

Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

AVATARA—I

AS a large and powerful steamer moves swiftly over the waters, towing rafts and barges in its wake, so when a saviour comes, he easily carries thousands across the ocean of Maya (illusion).

WHEN there is a flood, river, stream and land present alike one watery surface. But the rain-water flows away through different channels. When a saviour becomes incarnate, all are saved through his grace. The Siddhas (perfect men) only save themselves by much pain and penance.

A GREAT raft of timber floating down a stream, can carry a hundred men on it and still it does not sink, but a floating reed may sink with the weight of a crow. So when a saviour becomes incarnate, innumerable are the men who find salvation by taking refuge in him. The Siddha only saves himself with much toil and trouble.

The locomotive engine in reaching the destination itself, also draws and takes with it a long train of loaded wagons. Likewise act the saviours. They carry multitudes of men, heavily laden with cares and sorrows of the world, to the feet of the Almighty.

WHEN Bhagavan Sri Ramachandra came to this world, seven sages only could recognise Him to be the God incarnate. So when God descends into this world, few only can recognise His Divine nature.

ON the tree of Sat-chit-ananda there grow innumerable fruits like Rama, Krishna, Christ &c.; one or two of them come down into this world now and then, and produce mighty revolutions.

The Avatara or saviour is the messenger of God. He is like the viceroy of a mighty monarch. As when there is some disturbance in a far-off province the king sends his viceroy to quell it; so whenever there is an insurrection of irreligion in any part of the world, God sends His Avatara there.

THE Avatara is one and the same. Plunging into the ocean of life, He rises up in one place and is known as Krishna; diving again, He rises up in another place and is known as Christ.

NONE knows the immensity of the sacrifice which the Godhead makes when it becomes flesh.

OCCASIONAL NOTES

THE history of the progress of man is the history of his rise from nescience to science, of his passing from the thralldom of blind impulse to the freedom of mature thought. But a single stride could not land him from the domain of nescience to that of science, as indeed it has not. He has taken many intermediate steps, he has often made pseudo-science do duty for science as he has not unfrequently based his reasoning upon half-truth taking it to be the truth. Hence is the trail of his progress marked with blood and its memory laden with pain.

There is a strange fatality in the human limitation of present-sightedness. Like an evil genius it follows man drawing a veil over his past making him forget the most dearly bought lessons, so that he must commit the same blunders again at each fresh stage of progress.

This train of thought arose in our mind on the perusal of Prof. Karl Pearson's *National Life from the Standpoint of Science* (London: Adam and Charles Black). In this small but powerful book the author traces the cause of British national decadence, as instanced by the many reverses which they suffered in the late Boer War, to the lack on their part of 'codified experience' and 'organised brain power', and lays down from the viewpoint of national science the ways and means of ensuring national supremacy.

Of the many issues of surpassing importance discussed in the work, we venture to examine one connected with the destruction of the lower races by the higher. Prof. Pearson lays iterated stress on the possession

of 'a reserve of brain and physique to fall back upon in times of national crisis.' Says he, "I will not say that we have a dearth of ability and of physique at this time, but I will venture to assert that there has, of recent years, been a want of them in the right places, and that last year, but for the reserve of strong men in our colonies, we should have been in far greater difficulties than we were." "The pressure of population should always tend to push brains and physique into occupations where they are not a primary necessity, for in this way a reserve is formed for the times of national crisis. Such a reserve can always be formed by filling up with men of our own kith and kin the waste lands of the earth, even at the expense of an inferior race of inhabitants."

And again, "Let us suppose we could prevent the white man, if we liked, from going to lands of which the agricultural and mineral resources are not worked to the full; then I should say a thousand times better for him that he should not go than that he should settle down and live alongside the inferior race. The only healthy alternative is that he should go, and completely drive out the inferior race." "The civilization of the white man is a civilization dependent upon free white labour, and when that element of stability is removed it will collapse like those of Greece and Rome." And yet again, "You may hope for a time when the sword shall be turned into a ploughshare, when American and German and English traders shall no longer compete in the markets of the world for their raw material and for their food supply, when the white man and the dark shall share the soil between them, and

each till it as he lists. But, believe me, when that day comes, mankind will no longer progress." "The man who tells us that he feels to all men alike, that he has no sense of kinship, that he has no patriotic sentiment, that he loves the kaffir as he loves his brother, is probably deceiving himself. If he is not, then all we can say is that a nation of such men, or even a nation with a large minority of such men, will not stand for many generations; it cannot survive in the struggle of the nations, it cannot be a factor in the contest upon which human progress ultimately depends."

"The scientific view of a nation," sums up Prof. Pearson, "is that of an organized whole, kept up to a high pitch of internal efficiency by insuring that its members are substantially recruited from the better stocks, and kept up to a high pitch of external efficiency by contest, chiefly by way of war with inferior races, and with equal races by the struggle for trade-routes and for the sources of raw material and food supply." In this contest the individual must not be regarded as the unit, but the race. "You must not have class differences and wealth differences and education differences so great within the community that you lose the sense of common interest, and feel only the pressure of the struggle of man against man. No tribe of men can work together unless the tribal interest dominates the personal and individual interest at all points where they come into conflict. The struggle among primitive man of tribe against tribe evolved social instinct. The tribe with the greater social feeling survived."

Science tells us that when man in the extreme savage state was no better than a brute, he had no idea of family or clan, much less of race or nation. The individual was all, a complete whole, the sufficient unit in the struggle for life. When with experience

he found out the disadvantages of the individual unit, he advanced a step and made the family the unit and struggled on. Would he have listened if he was told that the family was *not* the true unit, nor yet the clan, nor the tribe, but the whole race? No. Because the only teachers he knew of were failure, pain and death. When in time he learnt from these the inadequateness of the family unit he grew to the conception of the clan unit, and so on to that of the tribe, of the race, and of the nation composed of several similar races, at which point his ideal of unit seems to have stopped growing for the time being. Now if we watch the process of the development of the unit conception we shall find one invariable feature persisting all through its course. At each stage, the unit for the time being is taken as complete and forthwith it is set against other similar units only to find out and learn at the price of infinite wickedness, bloodshed and misery that the step taken was false and the units fought against were to be included and welded in an integral whole. Prof. Pearson tells us the older evolutionists made the same mistake. "They emphasized, in a way which now appears almost absurd, the struggle of individual with individual. They do not appear to have recognised that many of the characters which give man his foremost place in the animal kingdom were evoked in the struggle of tribe against tribe, of race against race and even of man as a whole against other forms of life and against his physical environment. Like the older political economists, they thought all real progress depended upon an all-round fight within the community. They forgot that the herd exists owing to its social instincts, and that human sympathy and racial and national feelings are strong natural forces controlling individual conduct and economic theories based purely on questions of supply and demand. It is the herd, the tribe, or the nation which forms the fundamental unit in the evolution of man, and

it is to the leaders of the herd, or the nation, that we ought to look for conscious recognition of this fact."

Now is it not probable that Prof. Pearson is committing the same mistake by taking "the herd, the tribe, or the nation" as "the fundamental unit?" Why should not man, the whole humankind, be taken as the unit, and the backward races treated in the same way as Prof. Pearson advocates the treatment of the backward individuals in a community?

Prof. Pearson realizes the danger of cultivating the anti-gregarious nature of man, the anti-communistic feelings. He urges an intense culture of the social instinct. He cannot overlook the importance of the possession of a fund of altruistic feelings in each race, but he inveighs against extending the operation of this fund beyond the race. May we draw his attention to the other side of the question? His position amounts to this: Social instinct for my own nation only, anti-social instinct beyond that. The cultivation of the anti-social instinct means the letting loose of all the feelings and forces of disruption and destruction in man resulting in the infinite wickedness and degradation of the strong and the infinite bloodshed and misery of the weak. Does Prof. Pearson think that just because these brute feelings and brute actions are not directed to each other by the members of the same race, they have no degrading effect on the race? Does the learned Professor hold that one can cultivate degrading feelings without bringing degradation on oneself?

No one can regard any unmoral feeling with indifference without to some extent lowering one's moral standard. The cultivation of the feelings of exploitation, grab, murder and destruction swell those forces and tendencies in man which drown all the higher

feelings which separate him from the brute and rot, at the core, the social instinct, which is the basis of his progress. No mind can harbour these poisonous germs and nurture them without weakening and degenerating itself.

It is thus we have seen in history the oft-enacted tragedy of highly organised, mighty, world-conquering nations collapsing after a period of rapine and murder (which go by the name of conquest) like houses of cards. These feelings and acts lowering the moral nature, introduce in a race high living, intemperance, love of ease and pleasure, loosening of home ties and extreme selfishness which silently, and surely, if slowly, lead it to degeneration and decay.

We repeat it is pseudo-science and half-truth to regard a race as the unit in human progress, and to cultivate anti-social feelings in regard to races other than one's own. It is the same blunder by committing which many a rising race secured its fall. The subject of human progress is the province of psychology as much as of biology. It is strange Prof. Pearson has ignored psychology altogether in his treatment of the question. In our humble judgment a problem of so vast an importance should be approached with all possible circumspection and all available knowledge. And we venture to think that leaders of science of the position of Prof. Pearson ought to be the last people in the world in setting the example of onesidedness and hurry in applying partial and narrow conclusions to problems of the utmost moment to man.

The charge may be laid at our door that our criticism is destructive only, we have dwelt on the bad side of the struggle of man against man and condemned it, but have said nothing about the means by which he is

to progress. Here is our reply. Prof. Pearson's 'fundamental unit in the evolution of man' is 'the tribe or the nation.' We hold that the true unit is the whole of mankind. That is all the difference. We agree with him in all else he advocates for the better organisation of the unit. The next point is, since in this view no contest between man and man is possible and since contest is the *sine qua non* of progress, what will man

contest with for progress? In answer we point out the whole universe of matter and force. Let the whole of mankind knit itself into a highly efficient unit for the struggle with and conquest of nature. There is in this conquest ample work for all. And this conquest instead of dragging man down to the level of a beast, will lift him on to the height of a God, which he is, in his essential being.

THE UNTILLED FIELD OF INDIA

THE more we study India the more the conviction is borne in upon us that we are on the verge of many re-formations, and we shall do well to consider the demands of the situation. It is a turning point of modern Indian history, at which the large issues that present themselves, are more momentous than we suspect. The inherent defect of any plan of reform for India is the impossibility of finding suitable men to carry them out, and most discouraging is the absence of fixed determination on the part of our countrymen to see put into execution what they extort with infinite pains on paper. Few attempts have been made to materialize and popularise our ideas, and unless we try to put them into concrete shape, our protests are worthless. The truth is that the more hampering tendency of our life is a total lack of enthusiasm for all that is outside the petty personal concerns of the individual, thus practically interdicting any reforms and systematising that involve the interests of the common weal and of the rising generations.

The energies which are now dissipated in discussion, must be turned into useful channels, and we must discard the weaknesses which are honeycombing society and imperilling the future of India, and debasing our higher instincts,

which, if not checked, will result in a distinct degradation of character. We can no longer be satisfied with paper reforms and well-meaning inefficiency, but lay due stress upon the vital necessity of taking a strong attitude towards life, and strive to counterbalance the years of past torpor by developing in ourselves a dignified and stalwart manliness, coupled with robust thinking, plainly showing that a man's position in the world is something better than that of a slave. We must not deceive ourselves with false sophistries: we have to admit that no man can do anything for us, but that we can do everything for ourselves. Is it possible to accomplish anything while we fancy ourselves incapable of it? By self-transformation the nation must save its independence of character, and the obvious duty of each one of us is to fully prepare himself to play the man. We must be equal to any event, and willing to incur any danger for the right.

Without a properly developed and fully-equipped youth to-day, we can look for no enduring honour for India. We cannot over-accentuate the statement, that what we want to see our youth cultivate is, heroic duty, high moral concepts and lofty ideals conjoined to intelligent training which helps them to reflect, reason and perform.

The man who serves India best is he who thrusts aside all weakness, has the faculty of thoroughness and who in the discharge of the serious duties that devolve on every man, is a strenuous upholder of truth and justice—who has *strength* for his watch-word at all times and in all places.

The supreme test of a true man is self-renunciation, when the element of self is supplemented by the spirit of altruism as the motive power, and in which the subordination of personal considerations to those of the many is the master-thought.

The thing which differentiates a strong from a weak man is, the capacity for accepting the right, abiding in it knowingly, actually cognizing its presence, entirely undisturbed by any chance of miscarriage, which manifests itself in his conduct, as correctness of observation and reliableness in statement. The strong man formulates what the many believe, and for them is an eye, an ear and a voice: he is impressed and acted upon by the thought of the multitude, and his personality being receptive to their various ideas, his ability brings them into one focus, and gives them utterance. Indeed, in regard to him, they are like persons who supply materials to a man who fashions them into articles for practical use. These are the men who approximate the ideals of sanctity, heroism, or genius, and one of their distinctive characteristics is the secret of conversing with humanity. Whereas, the shallow, inept man, being unequal to acting upon any positive suggestions, sometimes even frustrates and neutralises the efforts of his stronger brethren. Experience has proved that small and resolute minorities, who give themselves for a principle, are the material which originate the causes of history, and one sees that it is those who would not conform to general opinion, have by assiduous perseverance and active helpfulness, brought about the abolition of tyranny, and the removal of abuse.

We do not deny that we shall meet with difficulties and discouragements, but we must counteract these depressing consequences of failure, by renewed exertions. What though, one fails to hit the mark one aims at! Our failures will in all likelihood be the most educational part of our experience, and the endeavour persisted in renders the life a noble one. At the present time, in every community the man who is brave enough to take a fearless and decided step in life, must stand erect and be prepared to face opposition. "A man is not half a man who does not do some things with his teeth clenched and his face set like a flint."

The world constitutes a school whose arduous lessons should never elude a vigilant scholar; for suffering deepens character and responsibility matures a man. After all it is the alertness and readiness of the man of action, that vibrates through the community, who rules the opinion he evokes and moulds, and with sturdy firmness carries out what he considers to be just, acting upon the times, and being moved by them.

The coming man, the champion of progress, does not wait for opportunities—he makes them. There is a boldness and breadth about his methods, which one day proves to the world with startling impressiveness that he is a man of strongly-marked originality, and thenceforth he secures for himself that position and that tribute which his abilities and self-reliance merit. He is the representative man, who imbued with tireless energy, strengthens the national life, and amply justifies our expectations for its future. Such a man rises to a place of high responsibility and distinction, and his talent striking its vigorous roots into a rich soil, is a recruiting force, its magnetic power exerting an irresistible influence upon those with whom he comes in contact, supplying courage even to the weak.

When and where will India find the impulse for her re-juvenation? Happily the hour

approaches when the conscience of her noblest sons and the aroused reason of her millions will arise to the life of the well-being of *all* her people, and grasp the principle under which no man's failure is necessary for any man's success. No revolutionary or violent change is needed. It will come gradually—it is coming now! The best ideas, the wisest institutions succeed only by degrees. "Not capital, or labour, or land, or goods, but human relations lie at the root of social reforms." Symptomatic of the feelings of the dawning day is the frequent question of what is right and equitable between man and man. By harbouring injustice we battle against our own strength—but if justice be in us, we can gauge the situation to a nicety. "A chain is only as strong as its weakest link," and we must yield each man or link the support that is adequate to acquire balance and its consequent power. It is our duty to keep in touch with the living currents of life of *all* classes, including the lower sections of society who by their ignorance are blinded to the wretchedness of their condition. We must acknowledge their kindred claims, drawing out their latent capacities into activity, looking well to their nurture and instruction, for their health and development is nationally indispensable—and one of the chief instruments of fusion is—education. Among the rights to which all are equally entitled is the opportunity for every man, woman and child to develop to the utmost, and by becoming more catholic in our sympathies, which makes for mutual understanding, we shall help to render more actual the unification of the race, signalling a new and happier era in our national relations.

The prestige which has been attached to the superior castes has been a valuable one, but they can no longer claim a proprietary right to truth and education, nor arrogate to themselves the authority to stay the wheels of progress by letting in no ray of intelligence

on the masses who are the backbone of the nation. There can be little doubt that while we feel that in the past the higher castes have played an important part, we cannot shut our eyes to the fact that the passing away of some of their privileges is not an unmixed cause of regret. A new condition of life demands reconsideration of their responsibilities and rights, for in their anxiety to safeguard their position, they have lost the power of expansion. On the other hand, if by any sequence of events, all the ancient landmarks were obliterated, there would be too much equality, and a deficiency of those variations which are of the essence of a liberal, solid, national life. Our gospel is formative not destructive, and the movements and forces which seem to threaten our system with upheaval, can be brought into harmony with the life of the masses by the leavening and synthetic power of love, different from what we shall leave behind, but later on we shall discover to be no less desirable.

In Oriental countries, from time immemorial, the emotions and aspirations of race have found expression through the stimulus of religion, the outward forms of teaching varying according to the nature and requirements of the period to which it addresses itself. We are old-fashioned enough to believe in and to venerate the wide-visioned philosophers whose doctrine is one that fits in with the higher law of being, and leads to the acknowledgment of the intimate connection of religion with daily life, furnishing purer motives of action, and kindling the moral feeling to a warmth which produces the most valuable results in all the relations of public and private affairs, and the realisation of which must transfigure and endow our country with new vitality. Not until the religious consciousness is quickened, shall we awaken from the lethargy that has overtaken us and be free from the covetous desires and materialistic interests which occupy our minds. The

spiritually-guided leaders of the human race must supply the languishing souls of our time with the nutriment they require, and hold aloft the torch of Truth that shows the way to higher conceptions. No religion that fails to improve the status of each unit is of value, for it should demonstrate that it is a strengthening and purifying force, not an inheritance only. By the simple, but weighty words of these thought-moulding men, stating facts as they exist, unmasking evils, demanding the why and the wherefore of demoralising usages and exactions, the standards of progress are upheld, and will not be furled until the issues are joined, and another phase of the interminable struggle between human advancement and re-action has been contested.

We must allow that one of the impediments besetting the path of India is, that it is composed of heterogeneous elements, tending to a diminution of that feeling for the country as a whole, which is the only possible condition of real national soundness and prosperity.

But the lively zeal and intense desire to pursue truth wherever she may lead, and to see things as they really are, in order that in so far as lies in our power, we may go forth, patiently and charitably to redress the wrongs and further the cause of righteousness, will give us the seeing eye and the understanding heart, that nothing can weary or daunt, for in spite of everything the great heart of humankind is *One*.

ADVAITIN

DESTINY AND SELF-EXERTION

○ OUR waking consciousness is only a part of our whole mind, which has two other planes, the sub-conscious and the super-conscious. In dream functions the sub-conscious mind, when our past impressions come up and appear like real things; the super-conscious state is known by the Yogis.

Whatever we think or do is not lost; though apparently non-existent, it remains in the sub-conscious mind and now and then wakes up in the conscious plane. After repeated conscious acts we acquire a tendency. Each habit is a resultant of one class of impressions: suppose we read fiction or go to a certain place or talk or play every day and after a few days it becomes a habit, sometimes so strong that we find great difficulty in shaking it off. This resultant of past impressions has been given various names in Hindu scriptures as **दैव** (super-natural), **अदृष्ट** (unseen), **नियति** (destiny).

When people find it beyond their power to

check the course of habit, when they see it impossible to get mastery over their lower nature, when circumstances press hard on them from all sides, they say 'how powerful is destiny; how irresistible is fate!' The average educated man unable to ascertain the cause of an event is prone to ascribe it to the working of a super-natural being. What wonder, that the uneducated, bred and nurtured in ignorance and superstition, finding no clue to the source determining the course of their thought and action would attribute it to a deity endowed with super-natural power? And men are not wanting, who invent stories to corroborate popular beliefs and fan the embers of superstition into a blazing fire. The priest in every country and in every age is the master-builder of superstition. These keepers of the people's religion are ever ready to pour into the ears of their wards, that they are quite at the mercy of the super-natural and if it is pleased everything will go right. Led by their plausible and tempting words people

try to appease the unseen powers with supplications and offerings and support and bribe the priests for welfare.

There is another idea deep-rooted in the heart of a section of our people that Vidhâta Purusha (the dispenser of fate) determines all about a man's life beforehand, and writes every detail of the same on the forehead of a baby when it is born. Whatever vicissitudes of fortune, whatever adversity or prosperity a child will pass through in its life is predestined. Even the strongest efforts on its part cannot avert them. The best plan, therefore, is to reconcile oneself to one's fate.

These slavish ideas of Daiva, predestination, fate, destiny etc. should at once be knocked on the head and the healthy and vigorous ideas of self-help, self-exertion should be taught and practised. These cramping, weakening and false imaginations have reigned long in our society and sapped its foundation dragging men down into the level of crawling worms. These notions have got rooted so deep into our hearts that it demands most vigorous efforts to eradicate them. Are not these fancies of helplessness in the hands of *Adrishta* quite contrary to the teachings of the Shruti which proclaims with a lion's roar the idea of fearlessness, and faith in the power of soul, urging man to stand on his own legs? The idea of fear and the sacrifice of one's independence at the altar of one's diseased imagination destroy manhood and the sense of responsibility reducing man to a lifeless machine. Is there a dearth of real troubles in this world that imaginary ones are manufactured for our misery by idle brains? It is well-known that the lazy defend their sluggishness by trying to throw all blame and responsibility on agencies apart from themselves.

The Yoga Vashishtha denies the existence of a super-natural Daiva or Adrishta and declares it to be the resultant of past *Karma*. The Gita proclaims with potent voice,

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्,
आत्मैव ह्यात्मनः बन्धुरात्मैव रिपुरात्मनः।
बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः
अनात्मनस्तु शत्रुत्वे वर्त्तेतात्मैव शत्रुवत्।

Let one uplift oneself by self; let not one drag oneself down: for self alone is the friend of oneself and the self alone is the enemy of oneself. Self is the friend of oneself for one who has conquered oneself by self, but the unconquered self is inimical like a foe (VI, 5 & 6).

What a man has done he can undo. It does not behove one to despair nor give up hope of success after a little effort. The remedy must be proportionate to the disease. The accumulated impressions of the actions of hundreds of incarnations cannot be undone in a short time. A screw has been driven into a wall by fifty turns, it requires the same number of turns in the opposite direction before it can be taken out. There is infinite power within man, the Self is the store-house of unending strength, before which the strongest habit, the hardest circumstances and the most insurmountable difficulties are bound to give way. It is a blasphemy to deny the power of the soul. By indomitable will, unflinching zeal, dogged pertinacity and tremendous exertions man can conquer everything.

Mark the difference: a Japanese mother teaches her baby absolute fearlessness and independence, while an Indian mother always frightens her child with 'there is a bugaboo standing in the corner.' The result is manifest. Education, an assiduous culture of the sense of responsibility, faith in the Soul-power, the spread of the life-giving teachings of the Upanishads and the doctrine of अभिः (fearlessness) are the real panacea for our social and moral evils. Whatever is weakening should be mercilessly cut away from the body social, and what is strong and invigorating should be taken irrespective of the quarter it comes from.

PRAKASHANANDA

VAJRASOOCHIKOPANISHAD

वज्रसूचीकोपनिषद्

चित्सदानन्दरूपाय सर्वधीवृत्तिसाक्षिणे
नमो वेदान्तवेद्याय ब्रह्मणेऽनन्तरूपिणे ।
ॐ वज्रसूचीप्रवक्ष्यामि शास्त्रमज्ञानभेदनम्
दूषणं ज्ञानहीनानां भूषणं ज्ञानचक्षुषाम् ।

ब्रह्मक्षत्रियवैश्यशूद्रा इति चत्वारो वर्णास्तेषां
वर्णानां ब्राह्मण एव प्रधान इति वेदवचनानुरूपं
स्मृतिभिरप्युक्तम् ।

तत्र चेद्यमस्ति को वा ब्राह्मणो नाम किं जीवः
किं देहः किं जातिः किं ज्ञानम् किं कर्म किं धार्मिक
इति ।

तत्र प्रथमो जीवो ब्राह्मण इति चेत्तत्र अतीता-
नागतानेकदेहानां जीवस्यैकरूपत्वात् एकस्यापि
कर्मवशादनेकदेहसंभवात् सर्वशरीराणां जीवस्यै-
करूपत्वाच्च । तस्मान्न जीवो ब्राह्मण इति ।

तर्हि देहो ब्राह्मण इति चेत्तत्र आचण्डाला-
दिपर्यन्तानां मनुष्याणां पाश्र्वभौतिकत्वेन देहस्यै-
करूपत्वात् जरामरणधर्माधर्मादिसाम्यदर्शनात्
ब्राह्मणः श्वेतवर्णः क्षत्रियो रक्तवर्णो वैश्यः पित-
वर्णः शूद्रः कृष्णवर्ण इति नियमाभावात् ।
पित्रादिशरीरदहने पुत्रादीनां ब्रह्महत्यादिदोषसं-
भवाच्च । तस्मान्न देहो ब्राह्मण इति ।

तर्हि जातिर्ब्राह्मण इति चेत्तत्र तत्र जात्यन्तर-
जन्तुष्वनेकजातिसंभवा महर्षयो बहवः सन्ति ।
ऋष्यशृङ्गो मृग्यः । कौशिकः कुशात् । जाम्बूको
जम्बूकात् । वाल्मीको वल्मीकात् । व्यासः कैवर्त-
कन्यकायाम् । शशपृष्ठात् गौतमः । वसिष्ठ उर्वश्याम् ।
अगस्त्यः कलशे जात इति श्रुतत्वात् । एतेषां जात्या

विनाप्यग्रे ज्ञानप्रतिपादिता ऋषयो बहवः सन्ति ।
तस्मान्न जातिर्ब्राह्मण इति ।

तर्हि ज्ञानं ब्राह्मण इति चेत्तत्र क्षत्रियादयोऽपि
परमार्थदर्शिनाऽभिज्ञा बहवः सन्ति । तस्मान्न
ज्ञानं ब्राह्मण इति ॥

तर्हि कर्म ब्राह्मण इति चेत्तत्र सर्वेषां प्राणिनां
प्रारब्धसंचितागामिकर्मसाधर्म्यदर्शनात्कर्माभिप्रे-
रिताः सन्तो जनाः क्रियाः कुर्वन्तीति । तस्मान्न
कर्म ब्राह्मण इति ।

तर्हि धार्मिको ब्राह्मण इति चेत्तत्र क्षत्रियादयो
हिरण्यदातारो बहवः सन्ति । तस्मान्न धार्मिको
ब्राह्मण इति ।

तर्हि को वा ब्राह्मणो नाम ।

यः कश्चिदात्मानमद्वितीयं जातिगुणक्रियाहीनं
षडूर्मिषड्भावेत्यादिसर्वदोषरहितं सत्यज्ञान-
नन्दानन्तस्वरूपं स्वयं निर्विकल्पमशेषकल्पा-
धारमशेषभूतान्तर्यामित्वेन वर्तमानमन्तर्बहिश्चा-
काशवदनुस्यूतमखण्डानन्दस्वभावमप्रमेयमनुभ-
वैकवेद्यमपरोक्षतया भासमानं करतलामलकवत्
साक्षादपरोक्षीकृत्य कृतार्थतया कामरागादिदोष-
रहितः शमदमादिसम्पन्नो भावमात्सर्यतृष्णाशा-
मोहादिरहितो दम्भाहङ्कारादिभिरसंस्पृष्टचेता
वर्तते ।

एवमुक्तलक्षणो यः स एव ब्राह्मण इति श्रुति-
स्मृतिपुराणेतिहासानामभिप्रायः ।

अन्यथा हि ब्राह्मणत्वसिद्धिर्नास्त्येव ।

सच्चिदानन्दमात्मानमद्वितीयं ब्रह्म भावयेदा-
त्मानं सच्चिदानन्दं ब्रह्म भावयेदित्युपनिषद् ॥

TRANSLATION

Salutation to Brahman, the infinite, the essence of knowledge, existence and bliss, the witness of all operations of the intellect, who is known by the Vedanta.

I shall relate the Shashtra Vajrasoochi,* the piercer of ignorance, the disgracer of the ignorant, the ornament of the wise.

There are four *Varnas* (castes) as the Brahmana, the Kshatriya, the Vaishya and the Shudra; of these the Brahmana is the highest—this is in accordance with the Vedas and the Smritis too have stated this.

Here arises the question, what is meant by Brahmana? Is it Jiva, or the body, or a species, or learning or Karma or a virtuous man?

Now, first, if Jiva be taken as Brahmana, it does not hold; because the nature of the Jiva remains identical in its various bodies of the past and the future, because it is possible for one Jiva to get into various bodies according to Karma, and because the Jiva is uniform in the bodies of all. Therefore the Jiva is not Brahmana.

Again, it cannot be maintained that the body is Brahmana, since the nature of the body is the same in all men down to the (lowest) Chandala for its being composed of five elements, since the experience of age, death, virtue and vice etc. is uniform in all bodies, since there is no such rule that the Brahmana is of white colour, the Kshatriya red, the Vaishya yellow and the Shudra dark, and since (in that case) there is the possibility of the sin of Brahmana-slaughter accruing to the descendants by the act of cremating the corpses of their parents. Therefore the body is not Brahmana.

Nor can it be held that *Jāti* (a species) is Brahmana, for there were many great Rishis born of various castes and of different species and animals. Thus has it been stated that Rishyashringa was born of a deer; Kaushika

from Kusha grass; Jambuka from a jackal; Valmika from an ant-hill; Vyasa of the daughter of a fisherman; Goutama from a hare; Vashistha of (the celestial nymph) Urvashi and Agastya in a jar. Even anterior to these there were many who became Rishis by knowledge irrespective of caste. Therefore *Jāti* is not Brahmana.

Nor can it be maintained that *Jñāna* (learning) is Brahmana, because there were many among Kshatriyas and other castes too, who learnt of the supreme goal and were wise. Therefore *Jñāna* is not Brahmana.

Nor can it be held that Karma is Brahmana, since the nature of *prārabdha*, *sanchita* and *āgāmi* Karma‡ of all beings is found to be the same, and (since) all men perform acts impelled by Karma. Therefore Karma is not Brahmana.

Nor can it be maintained that a virtuous man is Brahmana, for many among Kshatriyas and other castes have been donors of gold (in charity). Therefore a virtuous man is not Brahmana.

Then who is meant by Brahmana?

Whoever having directly and immediately realized, like an *Amalaka* fruit in the palm of one's hand, the self without a second, devoid of species, quality and action, free from all defects such as the six *urmis*† and the six *bhāvas*‡, the reality, knowledge and bliss absolute, the infinite, the self-existent, void of variety, the abode of innumerable *Kalpas* (cycles of time), present as the internal controller of endless beings, inter-penetrating in and out like the Akasha, the nature of which is ceaseless joy, the immeasurable, which can alone be known by being felt, manifest through immediate perception, and having thus accomplished (his) end lives freed from the evil of desire and attachment etc. possessing the control of external and internal

‡ *Prārabdha* Karma is that which has commenced to fructify; *sanchita* Karma is all accumulated action in seed form; *āgāmi* Karma is what is performed by the body of the freed after Self-realization.

† The six *urmis* are grief, delusion, age, death, hunger and thirst; the six *bhāvas* are existence, birth, growth, transformation, decay and death.

* Vajra, thunder-bolt and Soochi, needle, so-called because of the irresistibility of its logic.

senses, divested of affection, envy, thirst, hope, delusion etc., his mind untouched by vanity and pride.

He alone who has the above-mentioned qualities is Brahmana. This is the intention of Shritis, Smritis, Puranas and Itihasas.

In no other way can Brahmanhood be determined.

One should meditate on the Self as Brahman, the existence, knowledge and bliss, without a second, should meditate on the Self as Brahman, the existence, knowledge and bliss, this is the Upanishad (the highest wisdom).

THE BRITISH ASSOCIATION

THE PRESIDENT'S SPEECH

THE British Association on Wednesday the 17th August began its annual meeting at Cambridge. In the afternoon Sir N. Lockyer, the retiring president, presided over a meeting of the general council, and in the evening Mr. Balfour, the president for the year, delivered his address, embodying "Reflections suggested by the New Theory of Matter." After alluding to the special association of Cambridge University with physical research, Mr. Balfour asked what was the object of present-day physical speculation? It was something more than the discovery of the laws connecting phenomena: it was the physical reality constituting the permanent mechanism of the physical universe. Describing the theory of the physical universe which obtained about the end of the 18th century, Mr. Balfour pointed out how that conception had been modified by the development of the theory of the universal diffusion of ether through space, and by the discovery of the part played in nature by electricity. Two centuries ago electricity seemed but a scientific toy. It was now thought by many to constitute the reality of which matter was but the sensible expression. He dwelt on the extent to which the acceptance of the electrical theory of matter involved the modification of views hitherto generally accepted with regard to the origin of suns with their dependent planetary systems, and examined the reasons why the bold attempt to unify physical

nature implied in the new theories was more satisfying to scientific instincts than the old doctrines. After contending that inductive logic altogether failed to deal with the problems suggested by the new theories, Mr. Balfour concluded:—

Natural selection only works through utility. It encourages aptitudes useful to their possessor or his species in the struggle for existence, and for a similar reason, it is apt to discourage useless aptitudes, however interesting they may be from other points of view, because, being useless, they are probably burdensome. But it is certain that our powers of sense-perception and of calculation were fully developed ages before they were effectively employed in searching out the secrets of physical reality—for our discoveries in this field are the triumphs but of yesterday. The blind forces of natural selection, which so admirably simulate design when they are providing for a present need, possess no power of prevision, and could never, except by accident, have endowed mankind, while in the making, with a physiological or mental outfit adapted to the higher physical investigations. So far as natural science can tell us, every quality of sense or intellect which does not help us to fight, to eat, and to bring up children, is but a by-product of the qualities which do. Our organs of sense-perception were not given us for purposes of research; nor was it to aid us in meting out the heavens or dividing the atom that our powers of calculation and analysis were evolved from the rudimentary instincts of the animal. It is presumably due to these circumstances that the beliefs of all mankind about the material surroundings in which it dwells are not only imperfect but fundamentally wrong. It may seem singular that down to, say, five years ago our race has, without exception, lived and died in a world of illusions; and that its illusions, or those with which we are here alone concerned, have not been about things remote or abstract, things transcendental or divine, but about what men see and handle, about those "plain matters of fact" among which common sense daily moves with its most confident step and most self-satisfied smile. Presumably, however, this is either because too direct a vision of physical reality was a hindrance, not a help, in the struggle for existence; because falsehood was more useful

than truth; or else because with so imperfect a material as living tissue no better results could be attained. But, if this conclusion be accepted, its consequences extend to other organs of knowledge besides those of perception. Not merely the senses, but the intellect, must be judged by it; and it is hard to see why evolution, which has so lamentably failed to produce trustworthy instruments for obtaining the raw material of experience, should be credited with a larger measure of success in its provision of the physiological arrangements which condition reason in its endeavours to turn experience to account. Considerations like these, unless I have compressed them beyond the limits of intelligibility, do undoubtedly suggest a certain inevitable incoherence in any general scheme of thought which is built out of materials provided by natural science alone. Extend the boundaries of knowledge as you may; draw how you will the picture of the universe; reduce its infinite variety to the modes of a single space-filling ether; retrace its history to the birth of existing atoms; show how under the pressure of gravitation they became concentrated into nebulae, into suns, and all the host of heaven; how, at least in one small planet, they combined to form organic compounds; how organic compounds became living things; how living things, developing along many different lines, gave birth at last to one superior race; how from this race arose, after many ages, a learned handful, who looked round on the world which thus blindly brought them into being, and judged it, and knew it for what it was—perform, I say, all this, and, though you may indeed have attained to science, in nowise will you have attained to a self-sufficing system of beliefs.

One thing at least will remain, of which this long-drawn sequence of causes and effects gives no satisfying explanation; and that is knowledge itself. Natural science must ever regard knowledge as the product of irrational conditions, for in the last resort it knows no other. It must always regard knowledge as rational, or else science itself disappears. In addition, therefore, to the difficulty of extracting from experience beliefs which experience contradicts, we are confronted with the difficulty of harmonizing the pedigree of our beliefs with their title to authority. The more successful

we are in explaining their origin, the more doubt we cast on their validity. The more imposing seems the scheme of what we know, the more difficult it is to discover by what ultimate criteria we claim to know it. Here, however, we touch the frontier beyond which physical science possesses no jurisdiction. If the obscure and difficult region which lies beyond is to be surveyed and made accessible, philosophy, not science, must undertake the task. It is no business of this society. We meet here to promote the cause of knowledge in one of its great divisions; we shall not help it by confusing the limits which usefully separate one division from another. It may perhaps be thought that I have disregarded my own precept—that I have wilfully overstepped the ample bounds within which the searchers into nature carry on their labours. If it be so, I can only beg your forgiveness. My first desire has been to rouse in those who, like myself, are not specialists in physics, the same absorbing interest which I feel in what is surely the most far-reaching speculation about the physical universe which has ever claimed experimental support; and if in so doing I have been tempted to hint my own personal opinion that as natural science grows it leans more, not less, upon an idealistic interpretation of the universe, even those who least agree may perhaps be prepared to pardon.—*The Times* (London).

HOW WE LEARN

GREAT truths are greatly won; nor found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest

from the well-ploughed field,
And the soul feels it has not wept in vain.

—H. G. A.

REVIEW

INDUSTRIAL INDIA. By *Glyn Barlow*, M. A., Principal, Victoria College, Palghat. Formerly Editor of *The Madras Times*. Madras, 7½ x 5, Pp. 178.*

Nothing naturally is so encouraging to a subject people in their struggle for progress as the sympathy of the members of the ruling race. And the moral worth of that sympathy is great in proportion as it comes from men of experience and responsibility, is sincere and whole-hearted, is prompted by love of justice and truth and accompanied by courage and candour.

We believe we do not exaggerate when we say Mr. Barlow's greetings to Indians in the form of the little book before us is the expression of such a sympathy. It is not difficult to understand what it means to an Englishman to identify himself with the interests of India and thereby incur the displeasure of the British manufacturers and traders who want India to be the dumping ground of their goods. We can hardly therefore fail to realize Mr. Barlow's position when he says: "Princes and people must be up and doing, or the Empire of India will, from the mercantile point of view, be overthrown. The Roman Empire fell because it was attacked by the Goths and the Huns. The Goths and the Huns are pouring into India now, in the shape of foreign-made goods. India must be up and doing—determined both to resist the invader and to establish her own dominion."

Instances of love of justice and out-spoken courage in this regard in Englishmen are welcome. We may therefore be excused if we quote the words of another Englishman

of high official position on the same subject—words not less courageous or candid than Mr. Barlow's. Presiding at a meeting of the newly organised Industrial Association, Mr. Allen, the Chairman of the Calcutta Corporation in the course of a stirring speech said: "The east bank of the river Hughli is lined by a succession of jute mills and presses, paper mills and cotton mills. The jute industry is exceedingly prosperous and every year sees an increase in the number of looms and in the output. But alas! in this great industrial prosperity, Bengal takes no share. The enterprise, the technical skill, the capital, all are British or at least European, and the only labour force is for the most part recruited from up-country. It has been left to foreign enterprise to exploit the great and growing industry, but is the Bengali going to sit with folded hands and claim no share in its profits?She must not allow the profits of an industry which is indigenous to Bengal to be filched from her by foreigners. Her sons must travel afield and acquire a knowledge of the technical arts and imbibe the spirit of industrial enterprise seeing that neither the knowledge nor the spirit is now to be obtained in Bengal. Bengal must wake up to a new industrial life."

In noticing Mr. Barlow's book we cannot do better than put before our readers some extracts from it embodying his point of view of the situation, his advice to us and his criticism of our ways. He believes in India's all round "self-sufficing fertility. "There is little that is worth having which India could not produce....With the richness of the resources with which nature has endowed her and with the poorness of the wages for which her labourers will labour, India could...bid defiance

*G. A. Natesan & Co., Esplanade, Madras. Price Re. 1 As.8.

to foreign competition, and could find both her necessities and her luxuries within her own borders. It is no mere dream."

For India to rise every son of her from prince to peasant must be a patriot. Without patriotism even her industry is impossible. "There is evidence in abundance that goods of the very highest class can be made in India, and it is on goods such as these that India's hopes must rest.....A high standard for Indian-made goods is what the patriotic industrialist must secure if he would win success for India and for himself. But the patriotism must not be all on the side of the producer, for there is room for patriotism in the buyer too. Unfortunately for India, there is a class of Indian buyer who has a treacherous aversion for things that his own country has produced and a treacherous hankering after foreign-made articles, quite independently of their merits. Meanly disregarding of his own country's claims on his affections, he affects to despise "the bazaar," and finds a sneaking pride in "Europe-made" possessions, imagining that they will win him the credit of ultra refinement and superior taste."

Co-operation is the life and soul of industrial development. Very truly therefore Mr. Barlow observes: "If Indian trade is to increase on a serious scale, the joint-stock-company system must first of all develop. Private firms in India are seldom rich enough to finance large enterprises; and, therefore, if large enterprises are to be undertaken, the citizen of India must be taught to invest his money in joint-stock concerns." That there is great backwardness among our people to invest money in joint-stock enterprises cannot be denied. The very first step towards progress must therefore be the conquest of this backwardness. Here are the reasons adduced by Mr. Barlow as the main factors of this weakness. "One reason lies in the fact that there is in India a fondness for tangible wealth.....in the shape of money, or of jewels, or of houses,

or of land.....a relic of by-gone days; of days when industrial combination was unknown—unquiet times." "Another reason...lies in the fact that in India, or at any rate in parts of India, the business of lending money at interest is by no means the monopoly of the professional sowcar." "A third reason.....may be found in the fact that Natives of India are instinctively timid in the matter of risking money, and this instinctive timidity, moreover, must have been increased by the fact that a good many Natives of India have been badly 'bitten' in Joint Stock Companies of old; and, as the proverb says, 'Once bitten, twice shy.'" The causes of failure of most of the old joint-stock companies according to our author were "that they had, as a rule, been started without a sufficient knowledge of the conditions of the industry concerned, without proper technical knowledge on the part of the craftsmen, and without the amount of capital necessary to equip the works aright and to keep them going till the industry has 'turned the corner' and the profits have begun to come in." Still another reason is "the general sense of mistrust that prevails in India. It is a regrettable state of affairs when one man mistrusts everybody else."

After co-operation, Industrial Exhibitions in different parts of the country are a great means of helping industry. Mr. Barlow devotes a chapter to this subject in which among other interesting matter he gives a sketch of the history of industrial exhibitions in India. He considers "the industrial exhibitions connected with the Congress" as "perhaps the happiest of all;" "for, being indigenous institutions, without any official wire-pulling to give them a false bureau-born appearance of vitality, they are genuine exhibitions of what India—and Indians in particular—can really do."

Some important national characteristics which work against our material progress are brought out clearly by our author in the

chapter on "The Enquiring Mind." "The Indian mind is inquisitive but not inquiring. The Indian, that is to say, is inspired by a spirit of curiosity which prompts him to ask a number of unprofitable questions; but, on the other hand, he is seldom inspired by a desire to know the why and the wherefore of things, the connection of causes and effects." "Let us consider an illustration, Electric Tramways have now been running in Madras for nearly ten years; and yet it is probable that not one person in, say, a thousand of the Native population—barring, of course, students who have been expressly taught science in class—could explain, even with a feeble explanation, the way in which the cars move.

"The average Englishman, on the other hand,—as well as the average citizen of divers other countries in Europe——always wants to know 'the reason why' of everything. The first time he travels by sea he must needs climb down into the engine-room and examine the engines; and if the engine of his train happens to break down he will inquire into the details of the stoppage as minutely as if he were a repairer of old engines, instead of, perhaps, a repairer of old boots." He cites as the causes of this lack of 'Enquiring Within Upon Everything,' (1) Religion or as we should say degeneracy in religion, (2) the few wants of the people or their backwardness to adapt themselves to the new conditions and (3) a sluggish tame-spirited patience.

Very true is his reflection that "education in India does very little in the way of arousing an enquiring spirit." The Indian lad "has starved his spirit while he has fed his memory; he has learned to lay hold of what other men have taught, but he has not learned to teach himself; he has learned to steer by the lights of other vessels, but he has allowed his own light to go out. What is to be done? Every parent should make it his duty to encourage his children from their earliest years to think for themselves. He should point out to them

objects of interest, ask them questions, and encourage them to ask questions in turn."

The sarcasm contained in the following lines is fully deserved: "If our villager is bent merely on making a little money, it may not be difficult to find him a money-making undertaking. Here is a recipe:—Take a quantity of ghee and twice the quantity of curry powder; mix carefully, make up into pellets of the size of a pea, and sell as "Viriline Pills: Rs. 2 for a box of fifty." "The writer has just counted in a single copy of an Indian newspaper as many as ten of these advertisements, and finds therein two causes for lamentation——first, that there should be in India such a large demand for medicines of the "viriline" sort, and, secondly, that there should be such medicines."

Turning to Indian art our author makes the pithy observation "Art in India as represented by artistically decorated objects of industry is of a very high standard of excellence, whereas art in India as represented by pictures is decidedly poor." And later on he adds, "It is well, of course, to improve upon the ignorant and hideous caricatures of men and animals that sometimes spoil an otherwise beautifully embroidered cloth, and to make other improvements of the same sort; but intelligent persons who are in touch with Indian workmen should see that the individuality of Indian work is not lost, or else the whole of the industry will bid fair to disappear."

In another chapter Mr. Barlow insists, not without reason, on the introduction of Indian made wares to the public in a sufficiently responsible fashion. This can be done by the institution of Indian Stores similar to the one started in Calcutta. "Such a company would be a powerful factor for the development of Indian trade, and would be a powerful stimulus to production; the small industrialist, such as our patriotic villager, would have an influential advisory body whom he might consult as to the likelihood of a demand for

his proposed productions, and would have a ready agency for the sale of his goods if they were counted worthy of being brought into the market; the customer in India would have the entree to an attractive warehouse, in which he could buy reliable goods at minimum prices."

"The prime object of India's industrialists should be to supply India's every need; for it is an economic scandal that a great country like India, with its vast and varied resources, should be a large buyer in foreign markets," are the words with which the chapter on 'India's Customs' opens. Then follow some interesting details: "The salary of a European in India may be said to be on an average some ten times the salary of a native in a corresponding state of life. The services of a native graduate can be readily obtained on an initial salary of Rs. 25 a month; but there are not many English graduates who would come out to India on less than an initial salary of Rs. 250, if on that! A native clerk in a mercantile office is glad to get Rs. 15 a month to start with; but the imported European "assistant" usually gets more than Rs. 150. A salary of Rs. 100 a month is as big a plum amongst natives of India as a salary of Rs. 1,000 amongst imported Europeans.....And what the European earns in India he generally spends—and often a good deal more! The pity of it is that India's manufacturers get so few of his rupees."

"Customers are waiting for India's goods—both in India and abroad; and all that is wanted is a development of industrial labour."

"Be sure not to start an enterprise before its soundness is assured; but, once having started it, be sure not to abandon it till its soundness is disproved," are words of advice which the Indian industrialist would do well to lay to his heart. As illustrations of splendid success by enterprise and perseverance Mr. Barlow gives sketches of the

careers of Sir Jamsetjee Jejeebhoy and Sir Dinshaw Manockjee Petit. Nor are these the only examples. Numerous others, says Mr. Barlow, "could be given of living industrialists in India who have been particularly successful in small ways."

The last words of his book are worth quoting. "It has been the purpose of this little volume to suggest that every son of India may take part, directly or indirectly, in the good work.....If the reader is a son of India, is he going to do anything for the country of his birth? He will do best if he will initiate or develop some industry; but if he cannot do this directly himself, he will probably be able to be a large or a small shareholder in the financial development of some promising industry organised by others.India has been so great in the past that it would be a pity that she should not be great in the future too. But the iron age—the industrial age—is upon her now; and her children should learn to move with the times and to win a share in India's greatness whilst they help to make India great."

We heartily thank Mr Barlow for his message of advice and encouragement. Our gratitude to him is greater for his words of caution and admonition. We strongly recommend our young men to read the book.

Acknowledgments

From G. A. NATESAN & Co., Esplanade, Madras.

REPORT of The Proceedings of the Nineteenth Indian National Congress held at Madras, 1903.

RUDYARD KIPLING: A criticism. By John M. Robertson. Price As. 2.

MAITREYI: A Vedic Story. By Pt. Sitanath Tattvabhushan. Price As. 8.

SPENCER'S ECONOMICS: An exposition. By Dr. Guglielmo Salvadori. Price As. 4.

SON-IN-LAW ABROAD. By P. Ramchandra Row, B.L. Price As. 6.

A SHORT account of the Life and Teachings of the Swami Vivekananda, compiled by the Secretary of The Ramakrishna Mission, Dacca. Price As. 5.

THE YOGI AND HIS MESSAGE. By Swami Dharmavandana Mahabharati, Calcutta.

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

20. Is it possible to so train our thought that we could perform our various daily acts as offerings of worship? If so how?—K. S.

21. The Sankhya school controverts the Vedantic theory of One Soul by the argument that had there been One Soul, then by the happiness or misery of one, others would have been affected similarly. What is the Vedantist's answer to it?—R. C.

22. Often we read that some great souls after attaining freedom engage themselves to uplift others. It seems puzzling to me; because one can have no motive or desire after attaining freedom and no Karma is possible without any motive. Will you or any of your readers please enlighten me on the point?

—A. S.

REFERENCE WANTED

23. Will any reader of P. B. kindly refer me to the Shrutis in which the time for taking Sannyas is enjoined, as well as to those which lay down the regulations for his *bhiksha*?—An enquirer.

ANSWERS

7. The power of withdrawal of the whole mind from an object, external or internal, at will, is non-attachment,—P. W. N.

8. By performance of Karma for Karma's sake, without caring for the fruits thereof, with the conviction that the organs of action and the mind are the doers and not the Self or I, who am the witness, the ever free, untouched by anything.—K. U. F.

9. The realization of the One Self in all is the true basis of morality. We should love and not hate, because all is our own Self. We cannot help loving our own self. The Self is pure and perfect, hence it is unnatural to be impure and imperfect. What is unnatural is unreal.—R. S. M.

10. The modern system of Hindu castes is a mess, ordered neither according to qualification nor to occupation. It is truly a wreck now, of a once living institution. It is hard to say if it has any bright side, except the service it might have done in the past towards the preservation of the purity of the race, which, indeed, could have been done by other means, *minus* its evils. The monopolization of all the privileges and rights by the higher castes has been its worst feature.—M. S. H.

11. अतीन्द्रियमिन्द्रियं भ्रान्तानामधिष्ठाने
(Sankhya Pravachana Sutra, Chap. II, 23).

The real sense-organs are not the object of senses; the ignorant take them to be in the body (outside)—C. S.

12. The lines referred to occur in Tennyson's poem 'Ænone.'—R. N.

NEWS AND MISCELLANIES

THE sound of a bell which can be heard 5,200ft. through the water can be heard through the air only 456ft.

I despair of nothing good. All will come in due time that is really needed. All we have to do is to work and wait.—Whittier.

AN Austrian Army Surgeon has invented a new shell which is warranted to render a body of 2,000 men unconscious several hours when it bursts.

IT is with deep regret that we have heard of the death of Mr. William Digby. He leaves a gap in the small body of workers in the cause of this country, which will not be easily filled.

ONE reason why the little Japanese soldier can march twenty five miles a day with a burden of 100 lb. is that his lung-power, and hence his whole physical system, is developed by habitual deep breathing.

AN image of Buddha carved on Indian stone, about 38 inches high, 37 inches broad and 50 inches in circumference, has been discovered in a cave under a tree near the General Hospital in Calcutta.

MANY of us who call ourselves theists are like the savages who, in the desire to honour the wonderful sun-dial which had been given them, built a roof over it. Break down the roof; let God in on your daily life.—*Phillip Brooks*.

THE Korean never cuts his hair or beard. To do so is considered a mark of dishonour to his parents, whom he strongly reverences. Any hairs that may happen to come out, and even the parings of his finger-nails, are carefully saved and put into the coffin with him, in order that he may go back to mother earth intact.

ANOTHER fibre plant which it is hoped to successfully exploit in Burma is the Manila Hemp (*Musa textilis*). Plants have been imported from the Andamans for experiment at the Government Gardens in the Province, while large quantities of seed of the variety have also been got from the Phillipines for cultivation at selected centres.

A bicycle is used to do the family washing

for the family of H. G. Hitner, of Edinburgh. His wife has a rotary washing machine, and to this his bicycle is ingeniously attached. The clothes and soap and water having been put in the machine, Hitner mounts his stationary wheel, lights a cigar, and pedals for about an hour. At the end of that time the washing is done.

THE Geological Survey has published a very learned treatise on "The Seismic Phenomena in British India and their Connection with its Geology" by Count F. de Montessus de Ballyse. The Count observes that North-Eastern India, including the Eastern Himalayas, Assam and Lower Bengal, is the most unstable portion of the Indian continent.

THE latest wonder of photography is a machine which is capable of receiving impressions at the rate of 200 a second or thirty or forty times as fast as the ordinary cinematograph. One of the chief purposes to which this wonderful invention is put is the photographing of insects' wings in motion, by which it is hoped that the problem of flight may at last be solved.

THE spider has a tremendous appetite, and his gormandizing defies all human competition. A scientist, who carefully noted a spider's consumption of food in twenty-four hours, concluded that if the spider were built proportionately to the human scale he would eat at daybreak, approximately, a small alligator, by 7 A.M. a lamb, by 9 A.M. a calf, by one o'clock a sheep, and would finish up with a lark pie in which there were 120 birds.

THERE are a number of singing beaches in different parts of the world. The sounding sand lies near the surface, and the singing is made by pressure. Ordinary walking, the

sudden weight of the foot, even the plunging of the finger into the sand, produces a humming sound, low in intensity and pitch.

In one of the Pacific isles there is a beach which, when anything is dragged across it, gives forth a rumble like that of distant thunder.

The generally accepted hypothesis is that the sand of such beaches, instead of being composed, as ordinarily, of rounded particles, is made up of grains with flat and regular surfaces. Any disturbance causes these surfaces to rub against each other and emit the musical sounds.

THE Hindu community of Masulipatam have founded a temple on an un-sectarian basis and given it the name of the "Vivekananda Mandir" after the great teacher under whose inspiration they have been working in the cause of the *Sanatana Dharma*. Instead of any image "Om" which is regarded by Hindus of all sects with equal veneration is worshipped in the temple. Gita classes are also held twice a week. The mandir was opened on the 27th August under the presidency of Swami Ramkrishnananda who was invited for the purpose. The Swami also delivered two lectures there: (1) What is Truth? (2) How to realize the Truth? On his way back the Swami delivered a lecture at Bezwada on "Sri Ramakrishna and His Teachings".

THE origin which the Tibetans fondly claim for themselves would have delighted the heart of Lord Monboddó, who forestalled Darwin in his hypothesis of the descent of man. They claim as their first parent a monkey who crossed the Himalayas and there married a she-devil of the mountains. The young progeny of apes ate some magical grain given to them by the Compassionate Spirit of the Mountains (who afterwards became the Grand Lama), and wonderful were the results which then happened. Their tails and hair

grew shorter and shorter and finally disappeared. They began to speak—they were men—and, noticing the change, they clothed themselves with leaves. Thus also they account for their chief traits of character and disposition: from their father's side they say they have got their love for piety (and mummery), whilst from their mother they say they have inherited their roughness, deceit, and cruel ferocity.

LET the Indian gentleman, seated in his arm-chair, look round his room and consider its conditions. The foreigner's trademark—which for India is "the mark of the beast,"—is here, there, and everywhere. The lamp by his side was made in Germany, the chimney was made in Austria, the oil was produced in Russia, and the match with which the lamp was lit was made in Sweden or in Japan. The clock that ticks on the shelf was made in America, and the watch that ticks in his pocket was made at Geneva. The ink in his inkstand was made in London, the nib in the penholder was made at Birmingham, and the pencil in his pocket was made in Bavaria. The broadcloth of the coat on his back was made in Yorkshire, and the socks on his feet were made in Germany. The scissors with which his wife has just cut out a petticoat were made at Sheffield—if not in Germany, the cotton cloth was made at Manchester, so is the thread with which she is sewing it, while the needle was made at Birmingham, and the silk of the jacket that she is wearing was made in France. The biscuit that the husband is nibbling was made at Reading, the plate from which he took it was made in Staffordshire, and the soda-water tumbler at his elbow was made in Austria. The oleographs on the wall were made in Germany, and the screws in the frames were made at Birmingham. The list is in no way complete, but it is long enough for a reminder of India's dependence.—*G. Barlow.*