

Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

THE DEVOTEE—II

HE who has once tasted the refined and crystalline sugarcandy, finds no pleasure in the common treacle, he who has slept in a palace, will not find pleasure in lying down in a dirty hovel. So the soul that has once tasted the sweetness of the Divine Bliss, finds no delight in the ignoble pleasures of the world.

A FABLE has it that the pearl oyster leaves its bed at the bottom of the sea and comes up to the surface to catch the rainwater when the star *Svâti* is in the ascendant. It floats about on the surface of the sea with its mouth agape, until it succeeds in catching a drop of the marvellous *Svâti*-rain. Then it dives down to its bed at the sea-bottom and there rests, till it has succeeded in fashioning a beautiful pearl out of that rain-drop. Similarly, a true and earnest aspirant travels from place to place in search of that watchword from a godly and perfect preceptor (*Sadguru*), which will open for him the gate of eternal bliss, and if in his diligent search he is fortunate enough to meet such a Guru and get from him the much-longed-for help, which is sure to break down all fetters, he at once retires from society, enters into the deep recess of his own heart and rests there, till he has succeeded in gaining eternal peace.

So long as it is over a fire, the milk boils

and bubbles. Remove the fire and it is quiet again. So the heart of the neophyte boils with enthusiasm, so long as he goes on with his spiritual exercises, but it cools down soon without them.

KEEP thy own sentiments and faith to thyself. Do not talk about them. Otherwise thou shalt be a great loser.

HE who at the time of contemplation is entirely unconscious of everything external, has acquired perfection in it.

THE waters of a swiftly-flowing current move round and round in eddies and whirlpools at places, but quickly passing over they resume their even course. So the hearts of the pious fall sometimes into the whirlpools of despondency, grief and unbelief, but these aberrations are only momentary. They do not last long.

A BOAT may stay in the water, but water should not stay in the boat. An aspirant may live in the world, but the world should not live in him.

MEDITATE on God either in an unfrequented corner, or in the solitude of a forest, or within the depths of your own mind.

OCCASIONAL NOTES

WE are glad to be able to publish in this number a paper from the pen of Mr. Bal Gangadhar Tilak on the significance of *Devayāna* and *Pitriyāna*, the two paths by which the souls of the dead are supposed to travel to the other world of their deserts. Mr. Tilak's treatment of the subject is as interesting as it is illuminating. We have no doubt the conclusion he arrives at therein will be generally accepted as the most reasonable and convincing of any that has yet been proffered in regard to the vexed question.

Many people are under the impression that naturalistic or rationalistic interpretations of mythological accounts date from the advent of European orientalists. It is a mistake. There had been in ancient times many schools of mythological interpretation in India. In examining the legend of Indra and Vritra or "The Captive Waters" in his epoch-making work, Mr. Tilak incidentally mentions (Arctic Home in the Vedas, p. 239): "The Storm and the Dawn theories formed the basis of the Nairukta school of interpretation, and though Western scholars have improved upon it, yet the credit of suggesting this method of interpretation will always rest with the ancient Nairuktas, who, as observed by Prof. Max Muller, had carefully thought out the true character of the Vedic gods several centuries before the Christian era."

There was another school, the Aitihasikas, who believed that many of the deities were real historical personages who were subsequently apotheosized for their extraordinary virtues or exploits: "Who was Vritra? 'A cloud', say the Nairuktas; 'an Asura, son of Tvashtri', say the Aitihasikas." (Nir. II. 16).

How the higher scientific thought is converging towards the Vedanta is strikingly illustrated by a recent contribution of Sir

Oliver Lodge to the *Hibbert Journal*. True, the subject of the paper is the Christian doctrine of atonement, but Sir Oliver's interpretation of it amounts to an unconscious echo of the Vedanta: a kind of testimony always acceptable to truth. The following is a quotation from Sir Oliver's paper:

"We are now beginning to realise a further stage in the process of atonement; we are rising to the conviction that we are a part of nature, and so a part of God; that the whole creation—the One and the Many and All-One—is travelling together towards some great end; and that now, after ages of development, we have at length become conscious portions of the great scheme, and can co-operate in it with knowledge and with joy. We are no aliens in a stranger universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we too, each to other, sometimes experience the joy too deep for words. And this strengthening vision, this sense of union with Divinity, this, and not anything artificial or legal or commercial, is what science will some day tell us is the inner meaning of the Redemption of Man."

The *Indian People* writes:

"The greatest men of the world have been its religious apostles, and very rare are the instances of men without religion achieving noble purposes or benefitting human kind. And we may state our rooted conviction—it is an article of our faith—that no national regeneration of India is possible without a great religious upheaval."

The following remarks of the *Indian Nation* on the same subject are worthy of consideration: "India has never been a nation since the

sun of Hindu ascendancy was set. As soon as a diversity of elements appeared on the soil and the people came to be heterogeneous, all national progress was stopped.....Let it be distinctly remembered and never for a moment forgotten that the essential conditions of a nationality are unity of language, unity of religion, unity of race.....To think that a nation can be built up not by a common religion, life and language but by a common faith in trial by jury, local self-government, technical education, and things of that kind, is the wildest of dreams."

We do not hold that the salvation of India lies only in the adoption by its people of a common religion. But we do believe that the acceptance of a common religion by Indians which is the substratum of all the various modes of faith—a religion which like the string in a garland of many flowers runs through, co-ordinates and makes into an organised whole all the different forms of religion—will at once arrest the national decay and advance the march of progress by strides.

This common religion exists. It is simply the *practice* of rendering equal honour to all forms of faith as so many different ways of leading to God. It is not the conversion of all men and women into this or that creed, but the recognition of the equal divine origin of all creeds. It is the recognition of the divinity of the struggle of the human heart to reach Godwards, regardless of the manner in which the struggle is expressed. It is the sturdy faith in divine omnipresence which refuses to be cheated by the appearances of a religion. It is the holy insight which detects under all sorts of garbs the emotion Godwards. It is above and beyond all, *action, conduct*, flowing from the conviction of the divinity, the intrinsic equality, of man.

We expect to be told that the conception of a common religion in India, as suggested above, is a day-dream. Perhaps it is. But

we happen to be among those who believe that sometime day-dreams are the precursors of what are called 'stern realities,' that such dreams are realities in the making. For we refuse stoutly to believe that in India, the very elements of which are saturated with philosophy and religion, there are not among the more enlightened ranks of her children, whether they go by the name of Parsi, Musulman, Christian or Hindu, some who do not believe in this common religion, who are not capable of thinking that theirs are not the only prophet and the only path to salvation. No, we know there are among our Parsi, Musulman, Christian and Hindu brethren those who believe in the religion of spirituality; who believe that each human being is a ray of the spiritual Sun, God, and thus are all one in Him, that the difference of man and man is not essential but accidental; and who realise that the only test of their living faith is a free and joyous participation of all rights and privileges with all men—the extending of the right hand of fellowship in spiritual, social and all other matters to all human beings.

Such a flow of love from Indian to Indian, irrespective of birth or creed, such unloosening of brotherly feelings in Indian hearts for other Indian hearts, such a combination of social and spiritual forces instead of their continued separation in mutually exclusive and hostile sets, is most needed to-day to stop the ruinous waste of social and religious forces that has been going on unchecked in the intersectarial destructive work and to arrest the debility of national feeling caused by social and religious dissensions. It is therefore the paramount duty of all believers in the common religion, the master-scouts of spirituality, to come out and own each other before the world by word and deed and thus help to usher in the day of national healing and true national unity in this much wounded and much divided ancient motherland of ours.

THE PATH OF THE SOUL

HOW does a man's soul, after death, travel from this world to the next? The Brihadaranyaka (VI, 2, 15), the Chhandogya (IV, 15, 5), and other Upanishads state that it travels to its destination by two distinct roads, (1) the flame of the fire, the day, the growing moon, the six months of the northern passage of the sun, the Devaloka; and (2) the smoke of the fire, the night, the waning moon, the six months of the southern passage of the sun, the Pitriloka. In the first case it does not return to this world, while in the second case, it comes back and is reborn here. The Bhagavad Gita, which epitomizes many of the doctrines of the Upanishads, endorses the above view when it says (VIII, 23-27) that a Yogin, who dies during the periods of time known as "fire, flame, day, bright half of the month, six months of the northern passage," attains the Brahman and does not return, while if he die during "smoke, night, the dark half of the month, six months of the southern passage," his soul attains to the lunar light and returns to the world; and that these two, "the *bright* and the *dark*," are said to be the two eternal paths for the mortal world. As there is an express reference here to the doctrines of the Yoga philosophy, this is believed to have an esoteric meaning, upon which we do not venture, at present, to give any opinion. But the question admits of a historical treatment, and we propose to discuss it briefly from that stand-point.

Now, if we go back from the Upanishads to the Vedic Sāmhitas, especially the Rigveda, what do we find? The words *Devayana* and *Pitriyana* are used therein several times, and mean "the path of the Gods" and "the path of the Pitris." The Rigveda (X, 18, 1) says, "Depart, O Death, and pursue thy own

distant path, which is other than the *Devayana* (or the path of the Gods)." This shows that the sages of the Rigveda regarded the *Pitriyana* as the path peculiar to the God of Death, a path by which the soul of the deceased is very often asked to go to the realm of Yama and Varuna, and there to revel with the pre-deceased ancestors. (Rigveda, X, 14 & 15). There are two other hymns (X, 135 & 154) which refer to the fathers or the passage of the soul after death; but in neither of these, nor in the stray references found elsewhere, is the soul described as travelling by the *Devayana* road, or the path of the Gods. The Pitris, it is true, are often spoken of as Gods, who, along with the matutinal deities, take part in cosmic actions, such as adorning the sky with stars, finding out the hidden light, and generating the dawn (Rigveda, X, 68, 11; VII, 76, 4; X, 107, 1), while the world where they reside is described in Rig. IX, 113, 7-11, as full of light, water, joy, gladness &c., and in some places it is identified with the third heaven (I, 35, 6), or the third step of Vishnu (I, 154, 5; X, 15, 3). The Pitris are again said to share the greatness of Gods (X, 56, 4); while in I, 109, 7, they are said to be connected with the rays of the sun, or to dwell with or protect that luminary (X, 107, 2; 154, 5). In Rig. X, 14, 8-9, the Pitris are described as obtaining in their world of days, light and waters, the reward of their meritorious deeds, performed in this world. But though the Pitris are thus described as Gods, or connected with the sun and his light, yet they are never described as travelling by the *Devayana* road. Their path is always the *Pitriyana*, and Agni, or the fire, is said to be the only God, that leads the soul of the deceased on this way.

This soul-leading conduct of Agni is thus termed *asuniti* in X, 15, 4; 16, 2; and the Pitris are described as *agni-shvatta* (X, 15, 11), and later on in the same hymn as *agni-dagdha* or *an-agni-dagdha* (cremated or otherwise). The latter term suggests that modes of disposing the corpse, other than that of cremation, were known to the Vedic bards. But there is little doubt that cremation was the prevalent method of the time; and hence Agni was regarded as the only leader of a man's soul on its path, i. e., the *Pitriyana*. One may think, that since the Pitris are described as working with or sharing the virtues of Gods, they may well have been supposed to travel with the Gods along the *Devayana* path. But as a matter of fact, there is not a single passage in the Rigveda where the Pitris are said to go by the *Devayana* road. On the contrary, as observed above, the path of the Pitris (*Pitriyana*) is expressly declared to be *different* from the path of the Gods (*Devayana*). In Rigveda X, 88, 15, the poet says, "I have heard of the two paths, (*sritis*), of the Pitris, of the Gods and of the mortals; by these two (paths) travels all that moves between the Father (heaven) and the Mother (earth)." But it cannot be interpreted to mean that *both* the paths were believed to be common to all the three, i. e., the Pitris, the Gods, and the mortals, especially when we are distinctly told elsewhere (X, 18, 1) that the path of Death is different from the path of Gods. The verse also occurs in the Vajasaneyi Samhita, 19, 47; and there can be little doubt that the Bhagavad Gita VIII, 26, is a paraphrase of the same, though the Gita would have us believe that the two paths were both prescribed for, and open to the mortals. It may be further noticed that the different stages of the two paths mentioned in the Upanishads are not to be found at all in the Rigveda.

This raises the question how far the Upanishad doctrine can be traced back to

the Samhitas. It has been shown in *The Orion* and *The Arctic Home in the Vedas*, that, *Pitriyana* and *Devayana* corresponded with the half-yearly dark and bright divisions of the year in the oldest Aryan Home. Each of these words had thus a double meaning. As applied to time, the *Pitriyana* meant the dark, and the *Devayana* the bright part of the year; but as applied to space, *Pitriyana* also meant the lower part of the heaven, the nether world of waters, through which the sun travelled in his southern course, while *Devayana* denoted the upper or the northern hemisphere. Therefore, when *Pitriyana* was said to be the path of the Pitris, it was understood to mean the time as well as the region of the Pitris; and so with *Devayana*. Death during *Pitriyana* or the dark part of the year was, no doubt, considered inauspicious owing to the absence of the sun's light which purified the corpse, but the distinction made in the Upanishads about the soul's path, according as a man died during the dark or the bright half of the year, was unknown to the bards of the Rigveda, who held the view that the soul of a man always travelled by the *Pitriyana* road, whatever be the time of his death. The Rigveda does speak of a man attaining the reward of his good acts in the next world, and describes the Pitris as revelling with Gods or being connected with the rays or light of the sun. But this has nothing to do with the path by which a man's soul was believed to travel to the other world.

It is, therefore, clear that the doctrine of the Upanishads is a later development. Physical light and darkness must, in course of time, have come to be connected with moral good and evil, and, as in the Avesta, the whole world was conceived on this principle to possess a twofold character. It is this dual nature of the universe that forms the subject of the first question of the Prashnopanishad, which illustrates the same

by contrasting the sun with the moon, the day with the night, the southern with the northern passage of the sun. When this doctrine about the dual character of the universe gained ground, it was natural that it should influence the view about the path of a man's soul after death. It was known that Agni was the only leader of the soul on its path, and that the Pitris were often spoken of as companions of Gods, and connected with the light of the sun. It was also believed that death during the southern passage of the sun was inauspicious. These facts, taken in connection with the doctrine of the dual character of the universe, must have naturally led to a distinction between the paths of a man's soul, according as he died in the dark or the bright part of the year. In either case, one had to commence with Agni, or the fire, which consumed the corpse, and led the soul on its onward journey, and to conclude with the passages of the sun, with which the path of the Pitris and the path of the Devas were connected in the Rigveda. The starting and the halting point being thus settled, it was not difficult to fill in the intermediate stages or steps. The dual character of the universe is manifested in Agni as flame and smoke. The flame was therefore the starting-point of one path and smoke of the other. Day and night, increasing and decreasing moon, northern and southern passages of the sun, came next in natural order. The number of stages or steps in each path can be easily increased, and as a matter of fact, has been increased in the Kaushitaki and some other Upanishads, on the same general principle. But the above four stages are those that are usually mentioned as the constituents of the two different paths formulated for a man's soul, that of light being considered superior, and that of darkness inferior and therefore necessitating rebirth in this world. The original prejudice in connection with death during the dark half of the year, and perhaps also

the development of the Yoga philosophy, might have contributed to or encouraged this evolution of thought; and probably that is what the Bhagavad Gita suggests when it tells us that these two paths are peculiar to the Yogins. It must have been known that the Rigveda does not assign the *Devayana* path to the Pitris; but objections like these were not difficult to answer in as much as in the Rigveda itself the Pitris were spoken as Gods, or described as sharing their attributes, and especially as it was not impossible to interpret Rig. X, 88, 15, quoted above, in support of this theory.

The above view of the question may at first sight appear strange; but it is not a new view. According to the Vedanta doctrine, the knowledge of the Absolute absolves a man from liability to rebirth, as his soul is unfailingly absorbed in the highest Brahman, even though he die during the *Dakshinayana* or the southern passage of the sun. This is boldly asserted by Badarayana in the *Brahma-sutras* IV, 2, 20. Against this view it is then urged that it contradicts the dual character of the Soul's path as stated in the Upanishads. Badarayana meets this objection by plainly declaring in the next Sutra, that the two-fold path is *Smarta* (as opposed to *Shrauta*) in origin, and is prescribed only for the Yogins, or the *upasakas*, i. e., those who practised the *panchagni-sadhana*; and Shankaracharya, the great teacher of the Vedanta school, has fully accepted this view. In other words, the dual character of the soul's path is not recognised by the Vedantins as *shrauta*, or promulgated by the *Shruti* or the Veda, but only as *Smarta*, or a later development of the *Smritis*, a view which is in perfect accord with what we have stated above.

One more point and we have done. The stages of the higher path as given in the Bhagavad Gita are, "fire, flame, day, the waxing moon, the northern passage;" while

the lower path is said to be made up of "smoke, night, the waning moon, and the southern passage of the sun." Here "flame" in the first path is the counterpart of "smoke" in the second, and so on with others that follow. But there is nothing in the second to correspond with fire, or *Agni*, in the first. It is not at all probable, that fire was intended to be a fifth stage in the first path, when the second contains only four stages beginning with "smoke". We must therefore, either reduce the number of stages in the first path by taking the words "fire" and "flame" in appositional relation, and translate the same as, "fire, that is, flame;" or increase the stages in the second by supplying the word "fire" in the list of the stages of the lower path. This point has not been noticed by all the commentators of the Gita; but looking to the original description of the two paths in the Upanishads, an interpretation like the one here suggested seems inevitable; and it may be mentioned that Madhusudana and Shridhara have interpreted accordingly.

Lastly, it may be stated that the view now current amongst us about the path of the soul after death is that of the Vedanta school. If a man gains the knowledge of the Absolute, his soul is saved and absorbed in the Brahman, never to return; but if the man does not attain to this state, his soul returns to, sooner or later according to his *Karma*, and is reborn in this world. The ancient prejudice against death during night or the southern passage of the sun, is not altogether extinct; but it is not believed to affect the question of the soul's path to its destination.

To sum up: the history of the question affords an interesting example of the tenacious hold of ancient traditions on the human mind, even when the original reason and meaning of the same are forgotten. *Devayana* and *Pitriyana* originally represented the dark and the bright half of the year in the ancient Aryan home; or, in other words, the

upper and the nether hemisphere. The Gods travelled by the first, and Yama and Pitris by the second. The Pitris were indeed described as mixing with or sharing the attributes of Gods; but the roads of the two were always held to be distinct. Death during the *Pitriyana time* (as distinguished from *Pitriyana* region or road) was however regarded as inauspicious, a thing to be avoided if possible. When the Arctic origin of the tradition was forgotten, the prejudice against the *Pitriyana* time seems to have been extended to the *Pitriyana* region or road; and blending up the two notions, it was laid down that the soul of a man who died during the *Pitriyana* time travelled by the *Pitriyana* road. A path superior to this, was evidently the *Devayana*; and though it was not assigned to the Pitris in the Rigveda, yet the companionship of the Pitris with the Gods, mentioned in the Samhitas, enabled later Rishis to open up this road for the Pitris, who died during the *Devayana* time. But there was a serious draw-back in this arrangement, in as much as more importance was thereby given to the time when a person died, than to the goodness or otherwise of his actions in life. At first an attempt was made to get over this difficulty by suggesting that the different stages in each path did not denote so much the periods of time, as the deities which presided over those periods and which led the soul onwards on either path; and the ignorance of the original meaning of *Devayana* and *Pitriyana* made such an explanation possible. But still the explanation was not regarded as satisfactory, when at last the Vedantin boldly stepped in and declared that the fate of the soul did not depend on the time of death, but the knowledge it had acquired of the Supreme Brahma; if this knowledge was perfect, the soul was absorbed in the Absolute, otherwise it was liable to rebirth according to its *Karma*; and that is the current view as stated above. One has, how-

ever, to account for the dual path of the soul mentioned in the Upanishads; this was done by limiting the use of these paths for the Yogins or the *Upasakas*, as expressly mentioned in the Upanishads and the Gita,—a method of reconciliation to which, we are by no means unfamiliar in this as well as other branches of our ancient learning.

BAL GANGADHAR TILAK.

TRUTH

A fact is always such as it is and, considered by itself, it cannot be true or false. Either it is that there is a fact or that there is not. But, the existence of a fact admitted, to say that it is true or false is nonsense. Only the observation of a fact or representation of what is observed or conjecture about an unobserved fact can be true or false.

The criterion of the truth of an observation is its persistent sameness to like observers, at all times, under all circumstances save those which change the essence of the observed fact. For instance, all men, being endowed as they are with similar organs for observation, are like observers. Each man always observes water as a liquid something. Therefore the observation of water as a liquid something is considered to be true. The same liquid water may be observed as solid ice owing to cold; but cold being a circumstance that changes the essence of water, the two observations are not supposed to falsify each other.

Agreement with actual fact is the last criterion of the truth of a representation or a conjecture.

Wilful misrepresentation is on the face of it untrue. Misrepresentation, not wilful, but due to inaccuracy of expression or to false observation is also untrue.

Conjectures are greatly liable to be untrue.

Until the unobserved fact about which a conjecture is made, is truly observed, and the agreement of the conjecture with the fact is clearly seen, its truth always remains open to question.

The power of true observation is not a common gift. It is acquired after long and strenuous effort. It requires not a small amount of mental concentration to observe a fact truly, especially in its minute details. Personal prepossessions not unoften vitiate an observation. And we know how hard it is to keep them in the back ground.

The weakness of wilful misrepresentation can be got over and accuracy of expression can be cultivated with comparatively less difficulty.

If we cannot be too careful in the observation of facts, should we not be more so in our conjectures of what we do not observe? Yet it is therein that most of us pretend to be ever so infallible.

Having never seen soul or God, people are prone to talk about them as if they were the best known things. And woe to the man who questions!

The once unknown becomes the now known. The yet unknown waits to be known. The known and the unknown do not contradict but complement each other. They are the two parts of one and the same chain, the unknown part being, as it were, under water, and the known above it. Pull the part above water and the part under comes to view. Manipulate the known rightly and its unknown counterpart is drawn to view.

It may be said, by the way, that knowledge of the unknown is the end. Conjectures have no value in themselves unless they are made with that end in view. They are useful in the degree in which they help right manipulation of the known to gain the end.

Bearing in mind the close relation between the known and the unknown, if we want to

make as true conjectures as possible,—besides if they, instead of being mere daydreams, are to be of any practical use to us in knowing the unknown, they should not only not contradict our experiences of the known, but ought to be based entirely on them. In other words, as the known and the unknown are the parts of a common whole, surely the less is an assumption based on the one part, the less is the probability of its agreement with the other, and the less is its usefulness in shewing the right direction in which the one part ought to be manipulated in order to bring the other to light.

The history of evolution of knowledge is a history of progression from one to another truth, from the acceptance of one observation, representation or conjecture as truth to the rejection of the same as untruth and acceptance of another as truth. What our forefathers regarded as truth is no more truth to us and is replaced by what we now consider to be truth. Our posterity will find the untruth of our truths and replace them by theirs.

What is truth to us to-day may not be truth to others until to-morrow, while what is truth to others to-day may not appeal to us until to-morrow. And we ourselves may find to-morrow the untruth of our own truths of to-day.

Why? Because of no other reason than that there are such things as degrees of growth of the faculties of observation, representation and conjecture, and in the stages of their growth, at different times, in the cases of different persons, they do as a matter of course function differently in regard to the same fact. If one is impressed with this simple truism, one can never say "Mine is the only truth," and if others do not take one's word for it, it will not dry one's heart or turn one's head.

Nevertheless we must not forbear from giving out to the world what is truth to us to-

day. We must do it with as much earnestness as ever, but without fanaticism, without self-assertion, without the self-conceit that we alone of all others are on the last rung of growth. In proclaiming our truth to others our attitude ought to be, if we are not ignorant of the universal order of growth and our place in it, somewhat like this, "This is our truth. We do not wish to thrust it on you. You for yourselves reflect on it and reject or accept it according to your measures of truth."

Z.

PROGRESS

—o—

LET there be many windows to your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as Truth itself
And high as God.

Why should the spirit peer
Through some priest-curtained orifice and grope
Along dim corridors of doubt, when all
The splendour from unfathomed seas of space
Might bathe it with the golden waves of Love?
Sweep up the debris of decaying faiths;
Sweep down the cobwebs of worn-out beliefs,
And throw your soul wide open to the light
Of Reason and of knowledge. Turn your ear
To all the worldless music of the stars,
And to the voice of Nature, and your heart
Shall turn to Truth and goodness, as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you
To their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths, and grasp the whole.

—Ella Wheeler Wilcox

SIX STANZAS ON NIRVANA

BY SHRIMAT SHANKARACHARYA

निर्वर्णाष्टकम्,

श्रीमत, शङ्कराचार्यविरचितम्,

मनोबुद्ध्यहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायु
श्चिदानन्दरूपः शिवोऽहं शिवोऽहं ॥

न च प्राणसंज्ञो न वै पञ्चवायु
न वा सप्तधातुर्न वा पञ्चकोषः ।
न वाक्, पाणिपादं न चोपस्थपायु
श्चिदानन्दरूपः शिवोऽहं शिवोऽहं ॥

न मे द्वेषरागौ न मे लोभमोहौ
न मे मदो नैव मातृसर्ग्यभावः ॥
न धर्मो न चार्थो न कामो न मोक्ष
श्चिदानन्दरूपः शिवोऽहं शिवोऽहं ॥

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
श्चिदानन्दरूपः शिवोऽहं शिवोऽहं ॥

न मृत्युर्न शङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्य
श्चिदानन्दरूपः शिवोऽहं शिवोऽहं ॥

TRANSLATION:--

I am neither the mind, nor the intellect, nor the ego, nor the imaging faculty ; I am neither the sense of hearing, nor of taste, nor of smelling, nor of sight ; neither am I the ether, nor the earth, nor the fire, nor the air ; I am the Shiva, the essence of knowledge and bliss, I am the Shiva.

I am neither that which is called Prana, nor the five vital airs ; I am neither the seven materials of the body nor the five sheaths ; nor am I the five organs of action ; I am the Shiva, the essence of knowledge and bliss, I am the Shiva.

I have neither aversion nor attachment, neither greed nor delusion, neither egotism nor envy, neither righteousness nor prosperity, nor desire, nor freedom ; I am the Shiva, the essence of knowledge and bliss, I am the Shiva.

I have neither virtue nor vice, neither pleasure nor pain, neither sacred syllable nor pilgrimage, nor Vedas, nor scriptures ; I am neither eating, nor eatable, nor eater ; I am the Shiva, the essence of knowledge and bliss, I am the Shiva.

I have neither death nor fear, nor distinction of caste ; I have neither father nor mother nor birth, neither friend nor relation, neither master nor disciple ; I am the Shiva, the essence of knowledge and bliss, I am the Shiva.

अहं निर्विकल्पो निराकाररूपो
विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणां ।
न चासङ्गतं नैव मुक्तिर्नमेय
श्चिदानन्दरूपः शिवोऽहं शिवोऽहं ॥

I am void of variety, formless, omnipresent owing to (my) vastness; I am untouched by sense-attachment; I am neither freedom nor knowable; I am the Shiva, the essence of knowledge and bliss, I am the Shiva.

WHY DO WE LIVE?

(A JAPANESE SERMON)

IN a certain place there was once an extraordinary dunce by the name of Chokichi," begins the preacher. "Now, there are very many dunces in this world, but this particular fellow was a most accomplished dunce. In the matter of forgetting things he was a perfect genius.

"One day his mistress said to him;

"Chokichi, this is the anniversary of the death of our principal ancestor, and his reverence the priest will be here before long. Therefore we must have the customary offerings ready to set before the household gods. So hurry to the market and buy me some carrots, dock, wild potatoes, mushrooms, and lotus root—these five things."

"With this she gave him five farthings, and Chokichi with an exclamation of assent, girded up his loins and started off.

"As he was hurrying along to market on a dog-trot he met his neighbour, Chomatsu.

"Hello, Chokichi!" said the latter; "you are in a great hurry. What are you after and where are you going, anyhow?"

"To market to buy some things," answered Chokichi, as he hurried on.

"Well, what are you going to buy?"

"What am I going to buy? I don't know, I'm sure," was the reply.

"So the story goes. This forgetting the important business that his mistress had sent him on, and only racing in the street—it was a great piece of folly, was it not?"

"And yet this Chokichi is not to be heedlessly laughed at. For while it may not be true of this audience, yet in certain distant parts of the country there are many people who forget the essential thing, just as Chokichi did; whereas, so far as other matters are concerned, they know everything about them. If you don't believe it, ask anybody.

"Here, Hachibei! [The preacher addresses an imaginary character.] They tell us that everything born into this world has a commission from heaven. For example, take the cow and the horse—what were they born for? And Hachibei will answer, 'Why, anybody knows that! They were born to carry heavy loads and to save folks labour.' But the cock, what was he born for? Ask him that and he will tell you, 'He was born to tell the hours.' The dog, what was he born for? 'He is to guard the gate.' But the cat, what is she for? 'She is to catch rats.' Ask anything you please, so far as general matters are concerned, and he knows all about them. Well, then, Hachibei, you yourself, what were *you* born into this world for? But Hachibei will scratch his head, and finally answer, 'What was I born for? I don't know. Most likely I came just to eat rice and find fault.' For us to think that man alone came into this world to wander purposeless—that is for us to belong to the foolish fellowship of Chokichi....It is man alone that has *not* come into this world just to eat rice and to grow old. Man is called the lord of the

universe; of all things he is chief. He is not like the dog or the cat. It is not for him to wander aimlessly.

"But let us go on with our story. Chokichi reached the market-place at last, but he had quite forgotten what he came to buy. And so, as he was loafing around the place with the money in his hand he caught sight of some cakes in a shop window. Forthwith he bought and ate about a dozen of them. Then he loitered here and loitered there; he drank a little wine and loafed in the grog-shop. He spent every one of his five farthings buying things in the street and eating them on the spot. And then he went home grumbling to himself:

"It wasn't enough! Mistress didn't give me coppers enough! And so I can't get any fried eels or duck-hash!"

"Now, when he got home, maybe his master and mistress weren't waiting for him! And maybe they weren't hot!

"Look here, Chokichi, what have you been doing? Have you brought what you were sent for?"

"When they said this Chokichi answered, in a dazed sort of way:

"No, I haven't brought anything at all."

"But what have you done with the money we gave you?"

"Oh, the money?" said he; "why, I spent it all for things to eat in the street; only it wasn't nearly enough."

"Master and mistress sat completely dumb. At length they broke out,

"Why, what are you thinking about? The five farthings—don't you understand? We didn't tell you to spend them in any such way as that! You were to buy carrots, and dock, and the rest! But instead of buying what we need, you spend them in stuffing yourself, and then on top of that you tell us that you haven't enough! You must be a perfect fool!"

"And they stormed and scolded away.

"Now, dunces are beyond redemption.

"Why!" said Chokichi, with a look of utter amazement, "do you want some carrots and some dock? If that is what you want, I've just been to the market, and why didn't you tell me so? That would have been the very time to get them."

"Well, well! He was an accomplished dunce! And in the wide world one could hardly find a master that would keep such a fellow for five minutes. So in the end there was nothing to do but send him away with two or three cuffs across the head. However, it is quite useless for any of you to hear a story of this kind and merely roar over it. This is nothing less than a parable. And with the words of Confucius on our lips, 'If I see folly I look within myself,' to-day both you and I should well consider whether we too do not belong to the company of this Chokichi.

"In the first place, we received at birth from our Master Heaven these admirable bodies that we call the five members. We were provided with what we call the five senses—far more precious than the five farthings—the five functions of seeing, hearing, smelling, tasting, and feeling. In our hearts, likewise, we received at birth the five virtues of love, justice, courtesy, wisdom, and truth. And the real meaning is simply this. Heaven desires to have us buy what we call the five relations—the carrots and the dock, which are these five things; obedience to parents, loyalty to masters, concord between husband and wife, harmony among brothers, and a mutual fidelity in our intercourse with others. And yet, quite forgetting the essential business of the five rules or doctrines, day and night we spend our time in nothing but this buying and eating things in the street, with its 'I want this—I want that—that will not do—or, there is not enough of this!' Why, is not this Chokichi? It was not to wander about thus purposeless that we were born."—From Dr. Scherer's *Japan To-day*.

REVIEWS

EXPANSION OF SELF. An English rendering by Mr. Surendra Nath Ghosh, Pleader, Jessore, of 'Amitver Prasar,' a Bengali work of Rai Jadunath Mozoomdar Bahadur, M. A., B. L., the Editor of 'Brahmacharin,' and 'Hindu Patrika.' Jessore, 1904, $8\frac{1}{4} \times 5\frac{1}{4}$, Pp. 56.*

The work aims at explaining how the performance of the five Yajnas, of the duties of the four Ashramas and the four castes can lead to the expansion of self, the highest goal of Hindu religious life. In the introductory chapter the author has shewn with the aid of many illustrations that considering 'thyself as distinct from myself' is the cause of all hatred and jealousy in the world, that 'the contraction of self is the cause of all discord, its expansion leads to universal harmony' and that 'the destruction of self is identical with its expansion, as when self is destroyed there is no distinction between you and me, when self is expanded the very same result follows'.

Brahma or Rishiyajna means imparting knowledge to others, a powerful means of self-expansion. In describing Nriyajna or Atithiyajna the author remarks: "The custom of feeding the guest teaches us that there is a close connection between man and man and that a man forms but a unit of the entire human society. For the preservation of the human body, all its different members must be cared for. Similarly for the preservation of the human society, you must look to the welfare of individual members." Bhutayajna is giving food to domestic birds, beasts, insects. The practice helps to extend our sympathy and thus our self to the lower creation. Pitriyajna or Tarpan is the offering of

water to the memory of departed relations, nay, to all beings in the universe. 'It is true they do not drink the water you offer them, but you purify your heart by the act, by the selfless service you offer.'

"Tarpan teaches you to establish harmony everywhere, to give up the narrowness of your heart, to strive for the good of the entire universe, to see yourself in all beings, and all beings in your self."

"The sun, the moon, the earth, the fire, the water and the air are all manifestations of the divine energy working for the good of the Universe; they are all gods. Contemplate their actions daily, and you too will employ yourself to the service of the Universe. Pour the clarified butter of your self into the fire of Brahma, or in other words, do away with your individuality and then you will perform the true Homa or Deva Yajna."

The Indian Rishis divided human life into four stages and assigned to each its appropriate duties in a way calculated to lead to the gradual expansion of self. Brahmacharya is the first stage. A Brahmachari should put himself "under the control of his preceptor in all things". "Those who have never obeyed are never fit to command. So long as your knowledge does not expand and your character is not formed, you must place yourself under the directions of your preceptor." Want of Brahmacharya is one of the causes of the degeneration of India. Well has it been observed by the author, "Ye sons of Ind, if you desire to save the Aryan race from total annihilation, do every thing in your power to root out this evil. It will not do for you to impart to your children mere book-learning. It will avail you little, even if your sons come

* Part I ; published by K. P. Chatterjee at the Hindu Patrika Press, Jessore. Price As. 8.

out of the college with the highest honors that the university has to bestow. Imprint on their hearts the high and lofty ideal of a Brahmachari. Keep the images of Brahmacharis in your houses and worship them along with other gods and goddesses, so that your children may imbibe pure and noble sentiments from their infancy. Do not neglect that sacred image which the Rishis of ancient India felt not the least hesitation to worship. You can easily enjoin Brahmacharya on your children up to their twenty-first year." After the rigid discipline of Brahmacharya comes the householder's life. "As soon as he is married, his self begins to expand, although he may not be aware of it. When a son or a daughter is born to him, his self expands a great deal more. In this way, by and by, he learns to love another's family in the same way he loves his own. Thus it is that his self becomes wider and wider day by day." Even with the best intentions a busy man of the world cannot altogether abnegate self. Hence it is that the Rishis have enjoined that a man should be a Vani (hermit) in the third stage of his life. "Freed from the cares and anxieties of life, the hermit in ancient India used to devote himself to the pursuit of knowledge and apply his experience to the devising of ways and means to secure the good of the society." In the fourth stage, that of Bhikshu one ought to give up all attachment and devote oneself entirely to the 'contemplation of Brahman and merge one's individuality in it.'

The author's reflections about the four castes are commendable. Brahmanhood, says the author, is the goal where the fullest expansion of self is attained, the other stages, Kshattriyahood, Vaishyahood and Sudrahood being so many rungs of the ladder leading up to it. "Where is the self-sacrificing asceticism of the Brahman, the undaunted bravery of the Kshattriya, or the mercantile enterprise of the Vaishya among us now?

We are Brahmans, Kshattriyas or Vaishyas in name only ; in reality we are all Sudras." By a Sudra the Shastras mean a savage. A Sudra must pass through Vaishyahood and Kshattriyahood in order to reach Brahmanhood. As soon as a member of a lower caste would develop the intellectual or spiritual capacities of a higher caste, he must be given the privileges of the latter. "Woe be to them if they do not spend any thoughts on the amelioration of the condition of their backward countrymen. Their self-contraction will then bring them low and they will cease to become Brahman, Kshattriya or Vaishya. A Sudra, even by his unaided efforts, is sure to attain Brahmanhood in the course of time, by the operation of the laws of nature."

The booklet is a valuable addition to the new religious literature of the day. The translator has done his work creditably. We wish it a wide circulation.

DHAMMAPAD with the Pali text, Sanskrit paraphrase and Bengali translation (all in Bengali character). Edited and published by Mr. Charu Chandra Basu. Calcutta, 1904, 7½ x 5, Pp. 237.†

Dhammapad is one of the oldest and most popular works of Buddhism in Pali language. It is a portion of the Tripitaka, and takes the place of the Gita among the Buddhist scriptures. It contains 26 chapters dealing with the principles of morality and the highest ideals of the Buddhists supposed to be the direct teachings of the Tathagata. It has already been translated into many European languages. Mr. Basu is to be congratulated on the excellence of his work which is indeed a welcome addition to the Bengali language. The book opens with a learned introduction by Pandit Satis Ch. Vidyabhusan.

† To be had of the translator, 28, Kaly Prasad Dutt's Street, Calcutta. Price Re. 1 As. 4.

'THE ARENA' an old and esteemed friend enters its XXXII Volume with many added excellences. We are glad to note its new proprietor Mr. Albert Brandt has put it under the editorship of Mr. B. O. Flower, its founder. 'The Arena' has always been a stalwart in the cause of righteousness and true human progress, upholding the spiritual and moral verities in an age of vulgar materialism. The July number contains well-written articles on a variety of topics embracing psychology, politics, art and fiction. We shall be pleased to see it more widely read in India. Our readers will be able to judge of its tone and spirit from the following lines quoted from one of its editorials :

"Emerson tells us that there are periods when the priests are golden and the chalices are wooden.....when...the spiritual verities sway the imagination of the leaders and moulders of public opinion.....and there are other epochs when the chalices are of first concern and material things take precedence...when the garment or outer drapery receives more attention than the body, and the body engrosses far more thought than the soul—periods when those who should lead the people are as wood, dead, sordid and unresponsive to high ideals.....

"Less than a generation after Emerson...the age of iron, of commercial prosperity and material advancement had ushered us into one of the most pronounced periods of materialistic reaction, prosaic utilitarianism and sordid egoism known to Western civilization.....The higher, finer and most vitally essential ideals, which must dominate all progress that possesses the elements of permanency were subordinated to the passion for the acquisition of wealth, power and material objects, regardless of the underlying principles of justice, of freedom, and of fraternity.....without which no enduring material or social progress is possible.....Such have been the predominant characteristics of recent years: such is the state of American society to-day. Happily

there are everywhere signs of a change. On every side one sees evidences of a growing heart-hunger. Men are finding out that marble palaces are not necessarily homes, and that unlimited wealth, while it may give temporary power and buy flattery, does not feed the soul. Great material riches never have and never will afford other than pseudo or ephemeral pleasure to the human heart.....On every hand are indications that point to the supremely important truth...that the secrets of power, happiness, progress and victory are empearled in the mind and soul of man.....The earnest efforts of some of the world's foremost scientists—men like Sir Oliver Lodge,—to emphasize the great spiritual verities and impress vital religious ideals in such a way as to satisfy the rationalism of our time.....are further signs.....of an ethical and idealistic reaction that we may trust will lift the social consciousness to a nobler eminence than it has hitherto obtained and bring to the weary and perplexed brain of the world that peace that comes only to those who, thoughtless of self, elect to live for the happiness and well-being of others, and who, consciously or unconsciously, place themselves *en rapport* with the master-law of life, of growth and of joy."

THE ASHTAVAKRA GITA. Translated into English by Rai Bahadur Lala Baijnath B.A., F.A.U. Meerut, 1904, 7½ × 4½, Pp. 50. ‡

This is a treatise on Advaita Philosophy in Sanskrit, in the form of a dialogue between the Rishi Ashtavakra and the King Janaka of Mithila. 'In the Gita our author,' says Lala Baijnath in his introduction to the translation, 'has given us a lofty and pure ideal of Truth... in 297 verses the way towards realization of Self, in a manner that at once appeals to the heart of the reader.' A synopsis of the work forms part of the introduction which is interesting. The translator has succeeded well in 'adhering as closely as possible to the original and when necessary has added a few notes to make the text clearer.'

‡ Published at Vaishya Hitkari Office, Meerut. Price As. 8.

MEDICAL AID IN KALI KUMAON

A friend, who desires to be nameless, touched by the suffering of the hill-people of Kālī Kumaon for lack of medical aid, placed a small fund with the undersigned in the autumn of last year to provide free medical assistance for the sick. By the same winter the services of a retired native doctor were secured for the monthly salary of Rs. 30, free board and lodging, and a charitable dispensary was started in the premises of the Advaita Ashrama (monastery). As a detailed report of the work done is out of place here, an abstract showing the class, sex and total number of patients treated during the half-year ending June 1904 is given below.

In spite of the general unwillingness of the people in times of sickness to substitute the help of their local deities by human systems of cure, it is not unusual for people to come to the dispensary at Mayavati from a distance of 30 miles or more. Cases from shorter distances come frequently and as the beneficial effect of the treatment is day by day becoming more widely known, the institution is patronised more and more.

Cases of two or three years standing, not even once before taken to a doctor of any kind, are common. Many a heart-rending instance of long suffering and of death owing to neglect and ignorance has come to our notice. Cases occur where help would not be accepted, and yet others, where for lack of means we could not help. Not only therefore does this charitable dispensary deserve to have a longer lease of life, but it urgently requires a more efficient staff and a small hospital attached to it. It is not within

our means to furnish proper accommodation at Mayavati to the sick who require it coming from long distances, or to those whose need for it is imperative, as staying at home in their villages means certain death to them. Nor can we spare our only doctor (who also compounds) to go on tour through villages to render assistance to those who will not or cannot come to the dispensary.

The people of Kālī Kumaon are very poor. What is worse they are completely out of sight of the philanthropic and the wealthy people of the plains. They have suffered in their helpless seclusion so long. Shall they be left to suffer without succour longer?

All remittances will be thankfully accepted by the undersigned and duly acknowledged in *Prabuddha Bharata*, in which also reports of the work done and accounts of receipts and expenditures will be printed from time to time.

Abstract from the Report of Patients treated at the Mayavati Charitable Dispensary during half-year ending June 1904.

Europeans :	Men 3	Women 4	Children nil	Total 7
Musulmans :	„ 4	„ 1	„ „	„ 5
Hindus :	„ 431	„ 102	„ 121	„ 654
<hr/>				
Total	„ 438	„ 107	„ 121	„ 666
Average daily attendance	3.3	„ .6	„ .7	„ 4.6
Ratio per cent. of	„ 69.3	„ 14.3	„ 16.4	„ 100.

SWARUPANANDA
President, Advaita Ashrama.

Q. & A.

QUERIES AND ANSWERS

These two columns are set apart for the use of readers. Any one can send queries and answers. As the object of starting this page is to afford an opportunity to our readers for mutual help and co-operation in removing each other's doubts and for sharing the benefit of each other's thoughts and studies, the Editor does not propose to answer any queries but invites the readers to send in answers to all queries. The answers must be direct and short and only the best shall be published. Each answer should bear the number of the query to which it is a reply. All queries and answers should be addressed to the Editor, with the initials Q. & A. in a corner of the envelope. Correspondents must send their full names and addresses, not necessarily for publication. They should write on one side of the paper only, and use a separate sheet for each query or answer.

QUERIES

13. How a Spiritual *Guru* can be recognized?—K. C. S. G.
14. What is civilization?—V. S. M.
15. What is that greatest virtue which forms the main fortress of the true civilization of a nation?—V. S. M.
16. What is चित्तशुद्धिः?—S. P.
17. What are the rules of Brahmacharya?
—A student.
18. Is a spiritual *Guru* indispensibly necessary for all?—S. C. C.

REFERENCE WANTED

19. Will any of your readers kindly let me know the passage in which Tennyson describes his attainment of the *Samadhi* state of the Yogis?—An enquirer.

ANSWERS

1. The average human identifies his self with the body and the mind and is swayed by the objects of their attachment and aversion. The complete mastery over these feelings of love and hatred (not necessarily leading to cessation from action) and living in the self and self alone is true renunciation.—R. C.

2. Vedanta begins with tremendous pessimism and culminates in superlative optimism. It disbelieves in the illusory optimism of the senses and leads one to the true optimism of the soul.—A Vedanti.

3. By providing a tangible object (the easiest means) for the concentration of the mind, which is the only condition of spiritual realization. Secondly by furnishing a concrete symbol to the mind, which by association perennially suggests to it the pure and blessed attributes of God.—A. C. M.

4. No. Early marriage eats into the vitals of a society, weakening the brain and the mind of its members. Unless the custom is rooted out, spiritual development is a belated hope.—S. B. D.

5. The definition of the infinite occurs in Shankara's commentary of the text 'सत्यं ज्ञानमनन्तं ब्रह्म' (Taittiriyaopaniṣad, 2nd. chapter Brahmavalli, 1st. Anuvak).—S. C.

6. See, P. 33, line 29th from the top, of the Vedanta Philosophy, an address at the Harvard University by Swami Vivekananda.

—H. K.

NEWS AND MISCELLANIES

THE Imperial Canal in China is the longest in the world, and connects no fewer than forty-one cities in course of its 800 miles.

THE largest book in the world is in the British Museum. It is an atlas, measuring 5ft. 10in. by 3ft. 2in., and weighing close upon 2cwt.

A BELGIAN journal states that patents have been taken out for a "telescriptograph" which prints any telephone message as it is received.

THE bamboo sometimes grows 2ft. in twenty-four hours. There are thirty varieties of this tree; the smallest is only 6in. in height and the largest 150ft.

DR. Walter Thorner of Berlin, has invented a new apparatus for photographing the background of the eye which is expected to be useful in eye diseases.

WATER-PIPS lined with chinaware, and which are embedded in cement in iron pipes, are being used in Coburg, Saxony. They are thought to be indestructible.

THE only two foods which contain all the substances necessary to human life are said to be milk and the yolk of an egg. A man can live for a considerable period in health on these two foods alone.

INDIA-RUBBER trees while tapped every other day continue to yield sap for more than twenty years; and it is a curious fact that the oldest and the frequently tapped trees produce the richest sap.

Mr. G. A. Grierson, writing on the Languages of India and the Census of 1901, states that, besides the tongues of temporary sojourners, there are one hundred and forty-seven distinct languages (not dialects) spoken in British India.

A Factory for the manufacture of liquid air is doing a successful business in Los Angeles, and it seems probable that liquid air will supersede ice for the purpose of refrigeration, especially in the transportation of fruit to Eastern States by rail.

THE Japanese language contains no fewer than eighteen synonyms for the personal pronoun 'I,' one for each class of people; and etiquette makes it unlawful for a person belonging to one rank in society to make use of the pronoun pertaining to another.

THE 19th anniversary of Sri Ramakrishna-deva was celebrated at the Samadhi temple at Kakurgachi Yogodyan, Calcutta, on the

2nd September. Processions with music and Sankirtan proceeded from 11, Madhu Ray's Lane through Cornwallis and Maniktola Streets to the Yogodyan.

"LETTRETTES," an ingenious form of note paper which can be folded and fastened to form its own envelope, are the latest device in London just now, and differ from the old "chit" stationery in having more or less elaborate photographic "views" of scenery and places across the head of the sheet.

A singular illustration of the persistence with which the Japanese adhere to their family vocations is seen in an announcement in a Japanese newspaper that a celebrated dancing master was to hold a service in honour of the 1000th anniversary of the death of his ancestor, who was the first of this family to take up the profession.

A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun. He is thus the medium of the highest influence to all who are not on the same level. Thus men of character are the conscience of the society to which they belong.—*Emerson*.

A Mineral Discovery recently reported from the Kishengarh State of Rajputana is that of Cancerinite, the "find" having occurred at the base of a small hill north of Mancaoria, a village situated to the north-east of Kishengarh. The mineral is described as forming veins in which it is associated with biotite. Experiments with specimens in the laboratory of the Geological Department have proved that the mineral is very fusible.

To the June *North American Review* Dr. Karl Blind contributes a characteristic anti-Russian diatribe, the object of which is to

prove that Russia does not represent Aryan civilisation. Dr. Blind maintains that the Russians are not Aryans, but as he tells us that Verestchagin was partly Mongol, and also praises the Finnish and Hungarian civilisations, it is hard to see where the reproach lies in being "non-Aryan."

THE Indians of Guiana have a curious system of numeration. They count by the hand and four fingers. Thus, when they reach five, instead of saying so they call it a "hand." Six is, therefore, a "hand and first finger"; seven a "hand and second finger." Ten is "two hands" but twenty instead of being "four hands," is a "man." Forty is "two men," and thus they go on by twenties. Forty-six is expressed as "two men, a hand and first finger."

THE Sultan of Turkey cannot have a particularly happy life. He is so afraid of poison that every dish and drinking vessel is covered with a cloth and sealed. At any moment he may command one of his attendants to taste some portion, and a number of unfortunate pet animals are kept constantly at hand for the same purpose. He is fond of reading exciting sensational novels, is a good shot with rifle and pistol, plays the piano and constantly has concerts, plays, and cinematograph performances to while away his lonely and unhappy hours.

ANOTHER interesting discovery has been made in connection with the man Giuseppe de Maggio, of Alessano, whose heart, it was announced some time ago, was situated on the right side. The doctors have again examined Maggio, and have declared that he possesses two hearts—one which beats on the right, the other insensible and immobile on the left. In addition to his two hearts, the man has two ribs more than normally constituted individuals. He has always en-

joyed good health and was an excellent cavalry soldier.

THE Swamis Ramakrishnananda and Atmananda of the Ramakrishna Mission arrived at Bangalore about the middle of August. During his short stay, among other functions three interesting lectures (1) 'What to follow?' (2) 'Was Christ a Vedantin?' (3) 'Is Vedanta Theistic or Atheistic?' were delivered by Swami Ramakrishnananda. Swami Atmananda will now permanently remain in Bangalore in charge of the centre there. He will begin with holding three classes, one in Modaliyar's Bungalow, one in the Devankhana school (Fort) and one in the Vivekananda Ashrama.

DR. E. S. Chenai, Chief Medical Officer of the Southern Mahratta Railway, has compiled some useful "Notes" on hydro-carbon as a plague-germ destroyer. After disinfection with hydro-carbon, plague immediately becomes sporadic and can, says Dr. Chenai, be eradicated altogether by repeating the same experiment every two or three weeks. Statistics are given showing the good results obtained by this treatment in various plague-infected areas on the Southern Mahratta Railway, and these would seem to fully bear out Dr. Chenai's opinion as to the effectiveness of hydro-carbon as a germ destroyer.

THE World's fattest boy is Willie Harris. He is eighteen years old and weighs 598 lb. He is 5ft. 4in. high, having a waist measurement of 71in. and a chest 67in. round. His thigh measures 44in. and his calf 22 in. At his birth he weighed only 7lb. The lad is reasonably well educated. When he began to grow there were never any chairs in the country school buildings large enough to hold him. He is obliged to use two ordinary chairs now. At home he sleeps in a bed built especially for him. When he went to bed at a lodging-house the first night, the bed broke down

under his weight. The only ready-made things he can buy for himself are collar buttons and pocket handkerchiefs.

The camera is a most wonderful instrument with an exceedingly sharp eye. Every one knows how the lens will bring out every detail not noticed by the human eye, but the most astonishing feat it has been known to perform was that of discovering disease. A photographer, after taking pictures of some friends developed the plates, and was surprised to find upon the face and hands of one of the group a large number of dark spots. Much puzzled he started to investigate the case by consulting with the original of the negative, when he learned that the person had been stricken with small-pox during the night. The camera had reproduced the spots which lay so near the surface, yet were not visible to the eye.

THE difficult task of producing special atmospheres for the prevention or relief of some of our climatic diseases, for which special climates are distinctly beneficial, is beyond the unaided powers of medical art. It could not be successfully attempted without a systematic collaboration between the representatives of pure science and practical engineering and those of medicine. This calls for an institute for the experimental study of atmospheric hygiene in all its aspects, combined with a hospital for practical observation and treatment, not limited to any one system, but capable of readjustment to every future advance. Under such a combination problems relating to the construction and plant of hospitals and sanatoria, as well as those of medical treatment, which have not hitherto been submitted conjointly to comparative study, would be continuously worked at, and the results made available for all charitable institutions throughout the land,—*Dr. W. Ewart.*

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