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True and False Ideas of Work and Conquest.

PART I.

In the Western world, we see nations bent on monopolising for themselves all the regions of the earth and its immeasurable wealth of animal, vegetable and mineral products. The goal of their activity and ambition is that all other races of men must be made to disappear from the world, so that they may in good time take their places and rule as the lords of creation. Dr. Barrows, of Chicago, lecturing in Madras and elsewhere, said :—"The time is at hand when four-fifths of the human race will trace their pedigree to English forefathers ;" and again :—"English Colonies will occupy the vast Oceanic, African, and Indian worlds." Recent events in the Far East and elsewhere also point to a similar moral. The European nations entertain the hope that, with their arms and their commerce, they will be able to render progressive and masterful life impossible for other races on earth. This has already been almost entirely realised in the New World, and the process is being successfully repeated in Australasia. Asia and Africa have already been taken on hand with enthusiasm and hope by earnest and self-sacrificing workers bent on advancing the progress of European civilisation, European political supremacy, and European territorial acquisition and colonisation.

What is the machinery and agency to which the apostles of this new creed of modern civilization trust in the fulness of their hearts for the efficient accomplishment of these high aims and purposes ? The answer is easy and lies in one word. That word is *Work*. The men of Europe and America are to work ceaselessly and sleeplessly for the purpose of creating every kind of material and machinery needed for overthrowing the political and industrial life of the communities now occupying the parts of the globe not yet colonised by them. Ceaseless industrial competition based on the production of cheap goods of all kinds, the appropriation of all mines and their products either by peaceful diplomacy or war, the acquisition of spheres of influence or interest and their exploitation for the benefit of European communities, the settlement of European planting communities of diverse kinds and of European military garrisons,—these are to be the agencies to be set at work amid all the chief Asiatic and African communities under the inspiring promptings of the modern gospel of work and civilisation.

Before proceeding to criticise the aims and methods of the apostles of this new creed of work and civilisation, we think it may be of interest to point to the inspiring source, the psychological basis, of the movement which has brought on this great change of social ideal and aim among European peoples. It was Machiavelli who first taught to the

Italian nation—the nation which so often in history has proved the teacher and exemplar for European communities—“self-interest and self-regard as the single principle of state-action, and material force as the master-key to civil polity.” The Christian principles of humility and resignation were to be discarded and repudiated as productive of ruin, and the higher invisible powers were to have no place in the ordering of the world’s affairs. The only salvation for states lay in “clear intelligence backed by unsparing will, unflinching energy, remorseless vigour, the brain to plan and the hand to strike.” And again:—“Calculation, courage, fit means for resolute ends, human force—only these can rebuild a world in ruins” (Morley’s *Machiavelli*, pp. 26-27). Machiavellism, however, long continued without influence on European thought and activity owing to the sustained hold which the Church of Christ, though changed somewhat from its mediæval basis and aspect, possessed over men’s minds in that continent. So long as the basic conceptions underlying men’s thoughts and activities were those of *faith* and *duty*, there was no chance for the Machiavellian quartette of “calculation, courage, fit means for resolute ends, human force.” But Voltairism gave the death-blow to these old-world ideals of faith and duty and installed in their stead the reign of reason and right, and there followed soon after the great epochs of the Revolution and the Enlightenment. Napoleon proved himself the true pupil of Machiavelli in the sphere of active life. And Goethe—a child of the Enlightenment—has not only said that “the man of action is essentially conscienceless,” but was a great believer in men of “demonic influence,” of whom he spoke as follows:—“A gigantic force goes out of them, and they exercise an incredible power over all creatures, nay, even over the elements themselves; and who can say how far this influence may reach? All moral forces united are powerless against them. The masses are fascinated by them. They are only to be conquered by the universe itself” In England, the speculative triumph of Darwin’s evolutionary gospel of “Marry, multiply, let the strongest live and the weakest die” is also a phase of the tenden-

cies of which we are tracing the source and course. And finally, we reach their culminating point in the Anarchist ideal of the German philosopher, Nietzsche, with his demand for a “transformation of all values.” Nietzsche holds that the time has come for making a new valuation of good and bad conduct on the basis of a “Naturalistic Immoralism.” He hates morality on the ground that it seeks to thwart the instincts. He hates Christianity, as its morality is that of the slave and sprang from the hatred of the oppressed Jewish against the victorious Romans. He holds that “the only Christian (*i.e.*, Christ) died on the Cross,” and that his own mission is to deliver the Western mind from the infection of Christianity. The central idea of his new gospel is that of the “*Übermensch*”—the master-man, the man with the “Will to Power.” That central idea is expanded and expounded as follows in the *Nineteenth Century* for October last by Mr. Oswald Crawford who holds that “Nietzsche will in the future day be counted among the world’s great men whose influence is immortal.” Mr. Crawford’s exposition is as follows:—“We have at last arrived at the brink of a period when wickedness shall prevail again, as it did in the good old heroic times when the strong man scalped, and stole, and lied, and cheated and abducted. The day has now come for the strong man who can rule himself to do just as he likes; goodness and wickedness are as one to him, and to him nothing is to be forbidden.” According to Nietzsche the “Supreme task” of mankind is to produce the “*Übermensch*,” the strong man who is to discard “the slave—morality of sympathy,” to whom goodness and wickedness are to be as one, and who is to be permitted to do as he likes with men and things around him. This new gospel of Nietzsche is said to have a large following among German youth. This need be no surprise, for Germany is the land where “the mailed fist” has been erected as the beacon-light of the German Empire and of European humanity at large. No wonder, too, that, along with this apotheosis of the Nietzschean gospel of force, “modern Germans, for good reasons of their own, have taken to praise Machiavelli” (Morley, p. 28), and that, further we should be assured that

"he is not a vanishing type, but a constant and contemporary influence." (Lord Acton).

Such are the antecedents and such the filiation of the ideas under which European communities have come to be dominated by the modern creed of National Imperialism and impelled to follow the guidance of Imperialist sovereigns and statesmen in endeavouring to overthrow the political and economic organisation of Asiatic peoples and to bring them under the disastrous and exterminating influence of the new gospel of work by means which the triumph of Western civilisation is to be achieved throughout the world. We propose to criticise this new gospel, and then we shall advocate against it and in lieu of it the claims of Śrī Krishna's gospel of Karma-Yoga by which a conquest greater than the material triumphs of the Western civilisation has been frequently achieved in the past and is to be achieved again and again in the future till creation's final goal is reached.

All men in the West are invited by this new creed of science and civilisation to believe in the saving efficacy of constant unremitting toil on the material plane for the purpose of securing to themselves the privileges of aggressive colonisation, commerce and conquest all over the globe. Civilisation, as thus understood, is to be the goal of humanity and of all human striving on earth; and strenuous exertion is inculcated on men for the purpose of achieving those marvellous triumphs in science, art and industry by means of which the virile races of Europe are to exterminate and replace the weaker communities now inhabiting Asia and Africa. But, *first*, can there be anything permanently satisfying about these achievements? Europe has passed through so many stages and phases of civilisation. Civilisation is essentially a matter of fashion and changes with the passage of time and circumstance. As the Lord teaches us in the Gītā, "Of that which is born death is certain" (II. 27). Art, culture, politics, and literature are essentially varying aspects and phenomena of man's life on earth and cannot claim the essential validity and permanent vitality of absolute truth. Civilisation, in spite of all the earnest labour spent in the rearing of it, cannot claim the status of what we, Aryas, call *Sanātana*

Dharma. In India at least, through the grace of the Rishis, the Upanishadic symphony has been kept free from all inconvenient and discordant alliance with the social environments and conventions of particular epochs of past history, and so the Vedānta religion and philosophy can to-day carry light to, and claim the loving allegiance of, men of all lands, climes, states, civilisations, whatever their characteristic observances, social, ritualistic, or conventional. Christianity, on the other hand, has become firmly and inextricably bound to the crushing chariot-wheels of Jewish materialism, Greek speculation, and—in regard to the Roman Catholic Church at least—also of mediæval superstition and mediæval social economy. *Secondly*, there is such a thing as hard, ceaseless, sleepless, crushing, deadening toil, and modern civilisation and social progress are built up and maintained largely and avowedly on the basis of a perpetual struggle for existence which, when viewed in its real significance, is nothing but a sickening transformation-scene disclosing, no doubt, a small though glittering procession of powerful states, giant fortunes, and luxurious lives, but also at the same time the existence of millions upon millions of toil-worn, care-worn, suffering men and women who pass through a life of hopeless penury and dependence from the cradle to the grave. If mere toil, however strenuous, can give men real happiness, the manufactory operatives, the dockyard navvies, and the slum-dwellers of Western countries must be happy, indeed, and feel civilisation a blessing instead of the curse it is to them at present. *Thirdly*, even with regard to those few to whom the gifts of civilisation are a blessing and the labour it entails is light and pleasant—even to the rail-road kings and the owners of mines in America, even to the men of the stamp of Rhodes, Milner, Chamberlain in Great Britain—that which brings sunshine, life and delight to-day may not always bring the same gifts, and blessings, but become a humdrum life of routine and carry no inward solace of peace to the soul. The Blessed Lord teaches us (Gītā, III. 37, 38) that this activity of *Rajas* gives rise to unfulfilled desires and aversions which in their turn become all-devouring and

all defiling so that they prove the mortal foe of man on earth by taking him far away from the knowledge and realisation of the soul. Jesus, too, asks, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" *Fourthly*, is man's work, even what is of his best, perfect of its kind? Better knowledge, superior training, higher gifts can always beat the previous record; and time, too, discloses defects which, if anticipated, might have been remedied. *Lastly*, there always comes to every one of us with the advance of years a period of introspective reflection when tranquillity of mind, not active life, is what is most sought after and when we find delight not in acquisition, but in contented self-abnegation and in the loving service of friends and neighbours. Civilisation does not necessarily imply moral culture, and this alone can carry the balm of peace to the distracted and heavy-laden pilgrim in the final scenes of the drama of life below.

Christian missionaries are in the habit of proclaiming from the housetops that the civilisation of Europe is essentially Christian in its aim and tendency. But has Christ or the primitive Christian believers anything to say in favour of the present scientific, economic, and political civilisation of Europe? Christ taught Nicodemus:—"Except a man be born again, he cannot see the Kingdom of God." This new birth, or regeneration is to be gained by the death of the natural man. St. Paul said to the Galatians, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." The true resurrection is not the bodily resurrection of Christ from his grave for which there is not a shadow of historical evidence, but the realisation of the supersensual existence following the mortification and death of the life of the senses. It was the Greeks who set a value on the virtue of the intellect, on courage, and on justice, and who believed in the ideal of an omnipotent state making all-absorbing demands on the activities and resources of the individual. Against the Greeks, primitive Christianity held, in the language of Jesus:—"suffer little children, and forbid them not, to come to me; for of such is the Kingdom of heaven." (Matthew,

XIX-14). St. Paul also wrote to the Corinthians:—"Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Thus we see that Jesus and his early followers inculcated simplicity of life and heart, and made little account of scientific investigation and knowledge of the material world. Again, in the ancient classical world, men set a high value on courage, and in these days of militarism and Imperialism no other virtue is held in such high esteem; for in the struggle for existence success must always attend those who can show most courage on the field of war and in the battle of life. Jesus, on the other hand, laid on his followers the injunction, "Resist not evil"; and patience in suffering was long considered the essentially Christian virtue. But what is the condition of the modern world to-day? Europe is a vast military encampment, and more money is spent by every European nation in military and in naval armament than in any other object of national endeavour. Similarly, when Jesus declared to his followers, "If any man will sue thee at law, and take away thy coat, let him have thy cloak also," and again, "Agree with thine adversary quickly, while thou art in the way with him," he dispensed with the necessity of resort to courts of justice and condemned the modern machinery of law and legislation. St. Paul wrote to the Corinthians:—"There is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" As regards the vast accumulations of wealth in modern civilised communities, Jesus condemned them *in toto*, when he taught his followers, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." And when he proceeded to say, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," and again, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven," we know that Jesus condemned the entire economic aspect of modern civilisation.

Bearing these facts in mind, we can see why to Jesus and to the primitive Christians political and social solidarity was a matter of little importance. Jesus took the purely individualistic standpoint, and inculcated on every man the necessity of making his peace with God by leading a life of self-abnegation, pity, humility, charity, love and faith. "The world passeth away and the lusts thereof." "My Kingdom is not of this world." These are distinct and unmistakeable utterances which can in no wise be explained away so as to justify the present political, economical, and social civilisation of Christendom. Christianity did not set store even by family life, for Jesus taught :—"If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." (Luke, XIV. 26). And again :—"For from henceforth there shall be five in one house divided, three against two and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." (Luke, XII. 52, 53). We need, then, feel no doubt that Jesus would entirely reject the present civilisation of the West with its insistence on national power and state-solidarity, its vast accumulations of individual and collective wealth, and its limitless resources of scientific knowledge and mechanical skill. The so-called missionaries of Christ are really the missionaries of the Gospel of Evolution with its insistence on the right of might and its vision of an age which is already in a fair way to be realised, and of which it has been truly declared in words which have been appropriately christened as the evolutionary beatitude, "Blessed are the strong, for they shall prey upon the weak."

(To be continued).

K. SUNDARARAMAN.

Count Leo Tolstoy and his influence on Modern European thought.

The future historian of modern Europe will commit a serious mistake if he should take no account of Count Leo Tolstoy and his influence on the latter part of the nineteenth century. Countless writers of various degrees of genius and talent have illumined the last forty years. But of them few can be said to have been the representatives of the age. Poets, philosophers and politicians reflect a particular phase of thought. They are essentially prophets of their country. But in Leo Tolstoy Europe has truly a "representative great man." No one has so effectively interpreted the age, so graphically analysed its evils or subjected modern life to so stern a criticism. For the last quarter of a century, against one chorus of adverse criticism, he has patiently worked his way by persistent writing and personal example; and to-day, among the present-day European writers and thinkers, no greater man lives, to whom one can turn for the explanation of the nineteenth century, than the venerable Russian moralist.

Count Leo Tolstoy is descended from an ancient family of Russian nobility. Born in 1828 at Yasnaya Polyana, in the government of Tula, he completed his early academical course in the university of Kazan and soon after took up the profession of arms. In the Caucasus he received the soldier's first christening. But it was in the Crimean War that he chiefly distinguished himself. He commanded a division in the unsuccessful attack of the Russians upon the Allies on the banks of Tchernaya. His gallantry and mastery of men on various other occasions earned him due recognition and rapid promotion. On the conclusion of the war, he threw up his commission in the army; and ever since, he has devoted himself to the study of life and to the cause of his fellow-men. Of Tolstoy, as the greatest novelist of his age, much need not be said here. Of him the great Russian artist, Turgenieff, remarked: "He is the greatest of contemporary novelists; Europe does not contain his equal." In acute analysis of the various strata of society, in powerful delineation and portraiture of character

or in the deep insight into human nature Leo Tolstoy stands unsurpassed by any in the long list of the nineteenth century novelists. Unlike the latter day works of fiction which serve to kill time and dissipate the intellect, the novels and tales of Leo Tolstoy have a deep ethical basis. Behind the graphic painting of life and society, the reader constantly gets a glimpse of the author, "his secret goal, his faith in God, in goodness, in love of one's own fellow-men." If his theme is the simple, unpretentious life of the peasant, as in "The Cossacks," it is to prove its superiority over the hollow pretentiousness and the high artificiality of the upper classes. If he analyses the life of worldly success, as in "The Death of Ivan Ilyitch," it is to demonstrate that no true, vigorous, sound, national life can spring up from a society whose morality is highly mechanical and whose ideas of life and its end are false to the core. In "War and Peace," the author sets forth the motives of the human struggle, its cruel aspects and its moral depravity; while in his famous work "Anna Keremina," "the search for a moral basis for joy and satisfaction in life is the standard against which most of the characters are measured, defined and adjudged." In short, under all the investigations into modern society and modern life or into the abstract regions of love and sexual relation, there is the deep moral current which cannot fail to strike the reader. It was inevitable that such keen and clear moral perceptions of the author should lead him to higher aspirations than those of an artist taking pleasure in vividly picturing life as he found them. It was a question between the artist and the moralist and who was finally to supercede the other; and fortunately for Europe, it is the latter who, abandoning his great art, has proclaimed to his fellow-men his new creed, his view of life and its meaning.

It is not Tolstoy the novelist, but it is Tolstoy the moralist, the new teacher of the old truth, whose influence the cultured classes of Europe are slowly beginning to feel. To understand adequately the teaching of Tolstoy and its profound spirituality, one must turn to the national characteristics of the people of that great country; and Tolstoy, it is said, is more Russian than any of

his contemporary writers and exhibits certain phases of Russian characteristics in their highest development. Every Russian is to a certain extent a mystic. He sees visions and acts more on intuition and impulse. The Russian Moujik is dirty, ignorant, fond of strong drink and improvident. But he has his compensating qualities which few of the nationalities of Europe can be said to possess. He is patient, brave, hardy, obedient, easily content and easily disciplined. To oppression of any kind he submits with stoic indifference. But the deepest note of his character is his religiosity. He is superstitious and perhaps immoral; but he is intensely religious. He believes in his faith and will die for it and the consciousness of his failings subject him to frequent pangs of bitter remorse. The idea of expiation for sin by self-imposed suffering is the chief characteristic of his religious idea; and he has a sublime spirit of self-sacrifice which he manifests not only in daily walks of life, but also in deeds of heroism. In these characteristics of the Russian peasant, we find a key to the creed and character of Tolstoy's teachings. It is his innate spirituality, probed by a remarkable insight into the evils of the age and the conditions of society that has gained him the perception of the real truth, the higher view of life, with its watchword the "Kingdom of God is within you."

The analysis of modern Russian Society and its evils, holds, on the whole, in the case, of other European Societies as well. The awful system of human life which prevails in modern Europe is generally well-known. But it cannot be better pictured than by a few cuttings from the powerful sketches of Tolstoy. The miseries of the modern working classes have been the theme of many a philanthropist. But few have so vividly described their life and their condition and studied the problem so earnestly as Tolstoy. Describing the life of millions of working men who labour life-long, from morning to evening, in the dingy mines of Russia, he says:—

"In the foundry and its mines workmen labour like ants, some hew out the ore from morning till night, or from evening till morn, a hundred yards below the ground, in dark, narrow, stifling corridors, which threaten them perpetually with death. Others, bending double in the darkness, draw the clay and ore to the foot of the

shaft, run back with empty trucks, fill them again, and go on working for twelve and fourteen hours daily the whole week through. In the foundry, some work at the furnaces in stifling heat, others at the outlets for the melted ore and slag; others again—mechanics, stokers, lock-smiths, bricklayers, joiners—labour also in the workshops twelve and fourteen hours a day throughout the week. On Sundays, these men receive their wages, wash themselves (or some do not wash), get drunk in the public houses and taverns surrounding the factory and luring them on all sides; and early on Monday morning they all set about the same work again. Near the foundry, peasants are ploughing other men's fields with lean, exhausted horses. These men rose at dawn—if they did not spend the night awake on the marshes. They rose at dawn, came home, harnessed the horses, and, taking with them a lump of bread, went off to plough the fields of other men. Other peasants are squatting on the highway near the foundry; and having erected a shed for themselves with matting, break stones for the roads. The feet of these men are bruised, their hands are horny, their whole bodies are dirty; and not only their faces, hair and beards, but their lungs also are penetrated with lime dust. Thus here all these men—in the mines and foundry, at the plough and break-stones—work from youth till old age. Thus live their wives and mothers, subjected to over-exhaustion and consequent female infirmities; thus also live their old fathers and young children, poorly nourished and badly dressed, in arduous and health destroying labours, from morning to night and from youth to old age."

Contrast this life of the men who contribute chiefly to the wealth and prosperity of a country, with that of the fortunate minority, the powerful few, who benefit by the labour of the millions.

"And now, past the foundry, past the stone-breakers, past the ploughing peasants, meeting and out-stripping, ragged men and women who wander with wallets from place to place asking for food "for Christ's sake," drives a carriage with tinkling bells, drawn by four bay horses sixteen hands high, the least valuable of which has cost more than the whole houses and possessions of the peasants who admire the team. In the carriage are seated two girls, with bright colored sunshades, and ribbons & feathers on their hats, each of which has cost more than the horse with which the peasant ploughs the field. On the front seat is an officer in a newly-washed, white linen coat, with braidings and buttons that sparkle in the sun; on the box sits a stout coachman, with blue silk-shirt-sleeves and velvet over-coat. He nearly runs over the vagrants, and pushes into a ditch a peasant, who, in dirt-begrimed smock, is jogging past in his empty cart. Behind the carriage, their nickel-plated machines gleaming in the sun, fly noiselessly two men and a lady on bicycles, laughing merrily; and on they pass frightening the peasant wayfarers." What does it mean? Have these working men done anything—something very wicked—to be punished in this way? Or is it the fate of all men? Or have those who passed in carriages and on bicycles done, or are they still doing, something very useful or important, for which they are thus rewarded? Not at all!..... Is this as it should be? If there exists a Supreme Wisdom and Love guiding the world, if there is a God, He cannot sanction such a division among men: that some should not know

what to do with their superfluous wealth, and should squander aimlessly the fruits of other men's toil; and that others should sicken and die prematurely or live a miserable life of exhausting labour."

So much for the two sharp divisions among men in a Christian country, professing Christ's law of love towards their neighbours. But there are not men wanting who defend the existing conditions of life. They reply that they have a property in the things owned and that their proprietary rights are inviolable. But how was property acquired?

"Property in land was established by violence (land usurped by conquest and afterwards given away or sold); and in spite of all the attempts to transform, it still exists only through the violence of the strong and the armed against the feeble and the defenceless. The justification of the so-called proprietary rights of non-workers over the produce of other men's labour are equally devoid of foundation. The rights of property which are even termed "the sacred rights", are vindicated by the argument that property is the result of abstinence and industrious activities useful to mankind. Yet one has only to examine the origin of all great fortunes to be convinced of the contrary. Fortunes are always acquired either by violence—the most common way—or by avarice, or by some huge villainy, or by chronic swindling, as in the case of trade. By honest labour one cannot acquire stone palaces and by labour one becomes, not a rich man, but a cripple."

Such laws of property, such artificial parities in ordinary conditions of life are maintained by force, sheer brute force. The taxation, the usurpation of land and the capitalist's power are maintained, not by the consent of the people, not by any moral sanction, but by the power of the minority. For this purpose they maintain an army by which they set brethren on brethren to kill and slay. Men taken in military service are carefully prepared for this purpose, their feelings are scrupulously killed out of them and they are transformed into so many automatic mechanisms, so many unconscious, passive instruments of murder in the hands of their superiors. And these unfortunate victims believe military service not only an honorable profession, but also a useful occupation. For they are early trained, and kept on in later years, in this false idea.

Such, in short, is Tolstoy's analysis of European social life. The political world is no better. The official classes with their impressive shams, high artificiality of life and false doctrines of law, government and morality perpetuate the modern evils. Europe is

an armed camp in which the political Powers, with their conflicting interests, live under the semblance of amity, each abiding its time and opportunity to strangle the other. The spirit of Machiavelli still hovers over the European Governments. Self-interest, self-aggrandisement, the exploitation of millions for the benefit of the few are the bases of political morality and force is the final appeal. What is the cause of these evils from which the European humanity suffers? The fundamental cause is the doctrine taught to mankind, the doctrine of false Christianity and from it arises the false view of life and its false philosophy, with all their concomitant evils of "poverty, depravity, hatred, executions and murder."

What then is true life? What is its true philosophy? Fortunately for us, Tolstoy has not left these to be inferred from his works. His treatise on "Life" gives us the very core of his faith. True life is not the empiric view of the modern scientists. These declare that life is nothing but existence between birth and death. Science in its primary stages has always affected to explain more than the particular department it treats about; and the modern science of biology, which presumes to explain more aspects of life than those it claims to investigate is probably the main cause of the shallow view of life so generally held by its devotees. Nor is it the true idea of life which the modern Doctors of Divinity, the professional preachers of these days, present to their lay public. These fail to comprehend the real meaning of their religion and insist on mere forms and ceremonies as being of greater consequence. Hence the only true basis for us to investigate the meaning of life, with any amount of certainty, is the "I" within us. Life is what we feel for ourselves and this no science can adequately explain. Our knowledge begins from the primary perceptions of the mind and body. And these suggest that happiness of oneself is his goal and the pursuit of it the first beginnings of life. Individual good, individual happiness are the early conceptions evolved from a pure examination of the self. But we soon find that numberless individualities are after the identical quest, each struggling to secure his own happiness and thwarting and destroying others in the at-

tempt. Even if after ceaseless struggle, one carries out his plans for attaining his end, he finds before him, mocking his hopes, old age infirmity, disease and all such ills that flesh is heir to. Surely, this cannot be the true life. Animal life, material happiness, life lived for self amidst a host of others engaged in bringing each other to nothing; is this true life? With these questions the first throes of real, human life begin. But very few pass beyond these initial stages. New life begins with the renunciation of the quest for individual happiness, the welfare of the animal individuality. "By so doing," says a lucid interpreter of Tolstoy, "man fulfils the law of Reason—the law which we are all sensible of within us—the same universal law which governs the nutrition and reproduction of beast and plant. Our real life is one willing submission to this law, and not as Science would have us hold, the involuntary subjection of our bodies to the laws of organic existence. Self-renunciation is as natural to men as it is for birds to use their wings; it is not a meritorious or a heroic act; it is simply the necessary condition precedent to genuine human life. This new human life exhibits itself in our animal existence, just as animal life does in matter." If reason shows man, it may be asked, that life lived for self is no true life, what is the outlet open? It is Love; the one, real manifestation of true life. It is not the Love of the kind we generally understand. It is true Love, the Love preached by Christ, the Love in the counsel of St. John, when he said, "Brethren, love one another." Active Love annihilates the desire for the welfare of animal individuality as the aim of life. Love and self-renunciation are the two great solvents of man's mistaken ideas of life and happiness. They make him realise his immortality. To him are not the limitations of time and space, and death is but a door to higher existence. Love and self-renunciation are the two active principles of true Christianity; but not of the Church-Christianity which, as Tolstoy says, "gives no rule whatever, except verbal professions of faith, the acknowledgment of dogmas, fasts, sacraments and prayers; which only lies and permits everything, even actions contrary to the very lowest requirements

of morality." Men have not in these days the true conception of life ; and a true conception of life is only given by true Christianity. Hence the fundamental evil is the false preaching. The remedies proposed by the politician, the social reformer or the philanthropist are futile. Not the emancipation of land, not the abolition of taxes, not the communising of the instruments of production, not even the destruction of the governments will set the axe to the root of the evil. The one thing needed is the annihilation of the false religion, which has been instilled into the European nations for generations and which modern Christian Churches help to perpetuate and are interested in perpetuating.

Such, in brief, is Tolstoyism. With this phase of thought we are not unacquainted. But it has all the freshness and novelty of a new discovery of one of the oldest solutions. Tolstoy and his teachings have not, however, escaped the trenchant, European criticism. Tolstoyism has been denounced as mysticism. Mystic, in a sense, it is, as all true religions are. But his mysticism does not lead to dreamy contemplations or ignoble quietism. Tolstoy is no mystic of the kind, who sees visions all day long. His active principle of Love and pre-occupation in working for the good of fellowmen gives his mysticism an intensely practical side. Again, M. de Vogüé characterised Tolstoyism as a "chimera, the first prattlings of rationalism in religion and of communism in social matters, the old dream of the Millennium, the tradition preserved since the earliest Middle Ages by the Vaudois, the Lollards, and the Anabaptists." It has been denounced by Prince Volkonsky as "a negation of civilisation, in its social and religious influence, leading to a dismemberment of Society." It has been criticised as "utter materialism opposed to the idea of progress, an encouragement of Russian indolence." But cultured Europe is still too much engrossed in its pet theories, ready to advance its hasty judgment against any teaching opposed to its cherished opinions. There are, however, men who are disposed to look through different glasses ; and the opinion of Mr. Garnett is sure to secure a wider acceptance. Tolstoyism from a Russian point of view is "a protest of the genius

of the Russian people against ineffectual and misdirected progress, the healthy recoil of the national instinct against the materialism of modern civilisation and the re-awakening of the Russian conscience to the dark history of the people's oppression." But its significance to Europe is no less important. In a wider sense the teachings of Tolstoy, when applied to the communities of Europe, signify "the protest of the individual soul against the subjugation to the community's sense of right and wrong by that aggressive Spirit of the Age which, under the plea of "Civilisation," would exploit nine-twentieths of humanity for the benefit of its masters—capitalists, commercialists, militarists, imperialistic statesmen and empire-builders." It is an assertion of the individual right to follow the moral impulse of the heart and not remain a passive tool in the hands of the State or the Church. It is an appeal to the moral perceptions of man, his smothered moral instincts, at a time when old standards have been destroyed giving place to no new conceptions of life and conduct and aggressive domination has become the key-note of European progress.

It is true that Tolstoyism has not many adherents. But there is no doubt that it has a bright future. As a protest against modernity, as an impeachment of the religious, social and political beliefs of Europe, it will act as an emancipating, intellectual movement on the cultured classes of European countries. What the effect will be when Tolstoyism reaches the masses, it is not possible to foretell. Who could have prophesied the career of the Roman theory of "Law of Nature"? Who could have foreseen the horrors of the French Revolution in the perverted theories of Rousseau? The psychology of the masses is still a sealed book for us. But the effect of Tolstoyism, in the natural course of the doctrines it inculcates, must be essentially remedial, not revolutionary. It is yet a twig planted on the fertile soil of Europe by a man whose commanding genius, whose genuine love and sympathy for his fellowmen, whose ascetic life and great personal example have already made him a stupendous force in the Empire of the Czar. It is bound to grow

and spread its foliage. And will it be vain to hope that Europe, awakened to the true spirit of Christianity, perhaps for the first time after Christ, will realise in life its teachings, the religion of Love and Brotherhood of Man?

A. RAMASESHAN.

The Small-Pox Goddess.

(Continued from Page 34).

This, the necessary digression relating to the genesis of *Mariamman* over, we can now see how the religio-medical treatment is conducted when a patient has fallen ill of pox. Prior to the visible manifestation of the contagion, the would-be patient suffers from a feeling of dull languor and mopish break-down. He does not relish food properly nor does sleep give to his body the required amount of rest and peace. Slowly a fever invades him subjecting him to terrible fits of vomiting. The temperature of the body rises from hour to hour, till at the close of the fever, his head swims and he is invariably in a delirium. In the case of certain patients, the delirium proves itself an unmitigated bane, and the "exoteric" signs of their "astral experience" will provide wonders even to a special student of mental aberrations. The patient talks gibberish, sometimes a diglot, at other times a triglot, nay, even a polyglot mongrel, made up of unintelligible language and inarticulate sounds, the whole affair enormously terror-striking. Now and then, he starts up from bed with the blood-shot eyes of an inebriate, walks violently about the house, swooning down eventually on some spot, unable to bear the fatigue of his own boisterous exertions. This is the stage of great anxiety to the inmates of the house. After a time, the body of the patient becomes suddenly covered with a crowd of rosy patches which after the subsidence of the fever and the delirium, resolve and develop into pointed eruptions, finally to become the characteristic small-pox pustules. During the pyrexial paroxysms, the patient is believed to be on the eve of the privileged entry into the portals of *Mariamman's* citadel, as the ticket for admission has already been issued to him. He is practically enjoying at the portico the sight of the inestimable doings of Her Supreme Diabolic Majesty's militia. Thus the bed-ridden wretch is for the time being under the jurisdiction and governance of *Pechi-A'yi* the head-portress and staff-bearer of *Mari*.

Here we may pause to note how *Pechi* looks, and what rôle she plays in spreading the contagion. She is the chosen commandant in the infernal army of hobgoblins, salamanders and undanes that are said to attend on *Mari's* heel, and hence the right finger of the Small-Pox Goddess. Her face reminds one of that of the Royal Bengal Tiger as it stands surveying all around with a threatening mien, ready to pounce upon any intruder, while at its feet lies the newly-mauled deer, suitable for a rich meal. She puts on a tucker which only assists to set her formidable-looking pendulous breasts off to greater effect. She is not a young dame by any means, but a blood-curdling shrewish old hag, with the bones of her battered body prominently showing out, and the coriaceous elephantine skin pinched and shrivelled up, ever on the look-out to dart at any healthy individual, and to lash into his system a great amount of small-pox virus. And nearly nude is she in her narrow strip of cloth round the waist, and with matted and dishevelled hair, and grinning teeth, like Death incarnate, she dances her demoniac dances to the resonant roarings of the hobgoblin bands. It is said that the patient's frightful groans, shrieks and frequent startings from bed to run about in maddened fury, are all occasioned by the fear he conceives from seeing the frantic merry-making and the deafening pandemoniac howls of the hellish brigade.

And naturally enough, the inmates try to do anything and everything in their power according to their lights to alleviate at the present crisis the patient's suffering by making the prescribed offerings to *Pechi*. She is fond of loaves of the pattern of the Jewish *show-bread*, made of the flour-compound of four different kinds of grain, and of some slices of cocoanut kernel, but without salt. So long as the delirium lasts, the offerings are prepared assiduously every evening, and thrown off on the roof of the house with a pity-evoking call upon *Pechi* to take them away and relieve the sufferer of his soul-tormenting fears. If for all the propitiatory fodder to *Pechi*, the patient in his delirious walkings and violences be beyond measure uncontrollable, and if there be also any possibility of his getting away unawares from the house, during the raging state of his unconsciousness, all the doors of the house are well shut and bolted making any attempted exodus after the enforcing *Pechi* impossible. For, it is said by age-worn matrons that, should at this stage he make an exit and *people in the street gaze upon him*, *Mari* would get trebly ferocious and do away with him altogether.

In a few days the delirious condition cools down, the eruptions become more and more visible and the patient feels day after day the increasing pain all over the body owing to the intense and continuously rising inflammation. Having by this time thoroughly regained consciousness he smarts under the agonies that prey upon him. The vesicles have grown larger and bigger and the skin has become tense and painful around them. In some cases they may be so thick-set as to leave no room even for a pin-prick. Now and then the miserable sufferer is in a stupor through excess of burning pain. He howls and whines, and sometimes even roars with unutterable rage and despair. To lie on his back would be a difficulty for him, for, all over that region there are enormous pustules. For a similar reason, he cannot repose on his sides, nor on his face. Neither can he sit or squat, nor even stand on his legs. The sole of the foot, the scalp, the interior of the nose and even the white of the eyes are invaded by a multitude of excruciating eruptions. Again, when the pustules have advanced in development, an unbearable itching sensation is felt at every point on the body, in addition to the previous pain and the feeling of burning. Even the most downy quilt will be nothing short of a prickly bed of thorns. The only commiseration for all this he can legitimately expect from his friends and relations, is an address to him now and again as, "*Maham—m—mâyi!* Please don't fret. *Maham—m—mâyi!* Please don't be angry. I beseech you not to trouble the child, I shall present you with an offering of a couple of mud eyes, and I shall give you a cooling, refreshing bath of tender cocoanut water." They mean by such prayers that they will do all in their might to appease the Small-Pox Goddess, that she may deign to let the patient alone, without much hurt.

As soon as the state of delirium has passed, and small pinkish vesicles have made their appearance on the body, the inmates of the house get hold of some of the oldest—nearly always widowed—crones in the village, to diagnose the case properly. These old gossips are credited with a greater experience of eruptive affections like small-pox than even the best European dermatologist, and unless they certify that it is a distinct case of small-pox, the people in the house may not begin the necessary medico-religious observances enjoined by tradition in the case of small-pox and small-pox alone. And so the old women with their shrivelled-up skin, toothless mouth

and white-hooded face, who are a hideous spectacle by themselves, crowd round the bedstead of the patient in the early morning, remove the sheets off his body, and start an inspection of the eruptions on it. Meantime the patient is crying aloud unable to endure the agonies, and after deep deliberations the women unanimously pass the verdict, "It is a case of *Maha-Mâyi*. She has strewn her pearls richly. Put up a 'Pot' in a separate room and invite her."

The ceremonial of praying to *Mâri* to come to an appointed room of the house, and of inducing her by entreaties to linger there till the inmates give her submissive leave to repair elsewhere, is very interesting.

A battered and bruised big brass-pot, of antedeluvian appearance, the outcome of indigenous industry, is chosen, and filled with water it is left in a room that may be temporarily set apart in order to invoke *Mâriamman* for consultation and advice on various points in connection with her specialty. The mouth of the pot is plugged with a bunch of *margosa* leaves which, in turn, is surmounted by a husked cocoanut with the "Kudumi" not torn off. The ground immediately in front of the sacred pot is converted into an altar for *Mâri*, on which will be found displayed to view, all the various things supposed to be her pet food. We can expect to find a handful of a peculiar preparation of roasted rice, known in Tamil as "*Aval*," a bottle of cocoanut-toddy, some cigars, and a few young cocoanuts of big size with a portion of the greenish rind pruned off. For, we must remember that whatever may be her savage or barbaric look, in point of smoking or drinking she is inferior to no fashionable of this dawn of the Twentieth Century. She is not a member of any "*Temperance Association*" or "*Temperance League*," and teetotalers in her opinion are a set of ineane noodles. We may also find on the altar, a large quantity of 'cold rice' soaked in a liquid that is in an advanced stage of fermentation. The most aged woman available in the house takes charge of the room and its contents, and the various ceremonies she has to perform as *Mâri's* quondam officiating priestess. Every morning all the old offerings are removed and new ones are put in their place. The former are given away to *Sôdra* menials and to *Brâhman* boys that may chance to visit the house. Here, before detailing the way in which the old offerings are doled out, we must pause to note an important fact

which accounts for more small-pox patients among Hindus than among Europeans.

The European nations avoid the contagion by dreading and fleeing from it, while the Hindu courts it from the superstitious fear that he provokes the wrath of 'Mâri' in case he does not willingly place himself under her 'merciful sway,' when there is an opportunity. The small-pox may be raging in a village and may be carrying off men and women as victims in large numbers, yet the Hindu will dare not to hear any advice coming from a sanitary or vaccination inspector as to a ready method of keeping it in check. Instances are not uncommon when a vaccination inspector visits a village with his 'lymph' and 'lancet,' while the Brâhmins try to send him away with bribes. They do not want the Englishman's 'false-pearls,' for, to see counterfeit things smuggled into her port will excite *Mâri* to greater anger and she may "play away" then with the population only too heartily. Such is the belief of the orthodox villager towards vaccination.

Now to go back to our skinny, ugly 'priestess.' She rises quite early in the morning, goes to a tank in the vicinity, bathes and returns home with a narrow-necked brass pot filled with the tank-water. As she is coming, she may not even touch or speak to others, such is the sanctimony that attaches to her clothes, soaked through and through with water, and clings to her weather-worn pinched-up constitution when once she takes upon herself the onerous office of the priestess at *Mâri's* shrine. Nobody could even think of going near her lest the holy air investing her body should get vitiated. As soon as she comes home, she casts off her wet garments and puts on dry clothes that were kept in a lonely spot beyond the polluting reach of any other human being. After wearing her garments, she begins a course of mock-begging at the houses in the street, demanding from their inmates in the name of *Mâri* "measures of pearl." In each house, they present her with 'cold rice' in great ceremonial austerity. And her begging bowl which is generally of large capacity is brimful before she returns to the infected roof from her trip. Then she enters the room of 'sanctum' in the house, empties the water that was put the previous day from the brass-pot, and replenishes it with the tank-water newly brought at dawn. Afterwards, all the old offerings on the altar are removed, and new ones are substituted in their place. Thus, the old "cold-rice" is taken away and the new "cold-rice" eked out

by "begging" is thrust in its stead. The old cocoanuts are removed and fresher ones are brought in.

Meantime crowds of children and boys are making their appearance in the infected house at the especial request of their parents that *Mâri* might condescend to come down and "play." These members sit at *Chota-Hazri* in the house, when the old "cold-rice" that stood at the altar as an offering is served to them that they may eat the small-pox "pearls." One belief is that each grain of the "cold rice" is a "pearl" of *Mâri*, and their consuming the food will be instrumental in bringing about a mild invasion of pox. And the old water of the brass-pot is also dashed on the body of these innocents, as it is thought that it is nothing short of the holy "purulent matter" of the small-pox pustule. Some of the younger boys are brought near the bedstead of the patient that they may readily receive "the grace of *Mâri*." Under these conditions it is easily understood how Hindus manage to victimise themselves on Her infernal altar. This self-hurling into the pit of Death is no better than the Moabite habit of burning, rather roasting children alive to appease the grim, blood-thirsty Moloch. The other offerings are dispensed to Sudras saving the unhusked tender cocoanuts which are used as the main drink of the patient in the hot afternoons. The remnants of the previous day's offering of gently sour "cold-rice" and cold-rice-water are the food upon which he may be chiefly said to subsist.

One thing to remark in this connection is that in the case of small-pox, even though there might be a slow fever present, the patient's regimen contravenes out and out the normal dietary in ordinary cases of fever. In fact, the cold-rice and fruits which are invariably given to the patient would be the last thing to be recommended to him when he is ordinarily afflicted with febrile symptoms. Thus people fear more *Mâri's* dictates, than even the demands of temporal hygiene.

The pain of the patient increases with the ascent of the sun in the heavens, and the burning and itching are aggravated a good deal in the hot afternoons by the noisome flies which flit about buzzing on the body of the patient attracted by the foetor exhaled by his suppurating pustules. To allay this itching sensation the "priestess" sits by the bed of *Mâri's* "chosen subject", and gently passes again and again a bunch of *margosa* leaves she holds in

her hand over the patient's body. This operation she may be engaged in night and day. It has the double advantage of driving off the flies and relieving the unbearable itch. A fan of palm-leaf is also used occasionally. But the margosa is the special badge of Māri's Service and it should be used unceasingly. No English medicines, however effective in doing good at this stage can be permitted. They will merely say that they are not approved by Māri's diabolic legislation, and their use may end with the unappeasable wrath of Māri and the summary penalty of malformation of the limbs, disfigurement of the body, or death. Bananas are commonly given to eat, coconut-water for drinking and "cold rice" as food.

Days elapse in this fashion with the above monotonous in-door ceremonies when the pustules gradually "blacken" and "wither" from the region of the head downwards. The out-door religious ceremonies at this time have to do with the propitiatory acts at the temple of *Māriamman* situated amidst the "Grāma-Devatas" of the village on the roadside or elsewhere. We have further certain religious rules restricting the sort of men and women that can be admitted into the infected house and governing the method of cooking to be adopted. These we will presently consider *seriatim*.

(To be continued).

V. V. RAMANAN.

Anecdotes of Kamban.

The poet of poets and the renowned author of the immortal Tamil epic, *Rāmāyana*, KAMBAN was, like Shakespeare, Fancy's child. The words fancy and imagination, after the Elizabethan era, have exchanged their original significance. Spenser among the old and Shelley among the recent Englishmen of letters, were poets of imagination all compact. Imagination was almost an alien to the classical school of poets headed by Pope in England, whose sheet-anchor was Reason and the end of whose poetry was didacticism. Bacon, in his trifurcation of Human Learning, according to the three parts of the human understanding, assigns Memory to History, Imagination to Poesy and Reason to Philosophy. Imagination, then, according to Bacon, is the province of the Uranian Muse. It is imagination that gives zest and relish to poetry, the end and aim of which, as that of

the fine arts, is to please. Pleasure cannot be obtained from a dry and naked enumeration of stubborn facts which form the kernel of history and the husk of poesy. It is the outcome of the bright play of the imagination on the various scenes and occurrences of ordinary life. Poetry differs from Prose in that Prose is simple thought whereas Poetry is thought transfused with imagination. Richness of language and phantasmagoria of scene and incident allure the attention of the reader and keep him on to the end with an interest which never flags. The flag of imagery and the lute of verse together make up the essence of true poetry. The one unaccompanied by the other makes the reader dull; but the conjunction of both, in the same individual ennobles his sentiments and exalts his poetry.

KAMBAN's poetry combines these two elements; thought and expression go hand in hand. His peculiar felicity lies in the ready and easy supply of choice diction adapted to express the many-coloured woof and shifting hues of thoughts and fancies. His work, especially *Rāmāyana*, displays the full swing of his imagination and the *curiosa felicitas* of his diction. Grave moral reflections on appropriate occasions often in 'jewels five words long, on the fore-finger of Time' meet the reader at every turn. The melodious stream of his verse and the conscious harmony of sound and sense, like a horse's ear and eye, keep the reader from ennui and tempt him to be ravenous. His wonderful powers of description and narration coupled with his word-and-epithet jugglery to which the flexible nature of the grammatical structure of the Tamil language lends aid are unrivalled. Metaphors and similes and other choice poetic ornaments are so thick-strewn that half a dozen of them may be found on a single page taken at random. Passages on passages from his epic illustrative of these peculiarities will start into the memory of one who has rummaged its pages.

Who has ever read the *Padalam* of Vāli's sufferings, without being touched by the sublime and graphic descriptions of the cloud-capped trees with star-blossoms, the fiery combat of the heroic Vāli, the deep agonies of his unsuspecting soul, the woeful lamentations of his aggrieved partner and, lastly, his own fulminations against Rama's cowardly and unjustifiable course of action (shooting from behind at him)? Who has ever read the *Padalam* on winter that is not impressed with the variations of metre harmonising with the formation,

passage and mutations of clouds, the flash of lightning and the roll of thunder, the down-pouring of rain and the upsprouting of plants covering the earth with vegetation and feeding the eyes and nourishing the mind with the one vast expanse of green and with the beauties of mountain, lake or river scenery and what not? Who has ever read the pathetic lines describing the seduction of Sītā by Rāvana, her tribulations on her way to Lanka, the day-dreams and night-visions of Rāma and his musings on the separation of each other, and not deeply sympathised with the wretch of their sorrows and appreciated the poetic genius by means of which *Kamban* has made the objects of nature sigh with the melodious sigh of the parted lovers? Who has ever read the vivid description of the heaven-reaching Hanumān and his diminutive satellites and their passage to Ceylon and is not satisfied with the conflagration of Rāvana's capital and the utter desolation of his regions, or not elated with the happy deliverance of Sītā and her bliss in her lover's arms once more?

Kamban's *Ramayana* takes a rank in Tamil literature equal to that of the *Illiad* of Homer in the literature of Greece. Time always enforces regard. Both *Homer* and *Kamban* lived in an age or ages when they had no models to work upon, but to take images fresh from nature, free and unadulterated, and when education and civilization had not travelled from the pomps of courts to the interior of the masses, when there prevailed an eager craving for food and drink to keep life and soul together and no thirst for luxury. *Homer's Illiad* and *Kamban's Ramayana* have women at the bottom of the trouble—in the one case elopement of *Helen* of Menelaus with Paris of Troy and in the other, *Sītā* of Rama forced away by Rāvana, the ten-faced Rākshasa of Lanka. The two sublime epics have one great end—the recovery of the lost wives. To obtain their release, old Troy, on the one hand, and Lanka, on the other, were laid in ashes.

The history of the composition of *Kamban's Ramayana* and of its formal sanction by the Vaishnava Brahmins of Sreerangam takes us to a brief sketch of of its author's life and works.

The very name *Kamban* has an interesting history of its own. One account of it gives us that *Kamban* was the son of a king of *Kambanādu*. His father was put to the sword by a party of insurgents against his dominions and his mother then big with the child (*Kamban* himself) fled in horror to Tiruvalandur, took

refuge in a *Kamban's* (*otchan*) house and, while there, delivered the future poet. A second story denies his royal birth and puts him down as a caste *Kamban*. A third tradition traces his name to the flag-staff or the *Kambam* or a long pole in front of a Hindu temple, in front of which the child was given birth to by a Brāhmin adulteress and to his having been taken in that forlorn state and brought up, by the holy priest of the temple, by caste, a *Kamban*. How far these accounts are founded on facts, it is not possible for us to say: but we can vouchsafe this much that, whatever the story of his birth, he was at any rate bred up by a caste *Kamban* till his seventh year. Then Sadayappa Mudaliar, a rich and generous landlord of the fertile Vennainallur, took compassion on the mother and her child, invited them to his village and supplied them with the necessaries of life. The child grew into a boy and began to kill time with the neighbouring shepherd lads. His mother, aggrieved at the useless life led by her son, told him to accompany Sadayappa's children to school with their books. Accordingly, the boy *Kamban* followed his patron's sons to school and was learning his lessons properly. One day, the school-master sent *Kamban* to watch his field of *Kambu* at Vairavapuram. The boy fatigued by the noon-day heat, fell asleep in a Kāli temple adjoining it and dreamt that a horse had destroyed the crop. Suddenly he awoke and ran to the field where he found that his dream was a reality: he cried at the top of his voice to scare away the horse but could not do so. In terrible fear of the school-master's rod, the boy wept bitterly, when, the neighbouring Kāli appeared to him and impressed his tongue with the gift of learning. The boy broke out in a song at which the horse fell down dead. When the school-master saw that the dead horse belonged to Kalingaroyan, the ruler of the country, he was beside his senses with the probably terrible consequences of its death. Observing the distracted condition of his master, *Kamban* made a slight alteration in the last line of his stanza and the dead horse got up. The news of this vivification reached Tungan, a Chola king, who immediately sent for this gifted boy. The boy with a stick in hand appeared before the king who wondered whether that boy (*with a stick in hand*=*Kamban*) had wrought the miracle. This circumstance coupled with his watch over the *Kambu* field formed the basis of a fourth account of the origin of his name. The Maharajah heard the

story of the young Kamban from the lips of his patron Sadayappa and urged him to bring him up with more care and attention. The Maharajah's son appreciated the boy's worth, took him to *Uraiyur* and registered him as one of the *Samsthāna Vidvāns*. Young Kamban reached manhood and Sadayappa duly celebrated his marriage.

(To be continued).

M. S. PURNALINGAM PILLAI.

The Arya Catechism.*

INVOCATORY VERSE.

I bow to Him, the Supreme Soul,
Whose attribute in chief is Grace;
To aspirants, Who grants boons full;
Whom we by works, ken and love, trace.

CHAPTER I.

1. *Question.*—What are the ends (chief objects of life) of man?

Answer.—They are Dharma, Artha, Kāma and Moksha. Of these, Dharma is the doing of good works sanctioned by Scripture, for the attainment of material prosperity in this as well as in other worlds; Artha is the acquiring of wealth; Kāma is the satisfying of one's fleshly desires; and Moksha is the attaining of eternal beatitude.

2. *But of the four abovenamed, which is the supreme end or goal?*

Eternal beatitude (Moksha).

3. *What is Moksha?*

It is of the nature of surpassing delight, or supreme felicity unalloyed with any suffering.

4. *What is suffering?*

Suffering consists in the recurrence of birth, decrepitude, death, &c., brought on by one's acts.

5. *What is supreme felicity?*

It is the state of rapturous Bliss derived by one's realizing God—ever seeing Him, ever remaining in His presence, and ever serving Him.

6. *How is this enviable state to be attained?*

By the Soul devoutly meditating on Him.

* In publishing this Catechism which has been kindly sent to us by the author, we wish to place before our readers an exposition of the Visishtādvaitic system of Indian Philosophy, of which the author is reputed to be a good and competent expounder.—Ed.

7. *What is Soul?*

Briefly stated, it is that which is possessed of intelligent consciousness as its distinguishing characteristic.

8. *How many kinds of Souls are there?*

Two—the Individual Soul and the Universal Soul, or, the Jīvātman and the Parmātman.

9. *What is Jīvātman?*

That which is different from body, senses, life, mind, &c., and which is the object of our subjective consciousness as "I."

10. *How many kinds of bodies are there?*

Two—the gross body and the subtle body.

11. *What is the gross body?*

That which is composed of limbs, such as hands, feet, &c., and is an object perceivable by the senses as 'this body,' 'these limbs, &c.'

12. *What is the subtle body?*

That which is composed of the five senses, the five organs of action, the five-fold Prāna (vegetative life), the Manas (sensorium), and Buddhi (intelligence)—a compound of seventeen principles in all. It is also called the astral or elementary body, or the causal body.

13. *What are the five aspects of Prāna? Name their respective functions.*

1. *Prāna* which conducts circulation of blood in the heart; 2. *Apāna* which helps excretion; 3. *Vyāna* which does multifarious functions of a sundry nature, throughout the body; 4. *Udāna* which performs the respiratory and vocal functions in the throat; 5. *Samāna* which performs the functions of digestion, secretion of bile, &c., in the navel regions.

14. *What is Manas?*

It is the sense-commune, or the sensorium; or the inner organ by and through which Intelligence works.

15. *What is Buddhi?*

That intelligence which obtains a knowledge of things.

CHAPTER II.

16. *Is Jīvātman one, or are there many Jīvātmas?*

Jīvātmas are Individual souls; they are as many as there are specific organized bodies in which they severally dwell.

17. *How is this union of Individual Soul and body brought about?*

By Karma or acts performed by the Soul.

18. *How many kinds of acts are there?*

Two—acts of virtue (merit) and acts of vice (sin).

19. *What is the essential nature of Soul?*

To be intelligent, blissful, eternal and pure.

20. *How does such pure Soul get into material bondage with all its misery?*

The bondage is the result of diverse actions, good and bad, performed by the intelligent Soul.

21. *When did this bondage occur?*

It has no beginning.

22. *Is bondage then a concomitant, or natural event?*

No. It is adventitious.

23. *Why then is it said to have no beginning?*
Because no time can be fixed for it by us.

24. *What is the cause of the bondage?*

Avidya—nescience or ignorance.

25. *What is Avidya?*

It is two-fold—'Misapprehension,' and 'Reversed apprehension.' According to Vishnu Purāna, 'Misapprehension' is the mistaking of the body for the soul, while 'Reversed apprehension' is the imposing upon a thing properties which are not its own. These two combined form the seed of the tree of material life or existence.

26. *How does the two-fold Avidya arise?*

The soul has intelligence which implies that it has a Free-will of its own to think and to act as it chooses. The exercise of this Free-will gives birth to varied acts which, according to their respective merits or demerits, contribute to the rise or fall of the Soul in the scale of evolution.

27. *What is meant by 'Fall of the Soul'?*

The losing of its natural characteristics. The Soul is known by its intelligence, &c. which get dimmed or obscured and necessitate the Soul to associate itself with Achit or non-intelligent matter.

28. *What is Achit?*

It is the primordial material stuff characterized by non-intelligence.

29. *What is the condition of the soul when associated with such primordial matter or Achit?*

It is like minute particles of gold stuck to a piece of bees-wax, and deprived of all its intelligence; it then seems to be almost identical with Achit.

30. *What happens then?*

The Supreme Soul, our God of Grace, takes compassion on the Soul thus entangled, and, out of His infinite mercy, endows it with an organised body to enable it to compass enjoyment and ultimately work out its deliverance or freedom from material life and realize the eternal Spiritual life. God works to this effect. In the process of spiritual evolution there comes a time when God is pleased to bring round unto Himself even the erring soul by destroying its indiffer-

ence and aversion to Him and by making it tread the righteous path. Ultimately He enables it to partake of the everlasting heavenly bliss. God is never partial or unkind to any.

31. *How can the Soul act with intelligence when it has no body?*

No material medium is necessary for the display of its intelligence. Its spiritual purity is self-shining. Intelligence can shine by itself or through a medium.

ALKONDAVILLI G.

The Aryan System of Caste.

I believe the Aryan caste system to be a socio-political institution founded on the important principle of Political Economy, viz., division of labor. According to Aryan Śāstras, there was but one caste at the time of the creation. Owing to the setting in of degeneration and corruption among the people, it was found necessary to divide them into four principal castes. The principle of this division was the profession and conduct adopted by different men. Once these castes were not necessarily hereditary, but subject to changes in accordance with changes in the profession and conduct of each individual. Such of the people as were actuated by an overruling desire for the gratification of their passions, and such as gave up some of their virtues, ceased to be Brahmanas and were styled Kshatriyas. Such of them as had a liking for trade or for tending cattle, and made it their profession to earn their livelihood, and such as became cultivators of land, giving up some of their original virtues, became Vaisyas. Such of the people as took a delight in injuring and killing, in lying, in miserliness, and earned their livelihood by doing any sort of service, and such as became unclean, were called Sudras. Thus these castes came into existence. From these castes, other castes sprang. There are instances of the descendants of the thus degraded castemen regaining the primitive position of their original progenitors, recorded in several Aryan works. These works also evidence the fact of some of the descendants of these castes further degenerating into lower castes by changing their profession and conduct.

The following are facts and are acknowledged as such by Aryan Śāstras:—

- (1) There was originally one or no caste.
- (2) It became four and more according to the professions and conduct of the people.
- (3) These change, and cause changes in the castes.
- (4) Higher castes have become lower.
- (5) Such changes are recorded in our Aryan works.
- (6) The caste, therefore, is made up of Birth, Samskāras and Virtues or Conduct.
- (7) These three form seven combinations:—
 - (1) Birth + Samskāra or Profession + Virtues.
 - (2) Birth + Virtues.

- (3) Samskāra + Virtues.
 (4) Virtues.
 (5) Birth + Samskāra.
 (6) Birth.
 (7) Samskāra.

The last three are not enough to constitute a caste, while the other four constitute it in the order mentioned; that is, the first constitutes a full caste, the second is a less complete caste than the first, the third is still less, and the fourth even less than the third.

I shall now quote the authorities from which the aforesaid conclusions have been drawn. In the *Bṛihad-āraṇyaka Upanishad*, pages 235 to 238, Calcutta Edition, it is stated that there was originally one caste. Sri Sankarāchārya, in his commentary on the same, says that the present castes, Kshatriya and others, were not separate from the Brahmana caste which one alone there was. Without protectors called Kshatriyas and others, only the Brahmanas existed.

In the *Chchhandogya Upanishad*, pages 254 and 255, Calcutta Edition, it is stated that a boy went to a Guru and asked him to initiate him and educate him. The Guru asked him of what *Gotra* he was. The boy replied that he did not know it, and that his mother had told him that she could not know it. The Guru exclaimed "None but a Brahmana will thus speak truth," meaning thereby, that having spoken out the truth, he was a Brahmana.

Having thus referred to *Śruti*, I shall now refer to what *Smṛitis* say. MANU, in verse 168, Chap. 2, says that a Dvijah becomes a Sudra by neglecting to study the Vedas:

"A twice-born man, who, without studying the Vedas, studies other things, soon becomes a Sudra, even in his life time, with his family."

ATTRI, in page 37 of the Calcutta Edition, says that a murderer of a wicked Brahmana should perform the penance prescribed for the murder of a Sudra.

Chapter 188 of 'Moksha Dharma' of Santi-Parva of Maha Bharata says that originally there were no castes. All created men were Brahmanas. These by their conduct became of different castes, Kshatriyas and others. Those that became lustful, cruel and passionate, and gave up their duties became Kshatriyas: and those who betook to tending cattle and cultivating land became Vaisyas. Those who practised killing and lying, who became miserly and took up indiscriminately any service, became Sudras. Thus, those who were originally Brahmanas by their conduct became of different castes. Those to whom Brahman had given and prescribed the Vedas, became by their miserliness, ignorant. Those Brahmanas who follow the Vedas implicitly do not lose their contemplative powers. Those who do not know the Vedas are not Dvijahs. Such non-Dvijahs are of various kinds. They are called Pisachas, Rakshasas, Pretas, Mlechhas and so on. These people lose knowledge, both esoteric and exoteric, and behave themselves as they like.

In the next chapter of the same work, Chapter 189, the following occurs:—

Bharadvāja asks Bhṛigu, "By what conduct one becomes a Brahmana, a Kshatriya, a Vaisya or a S'ūdra; please explain this to me." Bhṛigu replies: "He is a Brahmana who has had Samskaras, who is clean, who has read the Vedas, who practises the prescribed six acts, who follows cleanliness, who eats of what remains after feeding others, who is dutiful to his preceptor, who does his duty to God, and who is truthful. In whomsoever are seen truthfulness, charity, harmlessness, kindness, feeling of shame, kind-heartedness, and thoughtfulness, he is known or styled in *Smritis* as a Brāhmana. He is called a Kshatriya who wages war, who reads the Vedas, and who gives in charity and receives taxes. He is called a Vaisya who finds pleasure in commerce, in cattle, in cultivation and in wealth, who is clean and who has studied the Vedas. He who finds pleasure in eating everything always, who does all sorts of acts, who is unclean, who has given up the Vedas, who does prohibited things, is called in *Smritis* a S'ūdra. If the qualities of a Dvijah are found in a S'ūdra and if they be not found in a Dvijah, the S'ūdra is not a S'ūdra and the Brāhmana is not a Brāhmana."

Nilakantha, in his commentary on the above, thinks that conduct alone is the cause of the difference of caste and not birth. When translated, his words means:—

"These (Truth, &c.), seven virtues, are the causes of Dvijah and not birth. This is the meaning."

In 'Vana-Parva' of Maha-Bhārata, Chapter 180, Mahārājah-Nahusha asks Dharmarājah "who can be a Brāhmanā," and the latter answers the former that in whomsoever, truth, charity, harmlessness are seen he is held a Brāhmana.

Nahusha asks, "what if these virtues are found among S'ūdras?" Dharmarājah replies that if these virtues are seen in a S'ūdra, and not seen in a Brāhmana the S'ūdra is no S'ūdra and the Brāhmana is no Brāhmana: wherever these virtues are seen, he is a Brāhmana, and wherever they are not seen, he is a S'ūdra. Nahusha says "If so, birth becomes immaterial." Dharmarājah replies that it is necessarily so.

In commenting on Verse 23, Nilakantha says:—

"Holding that the word Brāhmana means one so by birth, Nahusha objects to the statement to the contrary by saying that if so, qualifications other than birth may be found in a S'ūdra."

In his commentary on the 25th Verse, he says:—

"The other (Yudhishtira) holding that the word Brāhmana means one who knew Brahman, rules that S'ūdras and others also if possessed of the qualities of a Brāhmana, are Brāhmanas and thus answers the objections raised by Nahusha. There is not (cannot be) the desire, &c., which are characteristic of a S'ūdra, in a Brāhmana; nor the characteristic of a Brāhmana in a S'ūdra. Though born a S'ūdra, if he is possessed of victory over passions, &c., he is indeed a Brāhmana. Though by birth a Brāhmana, if possessed of desires, &c., he is indeed a S'ūdra."

In his commentary on the 34th Verse, Nilakantha observes that, "Conduct and Samskāra 'Karma' alone excluding birth are the causes of Brāhmanatva."

The purport of all that I have quoted now is this:—

Two great sages meet. One asks the other "who is a Brahmana." The other replies that he who is possessed of truthfulness, & other virtues is a Brāhmana. The first then raises the objection, that a S'ūdra

possessed of these virtues cannot be a Brāhmana. The other replies that he can be, if possessed of the virtues, and that if one is not possessed of these virtues he is not a Brāhmana. The first then objects to this ruling and says that, if so, the rule that caste is by birth alone is useless. The other answers by re-asserting that it is useless, and says that, even if otherwise, it is impossible to ascertain that one is born of Brāhmana parents. In support of his view he refers to the Vedas and concludes that virtues alone (Sīlam) constitute Brāhmanatva. The first thus delivers his judgment on the subject that truthfulness, & other virtues are the eternal cause of caste among men and not birth or family. The other confirms this view. Thus these two sages agree in holding that birth alone does not constitute caste.

In the same 'Vanaparva,' Chapter XII, the following is found:—

If one born of a Sudra is possessed of good qualities, he may become a Vaisya or a Kshatriya. If he is steadfast in rectitude, he becomes a Brāhmana."

Nīlakantha, the commentator says:—

"To a virtuous man, Vaisya, &c., castes court themselves. Therefore division into castes is effected by character and not by birth."

In the same 'Vana Parva,' chapter 216, verses 14 and 15, the same view is upheld. The meaning of this passage is, "That Sūdra I consider a Brāhmana who is always truthful, passionless, charitable, &c., for it is by practice of virtues that one can become a Dvijah." This was a confession by a Brāhmana to a hunter who was a Sūdra.

Again in the same 'Vana Parva,' chapter 313, it is stated that

"Yaksha asked the Maharajah Yudhishtira—from what, whether from family or learning, does Brāhmanatva proceed?" The Maharajah replied, "neither family nor learning is the cause of Dvijaship, but virtues alone are the undoubted cause of it. These virtues should be maintained even with great effort. This should be done particularly by Brāhmanas. He who has not given up virtues is never poor or fallen, but he who has forsaken virtues is a killed or fallen man."

It is believed by Aryans that the Gītā is the highest authority in all Mahābhārata. It is commented on by the founders of all the sects of Hinduism or Aryanism. In commenting on verse 41 and subsequent verses of chapter 18 of the Gītā, Sri Madhvāchārya's remarks are explained by the famous Tīkācharya thus:—

"If more virtues are found in a Sūdra he is called a Brāhmana, &c. Even a Brāhmana if possessed of small virtues, he is declared a Sūdra."

This is what these two great authorities among the Madhvas have held.

Having placed before my readers what the first three highest authorities, viz., Śruti, Smṛiti, and Itihāsa or Mahābhārata have laid down, I shall now refer them to the Purānas. Of these, the Mahā-Bhāgavata is the Purāna which is respected by the Advaitins, the Viśiṣṭādvaitins, the Dvāitins and the Vallabhiyas as the best Purāna. This Purāna clearly proves that the castes consist of qualification and professions and not of birth alone.

Sṛidhara, an Advaitin, in commenting upon verse 35, chapter eleven of the seventh Skandha, and Veerarāghavāchārya, a Viśiṣṭādvaitin, in his commentary, say:

"Whatever qualification or characteristic has been said to form a caste if found in persons not born in that caste, his caste shall be determined by the qualification or characteristic found in him."

The use of the words Brāhmana and others is primarily found on the possession of quiet of mind, stoicism and other virtues and not from birth alone. This is demonstrated in this verse:

"If the virtues or characteristics which form a caste be found in one who is of another caste by birth, he should be designated as belonging to the former alone but not according to birth."

In the same Purāna, S. 119, ch. 17, V. 9, it is thus explained by the Viśiṣṭādvaita commentator Veerarāghavāchārya and by Vijayadhvajāchārya, the Dvāita commentator:

"At the beginning, in the Kṛita Yuga, for men, there was the caste called Hamsa; by birth people were of that caste." "By Hamsa the Brāhmana caste was known." "There were not the Kshatriya and other castes."

These prove that castes were not eternal with souls, but were created on different occasions to suit the times and, that at the beginning, there was one caste or in fact no caste, all being equal and equally good.

Kshatriyas by birth became instructors of the world and instructed even Brāhmanas—Vide Chhandogya Upanishad, English Translation, pages 84 and 85:

"Of a truth, Svetaketu Aruneya repaired to the court of Panchala. Unto him said Pravahana Jaivali, 'Boy has thy father given thee instruction?' 'Yes, Sir,' replied he. The king asked him certain questions which he failed to answer.

"The king exclaimed, 'How came you then to say that you have got instruction? How can you say he is instructed who knoweth not?' He, the boy, returned sorrowfully to his parent and said, 'Verily, without giving me instruction, lord, you said that you have.'

"That wretched king asked me five questions and I could not answer even one of them.' He, the father, said 'I know not the reply to even one of the questions you have put to me; had I known them why should I have refused thee?' He of the Goutama Gotra repaired to the house of the king. Unto him said the king, 'O, Goutama! ask for what you think to be the best of all worldly objects.' He replied 'Let these worldly objects remain with thee. O king! explain unto me what you asked of my son.'

"The king said, 'since you have thus enquired and in as much as no Brāhmana ever knew it before, hence, of all people in the world, the Kshatriyas alone have the right of imparting instruction on this subject.'"

In Section eleven of the same Upanishad, Asvapati is stated to have given instruction on the 'Atma-Vaisvānara.' Page 93.

Many Kshatriyas have been chronicled in our religious works to have, by their conduct, become Brāhmanas and Vaisyas. I shall quote the following from Bhāgavata in proof of the correctness of this statement: Vide 5-4-12; 9-2-17; 22, and 23; 9-17-3, 9-20-1, 9-21-19 and 20; and 9-21-33.

These references mean :—

The great, great grandson of MANU, named Rishabha, ruled over this continent. He had one hundred sons, of whom Bhārata was the eldest. He succeeded to his father's throne, but, of the other 99 sons, 81 sons, who were very dutiful to their father, became Brāhmanas. The sons of the Maharajah Drishita became Brāhmanas. From a Kshatriya, Brāhmana families known as Agnivasaynam came into existence. The son of Drishita, a Kshatriya, became a Vaisya. The Madhya commentator, Vijayadhvajacharya, explains that by following trade he became a Vaisya. Veera-rāghavacharya, the Visishtadvaita commentator, remarks that by virtues and acts the castes used to be recognized in olden times. The son of a Kshatriya, Sunaka, named Sownaka, became a Brāhmana. The descendants of Garga, a Kshatriya, became Brāhmanas. Similarly the descendants of Ajamedha turned Brāhmanas. Again the descendants of Medhātithi, a Kshatriya, of the Purovas family, became Brāhmanas called Praskunavas. In the same way, the descendants of Dushyanta, the famous husband of Sakuntala, were Brāhmanas called Gargyas, Priyamvadas, Moadgallyas.

Thus it will be seen that the three commentators of the Advaita, Visishtadvaita and Dvaita philosophies are at one in holding that birth alone does not constitute a caste, but profession and possession of virtues determine castes. In the teeth of such clear authorities, if any one holds any contrary opinion, he will have to prove its correctness. Yet another important fact I wish to lay before my readers. It is notorious that all the preachers of the Puranas were not Brāhmanas, nor Kshatriyas, nor even Vaisyas, but were Sutas, that is, children of a prohibited marriage. A Suta is one begotten on a Brāhmana woman by a Kshatriya and is declared to be an Apasada, which is interpreted by Kullooka to mean one excluded from the performance of obsequies to his ancestors. *Vide* MANU, Chapter 10, Verse 17. Who formed the congregation for these Sutas? They were all Rig-Vedi Brāhmanas known as Sownakas. When one of these Sutas was killed by Balarāma, he was sentenced by the Brāhmanas to perform penances prescribed for the murder of a Brāhmana. *Vide* chapters 78 and 79 of Mahā-Bhāgavat, 10th Skandha.

What does the statement of Attri above alluded to, that if a Sata or wicked Brāhmana, that is, one who is born of a Brāhmana, but possessed of bad qualities, be murdered, the murderer shall expiate for the murder of a Sūdra, show? Does it not clearly prove that one, by birth a Brāhmana, becomes a Sūdra if devoid of Brahmanical virtues? I hope my readers will now admit that the statement, that by birth alone one attains a caste, is clearly proved to be not supported by the Laws of the Aryans.

These quotations from Sri Bhāgvat are supported by similar extracts from the Matsya, Vishnu and other Puranas. Hemadri, (Vol. I, page 22, 23) a modern text-writer, quotes extracts from Agni-Purana similar to those I have quoted. Their purport is that virtues alone form caste. Hemadri quotes also Yama and Satatapi to the same effect. These autho-

rities say that the Devas know him to be a Brāhmana in whom are seen truthfulness, charity, clemency, culture, kind-heartedness, pity, &c. To be thoughtful, to be kind-hearted, to be charitable, to be truthful, to be clean, to be learned, to be compassionate, to be knowing, to possess the knowledge of the world, to be faithful, is the description of a Brāhmana.

It will be observed that in the earliest period all were of one caste, that is, there was no caste. As some men became degenerated and were found disqualified to exercise virtues and particular professions with efficiency, castes were formed. Persons whose intellect was the smallest and who were found utterly incapable of following any skilled profession were designated Sūdras; those who were capable of trading and of practising agriculture but were wanting in martial spirit and philosophical bent of mind, were named Vaisyas. Those who were strong, brave and martial but were wanting in finer and milder virtues and in philosophical turn of mind, were called Kshatriyas. Such men as possessed all these virtues, and were resigned to the will of the Almighty Father in the highest sense, were considered entitled to the appellation of Brāhmanas. Whenever the descendants of these men were found incompetent or unwilling to follow the footsteps of their fathers, and were better fitted for other occupations they adopted them and were known as belonging to the caste whose profession they adopted. Of course one who is born of Brāhmana parents naturally wishes to follow the profession of his father. Take, for instance, Rothschilds, Arbuthnots, Pitts, Cecils and others. But it does not thereby follow that they all belong to the merchant and political castes. There is nothing to prevent any of their progeny from becoming a Military man or a Clergyman. When a long line of descendants adhered to one line of business, they were considered to belong hereditarily to that profession and hence the caste became to be regarded as hereditary. It is clear that possession of certain virtues and the following of certain professions were always considered as entitling one to be a Brāhmana, a Kshatriya or Vaisya.

Even a Sūdra, a son of a Dāsi, named Kavasha, possessing the virtues of a Brāhmana, having been driven out by Brāhmanas from their Soma sacrifices, saying "How could the son of a slave girl, who is no Brāhmana, remain among us and become initiated?" when shown by God a portion of the Rig-Veda became the Rishi of 10. 30. 3. He was then respectfully invited by the very same Brāhmanas and made the Manager of the sacrifice. This completely proves the insignificance of birth alone. *Vide* Kaushetaki Brāhmanam, 12. 3. and Aitareya Brāhmanam, English, pages 112 to 114. I may add that being a Brāhmana by birth alone is no recommendation to induce our Father to treat him with peculiar kindness. On this subject the following extracts, from Sri Bhāgavata, Skandha, VII, will be interesting: Prahlāda says :—

"Whether one is a Deva, an Asura, a man, a Yaksha or a Gandharva, he can become as safe as we are by worshipping God. Oh! sons of Asuras, to be a Dvijah, a Deva, a

Rishi, is not enough, to please God. To be cultured, to be very learned, to be charitable, to be thoughtful, to be a sacrificer, to be pure, or to be ceremonious, is not enough. God is pleased by pure love to Him, without it, the rest is a sham. Therefore, O! Dānava, love God and look upon others as you do upon yourselves. Daityas, Yakshas, Rakshasas, females, Sudras, *shepherds, birds, beasts, sinful souls, have reached God. It is said that the best selfish thing one can do in this world, is only this, viz., to possess unadulterated love to God and to look upon every thing as pervaded by Him."

Now see what the Buddha has laid down upon the subject of caste. "Sacred Books of the East," Vol. X, Part II. Suttanipata, I. Urugavagga 7, Vasalasuttu Page 21:—

(a) Then Bhagavan said thus:

1. The man who is angry and bears hatred, who is wicked and hypocritical, who has embraced wrong views, who is deceitful, let one know him as an outcast. (115).

2. Whosoever in this world harms living beings, whether once or twice born, and in whom there is no compassion for living beings, let one know him as an outcast. (116).

3. Whosoever destroys or lays siege to villages and towns, and is known as an enemy, let one know him as an outcast. (117).

4. Be it in the village or in the wood, whosoever appropriates by theft what is the property of others and what has not been given, let one know him as an outcast. (118).

5. Whosoever, having really contracted a debt, runs away when called on (to pay), saying, "There is no debt (that I owe) thee," let one know him as an outcast. (119).

6. Whosoever, for love of a trifle, having killed a man going along the road, takes the trifle, let one know him as an outcast. (120).

7. The man who for his own sake or for that of others or for the sake of wealth, speaks falsely when asked as a witness, let one know him as an outcast. (121).

8. Whosoever is seen with the wives of relatives or of friends either by force or with their consent, let one know him as an outcast. (122).

9. Whosoever being rich does not support mother or father when old and past their youth, let one know him as an outcast. (123).

10. Whosoever strikes, or by words, annoys mother or father, brother, sister, or mother-in-law, let one know him as an outcast. (124).

11. Whosoever being asked about what is good teaches what is bad and advises (another, while) concealing (something from him), let one know him as an outcast. (125).

12. Whosoever having committed a bad deed hopes (saying), "Let no one know me" (as having done it, who is) a dissembler, let one know him as an outcast. (126).

13. Whosoever having gone to another's house and partaken of his good food, does not in return honour him when he comes, let one know him as an outcast. (127).

14. Whosoever by falsehood deceives either a Brāhmana or a Samana or any other mendicant, let one know him as an outcast. (128).

15. Whosoever by words annoys either a Brāhmana or a Samana when meal time has come and does not give him anything, let one know him as an outcast. (129).

16. Whosoever enveloped in ignorance in this world predicts what is not (to take place), coveting a trifle, let one know him as an outcast. (130).

17. Whosoever exalts himself and despises others, being mean by his pride, let one know him as an outcast. (131).

18. Whosoever is a provoker and is avaricious, has sinful desires, is envious, wicked, shameless, and fearless of sinning, let one know him as an outcast. (132).

21. Not by birth does one become an outcast, not by birth does one become a Brāhmana; by deeds one becomes an outcast, by deeds one becomes a Brāhmana. (135)

22. Know ye this in the way that this example of mine (shows); There was a Kandala of the Sopaka caste, well known as Matanga. (136).

23. This Matanga reached the highest fame, such as was very difficult to obtain, and many Kshatriyas and Brāhmanas went to serve him. (137).

24. He having mounted the vehicle of the gods, and entered the high road (that is) free from dust, having abandoned sensual desires, went to the Brahma world. (138).

25. His birth did not prevent him from being reborn in the (Brahma world: on the other hand) there are Brāhmanas, born in the family of preceptors, friends of the hymns (of the Vedas). (139).

26. But they are continually caught in sinful deeds, and are to be blamed in this world, while in the coming (world) hell (awaits) them; birth does not save them from hell nor from blame. (140).

27. (Therefore) not by birth does one become an outcast, not by birth does one become a Brāhmana, by deeds one becomes an outcast, by deeds one becomes a Brāhmana. (141).

My conclusion, therefore, is that mere birth bestows no caste; if at all, makes one a Śūdra; by Samskara and profession one becomes a Dvija; if birth be added to these qualifications, he becomes a full blown casteman according to the virtues and profession he practises.

I have, acting under this belief, considered many a European and Mahomedan friend of mine as a Brāhmana of the 4th class, completely superior to many who were born of Brāhmana parents and fall under the 5th, 6th or 7th classes.

This is the Aryan system of caste. Virtues go in this system to raise one from lower to higher castes and vice to reduce one from higher to lower castes. In other civilized countries wealth and social position determine castes. A hereditary landlord, who may be most vicious is of a higher caste than his farmer who may be more virtuous than his landlord. The former declines to dine with the latter until he becomes richer, or more powerful politically. If what I have heard be true it appears that a Lord's daughters are considered to be of a superior caste and a commoner is considered an unworthy match to any of them, however good and virtuous he may be. Some thing like this is the system of caste now in India. It has brought on miseries upon our people in more ways than one. People call themselves now Brāhmanas or of the highest caste, who know not their Veda and practise no virtues, but do menial services to anybody. They nevertheless claim the privileges of a Brāhmana, and imagine that they are superior to one who may be a trader or tiller of land, and who may be possessed of knowledge and virtues and may have been born in a Vaisya family. The Kshatriyas and Vaisyas and Śūdras, when

better learned than such nominal Brāhmanas, despise the latter. This irritates them and bad blood is created between them. It tends to division and want of mutual confidence. The national unity is lost and the nation sinks. If my countrymen would resolve to follow the rules laid down and respected by such personages as Dharmarajah and approved of by Nahusha, and Yaksha who is said to be an incarnation of God, knowledge would improve, virtues would become predominant, merit rewarded, vice put down, unity secured, and, in short, our nation would surely be vivified and once more occupy that position which was once our pride and "the envy of our neighbours."

May our Father open our eyes, restore our knowledge to us, make us virtuous and united so that in one voice we may offer our worship to Him, is my prayer.

R. RAGOONATHA ROW.

10th June 1901.

The Castes during the Vedic Period.

Now the word वर्ण (Varna) which, according to R. C. Dutt, is "used in the Rig-Veda to distinguish Aryans and non-Aryans and nowhere indicates separate sections in the Aryan community," occurs in the Rik

ससानाँउतसूर्यससनेन्द्रःससानपुरुभोजसंगम् ।

हिरण्यमुतमोगंससानहवीदसून्प्रार्यवर्णमावत् ॥

R. V. 3-34. 9

In construing these texts we have to be guided by the commentaries of Sāyanācharya, which, as Prof. H. H. Wilson also concedes, 'are deservedly held in the highest estimation.' The Professor thus speaks of Sāyana :

"He undoubtedly had a knowledge of his text far beyond the pretensions of any European scholar, and must have been in possession, either through his own learning or that of his assistants, of all the interpretations which had been perpetuated by traditional teaching from the earliest times."

Sāyana thus construes the last quarter of the above Rik with which we are more directly concerned :

ततोदसून् बाधकान् असुरान् हवी हत्वा आर्य उत्तमं वर्णं त्रैवर्णिकं प्रावत् यथाकर्मविज्ञानमवेत् तथा-पालयत् ।

"Having slain the troublesome Asuras, he (Indra, spoken of in the previous Mantra) protected the superior three orders in such a manner that there may be no hindrances to their Karma or duties."

Thus Sāyana understands by आर्य वर्ण (Aryam Varnam) the three superior orders or उत्तमत्रैवर्णिकं, and it stands to reason why the phrase should be so

construed. If वर्ण (Varna) meant, as R. C. Dutt contends, merely Aryas as distinguished from non-Aryas, then there is no necessity for the word आर्य (Aryam) here. It becomes simply redundant.

हवीदसून्वर्णमावत् would be quite sufficient, or the word Varna may be left out, and the word Aryam alone would equally serve the purpose ; and the deficiency in the metre which would thereby be caused may be supplied by various means such as the introduction of any of the various meaningless particles like वा, कं, सी, उप, हि etc., which is very common in the hymns of the Rig-Veda. So the use of both these words together in one place clearly indicates that each word had a different meaning, and that meaning is what is given by the great commentator Sāyana.

Before passing on to examine the meaning of the next two words Vipra and Kshatriya given by R. C. Dutt, I have to give a note of explanation. Every word in Sanskrit has two meanings, viz.,

योगार्थ (Yogārtha) and रूढार्थ (Rūdārtha). To illustrate this, let us take the word Pankaja (पङ्कज).

The generally current meaning of this word is a lotus flower. This popular meaning is called in Sanskrit 'the Rūdārtha.' If the word is used as an adjective qualifying some

other noun such as पङ्कजं नीलोत्तलं, it means the Nilotpala flower which is produced in mire. This is the literal or Etymological meaning which goes by the name of Yogārtha. Similarly the word Vipra is used in the Rig-Veda in both the above kinds of meanings. When it is used as an adjective to Devas

it is applied in its Yogārtha and means मेधावि or wise, but when applied to men it has the Rūdārtha and means the priestly caste only. For instance :

विप्रासोनमन्मभिःस्वाध्योदेवाव्योऽनयज्ञैःस्वप्रसः ।

राजानोऽनचित्राःसुसंष्टशःक्षितितानमर्यावरपसः ॥

R. V. 10-78. 1.

Sāyana comments on this as follows :—

विप्रासोन विप्रब्राह्मणा इव तेषामन्मभिः स्तुतिभिः

स्वाध्यः शोभनाध्यानामवन्ति एवम् etc.

राजानोऽन in the 2nd line is interpreted as सूर्वाभिषिक्ताः क्षितिपत्य इव. Here we see that Viprasah being applied to mortals, refers to the class of Brāhmins, विप्रासोन meaning ब्राह्मणा इव, 'like the Brahmins.'

Again we have :—

यत्रोषधीःसमगतराजानःसमिताविव ।

विप्रः सउच्यतेभिषप्रक्षोहमीवचातनः ॥ R.V. 10-97.6 ॥

Here also the word *Vipra* clearly indicates a Brāhmaṇa only, and Sāyana too interprets it as such. It is not used as an adjective, meaning *wise*.

Passing on to the third instance :

अग्निहोतारं मन्यदास्वन्तं वसुसूनु महसोजातवेदसे
विप्रं न जातवेदसं ॥ R. V. 1-127. 11

"I venerate Agni, the Invoker (of the Gods), the munificent, the giver of dwellings, the son of strength, him who knows all that exists, just in the same way as I would venerate a Brahmana who is endowed with sound knowledge."

Lastly I shall cite a text in which the word *Vipra* is used in both its meanings :

युञ्जते मन उत युञ्जते धियो विप्राविप्रस्य बृहतो विप-
श्चितः ॥ R. V. 5-81-1 ॥

Here the term *Vipra* occurs twice. In the first instance it is used as a noun meaning, according to Sāyana, ऋत्विग्यजमानाः who are none else than Brāhmaṇas (no others being authorised to hold that position); and in the second place as an adjective qualifying सवितुः understood.

विप्रस्य मेधाविनः बृहतो महतः विपाश्चितः स्तुत्यस्य
ज्ञानवतो वा सवितुः अनुज्ञेयति ।

"The Ritvigyajamānas or Brāhmaṇas apply their minds (to all their Karmas or duties). They also obtain the Karmas by the favour of the wise, great, and praiseworthy (Savitah)."

Instances might be multiplied, but enough has been already given to show that *Vipra* is not always exclusively used as an adjective, meaning *wise*, but it is also used as a noun, meaning the Brāhmaṇas. No other interpretation of the word is possible in the above passages.

Likewise the word *Kshattriya* has two meanings, the Etymological and the generally current, and it is used in both the senses in the Rig-Veda. When used as an adjective qualifying gods, it has its literal meaning, *viz.*, strong, and when applied to human beings it has the Rūdartha or the generally accepted meaning, *viz.*, the Royal caste or the Kshattriyas.

Now to the word *Brāhmaṇa*. First, we shall look into the meaning of the word in the couple of Riks referred to by R. C. Dutt. The first half of the first Rik is (the second half not being connected with our subject) :

ब्राह्मणासो अतिरात्रे न सोमसरोनपूर्णमभितो वदन्तः ॥
R. V. 7-103-7 ॥

This and the following Riks are addressed to the Mandukas or frogs. The meaning of the above passage as explained by Sāyana is :

"O Frogs! You make during the night as much noise, all around the tank that is now full as the Brāhmaṇas make when they recite aloud during the night the Stūta

sastra hymns in the course of the Soma-sacrifice known as the Atirātra or that which lasts for more than a night."

So ब्राह्मणासः (Brahmanasah) means the Brāhmaṇas only. The form of the word is according to the rule of Vyākaraṇa आज्ञसेरसुक.

The 1st half of the 2nd Rik is (here also the 2nd half not being necessary for our purpose) :

ब्राह्मणासः सोमिनो वाचमक्रत ब्रह्मकृण्वन्तः परिवस-
रीणम् ।

"These frogs made as much noise as the Brāhmaṇas who repeat the Stūtasāstra hymns during the Soma-yāga."

Thus, we see here also the words ब्राह्मणासः has the same meaning as it has in the previous Rik, *viz.*, the Brāhmaṇas. One more Rik I shall quote where the meaning of the word is very clear :—

चत्वारिवाक्परिमितापदानतानि विदु ब्राह्मणा ये मनी-
षिणः ॥ R. V. 1-164-45 ॥

"Four are the definite grades of speech. Those Brāhmaṇas who are wise know them."

Here, as Professor Wilson also doubts, we have a specification of the Brāhmaṇas as those acquainted with the forms of speech. Thus it is clear that in several places the term *Brāhmaṇa* means the first of the four castes, although in several other places it might be construed to indicate the composers of hymns.

We now pass on to the last of the various positive proofs given by R. C. Dutt and see whether that at least supports him in his conclusion. The Rik is quoted in full in page 37 of the *Arya* and the fact that the father, mother, and son are described as pursuing different occupations, *viz.*, as physician, corn-grinder, and composer of hymns, is thought sufficient ground to disprove the existence of the caste-system. How this fact disproves its existence is a mystery. The profession which a person may follow has nothing to do with the determination of his caste. It is only by birth that one is classed as one of the four orders. We shall discuss this question later on. It is true that each caste has certain prescribed duties. But a Brahmana is allowed to be a physician as is evident from the Rik quoted above which means

"In places where medicinal herbs are plentifully seen, just like kings in battle-fields, Brahmanas are said to be physicians who protect everybody from sickness."

The same Rik is repeated in the Yajur-Veda also in the 4th Kanda, 2nd Prasna, 7th Anuvāka. Further, according to Sāyana, otherwise known as Vidyāranya, the Rik in question has no reference at all to the physician. He says

मिषक् भेषजकृद् । यज्ञस्य ब्रह्मा इत्यर्थः ।

सर्वत्र ग्याविद्यया मिषज्यतीति श्रुतेः ॥ and according to this interpretation where the very word मिषज्यति occurs, the passage would mean

"My father is the superintending priest at a sacrifice," or in other words "my father is Brahman."

There is no reason to show why this interpretation of Vidyaranya who always fairly gives all the different meanings a passage is capable of, should be rejected in favour of that of the western scholars who generally twist the meanings of passages to suit their particular hobbies. Corn-grinding is an occupation which the woman of India follows even now, and it is a well-known fact, needing no proofs, that it has nothing to do and is quite independent of the caste. Women of any caste may grind corn.

Again the use of the word कारु in the text which is specially interpreted as स्तोमकर्ता or composer of

hymns to show that it is not used here in its ordinary meaning of शिल्पी or artist is also quite consistent with the existence of the castes. Composing hymns forms one of the various legitimate occupations of a Brāhmana. In fact, a Brāhmana is required to learn various professions which are not usually mentioned among the duties of his order. In the Taittiriya Brāhmana, 2nd Kanda, 7th Prapātaka, 17th Anuvāka, in the course of the description of the coronation ceremony, is given the Mantra that should be repeated when the priest is shaving the king. In the Grihya-Sūtras the father of a boy is asked to shave the boy during the Upanayana-ceremony, and so every father is expected to know how to shave. In one of the various sacrifices it is said that a Brāhmana must know even to stitch shoes. Thus it is patent to everybody that the profession followed by a person will in no case be a safe guide for the determination of his caste. Hence this Rik also is in no way inconsistent with the existence of the hereditary caste-institution. So far, we see that the various authorities on which R. C. Dutt relies do not lead us to the conclusion that the castes did not exist during the first or Vedic period. On the other hand, the various positive proofs adduced by him clearly prove the contrary. As for the so-called negative proofs of R. C. Dutt I need not say that they are no proofs at all. They do not say anything about the caste-system. The second of the two Riks cited by him (vide Page 37 of the Arya) could in no way be connected with the existence or non-existence of the caste-system. Even now a Brāhmana may pray for wealth and gold, for houses and cows, for profuse harvests and excellent progeny. The first of the two Riks go to show merely (that too, only when it is proved that it was sung by a Brāhmana Rishi) that the various duties of the respective castes were not well prescribed then.

In the next paper we shall trace the castes during the epic period.

T. K. B.

Religious Notes.

IN THE HERMITAGE. *

19. Though *Asat* is that which is not really existing, yet with the aid of *Sat* (its opposite) it can be handled. When along with several visible things in the lamp-light one is not visible, it is *Asat* or non-existent. If it were really in existence it ought to and would have been visible along with other objects. But because it is not visible we say it is not existent. Thus with the aid of existing things or existants we can handle or rather understand those that are not existing or the non-existants.

20. Strictly speaking, there are only two *Sats* (realities) as we have already seen—*Pramāna* (the Knower) and *Prameya* (the Known). But fourteen more are enumerated under the class of *Sat*, thus making sixteen *Sats* in all. It is these sixteen *Sats* that form the subject of *Nyāya* (Logic). They are 1. *Pramāna* (demonstration), 2. *Prameya* (the demonstrable), 3. *Samsāya* (doubt), 4. *Prayojana* (necessity), 5. *Drishtānta* (illustration), 6. *Siddhānta* (conclusion), 7. *Avayava* (terms and premises), 8. *Tarka* (reasoning), 9. *Nirnaya* (decision), 10. *Vāda* (discussion), 11. *Jalpa* (debate), 12. *Vitanda* (logomachy = word-fighting), 13. *Hitrābhāsa* (fallacy), 14. *Chala* (circumvention), 15. *Jāti* (futile answer), and 16. *Nigrasthān* (failure in reasoning).

21. We saw that knowledge is the knowing of the *Sat* as *Sat* and *Asat* as *Asat*, and that liking and disliking form the motive power for the acquisition of knowledge. But may not WILL or volition be the origin of all activity and manifestation of the universe, as is believed by Schopenhauer and Duessen?

22. It cannot be, for WILL comes after liking and disliking. Nor from this could it be said that desire is the first thing and that the union of the Knower and the Known, in which consists all knowledge, was brought about by desire, for the *Naiyāyika* (Logician) admits of no beginning or creation at all. There was never a time when the Knower and the Known were not found united.

23. A seed destroys itself to appear in the form of a tender sprout, then grows to be a mighty tree, lives a hundred years, decays and dies—death being disintegration or rest; and it appears again as a young sprout. Destruction is always followed by creation, which in turn precedes destruction.

24. Beginning is a relative term implying middle and end. So beginning, middle and end are one, the manifestation of one in three aspects—*Brahmā*, *Vishnu* and *Maheśvara*. "Out of one trunk three branches

* These notes are from the lessons given by Swami Ramakrishnananda to his weekly religious classes.

go." The unity into which the trinity vanishes is what is called Nature. The trinity is Brahmā, Vishnu and Mahesvara, or Rajas, Sat and Tamas, or Beginning, Middle and End.

25. But for the Middle, the Beginning and the End would be separated. What is the Beginning? "I" am the beginning in every thing, in every transaction. In this book of life "I" am the hero. My end is the world, i. e., whatever I want the world supplies me. So with "I" as the Beginning and the world as the End what is the Middle? What is it that connects me to the world?

N. NARASINGA RAO.

Educational Notes.

MR. RENAN contributes an interesting article to the current number of the *North American Review* on "How Science serves the People." It is a protest against the existing view, that the expenditure of public money on abstruse, laboratory work in French Universities is a waste. This view is only another form of the cry raised by the partisans of the Catholic Church, who maintain that the weakening of the authority of the Church is due to the modern unbelief created by the spread of material science and its theories. It is remarkable that a country like France, so famous for its intellectuality, should ever be dominated by the influence of the Church, even in matters which are not connected with religion. The priestly classes of France have been its bane and their interference in ultra-religious matters has always helped to produce a great deal of mischief. The influence of the Church in England is no less rigorous, although it is not so outrageous in its external manifestations. Admitting that the advancement of Science has contributed to the scepticism of the latter half of the nineteenth century, some of the partisans of the Church in England maintain that an entire attention to minute investigations into various branches of Science cripples the intellect and creates an incapacity for a comprehensive view of things. Again it is generally said that men have grown unimaginative and unpoetic in this age of mechanisms, this age of steam-engines and electricity; and the material comforts which modern inventions and discoveries have created, have led to the degeneration of man and his activities. It is not necessary to traverse these different arguments. They bear the stamp of a manifest ignorance of what Science means. The study of Science has always produced a purifying effect. Of course, it has helped to dispel delusions, destroy superstitions and develop the critical capacity of the student. But Science rightly studied is far from producing scepticism. The grandeur and magnitude of physical creation, which it has discovered, has more poetry in it than all the visions of Shelley or the rapturous outbursts of Wordsworth. As for the argument that lavishing public money on laboratories engaged in dissecting microscopic organisms is a sheer waste, Mr. Renan replies with an array of the achievements of the great scientists, which were deemed trivial in their days, but which later on revolutionised life. The discoveries of Oersted and Ampère attracted no attention. But these simple discoveries underlie modern Telegraphy. The abstruse mathematical

speculations of Newton led to the modern art of Navigation, while Watt and Papur were indeed, scientists in the truest sense of the term, and but for their sustained study and researches we cannot now be enjoying life as we do, covering fabulous distances within such a short time. In short an assay of disinterested workers in the field of Science, whose unremitting zeal and devotion have led to the greatness of the nineteenth century, can be easily given. Niepce, Daguerre, Faraday, Leblanc, Lavoisier, Thénard, and Berthelot are names which will ever live. It is strange that men who are most benefitting themselves by the inventions and discoveries of the scientists, are the very persons who affect to despise them. But for the numerous inventions like the maxim guns, the knipp guns &c., our missionary would not now be collecting fabulous amounts, from Chinese villages, under the name of "Indemnity," and for the sake of Christ's Church and the propagation of his Gospel of Love and Peace.

SIR HENRY ROSCOE, as the Vice-Chancellor of the London University, delivered an impressive speech, on the occasion of conferring degrees and distributing prizes. Explaining the lines on which the London University is to be improved, he said:—"For although, the old work of the University will be continued in the future as it has been in the past—even, I may hope with increased prosperity—although the examination of candidates, no matter what their origin or means of knowledge, will continue with that fairness and absolute impartiality upon which the University has built up so great a reputation, yet we must not deceive ourselves. The most perfect examination system can only add to higher instruction of a nation. But this is not enough. If we are to meet successfully the constant changes of thought and manner of life to which a highly organised society is increasingly liable, our University must not be content with giving instruction or testing attainment, however high, but must make real contribution to the knowledge which alone, in some form or other, will be a guarantee to the stability of that society. Unless the University of London is known as a centre from which almost daily additions to our understanding the world of thought and matter emanate, we shall not have justified our existence."

Some of our educationists, who would insist on their words being taken as the Gospel, would do well to bear this passage in mind. The higher view of a University and its functions, as stated by Sir Henry Roscoe, is the one which our educationists have yet to understand. The Universities of India were first formed after the model of the London University. But the latter has certainly gone on improving under the guidance of men like Sir Henry Roscoe, Lord Roseberry and others; and we are where we were when we started, in spite of our being alive to the various evils which the University system has entailed on us. It is the aim of Sir Henry Roscoe that the London University should be the centre, from which knowledge and enlightenment should radiate. It has been the business of our Universities to send out young men, stocked with a variety of scrappy knowledge and thoroughly crushed by the Examination System which has not only severely told upon their physical but also upon their mental condition. "The dream of making our University a teaching University," says Sir Henry "is shortly to be realised." We have yet to dream of a teaching University, before we can dream of realising it.

WE thank the *Educational Review* for its kind and favourable notice of the two issues of *The Arya*. Commenting on our Educational Notes it remarks that they are highly pessimistic. We wish they were otherwise. But the present state of education in this and in other presidencies does not, in our opinion, warrant an optimistic forecast. Anent the writer on "Some Evils of Modern Education," it adds that the idea has been taken from an article in the last number of the *Nineteenth Century and After*. The idea, developed in that article is not new. In one of Lord Roseberry's speeches we find him denouncing a system which imparts the same kind of education for all intellects and this idea has only been further developed by the writer in the *Nineteenth Century and After*. The same idea has been more than once expressed, by some of the Indian critics of modern education. As such, we think, there was no need for "express acknowledgment of the debt," as the article sufficiently shows that the opinions expressed therein have been adopted, while expressive phrases and words are quoted, and the reference is made to "a writer." We have with us an exhaustive criticism of modern education in Tamil, by one of our best men, an English translation of which we propose to publish very soon. This was written some years ago; and this contains the idea referred to by the *Educational Review* more exhaustively developed and more thoroughly applied to our system. Meanwhile we look, with great pleasure, to the promised article of the *Educational Review*, which we hope will serve to dispel our pessimism and give us some hope of a brighter future.

Science Jottings

DR. J. C. BOSE is winning fresh laurels in England. Considerable attention has been drawn by the lecture which he recently delivered, at the Royal Institution, on "The Response of Inorganic Matter to Mechanical and Electrical Stimulus." His investigations go to show the identity of the response of organic and inorganic matter to various influences. Among the most interesting of the researches conducted by him is one by the aid of an artificial eye. This artificial eye is specially constructed and its interior mechanism is such as to give an electrical response to radiation of every description, whether of ordinary light or of Hertzian or of Rontgen rays. Referring to these researches, the *Electrician* says:—"These experiments lead to the discovery of a universal action—which we hope will shortly be enunciated by Dr. Bose in terms of a general principle of law—underlying certain phenomenon in both living and inorganic matter."

TELEGONY is a word invented by Weismann for expressing a theory, which he and others have sought to disprove. The theory is this. If a female is mated with a male and bear young, and after sometime, the female is mated with another male, the offspring of the latter will show a marked resemblance to the first male. Countless facts have been brought forward in support of this theory, which seems to have taken a strong hold on the minds of the stock-breeders. But Weismann and others have always striven to explode the theory. The opponent to the theory of Telegony is REVERSION. This theory is one accepted on all hands, by Darwin, Weismann and others. The theory is that when a domestic animal is freed from the control of its breeder, it reverts to its original wild state. For example, the related ani-

mals like dogs, wolves and foxes are, according to the doctrine of evolution, descended from a common ancestor. The domestic fowl is a descendant of the jungle-fowl. And these have been evolved from their ancestor, known or unknown, by "the artificial selection of the breeder. If these animals are left to themselves, they turn wild. It has been experimentally verified that trained pigeons when left to themselves become more and more in a short time like the Rock pigeons of Europe. This is the theory of Reversion. The opponents of the theory of Telegony maintain that Telegony is an unverified statement and has no grounds for its support. What takes place, according to them, is reversion. And of course their statement of the case is rather convincing. If a mare is mated with a Zebra and subsequently with a stallion, it is improbable that the offspring of the second should show signs of first union; but it is equally improbable that it should show signs of reversion. The theory of Telegony seems in the end to resolve itself to the good old question of the Transmission of acquired character. Biologists maintain that acquired character is not transmitted. But this is yet an open question and there are scientists who maintain the contrary. Now if Telegony should occur, it would seem to be a clear case of acquired character being transmitted; and the theory of Reversion, although it has celebrated names on its side, is still to be established. For we see and innumerable cases have been cited where reversion occurs even in the case of carefully bred animals, where no inter-crossing has occurred and apparently for no known reason. The fact is that, in spite of all the vast study and researches in the fields of reproduction of animals and results of sexual union, we have yet to arrive at an absolute truth and there are phases of this question of which we are yet absolutely ignorant. And Telegony, Reversion, and the Transmission of acquired characteristics will for a long time continue to be a fertile field for controversy among our scientists.

M. BRIGALANT, a French Scientist, is reported to have invented a new substitute for leather called "fibroleum." A description of the process was presented to the "Société Encouragement." The *Review Scientifique* thus sums up the process:—

"The clippings of waste leather are cut into very small bits and stored in great vats, where they are macerated in an alkaline solution, which by dissolving the substance that cements the fibres together, leaves them independent. This operation requires great delicacy, as a too concentrated solution or a too prolonged maceration would alter the fibres as well as separate them. The operation which lasts for two to fifteen days, takes place at the ordinary temperature. After washing with cold water, the material passes to a special defibrator. The resulting pulp, which is very soft to the touch, is treated in machines similar to those used in paper-making, and the result is a very light, but a strong, sheet of leather not more than 1/25 inches thick. A number of these sheets may be made to adhere varying in thickness from two to four inches. After treatment in the hydraulic press, these sheets look like leather and have its strength." "Fibroleum" has, indeed, a bright future. The waste leather is now generally used for extracting the grease that it contains; and by this invention of M. Brigalant, the commercial world has come into the possession of a process by which this wastage can be checked to great advantage. "Fibroleum" has been found very useful for the manufacture of cheap shoes; and it is said that the inventor is making daily 125 to

150 gross of soles and is putting in machinery sufficient to turn out 1,000 gross a day.

The *American Naturalist* makes a note of an interesting example of "psycho-physical study" given in Mr. Arthur MacDonald's "Emile Zola," reprinted from the *Open Court*, August 1898. This study was made by a number of French specialists, and the result published with the approval of the subject. Among the characteristics investigated are antecedents, mental evolution; physical peculiarities, the nervous system, ideas, sentiments and will. This empirical method is employed that we may come to have somatology of the living as well as of the dead, and thus gain a knowledge that will be of practical use in ameliorating social conditions.

Indigo manufacture and trade is an important feature of Indian commerce. But it is feared that it will not be long before our indigo merchants will be seriously handicapped. The commercial development of Henman's work has been carried on in Germany by the "Bandische Anilin und Soda-Fabrik," at Ludwigshafen and the result is that a synthetical indigo has been placed on the market at a very low price. This enables it to compete successfully with the natural coloring matter. The success of this artificial indigo means disaster to the indigo-planter and if proper measures are not actively taken and sufficient consideration devoted by the Government to this subject, it will not be improbable that one of the most ancient branches of Indian manufacture will soon be seriously crippled.

The Amateur Doctor.

TEA-DRINKING.

It will be a revelation to many to know that the difference between the use of alcoholic drinks and the non-alcoholic beverage termed tea is, in many respects, only a question of degree. Though it is true that the evil consequences of tea-drinking are not so serious as those of alcoholic drinks, yet in consideration of the insidious, hurtful and pernicious effects of indiscriminate and constant use of strong infusion of tea, it should be avoided as a veritable enemy to mankind. The votaries of the tea-cup number more than those of the Bacchanalian order, and it therefore behoves us to show plainly the deleterious effects of the baneful drug on the human system.

Tea leaves contain from about 2 to 4 per cent. of an alkaloid called caffeine or theine which is always found combined with tannin and a volatile oil. It is this volatile oil that gives the peculiar aroma to the tea and it is a good sedative in its properties. The tannin or tannic acid present in the tea leaves is an astringent and that is why a clever housewife never boils the tea in water. The leaves should be put in a pot previously warmed and the required quantity of boiling water poured upon it; and after the lapse of a few minutes should be decanted into another vessel. Tea so prepared contains all the active principles of the leaves with the least amount of tannin in it.

The evil effects of tannin on the human organisation are varied, and in the far end most disastrous. Invertebrate tea-drinkers who take tea at all times of the day—from morning till night—become confirmed dyspeptics in a short time; and not knowing the true cause of the disease they are suffering from, convert their stomachs into medicine-chests by taking all sorts of carminatives

and patent medicines which give them no relief. Those that are addicted to the constant use of tea suffer most from flatulence and distention of the stomach and invariably experience giddiness, nausea and headache. Tea is considered by some as an essential to human life and such persons persisting in its use become physical wrecks and end their lives in misery and dejection which later in some cases is most painful. The stomach is lined as it were with many coatings of tannin and this tends to diminish the proper secretion of the gastric juice, and thus retards the speedy digestion of the food taken, causing heaviness, uneasiness and pain at the pit of the stomach. Tannin as was said before is a very strong astringent and as such is sure to produce constipation in one who is accustomed to its use; and the evil effects of constipation are too numerous to mention. The liver gets deranged, the digestive strength of the stomach is impaired, the nervous system becomes weak, and in the long run the whole body becomes feeble and emaciated.

From the foregoing observations it will be quite clear that there are many persons who should never think of using tea as a beverage. The use of tea is contra-indicated in those who do not get sound sleep and "who are liable to emotional disturbance of the heart or lungs, as in hysteria, or who suffer from attacks of palpitation dependent on valvular disease." Persons suffering from flatulent dyspepsia, indigestion and constipation should avoid it as poison for these ailments are aggravated by its use.

It is admitted by all that a cup of hot tea is most refreshing and its sedative effect on a healthy adult when experiencing physical weariness or fatigue is most beneficial; but the feeling of relief is largely due to the fact that the beverage is hot and not cold. Persons under such circumstances generally feel exhilarated when treated to a cup of water, milk or cocoa that is hot. By this it should not be conjectured that tea has no properties which are beneficial to the human body. "As a general nerve stimulant tea has proved beneficial in many disorders of the nervous system dependent on depression of nerve-power; thus in headache and neuralgia proceeding from exhaustion it gives great relief. As a means of arousing the nervous system when oppressed with narcotics, coffee and tea are valuable, and so also in spasmodic asthma, when the patient is exhausted by the attack and the bronchial muscular fibre wants the stimulus and tone to relieve the lungs of accumulated secretions. It acts as a stimulant in low and continued fevers and the prostration of acute diseases generally.

It will not be out of place here to say a few words about Coffee in this connection. Though it contains the very same active principle (theine) as tea, yet the effects it produces are not similar to those of tea. As we have said before, tea is a nerve calmative and astringent; but Coffee, on the other hand, is a "stimulant carminative, stomachic, deodorant, a mild laxative, a sialogogue." It makes the brain more active and refreshes the body generally. It gives strength to the wearied limbs and produces a feeling of general comfort. It is not so bad as Tea, and in some cases it will be found very beneficial to some tea-drinkers who suffer from constipation to try Coffee in its stead.

In conclusion we would strongly advise parents to desist from giving their children tea or coffee and to use all their influence to eradicate the habit of tea or coffee-drinking if already acquired and substitute in their place some harmless, nutritious and wholesome drink such as milk or cocoa, and if not rich enough to command such luxuries, pure and simple water.

C. KESAVARAO NAIDU.