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Editorial Notes.

The great alliance just concluded between the British and the Japanese empires is not without serious significance from the religious point of view of the Aryan mind. Hitherto, Christian nations looked down with contempt upon whom they superciliously and foolishly called the "heathen," and looked down upon all the latter as legitimate prey to be hunted out and swallowed up. The Christian religion, the Christian priests, and the Christian nations were to be leagued together for the purpose of converting the heathen, whether by force or fraud, and by all available means. Nor is this a purely mediæval ideal. Have Christian missionaries forgotten their enthusiasm over the memorable present made by the German Kaiser to the present Tsar at his coronation? That present took the shape of a picture in which the great Apostle of the "Mailed fist" pointed out the danger to Europe from the invasion of it by the ideals and thoughts of the Buddha and his followers. On one side was depicted an array of lowering black clouds charged with thunder, lightning, and rain with the sweet and calm figure of the Buddha seated in the silent posture of Yogic meditation and revealed in the middle of the clouds by a ray of lightning breaking through the threatening mass. On the other side was the jutting promontory of a mountain peak on which stood the Archangel Gabriel with a flaming sword in his outstretched hand pointing out the impending danger of the storm about to overwhelm the fair valleys and the fairer Churches of Christendom to a number of ladies representing the Nations of Christian Europe and America. Russia, France and Germany were in the front rank of the beautiful array of winsome faces, and Great Britain too had her place in the throng. We would like to know what has become of all the Christian enthusiasm of six or seven years ago, and of the pity, contempt and hatred of the "heathen" which was the

outcome of assured Christian salvation to the nations of the West. How can the Christian Missionaries reconcile themselves to this alliance of the Christian and the "heathen" against a combination of two Christian powers against Great Britain or Japan? Can the "heathen" be invited to join the Christian in overthrowing other Christians and in slaying them too in unholy war? "See how these Christians love one another," was said of old. Look on this picture, and on that. The truth is that Christianity has been played out. Science and philosophy, together with the spiritual thought of India, have combined to take all heart and vitality out of the Christian religion. Both the thinkers and the masses of the people in Europe have long deserted it in their heart of hearts, and numerous testimonies can be quoted from great authors. In India it is bolstered up by the prestige of the ruling race which is nominally Christian. We say *nominally*, and say it advisedly. Has not the philosopher, Heine, told us, "John Bull is a born materialist, and his Christian spiritualism is simply traditional hypocrisy"? We have certainly no objection to the Anglo-Japanese alliance. On the other hand, we welcome it as it will be the means of bringing about a real *rapprochement* between India and Japan, and help both the Aryan Hindus and the Buddhists to join in spreading among the people of England (and of Europe too) the common spiritual truths which both have inherited from their forefathers, the Rishis. When the "materialism" of English and European Christianity is knocked on the head, then will the wisdom of the sages of India shine in all its glory throughout the world, and strife and illusion cease in Europe. Christianity has no longer any influence for good among the peoples of Europe. The religious philosophy of the Vedanta alone can humanise the passion-stricken, money-loving, power-loving, materialistic Chârvâkas of the West. May Sri Krishna bless the mission of the Vedanta in the Western world! May the blessings of the Rishis, the Âcharyas, and the Avatâras of the Lord attend the present and future labours of the apostles of the Sanâtana

Dharma ! Such is the silent prayer of all our Hindu and Aryan brethren throughout this great continent.

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Marquis Ito, the maker of Modern Japan and one of the greatest statesmen of the present generation, granted an interview to Mr. Alfred Stead while the latter was in Japan sometime last year. In an account of the interview published in the *Review of Reviews*, Mr. Stead

says:—"The Marquis spoke very bitterly of the Missionaries who came to the country and denounced the Japanese as immoral, and he expressed himself very decidedly in favour of the country being without any outside religion. All the educated people, he said, have *bushido* (?) to guide them in their life, the purest teaching of doing right combined with the highest code of honour. Why, then, should they wish to adopt a superstition such as Christianity, especially as it comes to the country in so many various and conflicting sects and forms." "A superstition such as Christianity,"—these words of Marquis Ito's most exactly describe the views of our educated men in India regarding Christianity. We regard the dogmas of the Immaculate Conception, the Atonement, the Resurrection, &c., as childish puerilities which no sane man ought to accept literally. The Hindus have a good deal of symbolism, but no superstition, or extremely little of it, if there is any at all. Christian Missionaries are utterly ignorant of the meaning and intent of our Purāṇic symbols and stories and their talk about Hindu idolatry and superstition is meaningless in our eyes. The most enlightened of our educated Hindus are earnest believers in the Purāṇic religion, and those who depreciate the latter know nothing about them. We entreat all educated Aryas to seek out our Pandits and carry on an unbiased inquiry into the significance of our symbolism, and not to condemn the Purāṇic religion without knowing all about it. All our great Achāryas and saints were believers in Purāṇic Hinduism quite as much as they were Vedantists. The Hindu religion of Bhakti has been most philosophically analysed in Śāṇḍilya's Bhakti Sūtras, and everything in our Purāṇas can be explained on philosophic principles. Let us be careful not to arrive at hasty and erroneous conclusions by lending ourselves to the misguidance of interested or ignorant men, whether they are foreigners or Indians.

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We are getting fairly well accustomed to estimate the true quality of Mr. Justice

Mr. Justice Chandavarkar's speeches. He speaks frequently, and is almost always shallow, superficial, sentimental and frequently egotistic. The mantle of Mr. Justice Ranade has not certainly fallen upon his fortunate successor on the High Court Bench. Mr.

Ranade was a very great and a very honest man, so

far as we have known him. He was a reformer, no doubt. But he was a moderate man and never condemned any man who was honestly orthodox. He himself never did anything to injure his own orthodoxy, and he was only anxious to see a reform wing flourishing among the Hindu community. Those who are nearest are often fated to see the least, and Mr. Justice Chandavarkar evidently belongs to this interesting class of people, though he takes up the rôle of a sage and philosophic observer and analyser of character only to show how lamentably he can fail in playing his chosen part. He is quite unable to appreciate Mr. Ranade's moderation,—honest, purposive, based on common sense, and flowing from a large-hearted patriotism and comprehensive benevolence,—and mistakes it for what he calls "expediency," which often has its source in the absence of settled convictions and principles. The time has not yet arrived for a true understanding of the career and principles of Mr. Ranade's life. The secret of a great man's life is never revealed until we can get rid of all shallow egotism and reverently take the pains that are needed to comprehend the full stature of the man and to look at him from as many different points of view as we can get.

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Lalla Baij Nath, a writer in the current (February) number of *East and West*, writes as follows in somewhat dogmatic and cocksure tones:—"We cannot revive the four Ashramas of the Rishis of old in their entirety." And why?

Because many people in Modern India love ease and comfort; articles of luxury are multiplying; the Indian system of University education is fashioned on Western models; India has been brought into contact with the materialism of the West; &c. We say, this is the very reason why the Āsrama system can be revived and will revive. It is when luxury, ease, comfort, and materialism are in the ascendant that the hankering after spiritual life awakens in India, and men, after getting sick of the vanities and dreams of social life, have sought truth and peace and freedom in the silent recesses of the forest and by the sacred waters of the Indian hills and dales. During the long mediæval epoch of Indian history when tyranny and insecurity, civil war and religious strife filled the land, the Hindu home had to be content with the routine of contented resignation which is always naturally associated with insufficient means in this country. So, there was no need or occasion for the feeling of satiety and disgust which follows the engrossing acquisition, and protracted enjoyment, of the good things of life. The ordinary home life of the pious Hindu had enough and to spare of ascetic resignation, in it. The Grihastha of Mediæval India had no need to love the fourth Āsrama and go in quest of it. Suffering and destitution in the daily life must have largely acted as incentives goading men on to seek the placid elevation and calm cheerfulness of the true Hindu devotee's self-surrender to God

even while leading the life of a householder and without assuming the garb and practising the mendicant habits of a Sannyāsin. But, now, when we have so many opportunities of securing wealth, comfort, ease, power, and enjoyment and when, after having had our share and more than our share of the enjoyments of life, we still feel unsatisfied and wretched,—it is at such a time as this that the innate, but stifled, spirituality of the truly Aryan and Hindu nature is calculated to revive and induce men to cast all the vanity of riches and the egotism of power to the winds and seek refuge in the peace and asceticism of the Sannyāśrama. Already we see distinct signs of the revival of the ancient ideal of the Four Āśramas, and we need its revival in order to safeguard the interests and progress of the Sanātana Dharma both in Aryavarta and outside its limits.

The Boston Sunday Globe has raised an interesting discussion. The question, "Are people becoming less religious?" has received a variety of answers from the Christian divines of America. But almost all of them affirm that there is no cause for any apprehension.

They paint a bright present and a brighter future. Religion is growing better and though the ceremonials of the Church are fast disappearing, faith is becoming stronger. The Christian Church has, in these days, to grapple with other competitors in the field. It has to make its stand against the increasing social and intellectual culture of the day. The Church, in days gone by, was a social resort and all the intellectual culture for the masses was imparted by the Church. But the visits to Church for intellectual and social reasons have become very sure; and the steady Church-goers of these days mostly go from deep religious instincts. Religious faith, cannot, therefore, be said to have decreased. People are as religious as ever, and though Church attendance might have declined, owing to more liberal interpretations of religious life and Christian practices, religion is as powerful in influencing human conduct as it ever was. Such is the short *resumé* of the different answers given by the American divines. We are, however, inclined to think that people in the West are really becoming less religious. The growth of rationalism in the West has steadily tended to separate religion from other departments of life. The scientific spirit of the age has made religion an object of intellectual interest and not a living, life-giving influence with faith and spirituality for its basis. We hear in these days leading politicians asserting that religion has no place in politics and in the beginning of the twentieth century, we find such of the servants of the Church as are still alive to their sense of duty and protest against the practices of these days, persecuted for their bold criticism. The dissociation of religion from affairs of daily life has no doubt tended to commercial prosperity. For, commercial prosperity on a gigantic scale cannot be achieved

with strict regard to those inconvenient moral principles which true Christianity propounds. And periods of great commercial prosperity and rapid accumulation of large fortunes react in their turn and tend to make people less religious. Says the Revd. J. J. De Normandie:—

"Religion is born of a sense of need and sacrifice, and the greatly prosperous do not know what these terms mean; they live for their own pleasure and for selfish ends. When wealth and fashion increase, real religion is apt to decrease, no matter how much show of it appears. Some very wealthy persons, and some very fashionable persons may be spiritually-minded, but as a rule riches make individuals selfish and self-sufficient, and most persons in what is called 'society' would rather break every moral or religious law than be found wanting in its usages or demands or leadership."

If prosperity has its blessings, poverty has its own. Both of them beyond a certain degree are no doubt baneful in their effects. There is hope for a nation among whom religion is still a living force and religious sentiments still hold the sway. But there is scarcely any for those to whom religion is but a cloak for respectability in society and religious sentiments are the first prattlings of a savage heart.

In the melancholy outlook which is ours in these days, here and there a star scintillates in the gloomy horizon. When every man is looking after his little self, it is something to find a man like the Hon. Maharajah Sri Rameswar Prosad Singh Bahadur, K. C. I. E., sounding the clarion call to duty and reminding his friends of the responsibility that lies with them as true Kshatriyas. Speaking at a meeting of the Rajapant Maha Sabha, held at Rifaaham, His Highness said:—

"When I look upon your faces, my brethren, I am overpowered with grief at our great oh! how great—fall. We are they upon whom lies the great burden of protecting the "Brahmans," the "Vedās," and "Yajnas," and the worship of the gods—of protecting, oh! of restoring the refulgent glory of sacred Bharata—the fairest, the dearest land on earth. We are born with this great debt—this is our "Rina." I tremble to think of our fate—of us, who are unmindful of our duty—we who will die without even attempting to discharge our debt. I see the angry faces of the gods and the Rishis, and do not know where to hide myself. Brethren, the "Brahmans" in their distress are looking wistfully at us; all the other castes and races of India are looking up to us for protection and leadership. We have fallen from our high state—but still we are richer, stronger and more powerful than the other castes. We have yet got kingdoms and principalities, taluks and zemindaries. A very large number of us are however, poor, but "Brahmans" and others are poorer. Therefore let us not complain of poverty. Poverty was what we were never afraid of. Remember the "Rajarshis" Dileep and Harishchandra. But it is not in our worldly wealth that our poverty

is to be deplored. We have become poor, very poor, indeed in the life of the "Kshatriya." Remember we are of the race who earnestly studied in boyhood, who married only for children, in their youth, who left the world when old and died, if not on the battlefield, not of prolonged painful disease, but by "Yoga."

They to whom honour was the only wealth, to whom intoxicating drug or liquor was cause of "Patitya." Are we the same race? When we think of it, I cannot but doubt. Do we abstain from intoxication? Do we protect Brahmans and women? The holy fame of the "Yogas" is no longer to be seen and the gods have left this country. It is we who are responsible. Upon us is the great sin, for upon us was the burden placed by the gods and the "Rishis." Remember, oh, remember, this, my brethren, ye, who occupy kingdoms and enjoy princely incomes and power; ye more humble who are still among the great ones of the country, ye, who by education have raised yourselves to high positions and also ye, the poor among us but who are as good in the eye of the gods and more fortunate, for your responsibility though great is still less than that of your richer and more powerful brethren. Remember it is by our disunion, by quarrels among ourselves, that we ruined our mother-country. It is we who have brought her to this pass and no others. This great sin of our fathers is dragging us down to what depths we do not know. Let us, therefore, make atonement for ourselves and for our fathers. And the first step, the first act to that end should be for us to unite to forget our mean selfish desires to merge all self-interest in the endeavours to repair and atone for our sins."

How we wish we had more Maharajahs of this kind! When we failed to discharge our duty in the sphere of life we were born in, when low, selfish ends replaced the higher motives for work and brother stood against brother in internecine struggle, we paved the way for the downfall of the country. It is certainly a hopeful sign that enlightened and high-placed men like the Hon. Sir Protap Singh are trying to make this clear to their countrymen.

The Ex-Dewan of Travancore on the "Christian Convert Question."

We are sure that the article on the "Christian Convert Question" will be read with wide interest. Embodying as it does the views of one, who commands the respect of this Presidency not only as a man of high attainments, but also as one of our most successful administrators, the views expressed on this important question, deserve our earnest attention. "Lord Carzon's public utterances at Madras in reply to the Missionary Address," says Mr. Shungara Subbayar in a letter addressed to us on this subject, "were clear and decisive. The reiteration in England is meaningless. I should be much surprised if in the face of the Viceroy's unqualified pronouncement, the case pressed forward again should receive any countenance. The Viceroy lays stress on the Queen's Proclamation,

which accentuates the integrity of the Hindu system of the rights and obligations of inheritance. The Missionaries are blinded by bigotry and would not see that apostasy from Hinduism destroys the rights of inheritance along with the obligations born with them. This is the pivot on which the whole thing turns. It is not merely private, civil rights alone that cease with conversion, but those of public character also to some extent, public I mean in the sense that they bear on the Hindu community. For instance, a convert cannot claim admission to a Hindu temple though he had been enjoying that right before conversion. No judicial tribunal even in British India would admit such a claim. Considerations of this kind are many and can be put forward in a convincing way." There are, indeed, many aspects of the conversion question as Mr. Shungara Subbayar points out.

We take this opportunity to offer our best thanks to Mr. Shungara Subbayar for his very kind reference to the *Arya*. "The last issue of the *Arya*" he says, "contains well written articles which pleased me very much. As time goes on, I am sure the journal will not fail to exercise a salutary national influence by the continued perseverance and zeal on the part of its conductors."

Two Distinguished Visitors.

The notable event of the month is the visit of Mr. R. C. Dutt and Sister Nivedita. On their way to Calcutta they alighted here on the morning of the 4th instant. They were met by the members of the Mahajana Sabha on board the steamer and were welcomed on behalf of the public. A select gathering of citizens met them at the Hall of the Sabha. Mr. Dutt is one of our very few men who after a long, arduous and distinguished service under the Government has devoted himself for the work of his country. His vast knowledge of the country, his wide experience and his high attainments have made him the foremost Indian of the day. The touching words he addressed to his countrymen on this occasion must have produced the deepest impression not only on those present, but also on the thousands of the educated Hindus to whom Mr. Dutt is an object of the greatest respect and love. He briefly referred to our economic condition, the saddest chapter of which is the history of the last five years, and to some of those repressive and retrograde measures of the Government which raised a storm of indignation throughout this land. But he asks us not to despair. "The most retrograde Acts will fail to impede us," said he, "if we have trust and faith in ourselves, if we are true to our country and to our cause. Let us have faith in ourselves! Our future depends on us; our fate is in our hands; our destiny rests with our labours. Do not for one moment despond, for despondency in such a cause is a sin. Do not be intemperate and violent, for spasms and hysteria are the signs of weakness, not of strength. Strong in our determination, calm in our conviction, let us speak temperately, clearly, and unmistakably; and let us work steadily and silent-

ly, swerving neither right nor left from the path of our duty to our country." Noble words are these which deserve to be carved on every Indian's heart. But how many Dutts have we among us? Our educated countrymen and our men of wealth and influence have yet to grasp the gravity of the situation. Their selfish ends have failed to create in them a sense of duty to their country. In the eloquent and earnest words of Mr. Dutt, "let us have faith in ourselves, let us be true to ourselves" and not only our political future, but also our spiritual future is assured. Let us remember that our destiny lies in our own hands and woe unto the nation which fails, in these days of enlightenment, to gird up its loins and be on the way of progress. Stagnation spells decay, and decay is death, extinction, an effacement with all the glorious past of a country whose history has yet to be matched by those of all the prosperous nations of the day.

The words addressed by Sister Nivedita deserve no less attention of all true Hindus. In her "who lives our life, shares our joys and sorrows, partakes our trials and troubles and labours with us in the cause of the motherland," we have not only a great example for the modern Hindu, but also an instance of the triumph of the East over the West. In these days our people have sunk so low, become so dead to the greatness of our inheritance, that we need a good soul like Sister Nivedita to champion our cause and place before ourselves the best of ancient wisdom. But we feel no less grateful to that great lady. Her defence of Indian civilisation, India's ideal of manhood, the present position of our women and such other things serve to remind us of facts which, in spite of our knowledge of them, have failed to stir us from the lethargy which still oppresses our millions. Here are the closing sentences of her eloquent speech. May these words take root in the heart of all Hindus, is our earnest prayer:—

"Your great men yield in nothing to the great men of other countries. Glory in them, love them, encourage them, to the top of your bent. They will never give you cause to be ashamed.

Set the standard high for the man who would be held worthy of his Indian birth.

Ask—does he seek Truth for its own sake, not as a means to some selfish end? Is he large, generous and devoted? Has he been unwearied in his race, insatiable in his hunger and thirst after knowledge and for the Right?

But if the answer to such questions as these be 'Yes,' then let us know that that man is twenty times more an Indian man than the home-land way count him—if there can be degrees in sonship—twenty times more her son than another who may never have broken a single custom of his caste.

The Indian people is a mightier people. It is for the nation to learn its strength, and for the individual to strive mightily therein and nothing will be able to resist its progress. All difficulties will be broken before it like cobwebs.

Yet there will be no advance for India,—how-

ever much apparent benefit at the moment—in any step that shall take you away from the realisation of those Supreme truths which it is your destiny to proclaim amongst all the nations of the earth."

'They who behold the Real in the midst of this Unreal:

They who see Life in the midst of this Death.

They who know the One in all the changing manifoldness of this universe,—

Unto them belongs eternal Peace—unto none else."

Religious Teachers of India.

1. SRI CHAITANYA.

(Concluded from page 88.)

DAY BY DAY Sri Chaitanya lost all attachment for worldly concerns; he was always thinking of God and God alone; he was absorbed in devotion. Yet his position and stage of spiritual development due to thorough devotion to God, were not recognised by the learned people in the country as they were blinded by haughtiness. Partly to convince them of his non-attachment to the world and partly in the due course of events he resolved one day when all were asleep at home, upon taking to Sannyâsa, took leave of his mother and went straight way to Katwa. Nityânanda and a few devoted admirers joined him on the path. At Katwa Sri Chaitanya was initiated into the order of Sannyâsins and given the characteristic bowl and staff by one Sri Kêśava Bhârati, who also gave him the new name of Sri Krishna Chaitanya as the heart of our Lord Gauranga was always illumined by the effulgence of Sri Krishna. Thence Sri Chaitanya proceeded towards the North-west, followed by Nityânanda and others, but subsequently changing his course, turned to the east and reached Santipur, the native town of the famous Sri Advaita Mahaprabhu. Visitors from all parts poured in by thousands to see Sri Chaitanya, while Nityânanda went to Navadvipa to announce to Sachi Devi the glad news of her son's arrival at Santipur on the other side of the river. The news roused up quite an enthusiasm in all Navadvipa, and men and women, both young and old, could be seen merrily running up with their faces glowing with joy to catch the boats to reach the other side of the river. All the available boats were engaged, and still more were wanted. Such of them as could swim had recourse to that art and in so doing, vied with the boats that passed them by. Such was the en-

thusiasm that prevailed. After a short stay at Santipur, Sri Chaitanya went to Nilâchala, popularly known as (Puri) Jagannath. The sight of the temple there threw him into ecstasy. Sârva Bhauma, a highly learned Pandit of Puri, who was much respected by Pratapa Rudra, the then king, took a fancy for Sri Chaitanya and with a view to benefit him with his learning, invited Sri Chaitanya to listen to his exposition of the Brahma Sutras. After having patiently heard Pandit Sârva Bhauma for eight days, Sri Chaitanya in reply to the Pandit's query said that he could understand the aphorisms of Bhagavan Sri Krishna Dvaipâyana by themselves more easily than the commentaries thereon which seemed to him not as plain and as correct as they ought to be. At this rather bold assertion of Sri Chaitanya, Pandit Sârva Bhauma was very much disconcerted; a hot discussion ensued which ended with the conversion of the learned Pandit to Sri Chaitanya's views, of the soundness and correctness of which he was now convinced. Out of mercy for the Pandit, Sri Chaitanya showed himself in his divine form before him, with six hands bearing the bow and arrow, the flute and the begging bowl and staff; thus representing the three incarnations of Mahâ Vishnu—Sri Rama, Sri Krishna and Sri Gauranga. The sight of this divine manifestation threw Pandit Sârva Bhauma into ecstasy, and in that mood he sang the praise of Sri Gauranga in one hundred beautiful verses composed on the spot.

Once more Sri Gauranga was on his way to Sri Brindâban. His tour this time was 'private,' and he halted at a village on the bank of the Ganges. A large concourse of people disturbing him there with visits, he turned towards Kuliagram and thence again to Sri Advaita's house at Santipur. His arrival was the signal for joy all round; his mother Sri Sachidevi was there, and all the people of Navadvipa flocked round him to listen to his sweet words of love. Thence he proceeded to Nilâchala again, giving up, for the time being, the idea of going to Sri Brindâban. He commissioned Sri Nityananda Mahaprabhu to preach the Religion of Love to the people of Bengal. Sri Nityananda did his work very satisfactorily; he was loved and honored by the people. After a course of strenuous missionary work in those parts, involving much travel, patience and trouble, S'rî Nityananda retired in his old age to a place called Khardaha, where the devotees provided him with a neat little house by the side of the Ganges. Once every year he was visiting Nilâchala to pay

respects to S'rî Gauranga, and in such visits he was followed by a large number of devotees. Similarly was S'rî Advaita Mahaprabhu going with the people of Bengal to Pûri to worship S'rî Jagannatha—the idol there, as well as his visible, moving form S'rî Gauranga. People had by this time learnt to look upon him as such. Thus there was a regular pilgrimage in honor of S'rî Gauranga, which lasted four months in the year.

When on a previous occasion S'rî Gauranga was on a pilgrimage to Ramesvaram accompanied by only one attendant, he visited Kûrmakshetra, Jeeur Nrisimha, the Godaveri, Tirumala, Tirupati, S'rî Ranganatha and other shrines and holy places. In Setubandha he took a sea-bath and visited S'rî Râmesvaram. Thence he carried copies of Brahma-Samhita and Karnâmrita to Nilâchala.

At Nilâchala he stayed for sometime instructing crowds of people in the path of *Bhakti*. He exhorted his followers to attend the celebrated car festival at S'rî Jagannath every year. After some time his attention was again turned to S'rî Brindâban. He began his pilgrimage to this place with a large body of followers, and went up to Râmkeligram where he made the two Viziers of the Nabob his disciples. At their instance he sent away all his followers and went to S'rî Brindâbana with a single attendant. On his way he stayed at Benares for four days. He felt himself very happy at Brindâbana and Mathura; often he fell into ecstasies of joy forgetting himself and all the surroundings. On his return journey, he halted at Allahabad where he found one of his Vizier disciples ripe for higher instruction. He initiated him in the Path, named him S'rî Rupa and sent him to Sri Brindâbana as he had renounced all worldly concerns. Thence Sri Gauranga went to Nilâchala, his headquarters station as it were. For a period of six years he was constantly moving about, spending his time partly in Bengal and partly in the Deccan. The succeeding eighteen years of his life he spent in Nilâchala, engaged in enjoying the sight and company of Sri Jagannatha. As we have already noticed, several people from Bengal and other parts of the country were flowing in into Puri to pay their respects to him. While these stayed with him only for a season during the year, there were others who wanted to enjoy his company always and settled in the town permanently with him. Among these last, were Haridâs, Rai Râmânanda, Svaroop, Dâmodara and Govinda, this last being Sri Chaitanya's personal attendant.

During the last twelve years of his life, the one master-passion by which he was being swayed was the feeling of the apprehension of S'ri Krishna's separation. His state of mind could be compared to that of S'ri Rādhikā when she learnt of the arrival of Akrura to take away her own dear S'ri Krishna from her side. S'ri Gaurāṅga was altogether in a trance condition: he knew not what he was saying or doing; he knew not of sleep. He would mistake the hill near Pūri for the Govardhana-giri, and the park in its vicinity for S'ri Brindābana. The shock to the physical body in consequence of the outbursts and play of strong emotions, was very great, and gradually it gave way. The joints in the limbs became loose; the muscles lost their elasticity and were separated from the outer cover, the skin. Sometimes he presented the curious phenomenon of a tortoise by withdrawing his limbs into the trunk of the body. The natural order of the system was gone, and almost every movement seemed abnormal. He would cry out: "Whither am I to go? Where can I find my Beloved? Oh, what an anguish I feel! Who can comprehend the workings of my heart? It bursts forth to find the Prince of Braja!" Thus would he weep.

Some of our readers may be apt to doubt if such a state of mental agony as was being experienced by S'ri Gaurāṅga was an enviable one, and if there could be any pleasure in it. Should we long for such a state? Yes, we should, but it is very doubtful if we would be so fortunate as to attain it. It is the state of true Bliss. It is the exalted condition which is hard to reach and which only supreme love can give. A fish out of water can well appreciate the comforts of its own element if it is by chance or effort brought back into water. It will certainly exult in joy. Even so may S'ri Chaitanya be said to have felt. Incessantly he was living in S'ri Krishna, and if at times he was separated, it was only to enjoy and appreciate Him all the more subsequently.

S'ri Gaurāṅga was the personification of Love of God. With this he entertained himself and was a source of entertainment and much consolation to the people who sought him for the same in Nīlāchala. To learn what is to love God, the best thing you can do is to study and ponder over the life of S'ri Chaitanya Deva, the fountain of Divine Love. The following verses composed by him and which were constantly in his lips, might help the reader in his attempt to follow the Path of Love:—

तृसाहसि सुनोर्धन तरोरिव सव्र तुनाहि ।

अमानिना मानदेन वीर्तिनीयः सदा हारः ॥ १ ॥

नयन् गलदपूधारया ववन् गद्गद रुद्धया नगिरा ।

पुलकै निनिन्तु वपुः कदा तवनाम ग्रहने भविष्यति॥

नथन नजनं नसुन्दरी कवितां वा नगदीपू कामये ।

मम जन्मनि जन्मनीश्वरे भवताद्याक्तिरहे तुकोत्पति॥

नास्त्रामकारि बहुधा निजसद्भाक्त्वं स्वतःपिना निय-

मितः स्मरणेन कालः । एतादृणी तव कृपा भगवन्

ममापि दुर्दैवमोदशामिहा जनितानुरागः ॥ ४ ॥

1. "Who knows and realizes that he is more insignificant than a straw, who is more enduring than a tree, who wishes for no honours himself but honors all beings,—He is the fit person to sing the name of Hari.

2. "O Beloved! When, when shall it be that the bare mention of thy name brings down tears of joy from mine eyes, chokes my words in the throat and makes the hair of my body stand on its end?

3. "O Lord of the universe! Wealth, attendants, beautiful damsels—I want none; nor even the divine power of a poet. But, O God! pray let me in all my births have that pure, involuntary love towards Thee.

4. "O God! Several are Thy names; and every one of them is blessed with all Thy potency. Yet, Thou hast not appointed any special time for remembering (repeating or chanting) those precious names. Such is Thy great mercy. But, O Lord! equally great is my misfortune, for as yet I have no love for such precious names."

Our readers are likely to doubt if S'ri Gaurāṅga could be viewed as the personification of Love, since he himself avers to the contrary in the above stanzas. But it must be remembered that Love is never satiated; the more you love, yet more you wish to love. True love has no limit; never is it satisfied, but thinks that even a beginning has not been made to love. This accounts for the declaration of S'ri Gaurāṅga that he has no love for the holy names of the Lord. It cannot be interpreted otherwise. Love magnifies the Beloved, and with the increase of love the worth and glory of the Beloved are enhanced. So the relation between the Lover and the Beloved remains unaltered with the increase of Love, only that the Lover is more sensible to his own shortcomings and pants for perfection of Love. When this last stage is reached, the two individualities are

blended into one. But the devotee does not wish for this consummation; he resumes his original relationship of a Bhakta often. He feels blessed in that state.

S'ri Krishnārpanamastu.

RA'MAKRISHNANANDA.

Beatings of our National Pulse : Revivalism.

(Continued from page 239.)

THE HISTORY of the world is a history of ceaseless struggle, of competition and rivalry in which the strongest alone survives. The earth is to the strong, and so are the fruits thereof. For every tree that grows, a score withers away. Wherever colonies of civilized men established themselves, the savage hordes invariably disappeared therefrom and died away, whether active war was waged against them or not. But India though subjected to severe trials of the kind has always managed to rear its head above the inundation to assert her individuality. Like an organic growth of no mean vitality, she always assimilated the new food supplied and adjusted herself to her environments. Conservative to the core she was certainly slow as all structural and organic growth should be. This capacity for adaptation and assimilation is one important characteristic of vitality which encourages in the Reformer the hope and assurance of ultimate recovery. Twenty years ago, the atmosphere was full of scepticism. The agnostic school of thought reigned almost supreme. In the press and on the platform, inside the college and out of it the din of Materialism was heard far and wide. Bain and Spencer were heroes so widely worshipped that other great masters, English or German, were hardly listened to in spite of missionary philosophers who struggled in vain to resist the onslaught. It was felt that the Indian religion with all its hoary traditions and lofty ideals would be swept away by the destructive flood. Revivalist leaders felt their utter helplessness to influence the course of thought which threatened to upset and uproot the existing order of things and replace in the country a fresh generation of ultra-radical views. Such was the prospect two decades ago. Those who have watched the progress of events ever since have observed, some with regret and others with pleasure, a gradual and momentous change. A wane of orthodoxy has been coming over the country with increasing force and volume. Instead of the old din of agnostics, the air resounds

with a loud, long and intense echo of Rāma, Krishna and Govinda thundered forth in the exuberance of pious devotion not merely by the ignorant multitude or by the old conservative orthodoxy fast ebbing away but by the rising generation of University men. This phenomenon is a vast and surprising manifestation of Divine greatness. Ancient wisdom is now being preached with a zeal, an eloquence, a fervour and facility unknown before. Harikatha parties keep large audiences spell-bound by their galvanic charm. Associations, clubs, unions and societies of endless variety and denomination are springing up everywhere with one common object, namely, to promote develop, nourish, or evolve the spiritual element, the Divinity in man. Clad in white, and wearing on her countenance a sublimity of expression born of high-minded sincerity, Mrs. Besant inaugurated or stimulated an era of Hindu Renaissance which preaches to young India the new spirit of Revivalism and forces us to go back over 2000 years of our benighted history and gaze across this yawning abyss at the lofty faces and the magnificent characters of the golden age of the Geetā and the Upanishads. Our admiration for western heroes, a Nelson or a Napoleon—a Wellesley or Washington, is suspended for the moment and attention is drawn to national heroes who shone with a glory and greatness by the side of which other heroes sink into insignificance. The hero of Ramayana whose life is a personification of truth, fidelity and duty in the highest sense—who uttered but one word and never changed it, who sent but one arrow and never missed the aim—who adored but one woman and that the brightest gem of woman kind, has regained his throne in the warmest corner of our hearts. O ! gladdening change ! How delightful all this to the Indian heart ! Is it all a dream ? Is it merely a bubble which any wafting breeze may blow away ? Is it but the blaze of a momentary flame which is bound to die for want of sustaining fuel ? Who knows ! May God grant that it be not so !

Looking somewhat closely at the history of this reaction, it is not difficult to see that it is the logical result of the previous creed of agnosticism and disbelief. At the first impact of western ideas, the very foundations of our social and moral existence received a shock. It was feared as Abbe Dubois said it should be, that new India would efface and blot out its past altogether and snap away the national continuity of life—discard and disown its ancient heroes as out of date models (like wooden guns) and enter on a new life out and out. When this fear gained ground the national conscience awakened to a

sense of the seriousness of the situation. The country became alarmed and promptly made up its mind to render innocuous this invasion of new ideas by strenuously and warmly clinging to the old and hugging within its bosom what it considered too valuable to be given up. Revivalism had its birth in this instinct of self-preservation so natural and justifiable under the circumstances. It arose from a natural feeling of pride and patriotism in answer to the remark that India had nothing noble to show. The Roman preserved in his palace the ashes of his little ancestors and exhibited their images in his saloons. The English noble hangs the armour which was worn at Flodden or Crecy in his ancestral hall. A love of the past forms an innate fabric of the human constitution. Moreover, Indian life and Indian civilization are inseparably bound up with each other like the rose and its fragrance. To separate the one from the other means the destruction of both. France was cut in pieces in the Revolution of 1793 and flung into the medean cauldron expecting to emerge again with fresh vitality. The rash experiment failed. Revolutions of that sort would be out of place here also with India's living embers of religion with its quickening impulses of intellect and its hopeful capacity for resuscitation.

Pessimists are broken down by despondency that this fanaticism of orthodoxy or revival, whatever it is, is a reversion to superstition and ignorance. There is danger, say they, that instead of conquering and breaking down the Himalaya of prejudices that bar the way to progress, instead of annihilating the spirit of isolation and exclusiveness that is eating into and destroying the very vitals of our polity, instead of encouraging a liberal altruism of catholic sympathy and a spirit of enquiry and progressive freedom of thought, this new school is throwing back the hand of progress by ordering us to go back instead of forward, is restoring to power and prestige antiquity and superstition with all its faults, is perpetuating narrow-minded castes and illogical and unnatural distinctions of birth and heredity—and is the dominion of recalling dogmas as against reason, by compelling every modern requirement by way of reform to be tested in the light of some cadjan scripture or other and the need for every useful measure of reform to be disposed of and decided with reference to a standard 4000 years old. All this and more they say. It is enough to indicate the line of thought. If as these complain, there be any real antagonism between revivalism and Reform, my humble opi-

nion is that the former must go to the wall. But enlightened Revivalism is no enemy of progress in its true sense. The country cannot afford to become a nation of ascetics each shut up in a hut and concerned only to keep up a sacrificial fire. The thousand and one divisions and subdivisions of caste must be ruthlessly swept away so that the dignity of humanity may be once more based on equality in the sight of Heaven. In justice however to our Revivalist leaders it must be admitted that no false or mischievous measure has been suggested which will impede the march of India in her onward steps. The country is no doubt flattered by hallelujas perpetually sung in praise of its antiquity, its laws and lawgivers, its religion and heroes. Let it be hoped that our leaders are not however guided by the applause of the gallery in their teachings and methods, and are incapable of pandering to the false pride and vulgar patriotism of an ignorant people by unduly belauding ancient wisdom and extravagantly enlogising ancient ideals.

Lord Macaulay describes in one of his very happy similes how the public mind moves like the rising tide of the sea. To a superficial or indifferent on-looker, when a wave dashes against the shore and retreats, it looks as if the retreating wave means a backward motion, a retrograde step. But the careful observer sees that notwithstanding the action and reaction of the waves individually the sea as a whole is rising higher and higher and one sea-mark after another is fast disappearing. The simile is quite applicable to our present condition. The wave of orthodoxy is a retrograde step only apparently. It is part of an inscrutable scheme of things. It is part and parcel of the rising tide, a general upheaval. It need give no reasons for any apprehension that the country is sinking away.

Superficial observers are remarking now and then that now more than at any time before, the differences between the various castes are getting accentuated more and more that their inter-relation is now marked by increasing bitterness of feeling, and that this is a clear symptom of India's growing malady. I read this however in a different light.

It marks the nation's effort to beat down the artificial barriers of birth and heredity and assert and vindicate in their place the inherent equality of mankind. Before reaching this goal, the ordeal of intensified bitterness must be passed through and all homage ordained by custom or any sanction other than worth and value should cease altogether.

The school of thought of which the Benares

College is a living embodiment does not inculcate a blind reverence to antiquity. Change there is and change there must be and all reform should be an endeavour to direct and regulate the current of forces at work. The Leader's task consists in duly harnessing the forces in operation so as to produce the maximum of results with the minimum of means available. The immobility of the East has never barred an absorption of useful ideas. Nobody casts a longing look on the twelve sorts of marriage long gone by or on the *Niyoga* system or the Sakti worship and its excessive drunkenness or on the gross polygamy, or polyandry of the mediæval age. In the recollection of men still living there was a time when the Brahmin would not travel by rail—when he would not drink water in the presence of any stranger—when foreign vegetables like potatoes or cabbages were forbidden food—when stitched clothing was deemed a sacrilege, when the most scrupulous consultation of the stars and the Calendar was resorted to before undertaking a visit to a friend in a neighbouring hamlet.

Not an orthodox priest exists who pays much thought to or wastes a lament over these changes. If quiet reform is not facilitated on lines of the least resistance it makes its appearance in the form of catastrophes. Mediæval history of Europe tells us how Pope Leo built St. Peter's Church by sending about Europe spiritual hawkers with wares called Indulgences—notes to be presented at the gate of purgatory as passports to secure the best lodgings therein. When the downfall became so great, Luther raised his voice and the thunder of Protestantism burst over the continent.

Under these circumstances, we welcome Revivalism under certain conditions. We welcome a purified faith, and an elevation of our physical, moral, social and political stature. We are weak and exhausted, unable to conceive a great idea or work out a great idea.

We want health and strength to understand and appreciate even the ancient ideals. A stunted nation afflicted by disabilities mental and physical, does not possess the keenness, strength and endurance of vision to look on the bright face of wisdom. Our exhausted mind wearies easily in its efforts to grapple the Infinite and our eyes may get blinded or blighted by the incandescence of too much wisdom. Ryder Haggard observes: "Were one-thousandth part of the unalterable and silent wisdom that directs the rolling of those shining spheres and the force which makes them roll pressed into it (meaning the frail bark of man), it would be shattered into pieces. Perhaps in some other

place and time it may be otherwise; who can tell? Here the lot of man born of the flesh is but to endeavour amidst toil and tribulation to catch at the bubbles blown by fate, which he calls pleasures, thankful if, before they burst, they rest a moment in his hand and when the tragedy is played out and his hour comes to perish to pass humbly whither he knows not."

Standing before Lord Krishna, and himself instructed by his personal revelation to solve the secrets of the suns and the space beyond the suns and of the Heavenly hand that hung them in the heavens, and gifted withal with eyes divine for the occasion, Arjuna, a stronger specimen of humanity than most sages, felt powerless to endure the sight of crowded glory and light that opened before him by the might and grace of God.

We should elevate ourselves far above the present level, get enured to flights of soul in the moral region, breathe an atmosphere of purer and nobler thoughts and above all grow in muscle and brain before all that we are taught by ancient classics becomes assimilated by our system. The man the basis of whose moral nature is laid on the mother's knee, whose character receives shape in the cradle, whose breeding inspires health, strength and purity—whose youth is marked by the buoyancy of hope and is unblasted by the chill of absent or rejected love—whose manhood is dignified by work as little selfish as may be possible, whose evening of life is sweetened by lovely memories—whose heart is gladdened by the sunlight of life and its gambols and whose head sees no reason to be frightened by the darkness of approaching night—possibly a race of such men may fully appreciate the blessings of the present revival, and thank us for having been humble instruments in bridging the gulf between the past and the future.

Artificial chains forged for us by custom, the tyrannical monster whose sway we have too long tolerated must break and crumble like a house of cards if we come to realize truly and fully the divinity in man which makes for universal brotherhood. We get flashes of this divinity every time that we efface egoism in any form and think a noble thought, utter a noble word or do a noble action.

The flash appears like lightning if it comes at all and vanishes away leaving behind it traces of its appearance in an acquired capacity for receiving further flashes of the kind. In the language of Ryder Haggard, "Oh that it might be ours to rest year by year upon that high level of the heart to which we at times attain! Oh that

we could shake loose the pinions of the soul and soar to that superior point whence, like some traveller looking out through space from a mountain peak, we might gaze with spiritual eyes deep into infinity."

The Social Reformer who longs to break down caste and establish a consolidated brotherhood is greatly strengthened in his efforts by the teachings of our true revelations. If we can only command the moral calibre to bring precept and practice into accord more than is the case at present, the programme of the Reform party regarding all its chief items will soon be an accomplished fact. But the difficulty is of course to realize the ideal, to conquer the prejudice and muster sufficient courage. Liable by nature to let things alone, or be guided always by somebody or other, we have been children from generation to generation.

But children though we be, we are the children of God not of man and we should behave as become God's children and God's soldiers to fight the battle of life. Comte says that society is the result of the equilibrium between progress and order or between new phases and old types. The impact of one civilization upon another necessarily produces an electrical current the strength and intensity of which should be wisely regulated so that it may not consume away the objects in contact.

The Indian intellect and Indian theology admit the equality of man in the sight of God, but the Indian heart borne down by caste and custom refuses to recognise the essential equality of mankind. In his own graphic manner Carlyle insists that the two things that make for progress are *Light* and *Lightning*. Along with the light we are receiving from the West and the East, what we need is Carlyle's *Lightning* which probably means effective action. Twenty years ago men were loud in advocating and preaching the cause of reform. The voice appears now to be comparatively hushed. The reason may be that the nation's energies are otherwise fully occupied. The truer reason probably is that a general rise in the moral tone of the educated public has forcibly awakened people to a sense of the great conflict and incongruity existing between our beliefs and conduct, between profession and practice. Educated men naturally hesitate to get upon the platform and after warmly advocating this reform and that, go home to be the slaves of anti-reform. Unable to storm the fort of prejudices, our educated countrymen find it improper to preach merely lip-reform. But this feature should not mislead

us into the belief that the deep current has either slackened in velocity or volume. The lull will soon pass away. Mrs. Besant's latest utterances in December last have broken the ice. Even sentimental homage to a right cause is by itself a service of value and better than inactivity or hostility. This alone is my excuse for writing this paper though I feel strongly that, owing to circumstances beyond control, the life I lead and so many others lead may be full of inconsistencies between profession and practice in a social sense.

Sons of this land! Have you hearts? Are you capable of any emotion? In this country inhabited by one-sixth of the human race, half the population is eking out an existence of misery and servitude. Your women are but machines existing for the personal service of man. Household drudges, incapable of a sublime thought or deed—when is this paralysis of the left side from which mother India is suffering, to be cured? Where is the doctor that can infuse into us justice and common sense in our relations to the fair sex?

C. M. PADMANABHACHAR.

(To be continued.)

Disabilities of Christian Converts.

THE DISABILITIES OF CHRISTIAN CONVERTS have not ceased to engage the attention of our Missionary friends. It is strange to find that, at this late hour of the day, they should think of making the way to conversion smooth by removing the proprietary disadvantages of Indian converts to Christianity. Evidently, the agitation has been unceasingly kept up by them and a weak-kneed Secretary of State has yielded to their pressing demands. It is not possible, otherwise, to explain the resuscitation of a question which had received its *quies*. Three years ago the Government of India considered it inexpedient and improper to force on Native States a piece of legislation so obnoxious to the ingrained sentiments of the vast majority of the Hindu subjects. Lord Elgin, after referring the question to the Native States, gave the proposal a decent burial and His Excellency Lord Curzon performed the last obsequies in Madras in his reply to the address of the Indian Christian. The resurrection of this question, can possibly do no good. It might be remembered that the Act XXI of 1850 was passed in the days

of the East India Company. It was one of the many blunders of Lord Dalhousie's Government. The Act secures to converts in British India all rights of property which they may have been enjoying as Hindus and this piece of legislation was passed when an educated Indian public opinion was non-existent. It is not difficult to foresee the measure of opposition from the bulk of the Hindu population if legislation on such lines were attempted now. Though the law has existed for the past fifty years, it has virtually been a dead letter; and the instances of relief obtained under this Act have been few and far between. The reason for such a strange statement is not far to seek. It is no insult to the religion of the great Nazarene or the honest efforts of our Missionary friends to bring the Gospel to our masses, when we say that converts in India, except in very rare cases, have been drawn from the lowest and impecunious classes of the Hindu society. Christ has more often brought relief to the starving stomach than to the starving soul. Nothing can illustrate this better than the observations of that venerable Missionary, the Abbe Dubois. "During the long period I have lived in India," says he, "I have made with the assistance of a native Missionary in all between two and three hundred converts of both sexes. Of this number, two-thirds were Pariahs or beggars and the rest were composed of Sudras, vagrants and out-castes of several tribes who, being without resource, turned Christians in order to form connections, chiefly for the purpose of marriage or with some interested views." "The time of conversion has passed away and under existing circumstances there remains no human possibility of bringing it back."

The course of proselytism appears to have been the same from remote times down to the present day. The Basel Mission in Malabar, after stating individual cases in illustration of the position of the Christian Converts with reference to the Act, observe.—

"The cases in which our Christians have made use of the Act are naturally very few. As the large bulk of our converts did come from very poor families, litigation in the majority was out of question and even on the few occasions in which conversion from wealthy families took place litigation was beset so much with difficulties that one sparrow in the hand seems preferable to two in the bush." Further on, it is stated :—

"The Act is hemmed in with so many difficulties for the convert that either he can make no use of it at all or he will get a small fraction of what he is entitled to claim. To get the

real benefit of Act XXI the Mission think certain amendments absolutely necessary, the chief remedy being, in their opinion, the doing away with the Marumakkatayam custom!"

According to Mr. Moberly, Collector of Malabar, though the Act has been in existence for forty-four years, its aid has been invoked through the Courts only in a few cases. The cases in which relief has been granted or obtained are stated to be 26 in all, which gives not even one case per year on an average. The reasons assigned for the paucity of cases are :—(1) The Act is not generally known as it should be. (2) Christian and Mahomedan converts in the majority of cases come from *families possessing little or no property*. (3) Christian converts are dissuaded from going to law. (4) Some lack means for suing and others are unwilling to fight with their relations.

It is on record that several of the Missionaries in Tinnevely were unacquainted even with the existence of the Act. The Reports of the District Judges of North Malabar, South Canara, Coimbatore, Madura and Tinnevely and of several of the Sub-Judges and Munsiffs converge more or less to the same position—paucity of suits, inoperativeness of the Act or its remaining a dead letter.

It may not be inapt to quote here some of the remarks of the District Munsiff of Kasaragod, South Canara, who appears to have entered into a detailed exposition in answer to the queries referred to him :—

"There are certainly apparent causes for the apprehension that the Act has been a dead letter here. Among the higher castes, and among families of wealth and estate who would have felt and resented interference in their religion which (freedom of religion) the Act sanctioned for the first time in this Presidency, and among families whose vested rights and interest were affected by the Act, Missionary efforts to proselytise have not been generally successful.

"This piece of legislation of Lord Dalhousie's Government which interfered with usages of unknown antiquity and affected the rights of millions of Hindus, has never been popular with the Hindus who still regard it as an act of undue favour shown to Christianity at the expense of the Hindu religion. If the law enacted by Lord Dalhousie's Government (by Act XXI of 1850) were strictly enforced, Malabar society would be simply convulsed. Fortunately too few cases have arisen to render appeal to the Act necessary."

Various are the important issues that the introduction of Act XXI of 1850 would raise,

when forced on Native States. The legal difficulties which this Act raises in practical administration have been demonstrated in a masterly way by Mr. Justice Ramachandra Iyer of the Mysore Chief Court. In his observations on the proposal now renewed and referred for opinion to certain Native Governments, he lays bare the complications which only a Judge administering the law every day can adequately comprehend.

"The only son of a Hindu secedes from his father's religion. The Hindu law allows and enjoins on the father to adopt a son to perform his funeral ceremonies. How can, asks Mr. RAMACHANDRA IYER, the adoption be justified except on the ground that the son born has ceased to be *putra* in the eye of the law? If an adoption takes place, is the seceder entitled to be deemed to form a joint family so as to give each a third share? Again, a person has a wife and no children. She has become a convert and been living separately from him. Is she upon his death to inherit his property? Further, a man dies leaving a daughter who has become a convert and married according to the rules of her new faith. Is it proposed to make her and her sons inherit her father's property? And lastly, the question whether a son or a grandson is entitled to claim partition of ancestral property during the father's or grandfather's lifetime is a question that has been decided in the affirmative only within the last 40 years; and even now in Bombay the right is denied, if a man's father, uncles and others constitute a joint family. In the Mysore Province the question has not yet arisen. 'But whatever interpretation we may put upon the text of law bearing upon the point,' Mr. RAMACHANDRA IYER remarks, 'I think that it will not be denied that custom and sentiment operate against compulsory partition during the father's life time. If a member of a joint family becomes a convert, compulsory partition must become the rule instead of being what it is, an exception. To make an innovation upon the customary law of the country, and to found upon it an argument for making further innovations appear to be a policy which should not find favour with legislators in matters which affect the religion and social organisation of the people.'"

The effect of the Act on the Hindu Society and the broader principles of policy which are raised by the introduction of this Act are brought out with rare insight and convincing force by Mr. SHUNGRA SUBBAYAR, the late Dewan of Travancore. The remarks we quote below refer to the question as applied to Travancore:—

"In Travancore the conversions from Hinduism exhibit the same feature as elsewhere and perhaps in a more striking degree.

The converts come almost wholly from the lower orders of society, having no recognized status, owning little or no property and losing nothing by change of faith. If converts from higher castes and well-to-do families are few and far between in Malabar and other parts of British India, this is emphatically so in this ancient Hindu State. Indeed no instance of such conversion is known within the near past.

"The position of Act XXI of 1850, as revealed by the foregoing comes clearly to this:—(1) that during its existence now of well nigh half a century, its operation has been at least of questionable benefit, (2) that during this long period the vast Hindu population concerned have not been reconciled to it and (3) that as there is little possibility of any conversion involving property rights which it is the object of the Act to protect, the prospect of its adequate utility is infinitesimal.

"It is a historical fact that the Act was passed in the face of great and vehement opposition on the part of the Hindu public. The avowed policy of the Paramount Power has been to scrupulously respect the religious and social usages and customs of India and this policy has found solemn accentuation in Her Majesty's Proclamation of 1858, the *Magna Charta* of the Princes and Peoples of India. It declares:—

'And we will that, generally, in framing and administering the Law, due regard be paid to the ancient rights, usages and customs of India.'

"The imperial legislature has since been remodelled and strengthened by the admission of non-official elements of a representative character. If a measure like Act XXI of 1850 were to be introduced now for the first time it might be reasonably doubted whether it would pass into law under the altered circumstances. It is not like the law abolishing *suttee* or slavery or any measure of the kind demanded by humanizing principles. It goes deeper, impinging on the vital springs of the social and religious system of the Hindu community which has stood its ground for untold ages and which represents the most sacred and cherished traditions bound up with property rights.

"The proposal under discussion appears to be taken as involving the question of religious toleration. There seems to be little necessary connection between the two subjects. The rights of property are merely incidental.

The bulk of converts are dependent on no such rights. Converts from property-owning families, if actuated by sincere convictions would not be deterred by any difficulties in this direction. In other cases, the law would only encourage people to play fast and loose with religion and have a demoralizing influence. Be this as it may, the Hindu religion knows no intoleration. It stands singular in this respect. It seeks no votaries. It is not aggressive. It allows no admission. There is no Hindu unless he is born as such. It permits apostasy but rigidly disowns apostates. According to the principles of Hindu Law and religion, every member of a Hindu family has inherent rights, but these rights are indispensable from the obligations which they impose. The obligations are interwoven with spiritual interests. When a Hindu renders himself incapable of discharging his obligations, he forfeits his rights. This is the simple principle that operates. The convert would have his rights without the connected obligations. When the one is no longer possible, the other ceases. So, virtually, the claim is forfeited rights, and the aid of law is invoked to secure the lost position in regard to the privilege *minus* the counterpart. The head of a Hindu family might argue thus :

"I individually have no power to disinherit any member. He has recognized rights to the property by virtue of his birth and those rights are secure to him so long as he is under the system. In the case of persons of other nationalities and creeds they have absolute testamentary power which they can use against offending juniors or successors. I do not desire that power, nor can I have it according to the tenets of my religion. But the system under which I live has a safeguarding principle which is its peculiarity. When one renounces the system and offends it, it outcasts him and cancels his rights. You would now take away this safeguard—this power in the system—while you would leave me individually just where I was before, without the testamentary power which you hold. I am placed at a positive disadvantage."

"This is, by no means, an imaginary evil. Strictly speaking, it is not the convert that has a grievance but his advocates who put the idea to him on the wrong analogy of their own system. The convert brought up under Hinduism instinctively knows his true position and breaks through the ties, fully prepared for the consequences. It is a community of re-

ciprocal rights and obligations that is formed and individualism is sunk in the general interests which all the members are bound to maintain and promote. The family stock handed down from generations is intended to be preserved against those who secede from the union. When a Hindu, by partition or other cause, becomes absolute owner of a property, there is nothing to stand in the way of his enjoying it, with his change of faith. But the case is different where the member of a joint family becomes a convert. The conversion itself is regarded as a social disgrace. It is felt far more keenly than a death calamity. The convert would naturally avoid the presence of his Hindu relatives, who, in their turn, would tolerate no contact, much less any dealings with him. These sentiments are strong in the case of respectable and well-to-do families. To call in the machinery of law for the purpose of setting up the convert to fight against his home-ties and enforce his intrusion in one shape or other, so odious to Hindu feelings, would be viewed as adding insult to injury.

"Having regard to the extreme rarity of conversions from property-owning Hindu families in the country—perhaps one in a decade, any proposed legislative interference cannot be defended on the ground of absolute necessity. To quote Sir Fitz-James Stephen :

'No law should be made till it is distinctly perceived and felt to be necessary. No one can admit more fully or feel more strongly than I do, the evils and dangers of mere speculative legislation **** No one can feel more strongly than I do the madness of the smallest unnecessary interference with the social habits and religious opinions of the country (India). I would not touch one of them except in cases of extreme necessity.'

Such in short, are the objections set forth against the introduction of the Act into our Native States by men whose administrative and judicial experience entitles their opinions to the best attention of the Supreme Government. From a legal point of view the Act will not only introduce considerable confusion in the administration of Hindu Law, but will also be of very doubtful utility to those for whose benefit it is proposed to be enacted. The Act will surely bring in an element of discord into Hindu society. A convert to a Hindu family from which he has seceded is practically dead, indeed, worse than being dead. He is a disgrace to the family. And of this no one is more painfully conscious than the convert

himself. But the Act proposes to add insult to injury, by placing in the hands of the convert the power to demand property which is always inseparable from family rights and obligations. From a religious point of view, the Act militates against the one great principle, that succession to property goes with the capacity to satisfy the spiritual needs of the dead person. In short, the proposed legislation is opposed to law, to common sense, to religion, to the welfare of Hindu society, and, above all, to the long-cherished and sound policy of the religious neutrality of Government. When the Secretary of State gave in to the importunities of the Missionaries, he might have bestowed a thought on the ingrained sentiments of the millions of Hindu subjects committed to his charge. But we must remember that it is Lord George Hamilton who occupies that position of great trust and responsibility. Soundness of judgment and a due sense of responsibility have rarely characterised His Lordship's dictatorship.

Emerson—A study.

* * Emerson is the greatest emperor in the region of thought that the world knows. Let us acknowledge his sway with a cheerful heart and let us allow our spirits to be moulded by his mighty hand. Let us assure ourselves that it will be for the highest good that we can conceive of or that the world can ever hold out for us. Let him bid and we will do. Let him lead and we will follow. Let him speak and we will hear. To all Agnostics the very look of his face would be the death of all agnosticism, and the birth of true Theism, in spite of all scepticism, blind logic and sophistry. Each sentence of his is a galvanic battery by itself. The Agnostics can only escape Theism by running away from his mighty presence; for though they come in thousands, one of his "Aerolites" is quite sufficient to scatter them and scare them out of their wits. The glare of his angelic face would be too much for their material vision to meet, which can only meet it to be blinded into the light of spiritual faith. The essay on the "Oversoul" is a formidable artillery of spiritual facts sufficient to overthrow the whole army of Sceptics, Atheists, and Agnostics that have ever appeared in the world or may appear to the end of the world, if they will only meet it in the plane of thought. But people will not think and therefore cannot see.

What substitute can supply the place of thought? What objects in the world can do the work of the eyes when they have gone out? Once exercise your thoughts and you cannot escape the conclusions arrived at by Emerson. Unfortunately, Emerson was not the man to be his own annotator and there is no other man worthy of being his annotator. He leaves you to think for yourself and if you cannot do that, he lets you alone. There is no trifling with him. He is persuasive with the eloquence of the soul, and his eloquence is a chemical flood of argument that defy the analytical powers of the subtlest logician. His logic is the irresistible logic of spiritual facts, facts revealed from the deepest chasms and abysses of the soul-world, which the logicians dare not encounter with their blind material propositions. Calm and serene as the sky, clear, deep and majestic as the sea, stupendous and mighty as the Himalayas, formidable as his own Niagara falls, grand and poetic as Nature in her grandest attire, vivifying and beatific in vision as the region that "lies too deep for tears"—is the soul of Emerson. The more you adore him, the more you adore God, the higher you raise yourself. It is impossible to know him and not love him. Love him with a strong love, an abiding love, a knowing love. Receive him with the fulness of your heart and he will purify it. Trust him and he will shelter you. Read him and he will inspire you. Make his advices your mottoes, his philosophy your faith, his book your Gospel. The touch of his spiritual hand is holy, the magic of his thoughts dispels your griefs and anxieties, and the light of the truth which he utters—"Gems stretched on the forefinger of Time sparkling for ever"—illuminates the darkness of the ages. A diction parallel with the beauty, depth and range of his thoughts charms the reader into dumb admiration and swings his captive mind from the heights of philosophic thought on to the ravishment attending on literary perfection and scientific erudition. His was, above all, a *thoroughly original* mind and assuch cannot fail to convert the minds that study him into springs of original thought which in their turn may broaden and deepen into rivers flooding the world with the blessings of sweet philosophy. The gates of the spiritual heaven open at his touch and things spiritual take form and shape at his bidding and come and dance before your very eyes. What an unlimited power of thought riding peacefully "side by side with an all but perfect mastery of the English Language!" What man except Shakespeare can be compared

with him? He is the Shakespeare of Philosophy; his dramas are to be witnessed on the stage of thought, with emotions, volitions and ideas as actors. He knows their relations and inter-relations, their shape, form and colour, their nature, history and their modifications, their uses and their valuation, better than merchant or manufacturer ever knew his goods. Truly a colossal mind, good to be near, good to follow and good to revere. Blessed are those that have him, blessed those that can realize him, but alas, how few are they? Purity of thought, word and deed, devoutness of spirit, absolute and uncompromising attachment to truth and sincerity, profound introspection, and earnest and thorough study are the keys with which Emerson unlocks the secret treasures of Nature. To those who cannot command these, Nature is a sealed book for ever. How difficult it is to make people believe that nothing can do the duty of truth but itself, that a lie is an anomaly in nature, that the Divine in nature is superior alike to our tricks and tactics and that it is impossible to blindfold the eyes of the Omnipresent! People will continue to believe in spite of one-thousand evidences to the contrary that their wills (whether they intend well or ill) are independent moulders of events and will not see that a Higher Power in nature, in its stern justice, equals all, tyrant and tyrannized king and peasant, law-breakers and peace-makers, notwithstanding their apparent differences in position, and that one may as well intentionally do evil and escape the consequences as cut open one's artery and live. O, the crass ignorance of man, the utter darkness which surrounds him, the shallow and empty-headed conceit in thinking that his will is sole master of events and that the world has been shaped to what it is by human agency alone and that human power and intelligence are all-sufficient to direct its course for the future! How can the world and man do without an all-seeing Supreme Intelligence? Ah! where would you and I be, where would states and empires, statesmen and warriors, books and metaphysicians be, had it not been for that Supreme Intelligence which, like gravitation, embraces all, keeps all in their places and governs the movements and even the thoughts of all? But for that Intelligence, who among mankind would make the grass, nourish the plant, rise the tree, weave the net-work of their foliage, paint the flowers and fruits, inspire the melodious birds, and speak from the thunder and the deep-voiced ocean? Who would feed the poor, defend the weak, and put down the tyrant?

It is by that Intelligence that the culprit is

brought to justice, the innocent are saved, the good rewarded, and the devout and humble sustained and supported. The culprit who thinks he has apparently escaped for crimes done on one occasion is confronted mysteriously on another with punishment for crimes of which he has no knowledge. It is ever present with us without letting us know it. It is present when you least suspect it. There is no escaping it. There is no shuffling it. It is the universal Witness. It thinks with us. It feels with us. It baffles our tricks and assists us in our good intentions. It unifies, vivifies and beautifies all. It purifies the heart. It replenishes the soul. It permeates the universe through and through, kindling, feeding, and freeing all souls. It is seen by the spiritual eye. It is ever new and never old. It is all the old and the new, disappearing from one, now appearing in another. It is father, mother, child and grandchild. It is the haven for our petty barks sailing over life's storm-haunted waves. It is the impregnable rock against which the waves of unbelief dash in vain and are shattered to pieces, to which humility may be safely chained and near which the anchor of faith may be safely dropped. It is the invisible thread which converts the spirit of all conscious beings in the universe from behind. It is the atmosphere inhaled and exhaled by the spiritual lungs within man without which the higher part of the human organism could not live. It is the source whence the minds of Shakespeare, Emerson and Tiruvalluvar were derived. It is the awful and sublime Reality of which all other Realities are but the shadows and manifestations, and of which the universe itself is but one radiation. It is the all-embracing circle of soul. It is the light of the eye, the spring of eloquence in the heart, the radiance of the sun, the smell in the flower, the glowing colours of the rainbow, the sweetness of the sweet, the beauty of the landscape, the poetry of the bards, the ravishment of music, the life-interest of the drama, and the essence of all that is good, high and happy in the universe. It is the light of all lights, the life of all lives, the form of all forms and the substance of all substances. It is the beginning, the culmination, and the period of all knowledge. It is the effluence of beauty, and the essence and the effervescence of love which in its various manifestations quickens and invigorates life, and generates hope and happiness. It is the beginning of all consciousness. It is the place to which all consciousness returns. It is the ever-appearing cause and effect and the common cause underlying both.

It is matter and mind and the common substratum of both. It is the one conscious Law which holds all laws, as it were, in solution. It is the unity of which everything else seen or thought of is the heterogenous manifestation. It is the centre and soul of this universal frame sending forth all things and drawing to it all things. It is the fountain-head of all wisdom, all justice, all mercy, all beauty, all power, all love. It is the ever-evolving, ever-sustaining ever-absorbing Principle. It is the immortal, immeasurable, immaculate, invincible, and infinite Presence.

T. LAKSHMANA PILLAI.

Certain kinds of drug habit.

It is a well known fact that persons who are addicted to the use of certain drugs are slaves to the habit, and cannot live, with any show of happiness or peace of mind, without the drug. Medical experts as well as moralists condemn in no mild terms, the pernicious habit of drug-taking. It is no wonder therefore to observe that persons who are given up to such practices are in general held up to public ridicule and censure. Whatever might have been the causes that led to the evil habit, whatever might have been the temptations that induced one to become a victim, or whatever be the reasons one might have to proffer in vindication of one's conduct, yet the general public is so much against the very idea of drug-taking, that it passes a severe but yet a well-deserving censure and condemnation on all alike whether man or woman, young or old.

No doubt in many cases persons resort to the use of drugs on account of some unfortunate event which prompts them to drown their misery in utter oblivion. Some sudden stroke of misfortune, some unexpected calamity which shattered to pieces all hopes of a bright future, or the untimely and irreparable loss of a near and dear relative by the hands of Death, induces some to seek after a *nepanthel* that will drive away all their cares and bring joy and happiness to their souls. Others there are who acquire the habit by being accustomed to take it for a long time during the course of a severe and protracted illness. It is a common practice in many hospitals to prescribe sleeping-draughts or hypodermic injections of morphia to induce sleep, and I know of cases where patients have become so accustomed to the use of the draught

or the needle that they cannot get a wink of sleep without it. In some cases the doctor inadvertently advises his patient to use a small quantity of opium or some other intoxicating drug for some time, and the patient gets not only relief but also enjoys a certain kind of exhilaration which pleases him and he persists in its use. Such persons begin with a very small quantity, and generally increase the dose by degrees till they are able to take a prodigious quantity powerful enough to kill 2 or 3 persons that are not accustomed to its use. A case was reported recently of a young man who became a slave to the Cocaine habit. He was advised to try a little Cocaine when he had a severe attack of tooth-ache and he began to take it daily. He now says that he cannot live without taking at least a dose of 60 grains a day. Such cases though rare, yet we hear of them now and then and I would advise all persons to avoid such temptations. There is yet another temptation to the young and inexperienced. Persons who are employed in large Chemical manufactories are invariably addicted to the use of one kind of drug or other. With all the surveillance, care and management of the Proprietor or others in charge of the manufactory, the factory hands who have to daily handle the drugs often find time and means to extract a little of the drug they love most, and take it as soon as it is time for them to leave the factory. They enjoy the dose immensely and persisting in the use become confirmed drug-takers.

The first experiences of a drug-taker are pleasing and delightful, but the after-effects are most depressing, and if the man continues the habit he becomes a physical and a moral wreck. I will here quote for instance the early experiences of a person who has taken the Indian hemp: "I was by this time quite excited and the feeling of hilarity now rapidly increased. It was not a sensuous feeling in the ordinary meaning of the term; it was not merely an intellectual excitation; it was a sort of *bien-être*, the very opposite of *Malaise*. It did not come from without: it was not connected with any passion or sense. It was simply a feeling of inner joyousness; the heart seemed buoyant beyond all trouble; the whole system felt as though all sense of fatigue were for ever banished: the mind gladly ran riot, free constantly to leap from one idea to another, apparently unbound by its ordinary laws. I was disposed to laugh, to make comic gestures;.....There

was nothing like wild delirium, nor any hallucination that I remember." "The walls of my frame were burst outward and tumbled into ruin; and without thinking what form I wore—losing sight even of all idea of form—I felt that I existed throughout a vast extent of space. The blood, pulsed from my heart, sped through uncounted leagues before it reached my extremities; the air drawn into my lungs expanded into seas of limpid ether, and the arch of my skull was broader than the vault of heaven. Within the concave that held my brain were the fathomless deeps of blue; clouds floated there, and the winds of heaven rolled them together, and there shone the orb of the sun. It was—though I thought not of that at the time—like a revelation of the mystery of Omnipresence. It is difficult to describe this sensation, or the rapidity with which it mastered me." "The spirits of light, colour, odour, sound and motion were my slaves, and having these I was the master of the universe."

But what are the "benefits" you derive by the use of opium and such other drugs? They are beautifully described in the following couplets:—

- (1) "This excellent virtue I recommend,
It begets a craving which knows no end.
- (2) Lazy and indolent, fit for no good,
Appetite fails, needing tempting food.
- (3) Money gets scarce, so you sell your land,
Till soon there is left no cash in your hand.
- (4) Friends and relations depart at your sight,
And you find to your cost you cannot borrow a mite.
- (5) Hunger and poverty meet at your door,
And no wherewithal to replenish your store.
- (6) Fingers get beautifully tapered like claws,
Withered your body, you know the cause.
- (7) Children or grandchildren never will roam
And gladden with frolic your desolate home.
- (8) Feverish, fretful, constantly ill,
Never much better by bolus or pill.
- (9) Sooner or later you become a sure prey,
And opium-dysentery takes you away.
- (10) No coffin or covering then I foretell,
No mourners, not even a funeral knell."

In no way is the habit of Cocaine-taking less dangerous. In the beginning it produces a kind of self-confidence in the man and he feels buoyant and exhilarated. His mental and physical activity is increased and he is able to do work even without coming to take nourishment. Within a short time he finds to his cost that he has to increase the dose rapidly; if not, he experiences a kind of uneasiness and an unnatural fear of death. He fails to digest his food properly and he becomes weak and pale. His agitated look, trembling hands, and prominent cheek-bones, all go to show that he has become a confirmed slave of the Cocaine habit. He begins to suspect every one, considers every human being his enemy and avoids all intercourse even with his best friends. Such are some of the horrors produced by the ill use of this excellent drug.

There are certain kinds of drug habits which are not well known in India. The Chloroform, methylated spirits, arsenic, and Chlorodyne are some of the most important drugs that are used by persons who are in the habit of handling them. Chloroform when inhaled produces a kind of exhilaration, and persons who have to deal with the substance experience this pleasurable feeling; and what they experience by an involuntary act, they try to attain and enjoy by an intentional whif. The Chloroform-induced sleep is very dangerous, for the drug has the power of causing vomiting, and the consequences of vomiting in a person under anæsthesia are suffocation and death.

The physical as well as the mental misery caused by the use of these drugs is untold and the sufferings which the drug-taker experiences in his sober moments are heart-rending. If one desires to have a sound mind in a sound body let him beware of these drugs, and more especially of alcohol. If at all one wants to get drunk, let him get "drunk with those that have the fear of God and not with drunken knaves."

DR. QUIET.

RS. A. P.

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THE ARYAN BOOK-DEPÔT,
Black Town, Madras.

Brahmacharya.

I.

Brahmacharya is the first stage of a man's life during which a Brahmacharin has to observe the good rules laid down by the venerable Rishis for his physical, intellectual and spiritual culture, and read the holy Vedas. With time every thing has changed. No longer are our students required to look up to their Rishis for knowledge and enlightenment. But, even if the present system has been a good one, yet it must have a change, yielding place to new, as the poet says:—

"The good old order changeth, yielding place to new;
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

I, therefore, appear before my dear young brothers with the rules laid down by our venerable Rishis, though with some modifications, to suit the students of the present age. I can assure you, dear brothers, on my own humble experience of nearly ten years, that a faithful observance of these rules, gradually moulds the body and mind of the young learner and ultimately enables him to subdue the passions, keep the soul in a state of indifference with regard to external things and fix in meditation on the Supreme Being. The idea is indeed very exalted and, to some, it may seem to be too high for human nature to carry out to perfection; others may say that this overstrained ideality is not suited to the mass of mankind, and that it is incompatible with the duties which our several relationships bring upon us. Yet we see that some such preparation is necessary for men to meet the struggles of existence face to face and successfully. The Rishis, from their own experience, felt the necessity and understood the utility of the observance of such a system and took upon themselves voluntarily the arduous task of bringing up the posterity: for to them, the chief aim of culture and education, was to change the best thoughts into action and not to make their pupils the mere passive recipients of other men's thoughts and imagination. They knew fully well that the true object of knowledge was to mature wisdom and improve character, making life more useful, happier and better.

But the present system of god-less education, having more regard for secular, and none for men's spiritual, elevation, has already ruined this generation by intemperance and intoxication. Ask any nation and the reply comes: "Let there be a world-wide discussion and a speedy solution; for it is the question of the gradual decline, nay utter annihilation of men, God's beau-

tiful creation. Why should we once meet at Chicago and let stop the agitation? Let there be a congregation, with full representation, at each and every station and let volunteers come out with full conviction, that real physical and intellectual perfection depends entirely upon an early godly education. How long should the world lie in a state of stupefaction and gradually be drifted towards wreck and destruction? How long should we lie ensnared in the pale of dogmas, sectarianism and superstition, forgetting our common descent from one true God, the home of all true religion?" Come out, dear brothers, with the holy mission of reformation and regeneration by living examples of faith, love and devotion. Let each and every conversion be the outcome of sincere individual investigation and conviction, and it will save many from the delusion of introduction, recommendation and persuasion. A man with firm convictions will overcome all opposition and work with earnestness and devotion.

Dear brothers, Brahmacharya is to a man's life what soil and light are to a plant; it nourishes, it colours, it develops. It determines not merely a student's character, but it exercises an influence on his intellect and temper scarcely less powerful than hereditary instincts. In due time it awakens his inner self, it moulds his character, it prepares and ripens him for the work of this world and safely leads him into the next. May you, dear brothers, attempt an early individual investigation into the truth of my humble conviction.

RAMESH CH. CHAKRAVARTI.

Prayaschitta.

It is generally understood to mean a religious act or ceremony to atone for sin or sins committed; in short, atonement, expiation. As popularly understood and practised now-a-days, it is an act which consists in giving a few annas with betel-nuts to a Brahmana for a sin or sins committed by the donor, which sin or sins are not even remembered by the Prayaschittin, the atonement-maker, much less known to others, not even the recipient of the gift or the Purohit who conducts the ceremony. But the term really means, as Hemadri says, प्रायानाम-तपः प्रोक्तं चित्तं निश्चयं ज्ञन्यते । तपोनिश्चयसंयोगात् प्रायश्चित्तमतीर्यते ॥

In other words, the first part means *Tapas* (penance or sacrifice) and the second part means resolution; so the term *Prayashchitta* means sacrifice and resolution. Hence what is really meant by the act known as *Prayashchitta* prescribed in our *Smritis* and *Srutis* for sins knowingly committed, is first the fixed resolution not to commit the same sin in the future and secondly, a sacrifice or penance made in expiation of the sin already committed. If understood and practised in this manner, there is really sense and use in making *Prayashchittas* after the commission of sinful acts. For there is the feeling that a wrong has been done and hence remorse; then there is the resolution made not to repeat the sinful act and lastly, to make assurance doubly sure there is the sacrifice or penance, which consists in bodily mortifications and in voluntarily parting with valuable things or money. As sins are generally committed for the sake of money or for bodily comforts, the penances consist in the giving away of money and in the mortifications of the body. Previous to the undertaking of all these, as soon as remorse is felt that a wrongful act has been committed, the *Smritis* enjoin us to go to the assembly of the wise and the learned, make known to them the sin committed and request to be advised as to the proper and efficient *Prayashchitta* therefor. By thus making one's wrongful acts known to others voluntarily, the sense of pride and the sense of egoism grow less and less, and the sense of shame engendered by their rebukes and admonitions makes one all the more firmly adhere to the resolution not to repeat the sin any more. This is the true rationale of *Prayashchittas* ordained in our *Smritis* and this is how penances and gifts made after the commission of sinful acts go to atone for those sinful acts. In expiation of sins unknowingly committed, we perform *Prayashchittas* annually in *Sravana* and other occasions in a general way besides the *Pancha-maha Yajnas* performed by *Sishta Brahmanas* daily. The foregoing remarks will enable the reader to understand the rationale of the Roman Catholics' Confession and the presiding priest's absolution though they have now become much abused, just as the Hindu *Prayashchittas* are.

N. KRISHNASWAMI AYYAR.

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Educational Notes.

RELIGIOUS INSTRUCTION IN SCHOOLS.

Our late Director of Public Instruction is doing a great service to this country. During his tenure of office in this presidency, he did nothing particular for us to remember him. He was always guarded in his words, slow in action to a culpable degree, and walking always in the beaten, and prosaic path of *mamool*. One or two changes which he effected during his *regime* went more against him in public estimation than in his favor. And when the time came for him to retire, nothing could be said more than those platitudes with which we generally give a send-off to a retiring Anglo-Indian official. There were the regulation leader in every paper, the wish for a safe voyage and a happy rest, and one or two individual expressions of appreciation, not of the acts of the Director of Public Instruction but of the services in the chair of the Presidency College which he occupied with much distinction. The uninteresting life which he led here was perhaps due to the Indian atmosphere and some of its baneful effects on a European constitution. But the free and invigorating atmosphere of England has produced a wholesome effect. Unfettered by official red-tapism and uninfluenced by those peculiar considerations which make a European in this country act what he is not, Dr. Duncan is now more often heard. He has expressed himself in unmistakable words against the thoughtless utterances of the late Metropolitan who now deservedly finds himself a nobody in the wider fields of England.

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Dr. Duncan points out that the clamour for religious education by the Hindus and Mahomedans is not a clamour for the Bible, but a study of their own religion in order to repress the spread of Christianity. The popularity of Missionary institutions, he rightly says, is due more to the cheap education given therein than any desire to study the faith of Christ. And forcing the Bible would only develop in boys who do not believe in its teachings, a habit of insincerity and untruthfulness. Nor does he approve of the teaching of all religions or the fundamental principle of all religions. And truly what has been found unworkable in England will be found more so in a country where religious passions are more easily inflamed. Setting aside the aspect that any meddling with religion will be against the excellent principle of religious neutrality of the Government, the foolish proposal of Christian fanaticism, Dr. Duncan clearly points out, is inexpedient and even dangerous to a degree. Dr. Duncan knocks the right nail on the head when he says—"After all the best part of religious and moral education, in any country, must go on in the home and social circle and not in the school or college." Some of our best men have pointed out that while there is great truth in Dr. Duncan's final statement, there is yet under the present circumstances a necessity for

placing before young Indian minds some of India's greatest teachings. But all that have hitherto been elicited have gone to show that private institutions might with advantage adopt a course of religious education, taking some of the easiest religious works of India as text. But not even the most religious of the modern Hindu has ventured to assert that religious instruction of any kind should form a course in Government institutions. The question of our religious education is the hardest nut to crack. We have still to wait for any regular programme, at once practicable and unobjectionable from various standpoints.

THE VICEROY'S CONVOCATION ADDRESS.

The Viceroy has always some happy remarks to make whenever he finds an opportunity to address an Indian audience. He is not free from some of those frailties to which a Viceroy is heir to. But not one of the Viceroys, with the exception of the Marquis of Ripon, has evinced so great an interest in the welfare of the Indian nation, and an earnestness in the various Indian problems of the day. His recent Convocation Address is full of very noble sentiments. His reference in scathing terms to the Indian eagerness to enter public service, regarding the education received as a means for earning a comfortable billet, is very apt. He warns the future lawyer against over-refining, and what is required, says he, is not adroitness that juggles with minutiae, but the broad handling of a case in its larger aspects. He reminds the future pedagogues of their responsibility and trust and the sacredness of the profession, in eloquent terms which are so peculiar of him. He exhorts the young men to be self-reliant and places "Thorough" as their motto in any work they undertake.

We thank the Viceroy for such well-intentioned advice; and most of his remarks are perfectly true and deserve our best consideration. But now and then the frailty of a Viceroy makes its appearance. When he talked of "Exaggeration" as the Indian bane we fear-he has been a little touched by it himself. We are at times likely to exaggerate the vice of "Exaggeration." And the Viceroy himself did perhaps a little exaggerate when he talked of native Journalism. It must be remembered that Journalism is a foreign twig planted on this soil and as such it might not have reached a stage of perfection. Is native Journalism, however, so bad as to call for those remarks from Lord Curzon? Can it not compare favorably with Western Journalism, not in its financial success, but in its usefulness and upright and honest dealing? Exaggeration is not a special vice of Indian Journalism. If the European Journals can circulate white lies and foment public opinion on such spurious basis, the Indian Journals can be excused for a slight exaggeration. The Viceroy's homily on attributing false motives is quite out of place in a Convocation Address of the kind he delivered. Does the Govern-

ment afford the fair treatment to its critics which Lord Curzon demands from the Press? Many instances of the kind can be quoted in which the Government has discredited national movements and attributed false motives to the leaders. In principle we agree with His Excellency; but we have to bear in mind that examination of motives more often leads to a correct solution than the polished utterances on a platform, and this is not peculiar to Indian Journalism. The Viceroy in concluding the address, places a high ideal before us. The wider patriotism which would actuate all, irrespective of caste or creed and even nationality, making them sink their selves and work for a common cause, is certainly a noble feature which we all desire; and we trust that His Excellency will have done something before he leaves this country, at least in part, to shape the future India he has so glowingly portrayed.

THE HON'BLE MR. JUSTICE CANDY'S CONVOCATION ADDRESS.

While Lord Curzon delivered his parental sermon at Calcutta, the Honorable Mr. Justice Candy, the Vice-Chancellor of the Bombay University, addressed the graduates in Bombay on quite other lines. His theme was the University reform. The prospect of the University Commission's sittings did not, however, prevent him from placing his views on the subject. Some of the suggestions of the Vice-Chancellor deserve a very careful consideration. He advocates in the main four important reforms. First, he finds the necessity for constituting the Syndicate with a majority of men in educational service, though he recognises the recommendation of the Special Committee in 1885 to include men experienced in the conduct of public business. The time of an ordinary European official or business-man is fully occupied, and he is reluctant to spend more hours in work. After he retires from the service, he generally leaves India. Hence the policy of electing high-placed European officials cannot be much commended. Hence the second proposal is to appoint a large number of retired officials and business-men. The third is the creation of local Universities for which there is much scope in Bombay, not only for arts, but also for technical studies, as the new Birmingham University. But these cannot be done without University benefactions. Lastly, the limit to the number of Fellows and their future appointment on an elective basis. One other point which we would refer to here is the suggestion to appoint Examiners in Europe for a fixed number of years, so that we will have not only an efficient examination, but also a gradual fixing of the standard by foreign Examiners. Many of the reforms referred to might with great advantage be discussed in connection with our Presidency also. The constitution of our Senate and Syndicate requires, indeed, a radical reform. And this is the initial step which ought to be taken even before the discussion of the wider subject of the courses of instruction.

THE UNIVERSITY COMMISSION AND THE *Hindu*.

The University Commission is certainly one of the most important events of the year. In Madras it has examined a number of high-placed men in the educational service. Many important facts have been elicited, and a majority of the people who gave evidence have shown the necessity for changing the constitution of the University, the Senate, the Syndicate, and the relation of the affiliated colleges to the University. At the same time the *Hindu*, always ready to rise to the occasion, has been publishing a series of interesting articles on the University Reform. It is not possible to do anything like adequate justice to both, except in a separate article which, we trust, will soon appear in the *Arya*.

The Voice of Sarada.

REVIEWS OF BOOKS.

S'iva Sahasranāma Stotra, by R. Anantakrishna Sastri. Thompson and Co., Madras. 1902. Re. 1.

This forms No. 10 of the "Mantra Sastra Series" published by Mr. R. Anantakrishna Sastri. It is a matter for congratulation that Mr. Sastri has been able to enlist the sympathies of some of the high-placed men, who encourage and support him in his strenuous endeavours to translate all the available Sanskrit treatises bearing on Mantra Sastra. Among the previous numbers of this series are "Ananda Lahari," "Lalita Sahasranāma" and "Vishnu Sahasranāma." All these have been received well by the public, and we trust that the present publication will also find a good circulation. It is a translation of the Siva Sahasranāma Stotra, which occurs in the seventeenth chapter of the Anusasana Parva of the Mahabharata. Of the several Siva Sahasranāmas available, the one now translated is considered to be the most important. The commentary of Sri Nilakantha that has been added to it is very edifying. Unlike the translation of Lalita Sahasranāma, the volume before us contains the text of the original also, which we consider a very useful addition.

Vidya Deepika, Part I. Albion Press, Madras.

This is an attempt to place before the public a Tamil translation of "Herbert Spencer's Education." The book under review contains the first two chapters and is edited by Mr. V. P. Subrahmanya Mudaliar, G. B. V. C., the translator of "Milton's Paradise Lost Book I" in Tamil verse. The work of translation is very carefully done and the ordinary Tamil reader is enabled to grasp the spirit of the original. This is a very useful undertaking and we trust that the public will accord due encouragement. The book is dedicated to Dr. D. Duncan, the late Director of Public Instruction, Madras.

Samarasa Jnana Chandrika, by V. Muthukumaraswami Mudaliar. B.A. Messrs. Thompson and Co., Madras, 1902.

There was a time when our University men could

not put a few sentences together correctly in their vernaculars. Brighter days have now dawned and for some time past the interest evinced by our University men in the cultivation of the vernaculars of the country, has steadily been on the increase. As a sign of this increasing interest in the cause of vernacular literature, many graduates of our Presidency have come forward with their publications. We sincerely hope that this revival will do much good to the country by blending the ideas of the West with those of the East. The neat volume before us, though it is the maiden attempt of the author, is a good and useful one and aims at reconciling the different, disputing sects in the Hindu community. The book being of a religious nature the author has drawn copiously from the Sanskrit vocabulary. Even a cursory reader will be impressed with the religious zeal and enthusiasm of the author, which pervade the whole treatise. We would however wish that the author had adopted a simpler style and omitted the references to persons, which he makes in the body of the book. These are out of place in a work of this kind. Evidently this is the first of a series of books, which are to be issued in behalf of the Theistic Mission, which the author represents. We wish all success to the undertaking.

PERIODICALS.

The Review of Reviews.—Mr. Stead has not yet stopped his humanitarian agitation against the Concentration Camps in South Africa. "The death rate of these slaughter-camps," says he, "has scared even Mr. Chamberlain who evidently feels uneasy at having to answer before the House of Commons for having done to death 1,000 children as a result of his humanitarian effort to minimise the inevitable consequences of our policy of devastation." The appeals to English and Scotch women by the women of Europe against "the pest camps" in South Africa and the horrible death of Boer women and children have received no response and Mr. Stead adds, "the women of England as a body have not moved. Many of them indeed are more cynically callous to the fate of their own sex and of the Boer children than the work of their men-folk. It is a case of the *corruptio optimi pessima*. In spite of the adoration of their German sisters, English and Scotch women disdain the judgment, the outcry of the conscience of the world."—The Character Sketch of the month is that of Marquis Ito, by Mr. Alfred Stead. Mr. A. Stead is a chip of the old block and promises to take the illustrious place of his father in the journalistic world. What Bismarck is to modern Germany, Marquis Ito is to modern Japan. But we must in the same breath add—minus those unpleasant reminiscences which go with that great German name. "The work of Marquis Ito stands unique in the world's history, as Japan's growth is alone in a class by itself. The Marquis Ito has been the principal figure and worker in this marvellous, this unprecedented national change. To no other man in this world has it been given to look back from the comparatively early age of sixty years and see such

a life's work lying behind him." All his life has been spent in Government service. When a mere boy he accompanied Count Inouye and studied in England. And on his return he was able to do yeoman service to his country in her troubles with foreign nations. He held office for thirty years, during which time he occupied various important positions. He was during this period summoned four times to form a cabinet. And it was for his services in the Chino-Japanese war that he was raised to the rank of Marquis. "Japan for the Japanese" was his motto; and to meet the foreigners on their own ground was his one great effort. "It was this that induced the nobles and Samurai to cut off their top-knot, lay aside their two swords and conform to Occidental ideas. By gaining this end in the way he did, Marquis Ito preserved all the old Samurai spirit for the work of national development, and it is this spirit largely which has made possible the new Japan of to-day." Having made this great change, in 1883 he drew up a constitution for Japan and changed a monarchy into a Constitutional Government. We have heard of evolution of Governments; but it was given to Marquis Ito to bring into existence a perfect Government that built up a nationality which has been able to hold its own against formidable powers of the West. Speculations were rife as to the object of the Japanese statesman's visit. The reception by the Kaiser at Potsdam, in the usual grandiose style, was said would help to remove the last traces of bitter recollections of Germany's acts in the Chino-Japanese War. Count Lumsdorf's Ministerial banquet was boomed as an indication of the coming Russo-Japanese alliance. But it is the quiet dinner at Hatfield which seems to have won the day and the Marquis has brought about a treaty between the two great naval powers of the East and the West which it is hoped will give a check to Russia, keep Germany in proper bounds, and give China some respite with a chance to prop up an ancient Empire, which threatens to collapse and bury the humanity of the West and the East in a deadly struggle under its debris.

The Arena.—The Americans have not yet got over the death of their late President. Anarchism is still on their brains. It might be remembered that at the time of Mr. McKinley's death the Americans were in a highly excited condition. From the Christian divines down to the "Man in the street," the one unflinching remedy prescribed for this new disease was slaughter. The divines recommended stoning and lynching, while some of the ungodly men recommended burning alive. But all such hysterical utterances have now subsided. Anarchism has now got into the stage of literary discussion, a sure sign that the blood has gone down. The opening article in the January number on Anarchism by the Rev. Heber Newton is a critical study of the philosophical side of the subject and deduces the only means of allaying it. It is true as Mr. Newton says, there is no clear conception of what anarchism is. The vulgar idea means by it murder of high-placed men. But in quarters where a right understanding can

be expected, strangely enough anarchism is confounded with kindred movements. First, anarchism is confounded with Socialism and Nihilism and the distinction between philosophic and practical anarchism has completely disappeared. It is this confusion of thought which lies at the root of the violent measures advocated for the repression of anarchism. "Scratch a socialist, you will find an anarchist" wrote a prominent American organ. Archbishop Corrigan lumped together socialism and anarchism, and Cardinal Gibbons appears to have done the same. Even the Pope who is the source of all inspiration is said to have committed the mistake and that on a larger scale. He united up anarchism not only with socialism but also with Freemasonry and Judaism. "Socialism and anarchism profess, indeed, the same aim, the regeneration of human society. They unite in endeavouring to bring in an era when all natural sources of wealth shall be owned collectively." The one is evolutionary in its working, the other revolutionary. "The one multiplies the functions of Government, the other minimises the functions. The one believes in law, the other believes in no law. The one looks to the State, the city, the nation for collective ownership of the sources of natural wealth and means of production and exchange, the other looks to freely-formed groups of working people becoming owners of all natural monopolies and of all means of production and exchange. Proudhon, the earliest modern philosophic anarchist, defined communism as the Government of all by all, democracy as the Government of all by each and anarchism as the Government of each by each. Hence, said he, anarchism was the only form of real self-government. Philosophic anarchism is thus the ideal of political and social science. It looks to the future. It makes no appeal to force. It relies upon the education of mankind. But ideals when attempted in practice are apt to go wrong and do go wrong. Hasty experiments always end in disaster. As the harmless dreams of Rousseau ended in the horrors of the French Revolution, the philosophic anarchism of Proudhon found its practical working in the system of Bakunin. But it is essential that the difference should be kept alive between practical anarchism and philosophic anarchism. A confusion of these would lump together Prince Kropotkin with Sipido, Count Leo Tolstoi with Czolgoz. The only means of grappling with this disease is only kind treatment, spread of education, and an endeavour to seek to realise the ideal of philosophic anarchism. This is the only way according to Mr. Newton to remove the murderous propensity. Violent repression will only breed more violent acts by those whose short-sightedness can only see the immediate removal of persons in high authority as the only solution.—Among other articles of interest in this number are Responsibility in Municipal Governments, Corporations and Trusts, The Development of Brotherhood, and The Spiritual Birth of American nations.

The mind.—The more we read of the New Thought

in its various aspects, the more are we being convinced that it has much in common with the principles of Indian religious philosophy. From the rapidity of its spread we may infer that ere long it will influence a great portion of the western world. Its followers are increasing apace; and these always drawn from the most educated classes form some of the exponents of their new beliefs. In the January number of *Mind*, Mrs. Gestefeld writes an interesting article on "the Relation of Christmas to Healing." Mrs. Gestefeld, always of a thoughtful and reflective turn of mind, was by nature a radical. She found it impossible to accept the ordinary religious thought of the day. It was not till she reached the middle age that she was brought into contact with the new school of thought. Mrs. Eddy's "Science and Health" was the turning point in her life. She attended Mrs. Eddy's classes and her clear and quick understanding revealed to her not only the excellence of the New Thought, but also its shortcomings. This led to the formulated system of thought named the "Science of Being" which is a legitimate and necessary successor to Christian Science. Mrs. Gestefeld has ever since spent her life as a lecturer and teacher and written various works on this special subject. The article under review deals with the new view of man and his destiny, his greatness and his divine character. "The thought that we are to live in the world henceforth," says the writer, "no more as sons of man only, but as sons of God also, claiming our divine heritage while experiencing our fleshly inheritance, strikes fear to the heart for the moment. Shall we claim too much? Are we irreligious, blasphemous? Has reason forsaken us, and are we deceiving ourselves? But again the glad tidings speaks from the Silence: 'Fear not; for unto you is born this day a Saviour, which is Christ the Lord.' This is not the Son of God born again to die on the Cross and atone for the sins of others. This new Christ is born in us through our conception of our Sonship with God. He comes to all in the power that belongs to that relation; this conception of Son of man conceiving the Son of God whose rich promise shall be fulfilled in human experience. For relation to God gives power over relation to environment and its consequences. This new idea of looking for divinity in oneself recognising oneself as part and parcel of the same Supreme Spirit, is a distinct and epoch-making advance in western religious thought. Thousands of years ago this truth was sung in exquisite lines by the ancient sages of the East. The slowly forming identity of religious thought, between the West and the East, be it still under different names, is a happy sign of a happy future; and such persons as Mrs. Gestefeld serve by their philanthropic work and high spiritual perceptions to knit the bonds closer together." "What is Babism?" by Kenneth R. Forbes is an interesting contribution on the marvellous religious movement of Persia. The writer points out the similarity between its teachings and those of New Thought. The idea of indwelling, immanent God; that the kingdom of heaven is some-

thing to be obtained here and now, that God has made all of one blood—find also their exact counterpart in Babism." Among other articles of interest are "Love's Endless Necessity," "True Loyalty" and "The Gift of Healing."

The Theosophist.—The February number of the *Theosophist* teems as usual with interesting matter. The old President continues his Old Diary leaves, in which he describes his visit to Tibet. "The symbolism of Hindu Caste Marks" is a very learned article explaining the esoteric significance of our caste-marks. Writing about the Namams, Mr. Das says: "the two Namams contain the three lines required representing the Trinity; and the only variation is that the Y mark contains a projecting line running downwards to the very tip of the nose, which seems to represent the Rootless Root, the causeless cause, the Parabrahman. In U mark the first principle is apparently dropped because it is not perceived even by the first Logos owing to the veiling of it by Mulaprakriti. In the Y mark the concealed first principle is distinctly shown. Among other articles in this issue are: "Jesus, called the Christ," by Mr. W. A. Mayers, "Karma and the forgiveness of sin," by Mr. W. A. Krishnamachariar, "Magnetic message and mental science," by Mr. J. H. Taylor, and "Will," by Mr. R. T. Sibbold.

The Indian Ladies' Magazine.—The February number of this ably conducted magazine opens with a frontispiece of Her Excellency Lady Northcote. "An open letter to Educated Indians," by an Indian lady who signs herself "Satyavati" pleads, as only women can plead, for the education of her sex and the improvement of their social position. "Help us then," says she, "to fulfil our lives. Do not shut us out of the light of knowledge, do not dwarf our intellects, do not limit our mental scope; give us, in very justice, some of the privileges at least that you enjoy, and we shall repay you to the full, by making your lives happier and more useful, your homes brighter and greater centres of light and influence." A fervent appeal like this, persistently made, must in the long run tell upon the indifference of the Educated Indians to a problem on the right solution of which depends the future of this country. "The place of music in Education" is an extremely learned article by the talented Editor of the magazine to whose ability and untiring devotion are due the success and the ever-widening sphere of usefulness of this magazine. There was a time when music helped to contribute to the pleasant pastime of the family circle. It is now among ourselves regarded as a discredited art and instrumental or refined vocal music is deemed as unfit for or unbecoming of a "family lady." When the Goddess of Music forsook the sacred hearth, the happiness of the family circle was at an end. Her abode is now among the professional singers among males and the fallen women among the females. It is our duty to redeem music from its degraded position.