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Editorial Notes.

Have our readers taken into account what that marvellous letter from Swami Abhayānanda, of America, to the members of the Gauranga Samaj of Calcutta (*vide The Hindu* of Jan. 10), means to us all? To our mind, it is the most practical form of showing to us how we, Aryas, have fallen from our high estate. Isvara himself came down and trod upon this holy land and moved among his chosen people to make them the holy instruments of the spiritual elevation of our race (*vide Bhagavad-gita*, chap IX, vs. 11-13, *et seq.*) Have we fulfilled the trust? Not at all, and that is why many of our people despise and hate each other, and the great Rishis, Acharyas, and Gurus of the past, why we are so lethargic, loveless, and servile. Have we among us *one* man who can love the Lord as this Western lady—Swami Abhayānanda—does? When Swami Vivekananda was in America, he gave Sannyāsramam to this lady. She has since been a true Arya; and she came to this *Punya Bhumi*, and her Bhakti, already genuine to the full, became ripe by her contact with some of the followers of Sri Chaitanya Deva and, through them, of Sri Chaitanya Deva himself. She and her companions in America have dedicated themselves to the service of Sri Krishna in a way which few or none of us can imitate. Their words and the spirit pervading them are worth quoting and, still more, of being deeply pondered over:—"I hereby dedicate to the Holy Krishna my bodily organs, my life, my inmost soul and its faculties. With these I dedicate my husband (wife), my children with all the wealth I may acquire here or hereafter, and also my own self. O Krishna! I am thy servant." Is this not the spirit of the blessed Gopis revived again as it was in the grand heroic age of Arjavarta's past? Can Arjavarta be herself again without the acquisition of this God-intoxicated Bhakti for Sri Krishna? Swami Abhayānanda and her American companions cry

out, to use their own words, "*Sri Krishna Saranam Mama.*" Shall we not echo and re-echo these blessed words of truly divine rapture, and introduce into our daily lives the exalted and blissful spirit of loving resignation to Isvara which breathes in them and endows them with the power to stir the inmost soul of our being?

That great Hindu patriot and scholar, Mr. Tilak—one of the glories of modern India—is again actively at work for the welfare of humanity and the preservation of the Sanātana Dharma. Here is a practical refutation of the idea that the modern Hindu mind is essentially lethargic and moved by fear and selfishness in its dealings with God and man. This is the second time that Mr. Tilak has utilised his attendance as a delegate at the annual meeting of the National Congress to deliver to his Co-religionists and others the divine message of the Rishis. From the meagre report published in the *Hindu* newspaper, we are able to gather but the bare outline of what must have been a most weighty utterance. But the little that we are allowed to know is most valuable. We wish to make brief reference to some of the topics mentioned in the report. Mr. Tilak pointed out that the superiority of Hinduism to other religions lay in the point that "the Hindu Sastra allowed a choice among the different means of salvation, viz. *Jnan*, *Bhakti*, *Karma*, and *Yoga*—a choice allowed by no other religion." All other religions,—and especially, Christianity—refuse to take into account differences in the spiritual endowment and development of men. All are treated in the same way and the result is that in Christian countries—to use the words of a recent writer,—“there is very little of the real spirit of Christianity” and “Jesus is the most discussed, but least understood person in history.” The great Methodist preacher, Mr. Hugh Price Hughes, has said that “the manhood of Europe has been alienated from the Christian

religion." The modern idea is that Christianity is not applicable to politics; and so Mr. Price says, "A profound instinct has taught the masses that if Christianity is not applicable to politics, Christianity is an antiquated delusion." And so it is, as it is at present taught and applied by modern Christians in the practice of daily life. The Christian ideal of a Procrustean uniformity in religious faith is foredoomed to failure. "The masses in every country are fetish-worshippers," says Mr. W. S. Lilly, and so the masses of European countries are *avowedly* fetish-worshippers. Christian Missionaries cannot long keep this truth hidden from our people. There are more *real* heathens in Europe than in India.—A second point in Mr. Tilek's lecture was, what are the enemies of Hinduism at the present day? "They are science and materialism, Christianity and other religions, and poverty which enabled Christian Missionaries to take into their fold a lakh of children during the last famine." The Christian Missionary never yet has met the Hindu in open argument. In India, especially, Christianity has been preached for at least fifteen centuries, if not longer; and still it has made no advance among the higher classes,—and not even among the lowest classes. This is due to the fact that it aims at a dead level of uniformity and entirely relies upon the death and resurrection of Christ as a means to salvation. So long as the unhistorical fact of the resurrection-miracle is offered as the sole means to salvation, Christianity must fail with the thinkers of India. The Vedantin's idea that by the death of the lower ego, the higher ego is realised, and in this way the human soul reaches its highest realisation is in fact the real resurrection of the lost knowledge of itself.—This is the *Tattvamasi* of the Upanishads. A purely physical resurrection—apart from the worthlessness of the evidence in the case of Jesus—can never save any human being.

We have of late been reading in the newspapers some explosions of jubilant feeling at the increase in the number of Christians as revealed by the late Census. We have no objection to any body rejoicing in any way over this or any other circumstance. But in South India, there is a very important fact to be noticed with regard to the increase in the number of Christians vouchsafed to us. Between 1871 and 1881, there was only one famine, and yet the increase during that decade was 64 per cent. Between 1891 and 1901, we have had two famines and yet the increase is less than 20 per cent.—18 per cent. only if we mistake not. Will our Missionaries and others explain this interesting phenomenon? Moreover, where are the *real* Christians, men who live the life led by Christ himself, in India? Let us have the exact number of them, all counted too. If we are not to have such men, it is all the same whether any converts are made or not. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof"—Rom. XIII. 14. Is there any such thing as a *real*

putting on of Jesus in the sense of "making no provision for the flesh"? In this sense India and the Hindu community can show some *real* servants of God who, in the words of Isavasyopanishad "enjoy life by resigning" everything which savours of "making provision for the flesh." India is the land of spirituality, and Europe the home of materialism. Let Mr. Stend, of the *Review of Reviews*, speak for us:—"The materialism which dominates the Western world may some day have its corrective in the purified spiritual philosophy which has its home in India." Let India live for that "spiritual philosophy," or let it die. Here is our true mission in the world.

A Hindu writer in the first number of the new Bombay Magazine, *East and West*,—Mr. H. Naraina Rao—mentions some examples of persecution of Christians and Missionaries by Hindu rulers. It seems to us that this mode of treating the subject is utterly inconsequential. The question for consideration is whether there has been systematic and legalised persecution. We deny that Hindus or their religion can be capable of such treatment. Our attitude towards Mlechhas is purely passive. We avoid all defiling contact with those who do not belong to the four castes and orders who form the Arya community. Any man may belong to the Arya religion, and any community may adopt our ways and ideals of life. But the orthodox tradition is maintained only by those who have never varied or hesitated in their allegiance to the Arya Dharma. These form the real support and the lasting source of inspiration for all mankind. During all the misfortunes and revolutions of the Middle Ages of India, it is the unswerving allegiance of the orthodox community to the teachings of the *Sruti* and *Smriti* that kept up the civilisation of the sages of the past. It is because we have adopted this policy, that it is now possible for us to influence outsiders. We must still pursue the same policy of continuity which has proved so useful and beneficial in the past. Let ambitious men and let misguided men follow their inclinations. We have no quarrel with them and we shall not persecute or say evil things of them. All we care to preserve is the integrity of our own social and spiritual organization, and for this we need *not* take any active measures of persecution against any one. This has been the Hindu rulers' policy in the past. Stray instances of persecution prove nothing. In this connection we shall do well to quote the eloquent utterances of Swami Vivekananda at the Parliament of Religions in America at its opening session:—"I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation," &c.

An Educational Address.*

We may now take up the criticisms offered on the present system of English education. Much has of late been said and written on the subject, but it is best to begin by making sure of our facts from the most trustworthy source that is available to us. Mr. Baines, the Census Commissioner for all India in 1891, made the following deductions from the educational figures before him.—“First, the insignificant number of pupils that carry instruction beyond the rudiments; the remarkably unprepared state in which the minute remainder appear for Matriculation; and lastly, the relatively infinitesimal number that obtain a university degree.” As to the first point, Mr. Baines writes:—“The class is numerous that learn a certain amount of English at school, but carry the use of it no further than the last examination, and cease to be able to read and write it after the lapse of a few years.” Need we wonder at this? Among a purely Tamil people, for instance, what chance is there of large masses being able to read and write English? Mr. Baines himself points out in regard to our own Presidency that “in Madras where education has made most progress eighty-five per cent. of the male, and ninety-nine per cent. of the female population are illiterate,” (*i.e.*) do not know even their own vernaculars. With this fact before us, how can it be a surprise to us that our people do not learn the English language in large numbers, or that, even if they set about to learn it, they do not continue its study beyond the bare rudiments? These figures prove beyond a possibility of doubt that Indian society to-day is top-heavy in the extreme. A society in which a few men are highly educated in a foreign language and altogether neglect the cultivation of their own language, a community of whom 85 per cent. of the male population and 99 per cent. of the female population are illiterate, is certainly top-heavy, for the people at large cannot sympathise with the aims of the educated classes and *vice versa*. What Mr. Thomas predicted at the time when English was adopted as the medium of instruction has actually come to pass with the direst possible results to our social and material well-being. Mr. Thomas wrote:—“I will first express my

decided conviction that a system which contemplates only the imparting of a high measure of education to a few, exclusively through the medium of English, must fail to produce any great or general effect upon the national mind. It appears to me to reverse the natural order of things,—and that the attempt to educate and enlighten a nation through a foreign language is one opposed to the experience of all times and countries. English must ever be, in this land, to the mass, an unknown tongue.”—And again: “The people (the women as well as the men) will, as a whole only think and speak and read in their native tongues; and their general enlightenment or education must—and, I believe, can only be obtained through this channel.” Mr. Thomas also pointed out that under a system of English education only “a smattering of English may be acquired by a considerable number about our towns, or in direct communication with the few English residents in India,” and he then proceeded to ask in language ominously significant of the present condition of popular education and popular culture in India:—“How is this mass wholly unprepared by even an elementary education in Western learning, to understand and appreciate the acquirements of the highly educated man? Or how is he to communicate his high attainments in science and literature to them? And what possible influence would he therefore exercise over them?” Is it not time that we realise the truth and wisdom contained in these utterances? The large extension of primary education is the first need of the country, and simultaneously we must have a number of men who possess with a high degree of vernacular scholarship a sufficient knowledge of the English language to be able to create either by means of original productions or by translations a new and modern literature of beauty and power in the vernaculars. Only thus can we lay the foundations on which our successors are to build up for our country a future era of industrial and political progress. Let us always lay to heart the wise teaching of the German philosopher, Professor Bluntschli, that “language is the most peculiar possession of a people, is the strongest bond which unites its members, and the chief means by which it reveals its character.”

Mr. Baines' second point is “the remarkably unprepared state in which the minute remainder appear for Matriculation,” and the consequent heavy percentage of failures year after year. The

* Concluded from our last issue.—The address was delivered on Nov. 30, 1901, at the second anniversary of the Teachers' Association, Setupati High School, Madura.

Hon'ble and the Revd. Dr. Miller has recently written on this subject with the unrivalled weight of his great experience, knowledge, and authority, and his general conclusion is stated as follows: "I hold it to be certain that the quality of our secondary education is deteriorating;" "declension has been marked and steady." He has brought examiners, managers and teachers impartially before his judgment-seat and pronounced his decision against them all. It is, indeed, a very great advantage to us to be able to have the benefit of the experience, guidance, and counsel of so great a man and so great a teacher, one who towers above all the leading figures of the educational world to-day like a Meru or Atlas among mountains.

In his first article of the series recently contributed by him to the *Christian College Magazine*, he deals with the examiners and writes as follows:—"Certainly all teachers in Colleges know well that severe as the Matriculation examination may be held to have been for several years, it has supplied them with a mass of hopelessly unpromising material. It is probably not too much to say that the proportion of such material in Colleges at present is greater than it was when the University used to send on to them not 20 per cent., but something more like 40 per cent. of the entire mass of Matriculation candidates." As having been connected with College work for over 21 out of my 28 years of service as a teacher, I can endorse every word of this passage. Dr. Miller also points out that "every school-teacher who is well-acquainted with his sixth-form pupils knows how large a proportion of them who are rejected by the examiners are qualified to the full to profit by the instruction which Colleges afford." Though I am unable to speak on this matter from personal knowledge, there can be no doubt of the fact now. Dr. Miller proceeds to summarise his view of the Matriculation results in the following sentence:—"Hundreds pass who ought to fail, while perhaps an even greater number of hundreds fail who ought to pass." Thus we see that the disclosures of the Census of 1891 are confirmed after the lapse of another ten years by the experience of the greatest educational expert of the time. We remain exactly where we stood ten years ago, and no one seems to be able to mend matters. "East is East"; it never changes, and will perhaps remain "the unchanging East" to the end of time. Mr. Rudyard Kipling can at least point to education as proving his memorable thesis; and as education

lies at the root of all social progress, his critics must submit in silence to the wisdom-howl of Hooliganism. But let us turn to Dr. Miller's explanations of the situation in which we find ourselves. He chiefly condemns the examiners in physics and chemistry and says of them, "Too often their questions have been such as to make it only a possibility and no more that an intelligent pupil who is reasonably well-prepared should answer them sufficiently." But Dr. Miller also adds, "these particular examiners do not however by any means stand alone." In another place, also, he condemns the examiners in general as follows:—"The prevalent idea appears to be that the way to test intelligent knowledge is to set questions of such a kind and to value answers in such a way that a good average candidate—one who deserves to pass—shall be able to get just the percentage of marks which is appointed as the minimum, and no more." This may seem vague language, but Dr. Miller explains himself in the following passage:—"It is the little corners of a subject, the out-of-the-way things which figure in old examination-papers, not the simple central things which cannot be remembered unless they are understood, that the unintelligent student succeeds in getting up." In other words, the examiners encourage cramming, and we know that in this country there are abundant facilities for cramming in the shape of what Dr. Miller emphatically denounces as "notes and answers to old examination-papers and such other rubbish." In his *third* paper, however, Dr. Miller writes as follows on this subject of the misdeeds of the examiners, and I beg you to attend closely to the import of his words. "I have an impression indeed," says Dr. Miller, "that if examiners were more successful in discriminating between the fit and the unfit, the amount of failure would not be quite so frightful as it has been of late. But I do not possess, nor do I believe that any one possesses, materials for determining whether this impression is correct or not." I do not know how you understand this passage, but to me it seems as if Dr. Miller has in it substantially withdrawn his indictment against the examiners, for he speaks only of an "impression" and not a proved fact, and he tells us further that he is unable to say whether his impression is correct or not and that there are no materials accessible to any one who wishes to arrive at a proper conclusion regarding this matter. Under these circum-

stances, it seems to me that the wickedness of examiners remains unproved and that it would have been well for Dr. Miller that he had not in his first paper framed his powerful indictment against the whole body of examiners.—*Secondly*, as to the managers of schools, Dr. Miller points out that, "with too few exceptions, managers tend to care very much about the number in attendance and to care very little, if at all, about anything else whatever..... This unfortunate proclivity of managers is the main cause of the low state of discipline in schools." *Thirdly*, Dr. Miller condemns the teachers as follows:—"Our teachers have got into the way of giving instruction almost entirely with a view to the next public examination." In other words, our teachers have forgotten their proper vocation as *educators* of our youth and have come to be largely actuated by mercenary motives, Dr. Miller says on this subject:—"Doubt is hardly possible for one who investigates the matter that this way of making teaching simply and directly a means of getting pupils through the next public test contributes more than any other single cause—possibly more than all other causes put together—to the state of matters which the Entrance Examination is revealing." And again:—"If half the energy that is mispent on pushing boys by the crudest, shortest, and easiest methods through the primary and lower secondary examinations were devoted to teaching how to gain knowledge for themselves, the results of the Matriculation Examination would be very different from what they are." All this is certainly true; and it comes mainly to this that our managers and teachers are after all human and that, like most men, the great majority of them know how to prosper by availing themselves of the existing educational conditions of the country. The fault, as it seems to me, is with those conditions, and not with the men who take up the profession of teaching. Dr. Miller pays the following compliment to the teachers of our high schools, and they may well be proud of the recognition they have obtained from so high a quarter, Dr. Miller's words are:—"Taking the world as it is, I am convinced that, for willingness to put their strength into doing what they undertake to do, our teachers will compare favourably with any body of men of similar size in any part of India." If they have not the moral perfections of the ideal Hindu Gurus, it is because the modern educational system in India has no

place for such men, and our social and political aims are far different from those on which ancient India had set its heart. But, for accomplishing our present aims, we have Dr. Miller's assurance that, "*taking the world as it is*," we cannot find a more competent body of men than we now have. Why, then, have we our present troubles? The plain answer must be,—the fault lies not with our men, but with the conditions under which they have to do their work. We, therefore, want guidance for changing what is wrong or mischievous in our educational conditions. Has Dr. Miller anything to offer us in the shape of guidance here? That is for us the all-important consideration in our present situation. I will read what Dr. Miller has to say on the subject. "For the evils which I have now pointed out, I have no heroic remedies. In things which affect a large community, I have no faith in heroic remedies, I do not believe it to be possible to set things wholly right without patient effort continued through many years. The chief consolation is that to which I pointed at the close of my second paper. The disease has not yet gone very deep. The constitution of the patient is still sound. The people of South India are entirely capable of understanding, and of highly valuing real education, if it be courageously set before them. If examiners, still more if managers,—most of all if the teachers,—will remove the causes from which our present troubles so plainly spring and if those by whom education is directed and controlled will support their attempts to do so, the cure is certain though it cannot be immediate. If only the right course be taken, there is no reason whatever why signs of improvement should not begin to appear comparatively soon, and no reason why University education should not become more and more with each succeeding year the manifold blessing that it ought to be to the whole of Southern India." If Dr. Miller has no "heroic remedies" to offer us, can he not benevolently suggest to us at least some mild ones? In what directions are we to spend our "patient efforts" for improvement? After freely distributing blame all round, there is surely some bathos in the way in which our great educationist retires without offering us a single suggestion to improve the situation, if not to remove altogether the existing evils. There is also not a little bathos in those closing words of his third and last paper which enshrine the precious axiom that "if only the right course

be taken, there is no reason why signs of improvement should not begin to appear." But, what is the "right course" to take? That is what concerns us most now. Here we are left in the lurch and have to shift for ourselves as best we can. Dr. Miller only offers us what he calls "a consolation," viz., the people of South India are entirely capable of understanding, and of highly valuing real education, if it be courageously set before them." But how long is this "capability" of ours to be allowed to rust? Consolations are not remedies. Consolations do exist for men in every situation of life, and the knowledge that they exist tends often only to disturb men's imaginations and drive them to desperate courses. Do we not know how, in the early ages of Christianity, men frightened by the announcements made to them in the name of Jesus of the rapidly-approaching end of the world and offered the consolation of the Kingdom of Heaven, showed themselves ready to give up what faith they had without waiting to know exactly what they were invited to put into its place and without even stopping to inquire whether indeed the end of the world was at hand, and, if it was at hand, whether they would be any the better for accepting the new faith? Dr. Miller assures us that "the constitution of the patient is still sound." Why, then, does he not undertake to prescribe a mild, if not a "heroic," remedy? For over 35 years he has stood among the foremost of the men who have sought to provide South India with a healthy system of education. If the system has in any measure proved faulty or broken down, we have a right to look to him for guidance, and let us hope that he will soon come to our help.

Meanwhile, without at all seeking or wishing to take up the rôle of an educational authority or adviser, I desire to say that, in my view, we must, before proceeding to apply any remedy, make the effort to remove some of the existing conditions which have largely contributed to the growth of the evils from which we are now suffering. In the *first* place, it is necessary to abolish all public examinations below the Matriculation. Surely this is no heroic remedy or Utopian scheme of improvement. There was a time—not yet quite 20 years past—when these examinations did not exist, and we can very well go back to that time. The late Mr. Porter—decidedly the greatest of South Indian Educationists—once spoke of the late General Macdonald and the late Mr. Grigg as usurpers of

the Director's Chair. The numerous and mischievous public examinations of to-day were introduced by them. Having never been teachers themselves, they could not realise the enormous evils arising from the introduction of too many public examinations. Dr. Duncan reigned as Director for seven years, and now we have had the Hon'ble Mr. Stuart for two years and a half. Things have gone on very smoothly and the old days of incessant change and disturbance are gone, we hope never to return. But the evil that has been done remains and the attempts made to minimise them have not been attended with much success. For instance, attendance at the Middle School Examination is no longer compulsory. But somehow the old noxious tradition continues to influence men's minds. Teachers and boys if not also the parents, still value the passes at the Middle School Examination. So long as the Examination is kept up, it will in most cases be found impossible to exercise the option now allowed by the Department. Some people argue that, as many discontinue their studies at the Middle School stage, a certificate examination is needed for them. We need not necessarily object to this. In old days we had what used to be known as the General Test Examination. No Middle School pupil of those days ever dreamed of appearing for that examination. But then, no doubt, the prospects of educated men were better and most of those who sought English education intended to study for the higher examinations. But our present complaint is that even boys belonging to the latter category are now going in for the Middle School Examination, almost without an exception. So, it is necessary to knock that examination on the head. The name and the tradition must go, the inspectors of schools must once more begin to hold their examinations and call for the results of the promotion examinations. Only then will the weariness, the fever, and the fret unnecessarily caused by this examination cease. The Primary School Boards and their examinations must also share the same fate. There can be no doubt that the abolition of these examinations will be a great boon and will be gladly welcomed as such by the people. Of course we cannot stop here. We must also attack other recognised evils, such as the multiplicity of subjects, the too early and mischievous introduction of English study in the Primary Classes, the indiscriminate promotion and admission of boys, and

so on. In the *second* place, the salaries of teachers are generally at present very low in both primary and secondary schools. The officers in the Government Department of Education, are certainly well off, and I am not referring to them. The first grade of the Provincial Educational Service carries with it a salary of Rs. 700 a month. That enchanting vision is certainly open to every one who enters the service of Government, while each of the intermediate steps, though hard to climb, carries with it its own share of golden gratifications. But there are many men of high attainments who labour for 20, 25, and 30 years in the various high schools in the Presidency and never in their lifetime can hope to rise beyond a pittance of 100 or 120 Rupees a month. Some of these are men of the highest culture and would have risen to distinction and wealth if they had chosen any other profession. They are infinitely superior to the great majority of the men who, as Government servants or Vakeels, enjoy in abundance those comforts and enjoyments of life which flow from opulence. The fate of men like these is entirely made to depend on the results of our public examinations. If these results are not up to the mark, their classes will be deserted. How, then can we expect teachers and managers of schools to devote themselves to giving what is called real education, without caring for the results of examinations? Some means must be found for adequately remunerating our teachers and making them independent of the tyranny of the results of public examinations, and one of such means is, in my view, simply to abolish these examinations. I do not also see why the certificates and recommendations of the Head Masters of High Schools should not be deemed enough for appointments to which men who have passed the Middle School Examination are now appointed. As matters stand, these appointments are now conferred on two considerations only,—the recommendation of interested persons and the passing of the Middle School Test. There can be no doubt that the recommendations and certificates of the Head Masters of High Schools would in the long run prove a more satisfactory test of fitness than either or even both of these. There is no reason to suppose that they would be weighed by corrupt influences in granting their certificates, and certainly there is no reason why they should be more likely to be weighed by corrupt influences than those who dispense

patronage. This view may seem old-fashioned, but certainly I am not ashamed to own that I have more faith in the character and efficiency of the brethren of my profession than in the infallibility or reliability of public examinations and interested persons.

To pass, lastly, to the *third* of the points mentioned by Mr. Baines, *viz.*, "the relatively infinitesimal number that obtain a University degree. This may be matter for regret and complaint, if the people of India spoke English as their mother-tongue. But when we consider what openings there are for English-knowing men to earn a livelihood, there can be no question that there are already too many graduates. We know what bitter disappointments are daily experienced by our University men. The necessary effects of the over-production of graduates and undergraduates have for some time been felt in almost all the available walks of life, and especially in the Public Service and in the profession of law. The outlook for many has been very gloomy, and the future is certainly by no means more hopeful than the past. There can be no doubt of the fact that many of our people have begun to feel that the craze for English education has been carried too far,—for, during the quinquennium, 1892-97, the number of secondary schools declined, as also the number of pupils receiving upper secondary education in the two localities which hitherto have been considered the most advanced in this respect, *viz.*, Madras and Tanjore; and the experience of Madras and Tanjore is likely to be repeated in other places, too, in the not remote future. This decline in secondary schools and pupils must sooner or later affect the numbers attending our Colleges and consequently, also, the supply of graduates in future years. Whether or not this should be a matter for regret need not now be determined. But this present and prospective decline in high English education seems to furnish another ground why, if the future of South Indian progress in education and popular culture is to be safeguarded, we must look to the advance of our vernacular studies and the development of our industries, and these are also among the most fruitful of the methods which many a fallen European community has adopted to accomplish the rejuvenation and recovery of its faded national vitality.

K. SUNDARARAMAN.

Sri Sankaracharya

Sri Sankaracharya is said to have silenced the Charvakas by stating that what the Charvakas admitted to be a soul in a body he called the Paramatman; for a soul was nothing more than a reflection of Paramatman in Antahkarna.

When Suddhantahkarna destroys the Linga Sarira then soul's misunderstanding that it is a soul different from Paramatman, disappears. This disappearance is called Moksha. It being so, the theory of the Charvakas that the fall of the body is Moksha was incorrect.

The Acharya laid down that killing in sacrifices was religious; it secured its performer Svarga and other worlds. Those that accept Sruti must accept this proposition. He refused to accept the existence of Vishvakṣena in Vaikuntha, as no such person was mentioned in Narayanakanda. Narayana should be worshipped by those who wish for his Loka. He being Sagana, his worship indirectly contributes to Mukti and is not the direct way to it. One wishing for Mukti should worship him as one with all souls.

In point out that the Indra-mata was false, he is said to have remarked that the Devas enter into Brahmā, he enters into Narayana; he into Rudra; Rudra in Mahat-tattva; Mahat-tattva into Prakriti; she enters and remains into the attributeless Paramatman. He is called in the Vedas the A'kāś'. The Acharya is said to have remarked that for Brahmanas *tapas* alone has been prescribed in the Vedas and not Ankanam, having marks on one's body. This is prescribed to others than Brahmanas. In conquering the materialists, the Acharya said that Smritis consistent with the Veda alone are authorities. Materialism is nowhere sanctioned in the Veda. By practising Pranayama, Pratyahara, &c., emancipation is not obtained, but the body is cleansed. By Yoga, one's body alone becomes pure. By practising prescribed duties, one's mind is purified. The pure mind deciphers the eternal and non-eternal; it generates contempt for the pleasures of this and other worlds. This enables one to possess the six virtues; they enable him to bear with equanimity all pairs, that is, misery and happiness, and the like. Then he secures the means of the final emancipation, such as Sravana, &c. Sravana means hearing from the mouth of the Gurn the four Mahā-Vākyas. The examination of these sentences is called Manana; the thinking of that which is determined by Manana is called Nithidhyasana. Then comes the Sāhślātākāra of

Brahm which is Moksha. The only eternal is "Paramesvara," and all the rest is non-eternal. This is the Siddhanta or final decision.

The followers of Mimamsa quoted the Veda and relied on Jaimini by stating that Karma is the cause of everything, of creation, &c, and that there is no creator other than Karma. It is stated in the Sankara-vijaya that this sect was silenced by the Acharya, by explaining that the Veda quoted by it meant by the word Karma, the acts of God and not of souls. He quoted a portion of the Veda to show that the word Karma meant the acts of God. The sole and only one cause of the universe is therefore God and not Karma.

The Acharya further said that the only Brahman should be worshipped and not any other; and those who worship it obtain emancipation.

On the subject of Śrāddhas, the Acharya is said to have held that by performing Śrāddhas no emancipation can be attained, for no action can secure it; that the Vedic Mantras have 3 meanings, viz, ordinations or Vidhi, Arthavāda and Mantras; that daily worship should be performed is an ordination and it must be obeyed; that he who wishes to be liberated should become a Nistraigunya; that therefore all should give up the worship of Pitras and learn the Mahāvākyas and thus become emancipated.

The Acharya is said to have told the worshippers of Śeṣha that by worshipping Śeṣha they would not become Muktas, but by worshipping Narayana they would by degrees attain God.

His disciples Anant, A'nanadagiri and others once expressed their doubt as to the correctness of Advaitism, inasmuch as two Srutis appear to uphold Dvaita; the Acharya is said to have remarked that the two Sruties maintain Duality not of the soul and Brahm, but of Buddhi and Brahm, that it is a notorious fact that a soul is a reflection of Kshetrajña क्षेत्रज्ञ in Buddhi and that these two are always different from one another as the sun and its reflection in a pot of water and one's face in a mirror are, that if the water on the mirror is dirty the reflection looks dirty though there is no dirt in the sun or in the face, that as the water-pots and mirrors are many, so the reflections becomes many, though the sun and face are only one in number, that thus non-difference alone is true. He added that the Veda having said that he who having created and then entered into the created is Kshetrajña, he who entered is one and the same, क्षेत्रज्ञ Kshetrajña and Paramatma are syn-

unanimous terms, that therefore non-duality is true, Duality being a result of Maya or ignorance.

That Ishtāpootiseelas इष्टापूतिशीलः enter through smoky way into Chandramāsa world, they there remain till their Punya is exhausted; that at the point of exhaustion they fall down as ripe fruits and continue to be bound, that others however suffer in hell, and that the Acharya's followers should become one with Brahm and thus become emancipated.

Thus Acharya instructed his own disciples the way one should get one's self emancipated. Seeing that there are certain souls unfit to follow the Suddha Advaita, with a view to protect such souls and to maintain Varnasrama वर्णश्रमा: the Acharya wished to establish other religions. He therefore called upon one of his trusted disciples, Paramatakalanala परमतकालानल to propagate that religion in which he had implicit faith, it being a religion which maintains that the soul and Atman are different and that Deva should be worshipped to obtain Moksha. This religion maintains six differences between God and other things.

Seeing that some souls are Traigunyas, the Acharya then thought of creating Vaishnava religion, authorised his two disciples Lakshmana and Hastamalaka लक्ष्मणहस्तामलको to propagate a religion, called Vishnu Matam in which six sorts of differences are acknowledged and which throws everybody in ignorance.

One of these two great disciples Lakshmanacharya established a religion in which he had implicit faith and it is Vishnu Matam, in the east, and the other Hastamalaka who was a faithful disciple of the Acharya went to the west and established a religion in which the wearing of Panchamudra in prescribed and the Japa of Ashtakshara Mantra is ordained. He established in Rajatapita and other places the images of Krishna and others according to his own belief.

In the same manner, through another trusted disciple by name Devakara he promulgated Sonramatam, having first initiated the disciple into it.

The Acharya then through another famous disciple Tripurakumara promulgated Saktimatam. Gānāpattiyam was similarly promulgated through Girirajakumara, and Bhairavamatam through another disciple Vatakanath, both these having been faithful disciples of the Acharya.

These six disciples are said to have been eminent disciples of the Acharya and yet holding

six different religious views opposed to one another and also to the Vedānta or Advaitism and these were directed by the Acharya to propagate each one of these six religions in which each had confidence and each is said to have conquered the other five and the Advaita and established his own !!

Thus says the Sankara-Vijaya by Anandagiri, edited by Sri Navadvēpswamin Sri Jaya Narayana Tarka Panchānana.

R. RAGOONATH ROW.

The Beatings of our national pulse : Revivalism.

Our lot is thrown in an era of light and literature. Volumes have been said and written about every conceivable object under the sun. Dragged into the arena of progress in the light of England's onward march, India and her people have been weighed in the balance, and opinions freely pronounced on India's worth. Those there have been so partial to our shortcomings that they find nothing but glory in our past and greatness in our future. Others there have been who depict our ancestors as semi-savages and predict a moral and national death as our future lot.

Only the other day the Marquis of Salisbury spoke of the living and dying nations of the world. The insinuation possibly was that poor India comes under the latter category of nations.

Dr. Pearson in his famous publication of "National life and character" tries to work out the idea that there is an important, inherent distinction between the white and dark races of the globe, and that the dark skin is the natural enemy of progress and civilization all the world over. It seems that the globe consists of the white belt and the dark, that all enlightenment takes shelter in the one and all darkness shelters in the other. Merciful heavens! Where is the soap available to wash our skins into the requisite hue that we may claim our share of God's blessings allotted to mankind!

One Hundred years ago Abbe Dubois, a pious French Missionary, cursed Southern India and said that this was a doomed country and that no length of British rule however just and wise could possibly bring us civilization. He said "To make a new race of Hindus you must begin by undermining the foundations of their civilization and polity and turn them into atheists and barbarians and then give them new laws, new religion and new probity. But

even then the task will be half accomplished, for we should still have to give them a new nature and different inclinations; otherwise they would soon relapse into their former state and worth.

More than a century has gone by since the above was written. Have the prophet's words come to be true? Have we shown ourselves so utterly destitute of civilized life and so incapable of assimilating new ideas, that our only hope of salvation lies in effacing all memory of the past, so that there may remain no vestige of the old footprint on the sands of time to delude us and our posterity? Alas! that people should pose as prophets without the wisdom of the prophet.

More moderate than Abbe Dubois but still quite as nearly unjust to us, there have been other critics strenuously denying to the Indian people a single spark of national life. They say as crowd is not company, a mob is not society, so these people living in India are not a community deserving to be known, as a nation. They say that diversity of language—of creed—laws and habits, keeps us apart from each other as a vast congeries of discordant units with no claims to collective ideas or corporate action. They think that owing to difference of caste or creed we are ever ready to cut each other's throats. Critics vituperating in this strain are a legion.

From the Himalayas to Cape Comorin, from the Arabian Sea to the Bay of Bengal, the country is however inhabited by a race or races whose character and thoughts such as they are, bear the strong impress of an individuality traceable nowhere else in the world. If our disabilities, failings and weaknesses have been great and numerous, they form at the same time common characteristics that mark us out as unique. The foundation of all our diversified creeds is the same. Common is the background of our traditions and superstitions. Common again are our virtues and faults—the characteristic tenderness to animal life, intensity of family obligations, the same metaphysical cast of mind—the idolatry of symbols, the same inborn pessimism of life and its ills.

A strong sense of unity in diversity is binding together these various units into a band of fellowship and brotherhood. Common grievances and wants, political subordination to a common sovereign, the development of intellectual fellowship, of social fraternities, of uniform ideals and a standard of right and wrong—the adoption of common language for exchange of thoughts and, what is more, growth of a

common language of ideas, common tastes and sentiments, the participation of common joys and sorrows, and beyond all, the heritage of a common faith, and a valuable literary treasure—all these operate as a powerful cement to weld us into a nationality.

Dr. Pearson says of the Roman Empire that it fell because there was no sense of national life in the community. Dr. Martimen says of Rome: "The most compact and gigantic machinery of society fell to pieces and perished like a mammoth because the sanctities of life were disbelieved even in the nursery. No binding sentiment restrained the greediness of appetite, and the licentiousness of self-will, the very passions with whose submission alone society can begin, broke loose again attended by a brood of artificial and parasitic vices that spread the dissolute confusion. Speaking of the same subject, Gibbon says: "Religion as a moral force died away with the establishment of the Roman Empire and with it died probity, patriotism and human dignity and all that man had learnt in nobler ages to honour and to value as good."

Through all vicissitudes of fortune, India has fortunately preserved the embers of the religious flame so as to avert the fatal results that followed in the wake of Rome's utter godlessness. Homer speaks of society in which charity played a most important part in life—when the stranger and the poor man were regarded as the patrimony of God, when the prevailing creed was that angels and immortals often mingled with men in society and dined with mortals, when it was considered a great sacrilege to turn away from the gate whosoever asked for hospitality. Every Hindu knows by heart and is coming to realize more and more the simple lessons of piety and charity taught in our epics. Those lessons are our common property handed down to us by our common ancestors. They appeal home to us with a sublime clearness; and as inheritors thereof we are brethren paying homage to the same principles of right and wrong, of good and evil. The empire of Rāmāyana and Mahābhārata, the empire of the Upanishad-philosophy, the empire of piety and purity—the empire of ancient ideals—holds sway over all our minds and has rendered it possible to touch a common spring in the national mind to evoke impulses of the highest emotion. In the increasing perception of this religious unity and aspirations, in the growth of a uniform spiritual life lies the one important nationalizing force of India. Physical facilities introduced by European culture, and the genius of the British Raj have uni-

find a vast mass of other differences. It is not merely religious unity—nor political unity alone, but one of no less importance than either is the moral unity to a sense of which we are gradually awakening. The heroic period of Indian history and the heroic literature of Europe have combined together to give a powerful impetus to our moral sense and inspire in us a love of the good and great. As Sir W. Hunter remarks, "Whatever the ultimate sanction for human conduct, whatever the influence of religion, whatever the fear of punishment in a future state, whatever the present fears of the criminal law may be, the best safeguard for a man against the temptation of wrong-doing is his self-respect." Lofty is the ideal held forth by Shakespeare in the words:

To thine own self be true
And it follows,
As the night the day,
Thou canst not be false to any man.

The genius of English literature is teaching us with great force that the universe is governed by a moral law and that all salvation is self-evolved and self-developed. The beatings of the national pulse, though still feeble and faint, have been steadily getting louder and louder under these influences, so that it is no longer possible to say that Hindu Society is but a corpse and that all its vital force, if it ever had any, was spent out long ago. Mother India was once a matron of surpassing beauty. Her majesty had an imperial grace which shone on her radiant countenance as a halo of glory. Her beauty was sublime like the Divine. Fond memory loves to dwell on this fair face across centuries of intervening gloom. As the wheel of time rolled on, this angelic personality was prostrated on a bed of illness and from a dire disease she is still most acutely suffering. After the period of the epics, the malady got worse and worse. Her organs and limbs ache from a thousand ailments and lacerations. Even at the time of the Smṛiti-writers her health was failing. The Hakim and the Vaidyan both tried all their healing art in vain. Alberuni the Mahomedan historian speaks of her condition 1,000 years ago as deplorable. Dora Shakeo could feel no pulse at all in the 17th century. Abbe Dubois pronounced the body a festering mass of decay and corruption. But she preserved the spark of life all through. Providence sent the English doctor who came down with a novel method of treating the case. The spirit of the new age, the influx of new ideas, steam and electricity, physical and moral, galvanised her frame so as to make even her

dead bones heave with new life. The long and tedious trance, which paralysed all vitality is thawing away under the influences of the new light and civilisation. Renovated India has come to be possible from the new blood so freely introduced and the new diet so abundantly given. She walks, opens her eyes ever so little, and the sense of recollection is so overpowering that she closes her eyes again unable to support the crowding memory. The healthy sympathy of British contact is delightfully invigorating and, God be thanked, her convalescence appears to be hereafter only a question of time. But judging however from appearances, the time is far far distant indeed when this country by right of a general upheaval all along the line, will be in a position to take her place among the nations of the world.

(To be continued.)

C. M. PADMANABHACHAR.

Translations.

BRAHMA-GITA

CHAPTER III.

(Continued from p. 221).

14 & 15. And also the vital breaths, and likewise the external sensory organs and likewise the body, and likewise the external objects of sense shine through the association with the Eye (i.e., the Witness) arising from the contact with the mental state, and not in themselves.

[And also the vital breaths.—The meaning is : The assemblage of the vital breaths, the sensory organs and the body, &c., shines not in itself but owing to the contact in succession with the sentiency of the Witness in the form of the Eye, and from the quality of its being pervaded by that mental state which is encompassed by the Intellection through contact with its material cause, the spiritual ignorance.]

And the external objects of sense.—The collection of external objects, such as a pot, cloth, shines owing to the contact in succession with the sentiency of the Witness from the quality of its being pervaded by the mental state which is in the shape of the object of sense which is encompassed with the Intellection through the contact with the sensory organs such as the Eye, that are joined to themselves.]

16 & 17. Oh best of the celestials ! The sentiency remaining in the states of inference, &c., manifests certain objects ; therefore *S'ankara* is called the Illuminator of everything. By Him

the whole universe has been illuminated. Therefore by him a human being sees the forms.

[*Remaining in the state of inference, &c.*—*Et cetera* includes resemblance and the rest. The sentency which, in the manner previously described, remains in the mental state which is generated by universal concomitance and the logical reason, such as the quality of having smoke, becomes the manifestor, by contact in succession, of certain entities, such as the fire, which are the invariably concomitant attributes of the logical reasons, such as the smoke, that are the causes of the states of mind that form their seat. The idea of the author in using the words 'remaining in the states' is that in the objects of sense relating to direct knowledge, there is the invariableness of the result as well as the invariableness of the (mental) state owing to the occurrence of the vibration of the seat; whereas in the objects of sense relating to indirect knowledge such as inference, there is no such invariableness of the result.

By him.—The author concludes the all-witnessing character, which has been propounded, of *Paramas'iva*, who is in the form of pure Lustration.

Thus has been established the character of a witnessing Intellection in the case of the Supreme Spirit who remains after having entered in the form of Spirit (Life). And likewise, to the question that was previously raised by the *S'ruti* 'Which of the two is the soul,' the answer has been obtained that it is only He who is in the form of an all-witnessing Intellection, but not the vital breath. The *S'ruti* itself proponnds this idea in the form of a reply: 'By which he sees or by which he hears, or by which he smells the smells, or by which he articulates speech, or by which he knows the sweet and the non-sweet (objects). By the words 'Therefore the forms, &c.' the author gives in abstract the meaning of this *S'ruti*. For by the force of the reasoning above given and from the *S'ruti*, 'all this shines by means of His lustre,' the Universal Spirit is the illuminator of all the objects, in the form of a Witness. Therefore by Him who is in the form of the all-illuminating Supreme Spirit and who remains in the middle of the heart as the Witness of everything, one beholds the forms, only through the illumination of the Intellection that is manifested by the mental state caused by the forms in contact with the eyes.]

18. Through Him a human being hears the sounds and smells the agreeable smells; through Him he always articulates speech. Through Him

a human being perceives the sweet and the non-sweet (substances).

[Likewise he perceives the sounds by means of this Illumination of the Intellection that is manifested by the mental state caused by the sounds in contact with the ears. The sentences such as 'He smells the smells' should be applied in this manner.

'*Always...speech.*'—He transacts business by means of speech which is uttered through the organ of speech by means of the self-same Illumination of the Intellection that is manifested by the mental state with respect to the sound that has to be articulated. This is a symbol intended to include the other organs of action, such as the hands and the feet.

'*And through him the sweet.*'—He perceives the difference between the sweet and the non-sweet substances by means of the self-same Illumination of the Intellection that is manifested by the mental state caused by the tastes such as sweetness, &c., in contact with the organ of the sense of taste. The word 'or' found in the *S'ruti* is used in the sense of 'and.' The following is the idea expressed: That Illumination of the Intellection which uniformly accompanies in the perceptions of forms and the rest that are produced by the different organs of sense such as the eye and the ear, is the Spirit in the form of a Witness. Now from the *S'ruti* such as 'He is the seer, the hearer,' He alone has been meant that has been described as the uniformly accompanying Illumination of the Intellection; and inasmuch as He has been denoted by the verbs such as 'sees' which denote *agency*, how has there been the indication by means of the instrumental suffix, such as '*anena*' (by him)? This is no error, owing to the secondary application of 'organship,' depending upon the difference made between the mind and the mental states. And therefore it has been handled in the *Kathavallis*:—'By whom he perceives (only by means of this,) form, taste, smell, sounds, touches, and sexual pleasures, what is left herein? This is this.' But the *Ach'arya* [*S'rīmat S'ankara*], for the purpose of showing that the vital breath is not the Spirit, inasmuch as that one and the same inner sensory, under the nomenclature of *Prajnā*, remains in the form of the diverse organs of sense, such as speech and sight, (as it appears) from the *Kaushitaki S'ruti*—'Having ascended speech through *Prajnā* (mind), He attains all the names by means of speech; having ascended sight through *Prajnā* (mind), He beholds all the forms by means of sight,' and on account of its having become subordinate thereto in the capa-

city of the organ of perception, on the strength of the *S'ruti* denoting the identity between the mind and the vital breath that entered through the tips of the toes, (to the effect) 'what is the vital breath is *Prajñā* (mind), and what is *Prajñā* (mind) is the vital breath,' interpreted the word with the instrumental termination in the passages such as 'or by him he beholds,' as denoting the mind as distinguished from the eyes and the rest; and being of opinion that by the words 'heart' and 'mind' in the passage 'It is this which is the heart and the mind,' is meant the inner sensory which is (respectively) in the form of resolution, and in the form of thought and doubt, and which is common to all the organs,—explained it with the desire to emphasize the importance of the limitation consisting in the mental conditions generated by the eyes, &c. But the words 'heart' and 'mind' in his [*Sankarāchārya's*] passage where he says 'By means of this one inner sensory, (when) in the form of the eye He beholds the form, (when) in the form of the ear He hears, (when) in the form of the organ of smell He smells, (when) in the form of speech He speaks, (when) in the form of the tongue He tastes, (when) in the form of its own thought He wills with (by) the mind, and (when) in the form of the heart He resolves; therefore this one inner sensory pervades all the organs of sense,' are used as names like the words *Samjñāna* and the rest, with a view to emphasize the importance of the limiting Intellection. And all those names are thus handed down in the *S'ruti*:—'This which is the heart and the mind is *Samjñāna*, *Ajñāna*, *Vijnāna*, *Prajñāna*, *Medhā*, *Drishṭi*, *Dhṛiti*, *Matī*, *Maniṣha*, *Jyoti*, *Smṛiti*, *Samkalpa*, *Kṛatu*, *Asu*, *Kāna*. All these are the names of *Prajñāna*.]

19. The knowledge which is called *S'ankara* is expressed by the wise in many ways. Oh best of the celestial! Some Brāhmanas call it 'heart.'

[Being of opinion that these names are also the so many names of the Supreme Spirit whose form consists of true Intellection with reference to the differentiating quality of the person transacting business, the author gives, in abstract, by the words 'But the knowledge which is called *Sankara*, etc.' these names with reference to the several persons transacting business. The word '*tu*' is used in the sense of *caution*. The meaning is: What has been previously described as the lustration called *S'ankara* which is in the form of the eternal, self-illuminating and witnessing Intellection and which always renders all objects manifest, is sung by the wise in several ways by the words 'heart,' 'mind,' *Samjñana* and

the rest,—by the respective names on the strength of the relationship of the particular limitation (condition); but that the mind, the heart and the rest do not form a different entity from this which is in the form of Intellection.

'They call it 'heart.'—From the derivation *hrīdayate* (he goes to the heart), the word *hrīdaya* means the inner sensory that is in the middle of the heart, and that is intended to express resolution, inasmuch as that quality has been illustrated from the passage already quoted from the *Bhāṣhya* of (*Śrīmat S'ankara*) *Āchārya* 'He resolves in the form of the heart.' The meaning is: Thus by the word *hrīdaya* (heart) they denote the characteristic of the Supreme Spirit, i.e., the mere Intellection, that is thereby limited, on the strength of the material cause, viz., the inner sensory in the form of resolution.]

20. Some call it *manas* (the mind) and others *Samjñāna*. Oh denizens of the celestial region! some wise men (call it) *Ajñāna*.

[Thus the mind, *Samjñā* and the rest too, being the different conditions of the inner sensory which is the transformation of *Satva* (Existence), are the limitations of the Witness in the form of pure Intellection. Therefore they must be applied thus:—these are its names on account of their being the material cause. For it has been said by the *Āchārya* 'Thus these and the rest, being the conditions of the inner sensory, are the limitations of the perceiving agent, the Supreme Spirit that is in the form of pure Intellection; and *Samjñāna* and the rest are the names of the qualities generated by those conditions. The first of these is the mind which is the state of the inner sensory, in the form of thought and doubt.

Samjñāna is the good understanding by the presence whereof a person is considered as sentient.

Ajñāna is command, the (mental) state in the form of capacity to command.]

21. And others call it *Vijnāna* and some 'Prajñāna'; some Brāhmanas call it *Medhā* and other wise men *Drishṭi*.

[*Vijnāna* is the (mental) state pertaining to minute worldly matters. *Prajñāna* is *Prajñapti*, understanding. For it has been defined: '*Smṛiti* (memory) concerns the past, and *Matī* has the future for its scope; *Buddhi* is said to be for the time being. *Prajñā* relates to the three times (the past, the present and the future).

Medhā is the ability to retain words read.

Drishṭi is the (mental) state that has transformed itself in the form of the objects of sense such as a pot, cloth, &c., through the organs of sense such as the eye.]

22. Other wise men call it *Dhṛitī*, and some call it also *Mati*. Those of great wisdom (call it) *Manishā*, and other wise men *Jyūti*.

[*Dhṛitī* is the ability to support the body, the organs of sense, etc.

Mati is reflection, the (mental) state regarding the future.

Manishā is the wish of the mind; that is to say, independence with regard to it.

Jyūti is the miserable condition of the mind on account of disease, etc.]

23. Some deistic people (call it) *Smṛitī*, and some (call it) *Samkalpa*. Other wise men (call it) *Kratu*, and other people (call it) *Kāma*.

[*Smṛitī* is the mental state pertaining to what is experienced, and sprung from the reproductive faculty.

Samkalpa consists in the proper idea of the differentiation to the effect 'this is white, this is black.'

Kratu is the fixed resolution to the effect 'this thing is thus.'

Kāma is the desire regarding absent objects.]

24. Some deistic people call it *Vasā*, and there is no doubt that all these have always been the names of *Sīta*, Intellection.

[*Vasā* is the desire regarding near objects, such as garland, sandal, women, food and drink. What is recited in the *S'ruti* as *Asu*, is not mentioned separately; inasmuch as, being well-known as denoting the vital breath, it is not well-known as signifying the *Prajñāna Brahmā* that is conditioned thereby.]

25. This is *Brahmā*, this alone is *Indra*, this alone is *Prajāpati*. For He alone is the celestials, the elements and the worlds.

26. The oviparous, the *Jārajas* (the mammalian), the sweat-born, and also the sprout-born,—the horses and the cows, and the human beings and those having the elephants for their first.

[Thus it has been expounded that the Supreme Spirit is only the eternal and self-illuminating Intellection of the Witness, that is limited by the mind and its states and which manifests all things such as forms, sounds &c. For the purpose of dispelling the illusion regarding limited space, the *S'ruti* propounds its ubiquitousness, for the reason of its remaining everywhere, in the form of the individual *Soul*, and of the material, in this universe, which consists of the immoveable and the moveable objects and which commences from *Brahmā* (the creator), and extends up to a clump of grass:—'This is *Brahmā*, this is *Indra*, this is *Prajāpati*, all these celestials, these five great elements,—the earth, wind, ether, water and fire—these small and mixed seeds, and those others

and others, the oviparous, and the mammalian, and the sweat-born, and the sprout-born, and the horses and the cows, the human beings and the elephants, and whatever has animal life, is moveable and has wings, and whatever is immoveable,—all that has the Intellect for its Eye, and has been established in the Intellect.'

This is Brahmā, &c.—The author gives in abstract the above *S'ruti*. He only that has been formerly described as the Supreme Spirit in the form of the self-illuminating and witnessing Intellection, is *Brahmā*. The meaning is:—He is *Brahmā*, otherwise called *Hiranyagarbha*, who is limited by the aggregation of the five great subtle elements, and their effects, i.e., the subtle bodies. Or, the word is split as *Brah+man* in the neuter gender. The meaning is:—That Supreme Spirit, characterized by Truth, knowledge, etc., and who has entered into the limitations of the inner sensories of all the animals, like the reflection of the sun that has entered into the water, wave, bubble, etc., is this *Brahman* and none else. That is the connection in the succeeding passages. He is called *Indra*, on account of the union with superior wealth. Or, He is *Indra* who, being the Witness, directly perceives the Spirit that consists of itself saying 'this', just in the same way as the pot, etc., to which the word 'this' is applicable. For it has been heard: 'for the reason that I saw this (universe), therefore I am called *Idamdra* (the perceiver of this), and him who invisibly remains *Idamdra*, they call *Indra*? Or, *Indra* is the lord of the celestials. The meaning is:—In consequence of remaining in his (*Indra's*) heart in the form of the Witness, He is only that (*Indra*).

Prajāpati is the *Vīrat* whose body is the first that remains within the *Brahmānda* (the sphere of the universe) that is made of the gross elements that have been divided into the parts. The celestials are the God of Fire and the rest. He that remains within (our) body in the form of Intellection, also remains in the form of the Witness within the bodies of *Indra* and the rest. The meaning is:—From the recognition of the identity in consequence of the similarity in the Illumination of the Intellect, the appearance of difference is caused by those limitations.

The elements and the worlds.—These five great elements such as the earth, which are the material causes of all the bodies, and the *Bhuvanas*, i.e., the worlds which are their effects, and those that remain within them—the oviparous, i.e., the birds and the rest, and the *Jārajas*, i.e., those born from the womb, namely, the human beings and the rest, and whatever is sweat-born, i.e., the

lice and the rest that are the transformations of sweat-drops, and whatever is sprout-born, *i.e.*, the trees, shrubs and the rest, which spring up breaking through the earth.

The horses.—Having thus generally indicated the whole universe by means of the four-fold division, the author points out their particularity.

Having elephants for their first.—The meaning is: he animals such as the elephants.]

27. And the immoveables and the moveables, and likewise whatever else,—all that is this *Sambhu* that is in the form of a mass of Intellection.

28. This Intellection of the Supreme Lord is the basis of all objects, and the perception is the Spirit, called by the names of *S'iva*, *Rudra*, &c.

[*The immoveables, i.e.*, the trees and the rest that are motionless.

Moveables, i.e., those that can move by means of their feet.

And likewise whatever else.—By the word *else* it is desired to include what is described in the *S'ruti* —‘And the birds that are accustomed to fly with their wings in the sky.’

The meaning is:—Thus the whole universe which consists of the immoveables and the moveables, and which is in the form of the elements and the objects sprung from the elements, is the Supreme Spirit Himself in the form of the pervading Intellection, and is not different from it, inasmuch as it is attributed by spiritual ignorance to the form of the *Prajñāna-Brahmā* that is the Witness of everything and which is the seat of creation, preservation and destruction, and inasmuch as it is brought to the path of perception by Him in the form of an Eye, and inasmuch as, in fact, He is nothing else than that.

The sentence ‘The universe has for its eye Intellection,’ has been used for the purpose of expounding the promised theory that everything has the eye of Intellection. For the whole world has Intellection for its Eye; inasmuch as having its course subordinated to Intellection, it is seen to have but the Eye of the Witness in the form of Intellection.

T. V. VAIDYANATHA AIYAR.

(To be continued).

Anecdotes of Kamban.

(Concluded from p. 94).

Kamban returned to Urayur and recounted, in detail, to Sadayappa and to the Sovereign, his trials and difficulties in the way of getting his work acknowledged by the Aiyengars of

Srirangam. When he came upon the Muni's objection to the introduction of Sadyappa's name once in every hundred stanzas and the decision thereon to curtail the number of occasions to twelve, blood mounted to the cheeks of Sadyappa. Kamban conciliated him with the shrewd observation that the good Muni had corrected his mistake and laid Kamban under deep obligations to Sadyappa by rating him one in every thousand. He proceeded with his narration and wound it up with an account of the diverse bounties showered on him with a liberal hand by the kings who had attended the royal darbar and of the panegyric verses given by the Pandits without stint or measure,

Fortune is the sun of life—
All is warm and bright then;
Every step with pleasure rife—
Time is all delight then!

Kamban reached the full meridian of his glory, ‘had his blushing honors thick upon him’ and passed his days in a regal fashion. In all his trips, he went on a palanquin with a retinue of three hundred brother-poets and was honored by the Government with the deduction of all expenditure incurred by the people on his behalf from their annual tax as Kamban's passage money. Fortune was merry with him and in that mood gave him everything. But the merry mood did not last long. She grew sulky and soon placed him in the king's bad books. The occasion of it was this.

Kamban in the course of one of his interviews with his Sovereign is related to have observed that his kingdom was within the belt of his rule and himself under his sway. The Rajah incensed at the poet's presumptuous arrogance retired to the palace and refused to dine or sup. The Raneer got the clue to it and put the king's keeper in possession of it. She encouraged Chola that she would by hook or crook get a writ from Kamban to the effect of his bondage to her mean self and thus lower him a peg or two. Accordingly, she apparently won over Kamban by her wheedling arts and brought to the king the desired writ with the words தாமி பொன்னிகிருக்கம் பாதலை (‘To the dancing girl Ponnee, Kamban is a bondsman’). The Rajah grew jubilant over her success, convoked all the learned men of his realm, set in their midst Kamban's writ and asked him in a tone of sneer if it was his. He humbly acknowledged it and interpreted the line as ‘to the world-mother Lakshmi, Kamban is bound as a slave.’ This unexpected play of wit told heavily on the king's mind and he said

that no confidence could be reposed in poets, double-edged swords, who would extol their donors to the skies or run them down if they withheld their purse or twist the signification of their words to suit the times. Such heartless creatures are poets, more cruel than Yama the Destroyer. To these he added that Kamban must lay down all trophies he had won from him and seek other lands. Then Kamban perhaps felt like the statesman Wolsey

O, how wretched

Is the poor man that hangs on princes' favors,
and replied instantly that beyond twenty-four *Kadams* (300 square miles approximately), the extent of his territories, all other land was not "in the flat sea sunk" and that he could find protection elsewhere. Saying so, he started abruptly without any intimation of his departure to his wife or any coins for his expenditure and went on his travels *incognito*. After a day's journey or two, the penniless Kamban was oppressed with want.

Ill clad and ill fed, Kamban felt the misery of life.

Poverty is the night of life
All is dark and dreary then;
Every step with sorrow rife
Every day is a fear then.

In the vulture grasp of poverty, Kamban could not long be. He, therefore, entered the services of Veli to raise a mud wall in return for a measure of paddy. It tumbled down before he received the wages. However he managed to get the measure of paddy with the couplet:

விந் காண்ட பிறை தலாள் வேலி தருங்கலி
செற்கொண்டு போமனனும் தில்லாய் தெரிஞ்சுவரே,

and satisfied his hunger. Then he recommenced his travels and was again sharp set. To take the edge off the appetite, Kamban requested a *Komutti Chetti* for *aval* (flattened rice) and a Brahman for water to quench his thirst; but in vain. He proceeded on his way and overtook one that had been taking cold rice and congee to a Vellalah hard at the plough. Kamban stretched his hands to the ploughman when he raised his congee to his lips. The poor ploughman fed the weary traveller to his heart's content with the congee brought for him, in return for which kind-heartedness and benefaction the poet gave out the following stanza praising the good Samaritan:—

செட்டும்மக்கள் வாசல்வழி செல்லோமே செக்காரப்
பொட்டும்மக்கள் வாசல்வழி போகோமே—முட்டபுகும்
பார்ப்பாரத்தை பெட்டிப் பாரோமே யெந்நாளும்
காப்பாரே வேளாளர்காண்.

The remainder of the congee the ploughman himself took and continued his agricultural operations. Happily his plough turned up a treasure-trove, and the ploughman in an ecstasy of delight took the poet home and gave him the best entertainment possible. The merry feasting lasted two days and Kamban addressed himself to commence his travels. The ploughman remonstrated with Kamban that he must live his life with him and that, if he could not make that concession, he must receive one-half of his 'find.' Declining those offers, Kamban asked his benefactor to give him two pieces of cloth each two yards in length. The ploughman readily complied with his request and offered him two cloths as desired.

He reached the palace of Chera and managed to secure the appointment of an *adappai kiran* (a menial). In his new capacity, he was present when a Pandit delivered a lecture on Ramayana with the Rajah in the chair. Kamban attended the lecture closely and showed signs of disapproval when the lecturer interpreted a stanza in a wrong way. The king observed his servant's gestures and asked him whether he could do better. The menial replied that, as Kamban's menial before, he had attended his lectures and, with the permission of his lord, could venture a little to express the author's meaning. The king nodded, and the menial in disguise waxed eloquent over the passage. The king and the assembly were taken aback, and Chera raised him at once to the rank of the poet of poets in his palace and dined in his company.

Men of a trade seldom agree. This sudden elevation of a bond-servant to high social rank stirred up the jealousy of the long-standing court poets and caused among them a good deal of heart-burning. They felt their degradation very keenly and concerted how to drag him down in the estimation of their lord. They bribed a barber with two thousand pagodas to accomplish their end and told him to embrace Kamban when he would issue out of the palace. The pre-arranged barber did accordingly and shed tears of joy as if delighted with the sight of his brother after a long separation. The quick-witted Kamban made out the circumstance and, without feeling any shock of grief or surprise, hugged him closer and asked him a thousand things of hearth and home. He bought tit-bits and hastened along with the barber to his house to see his sister-in-law and children. Dainties for supper were ready and Kamban was asked to partake of them. Kamban agreed to do so, provided that his brother would give him half of his earnings

during the past so many years and allow him to do his services to the king for the same period, as no partition had been made, before his separation, of their ancestral property. The barber offered Kamban the two thousand pagodas of the Pandits as the half of his accumulated savings and consented to abide by the second condition also. Kamban urged that the king's consent must be obtained before they would ratify their covenant and took the barber to His Majesty before whom he read out the terms of their agreement. The king's countenance fell and the barber was in a state of trepidation.

At this crisis, the Goddess of Learning dropped a *Chilambu* (precious anklet) which Kamban picked up and presented to the king praying him to get the other of the pair from his brother-barber so that both might form a fitting ornament to the Queen. The poor barber blinked and denied its possession. The king ordered him to be bound to a tamarind tree and flogged. Unable to bear the severe stripes, the barber sang in tribulation and gave out the whole design. His Majesty deep in the depths of sorrow and shame clearly perceived the intricate plotting, and with blood-shot eyes ordered the treacherous court poets to be pilloried.

O, what a tangled web we weave
When first we practise to deceive.

The wives of the Court poets prostrated at the feet of Kamban and begged him for their husbands' lives. 'The quality of mercy is not strained,' Kamban's mind melted at the sight of so many weeping women and he pleaded to the king for their lives and saved his enemies from their fall.

Pleased with the magnanimity of Kamban, the king enquired into his previous history which he related with Shandean exactness omitting no incident of any importance. His thrilling and pathetic narration of the circumstances of his life made such a strong impression on his mind as he regretted for having had him as a menial in his court. Kamban's star was once more in the ascendant and the king held him in greater honor and respect than before.

While he had thus through clouds and heavy gales ascended from the nadir to the zenith in the royal favor, a message was received from Chola requesting to send Kamban back to his dominions. Perhaps absence—the conspicuous absence of such an illustrious poet—made him grow fonder. As regards Kamban, his short retirement in a foreign court urged him to make a sweet return. But Chera would not abandon him. Kamban said

பாதுக்குச் சர்க்கலா யில்கையென்பார்க்கும் பருக்கையற்ற
கூழுக்குப்போட பெயில்கையென்பார்க்கும் சூழ்நீர்க்கைத்த
காலுக்குத்தோற் செருப்பில்கை யென்பார்க்கும் கணகதண்டி
மேலுக்குப் பஞ்சனை யில்கையென்பார்க்கும் விதன்மொன்றே
and bade farewell to Chera. Kamban reached Chola country and was received by the sovereign with demonstrations of joy and respect. The king seated him on his throne and heard from him of all the adventures he had come across after his departure from the Chola dominions. In the fag end of his narration, the king interposed and in a tone of mockery reminded Kamban of his bet to return home with a wealthier king dancing attendance on him. Kamban, was tickled inwardly but cheerfully replied that he would realise it in a week, and quickly despatched a message to Chera stating what had transpired on his return. Chera in the guise of a menial attended on Kamban in the royal assembly of Chola with rolls of betel in his hands, served them out to him and disappeared with the rapidity of a lightning flash. Then Chola came to know of Chera's attendance and felt the true measure of Kamban's power and importance.

However glorious had his career hitherto been, in the latter end of his life Kamban drank the bitter cup of sorrow and disappointment. His son and poet of no mean fame, Ambigapati, fell in love with the princess and was therefore condemned to death. This sad loss left Kamban disconsolate and he was on the look-out for an opportunity to wreak his vengeance on the sovereign. One day the king's son frightened by an elephant sought refuge in Kamban's. The revengeful Kamban seized and despatched him with his pointed iron style. The murder of the prince so irritated the king that he aimed an arrow at Kamban who had a hair-breadth escape and fled for life to the kingdom of Pandiya. Shorn of courtly pomp and worldly glory and broken by the chequered fortunes of life, the Great Kamban who had in his palmy days 'sounded all the depths and shoals of honor' at last laid his weary bones in a foreign land at Nattarasankottah in the Ramnad territory. The following lines on the vicissitudes of life will, it is hoped, be an apt summary of Kamban's life :—

To live and struggle on for wealth or fame—
To strive to gain on earth an honor'd name ;
To be deceived, and, then, perhaps, deceive ;
To be the cause of grief, and then to grieve :
To love and raise an idol in the heart,
Which, for a while, doth happiness impart ;
Till change or death with blighting breath comes near,
And snatches from us all that made life dear :
Then, when the heart has cold and careless grown,
And all bright visions of the future flown,

To turn at last to fairer worlds than this,
There, only there, to find unfading bliss.

The intelligence of Kamban's death reached Ottacoochan, who in

இன்றைக்கோ கம்பனிறந்தநா ளிப்புவியில்
இன்றைக்கோ வென்கவிதை யேற்குநான்—இன்றைக்கோ
பூமடத்தை வாழப் பொறைமடத்தை வீந்திருக்க
நாமடத்தை தூவிழந்த நான்

expressed the depth of his sorrow for the loss of Kamban, the foremost in the file of Tamil poets.

Besides Ramayunam, Kamban's other works are *Arelupathu*, *Silai yeluthu*, *Thirukai valakam*, *Kanchipuranam*, *Kanchipillaithamil*, *Sadagopar Andadi*, *Cholakuravanichi* and *Saraswati malai*.

The age of Kamban is said to be indicated by the following stanza which places the date of the composition of his epic in the first decade of the ninth century:

என்னியசகாப்த மெண்ணுற்றேழின் மேற்கடையன்வாழ்வு
நன்னியவெண்ணெப் நல்லூர் தன்னிலை கம்பநாடன்
பன்னிய ராமகாதைப் பங்குனிபத்த நாளின்
கன்னிய வரங்காழ்ந்தே கலியங்கேற்றிஞனே.

M. S. PURNALINGAM PILLAI.

Religious Notes.

IN THE HERMITAGE.*

44. In the August number of the *Arya*, we saw that man is linked to this world, in which he seeks the fulfilment of the innumerable desires which spring up in him when the eleven Indriyas (senses) come in contact with the world. The world to many is a dish much too alluring to be disposed.

**

45. But this universe is constantly changing. Everything in it grows, multiplies, transforms, decays, dwindles and dies. It has no real existence but only the appearance of it. Standing before a mirror I see my image reflected in it. I move away from the mirror, the image vanishes. It has no real existence. But I think it has, for it is my exact facsimile and is entirely dependent upon me. Similarly this unreal, everchanging Universe depending on me and connected with me, the one constant factor, has also the appearance of reality of existence. I am hungry, I turn to the world for its satisfaction. Suppose I throw away hunger and I will have thrown

away the Universe, for the Universe is nothing to me or will have no reality for me when I throw away my desires.

**

46. The same result can be arrived at from another standpoint. We know the Universe is made up of form, touch, taste, smell and sound; and these could not exist without me. Thus the Universe is within me and has no separate existence as we have already seen. But depending as it does on me, the highest truth, this false, fickle Universe appears also real. The knowledge that the world has no real existence, that it is of my creation, that it is not the food of my desires, strikes the chains of my limbs and frees me from the bondage.

**

47. How is this knowledge to be acquired? When doubt goes, knowledge comes. But doubting is the prerogative of the mind; and as long as man lives in the mind, so long will doubting, which is synonymous with reasoning, continue. Doubt can only cease when a man goes back to his own self. The self, the 'I,' the Ego, or the Atman is the only *terra firma* in this ever-changing universe. The doubter cannot be doubted. Every true philosopher starts with doubt but ends by battling with it and vanquishing it.

**

48. Agnostics and sceptics, ever restless, tossed and whirled about in the sea of doubt and uncertainty, needs must be a sorry set of philosophers. A mind full of doubts is dead, and scepticism is the death of the human race. They have started in their enquiry from a wrong point, *viz.*, that the world is real. The attempt to comprehend the infinite universe with the finite mind is bound to result in a wild goose chase. If they did not go out of themselves, if they had begun by examining the self, if they had only for a moment stopped to ask Why should I believe the world is real, they would have seen, as Descartes saw "In this unreal universe I am the only thing real."

N. NARASINGA ROW.

THE WORLD'S ADVANCE-THOUGHT AND THE UNIVERSAL REPUBLIC.

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Educational Notes.

The growing interest of the public in topics educational has not left untouched the important question of training and instruction to our aristocracy. In Northern India this subject is the one which engages the attention of the Government and the nobility of the land. In this Presidency, however, we have no such grand institutions as the Rajkumar Colleges, although our Rajas and Zemindars are not fewer in number. Hence public attention has constantly been directed to Newington, where the minors under the Court of Wards are educated under the Court's direct supervision. Newington has been coming in for a good share of public criticism. The false restraint which would not admit even the near relatives of the minors into the sacred precincts of Newington, the English training under Mr. Morrison which develops expensive tastes and habits without the counterbalancing expansion of the intellect, the denationalised appearance they are compelled to put on in order to satisfy English tastes and serve as figure-heads in social or public functions, the elementary education given them and the enormous cost of the establishment—all these have received a severe and scathing treatment in the press. As the result of this public criticism and many private representations by those immediately interested in the minors the Government of Madras has passed an order of very doubtful utility.

* *

The G. O. runs thus:—

"The subject of the educational training of the minor wards residing at Newington House, Madras, has recently engaged the attention of the Government, and with the object of enabling those interested in the welfare of the boys to have opportunities of making themselves generally acquainted with the course of instruction followed in the institution and the domestic arrangements, His Excellency the Governor in Council considers that any native gentleman who, in the opinion of the Court of Wards, may reasonably claim to be interested in the up-bringing of a ward might be given permission to visit the institution and afford the Court the benefit of his suggestions on any point which seems to him susceptible of improvement. Of course, these visits would be restricted to such times as may be convenient and be subject to such conditions as the Court may see fit to impose. His Excellency the Governor in Council commends the matter to the consideration of the Court."

* *

It is evident that the Government has in its view only the admission of the near relatives of the minors and such others who are closely interested in their welfare and up-bringing; and even this doubtful privilege is hedged in by so many conditions. The question of admission of such persons is left entirely to the discretion of the Court of Wards which, if it likes, can defeat the very object of the

resolution. Again, the G. O. does not touch any of the important issues raised by the press in connection with the education of these minors. These criticisms and suggestions can be summed up thus: The system of private instruction is a failure. Though our public institutions are not all they can be, still there is no serious danger in sending the minors to them for instruction while maintaining a private institution for the instruction and up-bringing out of the school. If the Court of Wards cannot see its way to send the minors to public institutions, some changes at least might be effected in the management at Newington. Retaining the European supervision, an Indian from the higher grade of educational service must be appointed as a check, to a certain degree, to the purely English training they at present receive. The last is the appointment of a committee by the Government to visit Newington periodically and report on the management with such suggestions as they might be willing to make. In the above suggestions there are many which the Government, though not in their entirety, but at least partly, can adopt. As it is, there is no sufficient supervision over the supervision at Newington and such useful measures, as the Indian press unanimously advocate, deserve the serious consideration of the Government.

* *

The subject of the education and up-bringing of our minors leads us to that most interesting and statesmanly speech of the Viceroy in the recent Conference of Chiefs' Colleges. Lord Curzon's views on Indian Education in general and the Education of the Chiefs in particular are widely known. To him Education means, an all-round development, physical, mental and moral, which would enable one to discharge successfully the responsibilities that lie before him in this age of constant change and ever-increasing competition. And in the case of the sons of the Chiefs, the responsibilities that lie before them are in every way greater. Their little states are so many links in the chain of the great British Empire and unless every link in the chain is sound it is likely to snap in the onward progress. The Government of India is therefore, as much interested in the well-being of these states as the immediate rulers themselves; and it is to this purpose that the Viceroy has shown the deep concern in the training and education the sons of Chiefs receive in those institutions.

* *

Lord Curzon in his speech pointed out the main points of difference between the English public Schools and the Chiefs' Colleges in India. The sons of Chiefs were taken away from their narrow and often demoralising existence in their homes and thrown together in the boarding-house, the class-room and the play-ground. "Instead of being the solitary sons of petty firmaments, they became co-ordinate atoms in a larger whole. They learn that there is a wider life than that of a Court and larger duties than those of self-indulgence." But here the slender analogy ceases. In its essence the spirit of English

institutions is contrary to the traditional spirit of India. This, however is rapidly undergoing a change. In English institutions the number of students brought together is very large and consequently the play of one character upon another is very wide and perpetual. How can a college, whose students only range from 20 to 60, be compared with a school of 500 or 1,000? Again, Eton is an aristocratic school organised on a democratic basis. There is nothing to prevent the son of the *parvenu* from being admitted. But this is impossible here. The distinctions are more stubbornly maintained in the East than in the West. Again the five or six years of education in public school is followed by a career of as many years, perhaps more, in a University. But here it is not the case. This is a handicap which unavoidably retards a satisfactory progress. The last point of difference which makes a Chiefs' College fall far behind an English institution is the dearth of those influences which are associated with the boarding-house. In England a boy is continuously exposed to such influences, from morning till night. "He is not only taught in the class room or the lecture room, for brief periods at stated hours. His house-master who is really responsible for his bringing up, is always teaching him too, teaching him not merely by tasks and lessons but by watching and training his combined moral and intellectual growth. It is the house-master, far more than the class master, that is, as a rule, responsible for the final shape in which the public school boy is turned out. But in your Indian Chiefs' Colleges the reverse plan is adopted. You bring the boy into contact with his teacher during the few hours in which he is being taught; and then you take and shut him up in a boarding-house where he is surrounded by *motamis* or *Maschibs*, or native tutors or guardians who may be the best men in the world but who are separated off from the staff, the curriculum, and the educative influence of the College. In fact, you divide his College career into two water-tight compartments. The boy is transferred from the one to the other at stated intervals of day or night: and you sacrifice the many advantages that accrue from a single existence with an undivided aim."

* * *
The Viceroy then proceeded to mark the broad outlines of reforms to be effected with regard to the Indian institutions. The number of students attending the College has to be increased and this can be done only by the Chiefs who must make up their minds to support the institutions not only with their purse but by sending their children. The idea that the education is costly is false when compared to that in English public schools. Again, the education is neither sufficiently practical, nor sufficiently serious. The pupils have to be given such education as would fit them for the life that awaits them; and the Provincial, Educational system in some of the Colleges has to be replaced by special courses of study. Of course, such reforms mean more funds and in this respect the Viceroy proffers the assistance of the Government provided the Chiefs also

come forward with their sympathy and support, leaving their attitude of "hanging back." "The passionate cry," said the Viceroy, "of the 20th Century which is re-echoing through the Western world is that it would not suffer dunces gladly. The prophets of the day are all inviting us to be strenuous and efficient. What is good for Europe is equally good for Asia; and what is preached in England will not suffer by being practised here."

* * *
These are noble words, indeed, uttered with that sense of great responsibility, that feeling for the subjects of all classes which Lord Curzon has displayed in his public career in this country. These are not words uttered only for the Chiefs of Northern India. They are eloquent words addressed to all the Chiefs. We have in our presidency a pretty large number of Rajas and Zemindars. But do they feel their responsibility as important units in the progress of British administration and the future of India? There has, however, been no tangible proof of any such consciousness. It is a standing disgrace to the aristocracy of this presidency that it can boast of no such institutions as are found in Northern India. On the other hand, the miserable make-shift at Newington is supposed to equip the Zemindari Minors with those accomplishments so necessary for their own well-being and that of the people whom they will have to serve in the near future.

* * *
We require a Lord Curzon among us here to infuse life into the dead bones of our aristocracy, to awake them from the lethargy of ages and make them conscious of the fact that they can no more afford to be the solitary sons of petty firmaments, but must train themselves to discharge the duties of important units in the composite citizenship in the British Empire.

The Voice of Sarada.

REVIEWS OF BOOKS.

The Seven Creative Principles by HIRAM ERASMITT BUTLER. *Esoteric Publishing Company*, Apple-gate, California, U. S. A.

The subject of Creation is as old as Creation itself. From the dim, mythological ages of the past to the present, highly cultured scientific period, the human mind has ever exercised itself over the great mystery of the universe and the relation of man to it. The Aryan sages of old grappled with the question and have left in the Vedas and the Upanishads a monument of their intellectual acumen and high spirituality. In ancient Greece, from Thales down to the great Neo-Platonist, this problem was in one way or other the centre of discussion. Later on the Old Testament theory grew to be the generally accepted theory and ever since Christian conceptions have ruled in the intellectual arena of Europe and tinged all its speculations. We

have before us a collection of nine lectures, seven of which treat of the subject of Creation. Mr. HIRAM ERASMUS BUTLER has presented the old problem in a new light, though this method of study might not be quite foreign to students of Indian philosophy. The lectures contain many "central thoughts," new to the general run of the public. In the opening lecture on "The Idea of God," Mr. Butler gives us some of his very suggestive thoughts. Unlike the modern scientists, who commencing with man in their investigations trace down to the lower forms until they are lost in the maze of manifold creations, Mr. Butler proceeds to investigate the question by the method of ancient philosophers; commencing with the human body he seeks for the *cause* inward and upward. This leads him to the highest attribute of man, the will, his dominant power and ruler, "Thought is the co-worker of the will and submissive to its power. Thought has form called into existence by the mandate of the will formulated from the essence of the body." Each of us is a thought-form of the solar mind, through which the God of the universe operates. "How truly John expressed this when he said, 'in the beginning was the Logos'—the word; and the word was God, or power; and all things were made by it, or him; when the thought was formed, a world was born and in that world was the essence of being that brought us here." All that we call space is filled with this, we call God: Here are some lines which faithfully reproduce the great metaphysical formula of Sankara, "Thou art that." "You are of God" says Mr. Butler, "God is within you; all that you are; all that you can be, all that you may attain to, is of God; and without the God within you, the essence of the Great Soul of the universe, which animates and inspires you, what would you be?..... When you know how to take hold upon yourself by the power of your own superior will and then begin to think about that God; begin to imitate and try to be like Him, and endeavour to bring your body and all its parts to the utmost perfection, you commence to be like that Infinite." Exact reproduction of the ancient conception of our great Rishis. The succeeding lectures deal with the Seven creative Principles. The object of considering those principles is to bring the reader into a mental condition where evil will cease to be an absolute principle, and the good will be recognised to prevail in all. The first of the creative principles is force. "It is the first, negative conservative magnetism and is a principle of bondage or binding." The second is discrimination. It is the principle in nature that discriminates as to the relation of atom to atom and pervades every other form of life in the long list of creation, between man and man, man and beasts, between beasts and beasts, and so on. "It is the principle that keeps in purity all things that are," keeps things distinct from one another. The third principle is order; the fourth is cohesion. This is the mother principle, the love-principle, the principle embodying preservation. The fifth is fermentation. It is the adversary of organic life, and the destroyer of things unfit to survive in

the struggle; and transmutation is the sixth principle which enables us to progress and to unfold. The seventh is sensation. It lies at the multiplicity of all organic life. It is a mode of consciousness. It is the principle which preserves from destruction. It is the germ of all thought. Though this is a necessary principle in the initial stages, yet it must be the ultimate aim to conquer sensation. We have to conquer that which gives rise to thought. The great precept is to conquer sensation and turn the attention towards cause. The body begins to take cognizance of purer thought, the thought-emanations of the creator. "There can be no effort without a desire. Desire is the method of prayer. Prayer is the sincere desire of the heart. Love is a form of desire and God is Love." The last chapter is devoted to a lucid exposition of the theory of colors. In every way, the book under review, is a most interesting study, stimulating the mind to higher thoughts. Mr. Butler represents the New Thought Movement in its best and most learned aspect, and his highly instructive lectures deserve a most careful study by those who would like to know those mysteries of life locked up in secrecy by the Orient, but finding slowly their expression in America and other parts of the world.

Ideal Gods and other essays and poems. By WILLIAM SHARPE, M.D. Published by Hy. A. Copley, Canning Town, E. London.

This is a collection of poems and essays. The learned author, Mr. WILLIAM SHARPE, possesses descriptive powers of a very high order, in addition to the vast erudition which his essays and poems undoubtedly indicate. In diction, in poetic fantasy and in high, excellent thoughts, some of the poems in this book deserve to take a high place in English literature. We cannot do more here than quote some of his brilliant lines. "The Ideal Gods of Ancient Greece" is a long poem describing the rich gallery of Grecian mythology. The poet describes the nobility of pure love as symbolised in the story of Artemis and Endymion, in lines whose exquisite beauty cannot fail to impress even a hasty reader:

In such guise as Artemis beheld
Her dreaming love, the young Endymion,
When she conceived a passion for the youth;
And filled with longing for his chastened love
So worthy of her maiden purity,
Came unto him alone up the hills
By moonlight, and unveiling as the moon
Unveils, emerging from a cloud, drew him
Night after night in rapture to gaze
Upon the beauty of her peerless form
And feel her passionate embrace and take
Her virgin kisses on his eager lips,—
Such kisses as for true love are reserved,
Which loveless passion knows not nor can know;
For loveless passion sates itself and finds
No relish but with blunted taste still feeds
On empty husks, nor ever knows the joy
Of love's pure kiss, for love to love responds
In sympathy and waves not, but still grows
And mingles ever, not two souls but one

For dear companionship, expressed as twain
In complementary mode, each unto each
A polar force, that life and love sustains
And binds in rhythmic harmony like two
Revolving orbs in equal balance poised.

"The Ideal Gods of Ancient and Mediaeval Rome" is an interesting piece describing the ancient Roman faith, the advent of Christianity and the earlier corruptions in the Christian Church. "Humanity and the Man" is a beautiful allegory. The leading idea of perfectibility of human nature and the great future that lies before it are placed in lines of exquisite grace. The grandeur of the theme is much heightened by the rich poetic imagery which characterises the whole piece.

It is not possible in a review of this kind to do justice either to this beautiful allegorical poem or the wide erudition and the high poetic gifts of the author. We are sure that "Humanity and the Man" will be read with that wide interest and appreciation which it so well deserves. Here is a description of the promised land with which this great poem closes.

But far beyond a glorious land appeared
And shining seas and lakes and happy isles
With flowery fields and choral woods and groves,
And wafted thence upon the air, the sound
Of music and the voice of angels rang
Harmonious and fell upon the ear
And filled the soul with ecstacy divine.
Then taking leave, the Angel, smiling, said :
"Now I depart unto the land thou seest,
But stay thou here ; complete thy present course ;
And I to thee a fair guide will send,
Even thy partner in the Realms of Light
Who shall instruct thee in a higher lore.
Then bear thee with her to ancient home
In Isles of Light and worlds beyond the sun
Elysian fields where toiling is unknown.

"The Hindu Idols" by PANDIT KEDARNATH VIDYAVINODE. *The New Town Press, Bhowanipore, Calcutta.*

This is a most effective and scholarly answer to the Durga theory of the late Prof. Max Müller, by one, whose attainments and scholarship are in every way fitted to challenge so eminent an orientalist. The late professor held that there is a non-Vedic spirit in the conception of Durga and her consort Siva and that this conception was borrowed from the rude mountain tribes and included by the Brahmins in their pantheon. PANDIT KEDARNATH refutes these statements with authorities quoted from the Vedic Texts. He proves that the early sacrificial altar developed into Durga. In ancient India there was a time when the Rishis had to put out the sacrificial fire. They, however, preserved the altar before which they sat in deep meditation. A revival took place. But instead of the fire being kindled once more upon the altar (the daughter of Daksha), an image to represent the fire was placed on it and called *Havya-vāhini*. "The image is our Durga, her ten hands representing the ten directions of the altar. Her Saraswati is the knowledge of the Vedas incarnate, Her Lakshmi represents the

wealth needed for the performance of a sacrifice. Kartika the warrior preserves the sacrifice, while Ganesha begins it, his four hands representing the Hota, Ritwik, Purohita and Yajamana respectively." This is the theory of the Pandit and doubtless the truth. He shows where Prof. Max Müller lost the clue. The latter missed a Rik of the Samaveda which proves Durga as having been the Agni of the Vedas and therein lost the chance of identifying Sati, the Puranic daughter of Daksha, who was married to Siva, with the sacrificial altar or the Vedic daughter of Daksha. The Pandit then traces the development of Sati into Uma, of Uma into Ambica and of Ambica into Durga and explains the non-Aryan names of Durga. He also throws some light on Siva as the Vedic conception and turns next to explain the esoteric meaning of the goddess Kālī, whose external, hideous aspect has completely upset the mental equilibrium of our European critics. "Kālī represents Prakriti or nature, Siva Purusha or God. A Buddha sees in Her human sufferings which can only end in Siva the Nirvana. A Vyasa thinks Her to be an emblem of Jivatma coming into contact with Siva the Paramatman. A Sankara finds in Her, the Supreme Being with a coating of Maya or illusion. While a Gauranga admires Her love and affection towards her husband Siva." The author has, in the end, a few words in answer to the methods of criticism adopted by our Christian Missionary friends. His remarks are extremely pointed, but no less true. We are in perfect accord with the Pandit in the closing sentiments which he so forcibly expresses. "The doctrine of universal love," says he, "must stand opposed to all sectarian ideas. A sectarian missionary preaching universal love is but a great inconsistency. The only love he can lay claim to is a morbid love of self, as has actually been shown by him in his desire to gain his point by arguments not always scrupulously fair. It is often represented to us that Christianity is the only way to salvation. It cannot, however, be ignored that the followers of Islam too affirmed that theirs was the only way. Had the Hindus imbibed the same selfish idea of religion, the struggle might have been very different indeed, the position more trying, and the whole history of India considerably changed."

Dayanand Sarasvati by BAWA ARJAN SINGH, editor, *Arya Patrika*. *Punjab Printing Works, Lahore.*

"There is, perhaps, no object of study more elevating, more brimful of suggestive hints for Self-evolution than the life of a great soul," says the learned author of this book. It is true; but one of the many truths which few of us care to realise in our own lives. Perhaps no country has produced such a vast number of great men who in their days revolutionised the thought, reformed the people and brought peace, higher life and prosperity to them. Buddha, Sankara, Chaitanya and Ramanuja are some of the great men who have been justly apotheosised as Avatars; and to this galaxy might well be added the revered name of DAYANAND. He appeared at a time when the spiri-

tual and intellectual state of the country was at its lowest ebb. His vast learning, his stern, sterling character and his love for truth and for his country made him a stupendous force.

He fought the evils of his age, evils petrified by centuries of mental and spiritual darkness, often endangering his very life, fearless, undaunted. But he was too soon for his age, as all great men generally are. He was a reformer of the most radical type, and a lesser intellect would have been smashed to pieces in the struggle. The intellectual revolution which SWAMI DAYANAND brought about by preaching and disputations is still going on. But to judge of his work, it is a little too soon. As far as we have known, there has not yet appeared in English an authoritative work on the life of this great Indian reformer. We welcome the publication under review. But we have still to express the opinion felt by many that a more exhaustive volume is an imperative necessity.

PERIODICALS.

The Review of Reviews :—The December number of the *Review of Reviews* has a brilliant character sketch of Canon Gore. The Canon is one of the few ecclesiastics who can keep their wits about them in an atmosphere of general excitement and muster courage to speak out their convictions when rowdism is the order of the day. His vigorous letter to the *Times* protesting against the death-rate in the Concentration Camps and the iniquity of the whole arrangement, was the only clear Christian voice that sounded from the abysmal silence of the Church since the beginning of the war. Less than a week later Canon Gore was appointed Bishop of Worcester, with episcopal jurisdiction over Mr. Chamberlain's kingdom and Mr. Stead has some very amusing remarks to make on this strange appointment. "Now Mr. Chamberlain," says Mr. Stead, "is the King Herod of our times, and Mr. Knox-Little is a kind of political pocket chaplain attached to the modern Herod's policy, if not to his Court. The new Bishop of Worcester has his Cathedral in the city famous for the victory which Cromwell regarded as his crowning mercy, but the real centre of his diocese is Birmingham. Imagine John the Baptist appointed by Pontius Pilate to be Bishop over Galilee when Herod was in his glory, and we have some faint idea of the nature of the appointment by which Lord Salisbury sent Canon Gore to be Bishop of Birmingham." Canon Gore was born at the beginning of the Crimean War of a well-known old Whig family. His mother who still lives was also of the same political connection. In Harrow, Charles Gore was the brightest student and a shining light of the Debating Society. At Oxford his bent was towards asceticism. Here he took a fellowship and acquired a sufficient reputation both for personal piety and for sound scholarship to cause him to be appointed Examining Chaplain to the Bishop of Lincoln. From thence he was transferred to Croydon. So signal was his success here that

he was placed at the head of Pusey House. Charles Gore was brought up under the influence of T. H. Green. He knew what criticism was; and his knowledge of the difficulties which beset the path of belief. The work in the Pusey House was consummated in "Lux Mundi," a collection of essays, in which Charles Gore's Essay on Inspiration created a good deal of stir and elicited much adverse criticism. It sounded the destructive note which differentiated the Broad Churchman of Dean Stanley's school from what may be called the Broad Church school of which Canon Gore was the most conspicuous representative. It was during the hubbub created by Lux Mundi that Lord Roseberry appointed him as the Canon at Westminster. Of his work there, of his power in the pulpit, of his genuine catholicity nothing not already known to the people can be said here. The question is what he will do as the Bishop of Birmingham, with such views in the midst of an atmosphere so deeply infected with the germs of blatant militarism. Of the South African War his opinions are not so explicit as in the question of social reform. He sees that a war for vengeance, a war entered upon a spirit of over-bearing arrogance is a war indefensible on any Christian standpoint,—a war which can only bring in its train of disaster upon disaster and national humiliation. But upon other issues of the war his voice has not led the nation. But he is one of the very few Christian divines who serve, in these days, the Church with a devotion and earnestness so rare. To him the spiritual life is everything and the true believer whose religious life is a reality enabling him to live in conspicuous communion with his Maker, is a brother Christian with whom he stands side by side without any of the arrogant spirit which is the bane of so many good men. No Non-Conformist who has worked with him has ever felt for one moment the existence of that invisible, but very palpable wall of division, which separates many Anglicans from those who do not belong to the Anglican communion. His fearless expression of the reversal of feelings experienced on the conduct of the war has already told upon his prospects. It is said that the ordaining ceremony at Westminster has been postponed. For what reasons it is not yet quite evident. But such petty persecutions by the powers-that-be will never influence a man like Charles Gore to compromise with his conscience.

The topic of the month in this issue is "The Distribution of Nobel prizes," and the books of the month which receive the learned reviews are Mr. Well's "Anticipations" and Mr. Rowntree's "How the other half lives."

The Arena.—The Hon. W. A. Northcott opens the December number of the *Arena* with an interesting article on "The Rights of Men." He briefly traces the different rights won from the ruling powers by the liberty-loving men of yore; and finds in the modern phase of monopoly and trust in the commercial world a curtailment of rights which is not quite flattering to the advanced civilisation of the twentieth century. The solution of the cen-

ture's problem will come only, he says, when the trusts and combinations of capital co-operate with the federation of labour. "The crescent promise of the 20th century," says he, "is the harmonious and fair partnership and co-operation of labour and capital. It is the heir of all the ages in the foremost files of time. It is the genius of American institutions, in the fulness of time, to wipe the last opprobrious stain from the brow of toil and to crown the toiler with the dignity, luster and honor of a full and perfect manhood. I will give you the toast of the twentieth century: Here's to Labour and Capital—the organisation of each and co-operation of both."

"Revolutions in religious thought during the nineteenth century" is a rapid survey, by Mr. B. O. Flower, of the various forces that went to modify the religious thought of the last century. The prevailing religious conditions in New England at the close of the eighteenth century were typical. The Church clung tenaciously to its gloomy theology. It frowned upon normal life and innocent amusements. And as a result scepticism and atheism spread on all sides. The Puritan colonies prior to the Revolution were noted for singular inconsistency in conduct and for a casnistry at once artificial and misleading. Unitarianism as proclaimed by Dr. Channing came as a refreshing ruin on a parched soil. Longfellow, Bryant, Lowell and Holmes sang the songs of new time. It was one of the great factors which broadened and humanized the Christian faith in America and to a certain degree in England during the last century. Then came the scientific revelations of geology, paleontology, and biology, and the evolutionary theory for a time well-nigh encountered the solid front of united Christianity. Much might have been gained by utilising the services of this new theory. But it was long before Dr. Savage boldly and in masterly manner defended the Evolution theory; and Henry Drummond, while accepting the theory, went a step further and pointed out a vital fact, *viz.*, the fundamental law running parallel to the struggle for existence, the struggle for the life of others. It took so long however to enlist the services of sciences and the question has now been set at rest by the Rev. Charles Parkhurst who said in a signed editorial that Darwinism was neither atheistic nor agnostic. Then come the influences of great men who lived and preached a higher life and nobler thought. Victor Hugo singing the ideal loving humanity, believing in progress and praying toward the infinite, Carlyle with his "Sartar Resartus," Mazzini proclaiming the shallowness of philosophy that failed to minister to the religious side of life, Richard Wagner declaring the higher mission of music, Jean Francois Millet preaching with his brush and discovering to the people the hollowness of modern religious professions, Ruskin unfurling the standard of "All for all," and lastly, Browning singing the broader and higher concepts of deity, of life and of the interdependence of all living things—these are the influences that leavened the religious thought of the century. Among other articles of

interest in this issue are "Christian leadership and economic reform," "Evolution and Theology," and "Capital and Labours."

The Metaphysical Magazine.—The handsome Christmas number of this Magazine opens with a frontispiece of the palace of King Pal. Mr. Alexander Wilder writes a short article on the "Genesis of the Koran." Mr. Wilder takes a highly catholic view of Islam and the great book of Islam. "It is true," says he, "that there are what we must consider radical faults and blemishes. We can find them in profusion by looking for them. Yet it is far better to have our eyes open to discern what is good and useful, and to see things as they are. In this view of the matter we must place the great Arabian in the roll of benefactors of the human race." Surely, this is the proper spirit in which we have to look at other religions. For, has it not been said by our Lord, "All paths, all ways lead to me." Mrs. Arthur Smith presents a pleasant description of Gwalior, the Jaina metropolis. Among other articles of interest in this issue are: "From Savage to Civilian," "Charbonnel's Victory of the will."

The latter is an interesting exposition of the French author whose chief life-influence seems to have been the great American writer and philosopher, Emerson. The French idealist, instead of presenting will as a blind, unmanageable force, like Schopenhauer images a truer reflection. "In this lies the power, the sunny stimulus, the mystic insight and practical value of the work." The central idea is one with which we are not unacquainted in other forms. "We are emanations of the Great Will, with which we may attune ourselves by means of an harmonious outer life and by inner aspiration; and that in direct ratio as we rise into a comprehension of the will of our Over-Soul and subjugate the will of the flesh, we increase the higher light and life within us, and become beautiful: the idea of beautiful being an exalted perception of rhythm and measure, the harmony of all parts, proportion and perspective."

The Mind.—The December number of *Mind* opens with a frontispiece of Mr. Horatio W. Dresser and an interesting article by him on "The philosophy of adjustment." Mr. Dresser is one of the ablest exponents of the New Thought. He inherits the New Thought bias, the control of mind over matter, from his parents, who were themselves ardent believers in it and whose conviction permeated the whole family. Mr. Dresser dates the beginning of his life-work from 1883, when he took up the study of Emerson and other great writers, at which time he also copied Dr. Quimby's manuscripts for his father. It was during this period that he began to practise mental reading in connection with his parents. Mr. Dresser's public teaching became a regular feature of his work in 1889 and in 1893 the sphere of his usefulness enlarged at his father's passing. "The power of Silence" is his first book. Here is a passage which his biographer gives, so full of truth and sublime conceptions. "To know that everything we need is