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# THE ARYA

*A Monthly Magazine and Review*

DEVOTED MAINLY TO

Aryan Religion, Science, Philosophy, and Literature

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*Vol. I.—1901-1902.*  
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Hinduism, The study of	...	T. S. Narayana Sastriar, B.A., B.L.	...	5
Indian Social Reform, The Methods of	...	M. Chengayya, B.A., B.L.	...	113
Infant-feeding	...	C. Kesava Rao Naidu, B.A.	...	45
Kamban, Anecdotes of	...	M. S. Purnalingam Pillai, B.A.	65, 93, 243	
Kanada and His Philosophy	...	Vehari Dasa	...	181
Krithica Deepam, The	...	C. H. Kothandarama Sastri	...	186
Laughter, Healthfulness of	...	...	...	23
Life, The meaning of	...	Count Leo Tolstoy	...	52
Modern Education, Some Evils of	...	A. Ramasesha Aiyar, B.A.	...	26
Nature's Triumph over Art	...	M. Krishnamachari, B.A., L.T.	...	37
Notes, Editorial	...	...	98, 123, 148, 221, 229, 253	
Notes, Educational	...	...	20, 48, 76, 99, 124, 150, 173, 198, 222, 247, 272	
Notes, Religious	...	...	75, 101, 125, 246	
Parvatiparinaya and the Age of Bana	...	Pandit S. M. Natesa Sastri, B.A., M.F.L.S.	140	
Parvatiparinaya and the Age of Bana (A Rejoinder)	...	M. Krishnamachari, B.A., L.T.	...	171
Periodicals, Reviews of	...	...	104, 126, 151, 174, 199, 224, 251, 274	
Philosophy, Studies in Early Greek,	...	A. G. Thomas	...	31
Pushpaka, From the	...	N. Narasinga Row, B.A.	19, 52	
Prayer, Efficacy of	...	B. S. Raghuttama Charya, B.A., L.T.	...	15
Ramakrishna Scheme of Service: An Appeal	...	Swami Vimalananda	...	147
Reply, A	...	T. Sadasivier, B.A., M.L.	...	115
Sacrifices	...	S. Ramaswami Aiyar, B.A., B.L.	...	8
Sarada, The Voice of	...	...	22, 50, 102, 126, 151, 174, 199, 224, 248, 274	
Scheme for an Indian Girls' School	...	...	...	163
Science Jottings	...	...	...	49, 77, 101
Self-Sacrifice	...	S. Ramaswami Aiyar, B.A., B.L.	...	91
Shatpadamanjari	...	B. S. Raghuttama Charya, B.A., L.T.	...	43
Small-pox Goddess, The	...	V. V. Ramanan, M.A., F.Z.S.	33, 62, 120, 188, 215	
Smritis	...	Dewan Bahadur R. Ragoonath Row	90, 155, 208	
Sri Chaitanya	...	Swami Ramakrishnananda	11, 30, 85, 257	
Sri Sankaracharya	...	Dewan Bahadur R. Ragoonath Row	135, 236	
Such is the aspect of this shore	...	...	...	3
Tathagata Buddha, The Life of	...	Angarika H. Dharmapala	...	136
Tea-drinking	...	C. Kesava Rao Naidu, B.A.	...	78
Temple-Talk	...	Anubhavadvaitin	...	21
Terrified Nymph, The	...	M. Krishnamachari, B.A., L.T.	...	13
Vedic Religion, The Principles of	...	Dewan Bahadur R. Ragoonath Row	91, 108, 179	
Water, Boil the	...	...	...	23
What is 'Sin'	...	G. Krishna Sartri...	...	190, 218
Without and within	...	...	...	18
Work and Conquest, True and False Ideas of	...	Professor K. Sundarama Aiyar, M. A.	53, 79	
Yoga Principles in Sacrifices	...	S. Ramaswami Aiyar, B.A., B.L.	...	92, 161



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DEVOTED MAINLY TO

ARYAN RELIGION, SCIENCE, PHILOSOPHY AND LITERATURE.

VOL. I. }

APRIL 1901.

{ No. 1.

## Announcement.

We have hitherto been trying to serve the public in our various capacities as Printers, Publishers, Booksellers, and Stationers, and it has been our sincere desire to deserve their patronage in every way. If hitherto we have confined our labours merely to the printing and publishing of school and college books, it is not because we were blind to the importance of the wholesome influence of general literature, especially religious literature, on the minds of the people. From various causes we were not able till now to extend our labours to this field. But now we have resolved to start a monthly Magazine under the name of *The Arya* and conduct it on approved principles and in the best interests of our country.

We need not assure the public that, in this undertaking, we are not actuated by any personal motives of gain but only by a sincere desire to extend the sphere of our service and usefulness. With this humble object in view, we have brought out this tiny journal, devoting its pages as much to the dissemination of the grand principles of our religion as to the amelioration of the social and intellectual condition of our people. To achieve this end, we have secured the co-operation of experienced and competent contributors; one

of whom is a specialist in Vedic Philosophy, who will give the readers of this magazine the benefit of his researches. There is no reason for this undertaking of ours to collapse on account of any financial difficulty, and we trust that public support and sympathy will also flow in to keep the journal up for years to come.

*Thompson & Co.*

All literary contributions and books for review should be addressed to The Editor, "*The Arya*," Black Town, Madras; and all business communications, change of address, &c., should be addressed to Messrs. Thompson & Co., Publishers of "*The Arya*," Broadway, Madras. All remittances of money should also be made payable to them.

Gentlemen to whom this sample copy of "*The Arya*" is sent are requested to favor us with their patronage by filling up the enclosed card and posting it with a quarter anna label affixed. The annual subscription of Rs. 3, will be collected by sending one of the numbers of the Journal by V. P. P. for Rs. 3-2-0 in any particular month as the subscribers may direct, to suit their convenience.



### In the Hermitage.

KAPILA is the author of Sāṅkhya, one of the six systems of Hindu Philosophy. Unlike many other philosophic thinkers he holds that the Universe is not self-existent, that is to say, that it does not exist by itself, it is the union of the seer and the seen.

Though no doubt man's mind has an indefinite capacity for development, yet it will always remain much too finite to comprehend the infinite Universe.

This Universe is but a phenomenon made up apparently of innumerable elements. Kapila numbered them—hence the name *Sāṅkhya*, which means 'number.'

The Universe, and everything in it, is made up of form, touch, smell, sound and taste, which, according to this philosopher, are the five elements of the Universe.

For, every definition or description of a thing is but the giving of one or more of these five aspects. Smell cannot exist without the nose, nor taste without the tongue, nor sound without the ear, &c. There must be a living organism to realize this Universe. The ear by itself cannot produce any sound, nor the tongue by itself any taste without being brought into contact with something else. What is that something then which, coming into contact with the ear, the nose, or the tongue, produces the phenomenon of sound, smell, or taste, and what is its nature?

Kapila answers that that something is *Avyaktam*, or something unmanifested, otherwise called *Prakriti* or procreatrix of the Universe. And this is one component of the Universe. The second is Self. What is this Self?

Could it be the mind? Mind sees, mind hears, mind tastes and smells. Mind is the shadow of the Universe. But there must be the substance of the shadow; and ideas cannot exist independent of objects. If mind means thinking, feeling or desiring, which is transitive, there must be an object to be thought of, felt or desired. Mind is therefore material, it is not independent, and it cannot be the Self.

Could it be the first personal pronoun 'I'? The 'I' supposes the idea of the 'Not I'; and it is not pure; so, 'I' is not an independent entity, and it cannot be the Self by itself.

Is Self the pure consciousness or *Jnana*? It cannot be, for there must be something to be conscious of. So the Self must be something beyond all these.

And this is 'Mind in itself,' or 'Self by itself' or 'Purusha.' Thus we see that *Prakriti* and *Purusha* are the two final entities.

Next arises the question, how did the 'Mind in itself' or 'Purusha by himself' come into contact with 'Matter in itself' or *Prakriti*? Mind is one, pure, self-existent and desireless; and matter or *Prakriti* being dull and dead, they can never come together. Who has brought them together?

Patanjali and Rāmānuja bring in the idea of a personal God as having brought about this union. But Sāṅkhya Philosophy says there never was a beginning for this union. They always existed united. The result of this union is activity generated in 'Matter in itself' by the reflection of 'Purusha' who is always changeless. A blind man by himself cannot see, nor can a lame man by himself walk; but we know how by their mutual help they can both see and move about.

Hence in the Sāṅkhya Philosophy there is no necessity of positing the existence of a God, who is absolutely necessary for the beginning of creation. Thus it follows also that according to this system there was no beginning of creation.

I, a human being, am without beginning, and I am a phenomenon. So is the Universe. My pleasures, the pleasures of this world, are contact-born—hence mixed with pain also. But I always long after happiness; that is the reason why I am in contact with *Prakriti*, for I expect her to give me pleasure. This false hope has tied me to *Prakriti*; but *Prakriti* in her very nature is not friendly to man. Hence, true happiness, eternal life, can only be acquired by the separation of the *Purusha* from the *Prakriti*.



### "Such is the aspect of this shore."

Voices are heard from without, cries are heard from within that the people of this land have long since ceased to be a nation, if ever they formed one; that they cannot in their present plight be deemed worthy of the respect and privileges enjoyed by stronger, wealthier and more prosperous countries; that their present internal condition is rotten to the very core; and that the future alone can decide whether they are to stand or fall in the list of progressive races. And various are the remedies proposed. The prejudiced Anglo-Indian—though of this class we trust the number is not large—will probably be for arresting the spread of higher education which alone has opened our eyes to look around us, and has filled our hearts with a desire to better our condition; he will be for keeping us in the dark, to place us in a land of blissful ignorance, to pat us and lead us by the nose, and instil into our hearts but one belief—about his own generosity and self-sacrifice in guarding a featherless brood. The Christian Missionary again ascribes all our miseries and weaknesses to our deep-rooted and wide-spread 'paganism' or 'pantheism,' and dictates that India's only hope of redemption consists in her taking up the Cross. And the Social Reformer ascribes all to be the bane of the system of caste which has wrought our heaviest chains; and he declares that no advance will be possible till we overthrow the present social edifice.

We do not of course propose to enquire into the accuracy of these assertions. For one thing and in one sense—judging, that is to say, from the commonness of interests of every part of this land—it is true that India is now a more closely-knit nation than ever it was in the golden associations of the remotest past. The British Raj has so strongly established itself over the whole country that every part feels that it is destined to rise or to sink along with the rest. Secure from foreign attacks and with peace and order within the land, and with a benign government most strictly neutral with regard to the social and religious convictions of the governed, it is somewhat surprising we do not really make as much progress as at first sight it promises to fall to our lot. The causes therefore for the prevailing distress of the country will have to be sought not merely, and not even greatly, in the details with which its government is carried on. There are stronger and more deep-laid barriers against our advance and well-being, which it behoves us all carefully and vividly to realize.

The material poverty of the land is naturally a problem in which all take the most vital interest. The question whether India is now richer or poorer than it was fifty years ago,

will probably be one which it will not be happy to be informed upon. The truth of it is that we live in a world where the struggle for existence is very keen; and the degenerate Indian is not a match to the stalwart races of the West. Agriculture, the only craft of the country as a whole, has ceased to supply us with all we require; and we have neither the means nor the tact to establish industries such as may provide paying occupation to any percentage of the population. There was a period in the world's history when great agriculturing countries were able to flourish and to be the leaders in the onward march of enlightenment and civilization. But the greatness of the cultivator is quite a thing of the past; he has been superseded by the mechanic and the trader; and we have to adapt ourselves to the environment; we have to rise to the needs of the times, if we are to hold our heads above the current.

Our poverty then is but an inevitable fruit of our unpreparedness to qualify ourselves to the demands of modern life. The country as a whole has yet to realize the best lines upon which alone any material progress will be possible. It is no doubt a hard school in which we have to learn—but have we yet learnt the full need of co-operation, the grand principle underlying the rise and power of modern nations, and the only one upon which any amount of well-being is possible in a land in which capitalists are so few and marketable wealth is so small? We lack no little in the spirit of union and enterprise; we have not yet learnt to merge trifling individual differences in the common weal; we have not yet come to trust each other nor to view questions in their broad bearings. The system of caste is no doubt to some extent responsible for certain of the impediments that lie in the way of India's free intercourse with other and more prosperous nations; but it is responsible only in a very minor way; and those who cry against it solely, have not got at the full cause of our sufferings and humiliation. The need for culture and character is more paramount than any thing else; and we cannot lay too much stress upon it as furnishing the keynote to many of the problems engaging our attention at the present moment.

It is no use to feed upon the memory of the past. The civilization of ancient India was based upon principles which do not apply to the transactions of the modern world. Conceptions of honour and self-sacrifice—the notion of living for others—the conviction that material prosperity is a bondage, a responsibility, a temptation—unquestionable belief in moral and religious entities—these are not the prime considerations on which the relations of modern society rest. The most desirable course of action will accordingly lie in a harmonious blending of the two kinds of



principles as far as possible. The modern conception of the rights of individuals and their need for well-defined and strong corporate activities, has to be fused into our inherited beliefs as to the nature of man's life on earth and the future destiny of the soul. We have to smooth down all the apparent inconsistencies that exist between our recognised ideals of life and the hard requirements of the world around. We have, in other words, so to tone down our old standard of conduct as to adapt it to our environment.

It is rather deplorable to observe that the differences we have noticed as existing between the ways of life to which we are by habit restricted and those required for success in the now-a-day world, have borne rather destructive fruit. It is to be regretted that in many cases a tolerably fair acquaintance with the civilization of the West, has, instead of being assimilated and utilized in the best possible manner, rather tended to produce the "Baboo" of the late Professor Max Müller's description—who rails at his Priest, laughs at the Missionary, and believes in nothing. 'Higher Education,' we cannot deny, has in a large number of instances resulted in producing the mere sceptic, in producing a spirit of sneering at things that are not positively of immediate material bearing. As we have hinted, it is probably not education by itself that has produced such a baneful result; we may account for it by noticing the great difficulty that lies in the way of every one that attempts at formulating a line of action which will thoroughly harmonise the new and the old. The spirit of destruction shows itself at the beginning of every epoch of revolution; nihilism is often a necessary state of the mind that is unable to find its way through obstacles to surmount which are required more than ordinary human perseverance and insight. When we realize fully the stinging poverty in which the nation is plunged, and their absolute inability therefore to compete with nations to whom famines are merely curiosities of information, when we realize also the fund of energy and perseverance, besides wealth and knowledge, absolutely necessary for leading even a weary struggling life in this world, it is not strange that our hearts should often be filled with despair, that our good old trust in a Providence that will not let His children perish without being cared for, should be shaken, that we should take relief in the positive and definite enunciations of materialism, however low or narrow these enunciations may be.

But in whatever way, and to whatever extent we may explain the existing state of indifference with regard to the higher problems of life, no one can deny that the state is quite an undesirable one. We admit that it is fruitless, and often ridiculous

also, to preach to a hungering people on the immortality of the soul, or to tell a famine-stricken nation that its sufferings are but the fruits of deeds committed in previous births. But can we deny that even such preachings may, if ministered in sympathy and in love, tend to alleviate the mental pangs of those to whom the words are addressed? Or, can any one assert that mere cynicism, however intellectually well-founded it may be, can to any the least extent tend to reconcile us to our lot? Whatever then be the cause of scepticism and irreligion, it is never too soon or too much to wage war against them and endeavour to irradiate them from our midst. It is here that the work of ancient India will be of incalculable worth to us. In widening our sympathies, in filling our hearts with charity and love, in forming leaders in whom we may well put our trust, and who in their turn may safely guide us in the miserable times in which our lot is cast, a knowledge of the history of the past, a thorough and sympathetic acquaintance with the ancient civilization of this land, is indispensable. If culture is required to settle once for all the lines upon which the material progress of any nation is to be shaped with advantage, character is even more a necessary factor to carry into execution the methods so chalked out; and at the backbone of strong and ennobling character lie morality and religion.

Nor do we hesitate to state that the foundations of a community solely based upon considerations of material interest cannot be lasting, if they be not cemented together by higher principles of conduct in life. If it be true that there are higher cravings in man than are to be found in the lower animals, that he is not satisfied with even the best kind of life which this world can afford, we cannot entirely, nay, to any extent wisely, close our eyes to branches of knowledge and spheres of activity relating to such higher cravings and dissatisfaction. The active side of life is only one side, and though it is the weaker side of the Indian, and as such that to strengthen which he should endeavour his best, we cannot prudently neglect the passive to which we are by natural and hereditary laws better qualified. India cannot in the future, certainly for many centuries and centuries to come, and probably ever at all,—hope to take its place among the active nations of the world; its mission on earth will prove to be different—to consist in softening down the spirit of strife and materialism, to give utterance to those precious truths in arriving at which our ancestors had spent the best and most fruitful period of their lives.

But be the future as it may, few right-thinking men will differ in holding that the present condition of this land is far from being prosperous or even promising. It will be difficult to say how



long exactly we may have to remain in this state; but, for one thing, we cannot hope to fare better until we learn the need for union, until our eyes are fully opened to realise our interests, until our homes and hearts are purged of all their unhealthy surroundings, until our indifference to questions affecting our moral and religious nature is arrested,—until we are able to obtain the culture and character that are necessary for success in this life as much as in the life to be.

### The Study of Hinduism.

This is a world of pleasure and pain; all our actions are directed either to secure the one or to avert the other. Yet, there is no such thing on earth as absolute pleasure or absolute pain; pleasure and pain are only relative terms. What is pleasure to one man being pain to another, it is only a question of degree when we say that one is happy, and another miserable. All the pleasures of this world are indeed commingled with pain; and yet, it has been from the beginning the one great object of man to obtain that happiness, which at all times is one and uniform, unchanging and undiminishing.

To attain this *Summum Bonum*, to achieve this absolute bliss, to reach the state of Supreme Happiness untouched by misery, is the one great aim of all true Religions. It is a mistake to decry any religion, however low it may happen to be in the scale of enlightenment. Every religion has its purpose, and has its own utility in the salvation of its votaries. No religion on the face of the earth is absolutely false. All men have tried to find out the true religion; though some in this attempt have been more successful than others. One could trace the growth of religion from the lowest Fetichism to the highest Monotheism, in the sacred writings of almost every advanced nation in the world. But the progress in this direction has not been uniform in all cases. Some have soared higher than others. The Parsees, for example, have passed through the course of Elements—Worship to the worship of Agni or Fire and Sūrya or the Sun, whom they hold as the highest Gods, and there they have stopped. The Jews have passed a step farther, and they believe that Jehova or Maghava is the supreme God, to whom Agni or the Holy Ghost and Surya or the Son of God are subordinate. Here their idea of a Supreme Being stopped, and neither they, nor their followers, the Christians and the Mahomedans, could advance any further. In this, as in Philosophy and indeed in all other branches of learning, the Aryans are found to have progressed to the farthest extent. The early Aryans of ancient India passed through all the stages and came at

last to believe in the existence of a Trinity,—three superior Gods, Brahmā, Vishnu and Sīva, as the Creator, Protector and Destroyer of the Universe respectively. And when we come to the time of the Upanishads, we find the Aryan sages distinctly maintaining the existence of One and only one Universal Being or Parabrahman, who is the Lord of Agni, Surya, Indra, Brahmā, Vishnu and Siva, who is himself the Creator, Protector and Destroyer of the Universe, who is infinite, eternal, true, intelligent and happy, who is just and merciful, who is all-supporting, all-governing, all-pervading and all-knowing, and who is immortal and undecaying, and who is the cause of all, without himself being caused.

Strange as it may seem, we have forgotten the steps by which these beliefs were arrived at, but know more of Western Philosophy and Western Religion than of our own. A thousand circumstances have contributed to bring about this result. The Mahomedan conquest of India had its own influence; and latterly the spread of English education and English civilization, the increasing contact with the West, the extended means of communication with distant parts of the world are also among the circumstances that must account for this strange phenomenon of our ignorance. Every student of English knows something of the Religion and Philosophy of the West. But the religious and philosophical literature of our own land, though it has been in existence for ages unknown, has been almost neglected and forgotten; and what is worse, it is sometimes scorned and despised.

We cannot regret too much our neglect of the study of the Sanskrit Language. Almost all our religious and philosophical works are written in Sanskrit, and cannot be properly understood by us without a knowledge of that language. But how can we explain the fact that, even of those who have a fair acquaintance with our sacred tongue, many do not take as much interest as they should, to proclaim these hidden truths to the world? No doubt, in some cases, it is due to want of money and public encouragement, but more often it is to be laid at the doors of gross neglect and indifference.

But it is high time for us to bestir ourselves and realise the blessedness of that activity which characterised our ancestors as the pioneers of learning and which entitles them to be regarded the greatest of the moral and religious teachers of the world. Let us now shake off that passive indifference and effminacy of character which our immediate forefathers were forced to put on during their subjugation by various foreign adventurers. We are not now the preys of plunderings from within or invasions from abroad. Our benign rulers have brought back to us the enlightenment and culture



which they had once received from here through the Greeks and the Arabs. Let us follow the noble example of our Western brethren. Let us revive Sanskrit and bring to light the innumerable philosophical and religious works which our wise ancestors have bequeathed to us as a lasting and durable treasure. What can be more discreditable than that we should sit quiet and idle, proud of our English education and English civilization, looking up to the foreigner to disclose the sacred truths of our religion and philosophy?

Let us assure ourselves that our labours shall not go in vain; for even while the most enlightened European nations of to-day were merging out of barbarism, our ancestors had polished a language, cultivated a literature and formulated a complete system of religion and philosophy—second to none that may ever come into existence. We have to deal with a learning highly advanced, with the Sanskrit Literature, bound up as it is—with an account of all that is sacred and ennobling in the religion and philosophy of this ancient land—with the only source of all trustworthy knowledge concerning the Aryans. Let us not be satisfied with what others say, but pursue an independent line of our own. Let us be ready to accept the truth and reject the untruth, from whatever source they may come, ancient or modern, native or foreign. Can it be denied that all religions and philosophies ought to be treated with love, justice and due regard to their merits? In the investigation of great and important questions, bigotry is the worst kind of obstacle to knowledge, and blind faith the worst kind of reason to arrive at truth. Reason alone has absolute dominion over the whole region of truth. It dispels the mysteries and obscurities of Revelation. Reason is the Highest Revelation from the Supreme Being.

Once we give up this test, we can believe in anything whatsoever, however absurd and silly it be; we can believe in a flying mountain, in a speaking serpent, in a man living alive for several days and months within the stomach of a fish. What indeed can we not accept on blind faith?

Perfect toleration is the cardinal principle of Hinduism. There is no inquisition to torture you to observe your own religion. There is no fire to burn you for heresy. There is no sword to prevent you from adopting a new faith. Worship any God in any religion you please, and you will still find mercy from the God of the Vedas. Be you a Hindu or a Christian, a Mahomedan or a Buddhist, a Parsee or a Jew, a Brāhmana or a Panchama, a sage or a savage, a theist or an atheist, a sceptic or agnostic; yet you will find mercy from the God of the Upanishads. Liberty of thought and perfect toleration is the command of the God of the Bhagavadgita; for He hath said:—

'All Beings are the same to me. None is my enemy and none is my friend. All are equal in my eyes. Those who worship me with devotion live in me and I, in turn, live in them.'

'Whoever worship me with devotion, surely do they attain everlasting happiness, however sinful they might have been, to whatever sex or caste they might belong,—be they women, Vaisyas, Sudras or others.'

'Let a devotee worship God in any form he please. I will surely appear to him in the self-same form and respond to his prayers.'

'O Arjuna! Whoever honestly and sincerely believe other beings as God, and worship them with devotion—they too worship me in fact, although they themselves may not know it.'

'O son of Kunti! Whoever acts towards other beings as he would act towards himself and looks upon their sorrows and joys as his own,—him do I call the greatest of the Yogis.'

'O Partha! If any person, honestly and sincerely could not bring himself to believe in the existence of God, but would act virtuously according to the dictates of his own conscience, he too certainly does not perish; he does prosper both here and hereafter.'

'No body who has done what is good and virtuous according to his own conscience will ever attain Durgati or Hell. According to the nature of his virtuous deeds, he too, my child, goes to a higher state of existence, and after reaping there the fruits of his merits for a long time, attains the knowledge of God in the course of one or two births, and finally gets the highest salvation.'

What can be more universal and catholic than these teachings of Sri Krishna? Where can we find a more elevating and all-satisfying religion than that of the Bhagavadgita? All persons, we read, find their salvation at last. Persons who cannot believe in a particular religion, persons who cannot at all know of a particular religion, and even honest and virtuous Atheists and Agnostics find mercy in the religion of the Bhagavadgita. The God we worship is not the God of the Hindus alone. He is the God of all. As the 'Parabrahma-Upanishad' of Atharva Veda says:—

'There is but one Supreme God to all, to Brahman and the other Gods, to the divine sages and to the common mortals alike. There is but one Salvation and one God to all.'

The thorough spread of these truths cannot fail to affect and to raise the whole civilised world. The East and the West are every day being drawn nearer to each other. The discovery of the Sanskrit language, and its literature by European scholars in the beginning of the last century, has brought about a great revolution in the notions and ideas of the whole world. The theology of the Bible was for several hundreds of years absolute, not only in furnishing religious doctrines but also in dictating generalities to Philosophy and to Science. Philosophy served as a hand-maid to Religion until she grew strong enough to think for herself. Science kept timidly aloof from all questions on which the Bible had pronounced, and submitted to every peremptory order to be silent, whenever her conclusions were unacceptable to the Clergy. But this



creeping servitude was incompatible with the continued exercise of Reason which from the bosom of consciousness extends to the Infinite and acquaints us with the true and essential nature of things. As discoveries extended, as more and more phenomena were satisfactorily reduced to order, the widening reach of enquiry embraced problem after problem until all the facts within human ken were assumed to be reducible to order on a scientific and philosophical method. With the growing insight came a growing courage, and timidity has given place to proud self-reliance.

Contemporaneous with this rational movement occurred in the West the discovery of the Sanskrit language and its innumerable philosophical and religious works. Could such works fail to make an impression on the minds of scholars? Listen to the Catholic Missionary Dubois on the Ancient Brāhmanas: No one would suspect him of partiality. He says:

"How glorious the epoch that then presented itself to my study and comprehension! I made tradition to speak from the temple's recess. I inquired of monuments and ruins; I questioned Vedas whose pages count their existence by thousands of years, and whence enquiring youth imbibed the science of life long before the Thales of the hundred gates or Babylon the Great had traced out their foundations. I listened to the reciting of those ancient poems which were sung at the feet of Brāhma, when the shepherds of Upper Egypt and Judea had not yet been born."

"So in returning to the fountain-head do we find in India all the poetic and religious traditions of ancient and modern peoples, the worship of Zoroaster, the symbols of Egypt, the mysteries of Eleusis, the priestesses of vesta, the Genesis and Prophecies of the Bible, the morals of the Samian age, and the sublime teachings of the Philosopher of Bethlehem."

"At the epoch of Alexander, India had already passed the period of her splendour, and was sinking into decay, her great achievements in the philosophy, morals, literature and legislation already counting more than 2,000 years of existence; and further, I defy, whoever he may be, to show in India, the faintest trace, the most insignificant vestige whether in their different idioms, their usages, their literature, their ceremonies or their religion to indicate the presence of the Greek."

"India is the world's cradle; thence it is that the common mother in sending forth her children, even to the utmost West, has in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her morals, her literature and her religion."

"But I believe in Krishna, philosopher and moralist; I admire his lessons, so sublime and so pure, that later, the founder of Christianity in Europe perceived that he could not do better than imitate them."

Many more may be cited—witnesses to the greatness of Indian philosophy: but here is one—a scholar of the first magnitude—Prof Max Muller:

"If philosophy is meant to be a preparation for a happy death or Euthanasia, I know of no better preparation for it than the Vedānta Philosophy."

Frederick Schlegel in his work on Indian Language, Literature, and Philosophy observes:—

"It cannot be denied that the early Indians possessed a knowledge of true God. All their writings are replete with sentiments and expressions, noble and clear, and severely grand, as deeply conceived and reverentially expressed as in

any human language in which men have spoken of their God. Even the loftiest philosophy of the Europeans, the idealism of Reason, appears in comparison with the abundant light and vigour of Oriental Idealism, like a feeble promethean spark in the full flood of heavenly glory of the noon-day sun—faltering and feeble, and ever ready to be extinguished. The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite to consider a re-union and a re-incorporation with the Divinity as the one primary object of every action and exertion."

Victor Cousin, the greatest among the historians of Philosophy in France, when lecturing before an audience of two thousand gentlemen spoke in the following terms:—

"When we read with attention, the poetical and philosophical monuments of the East, above all those of India which are beginning to spread in Europe, we discover there many a truth, and truths so profound, and which mark such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before the Philosophy of the East, and to see in this cradle of the human race, the native land of the highest philosophy."

The kingdom of Heaven is ours, India then may still have its day. It may endeavour to bring home to the world the knowledge of a Universal Religion. Her voice is already being heard. Will not her children listen to her words? India has still to see her greatest day, when her children shall set before themselves the task of spreading over the world her religion and philosophy.

We need not despair of success. The ways of Providence are hard to be scanned. But be they what they may, it behoves the heirs of riches to give to them that have not; and it behoves us to take possession of our neglected treasures and meekly and in love to distribute them unto all.

T. S. NARAYANA SASTRY, B.A., B.L.

## THE DANGER OF DELAY.

"That we would do,  
We should do when we would; for this *would*  
changes,  
And hath abatements and delays as many,  
As there are tongues, are hands, are accidents;  
And then this *should* is like a spendthrift sigh,  
That hurts by easing."

## THE PRESENT OPPORTUNITY TO BE TAKEN.

"Take the instant way;  
For honor travels in a strait so narrow,  
Where one but goes abreast; keep then the path;  
For emulation hath a thousand sons,  
That one by one pursue: If you give way,  
Or hedge aside from the direct forthright,  
Like to an enter'd tide, they all rush by,  
And leave you hindmost;—  
Or, like a gallant horse fallen in first rank,  
Lie there for pavement to the abject rear,  
O'er-run and trampled on."



### Sacrifices.

Our Vedas are divided into two parts, one appertaining to Karma and the other to Jñāna. It is said in our Vedas that Karma is an opening for Jñāna. This implies that the practice of Karma leads to, or is translatable into, the practice of Jñāna, or the attainment of Jñāna. In other words, it means that Karma is but an embodiment of Jñāna or Yoga principles. But for the capability of Karma of being developed into Jñāna, it cannot be reckoned an opening for Jñāna. According to the Gītā, which is itself based upon the authority of the Upanishads, it is a form of Yajna or Sacrifice, in which the person performing it thinks himself and all those associated with him as Brahman, reckons all the things with which it is done as Brahman, and considers the act itself as Brahman.

The object of attaining spiritual Jñāna is the attainment of the non-dualistic Advaita Jñāna, that everything is Brahman and Brahman is everything. The practice of Sacrifice, in the sense above mentioned, is the practice of Jñāna in the non-dualistic sense, confirmed by actual conviction at every stage. Consequently, Karma, in the said sense, is an opening for Jñāna.

Our Vedas and the Gītā 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. 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 with the perception of the person doing as an agent distinct from the thing done, or the things with which the action is done, or the personality for whose satisfaction it is done. But the performance of Sacrifice under the idea that the active agents who are concerned in the performance are Brahman, that the things with which the Sacrifice is done are Brahman, and that the act of Sacrifice itself is Brahman, is not possible to all. In fact, the largest majority are unfit for it. Grades are therefore wanted to suit grades of intelligence, and it is my object in these pages to unfold the ceremonial or exoteric embodiment of Yoga Principles in all grades and shades.

Isāvāsyaopaniṣad begins with an enunciation of the highest non-dualistic Jñāna, and, in one and the same breath, advocates Jñāna and Karma. This is also a strong point in favor of Karma being capable of finally settling into non-dualistic Jñāna. The same Upanishad asks us to perceive unity in diversity and diversity in unity, and, in this perception, requires us to dedicate every one of our intent, word and deed to Brahman, and assures us that, if we do so, the effects of the thought, word and deed will not adhere to us. At the same time, it requires

us to do Karma and live here a hundred years and to end with a prayer addressed to Agni to lead us to Bliss along the good path. A life of Karma for a hundred years in the non-dualistic sense, with the perception of Brahman in everything and every act, and of every thing and every act in Brahman, will lead to complete liberation and spiritual bliss. A life of Karma in the dualistic sense will lead to experience in different planes of life. The principle of dedication begins with our Sandhyāvandana (daily prayers) from our fifth or seventh year. The crowning utterance in our prayers is that "whatever is done by us by body, word and mind, or by the senses, or the intellect, or by the nature of our constitutional peculiarities is all dedicated unto Narayana or Paramātmān."

The principle of dedication is explicitly laid down in the Old Testament and the New Testament. The ultimate object of Sacrifice is the renunciation of self. This will be made clear by and by. According to Carlyle, life begins with the sacrifice of self. But self is centred in different objects in different degrees of strength. Hence sacrifice must be diverse according to the diversity of things sacrificed. This is the object with which the institution of Yajna is established among us. But persons are not wanting, who find a priest-craft in this institution, as well as our social institutions, or legislative codes. For instance, Julius Eggeling, who has translated *Śatapata Brāhmana*, writes thus:—

"As the conquered districts were no doubt mainly occupied by the aboriginal tribes which had either to retire before their Aryan conquerors, or else to submit to them as Sūdras, or serfs, it seems not unnatural to suppose that it was from a sense of the danger with which the purity of the Brahmanical faith was threatened from the idolatrous practices of the aboriginal subjects, that the necessity of raising an insurmountable barrier between the Aryan freeman and the man of the servile class first suggested itself to the Brahmins. As religious interests would be largely involved in this kind of class legislation, it would naturally call into play the ingenuity of the priestly order; and would create among them that tendency towards regulating the mutual relations of all classes of the community which ultimately found its legal expression, toward the close of this period, in the Dharma-Sūtras, the prototypes of the Hindu Codes of law.

The struggle for social ascendancy between the priesthood and the ruling military class must, in the nature of things, have been of long duration. In the chief literary documents of this period which have come down to us, viz., Yajur Veda, the Brahmanas, and the hymns of Atharva Veda, some of which perhaps go back to the time of the latter hymns of the Rik, we meet with numerous passages in which the ambitious claims of the Brāhmins are put forward with singular frankness. Thus we read in the Aitareya-Brāhmana,—"Verily, the gods do not eat the food offered by the king who is without a Puro-



hita : wherefore let the king, who wishes to sacrifice, place a Brāhman at the head (Puro-adhita).'

Another, even more important, source of strength to the sacerdotal order was the sacrifice. The more complicated the ceremonial, the greater the dependence of the lay worshipper on the professional skill of the priests ; and the greater the number of priests required for the proper performance of these ceremonies, the larger the gains derived by the priesthood generally from this kind of occupation. What more natural, therefore, than that the highest importance should have been ascribed to these performances, and an ever-increasing attention bestowed on the elaboration of the ceremonial."

This charge is wholly unfounded. Even in the case of Brahmanas, no Karma is efficacious except when done in the presence of Brahmā. For every ceremony, even Brāhmanas appoint a Brāhmana as Brahmā. Did the priestly class invent a machinery against itself ? Further, as we shall show later on, there are a number of Yajnas, which do not require a single cash for their performance ; and yet these Yajnas are said to be much more efficacious than the costly forms of exoteric Yajnas or Sacrifices. Surely the ambitious priestly class, which wanted to cheat the military class out of their wealth, should have been far-sighted in undermining with their hands the very superstructure which they founded for the purpose, by an honest disclosure of methods which were not at all costly. Aitareya-Brahmana no doubt requires the presence of a Purohit at the time of any Karma done by a king. But it does not require the king to bestow all his wealth on the priest, or to give him any fee at all. Which of the European kings act the part of their own priests in performing any of the rituals required by the Church ? The military class, occupied with offensive and defensive responsibilities, would not have time to master the details of a complicated ceremony, and a professional head is certainly wanted to lead on and regulate the ceremony. Without such a responsible head, mistakes of omission and commission would occur, and then, there would be no proper performance of the ceremony desired. To avoid this danger, the appointment of a Brahmana is required. Even in State matters, the king does not manage affairs without the Purohit in the person of a responsible minister in each department.

Does Royalty shrink from decent payment to Ministers of State in charge of various departments under it ? No. Similarly, priests might have been paid by kings, and this circumstance does not point to priestcraft at all. There is no obligation that every king should do every Karma prescribed by the Vedas. Probably, the largest percentage of kings that lived in India did not perform costly Yajnas laid down in our Vedas. On the other hand, the ruling class is even credited with an attachment to Jnana-form religious observance more

than the Brahmanical class itself. It is the Brahmanical class that is charged with ever having been hankering after ceremonial performances. There have been several instances in which Brahmanas sold away all their property and applied the proceeds to the celebration of ceremonies. There is a healthy check in our Sastras that Purohiths should not demand any specific fee for officiating in any ceremony whatever, and that they should content themselves with whatever fee is paid them. This rule cannot proceed from a class bent on priestcraft. Of course, in any institution meant for man and workable by man, there is room for abuse and accumulation of dross.

Readers of Voltaire and Ingersoll can easily understand the enormity of priestcraft that has been prevalent in Christendom. The phenomenon of class legislation is frequent in civilized Europe. Class legislation is going on even now in Africa, Australia, Russia, and France. With the Europeans, everything is understood and managed only in a class sense, or national sense. It is this which unconsciously induces the translator above quoted to hurl the charge of priestcraft against the Vedic Rishis and the authors of Dharma-Sūtras or Smritis. The struggle for predominance between the military class and the priesthood in ancient India, is almost a revelation to us. We have not heard of any such struggle in the past.

The only instance in which a Brāhmana is said to have set himself against Kshatriyas is that of Parasurāma, who killed several of the ruling members. This act of extirpation did not proceed from any feeling of class-hatred as our European translators might wish us to have it, but from a vow of revenge due to some violence shown by a Kshatriya ruler to a member of his family. [In this connection, a reference to Mrs. Annie Besant's treatment of this subject in her Lectures on the "Avatara" (published at Adyar) will amply repay perusal.] But Yajnas and sacrificial rules requiring the appointment of a Purohit for every ceremony to be performed by a Brāhmana or Kshatriya, existed long before the days of Parasurama. His father himself was given up to Vedic ceremonies. The Pandavas entrusted their wife to the care of a Brahmana priest in a forest, and went about hunting. This shows the unbounded confidence and regard which the military class entertained towards the priestly community.

Jesus Christ asked a rich man to sell all his property and distribute the proceeds among the poor and helpless as a means of entering Heaven. When he laid down the principle of charity as a passport for Heaven, did he mean it a craft to benefit himself, a poor soul, and his disciples who were equally poor ? No. Advocating the cause of charity in one place, which implies loss of wealth,



Jesus lays down the principle of spiritual baptism and spiritual worship in another, which do not imply any such loss. This is just what has been done by our Vedic Rishis, Avatāras, and Smṛiti-writers, for us. One is justified in ascribing as much priestcraft to Jesus as to Vedic Rishis and Smṛiti-writers. The fact is that there is no priestcraft in the institution of Hindu ceremonialism.

Did not the Brāhmana community get on in the days of Mahomedan sovereignty, and what priestcraft did they resort to in order to influence the Mahomedan rulers? Do they not get on now under the Christian Government headed by the august Defender of the Christian Faith? Is it not probable that they possessed and showed the same capacity for success in temporal affairs in the days of Hindu kings, as in the days of Mahomedan rulers or Christian kings? The cardinal principle of their Vedas is "*Satyam Vada, Dharmam Chara*," i.e., "Speak the truth and act righteously." It is least probable that those who laid down this solemn rule resorted to priestcraft to dominate over the other classes and cheat them.

Everywhere in the Old Testament, we see Jehova resorting to political slavery as a means of bringing his chosen people to his own worship on their receding from him, and to political freedom on reverting to obedience unto him. A writer brought up from the very beginning in the traditions of the Old Testament and in the proclivities of the European nations for class legislation and class predominance, is very well justified in understanding Hindu Scriptures and Dharma-Sastras in the light of priestcraft and fraud. He does very little justice to the intelligence and practical sagacity of the non-priestly classes when he says that, as classes, they were not able to perceive the snare that was woven for them by the priestly class, but they were allured into it by incapacity and thoughtlessness. I challenge any man, or any son of man, to deceive a whole nation into costly ceremonies by mere priestcraft and deceptive class legislations and codes. It is impossible to deceive a whole nation by dishonest craft or priestly deception. After devising by priestcraft the machinery of complicate ceremonies for wringing money from the military class, the devising agents quietly took themselves to forests feeding on air, water, leaves, fruits and roots, in order to enrich themselves by royal bounties. How many estates and palaces have risen in forests for the comfort and convenience of the crafty Rishis?

Mr. Julius Eggeling must be aware that there is a Smṛiti text deeming it demeritorious to accept gifts from kings. Even in Travancore, in these modern days, a well-known Brahmana, learned in Hindu Sastras and acting up to them, has declined gifts of golden vessels from royal hands. Is this

also a result of priesthood? The principle of charity and gifts to the pious, to the poor, and to the learned, has taken root in all ages and in all countries, notwithstanding diverse disparities. Sacrifice by charity is the poorest of all sacrifices, and as such, it is prescribed by Parasara for this Kali-Yuga.

The first thing which Adam's sons, Cain and Abel, are said to have done, is the sacrifice of fruits of the ground and the firstlings of flock and the fat thereof. Was this also due to craft on the part of Cain and Abel? The Old Testament is in a large measure a record of sacrifices and burnt offerings. Which priestcraft prevailed on Solomon to construct a costly temple, and, on its dedication to Godhead, to feast a whole population for days together? The principle of Sacrifice was observed and carried till the days of Jesus, and his Crucifixion is itself looked upon as a Sacrifice. Probably, there is not much foundation for this assertion, and the texts of St. John and St. Matthew on the point are due to misconceptions of what Jesus actually said. There is no doubt there has been misconception on the point, for the texts themselves are conflicting. According to St. John, Jesus is said to have spoken thus:—

"Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

St. Mark's account is as follows:—

"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said: 'Take, eat; this is my body.' And he took up the cup, and gave thanks, and gave it to them, saying: 'Drink ye all of it; for this is my blood of the New Testament which is shed for many for the remission of sins.'"

S. RAMASWAMI AYYAR, B.A., B.L.

### Pearls.

An idol is a necessary form of thought. The human mind is constituted of idols, sensational and devotional. The former draws to the earth and the latter leads heavenward.—*Vasishtha Vāk.*

2. Perfection is unity with the manifestations of the Divine Essence and non-separateness from the Essence itself.—*Vasishtha Vāk.*

3. Be careful of your thoughts lest they make you what you will not like to be.—*Vasishtha Vāk.*

4. Be active in body lest your mind takes on its lethargy and dams your advance.—*Vasishtha Vāk.*



## Religious Teachers of India.

### I. SRI CHAITANYA.

One hundred miles north of Calcutta, there is a town, on the bank of the Ganges, named Navadvīpa, one of the oldest towns of Bengal; and four-hundred and fourteen years ago, it was in its flush. As the centre of all branches of learning, especially of Logic, it was resorted to by students from all parts of India. Men were in affluence and prosperity; and even a man of the lowest caste knew something of letters. Every morning and evening the bank of the holy Ganges was fully alive with professors and students—some arguing abstruse metaphysical problems—some uttering aloud the Sandhyā-Mantrams after finishing their bath in the river—some swimming in groups—some casting water upon others' faces and getting heavy splashes in return—some singing aloud in the buoyancy of youthful spirit—some good boys mentally repeating a few of the aphorisms of the Vedānta Philosophy, which they had lately learned, without mixing with their jolly companions;—these last finding that some of their companions had a mind to hold themselves aloof, at once dragging them into the water, and all in the end joining together in swimming and splashing water against one another! Almost all the high class people were more or less scholars, and virtually more or less sceptics. Love and devotion towards God were almost forgotten in this vast medley of learning, except in the case of a very few. These latter usually met in the house of one of the eldest and most learned among them, named Kamalāksha Miśra, latterly known as Śrī Advaita Mahāprabhu.

This Miśra was a great devotee, and could not bear to see the utter want of devotion in the learned communities of the town. So, he earnestly prayed to God to come down Himself, and teach His children how to love Him. His prayer was heard, and in the spring of the year 1485 A. D., on a full-moon day, a boy was born of poor Brāhmana parents, who was at no distant future destined to raise in that part of India the prayed for Love and Devotion towards the Most High. As it was the day of a lunar eclipse, all the people of Navadvīpa were making *Bhajanās*, uttering the names of Hari and offering prayers to God. The very birth of the holy child was associated with those holy names of the Lord, which he sowed broadcast into the world a few years later and made them accessible to Brāhmanas and Chandālas alike. His father's name was Śrī Jagannāth Miśra, and his mother's name Śrī Sachi Devī. They were very poor, but lived happily and contentedly. They named their child Nimai, although all the neighbours called him Śrī Gaurāṅga, on account of his fair colour. The child was very fair-looking, and

the one peculiarity with him was that whenever he wept, no amount of coaxing could stop him, but if some one uttered the name of Hari, he at once ceased weeping. Even when he was crawling, if some one uttered the name of Hari, he used to clap his hands and sit erect. This peculiarity of the boy was known to the whole neighbourhood in a short time, and so whenever any neighbour met him, he or she used to utter the name of Hari, and the boy, when he could walk, danced in great glee to the joy of every one who happened to stand by and see that novel sight.

Several stories are told of his childhood, and some of them are marvellous. Here is one. A Brāhmana stranger once visited his father's house; and he was supplied with all the necessary things for cooking his meals. The Brāhmana took his bath and prepared his dinner; he then offered it to his *Ishṭa* Śrī Bala Gopālji, meditating upon Him with his eyes shut. On opening his eyes, to his great disgust he found the young Gaurāṅga coming down from the cradle in which he had been sleeping and eating the offering. Gaurāṅga's parents saw this also and apologised to the Brāhmana for their carelessness in having let the child go there. The Brāhmana who thought that his offering to God was polluted by the child and was therefore unfit for Śrī Gopālji's use, took a fresh bath and prepared the offering a second time. The young Gaurāṅga had now been carefully taken away from the house. But when the Brāhmana again offered the dinner to his God in the usual way, it was the self-same boy that came and ate it up as before; the Brāhmana was much vexed to notice the same again; and the father would have, but for the intervention of those present, given his boy a good thrashing. It was past midday, and the Brāhmana was not prepared to cook any more as he thought that Śrī Gopālji was not disposed to taste dinner that day. So the Brāhmana refused to dine, and the hosts could not take their meals leaving the visitor to starve. They then fell prostrate at the Brāhmana's feet and humbly begged him to prepare his food a third time. Moved by their humility and forgetting his own hunger and trouble in the thought of relieving the poor dejected hosts, the Brāhmana, after a fresh bath, prepared his food and offered it as before with his eyes shut, to God. This time young Gaurāṅga had been locked up in a distant room. But when on opening his eyes the Brāhmana again found the same charming boy eating up the offering, he felt surprised instead of being disgusted. He now saw in the boy his own ideal God, and so with great glee availed himself of the leavings of his God.

On one occasion when boy Gaurāṅga was playing in the street, two thieves saw him with some ornaments on, and took it into their heads to rob him of the same. With this view, they coaxed



him to ride upon the shoulders of one of them, and carried him far away from his home, giving him some sweetmeats on the way lest he should weep. They wanted to take him to their own place, but unfortunately it so happened that they lost their way, and after roaming about for five or six hours with the boy on their shoulders they at last found themselves at the gate of Sri Gauranga's house! There they left the boy and took to their heels as fast as they could, to escape being arrested by the Police.

Gauranga had an elder brother named Visvarûpa, who was about 8 years senior to him. He was very intelligent, amiable, and beautiful in appearance. From his very childhood he was a great lover of God, and as such resorted to the place of Kamalāksha Misra, where all devotees used to gather. While still young, he was master of Grammar, Logic, and Literature, and spent much of his time in reading devotional works. He felt quite out of his element to talk to any man of the world except to those few true devotees who assembled at the venerable Misra's house. As he grew older, the desire in him to relinquish the world altogether and betake himself to the forest with a view to worship God and spend his life-time in meditation, asserted itself very strongly. So one day, without the knowledge of any body else, he took up the order of Sannyâsin under the name of Sri Sankarâranya. The agonies which his parents as well as his younger brother felt were great when he took his last farewell of them. But for the younger child whom they looked upon as their only solace in life, the parents would have died of this bereavement. Thereafter, the fond father did not allow Gauranga to go to school lest he too, like his elder brother, should become learned and eventually give up the world. But Gauranga, unlike other boys of his age, did not like to remain ignorant, and could not be easily hushed into silence in the matter. One day, when his father was absent from home, he went out and sat himself down at the place where all the leavings and rubbish were thrown. Some of the boys who noticed him there complained of his conduct to his mother. Sachi Devi came out and saw her child upon an unholy heap of offal and rubbish, and remonstrated with him to quit it at once. But the boy would not leave his quaint seat unless the mother would promise to send him to school. So she promised and brought the child home.

When the father returned home he noticed the change in his son's attitude and on enquiry learnt that the boy had wrung out from his mother a promise to send him to school. A few days hence, the father sent Gauranga to a Grammar school which was presided over by Gangâdâs, one of the best grammarians of his day. The boy coming of age

to be initiated into Vedic study and the practice of Sandhyâ, he was duly invested with the Holy Thread in the time-honored fashion. In the course of about two or three years after his admission into the school, Gauranga became a master of Sanskrit Grammar and was thoroughly conversant with almost all branches of learning. He used to challenge his fellow-students to discuss literary questions with him; and when any of them had the courage to accept the challenge he was invariably defeated in the end. Gauranga had the peculiar knack of carrying the audience with him on any point of grammar or literature which he might discourse upon and of satisfying all with his explanations; next minute he would find fault with his own explanations which the audience had accepted as sound and reasonable, reject and replace the same with new ones, and thus astonish his hearers with his uncommon skill and logical power. His reputation as a subtle reasoner of sound learning having been established, most of his fellow-students were afraid of meeting him in any discussion and avoided arguing with him for fear of being completely overthrown. Soon Gauranga rose into importance in the town and was the reputed learned man of the place. He was now the head of an independent school where he systematically gave lessons to his pupils. He commanded a large following. The Ganges presented a grand scene when, surrounded with hosts of students, Gauranga appeared on its banks to take his bath.

(To be continued).

SWAMI RAMAKRISHNANANDA.

5. Mind evolves thought, thought evolves sound and sound binds us to earth. The reverse process is liberation.—*Vasishtha Vāk.*

6. Shut the physical doors, and the spiritual ones will fly open of themselves.—*Vasishtha Vāk.*

7. Stop the leakage and drive the current inwards. Then you are a great Yogin.—*Vasishtha Vāk.*

8. Become a student and reader of life.—*Vasishtha Vāk.*

9. Regard your own life as a book merely and improve it.—*Vasishtha Vāk.*

10. Poetry is music coming through the eye and music is poetry knocking at the ear.—*Vasishtha Vāk.*

11. Poetry and music get their value from a consistency with one's temperament.—*Vasishtha Vāk.*

12. The whole life of a man is one ruling passion. Spiritualize the passions.—*Vasishtha Vāk.*



## Portraits from Indian Classics.

क्षणे क्षणे य न्नवता मुपैति ।

त देव रूपं रमणीयतायाः ॥

True beauty is what, oft and oft beheld,  
Doth look as new and new as at first sight.\*  
—Magha, *Sisupalavadha*, Canto IV.

The same conception is familiar to us from the shorter, but as true and beautiful saying of the English bard

"A thing of beauty is a joy for ever."

But it appears to be the Sanskrit poet more than any other, that had kept this standard ever before his eyes in whatever he wrote. His task was not so much to stretch his vision, far as he could, and find out what it is that moulds our destinies and brings about all that is so inexplicably wonderful and beautiful on earth. That the Philosopher had done, as well as any mortal could do, before him. Poetry indeed, according to the Indian conception of it, has not to define man's relations with the Powers that be, or predict the destiny of his race, to furnish him with a code of morals or enunciate to him the sanctions influencing his actions in this world; it has, in the words of the rhetorician† to serve the purposes of a loving spouse: its office is to refresh him in his weary moments, to cheer his drooping soul, to lead him to beautiful spots, to lull him to happy strains—to make him cherish virtue and hate vice by enriching, purifying, ennobling his heart. The Indian poet, then, is primarily an artist. His work is generally of interest to us not on account of the personality of the man—the cravings, fears, and idiosyncrasies which it discloses—but on account of its conformity to certain rules of art, on account of its representing certain æsthetic ideals. The Indian poet picks up a man or an object of a particular type or class, places him or it under certain special circumstances, and describes him or it as he or it ought to be in those circumstances. And in this way he has carved for us many a splendid image.

We shall proceed to look at some of the noble portraits that have been thus bequeathed to us. They are all beautiful—beautiful as the Indian bard alone could conceive and make them; for look at them often as we may, we shall never be tired of looking at the same.

\* Where the translator's name is not given the renderings are by the present writer.

+ यद्वेदा त्प्रभुसंमितादधिगतं शब्दप्रधानाच्चिं

यच्चार्यप्रवणा त्पुराणवचना दिष्टं सुहृत्संमितात् ।

कान्तासंमिताया यया सरसता मापाद्य काव्याश्रिया

कर्तव्ये कुतुकी बुधोविरचित स्तस्यै स्पृहां कुर्महे ॥

—Vidyānātha.

## I. THE TERRIFIED NYMPH.

मन्दार कुसुमदाम्ना गुरुस्याः सूच्यते हृदयकंपः ।

सुहृच्छ्वसतामध्ये परिणद्धवतोः दयोधरयोः ॥

Behold the wreath of flowers divine,  
That decks her dwelling bosom fine,  
Fluttering, shows her fright's full dart  
And every throb that shakes her heart !

—Kālidasa's *Vikramorviya*, Act I.

The nymphs of Indra's Court while returning from a visit to the abode of Kubera, are attacked by giant hosts by whom is seized forcibly Urvasi the fairest flower of Heaven. The cry for help brings on the scene Vikrama the ruler of the world, and by him Urvasi is rescued from the hands of the demons.

It is in this situation the poet draws our eyes upon her. "Past" exclaims the King—

"Past, timid one, thy cause of fright  
From foe of Gods; the Thunderer's might  
So guards the triple worlds !—Arise !  
Do open, fair, thy large blue eyes ;  
As when the night expireth, slow  
The lotus bud begins to blow."

His words however have no effect upon her; so frightened hath she been. So the king bends his eyes, and observes the effect of the fright upon her, and exclaims :

Behold ! the wreath of flowers divine,  
That decks her swelling bosom fine,  
Fluttering, shows her fright's full dart,  
And every throb that shakes her heart.

Let us examine the situation closely. Urvasi hangs on the arm of her friend Chitrarekha, thrown into a swoon on account of sudden fear. One and the more noticeable outward expression of her fright is her state of unconsciousness. But throwing this into the background the poet draws our attention to another and more minute indication of the strength of her emotion—the throbbing of her heart, namely, indicated in its turn by the throbbing of the Mandāra wreath worn over the thin scarf that veils her soft and swelling bosom.

The stanza before us affords a very good example of what in Sanskrit rhetoric is called ध्वनि or suggestion. For the poet's apparent object is to call attention to the fluttering of the Mandāra wreath as an indication of the excess of the nymph's fright. And this is but his apparent object; for were it otherwise, if he wished to impress on us the strength of the impulse, he should have emphasized

\* गतं भयं भीरु ! सुरारि संभवं

त्रिलोकशक्षी महिमाहि वज्रिणः ।

तदेतदुन्मीलय चक्षुरायतं

निशावसाने नल्लनीव पङ्कजम् ॥



the more perceptible and complete demonstration of her fear—her prostrate state of unconsciousness, since a far stronger emotion is required to deprive one of one's consciousness than to make one's heart throb. The poet's real wish therefore is to point out to us the exquisiteness of Urvasi's beauty. How charming, exclaims he, are the heaving bosom and the fast breathing of the frightened nymph! how bewitchingly transparent her colour, how truly delicate her limbs! how the palpitating of the heart sets the garland athrobbing! This is what the poet really means.\* We have before us almost one of those representations of modern art in which the very breathing, and beating of the heart are shown. But what in the latter case is accomplished with the aid of a complex and hidden mechanism, is done by the poet by means of a few delicate touches. This is indeed an art which is Kalidāsa's own.

## II. HEROIC CALM.

यमनियमकृशीकृतस्थिरांगः

परिददृशे ऽवधृतायुधः स तामिभिः ।

अनुपमशमदीप्तिता गरीयान्

कृतपदपङ्क्तिर्यथेव वेदः ।

शशधर इव लोचनानि रामै-

र्गगनविसारिभि रंशुभिः परीतः ।

शिखरानिष्य मेकसानुसद्भा

सकलमवापि धरन्महीधरस्य ॥

चिरानियमकृशोऽपि शैलसारः

शमनिरतोऽपि दुरासदः प्रकृत्या ।

ससचिव इव निर्जनेऽपि तिष्ठन्

मुनिरपि तुल्यरुचि खिलोक्तमर्तुः ॥

—Bharavi's *Kirātārjuniya*, Canto X.

Pale with penances and rites  
In arms accoutred calm and great  
Peaceful as the mighty Vedas  
Arjun's self at last they met!

Resplendent in a robe of light,  
Alone upon a hill he stood,  
Like the beauteous lord of night,  
And seemed the God of all the Wood.

\* This characteristic of the highest kind of poetry (Suggestion) consists in the delicate and unstrained implication of ideas without an explicit statement of them. For all outward appearances a description of some particular sentiment or state is given; but the words suggest some other sentiment or state loftier, finer, more important. A very good instance of this we have in Bhavabhūti's *Uttararama-charita*, wherein describing apparently the nature of one's love to another, is suggested the higher and divine Principle that sustains the Universe.

Pale with penances but great,  
Unapproachable, in his peaceful power—  
Alone but strong as hosts in might  
A saint but wielding Indra's power!

—DUTT.

The handsomest of the five Pāndava brothers was sent to obtain through hard penance the favour of God Śiva; for not otherwise could they hope to conquer their Kuru kinsmen in the war which was inevitable. Arjuna went willingly on his errand and soon the inhabitants of heaven were surprised by the remarkable rigour of the young mortal's penance.

A warrior he evidently was; for he was accoutred in arms; but his carriage evidenced no restlessness of blood, no fieriness of temper. Worn with penances and rites he looked thin and pale; and on his countenance was that serene calm which denotes the peacefulness of the soul, that indescribable bliss which radiates itself in tranquil splendour. His mind was not tossed by hopes and fears. As he sat there day after day he lost all the baser and commoner sensations of pain and pleasure. Through self-restraint he overcame his passions. He stood deeply engrossed in meditation; he was "peaceful like the mighty Veda" and like it he aimed at a knowledge of the dread and wondrous power of the Almighty.

Last as the warrior and sage was in such contemplation, he was, nevertheless, all the more handsome. Alone he stood upon a hill, yet beaming with a lustre which was his in all plights; and beautiful he looked—like the beauteous lord of night. There emanated from him a loveliness which at once served to distinguish him from the common forer and recluse. He was so nobly cast; he looked a born ruler—the god of all the wood. There was nothing stern in the appearance of the penance-maker; nothing to repel the look of the gazer-on. On the other hand he was charming to the eye, sweet as the moon to behold.

But there was enough in him to repel all attempts at any undue familiarity. There was a dignity about him—unapproachable. Worn he was with long penances, yet firm as a mountain-rock; peaceful and calm, yet great and awful; alone, yet strong as hosts in might; and though a hermit, he yet shared in splendour with the ruler of the three worlds.

Here is a description of a Dhīrodatta—a hero of the first rank. We have before us quite an ideal man of Indian poetry. The first stanza tells us of the *peacefulness* of the warrior; the second of his *handsomeness*, the third of his unapproachable

\* Admiration of physical beauty is a main characteristic of Indian thought and writing. This explains the minuteness and fidelity with which Indian poets describe the beauty of proportion and development in the human body—of strength of arm, of gracefulness of limb, of delicacy of cast, of openness of countenance.



greatness. The picture before us is a most favourite one of the Indian mind. It is of a fearless warrior that rises above himself and acquires through severe penance tranquillity and peace; neither is it a low ideal—that of calm self-restraint coupled with dauntless strength. And strong of arm was Arjuna, greatest of archers peerless in war. But his martial limbs were now engaged in acquiring habits of self-control. How ennobling is this portrait!—of a mighty warrior handsome and great, carrying out implicitly the commands of his elders, and seeking through self-restraint the realisation of his highest hopes!

M. KRISHNAMA CHARI, B.A., L.T.

### Efficacy of Prayer.

Prayer is a worship of the Deity in the form of a request to remedy certain evils or to confer certain boons. It is a form of praise to God, making one understand His true nature and almighty power. Sometimes it takes the form of a disguised praise, appearing at the outset to be an abuse, called in this latter case *Nindāstuti*.

What one should pray God for is a difficult thing to understand; for, what one wants, one really does not know. Every man thinks that the acquisition of something which he has not will conduce to his pleasure; but many a time it is proved that the very thing which he asked for turns out to his disadvantage. He prays to become rich, for instance; and his prayer is heard and fulfilled. Riches brings with it mental cares, and consequent sleeplessness. Sleeplessness brings on ill-health, and consequently he loses the pleasure he had in life before he prayed for something new. Or, he prays to have a beautiful wife; his prayer is heard, and a divine maiden becomes his partner in life. He becomes so enamoured of her that he forgets his business in the world, neglects his social, moral, and religious duties, looks with jealous eyes on all his companions,—and in these and similar ways finds his attentions all narrowed to one individual alone, and at last finds out his progress was deterred a good deal by his selfish and sensual propensities. Or, suppose he prays for great power in the world; even then if his power cannot be exercised fully by him for some cause or other, or if, in the exercise of his power, he meets with rebuff, displeasure, or any personal loss, he feels he ought not to have come to that high position.

Hence it is that we find Bhaktas, really devoted souls, praying for no worldly benefit. (For such is transient and not really conducive to progress). Hence it is that they pray for oneness with God, or delight in worshipping the feet of the Lord, as the Bhakta will put it. Says a devotee:—

“I do not worship Thy feet, Oh Lord, to get rid of the dualities of life, nor to escape the worst of hells, nor to enjoy soft-bodied and luscious women; but, O Hari, I worship Thy feet in order that I may meditate upon Thee in my heart of hearts during all my incarnations.”

Another devotee says, very considerably: “I pray Thee, Ocean of Mercy, all my life for this, only this, *viz.*, Non-poverty, Health, and Enjoyment in the worship of Thy feet.” Non-poverty, not riches; for the latter will bring with it its evils, and because without the former many an action cannot be done; health, that the body may be made a fitting abode for the soul; lastly, with health and little wealth, that which will make both enjoyable, that without which life's goal is unknowable,—“Worship of the Lord's feet.”

Is it necessary at all to pray? Does not God know what we want? Why should our needs be not removed by Him without our asking for it? God does know them; He is Omniscient, and will supply our needs. But only when we deserve, only when we are working in the right path, dictated to us by our conscience, taught to us by our Gurus. If we ask for more, we would not be given. If we ask for something which we deserve, it shall be given us. If we ask for nothing, but simply do our work right on, ‘trusting in God and doing the right,’ help, unseen help will be surely coming to us. But man, frail man, always wants to have help now and then coming from above, and always raises his voice in prayer for this or that. But as

it is said, अयोग्य मिच्छन्पुरुषः पतत्येव न संशयः, “one who longs for something which he should not long for, will have a terrible downfall.” So we find that certain devotees do not pray for any selfish aggrandisement, but simply send forth a good thought on behalf of humanity, as for instance, **लोकैः समस्ता सुखिनो भवन्तु** ‘May all the world become happy.’

All wicked men, like the Asuras of old, pray for selfish and worldly benefits; and their prayers being persistent and obstinate, are complied with, at the same time a plan being made ready to bring destruction on them, as the Purāṇas do testify.

In conclusion, it behoves every man to pray to God not for any selfish aggrandisement, since such will be transient and unreal, but for some permanent good to himself or to the world; to pray to God with heart and soul, devoutly and earnestly, that his prayer may be heard and responded to; to pray to God regularly and at fixed times and thus keep himself in touch with those Higher Beings in the scale of evolution, that he may, by their grace, pass through the several pathways in the outer court, and reach the gateway of the Temple. B. S. RAGHUTAMACHARYA, B.A., L.T.



## Hatha Yoga.

I.

Why is it necessary to write on Hatha Yoga? Because it is a tabooed subject among us. From one of the earliest of Theosophical works—the *Occult World*, where the gymnosophists are spoken of as achieving an immortality of dirt, down to some very recent publications, *Hatha Yoga* has been receiving the kick of misrepresentation, vigorous or gentle, as the case might be. Some sort of justice is attempted to this system of Yoga in the "Building of the Kosmos and other Lectures." But still Theosophists having been made to understand that *Hatha Yoga* is prickly-pear to the touch, invariably fight shy of any mention of it. And so a system of psychic training which has been reduced to a science is left entirely uninvestigated.

The word *Hatha Yoga* conjures up before the mind's eye of the average Theosophist a vision of devotees swinging by hooks or of practitioners of such like 'gentle' methods so well described by Sir Edwin Arnold:—

"Some day and night had stood with lifted arms  
 "Till drained of blood and withered by disease—  
 "Their slowly-wasting joints and stiffened limbs  
 "Jutted from sapless shoulders like dead forks  
 "From forest trunks. Others had clenched their hands  
 "So long and with so fierce a fortitude,  
 "The claw-like nails grew through the festering palm.  
 "Some walked on sandals spiked; some with sharp flints  
 "Gashed breast and brow and thigh, scarred these with  
 fire,  
 "Threaded their flesh with jungle thorns and spits,  
 "Besmeared with mud and ashes, crouching foul  
 "In rags of dead men wrapped about their loins."

"So gathered they, a grievous company;  
 "Crowns blistered by the blazing heat, eyes bleared,  
 "Sinews and muscles shrivelled, visages  
 "Haggard and wan as slain men's, five days dead."

These lines give a faithful picture of Yogins of a certain class; but they are not *Hatha Yogins*. They may be those who take to *Asuri Yoga*, of whom Sri Krishna says:—

"The men who perform severe austerities, unenjoined by the Sastras, wedded to hypocrisy and egoism, impelled by the force of their desires and passions, unintelligent, tormenting the aggregated elements forming the body, and Me also seated in the body, know these Asuric in their resolves." (Bh. G. XVII, 4-5).

These *Yogins* are the lowest of the low and are not to be confounded with *Hatha Yoga* proper. We might as well give the name of *Hatha Yogins* to the *Aghorins* who make the burning-ghats their home and the flesh of human corpses their staple food.

A movement that owed its impulse to the greatest *Raj Yogins* on earth could not of course be expected to look with favour on a system of development which could in anywise contrast with its own kingly one. When one also considers how some very high 'authorities' have pronounced the

sentence of excommunication on *Hatha Yoga*, one ceases to wonder at the sight of "Dear Sirs and Brothers" turning up their noses at anything smelling of *Hatha Yoga*. Sankara the Master, and H. P. B. have had their say regarding *Hatha Yoga*, and in their remarks one might search in vain for a compliment. The great *Advaiti* Teacher speaks with scorn of the ignorant who go on torturing their noses for nothing, while 'Madame' most emphatically does say that *Prāṇāyāma* means death, physical and mental. In obedience to these two great thinkers and leaders of thought, the 'smaller fry' in duty bound cry "Aye, aye, Sir!"

It is presumptuous to numble aught against such high authority. Mr. Briefless (junior) may of course dare to question the authority of My Lord High Chancellor, but opinion would be unanimous that he deserves to be 'sat upon' for his audacity. Let us accept the risk, however, and see whether this wholesale condemnation is wholly justifiable. We cannot avoid suspecting (be it said with all reverence) that Sri Sankarāchārya in thus pooh-poohing the humbler ways of *Hatha Yogins* allowed himself to be carried away a bit too far in his passion for intellect—"all intellect and nothing but it". That this is not a haphazard conclusion may be indicated by the fact that the *Yoga Sūtras* which are the mainstay of *Hatha Yogā* were given out by Patanjali—Govind Guru—the Master of the Advaita Master. Schopenhauers in the West may term their teachers in philosophy fools with perfect nonchalance, but such is the relation in the East between Guru and Chela that the latter would bite off his tongue rather than say anything savouring of disrespect towards his Teacher and His doctrine. How, why did Sankara then permit himself to speak as he did, of the system laid down in the aphorisms of his own Guru? It must be that the condemnatory *Slokās* are later interpolations, or, that in one of the unguarded moments of life, intellect asserted too much. H. P. B., no doubt, has also expressed herself very strongly on this subject but then H. P. B. has expressed herself very strongly on many, many subjects.

We are never to suppose that *Hatha Yoga* could ever be 'pitted,' so to say, against *Raj Yoga*, or, that the one system can ever bear comparison with the other. The authoritative works on *Hatha Yoga* set out with the express declaration that *Hatha Yoga* is but for the attainment of *Raj Yoga*, that it can never be its own end. This claim is a very modest one, and so we need not cry out against it. *Raj Yoga*, strictly speaking, is what we call the Path proper. The probationary path whereon are to be acquired the four mental and moral qualities, leads up, as we know, to the Path proper, the path of *Raj Yoga*. This and no more is what the *Hatha Yoga* system professes to do;



may be, something more in the way of psychic acquirements. And though these be no help on the Path, we have yet to learn that these are invariably hindrances. Let us recall to mind the fact that time was when the Lodge demanded of the neophyte an amount of psychic acquisition before the door was opened to his knock.

In India, *Yoga*, to the average religious man, means *Hatha Yoga* with its eight *Angas* (limbs). This is but to be expected since even Sri Krishna had to say that in His time "this (kingly) *Yoga* by great efflux of time decayed in the world, O Parantapa!" *Raj Yoga* being a steep which few can climb, the Hindu, who would fain have some glimpses of the world unseen, takes naturally to *Hatha Yoga* which suits well his modest ambition and does not call for very great daring. At the same time, however, the average Hindu never loses sight of the fact that *Raj Yoga* is *Raj Yoga*, above all, kingly, imperishable. When the subject is broached he acknowledges that *Raj Yogins* there are, but are hard to find as "flowers of the Udumbara tree." Many a popular tale bears witness to this feeling which unhesitatingly assigns superiority to *Raj Yoga* over *Hatha Yoga*, as the following well illustrates it in brief.—

Chang Dev was a great *Hatha Yogin* who by the force of his long continued *tapas* had acquired great supernatural powers. Dnyāneshvara was a *Raj Yogin*, a contemporary of Chang Dev, and bore himself meekly without stupefying people by the display of his *Siddhis*. Yet light cannot be hid under a bushel, and so the fame of Dnyāneshvara spread far and wide. Rumour wafted his praises to the ears of Chang Dev whose vanity was tickled by it. So he resolved to humiliate Dnyāneshvara, and accordingly set out on a visit to him riding on an untamed lion who walked subdued through his rider's *Yoga* power. When Chang Dev approached, Dnyāneshvara was sitting on a parapet with his pupils. The pupils requested their *Guru* to teach Chang Dev a lesson; and so when the latter was a short way off, Dnyāneshvara said to the wall—"Walk, wall, walk!" The wall listened and obeyed, and thus strangely mounted, Dnyāneshvara went out to meet his visitor. The visitor, however, no sooner approached than he threw himself at the feet of Dnyāneshvara whom he acknowledged to be greater than himself; for, while his own power could rule only animate objects, Dnyāneshvara could make even dead matter listen to the voice of his will! Let us then realize once for all that *Hatha Yoga* always 'bows under' to *Raj Yoga*. But apart from all other considerations, let us also realize that *Hatha Yoga* may be absolutely necessary for a particular class of persons, and that that class is a very large one. We have but to look out in the world to observe

scores of persons who have in some measure a longing for liberation, who know what life in this world of shows means when once *mumukshā* has seized one, and yet who are without that *modicum* of intellectuality which is a *sine qua non* for treading the High Royal road. I know many members of the Theosophical Society who have the yearning in them but who, from their modest intellectual outfit, are unable to catch the soul, to enter into the spirit of the detailed teachings we have received. Theosophy at present expounded is too grand for them. The "Secret Doctrine," "Esoteric Buddhism" and the "Ancient Wisdom" are sealed books to them. Take the following extract from the article on Contemplation found in "Five years of Theosophy":—

"Occultism does not depend upon one method but employs both the deductive and the inductive. The student must first learn the general axioms, which have sufficiently been laid down in the *Elixir of life* and other occult writings. What the student has first to do is to comprehend these axioms and, by employing the deductive method, to proceed from universals to particulars. He has then to reason from 'the known to the unknown,' and see if the inductive method of proceeding from particulars to universals supports these axioms. This process forms the primary stage of true contemplation."

Now, I venture to say that there are many and many to whom this will be all quite Greek; not because they won't understand and act up to, but because they *can't*. Are they then to shift for themselves as they best may because this method of "true" contemplation (the living centre of *Raj Yoga*) is to them meaningless and impracticable? Take another quotation, one from the "Outer Court":—

"And so this candidate of ours in his daily life—for he has to work out all this in the life of the world—will gradually, as he works, train his mind in thinking consecutively and thinking definitely, and he will not permit himself to be led astray by all the manifold temptations around him, to the scattering of thought in every direction. He will refuse to scatter thought; he will insist that it shall pursue a definite path; he will decline to take all his knowledge in scraps, as though he had no power of following a sustained argument; he will put aside the endless temptations that surround him in this superficial age and time; he will read by choice and by deliberate motive—for it is here that the thought of the candidate is trained—he will read with deliberate motive sustained arguments, long lines of arguments which train the mind in going along one definite line for a considerable period, and he will not permit it to leap from one thing to another rapidly, thus intensifying the restlessness which is an obstacle in his path, and which will block him utterly until it is overcome."

The "Outer Court" Lectures were delivered to a gifted audience of thoughtful men and women who had 'found' Theosophy in their search for truth. These were right words then in the right place, but would deaden the aspirations of a reader who had not penetrated deep into the realm *manasic*. From the above extract it is clear that the *Signasū* is pre-supposed to have at least average intellect, for otherwise all these instructions about following



long lines of sustained arguments fall flat. We know, however, that it is possible to advance without being possessed of this average intellect. In the 3rd vol. of the "Secret Doctrine" we find it said:—

"The white Adept is not always at first of powerful intellect. In fact, H. P. B. had known Adepts whose intellectual powers were originally below the average."

If this be so the methods of contemplation and meditation put forth in Theosophical works will not do for one who was thus below the average intellectually. If such a one be told that these and no other methods are the means he can employ in order to advance, he will very likely say to himself: "Why, if there is but one sauce for goose and gander no sauce for me: if thus alone can *S'ama* be achieved, the day is distant, the birth is distant when I will be an *Adhikari*!" Any other bye-way for him then? Yes: *Hatha Yoga* may serve him instead. The hours that could have been spent in high, abstract consecutive thinking (which is above him) might be employed by him in trying through *Hatha Yoga* practices to acquire bodily and mental control. The time will not be unprofitably spent, I ween.

One thing more. "Among thousands of men scarce one striveth for perfection." This sets forth a fact which may well be taken to heart. There are few, very few (even in the T. S., Good Sir!) who have real panting for union, who burn and burn to get to the Palace of Peace. If we are honest with ourselves most of us will have to admit that our aspirations so-called resolve mostly into desire for psychic experiences. This desire is not very high, but it may of course be laudable. In most cases its presence indicates that this physical plane and its concerns can no longer fill. As manifestly but very few are bound for the Plane of Reality as the adept "is but an offlorescence of a generation of inquirers," the majority must content to wade their way to the goal through slow passage from one plane of being to another. This desire then for the extension of consciousness is to be welcomed as it announces a step forward. Why should not this desire be gratified if the 'wisher' is fit morally? And *Hatha Yoga* leads to a speedier gratification of this wish than the slow and the most sure higher *Yoga*. The man who happens to have the sublime patience necessary for *Raj Yoga* is of course immeasurably better off in the long run. But then men will be impatient and if they must wander off into bye-ways they must—under the proper safe-guards. A bye-way is not dangerous because it is a bye-way. Without the proper safe-guards, of course, *Hatha Yoga* would spell Black Magic. But if this undesirable ever happens it is the fault of individuals, not of books or teachers. Work on *Hatha Yoga* lay down a high moral standard, and no real *Hatha Yogin Guru* would take a

*Sishya* into hand if he be not up to the standard. If in these days the pre-requisite of morality is not strictly insisted upon, that is because the followers of *Hatha Yoga* have not escaped the degeneration that has pressed down upon all. If consequently the so-called *Hatha Yogins* prostitute their powers to selfish ends the fault—the sin—is theirs and their *Gurus* who initiated them overhastily; it cannot be laid at the doors of *Hatha Yoga* as a system of training. We do not censure the use of fire because occasionally it serves the purpose of an incendiary.

I. M. HORA.

### Without and within

1. Without, within there is a voice  
That stirs and guides the soul;  
Distinct it speaks, but makes no noise,  
And bids us win Life's goal.
2. In nature's face do we behold  
The potent hand of God  
Who rules this earth and spheres untold  
With a just and kindly rod:
3. The lofty peaks, the surging waves,  
The peals of thunder loud,  
The roaring deep, its hidden caves,  
All things with life endowed,
4. The beasts that roam, the birds that sing,  
And scenes low and sublime,  
The murmuring brook, the smiling spring,  
And endless space and time—
5. These, and a thousand beauties more  
Of nature's hand, reveal  
The praise of Him whom all adore  
In woe more than in weal.
6. Within burns bright the lamp divine,  
The lamp of god-like soul;  
Its peerless rays our hearts enshrine,  
Our minds it doth control.
7. The Self is great, the Self is pure;  
Set free from passions low,  
Godward it soars; its way is sure  
To realms where virtues grow.
8. At last in Him it takes refuge,  
Rejoicing to the brim;  
Finds bliss supreme in His palace huge,  
And makes life one with Him.
9. Each man creates a world his own,  
As his senses five perceive;  
Beyond that world how few alone  
The final bliss receive!
10. Both in and out pervades the praise  
Of Him the sages claim;  
Let us our hands in worship raise,  
And Him to all proclaim!



## From the Pushpaka.

The lord of Earth, of Raghu's race—  
The lord of every world as well  
The fountain-head of light and grace,  
The breaker of each vice's spell—

He slew the giant that did him wrong;  
And with his spouse on high he rode  
ON PUSHPAKA; so borne along  
On many a talk his accents flowed.

It has been arranged by the Government of India to enquire into the position and prospects of practical and technical education. This is a move in the right direction, and the Government will be doing a piece of charity to suffering India by encouraging the scheme and carrying it out beyond the voluminous printed reports thereon. Probably then only will famine's visits be few and far between.

An efficient industrial scheme will bless the country with plenty, and plenty will, in its wake, bring peace. Such schemes have a double aspect inasmuch as they are for improving the body as well as the mind. Unlike the kind of education with which India has hitherto been blessed,—education by books—industrial education will drop on our poverty-stricken land most timely manna.

An ardent wish to earn and to amass money means good luck in the next generation. Such souls as are of the money-making aptitude will in a family be attracted to the earth. It then becomes possible for the hungry thousands that crowd our streets at all times, to earn their bread; thus the yoke will be made easy and the society's burden lightened.

Wealthy men will then know the true value and significance of their riches, and gradually come to conceive the meaning of the famous saying that 'much will be expected of him to whom much has been given.'

Because wealthy men are at present few—very few, luxury creeps in and weeds out the grains of goodness and charity from the heart of man. Society never delights to see a rich man with a poor heart, in whose case narrowness and seclusion follow as necessary results.

Is there any man who has gathered immense wealth into his chests and yet can with ease say, "the man who dies rich dies disgraced"? Thank God! There is one in the city of Syracuse, New York State, a millionaire named Carnegie. This fortunate and happy man's contributions to the cause of charity and public education amount to £ 2,000,000—an enormous sum indeed. He is evidently living up to his convictions. He is a truly rich man—richer than many of his kind. How many such are there in India?

In sending to the Secretary of the Central Hindu College, Benares, a donation of Rs. 16,000, S. N. Pandit, Barrister-at-law, of Rajkot, Kathiawar, describes the remittance as 'a repayment of a moral debt which has long since been overdue.'

Comment on the above is unnecessary. If all India rise to such a sense of moral debt to the father-land which is reeling under "an ignorant materialism," we shall at no distant date see that this Kohinoor in the vast dominions of our gracious Emperor is studded with such Colleges by hundreds, and we shall be raised again in the estimation of the world, and shall again lead other nations on into philosophical and religious fields, not to say anything of the other departments of knowledge for proficiency in which India was once famous.

India gave to the world in her golden days a sound civilization based on principles of permanence and continuous advance. This gift was utilised by the recipients according to the measure of the requirements of the times. Some improved and some remained stagnant; and like seeds sown on different soils, the ideal bore fruit variously and brought about the present state of the world.

But this source of inspiration was forgotten by India's pupils in their barren conception of their own advance, and the curse of separation (and the train of its results) fell upon them. For we do not fail to understand the drift which the advance of the day has taken, to the exclusion of the basic ideas. The Pride of self-estimate has wrought the chains that bind us to lower levels.

The unruly son of a father is taught in the school of the world; and this is the fate of the sickly descendants of our stalwart ancestors. It is now India's turn to sit at the feet of other worthy nations—a clever dispensation of Providence as the rightful meed of her pride.

The advance and civilization of the world depend, strange to say, on the awakening of sleeping India. The source, the substratum, should be rendered pure before the stream gets clear. It is therefore a 'moral debt' of the other nations to see that the lazy embers of vital energy that India is full of, are stirred into activity.

Already attempts are being made in that direction. Feeble they may be, but their effects are beginning to show themselves on all sides.

On the occasion of the investiture of the Crown Prince of Prussia with the Order of the Garter, the king is reported to have said "we may go forward hand in hand with the high object of ensuring peace and promoting the advance of the civilization of the world." Noble words, and nobly spoken! this is the sort of co-operation that is necessary for higher purposes.



The child is the father of the man, and the mother is ever responsible for the good or bad behaviour of the child. In proof of the above maxim, we read what the late lamented Queen Victoria said in her letter to our Emperor, when she announced to him his emancipation from parental authority and control—"that he may have thought the rule they adopted for his education a severe one, but that his welfare was their only object, and well knowing to what seductions of flattery he would eventually be exposed, they wished to prepare and strengthen his mind against them, that he was now to consider himself his own master and that they should never intrude any advice upon him, although always ready to give it to him whenever he thought fit to seek it."—*Greville's Memoirs*.

A mother indeed! With true motherly eyes, the parent sees into the future and begins to shape her charge in the present. The prophetic vision of such a mother reveals the loopholes of a child, and with this view she commences to educate herself before she undertakes the noble but arduous task. It is very interesting at this point to note how the father yields to the mother's demands and how he unconsciously allows himself to be made better in the school of her children. Here self-sacrifice begins in the household, and its harmony is wrought greater and greater.

This is the paramount duty of every mother; such is the immense value of her education. Ancient India did not slight it; she overtopped all nations in this respect. But modern India does not see its necessity, and where is she now? In the quick sands of poverty, in the wilds of abjectness. Raise the women and India will be saved from materialism and destruction. No other way is out of the maze.

How different from the above remedy is the advice, or, rather the idea of a clergyman whose Christ ought to have christened him pure and large-hearted! In his enthusiasm, or perversity of heart, the reverend gentleman, a Bishop by the way, gave vent to the pet idea of the common missionary in the land, and said, "God has given India to Great Britain, and Great Britain will give India to God. The evangelisation of India will be the fulfilment of the responsibility laid upon the spirit and conscience of the British race."

What is the significance of such a language? Can evangelisation save India, when it has so far failed in its own stronghold? Does his Lordship proffer advice to Government in the matter and ask it to adopt the policy of Islam, the sword in one hand and the Holy Bible in the other? Strange times!!! Perhaps in the abounding despair of the well-intentioned Bishop—despair as to the success of his Christ in this land of the *real* Christ—he has had recourse to such an enthusiasm. We can excuse his enthusiasm, for it is religiousness.

Poor, deluded world and the miserably narrow avenues that open before it!! This unstatesman.

like—not to say deluded—exhortation cannot be palatable even to those for whom it is meant. Nor is there quite a dearth of deeper heads and larger hearts.

## Educational Notes.

The Convocation Address delivered last month by the Vice-Chancellor of our University is nothing more than a mass of "Convocation platitudes," repeated year after year by successive speakers. From one like Mr. Justice Shephard, so long and so ably connected with that educating body, we had expected a learned criticism of the drawbacks which mark our University system and the defects of the Education which it has sought to enforce. But Mr. Justice Shephard has only glorified, like many of his predecessors, an institution which he has largely helped to make.

Except the doubtful and surely a novel recommendation of family lawyers, we fail to light upon even one luminous glance in that long address delivered by a Vice-Chancellor to young men who were about to be launched on an arduous future career. Convocation addresses have steadily degenerated. The late Professor Ranganadam's address, memorable in many ways, may be pronounced to have reached the highest water-mark; and ever since the tone of the annual exhortations and their usefulness have steadily gone down.

We agree with many of our contemporaries in thinking that this agonising annual performance may well be stopped. But our University enjoys the greatest reputation for moving slow, especially in reforms of useful nature, and Madras must, we fear, for many years to come patiently put up with it.

After all it is a great satisfaction that the Senate has got through the discussion on the changes in the subjects for the Matriculation Examination. But it cannot be congratulated on the result of its long sittings. The discussion on the subjects of the Matriculation Examination has produced the melancholy impression that the learned body is completely out of touch with the spirit of the times. The fossilised opinions of some of the fossilised Fellows have still the supreme authority, and the result is a step backwards, which many a well-wisher of this presidency will deeply deplore.

The only object of amending the existing curriculum of the Matriculation Examination, seems to have been the manipulation of a greater percentage of passes; and the popular unthinking cry against a few subjects seems to have more influenced the members than the sense of the duty which they owe to the public as the trustees of an educating institution. For instance, the discussion on the Science branch manifested an anxiety to meet the wishes of



the ignorant public, rather than an inclination to investigate the real, underlying causes which have made the subject so peculiarly odious. This feature of the discussion, we submit, is not likely to command much respect.

Has the Committee which drew up the amendment advanced any weighty reason except the vague and general feeling against the subject which the change itself implies? A patient investigation into the failure lists only serves to prove that the honors of failure have been shared by English and Mathematics also. Is it then the innate difficulty of the subject? We believe our young men are not so dull as not to comprehend the elementary principles of Science. Is it the vagaries of Examiners? If so, the Senate itself is responsible for them. What is it then? No body knows; and all that we know is that the Senate, after long and renewed discussions, more often dull and erratic than interesting and to the point, has adopted the proposal of the Committee in wise obedience to opinions which have long continued to sway the deliberations of that body.

The main point which deserved its attention has been strangely neglected. We believe that the real operating cause, lies in another direction. The want of a specified standard of valuation has worked good deal of mischief. In a subject which admits of a variety of standard in answers, the valuation depends upon individual Examiners. With some the students fare better, and with others much worse. Here lies the explanation of a phenomenon in the results which has perplexed many.

In years of large percentages of failure in Science, a portion of the Presidency had always come out with exceptionally better results than others. That is, one Examiner has valued leniently, even transgressing the instructions of the chief, while others have denied themselves any discretion and in trying to obey mechanically have failed the hapless lot that fell into their hands. This, we submit, is an explanation which has not received the attention it deserves.

We talk of the age as essentially Scientific in its turn. We talk of the undeveloped resources of our country in moments of patriotic mood. We loudly call for Technical Education and Scientific Training. But these only serve to beautify the peroration on a platform. When we come to practical business, we rest content with a lower ideal. We relegate the study of Science to a secondary place and look more to cold calculations of percentage of passes than to the standard of instruction which must be maintained without any undue hardship resulting from it.

There was still another feature of the last day's discussion, which could not have failed to surprise the public. Omniscience cannot, of course, be claimed by any man. But it seems a corporate body can; and our Senate is nothing if it is not omniscient.

It can judge things, it seems, much better than the best judges available. In no other light can we understand the uncompromising attitude of some of the Fellows towards the B. Sc. and D. Sc. proposals.

The proposals were indeed very modest, far more modest than the blatant opposition offered to them. The B. Sc. question was not new, and all that was required was the appointment of a Committee to report on the question. The Resolutions had stood on the Agenda paper. Still, when the Resolutions were proposed, the moral balance of the Senate seemed to have been upset, and the procedure was criticized as "a sharp practice." We will so far venture as to pronounce that *elite* body anti-scientific. But the attitude of the Senate will certainly be pronounced ill-advised, more likely to damage its prestige than its Resolutions on the Matriculation curriculum.

The subject of the disabilities of Mofussil Fellows is likely to be pushed to the front, and this time by one whose opinions are likely to command some respect. It is a well-known fact that the deliberations of the Senate are scarcely influenced by the Mofussil Fellows; and this long-standing grievance is not likely to be redressed unless the rules of voting are altered. But this is a larger subject, and public opinion must advance much before our leviathan can be goaded to move.

### Temple-Talk.

#### 1. What are the Purusharthas?

(1) Dharma, (2) Artha, (3) Kāma and (4) Moksha.

#### 2. What do these terms signify?

You cannot understand the real import of these terms, because you have not got that discriminative knowledge which is derivable from a careful study of the spiritual science. To give you a rough idea, I may state that "Dharma" refers to the several duties pertaining to one's stages and stations in life; "Artha" is well-earned wealth, physical and intellectual; "Kāma" means righteous desires, temporal and spiritual; and "Moksha" is, as you know, freedom from misery and bondage. The word "Purusharthas" means the chief aims and objects in the life of a man.

#### 3. How can one achieve these objects?

By following the dictates of S'ruti, Smṛiti, Itihāsas, Purānas and Agamas which not only give full and detailed instructions for the conduct of man in life, but also lead him step by step onward towards the highest goal, namely, the last of the Purusharthas—Moksha. They are also suited to the different capacities and grades of intelligence of different orders of men in their course of evolution,—the sole object being to help men to preserve harmony with Nature.

#### 4. Are all these five authorities equally binding?

No. Each is more authoritative than the succeeding one and prevails accordingly in case of conflicting opinions regarding a particular point. Thus the S'ruti form the highest authority in our land.

#### 5. Why do you use the plural form? How many S'ruti are there?

Generally the word 'S'ruti' means the Vedas, four of which are now current, namely, (1) Rik, (2) Yajus, (3) Sāma, and (4) Atharva. Each of these has several branches;



Rig-Veda has 21, Yajur-Veda 109, Sama-Veda 1000, and Atharva 50. Each of these branches has one Upanishad. Thus, we have in all 1,180 Upanishads, of which 108 have been chosen as the important ones. The word *S'ruti* applies chiefly to an Upanishad, but is commonly taken to mean any Vedic text.

#### 6. Wherein lies the importance of the 108 Upanishads?

These have been selected so as to represent and cover all branches of knowledge necessary for the attainment of Moksha. They treat of the four paths, viz., Karma, Jñāna, Bhakti and Yoga, which lead to the attainment of the three aspects of Brahman known as the Saguna (having attributes), Nirguna (having negative attributes) and Nirgunātīta (having no attributes).

#### 7. What is Karma?

The word 'Karma' means action—good, middling and bad. It also refers to such acts as counteract the effects of action previously performed. There are different classes of Karma, such as 1. Prārabdhā, 2. Sanchita, 3. Agāmi, 4. Nitya, 5. Naimittika, 6. Kāmya, 7. Nishiddha, and 8. Prāyaschitta.

#### 8. What is Prārabdhā Karma?

It is that action which has taken effect. It is by virtue of Prārabdhā that man is born on earth, or in other words, gets his body in order to work out the effects produced by the action or forces which he had set in motion previously. This Karma cannot be counteracted; that is to say, the effects of Prārabdhā Karma must be completely worked out; no one can escape it; the last farthing of this debt must be paid.

#### 9. What is Sanchita Karma?

The word 'Sanchita' means 'collected.' Sanchita Karma is the Karma or actions in store which are awaiting fruition. These have not yet begun to bear fruit; when they are matured, they in turn become the Prārabdhā Karma which is the cause of future births. All the Sanchita Karma does not in a lot mature at a time. It is but a collection of active forces set in motion at different times, in different degrees of intensity; and as such bearing fruit in the corresponding order of time.

#### 10. What is Agāmi Karma?

The word 'Agāmi' means 'coming.' Agāmi Karma are actions performed in this life, which, if not counteracted, will go to enhance the bulk of Sanchita Karma already in stock and bear effect in the future.

ANURHAVADYAITIN.

### The voice of Sarada.

We have an interesting account of the birth of Sanskrit poetry. Sage Vālmiki was the primordial bard of this land—our *Adikavi*. While out for bathing on the banks of the Tāmāsa, one day he heard a plaintive sound that pierced his soul, and beheld a hunter that had struck down one of a pair of herons. It was the cry of the bereaved that so touched him that he unconsciously gave expression to the Verse to be immortalised in the Rāmāyana.

“मानिषाद् प्रतिष्ठां त्व मगमः शश्विताः समाः।

यकोञ्चमिथुना देक मवधीः काम मोहितम् ॥”

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Musing on his own unconscious production he is said to have become the founder of Sanskrit verse. We have to infer that the latter was the legitimate offspring of Vedic literature. The sage to whom the rhythm of the Veda was so well known, only hit at a more finished form of expression. We have also an insight into one of the main conditions of real poetry—the presence of a sufficiently strong emotion—the need for the

poet's frenzy. It was the heron's cry that made a bard of Vālmiki.

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This is only an instance of how

“From atom-like acorn springs the mighty oak,  
And the mind responds to what apparent seem  
More trifles, as the loosely-hanging crag  
Rolls headlong even to an infant's touch.”

—Kumuda.

How much would the world have lost if on that particular noon the hunter had failed to strike the heron!

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What was the object of Vālmiki in writing out his Rāmāyana? Western scholars fifty years ago were disposed to venture strange hypotheses on the subject. The queerest of them was that the poem is an allegory representing the progress of Aryan husbandry, Rāma standing for the agriculturist, Sītā for the plough, Rāvana and his giants for the difficulties and pests to be got rid of, and the monkey hosts for the accessories for accomplishing such an object! It is a better view that the epic records the progress of Aryan arms and civilisation beyond the Vindhya into the far south and even into the island of Lanka or Ceylon.\*

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There seems to be some fuss made in some Telugu journals and by some Telugu men with regard to the purport of the following stanza in Kalidasa's Sakuntala:—

कृत्यये भिन्नदेशत्वाद् द्वेधी भवति मे मनः ।

पुरः प्रतिहतं शैले स्रोतः स्रोतोवाहं यथा ॥

It is difficult to see how any difficulty is at all created. Any one who knows Sanskrit can see its plain meaning.

By virtue of the places differing,  
My mind divides in twain ev'n like a stream  
Whose onward current strikes against a rock.

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The following is the context in which the stanza occurs. Dushyanta receives from the sages of the forest a request to guard them in their sacrifices from certain Rākshasas; and he readily promises them his help—being also induced to stay near the hermitage on account of his love for Sakuntala. But soon after he gives his word to the sages, he receives a message from his mother asking him to be present at some ceremony. Thus he feels perplexed whether to be in the one place or the other—to guard the foresters or to obey his mother's call.

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Our Telugu men would interpret the stanza to mean “My mind turns back even like a stream”; and explain it thus: His first inclination to stay in the hermitage meets with a check in the form of the embassy, but his inclination becomes only stronger. Now all we can say is that however plausible this explanation may be, it is quite irrelevant.

“द्वेधीभवति”

is not “turns back” but “divides in twain.” If the poet wanted to say that the king's mind turned back to its original intention, he could so have said it without leaving it to be said by his Telugu commentators. The poet's meaning is however clear: The King wishes to honour the commands of both; the current of his inclination divides in the one direction as well as in the other; it flows both towards the hermitage and towards the town.

\* Notes on the Rāmāyana will be continued.

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The two interpretations raise before our mind two different pictures. In the one we see a swift running stream hastening from its mountain cradle through fields and flowers until it is cruelly stopped short in its onward course by a hill; and the stream unable either to flow over it or to strike new passages round it, dashes itself against the hill side as if in anger and turns back the way it came. The picture is good no doubt; only it is not true. It seems to us that in nature no stream is ever thus wholly obstructed. For if its flow is thus checked, it ceases to be a stream, the current is lost, the water stagnates, and the babbling brook becomes a pretty placid lake. Evidently this is not what the poet meant. Therefore, nature seems to favor the other interpretation which holds that the obstructed stream parts in two ways, thus showing the flow of thought in two diverse directions.

Our veteran Sanskrit and Telugu scholar Pandit Vedam Venkataraya Sastriar has recently published a very learned pamphlet on the question of the propriety of introducing colloquialism in Indian plays. It is quite scholarly; and though it apparently aims at determining the use of dialects for literary purposes in Telugu, its arguments apply with great force and propriety to any Indian Vernacular. He has reviewed a long list of ancient and modern authorities on the subject and has incontrovertibly proved that Grāmīya or colloquialism is not merely allowable but should necessarily be used in every play in which lower characters are introduced. We thoroughly endorse the Pandit's opinion.

We have received a copy of NATAKAVIVĀLA—a treatise on Tamil Dramaturgy by Mr. V. G. Suryanarayana Sastriar, B.A. of the Madras Christian College. The Pandit has evidently taken great pains in writing this book. It supplies a systematic and exhaustive Code of rules with regard to the nature of plays, their various kinds, their object, and the nature of the characters to be introduced in each. He is largely indebted to Sanskrit works on the subject from which almost the whole portion is drawn; but he has supplemented them with much that may safely be taken and incorporated from Western models. It goes without saying that he has worked out his materials in a very scholarly fashion; and we have no doubt that though the first work on the subject in Tamil, it will be found to be a safe guide to all desirous of writing plays in that language who may not have access to Sanskrit works; against which moreover, the book before us has the great advantage of being more simple and less intricate. The work may be safely recommended to every Tamil student.

Vyāsa Manjari: Under this title Mr. P. A. Pranātārthihara Siva B. A. has published a collection of model essays in Tamil. They are intended for the use of pupils in our Secondary schools. We are of opinion that if carefully and systematically used the booklet will go far to enable students to write their Vernacular composition much better than they do at present. The subjects are quite such as pupils preparing for entrance into the University may be expected to know something about; and the style is at once simple and elegant. These essays are translated also into Telugu for the use of Telugu pupils.

Mr. P. Srinivasa Charlu, B. A. is well known to be a very felicitous writer of Telugu. We have read with great pleasure two of his latest plays—the KANAKANGI, an original story, and JAYADRATHA'S FALL. The first is intended to represent certain complex characters; but above all, its interest lies in the expression the author there gives to the doctrine of *Prapatti* or refuge in God by a complete renunciation of the fruits of one's actions and through the medium of those spiritual guides that link the devotee with God's all-embracing grace—the doctrine propounded by the great Vedānta Desika and underlying the faith of the great

class of Vadakalai Vaishnavites. The philosophy of the play is not of course one of its essential parts; but it is expressed with great clearness and incorporated with great skill. For the rest Mr. Srinivasa Charlu has displayed his high tact in the conception of the characters, and his usual felicity in writing fine and dignified poetry.

THE FALL OF JAYADRATHA naturally appeals to us as one of the most touching of the incidents of the Mahābhārata. It is the story of the pitiless massacre of Abhimanyu by the Kuru chiefs led by Saundhava, the dreadful vow of Arjuna, on hearing the news, either to slay Jayadratha ere sunset, or himself to enter into fire, the terrible contest that followed, the wondrous miracle of the divine Sri Krishna who hid the sun behind his disc, and the terrible accomplishment of Arjuna's revenge. A more interesting plot pathetic at once and stirring, is hard to find in the whole range of Puranic literature and Mr. Srinivasa Charlu has managed it with great ability.

Mr. Lodd Govindas has added two more numbers to his publications known as the "Jñānodaya Series." One of them is an English translation of the Gopālātapani and Krishnopaniṣads with commentaries, which he has supplemented with translations of Gopālāstava and Krishnāstāya slokas which are very helpful to Bhaktas. The book is prefaced with a very ably written Introduction in which Krishnāvatar, the mainstay of the Vallabha religion, is discussed at length in its various aspects. We think that a translation of this book in the vernaculars, especially in Gujarati, will be very welcome to the public. Mr. Govindas' devotion to Sri Krishna and his attachment for religious practices have induced him to compile a book "Krishna Sandhya" in Sanskrit, which we believe will be very highly appreciated and largely used by the members of the Gujarati community, most of whom though wearing the holy thread do not perform any Sandhyāvandana. Mr. Dasji's booklet, we believe, will supply a long felt want and induce many of his co-religionists to perform the Sandhyā ceremony.

Mr. C. Ramaswami Aiyengar, B.A., the author of *Suguna-Sukesar*, has issued a Collection of Model Essays in Tamil, under the name of *Katturaittolu*. It is intended for the use of students in our Secondary Schools and will prove a good help to them to write essays in Tamil. The book contains, besides a number of well written essays on several subjects, chosen and likely to be chosen in the University examinations, very useful hints as to how essays should be written. To the general reader the book affords an interesting and instructive reading.

## The Amateur Doctor.

### CLOTHING IN SUMMER.

Our summer is fast approaching, or, to be more correct, has already made its appearance. The days are very hot, and we perspire freely; and we are thus forced to ask what kind of clothing we should wear in these warm days. It is much simpler and easier to ask a question than to answer it. One proclaims that he cannot bear even the sight of a flannel before him, and another declares that he cannot wear the softest and thinnest woollen cloth next his skin, and there are a few who stick like leeches in all states of the weather to the clothing they like most. We are also aware that there are certain classes of poor people who can dispense with the luxury of clothing at all times and lead a healthy and peaceful life to boot, without ever bestowing a thought



on the doctor. These facts go to prove that it will be very difficult for us to lay down any hard and fast rule with regard to clothing in these hot days. Each individual has a constitution different from that of every one else, and it will not be advisable on our part to fix a certain kind of clothing to all alike. Men must be given a wide scope to make a free selection of their own clothing to suit their own tastes and circumstances, but must be warned against any misuse of the freedom given them.

Selection of clothing must be regulated with regard to (1) constitution, (2) nature of calling which one follows, (3) the sort of life which one leads, (4) change of temperature, (5) pre-disposition or liability of the person to such ailments as cold, asthma, rheumatism, &c., and (6) means of livelihood. In the matter of clothing, a strong man can without fear disregard the advice that may be given him to take care of his health, but woe unto the weak man who dares break a simple rule laid down by his doctor. A strong and healthy man can walk in the sun, get himself drenched in the rain, or stroll unconcernedly on a dewy night with no covering for his head or suitable dress for his body. Can a weak and sickly man do the same with impunity? Certainly not. The day-labourer who has to toil the whole day dragging carts heavily laden with rice-bags &c., can never dream of putting on a flannel shirt. The only dress he can boast of is a piece of cloth tied round his waist, and, instead of being inconvenienced by it, he finds it the most suitable dress he can adopt. It is the same to him whether he lays his dazed head and aching limbs near 'the sweet-smelling Cooum' under the powerful rays of the midday sun or under the branches of some spreading tree on a rainy night. But it is quite different with the man who has all along been accustomed to wear flannels from his very childhood. A Brahmana of Southern India takes a brisk walk early in the morning to the side of a river that flows at a little distance, enjoys a cool and refreshing dip into the pure water of the flowing stream, washes his cloth, ties the very same wet cloth and walks back to his house without in the least being affected with pneumonia, bronchitis, or any other kindred disease; but will your Brahmana quill-driver who has stayed for some time in Madras and who has learnt to apply Pears' soap even to his head within a closed bathroom, try with the same recklessness the exploit of his more simple brother? I believe not.

When there is a susceptibility to disease such as Asthma, Consumption, &c., the man must be doubly careful and avoid the foe by taking proper precaution and using flannel under-cloth. Persons who take violent exercises such as foot-ball, cricket, hockey, &c., should always wear a good flannel shirt. They should avoid, using thin cotton clothes, for it is a fact well-known to all 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 times of the year; but those who do not so perspire can safely, and with advantage, dress in cotton. For protection against cold, and for absorption of moisture, wool is far superior to cotton and is the best for under-clothing. For protection against heat, clothes made out of white material are the best, and light-grey a good second.

C. K. RAO, B. A.

### HINTS FOR THE FEET.

Never wear a shoe that will not allow the great toe to lie in a straight line.

Never wear a shoe with a sole narrower than the outline of the foot traced with a pencil close under the rounding edge.

Never wear a shoe that pinches the heel.

Never wear a shoe or boot so large in the heel that the foot is not kept in place.

Never wear a shoe or boot light anywhere.

Never wear a shoe or boot that has depressions in any part of the sole to drop any joint or bearing below the level plane.

Never wear a shoe with a sole turning up very much at the toes as this causes the cords on the upper part of the foot to contract.

Never wear a shoe that presses up into the hollow of the foot.

Never come from high heels to low heels at one jump.

Never wear one pair of shoes all the time unless obliged to do so. Two pairs of boots worn a day at a time alternately give more service and are much more healthful.

Never wear leather sole linings to stand upon. White cotton drilling or linen is much better and more healthful.

Never wear a short stocking or one which after being washed is not at least one-half inch longer than the foot. Bear in mind that stockings shrink. Be sure that they will allow your toes to spread out at the extreme ends as this keeps the joints in place and makes a strong and attractive foot. As to shape of stockings the single digital or "one-toe stocking" is the best.

Never think that the feet will grow large from wearing proper shoes. Pinching and distorting makes them grow not only large but unsightly. A proper, natural use of all the muscles makes them compact and attractive.—*Med. Brief.*

### HEALTHFULNESS OF LAUGHTER.

An English Scientist Dr. H. Campbell has written an essay dealing with the physiologic effects of laughter. When we laugh, he says, we increase the play of tension of the lungs, and that one result of this increased tension is to arrest the blood-flow in the lungs and thus induce the taking of deep inspirations. These latter are health-processes, for many parts of the lungs are not called into active use during ordinary breathing. Hence laughter is an exercise and a good one.—*Med. News.*

### PHYSICAL, VS. MENTAL HEALTH.

We cannot deny the facts of physiological psychology. Consciousness depends on the condition of the brain. Drugs may modify character. Insanity may be produced by physical conditions. The decay of mind leaves no part of consciousness free. The way to meet this class of facts is not by denial. While we believe that consciousness depends on the brain and on health an equally significant fact is that the bodily state depends upon the consciousness. The impressive thing is that bodily health is chiefly related to a state of mind. It is rather more true that digestion depends upon feeling well, than that feeling well mentally depends upon digestion. If it is true that a red-hot iron burns the flesh, it is also true that burn-brands have been produced by hypnotic suggestion. It is a reciprocal union; mind and body are both correlated in both directions.—*Med. Brief.*

### BOIL THE WATER.

Every physician should so advise the families under his care. Let sufficient for the day's supply of drinking water be boiled in the morning and set in a cool, clean place in clean covered jars. It should never have ice added to it either in summer or in winter. The supply of milk should be similarly treated. In this way much disease can be prevented.—*Phil. Poly.*