

# PRABODHA BHARATA

OR

## Awakened India

उत्तिष्ठत जाग्रत प्राण्य वरान्निबोधत ।

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

*Katha. Upa. I. iii. 4*

No. 69, APRIL 1902

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# Prabuddha Bharata

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## SRI RAMAKRISHNA'S TEACHINGS

### EGOISM

It is a great degradation to be conceited. Look at the crow, how wise he thinks himself to be, he never falls into a snare, he flies off at the slightest approach of danger and steals food with the greatest dexterity, but the poor fellow cannot help eating filth. This is the result of being overwise or having the wisdom of the pettifogger.

VANITY is like a heap of rubbish or ashes on which water, as soon as it falls, dries. Prayers and contemplations produce no effect upon the heart puffed up with vanity.

THOSE that seek for name are under delusion. They forget that everything is ordained by the Great Disposer of all things—the Supreme Being, and that all is due to the Lord and to nobody else. It is the wise that say always, 'It is Thou, It is Thou, O Lord,' but the ignorant and the deluded say, 'It is I,' 'It is I.'

ON two occasions the Lord smiles:—

(1) A person is taken seriously ill and is shortly going to die. The Doctor steps in and says to his mother, 'Why, there is

no cause for anxiety at all. I take upon myself the saving of your son's life.'

(2) Two brothers are busy making a partition of their land. They take a measuring tape, put it across the land and say 'This side is mine, that side is yours.'

THOSE who have read a little become puffed up with pride. I had a conversation on God with——.He said, "Oh, I know all these." I said to him "Does one who went to Delhi go about telling that he did so and make a display? Does a Babu say he is a Babu?"

THE dyspeptic knows too well that sour stuffs are injurious to him, but such is the force of association that their sight is enough to make his mouth water. So, even if one tries hard to suppress the idea of I-ness and mine-ness, yet, in the field of action his unripe Ego shows itself.

IF one ponders over the 'I', and tries to find out what it is, one sees it is only a word which denotes egoism. It is extremely difficult to shake off. Then he says "You wicked 'I' if you will not go by any means, remain as the servant of God. This is called the 'ripe I'".

## TRUTH IS SIMPLE

**W**ITH knees touching the ground, mother and son were leaning over a tiny sprout just lifting its little head above the earth, intoxicated with the joy of a new world of air and sunshine.

"I see it coming steadily up," cried the ruddy six-year-old in delight, without turning his gaze from the microscope. "What is it that is pushing the tender stem up, mother?"

"It is the life-force within the tiny plant, my son," replied his mother. "The more is it able to absorb nourishment from without the quicker and better it grows. Look at that wild rose there and the garden rose on the border, how different they are. But do you know what made them so different? Nourishment. The wild rose was cultivated, plenty of nourishment in the shape of manure, sun, atmospheric elements were given to it and slowly as it absorbed them and changed them into its own life principle it began to be different till it became the beautiful garden rose that you see."

The little boy looked up to his mother, his beautiful clear eyes filled with wonder. "Then, all the time the wild rose was taking things from outside and making them a part of itself?" remarked he.

"Yes my child," said his mother, "that is the work of the life principle within. It is always expanding by absorbing things from outside. If you think of it, you will see the same is done by the knowledge principle within you. Your

knowledge principle is always wanting to know more. Whenever it knows a thing rightly and well it absorbs and changes it into itself and expands and grows——"

"So my knowledge principle can become like a garden rose from a wild rose if I give it plenty of nourishment"—interrupted the child.

"Yes, my son," said the mother. "That is exactly what your knowledge principle will be. You see, with your knowledge growing every day, even as the sprout that you were looking at through the microscope does, you will get more and more joy and power, as the wild rose gets sweet smell, rich color and beautiful form on its way to become the garden rose."

"Oh! I shall be so glad to become like a garden rose from the state of a wild rose."

"You are sure to be, my cherub," rejoined his mother. "The knowledge principle in you is what people usually call the light of God. The more you let God manifest in you by increasing this light, the more joy and power—the attributes of God—you have, till a time will come when you will be full of light and full of God".

"The knowledge principle, then, is the real God".

"To be sure, my boy", answered his mother. "And to manifest the God in you more and more, you will have to make the instrument for absorbing knowledge—the mind, purer and purer. And



"I have told you how to do it. Never be hasty in act or speech. Never cause pain to anything, for in everything there is life and feeling even though you may not see their manifestation. And back of

life and feeling there is the omnipresent God. Do not forget my child that the same God that is in you is equally in every thing else."

SANANDA.

## DUTY

**T**HE increasing light shed upon the tenets of ancient Hinduism by the researches of orientalists has tended to dispel the misconception that Hinduism is a religion which preaches asceticism only; that it offers no attraction or consolation to the man of the world whose end and aim in life is to live and die in the honest performance of his duty. The Bhagavad Gita which probably contains the quintessence of the entire teachings of Hinduism, is a discourse addressed to the man of the world, to Arjuna the warrior, having for its professed object his deliverance from the ignorance which made him resolve to shirk his appointed duty under the false notion that the slaying of his kinsmen was sinful. Apart from the Bhagavad Gita the many religious books of the Hindus abound with stories and incidents illustrative of the same central idea that the path of duty is the way to deliverance.

Such an episode is the story of the sixteen kings related by the great sage Vyasa to king Yudhisthira while condoling the death of his nephew, Abhimanyu in battle. The story is too long for reproduction here. We shall see how Badarayana applied its moral for convincing Yudhisthira that the death of his nephew in the performance of his duty

was not an event to be grieved for.

When the news of prince Abhimanyu's death was conveyed to king Yudhisthira he naturally became prostrate with grief. Abhimanyu was the favourite of the family. Though the five brothers had a son each by queen Draupadi, yet all of them, as well as queen Draupadi herself had particular affection for Abhimanyu. Apart from his good looks and many accomplishments, he formed the tie which connected them with Lord Sri Krishna, being the son of Arjuna by Sri Krishna's sister, Subhadra. The loss of a young prince of such promise was a blow to the king, who sent the boy to fight without his father's knowledge, placing too blind a confidence on the boy's enthusiastic assurances of being able to successfully break through the strategic arrangements planned by such a veteran warrior as Drona. The feeling therefore, that he was in a measure accountable for having sent the boy to an early death, due to lack of consideration on his part of the unequal character of the combat which Abhimanyu was forced to face, overpowered the king, and he, even he, the proverbially calm and resigned Yudhisthira, abandoned himself to so much grief that his condition excited the commiseration of

the sage Vyasa who came down to offer consolation and advice. Among other precepts of counsel and comfort the sage narrated the story of Srinjaya, a great king of old, a short sketch of which is as follows :—

King Srinjaya was a very wise and valiant king who once ruled over Bharata Varsa. This king had an eminent preceptor in the sage Narada, whose spiritual power formed the king's support in the performance of his onerous duties. The king ruled wisely and well for many years and scattered plenty over the land. The days wore on and the king began to feel old age creeping upon him. Soon he must lay down his duties and seek the peaceful retirement of the jungle to end his days in meditation and prayer. But to whom was he to leave the crown which he was beginning to feel heavy? God had given him no heir to carry on his name and fame, whom he could bring up after himself, a great warrior and a wise king. The king in his difficulty sought the aid of Narada. The sage gave him his blessing and promised him a son whose very excrements would be shining gold. The king was delighted. The blessing was fulfilled to the letter. The king already rich, became richer as each day passed, and paved his city with gold and showered gold upon his subjects. Though he thus made all about him happy and contented, yet he excited the covetousness of certain unprincipled persons who conceived and successfully carried into execution a plan of kidnapping the little prince who was barely six months old. But covetousness never pays. The evil doers not knowing precisely how the old king

managed to extract so much gold out of his son, tore the poor infant's stomach open in the hope of finding an unlimited store, within. Finding nothing inside they suspected one another and fell out, the result of the strife being that none lived to expiate the great sin they committed. The king found his son's mutilated corpse with his murderers scattered around, themselves ignobly slain. Though a wise king, and a disciple of Narada, Srinjaya was after all a human being and was deeply grieved at the sad and cruel end of the child who was truly the only hope of his old age. Narada ever ready to aid and counsel his disciple at once appeared on the scene and tried to assuage the king's grief by impressing upon him the truth that death was a necessary sequence of birth and by way of illustration narrated the story of the sixteen kings we have referred to at the outset. All these sixteen kings, one of whom was the Lord Sri Rama himself, lived their appointed days, strove to do their duty and finally like all other men succumbed to death. "When even such men died", said Narada to king Srinjaya, "why grieve for an infant which had just begun to live? Does any one grieve for the numerous blooms and butterflies that charm the world for a brief period and then quietly fade away?" The deeply spiritual mind of the king readily assimilated the sage's teaching and he soon reconciled himself to the inevitable. The king's fortitude pleased the sage who rewarded him for his courage by bringing back the dead boy to life, who afterwards lived to be a great king like his father.

Having related this story Vyasa



remarked that he could bring back Abhimanyu to life, but he would not do so because the prince had died in the performance of his duty as a warrior. By the cumulative effects of actions in previous states of existence he had been born in a family of heroes, had all the purificatory ceremonies befitting a twice-born performed for him, had with the aid of these ceremonies as well as his training as a Kshatriya become qualified for the performance of his duties and had met with his death like a hero while fighting bravely for a just cause, leaving an issue to keep alive his family traditions and religious duties. His mission fulfilled, he had gone to live in a higher sphere where also he had his *Karma* to work out. It would be a pity to disturb him and pull him down again into earthly existence.

Now comes the moral. The bearing of the story of the sixteen kings and king

Srinjaya and Vyasa's advice to Yudhis-thira on the central idea of duty from which we set out, consists in this fact that whereas the sage Narada considered it advisable to revive the infant son of king Srinjaya who had not given any indication of the kind of man and prince he was going to turn out, the sage Vyasa declined to lengthen the life of Abhimanyu—in every respect a great prince. The reason for the difference lay in this: in the one case the infant had not had time to fulfil what it was born to perform; in the other, the prince had fulfilled his mission in life and had qualified himself for entering into a higher plane of existence. We must all realise therefore that we are here to work out our *Karma* and so long as we do it as we should, even death need have no terror for us.

K. GOPALAN NAIR.

## WOMAN IN ANCIENT INDIA

(Continued from page 35.)

**M**ALAYAVATI: The wife of Shalivahana. She was well-versed in the Shabda-Shastras.

(11) KAMALA: The wife of Devadatta. She was learned in the Shastras and skilled in the Arts.

(12) MRIGAVATI: The mother of Udayanacharya. She was highly educated.

(13) SANKRITYAYANI: She was learned and led a life of austerities. (Vrihat Kathasara).

(14) AKA: The disciple of Ramadas Swami. She was an earnest follower of the path of spiritual knowledge.

(15) BANKA: A potter's daughter. She was a learned Brahmavadini. She held a famous discussion with her father, Raka, on the Advaita Vedanta. (Bhakta Vijaya, Chap. 11).

(16) SURYAVATI: The wife of the king Anantadeva. She was highly educated and great. (Kathasaritasagara).

(17-27) MUKTABAI, JANABAI,

ABHAYARA, APAGGA, MURAGGA, BALIJA, MOHANANGI, MOULLI, GIRIJABAI, PREMABAI, GANABAI, &c: Though quite young these women were well versed in the Shastras, and thoroughly educated. Some of them were poetesses and extremely religious: others well up in Politics, Astronomy, Chemistry, Geography, and Minerology. Some were leaders of the assembly of the learned in Royal Courts, and above all many of them were Brahmavadinis. A descriptive account of them can be read with interest in Bhakta Vijaya, Kabicharitra, Kosaleshwara Vijaya and other works.

That the Hindu could not only honor a woman but venerate and almost worship her as a goddess cannot be better illustrated than by quoting passages from the oldest Scriptures, such as the laws of Manu, Vyasasmriti, Parasarasmriti, Bhagavata and others, in which it is most clearly put forth together with their duties. In the third chapter of Manu the following occurs:—"The father, the brother, the husband, the brother-in-law who ever seek well-being should respect her as well as present her with clothings and ornaments. There the Devas rejoice where women are respected; where it is otherwise, all actions fail to bring success." (Slokas 55, 56).

"She should be always content, well efficient in household occupations, should keep the household utensils clean and bright, be moderate in expenses (incurred in treating friends, relations and guests) (V. 150.)"

By "household occupations," according to Medha-Tithi, are meant earning money as well as the spending it in relig-

ious duties &c. This explanation is endorsed by other commentators such as Kulluck Bhatta, Raghavananda and others.

In the ninth chapter Manu says:—"Women should be employed in earning and spending money as also in purificatory acts, in religious duties, in distributing *anna* (food) to large number of guests &c. (11).....They, the brightness of the home, are worthy of respect; there is no difference between women and 'personified welfares' in the home (26).....The attainment of heaven of one's forefathers and one's self is dependent upon one's wife" (28) &c.

In the Vyasasmriti, Chap. II, it is stated that "the married couple should be of one mind in the performance of acts conducive to their welfare here and hereafter. The wife should be pure in mind, word and deed, loyal to the wishes of her husband, frank and helpful like a comrade and follow him like a shadow."

The Vrihatparasarasmriti, Chap. IV says: "Long life, wealth, fame and sons come to man through the contentment of the other sex, as they are undoubtedly destroyed by the curse of the latter when ill-treated."

There are many such passages in the Smritis of Gautama, Jajnavalka, Vashishta &c., that could be quoted if space permitted.

The Srimat Bhagavat, Varaha, Matsya and Skanda Puranas and other works abound with the same idea.

In Bhagavat (Skandha VI, Chap. 19) the Pungsavana Vrata comprising the uttering of *mantras*, performing *japa*, oblation of clarified butter in fire, chant-



ing hymns, doing all necessary things to complete a religious act, rite or ceremony and worshipping Vishnu,—has been prescribed for woman.

From what has been stated above it is clearly seen that the best and highest women—the Brahnavadinis and their peers in household life—had not only the right of studying the Veda but they did so, and what is more they were many of them the seers of *Mantras*. The restriction contained in the passage

स्त्राशुद्रादिजवन्मूनां न वेदश्रवणं मतम्।

applies to foolish and unenlightened women. For them the Ithihases and Puranas have been ordained, by the study of which they rise to the highest ideals of religion and attain knowledge of Brahman in the end.

We have seen that the women of ancient India excelled in every branch of science and art then known. No branch of study was the monopoly of one particular sex. Women were students and teachers of the higher scriptures, conducted religious rites and sacrifices, held important appointments in Royal courts, wrote books, were charioteers and good riders, managed large estates, were excellent treasurers and accountants, were great as Sannyasins and householders, great in counsel, great in war, and great in every branch of human activity.

We have been dealing so long with the Hindu women of ancient India. We shall fail in our duty if we do not mention some of the most noted Buddhist women whose names and deeds are recorded in the Buddhist scriptures.\*

\*The writer is Indebted to *Sahitya Sanhita* and *Journal of the Mahabodhi Society* for the information about the Buddhist women.

(1) MALATI: She was anxious to solve the difference between death and *Nirvana*. (Malati Madhava, Act VI).

(2) KAMANDAKI: Her words in Malati Madhava, Act II, show that she not only studied Buddhist scriptures but was quite at home with the works of Hindu Rishis.

(3) SHUKLA: She was the charming daughter of a very wealthy Shakya of Kapilavastu. Reports of her beauty and parts had spread far and wide and hundreds of princes were mad to be favoured with her hand. But her ambition was in the other direction. She was determined to forsake all desires for material happiness and take to renunciation and gain *Nirvana* or total cessation of desire and embodiment. She gave up the immense wealth of her father and through hard *Tapasya* reached the high stage of an *Arhat*. Her deep wisdom and thoughtful teachings dispelled the mental darkness of many a prince.

(4) SOMA: She was a Brahman lady with wonderful memory and mental strength. She used never to forget what she once heard. She also gained *Arhatship* through *Tapasya*.

(5) KUBALAYA: She was a young dancing girl. She came to Srivasti city with hundreds of other men to join in a great festival that was going on there. Having reached there she enquired if there was any one in the city who could surpass her in beauty. One said in reply "Yes, a *Sramana* (Sannyasin) by name Gautama". Hearing this, she immediately went to him and tried all her charms on the Bhagavana, but they were frustrated by the superior power of Gautama Buddha. Her unique beauty faded away



and she looked like a woman of eighty. Ashamed and grieved she fell at Buddha's feet who made her the owner of spiritual knowledge and highest wisdom.

(6) KASHISUNDARI: Daughter of Brahmadata, king of Benares. She too, setting aside the wooings of many princes determined to pass her days in the study of Buddhist Scriptures. She came to Bhagavan Kashyapa and prayed to be initiated. She began to practise devotion under his instruction but some of her disappointed lovers tried to carry her away by force. When they came for the purpose she confounded them by her strange Yoga powers.

(7) KSHEMA—I: The daughter of king Prasenjita. While the Lord Buddha was staying at Srivasti, hostilities broke out between her father and the king Brahmadata. She was born while the war was raging and strange to say at the same moment also a son was born to Brahmadata. After this wonderful occurrence both kings proposed that peace should be restored if promise was made on both sides that the boy and the girl should be made man and wife when of age. And so was it settled. But when Kshema reached maturity she expressed her intention of living a life of celibacy under the instruction of Buddha Deva. Her father knowing this became very anxious and requested Brahmadata to have the marriage performed as soon as possible. But the noble Kshema fled to Lord Buddha, who, seeing her fitness for discipleship, accepted and taught her. She attained to a very high stage of spiritual culture and self-control.

(8) PRAVABA: The daughter of a wealthy merchant of Srivasti. She

also did not marry, though sought after by many nobles and princes. She attained *Arhatatva* by hard devotion, being initiated by Buddha, and became a teacher of the knowledge of Nirvana.

(9) SUPRIYA: In her childhood she remembered her former existence. Then a Buddhist monk came for alms to her father's house and his teachings struck root in the heart of the little girl and soon developed into a mighty tree of spiritual knowledge. At the tender age of seven she begged permission of her parents to renounce the world. Gautami initiated her in the Buddhist nunhood. She earned celebrity by nursing the plague-stricken and feeding the famine-stricken poor and the needy by begging from door to door. Supriya, by her higher knowledge and renunciation, gained *Arhatatva*.

(10) MALINI: The daughter of Kriki, the king of Benares. Once Malini sumptuously entertained Bhagavan Kashyapa with his disciples. But the powerful courtiers and court-Pundits of her father became annoyed and angry with her conduct. They persuaded the king to banish her from the kingdom. Malini prayed her banishment might be deferred for a week to which the king agreed. It is strange to say that the girl by her wonderful spiritual knowledge and power of teaching converted within that time her brother, sister, other relations, ministers, servants, and citizens numbering five hundred to Buddhism! The Brahmans and Pundits of the time were amazed at her vast learning and wisdom.

(To be continued.)

VIRAJANANDA.

## SCIENCE SCRAPS

LAST December news arrived of the brilliant success with which the Fulton submarine boat more than justified the utmost boasts of the designers of these vessels. With a full crew on board, including a Rear-Admiral of the United States, the Fulton boat went out into Peconic Bay, sank six feet under water, and lay on the bottom of the sea for fifteen hours on end. The crew were perfectly comfortable. They went about their ordinary work in the ordinary way, they did not use any of the reserve of compressed air, and, according to the unanimous testimony of officers and crew, they experienced no inconvenience whatever. One of the officers declared that there was no reason why they should not have remained under water for five days, except for the lack of food. When they were lying on the bottom a great storm arose, and the wind lashed into fury the surface of the Bay. But although the tempest was raging in fury immediately above their heads, none of those in the Fulton boat had any idea that there was anything but dead calm. They were in very shallow water, which makes it all the more remarkable. At the end of fifteen hours, when they rose to the surface and discovered the kind of weather to which they had emerged, the captain declared with an oath that if he had known it was like this on top he would not have come up just then.

\* \* \*

THE source of power, in machinery,

as in the animal economy, is derived almost entirely from the vegetable kingdom; in which, matter which has been largely exhausted of its store of force by the engine and the animal, and discarded as carbonic acid, water, and other burned products, is raised again by the action of the solar energy to its static plane of chemical potentiality. And it is an interesting and significant fact that the two great vegetable staples consumed by the dead and by the living mechanisms respectively are identical in composition; that the *cellulose*, which is the principal food of the engine, is chemically isomeric with the *starch* which is the principal fuel of the animal. And the cellulose of the one, equally with the starch of the other, may, as is well known, be converted into sugar. It is hardly necessary to explain in this connection that the mineral coal so largely utilized, is itself but a metamorphosed cellulose; whose hydrogen and oxygen, (the elements of water,) expelled by geologic heat, have left remaining the carbon almost in a state of isolated purity.

Nor does it detract from the value of this parallelism between the diet of the inorganic and organic worker, that the latter (the animal) has not been so organized as to be capable of availing itself *directly* of the stored force in woody fiber; equal though it be to that which it has been adapted to assimilate.

\* \* \*

ON the night of February 21st



1901, an astronomer was amazed to see a flaming new star in the constellation Perseus. Immediately the astronomers consulted their photographs and found that in the place where this wonderful new star now blazed, not the faintest speck of light had existed forty-eight hours earlier! The first theory propounded was that a tremendous collision had occurred in the depths of space between two vast bodies that were invisible to us until by crashing together they suddenly set themselves aflame. This theory that two dead suns had met soon gave way to another somewhat different theory, which assumed that one of the colliding masses, instead of being a single dark body, had been a huge, cold, invisible swarm of meteors, or perhaps a vast cloud of unilluminated gaseous matter—in short, a dark nebula—which was set into tremendous blaze by the violent rush of the burnt-out sun that had come into contact with it and passed swiftly through its very centre.

After the new star had blazed for a few weeks with extraordinary splendour it began to fade rapidly. But while it faded a new appearance began. The first intimation of the change was given by the spectroscope, which showed that the lines characteristic of stars were disappearing while the lines which belong only to nebulae were becoming prominent. But, suddenly, in November, it was found that the new nebula had assumed a shape strikingly like that in which our own solar system must have appeared before it had condensed into the planets which now exist. In the centre is a bright, comparatively condensed mass, like that from which

the sun was formed. Surrounding this are vast partially formed rings, like those out of which the earth and the other planets were shaped. More surprising yet, some of these rings show condensations, or places of inferior brightness, which suggest a tendency to break up and to become separate globular bodies, which is precisely what happened with the nebulous rings that originally, according to the celebrated theory of Laplace, existed round our sun. But there is another marvel yet to be related that, in some respects, casts all those that have been already set forth into the shade. On November 11th it was announced that the new nebula in Perseus was actually in motion, and that its rate of motion had been measured.

\* \*  
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THERE is a fact in nature that the microscope has revealed that fills the contemplative mind with wonder and an aspiration to see a little farther into the living substance, and so perchance discover the hidden springs of action. This fact may be called cellular altruism. In human society the philanthropist and soldier are ready at any time to sacrifice themselves for the race or the nation. With the animals the guards of the flock or herd are equally ready to die in its defence.

So within each of the higher organisms the microscope has shown a guarding host, the leucocytes or white blood corpuscles. The brilliant discoveries in the processes of life with higher forms have shown that not only is there a struggle for existence with dead nature and against forms as large or larger than themselves, but each organism is liable

to be undermined by living forms, animal and vegetable, infinitely smaller than themselves, insignificant and insidious, but deadly. Now, to guard the body against these living particles and the particles of dust that would tend to clog the system, there is a vast army of amoeba-like cells, the leucocytes, that go wherever the body is attacked and do battle. If the guards succeed, the organism lives and flourishes; otherwise it dies or becomes weakened and hampered. But what becomes of the clogging or deleterious material which the leucocytes have taken up? These bodyguards are, after all, a part of the organism, and for them simply to engulf the material would not rid the body entirely of it, and finally an inevitable clogging of the system would result. The problem is simple and definite; what become of the deleterious substances, bacteria and dust particles, that get into the body and become engulfed by the leucocytes? Fortunately for the solution of this problem, in the beautiful Cayuga Lake there is an animal, the *Necturus*, with external gills through which the blood circulates for its purification. So thin and transparent is the covering tissue in these gills that one can see into the blood stream almost as easily as if it were uncovered. Every solid constituent of the blood, whether red corpuscle, white corpuscle, microbe, or particle of dust, can be seen almost as clearly as if mounted on a microscopic slide.

Into the veins of this animal was injected some lampblack, mixed with water, a little gum arabic and ordinary salt, an entirely nonpoisonous mixture. Thousands of particles of carbon were

thus introduced into the blood and could be seen circulating with it through the transparent gills. True to their duty, the white corpuscles in a day or two engulfed the carbon particles, but for several days more the leucocytes could be seen circulating with the blood stream and carrying their load of coal with them. Gradually the carbon-laden corpuscles disappeared and only the ordinary carbon free ones remained. Where had the carbon been left? Had it been simply deposited somewhere in the system? The tissues were fixed and serial sections made. The natural pigment was bleached with hydrogen dioxide, so that if any carbon was present it would show unmistakably. With the exception of the spleen, no carbon appeared in the tissues, but in many places the carbon-laden leucocytes were found. In mucous cavities and on mucous surfaces and on the surface of the skin were many of them; in the walls of organs were many more apparently on their way to the surface with their load; that is, the carbon is actually carried out of the tissues upon the free surface of the skin and mucous membranes, where, being outside of the body, it could no more interfere in any way with it. But what is the fate of the leucocytes that carry the lampblack out of the tissues? They carry their load out and free the body, but they themselves perish. They sacrifice themselves for the rest of the body as surely as ever did soldier or philanthropist for the betterment or the preservation of the state.



## IN MEMORIAM : SRI VEERAYOGENDRA SWAMI

**T**HE Lord says: "He who among lovers, friends and foes, strangers, neutrals, foreigners and relatives, and also among the righteous and unrighteous, is of balanced mind is highly esteemed," The name of Sri Veerayogendra Swami of Chicacole is well known in Madras Presidency and Burma as a venerable sage whose disciples are numerous all over India and Burma. His great motto was the combination of work and meditation. Irrespective of caste, creed, sex and age he imparted the spiritual light to all that came in contact with him and thus brought peace to millions of wandering minds. His divine love and childlike simplicity made many a learned man his disciple. The two sweet and sacred words 'Pa' and 'Ma', were his favorite terms in addressing humanity. He composed four poetical works in Telegu. The first *Manasavairagyam*, he wrote sixty years ago—an instructive lesson in short verses—and got it printed and circulated freely. The second *Parabrahmanandabodha*, a very popular book of the day, is a dialogue between Uma and Maheshwara on *Karma* and *Yoga*. The third, *Pararthaparayanaikashatakam* are all prayerful verses. The fourth is the story of the young prince Dhruba.

While yet in his teens the burden of supporting the family fell on his shoulders. He entered military service as a store-master and thus travelled all over Southern India and Burma. At Kadappa he

was initiated into Yoga practice by Sri Heerananda. He commenced preaching to his regimental companions who were deeply touched by the glory of his realisation. The native regiments to which his influence extended were gradually converted into Vedantic schools. This magical influence was felt all the way from Madras to Tuticorin. In those times when Vedanta was very little known, Mr. P. Parthasarathy Naidu, an influential gentleman of Tuticorin heard of him and was greatly influenced by this new spirit and became his devoted disciple. By his aid Sri Swami's subsequent works came to light and their free distribution effected. His disciples built for him a Matham at Chicacole. After twenty years' sojourn in Southern India he returned home when he was welcomed by the citizens with great honour. During the last forty years he was with his son, and though a householder he lived the life of a Yogin working always for the good of the world, as a man of all countries, all creeds and all castes. Till the very last he was found to work vigilantly and was never known to be sick. His virtuous wife departed this life three years ago. On the 21st December, 1901, at Vizianagram in the presence of his many disciples, he passed into eternal *Samadhi*.

A BEREAVED DISCIPLE.

## REVIEWS

**SHAKESPEARE'S MACBETH AND THE RUIN OF SOULS.** By WILLIAM MILLER, C. I. E., D. D., L. L. D. Principal of the Madras Christian College and Vice-chancellor of the University of Madras. Madras, 1901.\*

A reference in the opening lines of this neat little volume shows that it is preceded by another work by the same author, "Shakespeare's King Lear and Indian Politics." We have not had the pleasure of seeing the book and so cannot tell what the reading of Indian Politics into King Lear is like, but we have no hesitation to state that whatever object Shakespeare might have in writing Macbeth, it has lent itself admirably under the dissecting knife of Dr. Miller to a demonstration of the moral anatomy of a considerable part of the human nature.

The two great thoughts which our author thinks "form the ground-plan" of the play are these. "The first, that evil of any kind when it is chosen, or yielded to, or so much as admitted into the mind, works out suffering and sorrow, not through any special intervention by the Ruler of the world but in virtue of the world's inherent constitution, and that evil does this as certainly in the case of men who upon the whole may be reckoned good as in the case of men who upon the whole are bad. The second thought is that the final issue of the suffering and sorrow which any sub-

mission to moral evil causes depends on the character of those on whom such suffering comes—on the way in which their previous history and training dispose them to receive it—on the question whether in their time of trial they recognize and resist the evil from which their suffering has sprung, or fail to recognize or cease to hate it." And he goes on to show with the knowledge of an expert, the significance and purpose of each integral part of the structure.

We have nothing but admiration for the clear insight into the working of the human mind and a close acquaintance with its highways and byways and the quarters they lead to,—which meets one in every page of the work and the beautiful analytical form in which they are portrayed. But we confess our admiration for the author as well as our estimation of the usefulness of the work would have been much more enhanced if the correlative of 'good', to which frequent reference is necessarily made in it, had been stated in a philosophical way, instead of the grotesque concrete form of dogmatic Christian theology.

**THE CHRONOLOGY OF ANCIENT INDIA.** First series. The Beginning of the Kali Yuga. By VELANDAI GOPALA AIYER, B. A., Pleader, Chittoor, Madras, 1901.†

\* † G. A. Natesan & Co., Esplanade, Madras. Price Re 1. and Re 1-1 respectively.



We have on several occasions given pointed expression in these columns to the view that it was high time capable Indians should come forward and take the places, so unhappily filled hitherto by Western scholars, of commentators, elucidators, and critics of the Indian sacred, philosophical and historical writings. It is not with a little satisfaction that we have watched the progress in this line, quite slow, we admit, but sure and steadily increasing. The work before us is another milestone in this path. It is a reprint of papers originally contributed to Mr. Natesan's excellent magazine, *The Indian Review*; and its issue in book form has been a service to educated India.

The educated Indian has on one side the long cherished, traditional, extremely exaggerated ideas of his country, about the perfection, oldness &c., of his Scriptures, and historical events, respectively, and on the other, the criticisms of Western *savants* and missionaries who, with a few exceptions, would have life in ancient India start in as near a past to the Christian era as possible. The duty of the present-day Indian is to steer clear both of these shoals, and we are gratified to see to what extent Mr. Gopala Aiyer has succeeded in doing this.

It is impossible to attempt anything like a detailed notice of the work in the small compass at our disposal. We cannot even cite the works upon which our author draws for the facts and evidences of his arguments. We shall satisfy ourselves with mentioning two conclusions of Mr. Aiyer, asking the reader to see for himself how they (and many others)

have been arrived at by a perusal of the work itself. "Kaliyuga commenced in 1176 B. C." "The Mahabharata war took place in the latter part of the year 1194 B. C."

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**DAYANANDA SARASVATI.** By ARJAN SING, Lahore, 1901.\*

This book gives in brief the chief events of the life of one of the greatest religious reformers of modern India and discovers to public gaze some of the lofty impulses which worked within him,—a study of which cannot but be elevating to one and all.

But we are sorry to notice that the author's admiration for his subject has proved too strong for him to keep true to the stand-point he chooses for himself with so much deliberation (see preface); for he has failed to regard Swami Dayananda as "a mere onlooker from a distance" (his own words); on the contrary, it is evident his too close proximity to the Swami has blinded him to the many other figures that shine on the same field with as great (if not more) brilliance. For how else could he state that Swami Dayananda "is the author of those mighty influences which have evolved order and harmony out of chaos", seeing that a whole host of reformers worked themselves to death in India before Dayananda and that in spite of their life-long and strenuous labors India can yet do with a little more social and religious progress and a little less of those evils against which they all fought?

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\*Pandit Charan Das, B. A., Panjab Printing Works. Price As. 5.

To show the glory of Dayananda's mission the author takes "a survey of the entire range of history of this country" from the Vedic times down to the present day, and of all the great reformers who rose from time to time he allows a place of honour to two only,—Buddha and Sankara. Nanaka and Kabir and Dadu all of whom have been marked out by history as great religious reformers and the glory of whose mission is still strongly attested by thousands of their followers all over the country, were according to our author 'mere Bhagats.' The names of Ramanuja, Ramananda, Chaitanya and Ram Mohan Roy, to him, are not even worthy of mention!

The picture which has been drawn of the age of Manu is more imaginary than real. That the 'accident of birth' was of not much consequence in the caste regulations is not warranted by the words of the great law-giver himself. The very name of a Sudra child which has to be chosen shortly after its birth, well conveys the idea that it is born to serve (Manu, II, 31-32). Never should the sentence of death be passed upon a Brahman, even if he is addicted to all sorts of crimes (VIII, 380). The Sudra has been created by the Self-born One to serve the Brahman (VIII, 413). Many more passages like the above can be quoted from Manu which goes against the statement of the author.

Dayananda was a real great man. He stands on his own merits. Any attempt to show his greatness by ignoring history betrays lack of reverence for Truth and cannot but weaken the cause it seeks to further.

Acknowledged with thanks :—

**THE IMITATION OF SRI KRISHNA.**  
Quotation from the Hindu Religious literature for each day in the year. Compiled by S. C. MUKHOPADHAYA M. A., Calcutta, 1901.

**VARIVASYA RAHASYA** with a commentary by Bhaskararaya. In original Sanskrit. Edited by R. ANANTA KRISHNA SASTRY. Bombay 1901. Price Re. 1.

**THE VISHNU SAHASRANAMA** with Sri Sankaracharya's commentary. Original text and English translation by R. ANANTA KRISHNA SASTRY. Madras 1901. Price Re. 1-8.

**SIVA SHASRANAMA STOTRA** with Sri Nilkantha's commentary. Original text and English translation by R. ANANTA KRISHNA SASTRY. Madras 1902.

## **KALI THE MOTHER**

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## NEWS AND NOTES

A PALM-TREE which grows on the banks of the Amazon has leaves 30ft. to 50ft. in length and 10ft. to 12ft. in breadth.

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A NEW map, showing the North-West Frontier Province, is now under preparation in the Survey of India Department, and will be issued almost immediately.

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THE Grand Duke Boris, cousin of the Czar of Russia, is travelling incognito in India. He spent some time at Ootacamund, which he left for Madras and Bombay. From Bombay the Grand Duke tours in Rajputana and Central India.

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PROFESSOR Fleming, in a recent lecture on waves, at the Royal Institution, said that the common notion of the immense length and height of the Atlantic waves was a fallacy. The longest did not exceed 300ft., and commonly they did not exceed 100ft.

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THE Four Hours' Sleep Society is the latest thing in associations, and it is Chicago bred. The members argue that more than four hours' sleep is unnecessary, and they pledge themselves not to have more, and to bring up their children on the same plan.

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THE new census figures for the Central Provinces show a very large decline

among what are commonly called aborigines or non-Aryan tribes, following their tribal fetish worship. These now number only 469 per 10,000 of the population against 1,608 in 1891.

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THE researches of the Royal Society's Malaria Commission have concluded at Madras, so far as South India is concerned, with the departure of Captain Jones, I. M. S., for Lahore. Ennore proved a most interesting locality from the point of view of the Malarial Commissioners.

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WE are glad to tell our readers that the Swami Vivekananda is fast recovering from his recent illness under the able treatment of Kaviraj Mahananda Sen Gupta of Calcutta. It is hoped that if this rate of progress continues the Swami will gain his normal health again in a short time.

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TWO ingenious cyclists have collaborated to turn the handle-bar into a gas-generator for an acetylene lamp. The handle-bar is divided into a water chamber and carbide chamber, the two being connected by a pipe, and the flow of water being controlled by a valve from outside. In the centre is a gas chamber having an outlet to feed the lamp.

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THE *Echo de Paris* has inaugurated a novel competition, a direct outcome of the present milk-adulteration scare in the French capital. A prize of 5,000f.

is offered to the successful competitor, irrespective of nationality, who, before the 15th of May, shall devise a simple and efficient test of pure milk, such as can be used at the door when buying and without waiting for the official report from the city laboratory.

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THE use of ether, as more volatile than water, in boilers for engines is an old idea, but only now has a practical engine of the kind been introduced. It is the invention of M. Desvignes de Malapert and is illustrated in the *Scientific American*, January 4th, together with an ether motor-car. Some think the ether engine may work a revolution in machinery.

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THE *Times*, in a special article on the decision of the India Office not to appoint a successor to Sir George Birdwood, Chief of the Special Branch of Revenue and Statistics Department declares that this closes the only satisfactory, prompt and accessible link between the India Office and capitalists and traders, on whom it so largely depends. The article concludes by stating that the significance of the commercial and industrial tendencies of the times is most inadequately realised at the India Office.

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EXISTING methods of preserving fruit by freezing them in cold chambers being imperfect and costly, a new refrigerator for the purpose has been introduced by MM. Douane and Corblin. As illustrated in *La Nature*, it consists of closed metallic cylinders, stored with the fruit in separate layers, and surrounded with a freezing mixture, thus fulfilling the

required conditions of a fixing temperature, restricted amount of the same air, and absence of light. The fruit has to be thawed gradually. Peaches kept in this way for two months appear to be as good as when plucked.

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THE question of finding storage room for the vast accumulation of newspapers, at the British Museum, will be solved by the Government purchasing a site of about six acres at Hendon for the erection of a building in which to store the newspapers, and a preliminary vote of £3,000 this year towards the total of £18,000 required for the site and building has been placed upon this session's Civil Service estimates. This plan, while it provides storage accommodation for at least a century, will maintain intact the files of the newspapers of the Empire which have gradually accumulated in the National Library.

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LAST month two Brahmin young men Messrs H. Dwaraka Nath B. A., and S. V. Seshadri Iyengar, B. A., left Bangalore for Bombay *en route* to England. These, it would be remembered, are the candidates selected by the Mysore Government for training in New York in Electric and Hydraulic engineering, the other two candidates are Messrs C. Karippa and H. D. Rice. Three of these candidates (Mr. Rice excepted) worked sometime, in the Bangalore Workshop of the S. M. Railway Company, the Superintendent whereof has given the Brahmin young men particularly, a flattering testimony of their power of endurance and capacity for sustained hard work. The four can-



didates have booked their passage by B. S. *Caledonia* sailing from Bombay. They will stay in England for a month to acclamatised themselves and to obtain the needful letters from the authorities. They are due in New York on the 22nd May from which date until they leave the American soil they are to give satisfaction to no less than three authorities in their work and conduct—the Company, the managers of the Hotel and the British Consul. In this connection it is stated that Mr. P. N. Krishna Murti, the Dewan, as the head of the orthodox Brahmins among officials, has given the two young men very good advice and warned them against deleterious Western influences. "Preserve your nationality and come back determined to be one of us as ever and not to be estranged from us," was the substance of his advice to the young Brahmins.

IN diabetes the patient requires hydrates of carbon for his nourishment, and the problem is to find the best form for the purpose. Bread is allowed, but, as a rule, medical men, in spite of some protests, forbid potatoes. Nevertheless, M. Mosse, after five years of trial and research, concludes that potatoes are not only good in diabetes, but may be preferable to bread when given in the proportion of two and a half to three parts (by weight) of potatoes to one of bread. This result, according to the *Comptes Rendus* of the Academy of Sciences holds for nervous, pancreatic, and arthritic diabetes, and he thinks it owing to potash in the potatoes. Physicians, in forbidding potatoes, have looked to the amylaceous matter and overlooked the salts and

water they contain. The proportion of water in potatoes is double, and the proportion of salts equal to, that in bread; so that with three weights of potatoes for one of bread the patient gets an equivalent of amylaceous and albumenoid matter with six times the water, and thrice the salts, of which the potash forms carbonate of potash in the body, and acts as an alkaline cure, stimulating the weak glycolytic action in cases of diabetes. The regimen of potatoes should, however, be watched by a doctor, especially in the case of albumenuria, where potash increases the toxicity of the blood. The Vichy cure confirms the cure by potatoes.—*Review of Reviews*.

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"One mighty gleam, and old horizons broke!"

All the vast glimmering outline of the whole  
Swam on the vision, shifting at one stroke,  
The ancient gravitation of the soul."

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THERE is somewhere in the human mind an image of human character in which all wayward impulses are restrained, not by outside compulsion, but by the firm grasp of a power which holds everything into obedience from within by the central purpose of life. This character dreads fury and excitement as signs of feebleness. It shrinks from self-display just in proportion as it accepts the responsibilities of self-hood. It is patient because it is powerful. It is tolerant because it is sure. It is this character, I think, which St. Paul calls by his highest word 'moderation'. It is self-possession. It is the self-found and possessed in God.—*Phillips Brooks*.

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WHEN you cannot see, wait. The sun will shine again. It is not day all time.