

Prabuddha Bharata

Arise ! Awake ! and stop not till the goal is reached.

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

BHAKTI—IX

THE fish may never be so far away, but they come as soon as good bait is thrown in the water, so also the God Hari rises in the heart which has the bait of devotion in it.

PREMA (love of God) is very difficult of attainment. Sri Chaitanya had it. In the love of God, one forgets all outward objects, the universe, even one's own body, so dear to one.

IT may be one does not know the right path, but has Bhakti in God, has intense desire to know Him ; such an one gains Him through the sheer force of Bhakti. There was a great devotee who started to see Jagannath, but he did not know the path to Puri, and instead of going towards it went away from it. But with an anxious heart he asked everybody he met of the way. Now, they all told him, " This is not the way ; take that." The devotee reached Puri at last, and had his wishes fulfilled. Thus if one has the will, no matter if one is ignorant of the path, one is sure to get some one to point it out. One may err at first but gets the right path in the end.

BHAKTI is the moon, while Jnana is the sun. I have heard that there are oceans in the extreme north and south. It is so cold there that the oceans freeze in parts and masses of ice are formed, in which ships are caught and held fast.

Q.—Are men likewise caught half-way in the path of Bhakti ?

A.—Yes ; they are, indeed : but it does not matter because the ice is nothing but the water of the ocean of Existence-Knowledge-Bliss, only solidified. If you reason, ' Brahman alone is real, the universe is false,' the ice would thaw in the sun of Jnana, and what will remain ? Only the waters of the ocean of Existence-Knowledge-Bliss.

SOME like Narada and Janaka go on working even after the attainment of Jnana for teaching man. This requires a good deal of power. The Rishis devoted themselves solely to self-knowledge, but Acharyyas or preceptors like Narada roam about for the good of others. They are no doubt heroes.

NARADA and other Acharyyas took to Bhakti even after gaining knowledge for the good of man.

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(According to M.)

SINTI BRAHMO SAMAJ: 19TH OCTOBER 1884

THIS year the Mahotsava of the Sinti Brahma Samaj was held in the garden of Babu Benimadhava Pal. Pandit Bijoy Krishna Goswami and other Brahma devotees were present. Sri Ramakrishna arrived at about 4-30 P.M. Bijoy Krishna, after taking Sri Ramakrishna's permission, conducted the evening service of the Samaj. During the service, he prayed by addressing God as Mother. The proceedings over, Sri Ramakrishna began talking with Bijoy.

MOTHERHOOD OF GOD

Sri Ramakrishna (to Bijoy):—You were praying to God as Mother. It is very good. They say that the mother's affection is by far greater than the father's.

One can be in an excessive degree importunate with the mother, but not so with the father. Once cart-loads of money were coming from the estate of Trailokya's mother. They were guarded by escorts. Trailokya was lying in wait with his men for the money. He took all the money by force. So you see one can possess oneself of one's mother's property by force.

Bijoy:—If Brahman is our Mother, is It with form or without?

Sri Ramakrishna:—That which is Brahman is also Kali (the Primal Energy). When it is inactive, it is called Brahman

and when active, as creating, preserving and destroying, it is called Shakti (Energy). Brahman can be compared to the still water and Shakti or Kali to the water broken into waves. Kali is She who plays with Mahakala, that is, with Brahman. Kali is with form, She is all forms and She is without form. If you believe that She is formless, meditate on Her as such. Holding fast to one aspect of Her if you meditate on my Mother, She Herself will make known to you what She is. If you can get to Shampukur, you will know Telipara also (Telipara is a neighbourhood in the Shampukur section of the town). Then you will know that She is not mere existence. She will come and talk with you as I am doing. Have faith and everything will come.

Another word: if your belief is in the formlessness of God, make that belief firm. *But never dogmatise.* Never assert positively about God that She can be only this and not that. Say, "I for myself believe that She is formless. I do not know, I cannot understand, She alone knows, what else besides She is." Can the nature of God be comprehended by the petty intellect of man? Can a tumbler that can hold only one seer of milk take four? If She is gracious enough to manifest Herself and make one understand Her nature, then it can be under-

stood and not otherwise.

That which is Brahman is also Shakti. There is no difference between the two.

Ramaprasad sang, "I have given up both Dharma and Adharma, by knowing the truth that Kali and Brahman are the same."

DHARMA AND ADHARMA

Adharma means evil deeds. Dharma means good works according to the injunctions of the Shastras, such as charity, feeding Brahmanas &c.

Bijoy :—What remains after Dharma and Adharma are given up !

Sri Ramakrishna :—Pure devotion. Once I asked of Mother, "O Mother, here take your Dharma and here take your Adharma, give me pure devotion ; here take your good deeds and here take your evil deeds, give me pure devotion ; here take your knowledge and here take your ignorance, give me pure devotion." See, I did not even ask for knowledge. Nor did I ask for name and fame. When Dharma and Adharma are given up, there remains pure devotion—devotion spotless, unselfish, without motive.

BRAHMAN AND SHAKTI

A Brahmo devotee :—Are He and His Shakti (power) different ?

Sri Ramakrishna :—They are identical after one attains the knowledge of the Absolute. Thus a gem and its brightness are one. To think of the brightness of a gem, one has to think of the gem. Thus too, milk and its whiteness are one. To think of the one, one has to think of the other. But this consciousness of the identity does not come until the Realisation of the Absolute. This Realisation is Samadhi, in which the twenty-four Tattwas (the Sankhya categories) are

left behind,—not even the ego remains. What is felt in Samadhi cannot be expressed. Coming down from Samadhi, one can give only a faint glimpse of the state. When, after my Samadhi breaks, I utter "*aum, aum,*" then I have already come down a hundred steps lower. Brahman is beyond the Vedas and the Shastras, is beyond all expression. There is neither 'I' nor 'You' there.

So long as there are 'I' and 'You,' so long as there is the consciousness that I am praying or meditating, there is also the consciousness that You (God) are hearing my prayers, there is the consciousness that God is a person. There will remain the consciousness, 'You are the master and I am the servant,' 'You are the whole and I am the part,' 'You are the Mother and I am the son' and so on. I am one thing, You are another, —this is differentiation. It is He who causes this differentiation. Hence comes discrimination as between light and darkness, man and woman, and so on. So long as there is this differentiation, one has to admit the Personal God. It is He who keeps the 'I' in us. Discriminate how much you like, the 'I' does not disappear. Thus He manifests Himself as a Person.

Therefore so long as there is the 'I,' there is differentiation, none can say that Brahman is without attributes, and every one has to admit the *Saguna* Brahman. The Shastras describe this Brahman with attributes as Kali or Primal Energy.

BRAHMO SAMAJ AND BRAHMAN OF THE VEDANTA

Bijoy :—What are the means by which one can see the Adya-Shakti (Primal Energy) and also attain Brahma-Jnana ?

Sri Ramakrishna :—Pray with an intensey earning, and cry for Her. In this way the mind will be purified. Then you will see the image of the sun on the pure water. You will see the Brahman with attributes, the Adya-Shakti reflected on the mirror of the 'I' of a devotee. But, first of all, the mirror must be thoroughly cleansed. If there be dust on it, the exact image cannot be seen.

So long as the sun can be seen only as an image reflected on the water of the "I," there is no way of seeing the real sun, the image sun is as real to us as anything. So long as 'I' am real, the image sun is also real. That image sun is the Adya-Shakti.

If you want Brahma-Jnana, advance towards the real sun by the help of the image. The Brahman with attributes hears your prayers. Tell Her and She will give you Brahma-Jnana. Because She who is the Brahman with attributes is also the Brahman without attributes, She who is Shakti is also Brahman. With a knowledge of the Absolute all difference ceases to exist.

The Mother gives also Brahma-Jnana.

But a true devotee generally does not want Brahma-Jnana.

Jnana-Yoga is a very difficult path. You of the Brahmo Samaj are not *Jnanis*. You are Bhaktas. The Jnanis believe that Brahman is real and the world is unreal, as a dream. 'I' and 'You' are all as dreams.

CATHOLICITY IN RELIGION

The Lord knows the inmost thoughts of man. Pray to Him sincerely and with a pure mind. He will make you understand everything. Giving up egoism, take refuge in Him. You will get everything.

When you will mix with other people, always love them. Be one with them and never harbour any ill feeling. Never hate others because they do or do not believe in God with or without form, because they are Hindu, Musalman or Christian. People know the Lord only just as He makes Himself known to them. Know that different men have different tendencies and associate with them as much as you can. And love them. Then coming home, enjoy peace and bliss.

LECTURES OF SWAMI VIVEKANANDA

III

SOUL, NATURE AND GOD

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ACCORDING to the Vedanta philosophy man consists of three substances, so to say. The outermost is the body, the gross body of man, in which are the instruments of sensation, such as, the eyes, nose, ears and so forth. This eye is not the organ of vision; it is only the instrument. Behind that is the organ. So, the

ears are not the organs of hearing; they are the instruments and behind them is the organ, or what, in modern physiology, is called the centre. The organs are called *indriyas* in Sanskrit. If the centre which governs the eyes be destroyed, the eyes will not see; so with all our senses. The organs, again, cannot sense anything by themselves, until

there be something else attached to them. That something is the mind. Many times you have observed that you were deeply engaged in a certain thought, and the clock struck and you did not hear it. Why? The ear was there; vibrations entered it and were carried into the brain, yet you did not hear, because the mind was not joined to the organ. The impressions of external objects are carried to the organs, and when the mind is attached to them, it takes the impressions and gives them, as it were, a coloring, which is called egoism, 'I.' Take the case of a mosquito biting me on the finger when I am engaged in some work. I do not feel it, because my mind is joined to something else. Later, when my mind is joined to the impression conveyed to the *indriyas*, a reaction comes. With this reaction I become conscious of the mosquito. So even the mind joining itself to the organs is not sufficient; there must come the reaction in the form of will. This faculty from which the reaction comes, the faculty of knowledge or intellect, is called "Buddhi." First there must be the external instrument, next the organ, next the mind must join itself to the organ, then must come the reaction of the intellect, and when all these things are complete, there immediately flashes the idea 'I and the external object,' and there is a perception, a concept, knowledge. The external organ, which is only the instrument, is in the body, and behind that, is the internal organ which is finer, then there is the mind, then the intellectual faculty, then egoism, which says 'I,' I see, I hear and so forth. The whole process is carried on by certain forces; you may call them vital forces; in Sanskrit they are called *prana*. This gross part of man, this body, in which are only the external instruments, is called the gross body, in Sanskrit "Sthula sharira." Behind it comes the series, beginning with the organs, the mind, the intellect the egoism. These and

the vital forces form a compound which is called the fine body, the *Sukshma Sharira*. These forces are composed of very fine elements, so fine that no amount of injury to this body can destroy them; they survive all the shocks given to this body. The gross body we see is composed of gross material, and as such it is always being renewed, and changing continuously. But the internal organs, the mind, the intellect and the egoism are composed of the finest material, so fine that they will endure for eons and eons. They are so fine that they cannot be resisted by anything; they can get through any obstruction. The gross body is non-intelligent, so is the fine, being composed of fine matter. Although one part is called mind, another the intellect, and the third egoism, yet we see at a glance that no one of them can be the "Knower." None of them can be the perceiver, the witness, the one for whom action is made, and who is the seer of the action. All these movements in the mind, or the faculty of intellection, or egoism, must be for some one else. These being composed of fine matter cannot be self-effulgent. Their luminosity cannot be in themselves. This manifestation of the table, for instance, cannot be due to any material thing. Therefore there must be some one behind them all, who is the real manifester, the real seer, the real enjoyer, and he in Sanskrit is called the *Atman*, the Soul of man, the real Self of man. He it is who sees things really. The external instruments and the organs catch the impressions and hand them to the mind, and the mind to the intellect, and the intellect reflects them as on a mirror, and back of it is the soul that looks on them and gives His orders and His directions. He is the ruler of all these instruments, the master in the house, the enthroned king in the body. The faculty of egoism, the faculty of intellection, the faculty of cogitation, the organs, the instru-

ments, the body, all of them obey His commands. It is He who is manifesting all of these. This is the Atman of man. Similarly we can see that what is in a small part of the universe must also be in the whole universe. If conformity is the law of the universe, every part of the universe must have been built in the same plan as the whole. So we naturally think, behind the gross material form which we call this universe of ours, there must be a universe of finer matter which we call thought, and behind that there must be a soul, which makes all this thought possible, which commands, which is the enthroned king of this universe. That soul which is behind each mind and each body, is called "pratyagatman," the individual Atman, and that Soul which is behind the universe as its guide, ruler, and governor, is God.

The next thing to consider is whence all these things come? The answer is, what is meant by coming? If it means that something can be produced out of nothing, it is impossible. All this creation, manifestation, cannot be produced out of zero; it is impossible. Nothing can be produced without the cause, and the effect is but the cause reproduced. Here is a glass. Suppose we break it to pieces, and pulverise it, and by means of chemicals almost annihilate it. Will it go back to zero? Certainly not. The form will break, but the particles of which it is made will be there; they will go beyond our senses, but they remain, and it is quite possible that out of these materials another glass may be made. If this is true in one case, it will be in every case. Something cannot be made out of nothing. Nor can something be made to go back to nothing. It may become finer, and finer, and then grosser and grosser. The rain drop is drawn in the form of vapour from the ocean, goes far away into the air, reaches the mountain;

there it changes again into water, rolls back through hundreds of miles down to the mother ocean. The seed produces the tree. The tree dies, leaving only the seed. Again it comes up as another tree, which again ends in the seed; and so on. Look at a bird, how from the egg it springs, becomes a beautiful bird, lives a life and then dies, leaving only other eggs, the seeds of future birds. So with the animals; so with men. Everything begins, as it were, from certain seeds, certain rudiments, certain fine forms, becomes grosser and grosser and develops, goes on that way for a certain time, then again goes back to that fine form and subsides. The whole universe is going on in this way. There comes a time when this whole universe melts down and becomes finer and at last disappears entirely, as it were, but remains as superfine matter. We know now by modern science and astronomy that this earth of ours is cooling down, and in course of years it will become very cold, and then it will break to pieces, and then become finer and finer until it becomes ether once more. Yet the particles will all remain to form the material out of which another earth is to be made. Again that will break, and another will come out. So this universe will go back to its causes, and again its materials will come together and take form, like the wave that goes down and rises again, and takes form. The acts of going back to causes and coming out again taking form are called in Sanskrit *Sankocha* and *Bikasha*, which mean shrinking and expanding. The whole universe, as it were, shrinks, and then it expands again. To use more accepted words in modern science, they involute and evolute. You all hear about evolution, how all forms grow from lower ones, slowly grow up and up. This is very true. One thing is to be added, that each evolution presupposes an involution. We know that the sum-total of energy that

is displayed in the universe is the same all time and that matter is indestructible. By no means can you take away one particle of matter. You cannot take a foot-pound of energy out, or add one. The sum-total is the same always. Only the manifestation varies, involuting and evolving. So this creation that we are now in, this cycle is the evolution out of the involution of the previous cycle, and then this cycle will again involute, getting finer and finer, and out of that will come the next cycle. The whole universe is going on this fashion. Thus we find that there is no creation in the sense that something is created out of nothing. To use a better word there is manifestation, and God is the manifester of the universe. The universe, as it were, is being breathed out of Him, and again it shrinks into Him, and again He throws it out. A most beautiful simile is given in the Vedas—"That eternal One breathes out this universe and breathes it in." Just as we can breathe out a little particle of dust and breathe it in again. The question may be asked, that is all very good, but how was it at the first cycle? The answer is what is the meaning of a first cycle? There was none. If you can give a beginning to time, the whole concept of time will be destroyed. Try to think of a limit where time began, you have to think of time beyond that limit. Try to think where space begins, you will have to think of space beyond that. Time and space are infinite and therefore have neither beginning nor end. This is a better idea than that God created the universe in five minutes and then went home to sleep, and since then has been sleeping. On the other hand this idea will give us God as the eternal creator. Here is a series of waves rising and falling and God is directing this eternal process. As the universe is without beginning and without end, so is God. We see that it must necessarily

be so, because if we say there was a time when there was no creation, either in a gross or a fine form, then there was no God, because God is known to us as Sakshi, the witness of the universe. When the universe did not exist, nor did He. One concept follows the other. The idea of the cause, we get from the idea of the effect, and if there is no effect, there will be no cause. It naturally follows that as the universe is eternal, God is eternal.

The soul must also be eternal. Why? In the first place we see that the soul is not matter. It is neither a gross body, nor a fine body, which we call mind or thought. It is neither physical body, nor what in Christianity is called a spiritual body. It is the gross body and the spiritual body that are likely to change. The gross body is liable to change almost every minute and dies, but the spiritual body endures through long periods, until one becomes free when it also falls off. When a man becomes free, the spiritual body becomes dissipated. The gross body dissipates every time a man dies. The soul not being made of any particles must be indestructible. What do we mean by destruction? Destruction is disintegration of the materials out of which anything is composed. If this glass is broken into pieces, the materials will disintegrate and that will be the destruction of the glass. Disintegration of particles is what we mean by destruction. It naturally follows that nothing that is not composed of particles can be destroyed, can ever be disintegrated. The soul is not composed of any materials. It is unity indivisible. Therefore it must be indestructible. For the same reasons it must also be without any beginning. So the soul is without beginning and end.

We have three entities. Here is this Nature which is infinite, but changeful. The whole of Nature is without beginning and end, but inside of it are multifarious changes.

It is a river that runs down to the sea for thousands of years. It is the same river always, but inside it is changing every minute, the particles of water are changing their position constantly. Then there is God, unchangeable, the ruler; and there is the soul unchangeable as God, eternal but under the ruler. One is the master, the other the servant, and the third one is Nature.

God being the cause of the projection, the continuance and the dissolution of the universe, the cause must be present to produce the effect. Not only so, the cause becomes the effect. Glass is produced of certain materials and certain forces used by the manufacturer. In the glass there are those forces, plus the materials. The forces he used have become the force of adhesion, and if that force goes, the glass will fall to pieces; the materials also are undoubtedly in the glass. Only their form is changed. The cause has become the effect. Wherever you see an effect, you can always analyse it into a cause, the cause manifests itself as the effect. It follows if God is the cause of the universe, and the universe is the effect, God has become the universe. If souls are the effect, and God the cause, God has become the souls. Each soul, therefore, is a part of God. "As from a mass of fire an infinite number of sparks flies, even so from the Eternal One all this universe of souls, all life has come out."

We saw there is the eternal God, and there is the eternal Nature. And there also is an infinite number of eternal souls. This is the first stage in religion, it is called dualism, the stage when man sees himself and God, eternally separate; when God is a separate entity by Himself and man is a separate entity by himself and Nature is a separate entity by itself. This is dualism which holds that the subject and the object are opposed to each other in everything. When man looks at Nature, he is the subject, and Nature the

object. He sees the dualism between subject and object. When he looks at God, he sees God as the object, and himself as the subject. They are entirely separate. This is the dualism between man and God. This is the ordinary first view of religion.

Then comes another view which I have just shown to you. Man begins to find out, if God is the cause of the universe and the universe the effect, God Himself must have become the universe and the souls, and he is but a particle of which God is the whole. We are but little beings, sparks of that mass of fire, and the whole universe is a manifestation of God himself. This is the next step. In Sanskrit it is called Vishishtadvaitism. Just as I have this body and this body covers the soul, and the soul is in and through this body, so this whole universe of infinite souls and Nature forms, as it were, the body of God. When the period of involution comes, the universe becomes finer and finer, yet remains the body of God. When the gross manifestation comes, then also the universe remains the body of God. Just as the human soul is the soul of the human body and mind, so God is the Soul of our souls. All of you have heard of this expression in every religion, "Soul of our souls." That is what is meant by it. He, as it were, resides in them, guides them, is the ruler of them all. In the first view, that of dualism, each one of us is an individual, eternally separate from God and Nature. In the second view, we are individuals, but not separate from God. We are like little particles floating in one mass, and that mass is God. We are individuals, but one in God. We are all in Him. We are all parts of Him, and therefore we are one. And yet between man and man, man and God, there is a strict individuality, separate and yet not separate.

Then comes a still finer question. The question is, can infinity have parts? What

is meant by parts of infinity? If you reason it out, you will find that it is impossible, infinity cannot be divided, it always remains infinite. If it could be divided, each part would be infinite. And there cannot be two infinities. Suppose there were, one would limit the other, and both would be finite. Infinity can only be one, undivided. Thus the conclusion will be next reached that

the infinity is one and not many, and that one Infinite Soul is reflecting itself through thousands and thousands of mirrors, appearing as so many different souls. It is the same Infinite Soul which is the background of the universe we call God. The same Infinite Soul also is the background of the human mind, which we call the human soul.

REVIEWS

THILLAI GOVINDAN: A POSTHUMOUS AUTOBIOGRAPHY. Edited by "Pamba." Madras, 1903.*

Thillai Govindan was a native of Thillai village in the Tamil country. The memoirs constituting the biography were left by him to be edited and published after his death to a "life-long" friend, with instructions "not to change in any way or add to what I have written." The editor, who is veiled under the sobriquet, "Pamba," coined for him by his friend, notes that, "knowing him so intimately as I do, I find he has done much injustice to himself and has brought out his failings more forcibly than his many virtues." Mr. Govindan was a graduate of the Madras University, practised law at Bamboor where he settled with his family, "in a few short years, attained the topmost rung of the ladder" of his profession, "redeemed his ancestral property, was duly graced with the civic honours of being elected to the Taluq Board and the District Board, and was created a life-member

of the committee entrusted with the management of the rich religious endowments in the District." He was one of the delegates from his District to the Indian National Congress, when it was first organised. About his religion he says, "My quest was not to unravel the great mystery or draw the veil off the unknowable. I only wanted some principle to guide me in daily life, a rudder to my bark which would not appear monstrous to my reason. And this I found in that most amazing and perplexing book, the *Bhagavat Gita*". A spirit of sincerity runs through the book and the reader may be greatly benefited by the observations on caste tyranny, the life of students, specially of rich ones, exposed to temptations in big cities, local self-government, municipal councils, "the widening of the gap between the rulers and the ruled" and other subjects. His view of humanity seems rather cynical. We should think however that what little of sincerity there is in society is its real and enduring cement and not, as we are asked to believe, "hypocrisy is the cement of the whole social fabric."

* Srinivasa, Varadachari & Co., Mount Road, Madras, price Re. 1-4.

ARCTIC HOME IN THE VEDAS

THE Arctic Home in the Vedas, being also a new key to the interpretation of many vedic texts and legends. By *Bâl Gângadhar Tilak*, B. A., LL. B., Author of *Orion*, Editor of the *Kesari*, &c. &c., Poona, 1903.*

The present volume is a sequel to the author's well-known work *Orion or Researches into the Antiquity of the Vedas*. Mr. Tilak states in the preface that his theory of the Arctic home of the ancestors of the Vedic Rishis is not new : many scientific men had already declared their belief in it, and he had been anticipated to a certain extent by Dr. Warren, President of the Boston university in his work *Paradise Found or the Cradle of the Human Race at the North Pole*, the tenth edition of which was published in America in 1893.

The substance of the work may be given here in the author's own words :

"There are many passages in the Rig-Veda, which, though hitherto looked upon as obscure and unintelligible, do, when interpreted in the light of recent scientific researches, plainly disclose the Polar attributes of the Vedic deities, or the traces of an ancient Arctic calendar ; while the Avesta expressly tells us that the happy land of Airyana Vaêjo, or the Aryan Paradise, was located in a region where the sun shone but once a year, and that it was destroyed by the invasion of snow and ice, which rendered its climate inclement and necessitated a migration southward. These are plain and simple statements, and when we put them side by side with what we know of the Glacial and the Post-glacial epoch from the latest geological researches, we cannot avoid the conclusion that the primitive Aryan home was both Arctic and inter-glacial." (Preface Pp. VI—VII.)

* The Manager, Kesari, Poona City, price Rs. 4.

One turns with genuine pleasure to this work of an illustrious Indian of the day, for it reveals a toil as painstaking as it is strenuous, a research of no mean order into many fields of knowledge under conditions by no means too favourable and a scholarship at once profound and skilful. One meets with the spirit of a true scholar in its pages, deeply thoughtful and patient, anxious for all available evidence and weighing them with an open and even mind, guarded in language but fearless and unswerving from the path of truth. While comparing favourably with the productions of European scholars, Mr. Tilak's book illustrates the truth of the popular notion that Eastern scholars must be the best interpreters of the East.

It can be said without exaggeration that it is an epoch-making work. As a contribution to the scientific literature on the subject of the original home of man its high value is beyond question, but its influence is likely to be of incalculable importance as it is sure to be of far-reaching character in modifying the popular conceptions of the two great ancient scriptural systems of the world, the Veda and the Avesta, and all that pertain to them. This is not the place to enter into details : but we may say in passing that a perusal of the *Arctic Home* cannot fail to produce the impression that the inter-glacial or the pre-Upanishadic Vedic religion, with its deities

and sacrifices, had its springs of inspiration in causes physical and astronomical rather than spiritual, was mainly, if not wholly, an expression of hopes and fears in regard to the possession of the light and life giving rays of the physical sun rather than those of the spiritual.

We shall quote some passages from the *Arctic Home* bearing proofs of Mr. Tilak's conclusions.

Having in the first and the second chapters discussed the matter in the light of the latest scientific research (chiefly geological and astronomical) Mr. Tilak educes :

"(9) There is enough evidence to show that the Arctic regions, both in Asia and Europe, were characterised in the inter-glacial period by cool summers and warm winters,—a sort of, what Herschell calls, a *perpetual spring* ; and that places like Spitzbergen, where the sun goes below the horizon from November till March, were once the seat of luxuriant vegetation, that grows, at present, only in the temperate or the tropical climate." [p. 38] "The North Pole and the Arctic regions possess certain astronomical characteristics which are peculiar to them, and if a reference to these can be discovered in the Vedas, it follows, in the light of modern researches, that the ancestors of the Vedic Rishis must have become acquainted with these characteristics, when they lived in those regions, which was possible only in the inter-glacial times. We shall, therefore, now examine these characteristics." [Pp. 44-5]

"The spinning round of the heavenly dome over the head is one of the special characteristics of the North Pole, and the phenomenon is so peculiar that one may expect to find traces of it in the early traditions of a people, if they, or their ancestors ever lived near the North Pole. Applying this test to the Vedic literature, we do find passages which compare the motion of the heavens to that of a wheel, and state that the celestial vault is supported as if on an axis. Thus in Rig. X, 89, 4, Indra is said 'to separately uphold by his power heaven and earth as the two wheels of a chariot are held by the axle.'" [p. 65]

"The idea that the day and the night of the Gods are each of six months' duration is widespread in the Indian literature....It is found not only in the Purā-

nas but also in astronomical works, and as the latter state it in a more definite form we shall begin with the later Siddhantas. Mount Meru is the terrestrial North Pole of our astronomers, and the Surya-Siddhanta, XII, 67, says :—'At Meru Gods behold the sun after but a *single rising* during the half of his revolution beginning with Aries.'...If the ancestors of the human race ever lived at the North Pole, so must have their Gods....It makes, therefore, no difference for our purpose, if a striking feature of the primitive home is traditionally preserved and remembered as a characteristic of the Gods, or of the apotheosized ancestors of the race....The next authority is Manu [I, 67.]... 'A year (human) is a day and a night of the Gods ; thus are the two divided, the northern passage of the sun is the day and the southern the night.'...We shall next quote the Mahabharata, which gives such a clear description of Mount Meru, the lord of the mountains, as to leave no doubt about its being the North Pole, or possessing the Polar characteristics. In chapters 163 and 164 of the Vanaparvan, Arjuna's visit to the Mount is described in detail and we are therein told, 'At Meru the sun and the moon go round from left to right (*pradakshinam*) every day, and so do all the stars.' Later on the writer informs us :—'The mountain, by its lustre, so overcomes the darkness of night, that the night can hardly be distinguished from the day.' A few verses further, and we find, 'The day and the night are together equal to a year to the residents of the place.' These quotations are quite sufficient to convince any one that at the time when the great epic was composed, Indian writers had a tolerably accurate knowledge of the meteorological and astronomical characteristics of the North Pole, and this knowledge cannot be supposed to have been acquired by mere mathematical calculations. The reference to the *lustre of the mountain* is specially interesting, inasmuch as, in all probability, it is a description of the splendours of the Aurora Borealis visible at the North Pole....In the Taittiriya Brahmana, (III, 9, 22, 1), we meet with a passage which clearly says, 'That which is a year is but a single day of the Gods.' The statement is so clear that there can be no doubt whatever about its meaning....In the Vendidad, Fargard II, para. 40, [or, according to Spiegel, para. 133], we find the sentence, *Tae cha ayara mainyuente yat yare*, meaning 'They regard, as a day, what is a year.' This is but a paraphrase of the statement, in the Taittiriya Brahmana, and the context in the Farsi scriptures removes all possible doubts regarding the Polar

character of the statement. The latter part of the second Fargard, wherein this passage occurs, contains a discourse between Ahura Mazda and Yima. Ahura Mazda warns Yima, the first king of men, of the approach of a dire winter, which is to destroy every living creature by covering the land with a thick sheet of ice, and advises Yima to build a Vara, or an enclosure, to preserve the seeds of every kind of animals and plants. The meeting is said to have taken place in the Airyana Vaêjo, or the Paradise of the Iranians. The Vara, or the enclosure, advised by Ahura Mazda, is accordingly prepared, and Yima asked Ahura Mazda, 'O Maker of the material world, thou Holy One! What lights are there to give light in the Vara which Yima made?' Ahura Mazda answered, 'There are uncreated lights and created lights. There the stars, the moon and the sun are only *once (a year) seen to rise and set, and a year seems only as a day.*'...The yearly rising and setting of the sun is possible only at the North Pole, and the mention of this characteristic leaves no room for doubting that the Vara and the Airyana Vaêjo were both located in the Arctic or Circum-Polar regions, and that the passage in the Taittiriya Brahmana also refers to the Polar year. The fact that the statement is found both in the Iranian and the Indian literature further negatives the probability of its being a fabrication from mathematical calculation. Nor can we suppose that both the branches of the Aryan race became acquainted with this fact simply by an effort of unassisted imagination, or that it was a mere metaphor. The only remaining alternative is to hold, as Sir Charles Lyell has remarked, that the tradition was founded 'on the observation of Nature.' " [pp. 66-73]

"The word *Devayâna* occurs several times in the Rig-Veda Samhitâ, and denotes 'the path of the Gods.' Thus in the Rig-Veda, I, 72, 7, Agni is said to be cognizant of the *Devayâna* road, and in Rig. I, 183, 6, and 184, 6, the poet says, 'We have, O Ashvins, reached the *end of darkness*; now come to us by the *Devayâna* road.' In VII, 76, 2, we again read, 'The *Devayâna* path has become visible to me...The banner of the Dawn has appeared in the east.' Passages like these clearly indicate that the road of the Devayâna commenced at the rise of the Dawn, or after the end of darkness; and that it was the road by which Agni, Ashvins, Ushas, Sûrya and other matutinal deities travelled during their heavenly course. The path of the Pitris, or the Pitris, or the Pitriyâna, is, on the other hand, described in X, 18, 1, as the 'reverse of Devayâna, or the path of

Death.' In the Rig-Veda, X, 88, 15, the poet says that he has 'heard' only of 'two roads, one of the Devas and the other of the Pitris.' If the Devayâna, therefore, commenced with the Dawn, we must suppose that the Pitriyâna commenced with the advent of darkness. Sayâna is, therefore, correct in interpreting V, 77, 2, as stating that 'the evening is not for the Gods (*decayah*).'...We may also note in this connection that the expression 'path of the Gods' occurs even in the Parsi scriptures. Thus in the Farvardin Yasht, paras 56, 57, the Fravashis, which correspond with the Pitris in the Vedic literature, are said to have shown to the sun and the moon 'the path made by Mazda, the way made by the Gods,' along which the Fravashis themselves are described as growing. The sun and the moon are again said to have 'stood for a long time in the same place, without moving forwards through the oppression of the Dævas [Vedic *Asuras*, or the demons of darkness],' before the Fravashis showed 'the path of Mazda,' to these two luminaries....This shows that 'the path of Mazda' commenced, like the Devayâna road, when the sun was set free from the clutches of the demons of darkness. In other words, it represented the period of the year when the sun was above the horizon at the place where the ancestors of the Indo-Iranian lived in ancient days...But the correspondence between the Indian and the Parsi scriptures does not stop here...The Hindus consider it inauspicious for a man to die during the Pitriyâna, and the great Mahabharata warrior, Bhîshma, is said to have waited on his death-bed until the sun passed through the winter solstice, as the Dakshinâyana, which is synonymous with the Pitriyâna, was then understood to mean the time required by the sun to travel from the summer to the winter solstice. A number of passages scattered over the whole Upanishad literature support the same view....Whatever we may think of this view, we can, in this attempt of Bâdarâyana, clearly see a distinct consciousness of the existence of a tradition, which, if it did not put an absolute ban on death during the night of the Gods, did, at any rate, clearly disapprove of such occurrences from a religious point of view. If the Pitriyâna originally represented, as stated above, a period of continuous darkness the tradition can be easily and rationally explained; for as the Pitriyâna then meant an uninterrupted night, the funeral ceremonies of any one dying during the period were deferred till the break of the dawn at the end of the Pitriyâna, or the commencement of the Devayâna. Even now death during night is con-

sidered inauspicious, and the funeral generally takes place after daybreak.

The Parsi scriptures are still more explicit. In the Vedidad, Fargards V, 10, and VIII. 4, a question is raised...and Ahura Mazda answers, 'In such case a *Kata* [ditch] should be made in every house and there the lifeless body should be allowed to lie for two nights, or for three nights, or for a month long, until the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the water from off the earth.' Considering the fact, that the dead body of a worshipper of Mazda is required to be exposed to the sun before it is consigned to birds, the only reason for keeping the dead body in the house for one month seems to be that it was a month of darkness...In fact they indicate a winter of total darkness during which the corpse is directed to be kept in the house, to be exposed to the sun on the first breaking of the dawn after the long night." [pp. 73-7]

"The same traditions are also found in the literature of many other branches of the Aryan race, besides the Hindus and the Parsis. For instance, Dr. Warren quotes Greek traditions similar to those we have discussed above. Regarding the primitive revolution of the sky, Anaximenes, we are told, likened the motions of the heaven in early days to 'the rotating of a man's hat on his head.' Another Greek writer is quoted to show that 'at first the Pole-star always appeared in the zenith.' It is also stated, on the authority of Anton Krichenbauer, that in the Iliad and Odyssey two kinds of days are continually referred to, one of a year's duration, especially when describing the life and exploits of the Gods, and the other of twenty-four hours. The night of the Gods has its parallel also in the Norse mythology, which mentions 'the Twilight of the Gods,' denoting by that phrase the time when the reign of Odin and the Æsir, or Gods, would come to an end, not forever, but to be again revived; for we are told that 'from the dead sun springs a daughter more beautiful than her sire, and mankind starts afresh from the Life-raiser and his bride Life.' If these traditions and statements are correct, they show that the idea of half-yearly night and day of the Gods is not only Indo-Iranian, but Indo-Germanic, and that it must, therefore, have originated in the original home of the Aryans." [p. 78]

Mr. Tilak devotes the sixth chapter to an examination of passages from the Vedic literature bearing on the subject

of the long day and the long night and concludes thus:

"We see that the Rig-Veda speaks of *two* different couples of Day and Night, one alone of which represents the ordinary days and nights in the year, and the second, *Ahani*, is a distinct couple by itself, forming, according to the Taittiriya Aranyaka, the right and the left hand side of the Year, indicating the long Arctic day and night. The Taittiriya Samhitâ again gives us in clear terms a tradition that in the former age the night was so long that men were afraid it would not dawn. We have also a number of expressions in the Rig-Veda denoting 'long nights' or 'long and ghastly darkness,' and also the 'long journey' of the sun. Prayers are also offered to Vedic deities to enable the worshipper to reach safely the end of the night, the 'other boundary of which is not known.' Finally we have an express text declaring that the sun halted in the midst of the sky and thereby retaliated the mischief brought on by Dâsa's causing the long night. Thus we have not only the long day and the long night mentioned in the Rig-Veda, but the idea that the two match each other is also found therein, while the Taittiriya Aranyaka tells us that they form the opposite sides of the Year-God. Besides the passages proving the long duration of the dawn, we have, therefore, sufficient independent evidence to hold that the long night in the Arctic regions and its counterpart the long day were both known to the poets of the Rig-Veda, and the Taittiriya Samhitâ distinctly informs us that it was a phenomenon of the former (*purâ*) age." [p. 144]

The long revolving dawn is another peculiar characteristic of the North Pole. An examination of the Rig-Vedic account of dawn yields the following results:

1. The Rig-Vedic dawn was so long that *several days* elapsed between the first appearance of light on the horizon and the sunrise which followed it (VII, 76, 3); or, as described in II, 28, 9, many dawns appeared one after another before they ripened into sunrise.

2. The Dawn was addressed in the plural number not honorifically, nor as representing the consecutive dawns of the year, but because it was made up of *thirty parts* (I, 123, 8; VI, 59, 6; T. S. IV, 3, 11, 6).

3. Many dawns *lived in the same place, acted harmoniously and never quarrelled* with each other [IV, 51, 7-9; VII, 76, 5; A. V. VII. 22, 2].

4. The *thirty parts* of the dawn were *continuous* and *inseparable*, forming 'a closely gathered band,' or 'a group of dawns' (I, 152, 4; T. Br. II. 5, 6, 5; A. V. VII. 22, 2).

5. These thirty dawns, or thirty parts of one dawn *revolved round and round like a wheel*, reaching the same goal every day, each dawn or part following its own destined course (I, 123, 8, 9; III, 61, 3; T. S. IV, 3, 11, 6).

These characteristics it is needless to say are possessed only by the dawn at or near the Pole." [Pp. 108-9].

"But if the Vedic dawn is Polar in origin, the ancestors of the Vedic bards must have witnessed it, not in the Post-Glacial, but in the Pre-Glacial era; and it may be finally asked why a reference to this early age is not found in the hymns before us? Fortunately the hymns do preserve a few indications of the time when these long dawns appeared. Thus, in I, 113, 13, we are told that the Goddess Dawn shone perpetually in *former* days (*purâ*), and here the word *purâ* does not mean the foregone days of this *kalpa*, but rather refers to a by-gone age, or *purâ kalpa*....The word *prathamâ*, in the Taittirîya Samhitâ, IV, 3, 11, 1, and the Taittirîya Brâhmana, II, 5, 6, 5, does not again mean simply 'first in order,' but refers to 'ancient times,' as when Indra's 'first' or 'oldest' exploits are mentioned in I, 32, 1, or when certain practices are said to be 'first' or 'old' in X, 90, 16....The Vedic poets could not but have been conscious that the Mantras they used to lay down the dawn-bricks were inapplicable to the dawn as they saw it, and the Taittirîya Samhitâ [V, 3, 4, 7], which explains the Mantras, clearly states that this story or the description of the dawns is a tradition of old times when the Gods perceived the thirty dawns." [Pp. 111-2].

"The characteristics of an Arctic year," observes our author, "are so unlike those of a year in the temperate zone, that if the ancestors of the Vedic people ever lived within the Arctic regions, and immigrated southwards owing to glaciation, an adaptation of the calendar to the altered geographical and astronomical conditions of the new home was a necessity, and must have been effected at the time. But in making this change, we may, as

remarked by Sir Norman Lockyer, certainly expect the conservative priests to retain as much of the old calendar as possible, or at least preserve the traditions of the older year in one form or another especially in their sacrificial rites. ...The sacrificial calendar in the Arctic home must, however, have been different from what it came to be afterwards; and happily many traces of this calendar are still discoverable in the sacrificial literature of Vedic times, proving that the ancient worshippers or sacrificers of our race must have lived in circum-polar regions" (Pp. 149-50). We cannot reproduce the discussion of the evidence but shall give the summing up:

"There are clear traditions preserved in the Rig-Veda, which show that the year once consisted of seven months or seven suns, as in the legend of Aditi's sons,* or that there were ten months of the year as in the legend of the Dashagvas† or Dîrghatamas‡ or

* "Of the eight sons of Aditi, who were born from her body, she approached the gods with seven, and cast out Mârtânda. With seven sons Aditi approached [the gods] in the former age, *purvayam yugam*; she brought thither Mârtânda again for birth and death." p. 153.

† "The Angirases are of two kinds, the Navagvas or those who rose after completing the *sattra* in nine months, and the Dashagvas, or those who rose after finishing the *sattra* in ten months." p. 166.

"Where the friend (Indra), with the friendly energetic Navagvas, followed up the cows on his knees, there verily with ten Dashagvas did Indra find the sun dwelling in darkness, *tamasi kshiyantam*." p. 163.

‡ "Dîrghatamas, the son of Mamatâ, having grown decrepit in the tenth *yuga*, becomes a Brahman charioteer of the waters wending to their goal." p. 171.

"Dîrghatamas was the sun that grew old in the tenth month, and riding on the aerial waters was borne by them to their goal, that is, to the ocean, VII, 49, 2, below the horizon. The waters here referred to are, in fact, the same over which the king Varuna is said to rule, or which flow by his commands, or for which he is said to have dug out a channel [VII, 49, 1-4; II, 28, 4; VII, 87, 1:] and so cut out a path for Sûrya and which being released by Indra from the grasp of Vritra, bring on the sun, I, 51, 4." Pp. 177-8.

the *Gavam-ayanam*§; and these cannot be accounted for except on the Arctic theory. These ten months formed the sacrificial session of the primeval sacrificers of the Aryan race; and the period was denominated as *manusha yuga*, or human ages, an expression much misunderstood by Western scholars. The sun went below the horizon in the tenth of these *yugas*, and Indra fought with Vata in the period of darkness which followed, and, at the end of the year, again brought back the sun 'dwelling in darkness' during the period. The whole year of twelve months was thus made up of '*manusha yuga* and continuous nights,' and, in spite of the fact that the Vedic bards lived later on in places where the sun was above the horizon for twelve months, the expression '*manusha yuga* and *lsh'pakh* (nights)' is still found in the Rig-Veda." [p. 187.]

The length which the present paper has already attained prohibits us from noticing here the subsequent chapters on 'VEDIC MYTHS,' 'THE AVESTIC EVIDENCE,' 'COMPARATIVE MYTHOLOGY'

and 'PRIMITIVE ARYAN CULTURE AND RELIGION.' We hope to do ourselves that pleasure on a future occasion and content ourselves with the observation that they are not less interesting or important or are dealt with in a less scholarly manner.

It is clear from the passages quoted above that the nature of the evidence adduced by Mr. Tilak to prove that "the primitive Aryan home was both Arctic and inter-glacial" and the masterly way the whole subject is handled by him make his conclusion irresistible. A great work like this deserves fitting recognition at home and abroad. We ask every one of our readers who has the means to buy a copy of the *Arctic Home*.

FOREIGN MANUFACTURE OF HINDU IDOLS

An esteemed correspondent writes:—

THE following extract from "The Strand Magazine" will be to many of your readers a matter of amusement rather than of dismay.

"WHERE GODS ARE MANUFACTURED

PHILADELPHIA society is much perturbed at an extraordinary discovery recently made in that town. It appears that an idol factory has sprung up in the heart of the city, wherefore the inhabitants thereof are up in arms against this so-called sacrilegious business departure.

The owner of this curious factory is a

§ "They hold the *Gavam-ayanam*, that is, the sacrificial session called 'the Cows' walk.' The cows are the Adityas, gods of the months. By holding the session called the Cows' walk they also hold the *Adityanam-ayanam*, the walk of the Adityas." p. 195.

"The Taittiriya Samhitâ expressly states that the

German, and the factory consists of an one-story wooden building. This enterprising German came to Philadelphia two years ago to establish a toy factory; recently, however, a friend of his who had lived in India for some time told him that the demand for idols in the East far exceeded the supply. This suggestion promptly bore fruit, and toymaking has been abandoned, while idols are turned out by the gross. Most of these idols, which consist chiefly of Buddhas and Ganeshas, go to India.

The owner of the factory allowed a *Gavam-ayanam* can be completed in ten or twelve months, according to the choice of the sacrificer; but it plainly acknowledges its inability to assign any reason how a *Sattra* of twelve months could be completed in ten, except the fact that 'it is an old practice sanctioned by immemorial usage.'" p. 195.

photographer to take some pictures of the interior of the factory, on condition that his name should not be mentioned; not that he is ashamed of his business, but on account of the threatened visits of clergymen and missionaries, and other good people, who have hitherto bombarded him with letters urging him to close his factory and stop the traffic in idols.

Buddha stands at the head of the gods so far as a steady demand is concerned, and hand-carved ivory images of him fetch high prices. In order that accuracy of detail may be assured, the carvers are provided with a genuine idol, which stands on a shelf within their reach, whereby they are enabled to verify the fidelity of their reproductions. The little model, however, is not often called into requisition, as the workmen have carved so many Buddhas that the owner believes they could carve the image of the deity in the dark. An ivory Buddha will often fetch as much as £10.

Another god that will always fetch a good price is the Hindu deity Ganesha; thus an image of him plain would cost about £10, whilst coloured it would run into £15. There is a staff of young women in the factory who are solely employed in the decoration of these gods. In the room where they work there are shelves crowded with gods in every stage of completion. Bands, figures, arabesques of gold, red, green, blue, and yellow, artistically yet weirdly combined, are applied in turn. Ganesha's trunk is quite a feature and most difficult to decorate properly, while his crown is painted a pure gold.

The Brahman and Buddhist priests are most particular as regards every detail

in colour and arrangement, as every little tint and curve has its significance; hence, if the slightest mistake is made, the god is worthless.

The cheaper gods do not enjoy the dignity of hand-carving. They are actually turned out by machinery! One machine of ingenious construction carves twelve separate gods at one and the same time.

In this unholy traffic, however, Philadelphia does not stand alone. A large number of idols are "made in Germany," while it is asserted that one of the great Midland cities of England turns out at least as many every year."

The Strand Magazine has for a long time been one of the most popular of the illustrated monthly journals and owes its success to the wealth of quaint and interesting information it contains. The above extract is illustrated by two charming photographs in one of which a European sculptor is chiselling away at a seated Buddha, while in the other an elegant Fraülein is conscientiously applying the paint brush to a statue of Ganesha. Like the generous editor of the Strand, I do not wish to bring trouble to our improvised Hindu brethren of Philadelphia and Birmingham; my only wish is to point out that the paper illustrates in a small way the importance of the policy, advocated by "Sivaji" in the September number of your paper, of prohibiting amongst ourselves the use of any article whatsoever that is not made by some special section of our co-religionists. Surely if there is one thing that this should apply to, it is to the objects of our worship. At any rate this manufacture of idols which affords a living to

perhaps half-a-dozen people in Europe and America is not likely to assume very large proportions. But it is very different with other things, *e. g.*, with the clothes that we wear. We it is who grow the cotton; yet we send it by a long sea route to a foreign land to be defiled (as the more orthodox among us consider it) by thousands of alien hands. We who have toiled to grow the material, we pay for its journey to that distant land, we pay for its defilement and we pay again for its return to us. Surely this is an instance where we can improve upon the situation by manufacturing in this country the clothes we require and by using them and them only. We would thus save our country an almost incalculable loss, a loss which is one of the principal causes of our famines.

To return to our German-made idols. It will be noticed that to ensure the sale of his wares, our manufacturer makes faithful copies of his eastern models, with all their quaint conventionalisms and technical defects of posture, anatomy and proportions.

It must be admitted that our idols are not always beautiful. Yet if there is one thing in which we should carefully avoid the degrading influence of the European art surely, it is in them.

The humble artisans who impress into the clay or stone the symbols of our religious beliefs have neither the talent nor the learning sufficient to transform the conventional figures which we are accustomed to. But every lineament which they repeat from generation to generation has in it a world of lore attached to it, and is engraved in our mind and heart from our earliest childhood

and hallowed by all the purest and noblest associations of our earthly life.

At some future time a prosperous and highly accomplished generation may evolve out of them some types of exquisite beauty, that may rejoice the eyes and the mind without losing anything of their sacred character. But if we wish to see what will happen to the images of our gods if left to the hands of artists who, having learnt European technique, possess neither the spark of Genius nor the holy fire of Faith, all we need do is to gaze upon the idols worshipped at the present day by the Europeans themselves.

Even an inartistic image like that of Jagannath is infinitely preferable to the disgustingly commonplace and vulgar statues which are such an eyesore in almost every Christian place of worship and which are nothing more nor less than an insult to the Divinity.

To account for the popularity in Roman Catholic countries of certain representations of the Virgin Mary or of the Sacred-Heart-of-Jesus repeated in plaster-of-Paris by the thousand and by the million, not to mention the ghastly chromolithographs illustrating the portraits of various holy personages or scenes of sacred history, one is reluctantly forced to the conclusion that public taste in Europe must be at a very low ebb.

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WE have been favoured with the fourth annual report of the Central Hindu College, Benares (Oct. 1901 to Sept. 1902). The total number of students on the rolls on the 30th September 1902 was 253, as against 197 of the preceding year. The results of the several

examinations are good. There are 3 teams of football, 2 of cricket and 2 of hockey, comprising a total number of about 100 students. The number of the volumes in the library is 6010, as against 5518 of the previous year. A museum has been started for the collection of specimens of the various natural and industrial products of India. The year opened with 29 boarders and closed with 39. The closing balance is Rs. 17,673-10-5, as against Rs. 9,314-1-5 of the preceding year. These results are proofs that a large measure of success has been attained. We wish the Institution success in its aim "to turn out vigorous, healthy, capable, intelligent young men, with all their mental faculties in full activity, ready to take up their work in the world with joyous energy, having found their work in school and college interesting, inspiring and elevating."

NEWS AND NOTES

SWAMI NIRMALANANDA of the Ramakrishna Math, Belur, left in the middle of the last month for America to assist in the work of the Vedanta Society, New York.

SPIDERS can be seen in the forest of Java, the webs of these creatures being so strong that it sometimes requires a knife to cut through them.

A spider weighing four pounds, which recently took up its residence in a cathedral at Munich, regaled himself with a large supply of lamp oil.

A Texas spider weaves a balloon four feet long and two wide, which it fastens to a tree by a single thread, then marches on board with its little ones, cuts the thread, and away

goes the airship to some distant place to make a new home.

M. ALBERT LONDE has been able to take as many as eight separate instantaneous photographs of the phases or progress of a magnesium flash-light. The total duration of the combustion was only nine hundredths of a second !

GREAT men have found no royal road to their triumphs. It is always the old road, by way of industry and perseverance. A constant struggle, a ceaseless battle to bring success from inhospitable surroundings, has ever been the price of all great achievement.

It is no proof of a man's understanding to be able to confirm whatever he pleases : but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence.

—Swedenborg.

EVEN existence is impossible to the individual without the Collective. Therefore to move slowly towards the infinite Collective, *en rapport* with it, happy in its happiness, distressed in its affliction, is the one duty of the individual. Not mere duty—lack of it means death, fulfilment immortality.

THE LONGEST BRIDGE IN THE WORLD is the Lion Bridge, near Songang, in China. It extends five and a quarter miles over an arm of the Yellow Sea, and is supported by 300 huge stone arches. The roadway is 70ft. above the water and is enclosed in an iron net-work.

THE firing of a shell from a 110-ton gun costs £166, £36 for 900lbs of powder and £130 for the projectile. That is what it costs to "pull the trigger," but as the 110-ton gun only stands ninety-three shots and costs

£16,480 to make, the actual cost of each shot is £344

THE HIGHEST TIDE IN THE WORLD is in the Bay of Fundy, between Nova Scotia and New Brunswick. The tide there sometimes rises to the height of 71ft. and the increase is occasionally as much as a foot every five minutes. The flow is so rapid that swine are often overtaken and drowned while feeding on shell-fish.

A NOVEL method of getting rid of black smoke and at the same time turning it to practical use is now being adopted in some Belgian factories. The smoke is driven by fans into a porous receptacle, over which flows a stream of petroleum or similar liquid. The smoke is thus caught and turned into a gas that gives great heat, and can be used for running gas-engines.

INSTANTANEOUS photography by natural lightning is the latest curiosity of atmospheric phenomena. During a shooting competition at Pont, in the canton Vand, the other day, the grand stand was struck by lightning, and twenty-five persons received shocks, from which, however, they sustained but little physical injury. One most singular effect, however, remained. Every person who had felt the electric shock had photographically stamped, either upon the back, the face, or the arms, the reflection of the pine trees behind the firing line.

It will probably come as a great surprise to the majority of smokers to learn that the English taste for Indian tobacco is growing. Such, however, is stated to be the case in the report of the Indian section of the Imperial Institute issued lately. The question of tobacco production in India is declared to be a matter of great importance. The

industry has already been successful in certain districts, and is believed to be capable of considerable extension. Scientific treatment of the whole subject is recommended after the plan adopted elsewhere, particularly in the United States.

ONE of the greatest artistic marvels of the world is to be seen in the museum at Harvard University. This curiosity consists of hundreds of specimens of flowers and plants formed of glass, but with such exquisite fidelity to Nature that they appear to be real, every tint and marking, every tiniest detail, being faithfully reproduced. They are made by a secret process, the artists being a father and son in Germany, who, it is said, may let their secret die with them. As an instance of the wonderful workmanship it may be mentioned that the very hairs which appear on the stems on certain plants are reproduced on the glass imitations.

THERE is a pond at Golconda which is fed by the waters from some hot springs. This pond has an area of two or three acres, and the temperature of the water is about 75 degrees, and in some places where the hot water bubbles up from the bottom, the temperature is almost at boiling point. Recently a discovery has been made that this warm lake is literally alive with carps, some of which are more than a foot long. All efforts to catch them with a hook and line have failed, and they will not touch the most tempting bait. A few of them have been shot, and contrary to the general supposition, the flesh was found to be firm and palatable.

RAO BAHADUR MARUTIRAO BHUJANGRAO PALANPURWALA, pensioner of Ahmednagar, noticing the lack of interest of his community, the weavers, in English education and their backward condition generally, has handed over

to the local Municipality the sum of Rs. 5,000 in 3½ per cent. promissory notes for the founding of scholarships to be held by boys of the weaving class in the schools of the city, Government and aided. The working out of the scheme and the payment of the scholars he has put into the hands of the Principal of the Mission High School to whom he has paid an additional sum of Rs. 500 for scholarships to be held in the Sir D. M. Petit School of Industrial Arts, a department of the above school.

THE announcement that Mrs. Besant is to start a College for Hindu women will be received with overwhelming joy by the country at large; we are certain that the financial help Mrs. Besant requires will be forthcoming readily and that the College will be a *fait accompli* within a short time. Out of a necessary fund of ten lakhs Mrs. Besant requires, she has already secured half the amount and we have no doubt whatever that the enlightened Princes and peoples of India will not allow many months to elapse for want of this other half. If Mrs. Besant is to visit Madras this December we have every hope of Southern India taking a really handsome share in the realisation of the scheme.—*The Native States.*

DR. HUBERT LYMAN CLERK, an instructor in biology in the United States, is advocating snakes as table food. When properly prepared, the professor declares, roasted, fried, or toasted snakes combine the flavour of frogs' legs with the delicacy of the chicken. When served on toast they are particularly appetizing morsels. Recently he invited a large number of his college students to his house, and at supper the guests were served with dainty little sandwiches. The meat in these sandwiches resembled chicken. Each of the students ate several, and pronounced them

delicious. Next morning, in college, the professor amazed the students by informing them that the sandwiches which they had so heartily enjoyed were made of the meat of snakes. None of the students, he pointed out, was suffering the least inconvenience from the strange and supposed poisonous dish.

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