his scholarly skill and fervent devotion to the *Tamil Muse*.

But there are visible signs of an awakening. We have fairly entered upon the era of a *Renaissance in our Vernacular literature*. Space forbids me from making more than a passing allusion to the multifarious literary activities which clearly herald the advent of a *new light* dispelling the dark gloom which hangs around our Vernacular horizon. The late Prof. Sundaram Pillai's "*Manonmaniyam*" is a successful attempt at creating a species of dramatic composition after the Shakespearean model. The late Mr. Rajam Aiyar's "*Kamalambal*" is an excellent Tamil novel, every line of which pulsates with human feeling and expresses the varying emotions of the "*woman moved*" in language of chaste simplicity which recalls in many instances, the magic charm of Kamban's imagery. In (the late) Mr. V. G. Suryanarayana Sastriar, B. A., (Senior Tamil Pundit, Madras Christian College) we have a scholar and poet of no mean order—one whose scholarship and poetic power as manifested in his "*Sonnets*" have called forth the warm approbation of that veteran Tamil scholar of the West, the Rev. G. U. Pope of Oxford. In the Northern Circars, the Telugu language is not less enthusiastic in its forward march and not less lucky in its authors. Rai Bahadur K. Veeresalingam Pantulu of Rajahmundry (Presidency College, Madras) has, by his prolific writings, created a pure and healthy literature in Telugu and popularised many of the new ideas. Nor is Malayalam slow in this literary movement. The well-known novel of "*Induleka*" by the late

Mr. Chandu Menon (of the Madras Judicial Service) has had a wide circulation among the Malayalam public, and its merits have been so far recognised by the outside world that an English translation of it has been made by Mr. Dumergue of the Indian Civil Service.

In considering the effects of English education one cannot but be struck with the paucity of the original works and translations in the several Vernacular languages of our country (I speak with special reference to Southern India). In this respect the New Education operating amidst us during the last sixty years and more, presents a marked contrast to the grand literary movement in European History known as the "*Revival of Letters*." That outburst of material, moral and literary progress which produced such striking changes in the history of the 16th century in Europe, has nowhere been paralleled. A remarkable impetus was given to the literary and scientific spirit during the "*spacious times of great Elizabeth*." The immortal plays of Shakespeare and the *New Scientific spirit* heralded by Bacon stand forth as striking monuments of the *New Learning* in England.

How is it, then, we have not witnessed such momentous changes amidst us? In answering this question, I think, it will be well to remember the important fact that there was considerable difference between the spirit with which we embraced the New English Education in this country and the spirit which actuated the men of the Elizabethan Era in imbibing the New classical Learning. In the eagerness with which we embraced the New Learning, we were perhaps equal to, if not better than, the Englishmen of the 16th century. But we looked upon the English language as a "*bread-winning study*." Englishmen considered the classical languages as a "*fashionable study*." This, in my opinion, accounts for the strikingly different results in the operations of the *New Learning* upon the minds of the Englishmen and the Hindus at different epochs of the World's

History, but under a set of similar extraneous influences in both.

Many of us are, perhaps, aware that, with a view to advance the cause of Vernacular literature in this Presidency, a movement was set on foot some years ago. The question of opening an Oriental side to our University engaged the attention of our leading educationists. An elaborate scheme was laid before the University by Dr. Duncan and it was seconded by Sir, Justice Subrahmanya Aiyar. But, as we all know, nothing came of it, the whole scheme being pronounced impracticable. One thing seems clear to my mind; and that is the fact that any ingeniously devised plan of examinations in Oriental languages and the conferring of titles of varying degrees of merit on Pandits is bound to fail as long as the desire for English education holds such supreme sway over the minds of our people.

Let me now turn to consider the Social and Moral aspects of the influence of English education. It is considering this aspect of the question that the critics of English education, come to hold diametrically opposite views. I believe sixty years of English education which has brought about the changes described above in the material and intellectual condition of the educated classes has not yet produced such tangible results in their social and moral condition. The causes of this are not far to seek. Eager as we are to profit by the results of English education and enthusiastic as we may be in appreciating the beauties of its literature, and the utility of its science, we are, as a nation, so completely wedded to our social customs and institutions that the progressive ideas of the West must take long before they can strike deep roots in our minds and influence our innermost thoughts, feelings and actions. We are as a nation averse to change; yet change of a kind is imperceptibly coming on in our views regarding the great social, moral and political questions of the day. I must, at the outset, state that these changes are strictly confined to the educated classes of our people.

The educated classes have had their eyes opened to the fact that the advancement of men in knowledge and happiness will necessarily be imperfect without a corresponding advance in the intellectual status of their women. They have clearly recognised the circumstance that the education which is *useful to men* cannot be *injurious to women*. Female education, though in a stage of infancy, has so far progressed that we no longer deem it a sacrilege to send our sisters and daughters to schools. It is a very hopeful sign of the times that, of late, we have two or three lady graduates receiving their degrees at the convocation. The question of early marriage has been brought to the front. There is a consensus of opinion among the educated classes that enforced widowhood is the direct outcome of the early marriages in vogue in our country. Even the extreme reform of widow re-marriage has found its zealous advocates and patrons; and it is certainly an interesting spectacle to see the great champions of Reform struggling against heavy odds to popularise—what to most of us even educated men appears to be—an obnoxious innovation. Slowly, then, but steadily, the onward movement is progressing; and if some of us, who feel deeply about the various social evils prevalent in society, feel depressed at the slow progress of these ideas of Reform, we must console ourselves with the reflection that great changes cannot come upon a society as quickly as the progressive members of a community may desire it; that in all these changes we must take the mass of the people along with us; and that the true secret of success is "*Festina Lente*," i. e., "*Hasten slowly*."

In these and many other things around us we find a marked contrast between the *ideals of Life and Duty* which our English education has imparted to us and the *actual conditions* of life in which we are placed. This want of harmony between the ideals and the actual surroundings of an educated man makes him *feel* and *say* more than, perhaps, he is prepared to do.

This lays him open to the serious charge of inconsistency of character, 'Double life'—as it is called—and want of moral back-bone which is levelled at him by unsympathetic and unfriendly critics of English education. The educated man finds himself at the confluence of two mighty streams, (as it were) of civilisation—the East and the West—it is no wonder that he is tossed about by the mighty whirlpool into which he is drawn, where the opposing currents meet. The immediate and inevitable result of the opposing forces of the two currents is *disturbance*. This disturbance has already begun, and the Indian nation has entered upon a long career of transition which must always mark the stage between the passing away of an old order of things and the advent of a new. The great political, social and moral changes which are going on about us, and the conflicting views entertained by our thinking men regarding the advisability of giving precedence to *this reform or that*, these are unmistakable indications of the transition. Dark, pessimistic views regarding the influence of English education, bright, optimistic views regarding the same, and all sorts and shades of opinion in the intermediate stages with varying degrees of pessimism and optimism blending into the darkness at the one end and brightness at the other;—such divergent views are held by our educated countrymen concerning the momentous question of India's future. Let me now place before you two such extreme views of the picture. Here is the dark side:

"There is no more tragic event under the sun than the death of a great nation; and this consists in the destruction of beliefs, and institutions and the national peculiarities that give it an individual character. This awful tragedy is now going on in India. The old religion is dying; the old morality is dying; the bonds of custom and tradition which are the bones and sinews of the social organism are dissolving. There is death and decomposition all around. For all this

the secular spirit of the educational system is responsible. The crisis is serious; the destiny of a nation is at stake."—[Pundit Bishen Narayan Dar, Bar at-Law in the N.-W. Provinces Review, 1896. (May 1896)]

But the *Hindu*, the leading organ of Southern India, maintains that quite a different picture is presented by the conditions of modern society.

The disturbing elements due to the contact of two civilisations are grossly exaggerated in the above picture. On the other hand, there are everywhere signs of a revival and a new life. Here is the bright side of the picture:

"The Arya Samaj movement, the Brahma Samaj movement, movements led by Mrs. Besant and various other religious cults and organisations springing up everywhere in the country deriving their breath and nourishment from the new activity of English-educated Indians—these can by no stretch of imagination or logical perversion be called centres of a revolutionary propaganda nor can you condemn as *Nihilists* men like Mr. W. C. Bonnerjee, Justices Ranade and Telang, Dr. Bhandarkar, Diwan Bahadur Raghunatha Row, Diwan Rangacharlu of Mysore, the late Sir T. Muthuswami Aiyar, Sir Justice Subrahmanya Aiyar or Sir K. Seshadri Aiyar, men who are the brightest ornaments of the educated community of India and who are the real sources of inspiration and guidance to the multitude of young and grown up young men constituting society. English education is by no means, antagonistic to a fine and healthy development of the true essence of Hindu nature, spiritual or worldly. On the other hand, some of the purest and the most acceptable models of cultured humanity are found among Indians who, while retaining the gentle and passive virtues of Hindu character, have had vigour, hope and tolerance infused into them by a healthy assimilation of the better traits of European character."—*The Hindu*, June 3, 1896.

Well may we contemplate upon the bright side of the picture.

N. V. SUNDARARAJAN,

### Desire : how to train and end it.

Time was when the now-gorgeous West was rutting and rioting in self-gratification, and India, drowsy and lethargic, at present, took the lead in the march of all the then civilized nations. India was then preaching to them the healthy lessons of Dharma, of duty and of free sacrifice. Religion was her watchword, and philosophy in the height of its glory was the magic wand in her hand. Iron she transmuted into pure gold. The land overjoyed in plenty and peace. The welkin happened never to be gloomy. Princes and potentates were sages and saints and shielded the world from the dangers of premature death and disease and enforced, with love and sympathy, the performance of the duties and acts of the four castes and the four orders.

In the cool and plentiful valleys of the mighty rivers in their lands, the ancient Aryans in their tiger-skin seats and deer-skin seats thought of the highest problems of human existence, of the why, the how and the whereto of all life, soaring from Nature to Nature's God, from phenomena to noumena, from individuals to generals, in short, from the one to the many and from the many to the one. No question, however abstruse and far-reaching, escaped their attention at any time of these halcyon days. Questions of extremest theory and problems of most practical importance were discussed and the results engrained in the pupil's minds and books for the profit of posterity. The earth, the air, the heavens, the water, the fires opened their secrets to their magic touch and an infinitesimal part of what their minds and hearts contained was thrown before the masses. And these we have not been competent to swallow and digest. The clear insight of man will not fail to point to the cause, the cause here as in every thing else, of man's selfishness. The shoppy fumes of selfishness, a desire to utilise the whole world, seen and unseen, to his own ends, shot the eyes of spirituality at the heights,

and successfully did the enemy plead his weak cause before the court of Divinity; and the court decided the issue of cyclic development in the fortunate foe's favour.

Man fell, and with his fall all the divine powers abandoned him. Imbecile man he roamed about in the ring of Kama, inwardly dreaming to find out his source there, as essentially and by birthright he is a something that ever thirsts for Divinity and at-one-ment with its expressions and with its own self.

With Kama and his inseparable consort Rati as his leaders, man goes the route of the brute. But with the disappearance of Kama into the higher spheres made accessible through the power of spiritual *Atma-jnanam*, his boon companion and energising aspect, rarified into a higher form and expression, gets restored to her Lord. The love of the Bhuvārloka is sublimated into that of the Maharloka which a liberated man alone can hope to enter in.

But Manmatha churns pitilessly the heart of man to see if he can in any way extract therefrom some poison and harm the source and the surroundings. Drowned in the shower of crags and dust proceeding from Kama, man gets blinded to his native origin and fondly identifying himself with the outermost covering of his, fails to understand the real nature of the enemy that now stands as if invincible and laughs at his victim.

But who is this relentless creation of God? What are his functions in the evolution of Man? How can we easily do away with him? These are questions that naturally arise in the reader's mind, and what follows is in the spirit of an answer to these interrogations.

Kama or desire was born of the Lord. In the first flutterings of Time and at the very beginnings of manifestation—for there was a beginning—there was the intensest light, or, darkness. In this darkness appeared a ball of light, which was the first Manifestation. Was this spontaneous? Was it an effort of His will? Or, was it due to any outside necessity? In

ways other than wise can these questions be answered, and men other than wise will run forward where angels fear to tread. But they may be answered by other questions. When the settlement of a similarly dubious question as to the priority of the seed or the tree is decided on all hands, the queries regarding the first manifestation may be in a way satisfactorily taken up and quieted. In a consideration of the spring, it may be asked, "Is it spring, when Nature awakes and puts forth, in profusion and beauty, foliage, flowers and fruits"? Or, "Is there any power in Time that enforces obedience of its rules and brings a new order of things in Nature"? Does freshness in Nature depend on Time for its existence? Or, is Time only an expression of the existing state of things in nature? We have spring for individuals when the generality is still in autumn, and *vice versa*. Some part of nature is always in advance while some others are seen to lag behind in the race. Trying to solve the question with regard to the majority, we are confronted with a difficulty that is hard to conquer. How is it that the many forms and expressions of Nature are enlivened? Is Chance to account for such a state of things? Is there then no purpose in Nature? What is known as Time has then to be destroyed. Is it then merely a figment of our imagination? If Time is not, Space goes along with it her twin-sister. If Space and Time are thus to be nipped away, the very foundations of our existence are undermined and our notions of our requirements, of our goals, of God, &c. &c. get rusty. All our philosophies, all our religions, all our civilizations remain only in name.

Before spring Nature seems to require a long preparation in the form of autumn. What happens in the preparatory stage? The tree is busy recuperating its energies for a better demonstration of its latencies. So it is with all other trees, all members of the vegetable kingdom. So it is with man, the climax of creation. He goes out of earth to return again with better

equipments and tools for a more sustained campaign. Plants feel fatigue and show signs of joy when relieved of the fatigue. Rest gives strength, which brings on joy in its train.

The above considerations clearly help us to see that for limited intelligences such as those of ordinary man and his inferiors in evolution, Time is a great solvent of many uninteresting, uninviting, and unpleasant situations in their mental and moral lives. So we have Time. And so is Space real for us, and the inscrutable Power mysteriously-manifested endures for ever, even beyond the end of evolution. This Power that we cannot outrun despite our herculean endeavours, is the father of Time and Space. At sight of the Father the sons vanish, and the All remains.

So it is with our Yugas, and likewise with all cyclic manifestations of the ebb and flow of Spirituality and Divinity in this mundane existence.

It would be well in this connection to remember that all the scriptures of the Hindus relate to us in allegorical or plain terms the history of one period in the interminable law of manifestation, from the appearance of the four-faced Brahma to his absorption into the Absolute. From the seed to the tree and back to the seed. One seed gives us a number of other seeds, and in the same fashion does one four-faced Brahma lend his assistance to the blooming forth of many Brahmas like unto himself. The *Srutis*, the *Smritis*, the *Itihasas* and the *Puranas* favour us with their unanimous opinion as to the truth and correctness of the above assertions. Who can ever hope to know when the first four-faced Brahma was ushered into activity from the Absolute's abdomen which is always full of his children and universes? Absolute's abdomen sounds figurative, but the words convey to us the idea that there we digest ourselves, that there man and his associations are made to undergo transformations in their inner natures in harmony with their merits on earth and elsewhere and fitted for renewed work again at a

future dawn. Thus we see a Brahma is the product of the previous Kalpa and proceeds with his co-workers at the bidding of the Absolute. Whence the previous Kalpa is indeed a question hardly to be answered. The consideration therefore of the beginning of things above and beyond a Kalpa is fruitless and fraught besides with various consequences that will be quieted if the question be limited to one Kalpa only. Taking one Kalpa we find that throughout the ages an increasing purpose runs and that purpose is that His children may freely and generously grow like unto Himself.

With the four-faced Brahma buds forth Time in its three conditions, flowers Space with its triune energy, and the entire universe gets linked to the feet of the Lord by a mysterious chain ten inches in length—in a moment. Creation, or Evolution is complete in this stage, only in its subtlest state.

Here we find place for thought, for desire [for we cannot at this present stage of our development distinguish a pure thought from a pure desire, or a pure desire from a pure thought.]

Just as the Absolute is the Anantakoti Brahma, the Lord of countless crores of universes, this Brahma is likewise the Lord of one Universe, one Brahmānda. But the latter acts, knowingly and consciously, according to the Law of the Absolute. He has an individuality of his own and belongs to a class which admits of grades. But as mentioned above, He is the sole master of the destinies of the Universe in his charge. He can delay or hasten its fruitage. Sat, Chit and Ananda of the Absolute are imaged in Him, as in man at a later stage, and his manifestation means that He has enwrapped Himself in the appropriate folds of Matter which surround Him on all sides, when He awakes, on the bosom of the Absolute, and which He appropriates for purposes of His worlds.

From this contact of Him with Matter rose Kama, of perennial interest to humanity, who runs round and round the three worlds of Bhuh,

Bhuvah and Svah, forming the three spokes to the wheel of *Samsara*. Kama the first-born of the universal Pair, wields a power that strikes terror into the minds of even the high Devas. Even Indra who patronises him yields to his shafts and is not acquainted with the real capacities of his valet and companion. In His father's abode he behaves in consonance with his surroundings, for he is linked to his parent by ties of like nature. But when once he descends to the kingdoms of Indra, he forgets the pristine purity of his motives and goes the way of a fickle-minded person.

Everywhere, in every heart, in every form, in man, in beast, lives he of immense potentialities. In his presence discretion and boasts of self-control, fly to all directions. In good and evil his presence is felt. Born before man, living in man and satiating himself at man's expense by deluding him with shapes, he outlives him. Yielding, we are trampled under his soft feet: but faced and conquered he leads us to the highest realms, even to the lotus feet of his father. For he belongs as well to Man's nature as to God's. Aye! The supreme God is Kama but devoid of his sting, the poison that leads man to paths other than virtuous.

He is a double-faced shield, one face piercing into the loftiest heavens and the other leaning towards the darkest hells. It corresponds to the desire aspect of man, while in the Lord it is born of the Ananda.

The three kinds of motion in the Supreme God can be traced to the three energies of Space or Matter, and these are known as Sattva, Rajas and Tamas. Kama is the result, it was said above, of the happy union of Spirit and Matter and hence it possesses the Gunas, and works through them. These Gunas are the only channels through which desire works and manifests. Desire is thus the energy that goes out after external objects throughout the cravings, the gaps caused in origin and great Gunas.

To discern what is the nature referred to or in the art of



for Desire in its association with the Gunas, how it works, and what are the good and evil effects thereof it is indeed necessary that we know a little at least of the Sattva, Rajas and Tamas, the three thin, but vastly expanding, ends of the wedge of Prakriti.

Sattva gives happiness, Rajas propels towards activity, and Tamas induces laziness. Tamas yields the opposite of bliss, the pleasures derivable from this quality being linked to impermanency. Rajas is restlessness and Sattva is calm. Tamas begets ignorance, Rajas self-sufficiency and Sattva intuitive perception. Sattva is the state of Sat, Rajas that of Chit, and Tamas that of Ananda or bliss. For the reflection of bliss in Matter will always represent the opposite of itself, which reflection is otherwise understood and recognised as Tamas. The reason is not far to seek. Matter stands at the opposite pole of Spirit, and so the qualities of Spirit should, in all fairness and to the common-sense view, produce the very contradictions of themselves when reflected in Spirit; for the same reason we see that Rajas is the Chit of Spirit and Sattva is the offspring of Sat. Sattvam means the expression of Sat in Matter, or it seems to say to Spirit 'Sattvam', (Sat thou art) and connects the quality of Sat as reflected in fine folds of matter. 'What am I,' says it, 'to brag independently and exclusively? My life depends on you and I am nearer to you than my brothers. Though in Matter people conceive in their ignorance a longer distance between thee and myself, longer than between Rajas and Chit and Tamas and Ananda, I am yet nearer to thee, nearest for the enlightened man.'

(To be continued).

busy recruit  
monstration  
trees, all me  
So it is with a  
goes out of earth.

T. A. VENKASWAMI RAO.

### The Law of Demand and Supply.

In days of yore physical force was given preference above all others. This is well borne out by the historical facts that disputes were settled and superiority of men proved by no other means than by resorting to the display of the best developed physical force in the parties concerned. It then was wielding such an influence over the public that it was hopeless for a man of weak constitution to vindicate any truth he might have had to vindicate by bringing it to the notice of the public. But this preference to physical force has, of late, begun to give place to that of intellectual force, which, even though it plays the main part at present, is not without recognising the significance of spiritual force. No doubt the unfoldment and constant play of intellectual force, in its different phases, has alchemised the old world of iron into the new one of gold, but the supreme happiness, the peace of mind, has not yet commenced to extend its rule over all hearts, though every one of them is awaiting its advent with much solicitude. No doubt the inventions during the last few centuries have been giving much comfort and luxury to man, adding speed to his feet, telescopic power to his optical faculty &c., but towards the development of the inner man their contributions are nil. On the other hand they have increased the wants of the people and at no time was the grip of poverty felt so oppressive as at present. The population is ever increasing on and on, and the mother Earth too seems to look pale, here and there, now and then, exhausted, as it were, by her profuse supply for long ages. Perchance, this might be a hint to her sons to exercise their faculties in other lines of industry and commerce.

As the intellect rules in general at present, spiritual ideas seem to taste insipid, and man falls a victim to the overweening claims of reason. Reason is indubitably the dissector that analyses and sifts the objective side of the

universe, but to search for the *Eternal cause*, something more than reason is needed. Reason may guess this or that, but it is experience that gives actual perception of truths. There are men who try their utmost to supply the needs of people and make them happy. But, to their sad disappointment, wants are ever felt keener and people begin to pule and whine all the more on account of their inability to keep the head above water.

The wants of the people vary according to the development of the inner man in each, and all the things of the world both natural and artificial finding themselves safely attached to the hearts of men, entirely change the world of beauty and joy into that of want and sorrow. Man remains fallen ever since he forgot the omnipresence of the *All Good* and began to taste the forbidden fruit. He has forgotten to feel his parental strength and lost all his confidence in the *Eternal One*. Now he seems to be with full vigor and energy, and now, he casts eyes on hopelessly. Thus tossed between the extremes man feels restless, and this feeling is quickened by the sting of material wants. Is there a way out? Or has he only to die a miserable death discontented and broken-hearted? "No," say the wise, "there is the Law of Demand and Supply."

Even though the laws of nature are a few and with very few exceptions, repeated for ever and everywhere, man has not eyes to observe them owing to the scanty influx of spiritual activity. What is to be regretted still more is that, even if he becomes conscious of some of them, he is not wise enough to follow them in their multifarious methods of working. The physical world forms but the counterpart of the *Spiritual* and as such it cannot but bear a close relation to the other. In the physical world they say opposites attract each other, as for instance the mutual attraction between the positive and negative currents of electricity. And the psychologists say that in the mental world 'like attracts like.'

The physicists call the positive and the negative as opposites. But in fact they are one and the same only varying in degree. The strong current is called the positive, and the feeble one the negative. So then what the physicists call 'opposites' are not in reality so, but are only 'likes'. This will be evident if we but look into the force which manifests itself in different degrees of vibration. Thus we see the stronger attracts the weaker and that too, only among 'likes' and not among 'opposites'. The psychologists also reiterate the same truth. By attaching more value to the senses, the physicists' eyes seize upon many. But the very same law controls and rules both the physical and the mental worlds. In the mental world too, the stronger attracts the weaker, but only of the same kind. All manifestations have, of late, been proved to be vibrations and vibrations alone. They differ only in degree. Thoughts and emotions also are not left out. That which vibrates in a high pitch has the power of attracting, that is, controlling what vibrates in a low pitch.

It is only when man understands the unity of cause and variety of purpose that he stands on his own legs and calmly passes over all the troubles and difficulties. Till then he is a straw in the whirlwind of circumstances, and wots not what to do. At every turn he is buffeted, and finds life miserable. But the spiritual light that breaks through the clouds of utmost despair has dawned upon the minds of only very few, and unless and until one catches the flashes of that light, and moves along with it, nothing but chaos and hopelessness could be his environment. Nature calls to its tuition only him that lets that light shine free within and cares not for the shadows cast outside. The man who resorts to nature for his culture and unfoldment has eyes to observe and note the immutable law that operates throughout the phenomenal side and trace its origin and maturation to the womb of the *Unseen*.

The *Law of Attraction* which we referred to above forms an important factor in the art of

supplies. Man should know that the real wealth does not consist in the possession of too much, or of immensely more than enough which cannot but chain his freedom of mind and body but he should understand that it lies in the power of attracting to his needs, of course, in high time.

Then, there is another law which we have to understand in respect of the subject in question. That is the *Law of Equilibrium*. In meeting the wants or demands of man, this law plays as important a part as the *Law of Attraction*. Nature wants to equalize every where. Why do positive and negative currents of electricity attract each other? They want to be equalized. Why does air rush towards vacuum? Nature wants to fill it up and equalise. Why does man hurry to communicate to others the news or knowledge he gets? Nature wants to fill up the vacuum and equalize. So is it supplies do fly towards demands. They cannot but meet each other, for that is the law of nature. This law teaches one thing more. That is man should spend freely. He should create vacuums; then and then only there will be income. If you shut up the outlet, be sure that you will have no income. But, on the other hand, if you have income notwithstanding, it is certainly a precarious situation, for the *Law of Expansion* then begins to work whereby the whole goes to wrack and ruin.

Money is nothing but the labor condensed and it is of no use till spent. People attach so much value to it that it becomes their idol and crushes them under its feet. It is their reverence towards it that paralyzes their mental force that has the power of attracting it and makes them kneel down at the feet of another. It is the fear about the future supply that makes one stick to the rigid principles of economy which opens the way to the *Law of Expansion* if the income is great, and turns him mad at the unexpected loss of the whole. When a chance comes for the money in one's own possession to go out he has only to see if, according to his

sense of right, it is right to let it go. If he finds it right, he has not to consider if he has much or nil at the back of it but to calmly spend it on the occasion with the confident hope that the demands of the next moment will meet with their supplies then. Such attitude is ever opulent and will bring in instantaneously the necessary supplies even from the other world.

So my brothers, entertain in your hearts only very few desires, and let them not be trites and commonplaces. Cherish the best and aim at the loftiest. Let your desires vibrate in the highest degree. Doubt not if you will succeed. Nothing but doubt is a barrier to your success. Have faith in the Supreme Lord that takes care of you more than any of your nearest relative or friend. Yours is yours irrespective of time or space and none can pretend to it. Mind Justice rules the universe, and therefore no room for injustice. Let all your thoughts be lively with the heaven of hope. If you do have eyes, you will see every distribution and denial of the All-Wise just, right, and good. Live moment by moment; you will see all your wants supplied then and there. Dead yesterdays and unborn to-morrows are not for you to think about. Live only in the every present Now. Blindness to the future is the blessing of God that has, to a natural man, to superinduce joy to that of his present. Hope is life to desires, and faith (in sure supply) is life to hope. Thus grow your desires with good manures of faith and hope, and you will see supplies run to you. Mind that for success more depends on your mental attitude than all the possibilities that appear in the scale of your reason. Knock how you should, there is ready what you want. Above all, have patience to wait, with sure confidence. Hope to the last, you shall succeed. Nature's supply is profuse, you will get your own. Rest assured that none else has the power of divesting you of your own. Through thick and thin yours rush to you, and find you out in the crowd just like a calf its mother. Therefore, brothers, have

faith in the Lord. Hope, hope for ever. You will have peace and nothing but peace.

"Man's the elm, and Wealth the vine;  
Stanch and strong the tendrils twine;  
Though the frail ringlets thee deceive,  
None from its stock that vine can leave.  
Fear not, then, thou child infirm,  
There's no God dare wrong a worm.  
Laurel crowns cleave to deserts,  
And power to him who power exerts;  
Hast not thy share? On winged feet,  
Lo! it rushes thee to meet;  
And all that Nature made thy own,  
Floating in air or pent in stone,  
Will rive the hills and swim the sea,  
And like thy shadow follow thee."

SWAMI VALLISAYAKAM.

### Notes and Comments.

From a Native State down in the South-west corner of the Presidency, far famed as the "*Land of Charity*," news reaches us of the issue of two Government Circulars, affecting such of its aided educational institutions as have been in the habit of forcing its pupils to study the word of God, whether they liked it or not. The first of the Circulars in question, prohibited managers of aided schools from imparting religious instruction to the pupils of their faith during any of the five hours allotted for secular instruction under the provisions of the educational code in force in the State. The plain and natural meaning of the words "to the pupils of their faith" was ignored and, under cover of a strained construction, the contention was raised that while the Circular prohibited the imparting of religious instruction during any of the five prescribed hours it did not deprive the managers of the power of compelling their pupils to study the Scriptures outside those five hours. The second Circular referred to was thus rendered necessary to explain and declare the meaning of the first. It enacted that the Grant-in-aid is liable to be withdrawn from those private schools where pupils are compelled to study the Scriptures of any religion whatever.

The situation of things in the State has no doubt, after the issue of these Circulars, undergone a marked change, a change which the major portion of its population, who are Hindus, look on as an inestimable help in enabling them to preserve the minds of their children safe from the ravages made thereon by the, to them positively injurious, dogmas of an alien religion, but which the Christian Missionaries and such of the native Christians as are interested in their Mission regard as a great check upon the methods adopted by them for the realisation of the object of their Mission—proselytisation.

They complain, in no measured terms, of the injustice and injury wrought by these Circulars, not only upon their own cause, but also upon education in general throughout the State.

The Educational Code in force in the State declared that "all Grants-in-aid shall be given on principles of strict religious neutrality to all schools imparting sound secular instruction according to recognised methods." But what cared the Missionary for the words on principles of strict religious neutrality? He still went on stuffing the heads of his pupils with the dogmas of the Bible. The Government had till now been in the dark as to the wide disparity that existed between what it held forth as the guiding principle of its administrative policy and what obtained in actual practice. And now that the Circulars have been issued and the right step taken in the direction of reconciling the theory with the practice, it is no wonder that the Missionaries set up an agitation.

They argue that they had hitherto been allowed to impart to their pupils the good news of the Gospels, that no objection had till now been made either by the Government or by the pupils, that the present action of the Government is an uncalled-for piece of legislation, that their object in teaching Bible was not to convert but to enable their pupils to better tread the fields of English literature. Every one of these arguments however fails to afford them that support which they expect therefrom.

The first argument carries with it no more force than does that of a person who pleads "I have been committing offences for a long time past, in spite of the criminal law. Why then should you now propose to inflict a punishment upon me for offences I may commit in future?" The second argument that the pupils do not object to learning Bible and that the Circular was therefore uncalled for, if true, defeats itself. If the students do not dislike Bible we are sure the Circulars will in no way prevent them from attending the Scripture classes. The managers are at perfect liberty to impart religious instruction to those pupils who are willing to take it. Correspondents upon whose good sense and veracity we can place reliance, inform us of several instances in which Hindu boys failing to prepare their Bible lessons have been punished with heavy fines and impositions. It appears then that it is not an uncalled-for legislation. The third argument, if it is set forth in right earnest, could not at all be accepted in the face of the following passages extracted from Reports of Mission Societies and letters written by Missionaries:—

(1) The primary object of every Missionary College.....should be the conversion or salvation of the pupils. It was for this purpose such institutions were originally founded and there is no reason to make any alteration. (Report of the Centenary Conference of Foreign Missions, 1888, ii., p. 242)

(2) The educational work in India continues to demonstrate its usefulness as an evangelistic agency. (The C. M. S. Report, p. 347.)

(3) Rev. Mr. Matthieson at the Centenary Conference declared "there are some who have been brought to Christ through these colleges." (ii. p. 247.)

(4) Rev. C. E. McQuaide writing from Amritsar on June 14th last, says in the course of his letter: "At present I'm up each morning at 4-30, start for the school about 5-50, and am back about 11-20.....But I dare say you wish to know what is the result of it all. If I should give you the number of direct conversions from the Mission School you would feel very disappointed as they are few, but what ones there are, are very thorough. But the indirect results are great and far-reaching. (The Hibernian Church Missionary Gleaner, August 1904.)

Neutrality in matters of religion, is the mainscrew of all enlightened forms of Government. The Magna Charta of the Indians, the Proclamation of 1858, enunciates the principle in clear and unambiguous terms. For the present further comments are deemed unnecessary.

### Current History.

"Russia is, in truth, a great foe of humanity, and antagonistic to all true civilisation; and as such is the enemy, not of Japan only, but of the whole world". So wrote

retired Major Wesuke Jikemura of Japan in April last in his introduction to the Japanese war magazine. India has known this bitter truth for over a century. No other country has so dreadfully suffered from fear of ruthless Russia as our own. When Tsar Alexander and the first Napoleon concluded the Treaty of Tilsit, they inaugurated the iniquitous European spirit of militarism and grab. Since then poor India has known no rest. Ever afraid of a Russian invasion, ever solicitous to befriend the unruly Afghans and the fierce border-tribes, ever increasing her gigantic army to guard against "perfidious" Russia, India has been bleeding long, and her bitter wrongs cry out to God and man. Now the world has grown tired of Russia but, apparently, Russia has not realised this fact. The last days of October bear witness to this fact. Ever since the wreck of the Russian navy in the Pacific, Russia has been desperately preparing to send her Baltic squadron to the Far East. After nine long and weary months, the squadron started. It entered the German Ocean. Seeing some English fishing boats, the Admiral fancied that the Japanese had come to attack him even there, fired on the fishing boats, sank one of them, sent about 20 men to a watery grave, and wounded some others. The news spread like wild-fire in England. The English nation in one unanimous voice demanded reparation and justice; and, but for the resolute intervention of good King Edward, the Peace-maker, the Russian fleet would already have been sent to sound the depths of the deep Atlantic. Then the offending Russian ships were to stay at Vigo for 20 days to receive sentence from an international court of enquiry.

Colonel Younghusband having reached Lhasa impressed the old-world Tibetans that it was folly to oppose "the advance of modern civilisation," the civilisation of the shot and the shell. At once

the Tibetans turned peaceful and showed a willingness to offer anything to induce the mighty English General and their mightier political officer to leave their forbidden city at the earliest moment. Col. Younghusband demanded that the Tibetans should pay an indemnity of 75 lakhs of rupees. They consented though they are certain enough that they shall never be able to pay that sum. The English are to occupy the lovely Chumbi valley till the money indemnity is paid, i.e., till doomsday; the Tibetans agreed. The English are to build commercial marts at Yatung, Gartok, and Gyantse to supply the barbarous Tibetans with the productions of modern industries and arts. Above all, the Tibetans must not have any kind of dealings with other foreign nations. Well, the Tibetans agreed to give what they could not refuse. Supposing Russia sends to Lhasa a similar pacific political mission and shows equal and more solicitude to mission and shows equal and more solicitude to the interests of civilisation." The advance "the interests of civilisation." The Tibetans shall have to grant her the same, if not greater, privileges. Then are the British prepared to fight Russia to safeguard their interests, as the Tibetans cannot do it themselves. Possibly they will. Baron George Nathaniel Curzon, "the most superior" Viceroy, will cover himself with glory by hoisting the Union Jack on the giddy heights of the Queenlens or by placing a British garrison in the far off deserts of Shamo to sow the seeds of a future war. How long shall this reckless forward school men be engaged in their pleasant pastime of marring the destinies of the voiceless millions of India?

When Mr. Joseph Chamberlain declared in 1899 that Mr. Kruger's treatment of British Indians was intolerable, and that he was determined to see the Indians fairly treated, even those that had closely watched his career were, perhaps, inclined to believe him. But now the Imperial Joseph scarce thinks of the poor Indian who helped him with a cause to play his big game. He is engaged in a game and has no time to think of his own words. As for the British Indians in the Transvaal, let Heaven take care of them. Under

British rule they are worse off than they were under Boer rule. The restrictions placed on them have increased. They are to live in locations and hold their shops where there will be no customers. The European colonists treat the British Indians as worse than Pariahs, and yet some Englishmen are not ashamed to taunt the poor Indian Brahmin.

Sir M. M. Bhowmagree, the friend of the present Unionist Government, has strongly protested and drawn the attention of the Colonial Secretary to this scandal. And so has done our venerable G. O. M. Mr. Dadabhai Naoroji. But, are they not, after all, "black men"?

After the decisive victory at Liu Yang the Japanese pursued the Russians; but seeing that they could not maintain some captured positions, wisely abandoned them and retreated. Gen. Kuropatkin then took the offensive and got a severe thrashing at Shaho. The advantages have all still been on the side of the plucky little Jap. The Japs have taken two more important forts at Port Arthur. In the Chino-Japanese war Port Arthur fell about the 20th November. Will it be so even now?

C. K. G.

### The Voice of Sarada.

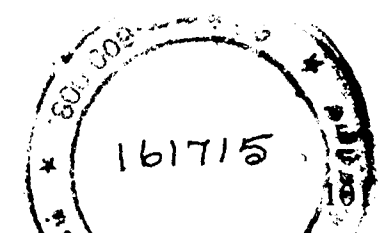
BOOKS.

Aspects of the Vedanta: G. A. Natesan & Co., Madras.

A handy little volume embodying 168 pages of neatly printed matter, it tries to place before its readers some of the eternal truths of the Vedanta philosophy collected from the writings of Swami Vivekananda, the late N. Vythinatha Aiyar M. A., the late Prof. Max Muller, Swami Saradananda, Pandit Sitanath Tattvabushan and Prof. M. Rangachariar, M. A. We feel no doubt of its usefulness in the hands of those trying to probe the philosophy of the Vedas.

Maitreyi: A Vedic story in 6 chapters; By Pandit Sitanath Tattvabushan; G. A. Natesan & Co., Madras.

The story first appeared as a serial in the Indian Review. It has now been reprinted as a booklet of 75 pages.



The author therein attempts to bring home to the minds of the readers some of the abstruse ideas of the Vedānta, in the form of a conversation between Yajñavalkya, Maitreyi and Katyāyāni. Maitreyi puts the question 'how do we know that the same Self is in all?' We seem to have a distinct Self in every one of us. Yajñavalkya's answer to this question comprises the whole of Chapter IV of the story and is well worth perusal. The author's style is pleasant and light. We hope the author will do much to popularise the teachings of the Upanishads by writing a large number of similar stories.

**Spencer's Economics:** An Exposition, By Dr. Guglielmo Salvadori; G. A. Natesan & Co.

To him who would study the synthetic system of Herbert Spencer in its relation to the laws of political economy this small booklet of 80 pages would serve a very useful purpose. It gives a clear outline of the great philosopher's opinions regarding some of the most important economic problems, the over-population problem of Malthus, the socialism of Karl Marx, individualism *versus* communism, &c. Those who have neither the time, the patience nor the courage to wade through the voluminous mass of writings left by Herbert Spencer, will find in it a concise, yet clear, statement of the essential principles of his system. It is a book that serves to popularise the teachings of Herbert Spencer.

**Rudyard Kipling:** A criticism by J. M. Robertson; G. A. Natesan & Co., Madras.

Critics do but seldom speak the truth. They often cover up and run with the current of popular opinion. Mr. Robertson however takes his stand in the role of exceptions. His estimate of Kipling is just and true. As a literary writer, his most obvious gifts, in the words of the critic, are 'vivid visualisation and tersely vivid expression. He has them in fact in the rare degree that constitutes genius. No writer of English fiction perhaps has ever shown greater power of at once imagining so intensely and wording so rightly as to make the reader's vision no less instantaneous than his own.' But says the critic, it is not by these that his greatness as an artist should be judged. That greatness must be tried by three successive tests: (1) that of the total congruity of his most powerful work in itself; (2) that of his loyalty to essential truth of human nature; and (3) that of his total exhibition of moral judgment. In the light of these tests, Kipling betrays his littleness, and his writings must be pronounced a decided failure.

All through his writings might be discerned a sort of self-assertive imperialistic jingoism thrust into prominence by a vainglory, a vain-glory that is not simple pride in his own race which might pass as primary human emotion but which goes doubled with an entirely vulgar hatred for other races. He writes under the belief, more or less illusory, that India is at all moments liable to the insidious entrance of wicked and ungentlemanly Russians. The British soldier is just and humane, a god incarnate; the French or the Russian soldier must needs be a blackguard and a ruffian. Thus in the writings of Kipling, truth is conspicuous by its absence, and falsehoods play their parts in no less a conspicuous manner. He is strong only on the temperamental and technical side of the art of fiction, and weak to the last degree in the moral and intellectual.

**A Dream of Realms Beyond us:** By Adair Welcker; San Francisco.

It has been remarked that 'Language is the art of concealing thought'; and it may unhesitatingly be said of Mr. Adair Welcker that he has used language for such a purpose. His *Dream of Realms Beyond us* may or may not be a dream. But it is entirely beyond us. The poet tells us that it is a "book that in all parts of the world is giving to each man more courage to become his brother's helper than have any or all books of the past time," and we dare not gainsay it, though it must be confessed that in spite of strenuous attempts we have certainly failed to grasp its import and aim. For this obvious reason, we have to deny ourselves the pleasure of reviewing it at any length. A prose appendix generously added with a view to make its purpose clear is not more luminous than the poem itself. Taken all together we fear the reader will find the manner and diction as prohibitive as the price which is nothing less than a fabulous 40 shillings.

**The Princess Kamala or The Model Wife.**

By Dr. M. Venkatesaya Naidu of Messrs Macdonald Joseph and Co., Broadway, Madras.

The superficial observer of Hindu Society is very apt to be led away by the impression, that its inner life is one of meaningless forms and observances directly telling upon its progress, and that the position assigned to its women is one of willful slavery. But that this is not the real life of the Hindus, on the other hand that life is one systematically regulated by those principles of good conduct which make for

physical, intellectual, and spiritual progress, and that the position assigned to their women is one where much of that freedom and learning which it is desirable women should possess, are given them, will be clear under the bright search-light of keen, yet unprejudiced, eyes. The book before us has been written with the object of placing before its readers the real life of the Hindus, and thus removing the misapprehension that is at the bottom of the many pungent stigmas cast upon them. It is a collection of tales at once instructive and entertaining. The ideal of what a Hindu wife, husband, and brother, a statesman and a king ought to be, are clearly indicated in the course of these stories. We are sure the book would interest the many readers for whom it is designed.

#### PERIODICALS.

**The Arena.**—In the August number of this American monthly, there is a thoughtful article from the pen of Mr. Charles Frederick Holder, which gives a peep into the feelings of Americans against the Chinese who have and are quietly settling in large numbers in the United States. The Chinamen are doing a lot of business in the tourist trade and cheap manufactures, and exhibit a remarkable tendency to produce goods at an extremely low rate so as to make it difficult for American labour to compete with them. The feeling reached an acute stage and the Chinese became in the course of time an undesirable and indigestible factor. Verily the Chinaman is "the Dragon in America." There was a time at which the Chinese labour was essential to the development of the Pacific coast, and the feeling soon changed to a general cry to stay the large influx of Chinamen and also to demand in strong terms that the "Chinese should go." Here the writer enters into a fascinating discussion of the work of the six Companies, which greatly helped to develop the Chinese Settlements,—such a description as should raise a smile in the face of all those philanthropists who are dreaming of the Universal Brotherhood of man as a thing of possibility in the near future,—and as a thing of possibility in the near future,—and concludes with a pious horror of the Chinese peril which threatens the Pacific Coast. He exhorts all the Free men of America to be up and realize the gravity of the question which, in the writer's opinion, "is no longer one affecting Pacific Coast, but the entire world. The 4,000,000 Chinese, mostly labourers, living upon six cents per day, are a menace to the civilised and

Christian world; they should be restricted to China."

In striking contrast to the public hue and cry against the Chinese monopolisation of petty trade and labour, is the profession of something more than sympathy—and friendly regard for the Japanese which is made the subject of another interesting article by Professor Edwin Maxey, under the heading "Why we favour Japan in the present war." The learned Professor makes out that this friendly regard has its basis in three things. The first is a sentiment that modern Japan is a creature of America's own making, the second is its commercial interests in the Far East, and the third which is stronger than mere sentimentality and commercial interest is that Japan is a progressive country, where absolutism does not over-ride the rights of the individual. It is evident that the Japs will claim the admiration and friendship of the Americans so long as they do not make their visits to, or stay in, America unwelcome or undesirable like the Chinese. The magazine under review has other interesting articles of readable matter and the selection reflects credit to the Editor's taste in giving currency to the subjects which are pressing attention in the East and West.

**The Review of Reviews.**—The September number of this world-wide magazine keeps up to the level of its reputation and as usual contains interesting original articles and reviews. The deadly war carried on in the Far East has naturally claimed a good deal of attention and space. The progress of the world and the Current History in caricature contain numerous references to the war and to the troubles of Russia. They give currency to the trend of public opinion in the matter. Almost all the Cartoons extracted, sound the Anti-Russian note; and for cold-blooded malignity, for intense bitter hatred the German Cartoons stand pre-eminent and are characterised as worse than those published against England during the devastation of the Boer Republics. Under the Character Sketch appears a very interesting article dealing with the crisis in the affairs of the United Free Church of Scotland, which is said to be but the latest phase of an age-long controversy between the two nations which inhabit Great Britain. Persons of a metaphysical turn of mind will find in the origin and progress of the dispute, which has centred round the doctrinal question as to the teaching of the West



minister Confession on the subject of Pre-destination, much that is truly interesting. Under the Leading Articles in the Reviews, a short summary of Mr. J. B. Pennington's paper demanding the abolition of the Salt Monopoly in India, has special interest for the Indians in that the most obnoxious tax which is prejudicial to agriculture and the health of the nation is exciting warm discussion in England. The feeling is gradually gaining strength that the State monopoly by artificially limiting the consumption of salt, plays murderous havoc with the poorer classes.

**The Madras Review:**—The February issue of this quarterly maintains its prestige as a high class journal. It opens with a critical appreciation of Sir H. Cotton's "New India" from the pen of its learned editor. Then comes an article on the 'Philosophy of Browning' by Mr. M. S. Puranalingam Pillai, B. A. The writer expounds Browning's philosophy under three headings, viz., *Nature, Man, and God*. Of Browning's view of *Nature*, he says "He is scrupulously exact in his view of Nature as a separate entity from Man. Nature is no doubt alive in the poet's thought, but not with the poet's life. The Earth and the Sea are not the images of our mind, but they are gigantic creatures that are quite distinct from us. If there is any relation between Nature and Man, it is that of Ariel to Prospero and Miranda or to Gonzalo, the relation of a creature whose nature is radically different from that of man and who yet helps us to complete our joy." His view of *Man* is next summed up in the following words: "He is another form of the creative joy of God; and all Nature has prognostics of him. He is the roof and crown of all created things. He differs from Nature in that his life is dashed with sorrow and pain while that of Nature is unalloyed joy. The first postulate of wisdom for man is to know himself, to understand the conditions under which he holds his tenure and the limitations of his powers. A knowledge of this imperfection leads him to hope for perfection." Browning's conception of *God* as the author of *Nature and Man* is that of the world in general. The imperfect man looks for his perfection in God. The poet propounds no teleological theory for it, though there is a savour of design in the finiteness of God's creation. 'The Augustan Age of Tamil Literature' by Mr. S. Krishnaswami Aiyangar, M. A. 'A plea for Hindu Music in

Schools and Colleges', by Mr. C. Tirumalayya Naidu and 'Indian Industry and Swadesay-ism' by Mr. R. Narayanaswami are other articles of interest.

### POSTAL NOTICE.

Under the existing rules dealing with investments in Government paper made through the agency of the Post Office, Government paper of the nominal value of Rs. 100, or any multiple thereof not exceeding Rs. 1,000, may be purchased by any person, whether a depositor in the Post Office Savings Bank or not, in any one year; and the maximum nominal value of the paper which may be purchased through the Post Office and held at one time is limited to Rs. 3,000.

2. With effect from the 1st August 1904, it has been decided to relax the restrictions which these rules impose and to amend the rules with the object of affording greater facilities for such investments, and of rendering them more generally popular. The chief changes which have been effected by the new rules are:—

- (1) Sums in whole rupees, not being less than Rs. 10, may be tendered for investment in Government paper through the agency of the Post Office subject to the maximum limits prescribed in the rules.
- (2) No fees, commission, or brokerage of any kind will be charged for the purchase, sale, safe custody, or delivery out of custody of Government securities purchased through the Post Office.
- (3) No income tax will be levied upon the interest derived from such securities, so long as they remain in the custody of the Comptroller General.
- (4) The maximum amount which may be invested through the Post Office has been increased to Rs. 5,000 in the case of an adult, and to Rs. 4,000 in the case of a minor.

3. Further particulars regarding the new rules can be ascertained on application from the local Post Office.

# THE ARYA

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Temples are symbolic of Human Body.

(Continued from page 78).

IN the Buddhistic work entitled Amitayur Dhyana Sutra, Buddha is said to have taught as follows:—"Those who wish to be born in that country of Buddha (Sukhavati or the land of the Highest Happiness) should act filially towards their parents and support them; serve and respect their teachers and elders; be of compassionate mind, abstain from injury and cultivate the ten virtuous actions; fulfil all moral precepts and not lower their dignity or neglect any ceremonial observance (vide §7). In §26 of the same work, his teaching is "The beings who will be born in the middle form of the middle grade are those who either observe the eight prohibition precepts..... or observe the perfect, moral precepts not lowering their dignity nor neglecting any ceremonial observance for one day and one night, and by bringing their respective merit to maturity seek to be born in the country of the Highest Happiness." These teachings do not disregard ceremonial observance

altogether. In the said work, stress is laid on the practice of Dhyana, Dharana and Samadhi, and in comparison with these methods, the ceremonial method is certainly inferior (Kanishtha).

These teachings are nothing but the teachings contained in our Upanishads. But the main fault with Buddha is that he accepts some of the main teachings in our Upanishads or the knowledge part of our Vedas (Jnana Kanda) and rejects the teachings contained in the Karma Kanda (the work part, as Thibaut translates it), except the moral principles contained in them. I do not know how far this broad proposition is correct. I have already quoted from Buddhistic works the injunctions of Buddha against neglecting ceremonial observances. In his description of Sukhavati (the land of Bliss) he tells his disciple Ananda that "the Tathagata has so fully obtained the Paramitas which arise from Samadhi; Vide sec. 2 of the work. This shows that Buddha was a Yogin. A Yogin does not wholly give up rituals altogether. Rituals at times when he is not inclined for concentration in an attitude of Samadhi, are a great help in

preserving the devotional frame of mind and preventing it from wandering in worldly affairs. According to him "the appearance of Tathagatas who desire welfare, wish for what is beneficial, are compassionate, and have arrived at the highest perfection, is very difficult to be obtained. It is owing to the grace of the Tathagata himself that you (Ananda) think that the Tathagata should be asked this question. In the smaller Sukhavati-vyuha, Sec. 10, Buddha is said to have taught, thus:—"Then again all beings, O Sariputra, ought to make fervent prayer for that Buddha country. Beings are not born in that Buddha country of the Tathagata Amitayus as a reward and result of good works performed in this present life". This teaching implies salvation by Grace obtained by prayer and the mere repetition of the name of Amitabha; *Vide* foot-note to that Section. In Amitayur Dhyana Sutra, Sec. 18, it is laid down that Buddha embraces and protects all the beings who think on him, by his absolute compassion.

This process of eclecticism cannot stand in India where the whole Vedas divided into Karma-kanda and Jnana-kanda are accepted as Revelations and acted up to with equal reverence and regard, though with a conviction as to relative efficacy based on the texts of the Vedas themselves. So long as there is dualistic notion in the universe, there is ignorance, and our Vedas provide for certain exoteric measures on the basis of the said ignorance for the spiritual elevation or the improvement of mankind. All devotional acts towards the Deity, attended with a readiness for self-sacrifice for the sake of God or others, are meritorious in nature and they are calculated to lead to higher planes in spiritual existence. It is not the things sacrificed

for festivals or sacrifices that are attended with spiritual benefits, but the frame of the mind, the devotional attitude, the pure sentiment of the heart with which festivals are celebrated or sacrifices are performed, that lead to spiritual benefits. Nobody tries to appease the gods by the shedding of blood. The gods do not want flesh and blood. I have elaborately shown in my articles on "Yoga principles in Sacrifices" that the gods do not eat and drink in the ordinary way and what they care for is the devotional attitude of the sacrificer. Sri Sankara too is of the same opinion. He says "What it meant then by the term 'eating'? Is it the rejoicing of the gods with the performers of sacrifices, etc., who stand in a subordinate (instrumental) relation to that rejoicing of the gods with the performers...? Not actual eating like the chewing and swallowing of sweetmeats. For, that the gods eat in the ordinary way a scriptural passage explicitly denies (Kh. Up. III, 61.): 'The gods do not eat or drink; by seeing they are satisfied.'—Vedanta Sutra, III Adhyaya, I Pada, 7.

Buddha Gautama wrongly interrogates when he says "What love can a man possess who believes that the destruction of life will atone for evil deeds? I do not think that Sutras give room to any to think that destruction of life will atone for evil deeds. Sacrifices are done not as an expiation of sins but as meritorious acts leading to heavenly rewards. Sins occur by doing harm to others. Their expiation takes place (1) by doing good to others, (2) by repentance or Prayaschitta, (3) by punishment by kingly or divine power, or in the form of a penance, (4) by the Grace of God for devotional acts, (5) by Yoga practice which by Yoga-Agni or, heat purifies the mind in the same way as fire purifies gold (Amritanandopanishad), and

(6) by the knowledge of Self on non-dualistic or Advaita planes. "If any one meditates on the land of that Buddha country, his sins (which bind him to births and deaths during 80 millions of Kalpas shall be expiated.—Amitayur Dhyana Sutra, Sec. 12 (Buddhistic work).

Sri Sankaracharya quotes the following Smriti passage in his commentary on Vedanta Sutra, III Adhyaya, 4 Pada, 26:—

"Works are the washing away of uncleanness, but knowledge is the highest way. When the impurity has been removed, then knowledge begins to act." The same authority says: "The works enjoined on the Asramas are not required by knowledge for bringing about its results, but with a view to its own origination. Sacrifices are means of purification of sins, not on the strength of destruction of life and offering of flesh and blood to the Deity but in consequence of the devotional frame of mind which sacrificial acts imply, and also for the reason that they are means of knowledge which wash away all sins. According to a scriptural text a Naishthika Brahmacharin (bachelor for life) who has broken the vow of chastity shall sacrifice an ass to Nirriti as an expiatory sacrifice. But Smriti declares that such sins cannot be expiated by him any more than a head once cut off can again be linked to the body. He is reckoned a slayer of Self. The Smriti-writer says: "I see no expiation which might make him clean again." Upakurvana Brahmacharin (bachelor for a short time only) may purify himself by the ceremony mentioned. But Bhdaranyana says that according to some, the sin is a minor one and there is expiation allowed for a Naishthika also, as in the case of unlawful eating; *Vide* Vedanta Sutra, 3, Adhyaya, 4 pada, 42. This is the view

adopted by the Sutrakara and Sri Sankara. Prayaschitta, repentance or expiatory frame of mind, is in all cases calculated to wash away the sin concerned, and therefore the case of a Naishthika Brahmacharin is also within the law of expiation. But it should be noted that the cause which removes sins is not the act of sacrifice or the animal sacrificed, but the expiatory frame of mind, in true repentance of the sin committed. "All sins transcends he, the murder of a Brahmana transcends he who offers Asvamedha sacrifice, and who knows it thus."—Taj. Samh. V, 3, 12, 1. Here sacrifice plus knowledge are said to wash away sins. The power of knowledge alone to destroy sins is laid down in our Sastras in unmistakable terms—Vedanta Sutra, 4 Adhyaya, 1 Pada, 13, 14, 15. Permanent obligations such as Agnihotras and sacrifices are conducive to knowledge,—*Ibid* 16. "Brahmanas seek to know him (Paramatman) by the study of the Veda, by sacrifices, by gifts".—Bri: Upa. IV, 4, 22.

(To be continued).

S. RAMASWAMI AIYAR.

#### Notes on Ancient Sanitation.\*

IT is a trite fact that religion and sanitation were, in olden days, closely associated. The priests formed the sole repositories of all knowledge, and it was hence necessarily they who could best interpret disease causation and its prevention. Thus it is we find the Old Testament teeming with precise sanitary directions, that many such exist in the Koran and in the "traditions" of the Mahomedan, and that in ancient India the system of sanitation was so woven upon the religious and daily lives of the people that classes became distin-

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guished from one another by the nature of their sanitary observances, and that, in combination with rulings astutely destined to consolidate the authority of the priesthood, the mighty system of caste was evolved.

In perfecting such a method of sanitary government, necessarily, rulings were more addressed to the individual than to the community; the interests of the latter were sought to be served indirectly by restraint of the unit. Hence, it is but here and there that allusion is made in ancient Hindu writings to Municipal methods; they nevertheless exist. In our modern works on sanitation, it is found necessary to expound a reason for everything that is recommended; with the consequence that to secure a ruling as to what should and should not be done much matter has to be waded through. With the writers of Hindu Shastras, however, wordy explanations were not necessary. They adopted simple and correct principles as to purity, impurity, and purification, that embraced the whole science of sanitation. Armed with the knowledge of hygiene possessed by us about fifty years back, I do not know that such a classification would have appeared either reasonable or suitable to a Western people, except that it had the merit of simplicity, and could therefore be "understanded of the people." But, in these days of bacteriology, I can imagine no more suitable classification for a modern treatise than that indicated; purity and impurity would be explained in relation to pathogenic microbes, and purification to processes of sterilization or disinfection. In short, there would be evolved rulings for keeping pure that which is pure, recognizing that which is impure, and securing the purification of the impure. In reference to the methods of purification adopted by ancient Hindus, it is well to remember that the system was not meant for rich Municipalities that could spend at the rate of lakhs per month for substances evolved by curious machinery from the midst of coal, but for individuals who were scattered through-

out the land, living simply agricultural or pastoral lives of much simplicity, and by no means grouped in well populated centres as in the present day. The methods advised are, therefore, with few exceptions, such as are available in every-day life, instead of depending upon artificial aids they utilize to the utmost laws affecting change by chemical combination, and microbial action, as found in Nature.

In illustration of these principles, let Hindu rulings be considered in reference to the protection of the alimentary canal. Irrespective of the well-known standard demand that the whole body shall be bathed, and that clean clothing shall be worn during meal times, which implies protection from microbes that incidentally to the avocations of the day have adhered to the body and clothing, there is a ruling which is aimed against the lodgment of parasites, or their eggs, under the nails of the hands with which food is eaten: "let him not crush earth or clods, nor tear off grass" with his nails, "a man who crushes clods, tears off grass, or bites his nails, goes to perdition." It will be noted that although the punishment is deferred, it is of a summary nature.

Having regard to the special mode of ablution in this country, the possibility of self-infection by the eggs of intestinal parasites is evident, if the practice of nail-biting were permitted, whilst the forbidding of the breaking of clods and of grass with the nails seems directed specially against the propagation of the intestinal worm known as the anchylostomum. This parasite is excessively common throughout India. Recent investigations by Captain Williams, F.M.S., tend to show that a large proportion, possibly over 50 per cent., of the native inhabitants of Madras are affected with it, whilst, in other areas, it has been found as high as 75 per cent. This parasite acts literally as a leech, by sucking the blood of its host, after attaching itself to the intestines. The result is general weakness, and the train of affections follow-

ing bloodlessness of the parasites happen to be numerous. After the eggs have passed from the human intestines, the future parasite exists in a larval state in the earth; hence, the forbidding of biting the nails, or of breaking clods of earth, is of immense sanitary value when dealing with an agricultural population. As to care in the selection of food, we have the duty of the modern medical officer of health depicted in the requirement that no food shall be eaten "which is declared bad by a learned man"; adulterations are also directly inveighed against. It is now well known that food which has been exposed to air, in a cold state, may have sown upon it the microbes of cholera, typhoid fever, and, probably, plague, by means of flies and ants that have been in contact with infective matter, or imperfectly dried dust containing these microbes possessed of sufficient vitality to recover vigour in the presence of moisture, may settle upon it. Hence, the householder is directed, when giving food, to see that it is "very hot" — a condition that would effectually kill microbes. By way of aiding digestion, the requirement is added to this ruling that guests are to eat in silence—a familiar dictate of the European nursery. Protection from microbes and intestinal derangements also underlies the ruling that there shall not be eaten "any sweet thing that has turned sour, nor what has been kept a whole night, nor the leavings of another man." It is obvious that the beaks as well as the feet of birds that haunt dwellings, or the feet of man, may have been thrust into foul matter bearing disease germs; their subsequent contact with food would therefore be dangerous. Hence, the prohibition to use food contaminated by the touch of the human foot, or by the beak, or feet, of birds.

The necessity for the careful collection of water and its subsequent sanitary protection is fully recognized. Pure water is held to be known by qualities such as are taught to modern sanitary students under "the physical properties of water," namely that "water possess-

ing the proper smell, colour, and taste and unmixed with impure substances, is pure, if it is collected on pure grounds. You will note the appropriateness from a sanitary point of view of this last clause. It points in no undecided manner to the necessity for the whole catchment area of a surface water supply being in a sanitarily pure state. This would necessarily forbid the use of catchments inhabited by human beings. The ignoring of this precaution costs towns and villages in this country dearly in the form of human life, sacrificed to cholera, dysentery, diarrhoea, and, in certain instances, typhoid fever. So fully is this fact recognized by modern sanitarians that Municipal bodies in Europe now spend sums that are calculable in millions of pounds, with the object of securing that, in the words of the Shastras, the water shall "be collected on pure ground." Having secured pure water, it is obvious that the next thing to be taught is how to preserve its purity. Here, the caste custom of preventing the lower and less educated castes touching water or vessels to be used by the higher, must undoubtedly form a considerable protection against the accidental introduction of microbes or parasites. But where public water supplies are concerned it is evident that something approaching Municipal law is necessary. Hence, the answering of the calls of nature on the banks of a river, or in water, is absolutely forbidden. In consequence of this ruling where there is reason for proximity to a river, a careful Hindu will form a special depression at a distance from the water that should prevent surface washings carrying the impurity to it on the occurrence of rains. Possibly, as further impressing this care, the banks of rivers are regarded as "pure" places, where offerings may suitably be made to the spirits of the departed. Nothing could be more comprehensive than the following ruling for the sanitary protection of water: "let him not throw urine or faeces into the water, nor saliva, nor clothes defiled by impure substances, nor any other impurity, nor blood, nor poisonous things."

I need hardly say that the matter-of-fact inspecting officer of the present day finds Hindus ignoring these dictates in the most repugnant manner, and that to their sanitary sin in this respect is due a very large proportion of the bodily suffering, death, and consequent want of material prosperity of our populations. But, with our best endeavours, impure water may have to be dealt with. Hence, the methods of purification find a place in the Shastras. In the case of a river, it is held that it is "purified by its currents." This statement is absolutely in accord with modern sanitary and bacteriological research, but is sadly misapplied by the present day Hindu and is consequently productive of an immensity of harm. One would think there could be no difference of opinion as to the limit of the sanitary truth alluded to—yet there is not one per cent of the less educated class of Hindus that will not quote it as a reason for defiling running water in the most gross manner. In common parlance, the phrase has been corrupted into "running water is pure." Consequently, the most scrupulous Brahman does not hesitate to take water in the full knowledge that immediately above the site selected by him for withdrawal, the town dhobies are sending him the accumulated filth from the bodies of all classes and castes. That water is purified by its current is true; but the Brahmin who commits the sin of using daily defiled water should remember that twenty, thirty and more miles flow is really necessary for water to be purified, and that the Shastras do not state that water is pure simply because it is "running." As an instance in point, I may state that the sacred river Caveri is certainly capable of taking cholera microbes (which are derived, be it remembered, from the vomit and excreta of man without respect to caste) 18 miles before purification occurs.

So far the rulings quoted by me have been derived either from the Institutes of Vishnu or the Laws of Manu, and I would take this opportunity of stating that being myself versed neither in Sanskrit nor Arabic, such quotations as

follow, that are not available in English have been gathered for me from time to time by the courtesy of many native friends. The Ashtanga-Hridaya points out that the purest water is that derived by nature's distillation, namely rain water, and that it should be collected on material that cannot give up to it any impurity. The preference is given to vessels of silver and gold, but, failing it being possible to obtain rain-water with this care, it is held that clean hard ground is the next best place in which to collect it. The precaution is added, in this event, that the water and the ground must be freely exposed to sun and wind. Special warning is given not to drink water that is defiled by mud, moths (the latter would probably cover mosquitoes and is therefore of importance in respect to elephantiasis and malarial fever) dirt, or leaves, and that which is not exposed to the "sun, moon and wind." It is also held that surface water recently collected, as shown by its having foam should not be used, but, if necessity compels, it should at least stand exposed to the sun and wind for three days. This ruling is of great sanitary importance, in that it has been clearly proved that the first flood of a river is likely to convey with it much organic matter, and, if within an inhabited area, an abundance of microbes. When such water can be dispensed with on modern and public water-works it is rigidly excluded. But, I would particularly call attention to the fact that the directions as to exposure to sun and wind are not with reference to well water, but to rain-water collected from exposed surfaces; that is, river or tank water. This is another important ruling that has been perversely interpreted by the modern Hindu. He holds that *all* water must be exposed to the sun, and consequently, demands that no covers be placed on wells, with the result that their contamination is favoured. Now, if the actual circumstance of the ruling be held in mind, it will be found that again modern sanitary and bacteriological research fully confirms its wisdom. It has been recently shown that rest of surface water in reservoirs

secures vast improvement in organic and bacterial impurities. The reason is that not only sedimentation is favoured, but, in the presence of oxygen, nitrification by microbes that have been washed with organic matter from the surface of land proceeds apace: whilst sunlight acting to a limited depth deals death to them when their task is completed. But, in the case of well water, the conditions are different. It is found that exposure causes degeneration of the water. In this case, the water collected from a pure subsoil should be free, or almost free, of microbes and of organic matter still requiring change; hence, to expose it is merely to run the risk of both introduction of microbes and defiling matter. The typically pure method of getting subsoil water—which as stored by Nature is innocent of sunlight—is by means of a Norton's tube-well, which permits direct withdrawal in the dark from the water-bearing layer. A further well recognized mode of purification of water is also distinctly conceded, one which it so happens American authors of the present day lay special stress on, in regard to public water-supplies, namely, the oxygenation of water by scattering it so that it comes in free contact with air. It is held in the Ashtanga Hridaya that the rivers flowing from the Himalayas owe their purity to this fact, their waters having been scattered and dashed from stone to stone at their source. Whilst the efficacy of rest for surface water is pointed out, the accession of increments to mere remnants stored in tanks from former seasons is directly inveighed against by Charaka: that is, he warns against the use, for human beings, of tanks of such small capacity that, for some time between the monsoons, mere shallow pools are left. There can be no doubt of the wisdom of this advice; for, irrespective of increased chances of contamination, certain algae and vile odour-producing microbes would be favoured in growth in such stagnant pools and would ultimately infect, and multiply in, fresh water brought with the next monsoon. For the artificial purification of water not

only is the "clearing nut" (*Strychnos potatorum*) alluded to, but straining by cloth to stay suspended matter, with subsequent exposure to sun, and, finally, the dropping of red-hot balls into the water. It will be understood, therefore, that the importance of killing living pathogenic microbes by means of boiling was recognized in very ancient times. Boiled water was also recommended in various disorders of the system, particularly fever. I have been informed that in the mountains near Palghat, which are highly malarious, the hill-men preserve themselves from malaria by careful choice of water and strict adherence to the selected source to the exclusion of all others, combined with boiling; showing that this sanitary precaution has descended to them, and that experience has dictated the necessity for its continuance. In Savanshadi Guna Kalpakam, it is pointed out that water which has been boiled and then cooled is of much advantage in certain diseased conditions; but it warns that such water should not be kept over nights, as degeneration of its condition ensues—a warning that covers the possible introduction of microbes after the water has been cooled—a fact that in modern life is very often forgotten in household sanitation.

There is probably no more important branch of practical sanitation than that of correct night-soil conservancy, by which man is protected against his own excretions: for both to the humble microbe and to man their respective excretions bring death. In no more frequent way are disease-bearing microbes and parasites aided on their path of mischief than by neglect of night-soil conservancy. It is the foundation—the A, B, C—of Municipal sanitation which I am sorry to say, is constantly ignored by your modern Municipalities, that nevertheless find time to debate gravely as to the details of water-supply and drainage systems costing many lakhs. Places where it is proper and improper to answer the calls of nature are definitely stated. Certain of these places in relation to water-supply have been already men-



tioned; but it may be of use for me to add that the King's highway is specifically held by Manu to be an unfit place. The punishment amongst others laid down for a breach in this latter rule is of a very suitable and just type, the person committing the error being required to cleanse the defiled place. It is a pity this effective law does not still possess force. Both Municipal conservancy and sewerage are foreshadowed in the following ruling by Manu:—"Far from his dwelling let him remove urine and ordure, far let him remove the water used for washing his feet and the water from his bath." A further Municipal ruling of great value which, I am sorry to say, is greatly neglected throughout this Presidency, is the insisting upon a reserve of land for public purposes in the outskirts of villages: "On all sides of a village a space one hundred *dhanus* shall be reserved for pasture, and thrice that space round the town." The exigencies of modern existence may not permit this liberality in full, but neither need the greed of landowners of the present day be so excessive that irrigation is carried up to the door of the agriculturist's hut.

I have already held that the system of sanitation of the Hindus recognized the microbial theory of disease, or, put in other words the presence of a transmissible living contagium. In no other way does it seem possible to explain the following various precautions laid down as to the preservation of purity:—The Hindu "must not bathe in tanks belonging to other men"—a precaution which seems neglected in parts of this Presidency other than Malabar; he must not dwell "in a village where the sacred law is not obeyed"—in other words in a village where sanitation is imperfect, "nor long where diseases are epidemic." For prevention of infection, the precautions not to use "shoes, garments, a sacred string, ornaments, a garland, or a water vessel used by others," not to stay "in a village where a corpse lies, or in the presence of a man who lives like a *Sudra*"—in other words, lives insanitarily, according to the Brahmin standard

—or "linger in a crowd of men," are obviously necessary. In regulating the admissions to "Sraddhas," diseased persons, or those undergoing segregation on account of impurity, are excluded. Indeed, if the translation be correct, it would seem that persons suffering from "consumption" are to be excluded—an advance on the sanitary science of the day that our American cousins have seriously agitated for. An excellent precaution is also laid down in regard to reading the Vedas. It is held that their study must not be pursued in a village where a foul smell arises. If strictly observed, this should lead to the cleansing of a good many places in the Presidency, including this city in certain areas. We know that anthrax, tuberculosis, plague and tetanus are microbial diseases conveyable by inoculation; hence the order, "not to step on things used for cleaning the body, on water used for a bath, or urine, or ordure, or blood, or mucus, and on anything spat out and vomited," is one that is well worth while, in the present day, to hold in mind. Attention is called to the danger of transmission of disease in the following order:—A washerman "shall not return the clothes of one man for those of another, nor allow any body but the owner to wear them." There had evidently been "dhobie questions" in ancient India, when housewives had reason to complain of their lord's clothing being pounded into holes on stones: for it was also directed that the dhobie should "wash the clothes of his employer gently on a smooth board of *Salmali* wood." The necessity for segregation during the incubation of disease was fully recognized. Thus detailed directions are given as to clothing, food, and exclusion from intercourse not only of those in direct contact with the source of impurity, or, as the modern sanitarian would put it, of infection, but of all those who may be reasonably suspected to have been in contact with persons under the ban of suspicion. Indeed, segregation of groups is so strict, that individuals are enjoined to have some distance between the

when sleeping. But where I look for my proof is not so much in rules of what should be done as to those which detail what need not be done. Were it not that actual contact with infectious substances, for example, such as conveyed by corpses, was dreaded, and were the elaborate bathing, and washing, and segregation that must follow, mere ceremonial details, there could reasonably be no distinction as to their perfection or duration, whether the death of a relation occurred by disease or violence, or whether one month or one year elapsed, or whether the event had occurred in the locality where the family is resident, or in a country which is distant. Yet, the Laws of Manu and the Edicts of Vishnu clearly show that a consideration of all these details strictly determines the duration and nature of the period of segregation. More than this, where there might be room for doubt as to the nature of death, and consequent possible room for incubation, the ten days' period is shortened, but still is not dispensed with; precisely as the modern sanitarian would prescribe in the case of persons "under observation" from an infected locality, for example:—

"He who may hear that (a relative) residing in a distant country has died, before ten (days) after his death have elapsed) shall be impure for the remainder of the period of ten (days) and nights only."

Here the segregation is presumably required in view of the probable arrival of a messenger with news of the death, as must have been the case when the Postal Department was hardly so complete as at present, but if ten days had elapsed, this messenger was not to be dreaded; therefore, the following regulations became feasible:—

"If the ten days have passed, he shall be impure during three (days and) nights; but if a year has elapsed (since the occurrence of the death), he becomes pure merely by bathing." But when death had undoubtedly not been due to infection, for example, in battle, or by

suicide, no impurity was contracted by the household.

As to the attainment of "purity"—or an approach to sterilization or disinfection—I have already said that the powers of Nature are chiefly relied upon. How well such natural methods of purification have been recognized by ancient Hindus must already be apparent to you from the fact that, in the purification of water, sedimentation, oxygenation by agitation, current flow (implying nitrification and other changes incident to it) direct oxygenation by wind, and the action of sunlight are relied upon: all matters that are seriously discussed in modern sanitary works. Earth, air, fire and water were held by the ancient Hindus to be the great purifiers, and, if the work of purification be traced, it will be seen that each of these is assigned its most appropriate place. It is noteworthy, in the present day, when the sanitary propriety of kissing is gravely discussed that the ancient Hindu held that "the mouth of a woman is always pure." They were sufficiently gallant in this wise discretion, moreover, to make no limitations as to whether the woman meant was old or young, pretty, or ugly. In reference to conservancy, the deodorizing influence of earth is recognized in the injunction to cover the earth with clods before easement: "by earth and water is purified what ought to be purified \* \* \* a house by sweeping and smearing it with cowdung or witewash, an earthen vessel by a second burning." Metal vessels are to be purified with acids or by heat. As further important purifiers at disposal, the sun and time are distinctly laid down. Those who know the tenets of modern sanitation will appreciate how much in this simple category is really implied. Indeed, in existing plague disinfection, arrangements sanctioned by Government, fire, sun, wind and time are largely relied upon. As to sanitary methods applied for staying epidemic diseases, none are more striking than that mentioned (according to the author of *Ayurveda Vijnana*) by *Dhanwantari*, with reference to

prophylactic operation of vaccination. Here it would seem that Jenner's discovery, though absolutely genuine on his part, was forestalled by ancient Hindus, and the fact that vaccine is but the small-pox virus modified by passing through the sacred bovine is set forth. I need hardly add that a people who discovered vaccination ought not to hesitate in accepting the modern prophylactic operation of anti-plague inoculation. In reference to plague, the disease, of which we now unfortunately are obliged to hear so much of, the only fully effective sanitary precaution yet discovered, namely, the instant evacuation of houses the moment indigenous plague declares itself, is expressly stated in a manthra, which is now in large circulation since my calling public attention to it in March 1898. For the first notice of this important ruling I was indebted to Mr. Hanumantha Gowd, of Hospet. This runs as follows:—

The goddess said:—

"On the order of Brahma, myself, Indra and other gods will visit the people of various villages. Thus visiting village after village, and putting to death all the wicked people, will at last go to Brahma. Intelligent people understanding my approach will always do virtuous actions, will study the sastras, and will ever be very careful. On the moment the rats fall from the roof above, jump about, and die, they will at once leave their houses with their friends and relations, and will go to a plain (Vana). There they will do all rites, will utter Mahamrika mantrams and will recite stotrams.

"In the forest where there is water convenience they will sit. \* \* \* They will have the image of the Deity before them, will show Dupam and Dipam, and will perform Puja every day systematically according to the shastras. Homam will be performed on fire with cooked rice mixed with saffron powder, ghee, and sacred twigs in the midst of Brahmins, relations, friends and servants.

"After praying to the goddess with great faith in the above manner, they will sit for meals with their relations, always thinking of the Deity. After some days if crows come and sit on their temporary dwellings, they will start to their original home after performing Kaka Santhi (a ceremony to the crows). They themselves, well adorned, will start with their family and innumerable Brahmins on an auspicious day and in an auspicious hour. In their homes, Brahmins will be requested to recite Vedas and to perform Santhi homam."

The recognitions of the dying of rats, as a sign of danger of infection, disposes of any possibility of the disease referred to being other than plague. The term 'Mahamari' is used to this day in designating the disease in Gharwal where, as you are doubtless aware, plague has from time immemorial been endemic. This injunction to evacuate the ordinary houses of residence, so completely as to involve removal of 'relations, friends, and servants' and to resort to clean ground that has never been lived upon by human beings, and not to return to the infected house till lapse of time and special processes for its purifications have rendered it safe, represent literally the whole policy of the various regulations issued by each Local Government, in reference to plague infected villages. Even the modern modes of disinfection in this disease are strictly in accord with those laid down in the shastras for inanimate objects, namely for the flooring of houses, 'scraping and burning,' for disinfection of buildings, free exposure to sun and wind, and for other objects dry heat or 'hot water,' and chemicals which are 'alkalies and acids.'

Indeed, an admirable summary of the sanitary requirements of plague is stated in the Dharma Sindhu, which, although perhaps a comparatively modern book, could not have been influenced by present day events: 'the plague will subside by deserting the habitation, by prayer, and by burning.'

I have said that, in failing to carry out the dictates of their own Shastras in many sanitary details, Hindus of to-day are bringing upon themselves much suffering and death. In no way can this be more strikingly illustrated than in the ruin of village after village, where this simple dictate of the experience of their forefathers has been neglected, in spite of advice offered them by Government Officers. The epidemic of plague is already old enough in this Presidency to point to the admirable results of prompt evacuation of houses in favour of residence in cleanly places in the jungle, as required by the Shastras under reference, and to furnish equally striking instances of disaster to trade and life, when this effective, yet simple precaution, has been neglected.

But, even if there were aught that modern science demanded should be effected in the presence of this public danger, beyond what is thus explicitly sanctioned by rules acknowledged by every good Hindu, I am convinced there is nothing that would justify its obstruction in the name of caste. The Laws of Manu are not those of the Medes and Persians. The possibility of there being times when it would be desirable, in the interest of the individual or of the public, to relax rulings is distinctly provided for. Whilst malevolent criticism is forbidden, friendly interpretation of the tenets of the shastras by "reasoning and inference" is sanctioned; even the possibility of change of these is acknowledged as a result of "customs differing with the times, as followed by good and virtuous men." Liberality of thought and action are distinctly encouraged, in the following exhortations to abide by the spirit and not by the letter of the teaching. The Edicts of Vishnu remind the householder that, "(He must avoid) even lawful acts which may give offence to mankind." "A wise man should constantly discharge the paramount duties (called yama) but not always the minor ones" (called niyama). Further, the Laws of Manu require the ascetic to remember that, "Though the fruit of the

Kataka tree (the clearing nut) makes the water clear, yet" the latter does not become limpid in consequence of the mention of the fruit's name. Above all, provision is made for special dispensation in times of public distress, in the following forcible language. Vishnu states:—

"Nor can impurity arise during the installation of the monument of a Deity, nor during a marriage ceremony, if those ceremonies have actually begun; nor when the whole country is afflicted with a calamity; nor in times of great public distress (such as an epidemic or a famine).

Manu states:—

"He who, when in danger of losing his life accepts food from any person whatsoever, is no more tainted by sin, than the sky by mud."

"Agetarta who suffered hunger, approached in order to slay (his own) son and was not tainted by sin, since he (only) sought a remedy against famishing."

"Vamadeva, who well knew right and wrong, did not sully himself when tormented (by hunger) he desired to eat the flesh of a dog in order to save his life."

"Bharadvaga, a performer of great austerities, accepted many cows from the carpenter Beibu, when he was starving together with his sons in a lonely forest."

"Visvāmitra who well knew what is right or wrong; approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it from the hands of a Kandala."

If the diminution of trade inducing poverty of the country, and loss of human life can justify the term "public distress" (and, I may say, I do not see how such a conclusion can be reasonably avoided) it seems to me, in the interests of their countrymen, the men of light and leading in this Presidency should anticipate events and forward thereby a policy of liberal thought and action in support of the common weal, by publicly declaring it to be so, after due consultation of "good and virtuous men." Such a declaration might reasonably be applied only to dis-

riets actually affected with plague, and he with drawn the moment a normal condition of health was attained.

In the case of Mahomedans, it would appear that the type of sanitation evolved has been more in accordance with the requirements of communities than that laid down by the Shastras of the Hindus, where the individual is more closely considered. This would be the necessary sequel of their origin as religious warriors, who, after their conquests had little time, as compared with Hindus, to settle the countries they conquered. Nevertheless, we find in the Koran the recognition of the importance of sanitation in the welfare of individuals. Thus the Koran states, "water was created for the purpose of cleanliness and purification;" "keep your dress clean; shun filth and uncleanness"; "God loves those who keep themselves clean"; "if while getting yourself clean you leave any portion dirty, you sin." The requirements to shun the eating of the meat of the unclean animal, which was also commanded the Jews, and to abhor all spirituous liquors and intoxicating substances, are also dictates of personal hygiene of importance. In practical sanitary works, the Mahomedan rulers were not wanting. Magnificent instances of public water works distributed by pipes under pressure exist in Burhanpur, Ahmednagar, and Aurangabad that were made by Mahomedan rulers. Similar works have also owed their existence to the Moors during their invasion of Spain. I know of no sight that can be more interesting to the sanitarian than these grand old water works still performing their duty after the lapse of nearly 300 years. In spite of the non-existence of iron pipes, water is distributed under pressure without stint for public and private purposes, in ornamental gardens, fountains, cascades, Turkish baths, and the grinding of grain by water-wheels. The sources of these water-supplies in each case was the best that could be procured for sanitary safety, namely, subsoil water from a pure locality by means of

infiltration galleries, showing that the Mahomedans possessed skilled Sanitary Engineers. I am informed that, to this day in Beluchistan, the natives form infiltration galleries at high levels, on the same principles, for irrigating their crops in the valleys. In latter years, we find the Mahomedans of Constantinople taking the lead in practising inoculation against small-pox, and it was from following their example that this practice, before the introduction of vaccination, was first followed in England. To Mahomedans also, therefore, it may be said, as in the case of Hindus, that the principle on which antiplague inoculation is founded had been accepted by their forefathers. In treatment of great epidemics caused by plague also, the Mahomedans have shown themselves cognizant of the correct sanitary methods of dealing with it, namely by prompt evacuation of houses. As facts such as these have faded from memory, and yet have much importance to the Mahomedans in the present day. I some time back applied to the Principal of the Mahomedan College, Aligarh, for the translation of Arabic works dealing with this important phase of Mahomedan sanitation. A version of the action taken by Umar is open to such as do not read Arabic in the Urdu book "Seratool Farookh;" but it would seem that the author has fallen into the error of speaking of the epidemic that was dealt with as "Woba" or cholera, whereas the original Arabic works dealing with the subject speak distinctly of the disease as Ta-oon, or plague. But in the book just quoted is given a striking answer made by Umar when, after going towards the plague-infected country subsequent to the death of his general, Abu Obeidah, he had yielded to the persuasion of those who considered he was uselessly risking his life, and returned homewards. Certain objections were then made by those who hold that a Mahomedan must remain and die in his own house, without an effort to save in the life, presence of danger. These reproachfully said to him—"Are you running away from the will

embraced by the people living between the immense mountain range called the Himalayas in the north and Setu or Ramesvaram in the south. As a matter of fact, its territorial limits have gone further than these boundaries. As light kindled in a particular spot cannot be confined to that spot, so Hinduism which had its chief votaries in the north-western portion of Hindustan spread itself in distant countries far beyond the said boundaries. According to Valmiki, at the time of Rama, the religion embraced by Rakshasas or the giant race in Lanka was Hinduism. Lanka is at present mistaken for the modern Ceylon. But the true Lanka was different. According to Bhogar it has been submerged in the sea; *Vide* Bhogar's Saptam Kanda, canto 3, verse 415. "Lanka with all her beautiful towns was submerged in the sea whose waters rose and poured over her." It is probable that Ceylon once formed part of India itself and it became severed from Ramesvaram by the action of the sea in the same way as Ramesvaram itself became severed from the peninsula (India). The spread of Hinduism in these islands in its earlier orthodox form or in its later heterodox or Buddhist form is ascribable to the same cause which brought Hinduism to the southern extremity of India. The spread of Hinduism in various countries has taken place in two ways:—

(1) By the followers of that religion emigrating to those countries, and

(2) by the people of other countries borrowing the doctrines of Hinduism and assimilating them with their own religious notions.

The word *Hindu* is not found in our sacred writings. It is a word coined after the settlement of the Aryans from the Himalayas to the Cape Comorin

became complete. In Vedic texts they appear as the Aryas. "Aryan—excellent, honourable;—akin to the name of the country Iran and perhaps to Erin, Ireland, and the early name of this people, at least in Asia; one of a primitive people supposed to have lived in pre-historic times in Central Asia, east of the Caspian sea and north of the Hindoo Koosh and Parapamisan mountains, and to have been the stock from which sprang the Hindoo, Persian, Greek, Latin, Celtic, Teutonic, Slavonic and other races.—(Webster's Dictionary). According to Lingabhattiya, the word *Arya* means one who flees from Adharma or unrighteousness or vice; literally, who goes away to a distance. This has been understood as referring to one who runs away from Adharma to a distance, that is, who hates unrighteousness. May it refer to the tendency of the people to emigrate to distant places? At first sight, this derivation does not seem improbable. A writer on India in the *Encyclopaedia Britannica*, writes thus:—"We know little regarding these noble Aryan tribes in their early camping ground in Central Asia. From words preserved in the languages of their long separated descendants in Europe and India, scholars infer that they roamed over the grassy steppes with their cattle, making long halts to rear crops of grain.....

"But they (the Aryan tribes) in the Veda also cling to their wandering life, with their herds and cattle-pen." If so, the derivation of the *Arya* as one who goes from distance, that is, as one who wanders from distance, is not unreasonable.

There is everywhere reference in the Vedas to the fact that the three twice-born classes kept cows by hundreds and thousands, and officiating priests were

remunerated by gifts of cows or in terms of cows. But there is also reference in them to these classes as subject to settled monarchies and not as nomadic tribes. No doubt, they sent their servants in charge of kine to feed them in forests and see them multiply there. But there is nothing in this circumstance to show that they were so many nomadic tribes. It may be that in the normal course of evolution, nomadic life precedes settled life under monarchies or other forms of constitutional Government. Mr. B. G. Tilak seeks to prove by the internal evidence of the earliest Indian literature that the original home of the race must have been in the Arctic regions of Northern Asia from which they were driven in pre-historic times by changes of climate. At present, the races that inhabit the Arctic regions are more or less nomadic, having no settled form of Government, and it is not improbable that in olden times, conditions being alike, they were equally nomadic. But there is evidence to show that in pre-historic times, Arctic regions were much warmer than at present, and so elephants cannot thrive there as in tropical forests at present. Entire elephants, often numbers of them together, with hair, skin, flesh and all, are found buried in larger masses of ice along river banks and mountain slopes in the Arctic regions. This shows that at one time Arctic regions including those of Northern Asia were tropical in climate, rendering it possible for elephants to live and multiply there. This kind of climate does not necessitate nomadic life on the part of man living there. There are towns buried underground in sandy deserts in Asiatic Turkey, and excavations in them are said to have disclosed Sanskrit inscriptions on leather neatly rolled up. No inference as

to the existence of the Aryans in those regions can be drawn from them, if they were post-Buddhistic in origin. But if otherwise, they could point to a time when some of our Aryan fore-fathers lived there and wrote on leather in Sanskrit, in pre-historic times. To the hypothesis of the Aryan race emigrating from the arctic regions of Northern Asia or from Central Asia, there are some strong objections:—

(1) When people emigrate from one country to another, all of them do not bodily remove from one to the other without leaving a large number of them in their native soil. For instance, the emigration of the British, the French, the Germans, &c., into America, Australia, Africa and New Zealand, and the emigration of the Indians in South Africa, Australia and Mauritius islands. None of the four castes or the Indian Aryans are found now in Central Asia or the Arctic regions of Northern Asia.

(2) There is no consciousness in the Hindus that they ever came from Central Asia or the Arctic regions. Their memory does not go beyond Punjab at the North-West. If they came from Central Asia or the Arctic regions, would they totally forget the country from which they came? To a people to whom tradition was almost everything, there could be no difficulty in preserving the name of their original home by means of traditions transmitted from mouth to mouth. If they could learn, by heart, entire volumes of Vedas, Smritis, and Puranas and Itihasas, could they not retain in memory the name of their ancient home, elsewhere than in India? Can the American or the Australian, or the African settlers ever forget the homes from which they went out and settled in the continents above named? The Syrian settlers in Travancore still call themselves by the name of the country from

which they proceeded. European scholars admit that all the European nations are so many offshoots from the noble Aryan stock. Do they remember the fact of their early residence in Asia before migration to Europe? Manu says that a number of Aryans whose conduct was not in conformity with the Sastras, lost the sympathy of their well conducted brethren and went away westward. In respect of them, the well conducted Aryas who did not quit their own native home might not long retain an anxious mind, but might become indifferent recollecting the fact however of their own kith and kin going away from them westward. But those who quitted their early homes would naturally turn back and cast a lingering look upon the scene of their early activities and the well ordained conduct of their noble brethren. This is exactly what has taken place. European nations always had their attention directed to India, and they for a long time retained vestiges of their ancient faiths and tongues and institutions.

(3) The writer in the Encyclopaedia Britannica says that "Powerful bands found their way through the passes of the Himalayas into the Panjab and spread themselves, chiefly as Brahmins and Rajputs over India." He does not refer to the whole race emigrating. Like migratory birds, it is fessible to think that vicissitudes of climate, and changes from time to time, drove them from Northern or Central Asia to the Panjab. This is what Mr. Tilak prefers to think. But migratory birds go back to their original homes when favourable seasons return and they do not keep away permanently in places where they go for temporary lodging. The tendency of tribes now inhabiting the Arctic regions is not to long to continue in milder climates in civilized countries where

they are taken, notwithstanding all the luxuries and varieties of enjoyments surrounding them, but to return to their bleak regions of ice and inclement weather and enjoy their natural freedom and hardy wandering life in an atmosphere which, though intensely cold, is nevertheless bracing and invigorating. Why should our fore-fathers alone have acted in a contrary way? If habitation became impossible in their early homes any further, the migration of our forefathers as a body to India might be intelligible. The fact is that man, like crow, can accommodate himself to any climate and live anywhere, however hot or cold. The Arctic regions are still peopled, though the population is scanty and nomadic.

(4) The primitive peoples whom the Aryan invaders found in India have oral traditions feebly pointing to the North as their original home. "They seem to preserve dim memories of a time when the tribe dwelt under the shadow of mightier hill ranges than any to be found on the south of the river plains of Bengal. 'The great mountain' is the race-God of the Santals, and an object of worship among other tribes. The Gonds, in the heart of Central India, have a legend that they were created at the foot of Dewalagiri peak in the Himalayas. Till lately they buried their dead with the feet turned northward, so as to be ready to start again for their ancient home in the north." No such tradition exists among us. It is true that the Hindus burn or bury their dead with the feet turned to the North. But the object of so doing is to show that the dead is pursuing what is called Uttarayana Marga (way) for Svarga and not Dakshinayana Marga for Hell or Pitriloka. According to Hinduism these are the two ways

which the deceased souls deserving reward or punishment for merit or demerit, have to pursue, and their sons who perform their funeral rites prefer to think, out of respect and affection, that their elders whose funeral rites they perform were virtuous enough to deserve the better path, namely, the northern, for enjoyment in Svarga or Devaloka. Thus our burning or burying the dead with feet turned to the North does not point to our early home in the north, in Central Asia or the Arctic regions in Northern Asia.

According to Parasara, where, on earth, Krishna Mriga (a kind of deer without spots, small in size, with short, thin horns) moves about, or lives of its own accord, or where Sudras live, the twice-born classes should live. In V 41, Chapter II, Manu, it is laid down that Brahmin Brahmacharins should wear hides of black antelopes (Krishna Mriga), Kshatriya bachelors those of common deer, and Vaisyas those of goats. In the Arctic regions, big reindeers are found with long, branched or flat horns, and unless it is supposed that in pre-historic times Krishna Mrigas or black antelopes were found in Arctic regions, we could not think that the Aryas ever supposed those regions fit for the residence of the twice-born classes. According to Amarakosa, Aryavarta (the place where the Aryas live) is the country between the Himalaya and the Vindhya mountains. According to Brihat Parasara "the land between the Himalayas and the Vindhya mountains, and Nasik and Prayag is the holy land, and every land beyond it is Mlechcha land or the land of the impure." In Manu, II, 22-23, it is said that which lies between these two mountain ranges (the Himalayas and the Vindhya), from the eastern to the western ocean, the wise know as Aryavarta (the land of the Aryas).

Where the black antelope naturally roams, about, that should be known as suitable for sacrifice; what lies beyond is the country of the Mlechchas. According to Patanjali, authorities to settle what is right and what is wrong in Sanskrit Grammar, are the Sishtas, i.e., the educated people, not Sishtas of the whole of India, but those of Aryavarta only, that is the country east of Adarsa, west of Kalakavana, south of Himavat, and north of Pariyatra—(Max Muller's Science of Theology, 338).

(To be continued).

S. RAMASWAMI AIYAR.

### The Religion of Science.

Religion regards the universe from the standpoint of the spirit from which everything is seen as coming from the one. When it stands, as it were, in the centre, and it looks from the centre to the circumference, it stands at the point whence the force proceeds and it judges of the force from that point of radiation and it sees it as one in its multitudinous workings and knows the force is one. It sees it in its many divergences, and it recognizes it as one and the same thing throughout. Standing in the centre, in the spirit and looking outwards to the universe, it judges everything from the standpoint of the Divine Unity and sees every separate phenomenon, not as separate from the one, but as the eternal expression of the one and the only Life.

Science looks at the thing from the surface. It goes to the circumference of the universe and it sees a multiplicity of phenomena. It studies these separated things and studies them one by one. It takes up a manifestation and judges it. It judges it apart. It looks at the many, not at the one. It looks at the diversity, not at the Unity and sees every thing from outside and not from within. It sees the external difference and the superficial portion, while it sees not the One from which everything proceeds.

If Religion shows everything from the point of view of the spirit and proclaims the unity and Science shows everything from the point of view of diversity and proclaims that to the world, the Religion of Science



By reason only can we attain to a correct knowledge of the world and a solution of its great problems. We are incompetent, it is true, to penetrate into the innermost nature of this real world—the thing-in-itself—but impartial, critical observation and comparison inform us that in the normal action of the brain and the organs of sense, the impressions received by them from the outer world are the same in all rational men and that in the normal function of the organs of thought certain presentations are formed, which are everywhere the same. The presentations we call true and we are convinced that their content corresponds to the knowable aspect of things. We know that these facts are not imaginary, but real. All knowledge of truth depends on two different, but intimately connected groups of human physiological functions, firstly on the sense-impressions of the object by means of sense-action, and secondly on the combination of these impressions by an association into presentations in the subject. The thirst for knowledge of the educated thinker is not contented with the defective acquaintance with the outer world which is obtained through our imperfect sense-organs. He endeavours to build up the sense-impressions, which they have brought him, into valuable knowledge. He transforms them into specific sense-perceptions and combines them into presentations by association. Finally by a further concatenation of the groups of presentations he attains to connected knowledge. But this knowledge remains defective and unsatisfactory until the imagination supplements the inadequate power of combination of the intelligence and by the association of stored-up images, unites the isolated elements into a connected whole.

Thus are produced new general presentative images and these suffice to interpret the facts perceived and satisfy reason's feeling of causality. The presentations which fill up the gaps in our knowledge or take its place, may be called in a broad sense, faith. That is what happens continually in daily life. When we are not sure about a thing we say, we believe it. In this sense we are compelled to make use of faith even in science itself. We conjecture or assume that a certain relation exists between two phenomena though we do not know it for certain. If it is a question of a cause, we form a hypothesis; though in science only such hypotheses are admitted as lie within the sphere of human cognizance and do not contradict known facts. Such hypotheses are, for instance, in physics the theory of the vibratory movement of ether, in chemistry the hypothesis of atoms and their affinity, in biology the theory of the molecular structure of living protoplasm and so forth. The explanation of a great number of connected phenomena by the assumption of a common cause is called a theory. Both in theory and hypothesis faith (in the scientific sense) is indispensable; for here again it is the imagination that fills up the gaps left by the intelligence in our knowledge of the connection of things. A theory therefore must always be regarded only as an approximation to the truth. Theory is indispensable for all true science. It elucidates facts by postulating a cause for them. The man who renounces a theory altogether and seeks to construct a pure science with certain facts alone, (as often happens with wrong-headed representatives of our exact sciences) must give up the hope of any knowledge of causes and consequently of the satisfaction of reason's

demand for causality. The theory of gravitation in astronomy, the nebular theory in cosmogony, the principle of energy in physics, the atomic theory in chemistry, the vibratory theory in optics, the cellular theory in histology and the theory of descent in biology are all important theories of the first rank; they explain a whole world of natural phenomena by the assumption of a common cause for all the several facts of their respective provinces and by showing that all the phenomena thereof are inter-connected and controlled by laws which issue from this common cause. Yet the cause itself may remain obscure in character or be merely a provisional hypothesis. The force of gravity in the theory of gravitation and in cosmogony, energy itself in its relation to matter, the ether of optics and electricity, the atom of the chemist, the living protoplasm of histology, the heredity of the evolutionist—these and similar conceptions of other great theories may be regarded by a sceptical philosopher as mere hypotheses and the outcome of scientific faith yet they are indispensable for us, until they are replaced by better hypotheses. We must welcome as one of the most fortunate steps in the direction of a solution of the great cosmic problems the fact that of recent years there is a growing tendency to recognize the two paths which alone lead thereto—experience and thought or speculation—to be of equal value and mutually complementary. Philosophers have come to see that pure speculation does not lead to knowledge of reality. On the other hand scientists have been convinced that mere experience is insufficient in itself for a complete philosophy. Nevertheless there are still many philosophers who would construct the world out of their own inner

consciousness and who reject our empirical science precisely because they have no knowledge of the real world. On the other hand, there are many scientists who still contend that the sole object of science is the knowledge of facts, the objective investigation of isolated phenomena; that the age of philosophy is past and science has taken its place. This one-sided over-estimation of experience is as dangerous an error as the converse exaggeration of the value of speculation. Both channels of knowledge are mutually indispensable. The greatest triumphs of modern science are philosophic achievements; they are not, however, the fruit of pure speculation, but of an antecedent experience of the widest and most searching character. All the different philosophical tendencies may, from the point of view of modern science, be ranged in two antagonistic groups; they represent either a dualistic or monistic interpretation of the cosmos. Dualism, in the widest sense, breaks up the universe into two entirely distinct substances—the material world and an immaterial or spiritual world to which belong Soul and God. Monism, on the other hand, likewise taken in its widest sense, recognizes one sole substance in the universe which is at once the immaterial or spiritual and the material; both body and spirit (or matter and energy) are inseparable. The underlying reality of the universe or God of dualistic theism is extra-mundane. The intramundane god of the monist leads to Panethism, according to which God and nature are one. Pantheism is the necessary consequence of all metaphysical inquiry, when pushed to its logical limits, and from this reason do we find it in every age and nation. Belief in pantheism has been almost, from time immemorial, a very wide one. Of all the religious and

tions, pantheism is the most in accordance with scientific discoveries. Pure monism or pantheism is identical neither with the theoretical materialism that denies the existence of spirit and dissolves the world into a heap of dead atoms, nor with the theoretical spiritualism which rejects the notion of matter and considers the world to be a specially arranged group of energies or immaterial natural forces. On the contrary it holds that matter cannot exist and be operative without spirit, nor spirit without matter. Science adheres firmly to the pure, unequivocal Monism, which holds that matter or infinitely extended substance and spirit (or energy) or sensitive and thinking substance are the two fundamental attributes or principal properties of the all-embracing divine essence of the world, the universal substance. Monism may be considered under *Visible and Invisible World, Unity of Nature and Monistic Religion*. It must be mentioned here that scientists who accept the Unity of Existence and even the occult phenomena, including those which show that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense, from which Religion infers soul and spiritual world, do not admit a surviving soul and a spiritual world, as they consider that all, the phenomena of the universe, being presumably in some way continuous, it is unscientific to call in the aid of mysterious agencies. This view is correct only from the dualistic point of view. But it is significant that the monistic Religion of India meets the above difficulty of science by accepting soul and spiritual world which are not considered at any stage to be independent of matter, as the word, *spirit-matter*, used to denote them indicates.

The highest religion, according to Indian Monism is the realisation of the unity of existence, which is best done by considering all as one and by loving all and acting for all as one.

(To be continued)

N. K. RAMASWAMI AYYA.

#### The Late Rfr. P. C. Mozoomdar. A LIFE SKETCH.

Pratap Chandra Mozoomdar was born in October, 1840. He was born in a village called Bansbaria, nearly seven miles from Hughly to the north, twenty-four miles from Calcutta. Being the first child of his father, and a male child at that, his father being the first-born of his grandfather, and his grandfather being a man of some consequence, his old nurse used to tell him, there was a good deal of fuss at his birth. "I remember nothing of my baby days," says Mr. Mozoomdar, "except that I had a high head, a lean body,—a regular tadpole.—and my milk teeth were all worm-eaten; but at times curious sensations of sacred joy came floating from this darkness of infancy, present themselves before my consciousness, and are immediately claimed as old acquaintances. The sight of some colour or some flower, a moment of health or joyous experience suddenly recalls the time the chief feature of which was an impetuous happiness and a sense of glory. My life on earth began in joy." This was not uninterrupted however. "When he was about three years old he followed one evening his mother to the top of the house, where some branches of a *bale-tree* that grew inside the compound fell drooping on the parapet, with masses of leaves and flower. There were also many waterspouts inside of which the little boy heard a curious buzzing activity. It was evidently the nest of some insect. Breaking a twig from the tree, he thrust it vigorously into the depth of the spout. The result is thus described

in his own words: "In a moment dozens of furious hornets flew around me, horridly trumpeting, and fastening themselves viciously to all parts of my body. My cries drew my mother to my side. She was stung so severely that she had to call for assistance. It was some time before the little monsters could be taken out of my skin. They could not be taken out alive. People thought I could not survive the effects. The hornets of Bengal have killed many grown-up persons. I recovered, but carry the marks of this encounter all over my body to this day."

His infancy was spent at Garifa, an ancestral village where his father and grandfather were reared. The river Hughly was standing wonder to him, with its boats of many sizes, some with fishing-nets a long way out in the water and some with great white sails filled with the wind. The town of Hughly on the other side, with its strand, its steeples, its dimly-seen houses, khats, and roads, was a sort of future world, the realities of which he feared to inquire into. "I was allowed to bathe," he said, "in the river once a week along with other boys; and I was always escorted by a servant who smeared me, as well as himself, with plenty of mustard oil. I splashed about in all directions in worthless efforts at learning to swim, got half choked now and then, gulped down a good deal of water whenever out of my depth, and on one occasion narrowly escaped drowning; but I was never tired of the water. Nor do I ever get tired of reflecting on these infant experiences. Like some invisible writing on the wall, which fades and re-kindles and fades away again, the sense of infancy clings to me. It revives in the purest moments of my being. It is lost when I fall away. The faith is in me that the lustre of joyousness, free-

born innocence, and fearless safety of infancy are recoverable, partly here, wholly elsewhere. Of true life, in any stage of its growth, nothing dies; whether of joy or wisdom, of love or purity, all that is true is put into the man from the Eternal who surrounds him."

His earliest education was begun in the home. In his house in the village there was a Patshala or village school. Where many village boys came to learn. "We all squatted on the floor, each on his square mat, rather ragged, under a large straw-shed in the middle of the courtyard. Each boy carried his earthen ink-pot either in his hand or suspended from strings, and his mat in a long roll under his arm, with the palm leaves, on which he practised his alphabet, sticking out at one end. The very beginners, like myself, wrote with bamboo pens on palm-leaves; those who were older wrote on plantain-leaves; only those who belonged to the highest order of scholarship were allowed to use paper. Generally, they were content to write on dirty old newspaper; but on rare occasions they were indulged with rough Serampore paper, as well as reed pens. Those reed pens were the cynosure of all eyes; we hated our grimy bamboo ones. We were all very noisy, because whatever each boy wrote, whether it was syllable or a sum, he proclaimed with a nasal intonation, so that the master, who was always dozing or smoking his hookah, might make sure that we were hard at work, and the boy himself might feel a zest in his literary progress. We were also very inky, as a sign that we meant to do our business in earnest. But there was another reason for it. No sooner had a boy made a blot in writing that he wiped out the ink with his fingers, rubbing the fingers on his head, which was a sort

of universal blotting-pad and penbrush. Or he licked out the ink with his tongue: if it felt distasteful, which it always did rubbed the tongue with his dhotie. So from head to foot he was full of ink. We perhaps did not learn much: but what little we did learn was without constraint, and in joy. The Patshala was a friendly gathering, and suited every one."

Even at a very early age his religious nature began to feel the mystic thrill and prophecy of the God-life: "Can a child know God? I sometimes heard people speak of the Thakur (domestic deity), and felt avague awe. But well remember at times I beheld a light of glory, a joy, a beauty, which was a most, though not quite, personal. I saw, but I was unconscious of what I saw. Now I know what it was. The recognition of God as life has illumined the past, present, and future. The Unknown, whom as a child I ignorantly saw, I have known, recognized, and worshipped as a man. Talk to your child as if he, too, sees what you see and trusts what you trust. Talk to him of the present God, the living God, the bright, joyous, beautiful, loving God: there is no knowing what his simple natural faith will ripen into or reveal."

Mr. Mozoomdar was in the Hughly College for about a year, when his family removed to Calcutta. He first entered Hare School and soon afterwards the Hindu College. "Amidst all the frightful unsympathetic race of school-masters," he says "I remember one exception, that was the late Babu Gopi Mohan Mittra, teacher for the third junior class, and afterwards head of the Calcutta Public Library. He could be severe if he liked; but he was kind, positively affectionate to me,—why I cannot say. His kindness had a remarkable effect on me. I did well in every branch of study, and even

my mathematics looked up. I could work a sum with as little difficulty as any other boy; but in geography, history, English prose and poetry, I was decidedly above par. I got the first prize of the form and a double promotion, getting at a bound to the junior first."

In six months there was another class examination, and Mozoomdar's name stood at the top of the junior first; and he was promoted again. He is disposed to think these rapid promotions injudicious. "I entered the dreaded senior department before my time. There was no one to show sympathy with my triumphs, not one to give a warning of the dangers ahead. I was completely alone in my struggles in the junior classes, and in solitude I was ushered into the senior. It was located in a separate building. There was a large shady tree on the compound; and there was a still rarefied atmosphere in which the English teachers (awful beings) lived, and moved on tiptoe. In the class-rooms the English language was always spoken, geometry was taught, diagrams were drawn on the blackboard, and no end of other scholastic marvels were wrought daily. I went in great fear, but was not unkindly received. It did not turn my head, but it broke the continuity of the growth of my powers. I had by this time picked up some knowledge of the English language and was quite able to keep abreast of the usual studies; but the too rapid promotion did me one fearful harm,—it broke the link of my mathematical progress. From the simple rule of three to the four books of Euclid was a very big jump; and I fell through most hopelessly. My old horror of mathematics returned. If any one had helped me, I could have weathered the trial but no one cared. The teachers did not take the least interest in my improvement.

They did not flog me as in the junior classes: they were simply stolid and indifferent. What I could do by my own efforts I did: what I could not do was never taught me and was therefore never done. The school was not a place for learning but a place for rehearsal: what we learned at home we repeated there. This was successfully done by boys who had private tutors. These passed as the cocks of the class, the others were dunces; but no pains were taken to sharpen the powers of the dull, or to help the timid and the backward."

"Thus a too reckless repression spoiled my powers as an infant, and, a too reckless promotion spoiled my powers as a boy. Perhaps I should not say 'spoiled,' because my powers were neither wasted nor deformed, but reserved for a latter growth. It however, remains true that all self-education is more or less without system; and the absence of system in youth means carelessness and languor in manhood."

Two years were then spent in the Presidency College, where the student was a favourite with all the professors except the mathematical one. This finished his academical course. Thus in the year 1859, a year after his marriage, he was left adrift in the world. He describes himself as "a spirited young man with plenty of intelligence, sentiment and power of language, but without much force of character and with insufficient principles." He recalls with pain the evil associations into which he was thrown and the low moral condition of much of Bengali society.

Mr. Mozoomdar attributes to personal influences greater effect in forming his mind than all the books he waded through. Two men have powerfully influenced his destiny: one his cousin and devoted friend, Keshub Chunder Sen, the other, Devendra Nath

Tagore, one of the patriarchs of the Brahmo Samaj. The latter stood before the young man in his character as a finished piece of workmanship, to be admired, loved and, as far as possible, imitated. Keshub was yet unfinished. But he had the fascination of a growing beautiful character. "He grew with and into us from within: he was in perpetual contact with us. He was most natural, and made everything about him as wholesome as the earth and air. He was so true, strong, warm, elevated, and magnetic that he became to me really a part of myself, the better part. He was like another self to me, a higher holier, diviner self. Yes: we grew together, he in one direction, and I in a somewhat different. I was conscious of the difference: but he grew into me and I grew into him, in a relationship which outlived the separation of death itself."

We now come to Mr. Mozoomdar's connection with the Brahmo Samaj.

Mr. Mozoomdar first formally identified himself with this movement by singing the covenant in 1859. The initiation of Brahmos had become a common thing then. But it was a great event to the young man of nineteen, and he trembled all over when he signed the covenant. To him it was nominal, perfunctory act. It meant personal sacrifice, alienation from friends, bitter sorrows as well as grand inspirations, uplifting experiences, and glorious triumphs. The Brahmo Samaj was then in a transition state. It was still partially submerged in Hinduism, with strong tendencies toward Europeanism. Little was expected from a man who accepted the covenant except perhaps a few annas as yearly subscription and attendance at the grand feast which Babu Devendra Nath Tagore gave during the anniversary celebration. "I doubt va-

much," says Mr. Mozoomdar, "if any Brahmo had the habit of daily prayer; and as for gross, idolatrous practices, no one ever dreamed of giving them up. But the Brahmos were generally taken to be truth-speaking honest men with more or less advanced views on the subject of Hindu theology.

His acceptance of the principles of the Brahmo Samaj produced an important influence on his domestic relations. The fact of joining the Samaj did not in itself involve any ostracism; but when he insisted upon maintaining social relations with outcast families, and refused to have anything to do with idolatrous or even superstitious practices of any kind, they began to grumble. And when at last he took his wife to the house of Babu Devendra Nath Tagore, on the day of Keshub's appointment to the Brahmo Samaj ministry in 1862, there was an open and wide breach.

With his cousin, Keshub Chunder Sen, young Mozoomdar, after leaving college, was for a time employed in a bank. Mr. Mozoomdar smiles a little, and those who know him well may smile also, at his undertaking a business career. It soon became evident, not only to himself, but to the officers of the bank, that this was not his natural sphere. The young man had an irresistible inclination to write prayers and devotional exercises even in bank hours; and one day when the devotional spirit had come over him he seized a piece of paper, and was writing down his ardent thought when an officer of the bank stepped behind him, and touching him with his cold unsympathetic hand, said "Is this the way you are using bank time? It is possible that a modern commercial agency might rate the habits of a devotional young man somewhat higher than those of young men

who are less devotional and more profligate. But later, when the head of the bank issued a stringent order which interfered with the liberty of the employees in other directions, Mr. Mozoomdar withdrew from the uncongenial position.

Mr. Mozoomdar's father left him a patrimony of 15,000 rupees. Through mismanagement of the guardian, much of this patrimony was wasted; and when a settlement was effected, but 10,000 rupees were left.

The social ostracism induced by joining the Brahmo Samaj, and the irregularities of the family in which he lived, led the young Brahmo and his wife to long for a home of their own. An opportunity presented itself when Mr. Mozoomdar was called to the editorship of the *Indian Mirror* a paper established by the Sen family; first as a fortnightly, then as a weekly, and afterwards as a daily. Mr. Mozoomdar had been a frequent contributor. When it became a daily, in 1870, he took editorial charge, and removed with his wife to rooms in the same buildings with the office. Thus his connection with the family household ceased. But he loved the house and its inmates; and he and his wife often went there, and were kindly received. Mr. Mozoomdar worked hard on the *Mirror*, and the little household was peaceable and prosperous.

When he was about twenty-five years of age, Mr. Mozoomdar began to preach in the vernacular. He has preached not only in Bengali, but also in Hindoostanee. The great medium, however, for communication in different provinces in India is English. His early studies in English were of little benefit. But his practice in writing on the *Mirror* was of great value. He drank

in deep draughts of English literature and read everything he could lay his hands on, especially in the department of philosophy. But it was not until he was nearly thirty years of age that he began to preach and make public addresses in English. Since his active connection with the Brahmo Samaj, his life has been wholly given to the development of its religious principles. This he has done more through preaching and writing than through work as an organizer.

In 1874 he made his first visit to England, leaving India in March and returning in December. In 1883 he revisited England and then extended his journey to America. The memory of his visit, and the aspiration and enthusiasm it awakened, will still be fresh in the minds of many who read this book. He returned to India by way of San Francisco, stopping in Japan and lecturing in the University. It was during his first visit to America that he completed the manuscript of his "Oriental Christ," published in 1883. This remarkable volume at once was recognized as the product of a devout mind, active intellect, and a glowing imagination. It was essentially a new contribution to Christology. Mr. Mozoomdar has also written the following volumes: "The Faith and Progress of the Brahmo-Samaj" written and published in India. "Sketches of a Tour round the World," "The life and Teachings of Keshub Chundra Sen" (written soon after the death of his devoted friend, who passed away just before Mr. Mozoomdar's return to India in 1884); and "Aids to Moral Character."

Mr. Mozoomdar went again to America in September, 1893, to attend the meeting of the Parliament of Religions, where he read a paper on "The World's religious Debt to Asia." In Boston he was invited

to deliver four lectures on India before the Lowell Institute. So great was the interest in these lectures that he was induced to repeat them afternoons under the same auspices, to a crowded hall. These lectures were reported in the *Christian Register*. He has preached in many pulpits in Boston, also in Appleton Chapel, Harvard University, and has given public addresses in other cities. He always speaks without notes, and without preparing his addresses in writing. He prefers to think out his addresses when he is walking out of doors, establishing a line of thought in his mind, but leaving the verbal clothing for the occasion. "The religious impulses that come to me," he said to the writer, "open all my powers of expression and thought. My religion is entirely and absolutely the source of my education, character and power of speech. It has stimulated my intellectual and moral life; and I feel that a religion which can make one man can make many men, and therefore my faith in it is great."

With what was left of his patrimony Mr. Mozoomdar built Peace Cottage in Calcutta in 1878. He also secured a retired home at Kurseong in the Himalayas, about twenty-four hours' journey by rail from Calcutta and five-thousand feet above sea-level. Here he spent six, and sometimes eight, months of every year. The greater part of his three books, "The Oriental Christ," "The Spirit of God," and the "Heart Beats" have been written at this lofty height.—Bengalee.

## ERRATA.

- April Arya, Page 249, Col. 2, line 7, for *Licenis* read *Lichens*.  
 " Page 250, col. 1, Line 11, for *Myxomycetes* read *Myxomycetes*.  
 " Page 250, Col. 2, Line 20, for *presat* read *present*.  
 " Page 250, Col. 2, Line 40, for *obatus* read *obtains*.  
 " Page 251, Col. 2, Line 17 and 18, for *Cyclamen persicum* read *Cyclamen persicum*.





Worry has a sufficient reason for its existence under these circumstances. Our Scriptures are brimful of hints and suggestions wherewith worry can be easily got over and Peace gained by man.

But what has Mr. Whipple to advise us on the folly of worry? "A correct start is essential to an effective termination. It is just as possible to use the imaging faculty understandingly, and to control all the faculties so to start action in the right direction instead of the wrong one. This done, the same laws of action and life that before worked toward ruin now make for success."

It is satisfying to note that the West has now come to realize the naure of the Eastern thought and carries the teachings into everyday life of the individual and also of the masses. A period of transition surely. The West finds itself on the way to triumphs over the unknown and the unseen. Failures and half-digested mental food one comes across at the present day. For instance, in 'Is man alone immortal?' Mr. R. S. Clymer labours, to our mind, under a confusion of ideas as to the life of an animal after death and life again on earth. Man has a distinct individuality, having a causal body that continues from earth-life to earth-life and wherein are garnered the essences of his vast experiences; whereas the animal—the brute—has only a personality. The brute kingdoms are controlled in mass. They are in groups and seem to have a common soul for a species, a genus, and so on. The highest animals seem to be endowed with an individuality, yes, in its crudest and undeveloped form. But this individuality does not gather any store and hence does not descend again to earth, such as it is. We may thus briefly and imperfectly dispose of this animal immortality question and consider for a while a cognate theme as to the varied experiences of animals, man's partiality for a particular form or the deservings of the form itself? A horse enjoys the blessings of prosperity, while to his brother's lot falls the misery of poverty, unhealth and unkindness. Why? If there be no individuality, why should differences in enjoyment exist in this world of brutes? Perhaps bad and depraved men are reaping in the form of animals the harvest of their sins before return to earth life.

On the whole, the March number of the *Wise Man* has something interesting and wise to advise the attentive reader.

Abkari (April 1905).—The sixtieth number of this quarterly organ of the Anglo-Indian Temperance Association, now before us, is interesting as usual. The most important event recorded is the recent tour in the Bombay Presidency of its worthy President, who speaks out his mind in his article to the *Westminster Gazette*, in respect of the temperance question, the miserably poor state of the mass of the people, the extension of Primary Education and industrial development and utter absence of disloyalty in India. Touching the temperance reform, he says: "But there are parts of India where the authorities are very backward in carrying out reforms, and, speaking generally, I find that there is little faith that Government will do anything which will lead to a loss of revenue. I have not a doubt that if the principle of local option were to be assented to, the municipalities would generally suppress the liquor traffic." With regard to the poverty of the masses of the Indian population, he hits hard. "The two most

urgent reforms in India are to liberate the cultivators from the money-lenders and to develop irrigation to the utmost."

The other items of interest are the Madras Temperance Congress which held its sittings on February 23, 24 and 25; the Bengal Excise Bill, the Address of Welcome presented by the Teynampet N. C. Temperance Association to Sir Wm. Wedderburn, Bart. at the Caine Memorial Hall, Madras, and a paper by William Durban, B. A., on the War from the temperance point of view. We also see how woman is working for the cause. In the paper read by Mrs. D. O. Fox on the work of the Women's Christian Temperance Union, the writer speaks of the admirable work being carried out by the Union. Their watchwords are Agitate, Educate, Organise, and their motto is "For God and Home and Humanity." The official organ of the W. C. T. U. in India is the *White Ribbon*, a twelve page monthly. May God so grant his mercy that the desire of the members of the Temperance Council to see that by some means there might be introduced into the Government Code of instruction in this country some elementary work on Physiology in which the effects of alcohol, tobacco, Ganja, &c., are pointed out may be fulfilled at an early date. The country is really being weighed down to misery by the devil of Drink and his associates. The real question of increasing importance for any patriot of India, and for that matter, of the whole world, is that the rising generations, the hope and strength of every nation should be screened from the evil effects of the abominable liquor. Japan has quite recently considered this aspect of the question and also a bill prohibiting the use of any and all kinds of liquor by young persons under twenty years of age and also prohibiting the sale of any kind of liquor to minors. When Japan—a nation of quite recent growth—can do this, why not the British Raj of so many pleasant associations and antecedents help India which is shielded in theory by its religion enjoining total abstinence? This health-giving religion is being undermined and "the removal of the moral and religious restraint brought about by English Education" has led to a lowering of the moral tone of the country and also to the spreading of the vice among all classes, high and low. To avert this deplorable state of things, various movements have been at work. Religious movements have been flooding the land with suitable literature all round. Temperance Societies have been endeavouring their best to divert the current into channels useful for the permanent well-being of the masses and to the final extinction of the traffic in alcoholic liquors, opium and other intoxicating drugs.

Till quite recently the Temperance Societies failed to devote their attention to the condition of the "minors" and to their utter helplessness in the general alcoholic inundations. It is pleasing to see the "minors" have been fortunate enough to be included in the programme set for the adults. The Temperance Collegiate Association is not so well known in this country as it deserves to be. *Abkari* has been kind enough to publish certain thoughts on the temperance economy for Indian students of the Association and enquiries are referred to certain gentlemen who are Indian agents of the Association.

In fine, *Abkari* is steadily fighting its way, through the enemy's ranks, to the destination it has proposed for itself. We think that to achieve the desired results

proceed on the moral suasion principle on the one hand and good text books on temperance and extracts from our scriptures thereon on the other. To be successful, reform must spring up amongst the people. To fit the people for this purpose, education is the surest means. "Educate" should be the watchword of every temperance preacher. The educated few will take care of themselves and by their example also, the masses will be educated, in as much as the value of any movement ought to be tested by its power to move the general mass.

The *Punjab Educational Journal*, for April 1905, remarks, in 'News and Notes' on the observation lately made by Miss Marie Corellie that where there was no compulsory education, much better work was done. The remark goes the length of saying that if we cannot in these days produce great writers, we can appreciate the works of those who are for all time. May be we have been, in this respect, peculiarly fortunate. To be satisfied so far, means that we have become idle in intellect and body. It is the same as saying, Better to be the flitting sparrow than the man one is; the sparrow that gets what it wants and lives devoid of any cares to be preferred to the man's state and estate as an image of God. Sadly, too sadly, we want Master writers in the present day.

Sir Oliver Lodge, that veteran scientist that has broken the shackles of orthodox science, says that the Education of young children should be by things and not by books, and has thus condemned both present day methods and subject matter. The ancient Hindu method of teaching even the most difficult subjects was by things. This has vanished into thin air and in its place we have cumbersome, uninteresting and complex methods that are worked in similar ways and the result we are familiar with is 'dearth of great authors' generally.

In this connection it is certainly refreshing to read the account, given in the *Arena* for April 1905, of the state-owned railways of New Zealand that aims at broadening and developing the life and character of the rising generation. A provision has been innovated "by which school children of town and country are enabled to travel to and from their homes under conditions that are favourable at once to the fullest measure of innocent enjoyment, while the children are being unconsciously educated in the most practical manner. Such a day is yet far off in other lands under the sun."

The April instalment of news and Notes of this Educational journal is nice reading in that it reflects human character in its dark and bright colours. We are tempted to lay our finger on one point, and point to the narrow view breadth observed by the casual reader. The Editor grows indignant when he speaks of the proposal to increase the grant made to the Government Oriental College, Lahore. He calls it "the result of perverted patriotism," and through its ribs throws some darts on the Ayurveda and concludes his para, with a Christian prayer for the withdrawal of the Monthly grant. We are not at all concerned with the lack of knowledge evinced as to the value and greatness of the Hindu system of Medicine, a revival of which the world feels to be a desideratum. The claims of Hindu medicine on the reverent attention of the whole world

do not rest on the 'antiquity' and 'supposed origin' so much as on the real value thereof to battle the diseases the human flesh is heir to. The Hindu system has always something useful and praiseworthy to say on matters on which the occidental Medicine is silent, in spite of the enormous strides it has made in recent years. The very qualifications demanded by the Hindu Medicine of the physician can by itself prove the advantages of this system over the western.

When a judge sits in judgment, we presume in him a knowledge of both sides of the question. What shall we say the decision and wish are the result of the present question? "Perverted patriotism," or Unmitigated obscurantism, or both? Further, on what other grounds do they justify the raising of subscriptions to keep up "Missions" in India and elsewhere where they do not bring to the reader, or follower, or hearer, mental or moral peace, except physical, and where their philosophy and religion resemble a candle by the side of the Sun?

The Editor has some good advice to offer to the Teachers who desire to hold Conferences. Says he, "when these meetings come about, teachers will have it brought home to them that they are not merely individuals cut off from their fellow teachers, but members of a profession, responsible for its good name and reputation." "Topics for Teachers" is really good.

The *Theosophist* (April and May)—The two numbers are good, as usual. The President-founder remarks, "The Theosophists and others of the futile attempt of Mrs. Tingley and her friends to overturn the existing Theosophical movement by a grand Crusade of American Theosophists around the world. Mr. C. W. Leadbeater concludes his interesting article on 'Ancient and modern Buddhism.' The paper on 'Man's intellectual ancestry' is really interesting. It says there are 'three distinct lines of evolution which go to make up the complete man.' The material line is in essence the history of our Logos. The spiritual is in essence the history of our Logos. These two meet together in the Chhaya the first faint framework of man as distinct from animal. Into this Chhaya or shadow-man has to come that third line of evolution, that spark which shall make of the animal man a thinking man." Mr. John traces the history of these lines in brief and his accounts of the Asuras and their value suggest new ideas, perhaps unpalatable to orthodox. Next we are treated to a nice instalment of 'some considerations of Socialism' by Isabella J. Bird. The most important incident related in the April issue is the incorporation of the Theosophical Society.

The *Theosophist* for May 1905 exposes, in old Diary leaves, the weakness of the Tingley Movement and removes the fears roused in the preceding number. "Prayer" and "scientific aspect of Theosophy" are very instructive and interesting. "Theosophy in every day life" contains some nice thoughts even for us Hindus who are familiar with the Law of Karma and its doings.

The *Indian Review*. In the *Indian Review* for April 1905 we are introduced in portraits to certain great men. In Mr. Tripathi's ideal of sovereignty and state current amongst the ancient Hindus on

treads new ground. Says Mr. Tripathi "The king as the first Estate, the cabinet as the second, the people as the third and the sages of the past as the fourth estate formed the complete Hindu State in times of yore" i.e., in the days of Ramayana and Mahabharata. But what was the Hindu State like in the days of Krita? Then were made all the laws and rules where by the constitution of the day and of all the times were and have been guided. The kings were themselves the 'legislators.' The king-sages took upon themselves the responsibility of showing the way to the remaining castes and to the people at large. The codes and the laws that were the result of the wisdom of these Raja Rishes guided the people and others and all posterity. We think that the existence of such kings in past times has made the idea dearer to us than any thing else—the idea that the king is the father of the people.

Further we do not see the necessity of drawing a line between the sages of the past, the fourth estate and the sages of the day, the second which was, to say the least, the incarnations of the fourth, the Moorties of the Dharma. And it is the firm conviction of many that dramatists can never be held to interpret the an-

cient times they are depicting in their works that appeal to the tastes and passions of the people they are addressed to.

We are afraid that in some cases at least we are importing our own ideas of ideals colored by the one-sided twentieth century into that primeval past when lived king sages and Brahman sages.

The contents of this number are as usual varied and interesting. But we very much miss some important items in the 'Departmental Reviews and notes'

**The Antiseptic.** (May 1905). This has risen to an eminent place in journalism of the times. Containing valuable informations on medicine and surgery some culled from its many exchanges and some originally contributed, this little journal bids fair to have a very bright future before it. We like to suggest that it should contain also useful reading matter that would be helpful for any layman, who does not always understand the many technicalities the journal naturally contains.

## ERRATA.

June Arya, page 286, col. 1, line 15, insert to before *arise*.

" " " " 2. " 2, for *cases* read *causes*.

" " " 287, " 1, " 5, " *was* " *is*.

" " " 288, " 1, " 33, " and they should not read *even if they*.

" " " " 1, " 34, after the word *beliefs*, add the following sentence. The duties are to worship God and love His creatures, by treating them as if they are his own self.

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