

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4.

VOL. X.

JANUARY—DECEMBER, 1905

MAYAVATI:

Kumaon, (Himalayas).

Berlin: PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3, CARLSTE. 3.

New York: S. E. WALDO, 249 MONROE STREET, BROOKLYN.

London: E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

Indian annually:

Rs. 1-8.

Single copy As. 3.

1905

Foreign annually:

4s. 0 $\frac{1}{2}$ \$1.

Single copy 4d. or 8-cent $\frac{1}{4}$

PRABUDDHA BHARATA

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(January—December, 1905.)

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Editor: Swami Swarupananda

Prabuddha Bharata

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

—Swami Vivekananda

Vol. X]

JANUARY 1905

[No. 102

THE COMBINATION



OF THE FOUR YOGAS

Our Symbol

A MAN may be intellectual, or devotional, or mystic, or active: the various religions represent one or the other of these types. Yet it is possible to combine all the four in one man, and this is what future humanity is going to do. That was his (Sri Ramakrishna's) idea.—Swami Vivekananda (in "My Master")

Would to God that all men were so harmoniously blended that in their minds all these various elements of philosophy, of mysticism, of emotion and work were present; and yet this is the ideal, my ideal, of a man. Every one who has only one or two of these I call "one-sided"; and that is why this world is almost full of these one-sided men, with only one road in which they can move, and anything else is dangerous and horrible to them. The attempt to help mankind to become wonderfully balanced in these four directions, is my ideal of religion.—Swami Vivekananda (in "The Ideal of a Universal Religion").

A lake ruffled by the wind; the sun rising as it were, from its waters; a full-blown lotus rearing its head above two floating leaves; a swan sailing gracefully on the troubled waters; and a serpent with outstretched tongue, upraised hood and a *mantra* in the central part of its body: it is a symbol devised by the late Swami Vivekananda of a soul equipped with the four *Yogas*.

In the light of the morning sun, on the ripples, rides the swan, playing among the lilies and listening to the hissing of the hooded serpent. The lake stands for the mind; the ripples for its *Vrittis* or modifications; the sun for *Jnana-Yoga* or the knowledge supreme; the swan for *Jiva* or the individual soul; its swimming for *Karma-Yoga* or work without attachment; the lotus for *Bhakti-Yoga* or loving devotion to God; and the serpent, an apt emblem of the *Kundalini* symbolises *Raja-Yoga*; in its encircling aspect the snake stands for infinity, the all-containing Spiritual force to which it is the object of all the *Yogas*

to awaken the *Jiva*; the central *Mantra* meaning "May the Self inspire and guide us" is an autosuggestion which helps to arouse the sleeper, the keynote vibrating to which the *Jiva* finds himself one with the music of the whole. the entire idea representing a soul who is illumined with the blessed light of Self knowledge; who possessing non-attachment and selflessness is intensely active, engaging in the most strenuous tasks of life with a poised understanding and a sweet disposition unchangeable either by success or by failure; who God-intoxicated, drinks deep of the nectar of the love of God which makes the impassioned devotee think lightly even of *mukti* (freedom), and who knowing the supreme secret of *Raja-Yoga* has brought his senses completely under control, mastered the whole of his mind, can at will withdraw himself into the inmost sanctuary of being and is waited upon, as his shadow by the Peace which passeth all understanding "a free man of the whole estate," one who has gained his full stature and hence is truly a

SRI RAMAKRISHNA'S TEACHINGS

ALL FAITHS LEAD TO GOD

AS one and the same substance water is called by different names by different people—one calling it 'water,' another 'vari,' a third 'aqua,' and another 'pani'; so the one Sachchidananda, the Being-Intelligence-Bliss, is invoked by some as God, by some as Allah, by some as Hari, and by others as Brahman.

TWO persons were hotly disputing as to the colour of a chameleon. One said, 'The chameleon on that palm-tree is of a beautiful red colour.' The other contradicted him by saying, 'You are mistaken, the chameleon is not red, but blue.' Being unable to settle the matter by arguments, both went to the person who always lived under that tree and had watched the chameleon in all its phases of colour. One of them said, 'Sir, is not the chameleon on that tree of a red colour?' The person replied, 'Yes, Sir.' The other disputant said, 'What do you say? How is it? It is not red, it is blue.' The person again humbly replied, 'Yes, Sir.' He knew that the chameleon constantly changed its colour; thus it was that he said 'Yes,' to both these conflicting questions. The Sachchidananda likewise has various forms. The devotee who has seen Him in one aspect only, knows that aspect alone. But he who has seen Him in manifold aspects, can alone say, 'All these forms are of one God, for God is multiform.'

MANY are the names of God and infinite the forms through which He may be approached. In whatsoever names and forms you worship Him, through them He will be realized.

FOUR blind men went to see an elephant.

The one who touched the leg of the animal said, 'The elephant is like a pillar.' The second who touched the trunk said, 'The elephant is like a thick club.' The third touched the belly, and thought the elephant to be like a big jar. The fourth who felt the ears, concluded that the elephant was like a winnowing basket. They then began to dispute amongst themselves as to the figure of the elephant. A passer-by seeing them quarrel, said, 'What is it that you are disputing about?' They told him everything, and asked him to arbitrate. He said, 'None of you knows the real elephant. The elephant is neither like a pillar, nor like a big jar, neither like a winnowing basket, nor like a thick club; but its legs are like pillars, its belly like a big jar, its ears like a winnowing basket and its trunk like a thick club. The elephant is the combination of all these.' In the same manner do men quarrel among themselves, each having seen a different aspect of the Deity.

AS the same sugar is made into various figures of birds and beasts, so the one sweet Mother Divine is worshipped in various climes and ages under various names and forms. Different creeds are but different paths to reach the same Divine Mother.

AS of one gold various ornaments are made, having different forms and names, so one God is worshipped in different countries and ages, and has different forms and names. Though He may be worshipped variously, some loving to call Him Father, others Mother &c., yet it is one God that is being worshipped in all these various relations and modes.

OCCASIONAL NOTES

☞ To our readers greetings and all good wishes for a happy new year.

—

To those who with us share the belief that the uplifting of the masses, the arrest of social decay, and the progress of the country can be effected by the spiritual power of our Blessed Religion, the retrospect is extremely disappointing. No systematic effort has yet been made to spread the principles of the Religion Eternal to the millions of our uneducated brothers and sisters. No pure form of worship has as yet been given to them, though our sacred Shastras contain the highest and best of such in the world. They are made to starve in the midst of plenty.

—

On the other hand, the Hindu community continues in its criminal carelessness of slow yet sure suicide, by permitting itself to be emasculated by any faith that cares to proselytise its helpless children. It will neither protect them from perversion, nor receive the perverted back into its fold. It has in its possession the greatest treasures of spirituality—an inexhaustible store, with which it can enrich the whole world, yet it shuts them off from its own children, and so makes it possible for them to be allured away by mere tinsels! Where are the men amongst us who feel the irony of the situation, who are conscience-stricken at this age-long iniquity of indifference towards the so-called lower classes—the backbone of the nation, who would with their hearts' blood wipe out this blot from the brow of the Sanatana Dharma?

—

The recent lively discussions on the marriage question in the English press, though possessing no practical interest for Indian society,

have found their way to the columns of Indian papers. The pros and cons have been reproduced and we read what the Western partisan of the Man has to say on *his* martyrdom of the married state, and the tyranny of the Woman, and *vice versa*, as well as the solution of the question by one of the great living novelists of England, Mr. George Meredith. It may not be uninteresting to our Western readers to know what the Indians think of it. Here is a pronouncement which we think fairly represents the average Indian opinion: "Mr. Meredith pronounces himself in favour of temporary marriages. The idea is really so repugnant to our Indian mind that we cannot but dismiss it after quoting how an English weekly characterises such leasehold marriages, and characterises them in numbers:—

'This leasehold plan would bring about,
Some awkward points as a time increased,
For instance, when their lease ran out,
How many wives would get re-leased?'

—

As a subject of 'the silly season', airing the complaints of the sexes against each other, their grumbles, and their wishes, the discussion is fit and faultless. But when it calls for a drastic remedy, such as, for instance, the one proposed by Mr. Meredith it bids fair (and it deserves) to survive the season which brought it forth. The case is, "The Institution *vs.* Individual happiness." Mr. Meredith finds against the Institution. According to him, the end in view, *viz.*, happiness, should be secured by modifying the Institution, rather than by improving the Individual.

—

Admitting that temporary marriages will conduce to individual happiness, let us enquire

at the cost of the remedy. It will make 'the Home' impossible, unless we can believe that a system of State Nurseries (at which Mr. Meredith hints) will efficiently substitute it by instilling into the young the spiritual and self-denying forces for which 'the Home' stands. Is a healthy and progressive society possible without the sacred Home influences? We fail to see how.

There is one feature in Mr. Meredith's suggestion which strikes us as very curious in an observer of human nature of his ability. He wants neither men nor women to exert themselves and make abiding happiness in wedlock possible by the possession of higher and nobler ideals of life, by self-culture and self-control, but instead teaches them love of ease by suggesting a modification of the institution to suit their convenience. Does he think there is no room for self-improvement in this respect in either man or woman? If not, why did he not put before society an ideal or ideals requiring industry and sacrifice to reach up and gain the desired result?

Social life is a school of training for men and women. Its institutions are means of raising human nature to certain standards of excellence. The societies, which approximate and elevate their standards oftener than others, possess the greatest amount of life and health. Those which do not, but stagnate, or pull down the standards to suit their ease and inclination, show signs of sure degeneration and decay. The institutions of a society must always call for strenuous effort and conquest of lower nature, and should therefore be elevated whenever possible and never lowered. Do we lower our educational standards to accommodate the idleness or backwardness of our boys and girls? Why should then the more vital social standards be lowered to pander to the love of ease and pleasure of our grown up boys and girls? We should not forget Kant's words that an ideal is

"a citizenship, which is in heaven," which the more we grow up to we find beyond our reach, always inspiring and beckoning us to come higher.

There is promise in the speech with which Yuvaraja Fatesinha Rao Gaekwad opened the Jain Conference at Baroda. We have been genuinely glad to read it and publish extracts from it elsewhere.

In a recent publication we read, "Japan, a heathen country, had been setting an example to Russia in Christian virtues. The virtues to which he (an English Canon) referred were patience, humility, truthfulness and humanity."

Why should these virtues, or any other, be *Christian*?

This characterization reminds us of the remark of an old lady on a quiet and studious young man: "He is a nice disposition, *like a girl*!"—and of the habit of a friend, who used once to eat fish and meat, but is now a vegetarian, of expressing his appreciation of a particularly well prepared dish of vegetables, by comparing it with a dish of fish or meat!

Please Note

WE seek the aid of our readers to find us a qualified medical man who will give his services gratis to the Mayavati Charitable Dispensary, so that we may be enabled to make provisions for some indoor patients out of the saving of the salary now paid to the doctor in charge. A hospital is a crying necessity here and a beginning with even half-a-dozen beds will be good. We cannot start it unless we can get a doctor who will ask no pay. The Advaita Ashrama will gladly furnish his board and lodging, and we may say that this offer will exactly suit one desirous of living a retired and spiritual life. To alleviate the great distress which comes under our eyes we make this special appeal to our readers, for we feel we cannot attempt this good work without their assistance.

LECTURES OF SWAMI VIVEKANANDA

BONDAGE AND FREEDOM

ACCORDING to the Advaita philosophy, there is only one thing real in the universe, which it calls Brahman; everything else is unreal, manifested and manufactured out of Brahman by the power of Maya. To reach back to that Brahman is our goal. We are, each one of us, that Brahman, that Reality, plus this Maya. If we can get rid of this Maya, or ignorance, then we become what we really are. According to this philosophy, each man consists of three parts—the body, the internal organ or the mind, and behind that, what is called the Atman, the Self. The body is the external coating and the mind is the internal coating of the Atman * who is the real perceiver, is the real enjoyer, the being in the body, who is working the body by means of the internal organ or the mind.

The Atman is the only existence in the human body which is immaterial. Because it is immaterial, it cannot be a compound, and because it is not a compound, it does not obey the law of cause and effect, and so it is immortal. That which is immortal must have no beginning, because everything with a beginning must have an end. It also follows that it must be formless; there cannot be any form without matter. Everything that has form must have a beginning and an end. We have none of us seen a form which had not a beginning and will not have an end. A form

comes out of a combination of force and matter. This chair has a peculiar form, that is to say, a certain quantity of matter is acted upon by a certain amount of force, and made to assume a particular shape. The shape is the result of a combination of matter and force. The combination cannot be eternal; there must come to every combination a time when it will dissolve. So all forms have a beginning and an end. We know our body will perish; it had a beginning and it will have an end. But the Self having no form, cannot be bound by the law of beginning and end. It is existing from infinite time; just as time is eternal, so is the Self of man eternal. Secondly, it must be all-pervading. It is only form that is conditioned and limited by space; that which is formless cannot be confined in space. So, according to Advaita Vedanta, the Self, the Atman, in you, in me, in every one, is omnipresent. You are as much in the sun now as in this earth, as much in England as in America. But the Self acts through the mind and the body, and where they are, its action is visible.

Each work we do, each thought we think, produces an impression, called in Sanskrit *Samskara*, upon the mind, and the sum-total of these impressions becomes the tremendous force which is called 'character'. The character of a man is what he has created for himself; it is the result of the mental and physical actions that he has done in his life. The sum-total of the Samskaras, is the force which gives a man the next direction after death. A man dies; the body falls down and goes back to the elements, but the Samskaras remain adhering to the mind which, being made of

* This refers to Brahman, as no real distinction is admitted between Jiva and Brahman in Advaita Vedanta. Any action being impossible in the Infinite, the ascription of action, viz., thought, perception, enjoyment &c., to Brahman, is only by way of superposition, since the Brahman, light of consciousness alone, though never participating in any action, makes all action possible.—Ed.

fine material, does not dissolve, because the finer the material, the more persistent it is. But the mind dissolves in the long run, and that is what we are struggling for. In this connection, the best illustration that comes to my mind is that of the whirlwind. Different currents of air coming from different directions meet and at the meeting point become united, and go on rotating; as they rotate, they form a body of dust, bits of paper, &c. Frequently they drop the dust, the bits, at one place, only to go on to another, and go on rotating, raising and forming bodies out of the materials which are before them. Even so the forces, called Prana in Sanskrit, come together and form the body and the mind out of matter, and move on until the body falls down, when they raise other materials, to make another body, and when this falls, another rises, and thus the process goes on. Force cannot travel without matter. So when the body falls down, the mind stuff remains, Prana in the form of Samskaras acting on it, and then it goes on to another point, raises up another whirl from fresh materials, and begins another motion, and so it travels from place to place until the force is all spent, and then it falls down, ended. So when the mind will end, be broken to pieces entirely, without leaving any Samskara, we shall be entirely free, and until that, we are in bondage; until then the Atman is covered by the whirl of the mind, and imagines it is being taken from place to place. When the whirl falls down, the Atman finds that it is all-pervading, it can go where it likes, is entirely free, and is able to manufacture any number of minds or bodies it likes, but until then it can go only with the whirl. This freedom is the goal towards which we are all moving.

Suppose there is a ball in this room, and we each have a mallet in our hands, and begin to strike the ball, giving it hundreds of blows, driving it from point to point, until at last it flies out of the room. With what force

and in what direction will it go out? These will be determined by the forces that have been acting upon it all through the room. All the different blows that have been given will have their effects. Each one of our actions, mental and physical, is such a blow. The human mind is a ball which is being hit. We are being hit about this room of the world all the time, and our passage out of it is determined by the force of all these blows. In each case, the speed and direction of the ball is determined by the hits it has received; so all our actions in this world will determine our future birth. Our present birth, therefore, is the result of our past. All our lives, past, present and future, form, as it were, an infinite chain, each link of which is one life, with two ends, birth and death. Like the caterpillar that takes the thread from his own mouth, and builds his cocoon, and at last finds himself caught inside the cocoon, we have bound ourselves by our own actions, we have thrown the net-work of our actions around ourselves. We have set the law of causation in motion, and we find it hard to get ourselves out of it. We have set the wheel in motion and we are being crushed under it. So this philosophy teaches us that we are uniformly being bound by our own actions, good or bad.

The Atman never comes or goes, is never born or dies. It is Nature moving before the Atman, and the reflection of this motion is on the Atman, and the Atman ignorantly thinks it is moving, and not Nature. When the Atman thinks that, it is in bondage, but when it comes to find it never moves, that it is omnipresent, then freedom comes. The Atman in bondage is called Jiva. Thus you see that when it is said that the Atman comes and goes, it is said only for facility of understanding, just as for convenience in studying Astronomy, you are asked to suppose that the sun moves round the earth, though such is not the case. So the Jiva, the soul, comes to higher or lower states. This is the celebrated law of

reincarnation, and this law binds all creation.

People in this country think it too horrible that man should come out of the animals. Why? What will be the end of these millions of animals? Are they nothing? If we have a soul, so have they, and if they have none, neither have we. It is absurd to say that man alone has a soul, and the animals none. I have seen men worse than animals.

The human soul has sojourned in lower and higher forms, migrating from one form to another, according to the Samskaras or impressions, but it is only in the highest form as man that it attains to freedom. The man form is higher than even the angel form, and of all forms, it is the highest; man is the highest being in creation, because he attains to freedom.

All this universe was in Brahman, and it was, as it were, projected out of Him, and has been moving on to go back to the source from which it was projected, like the electricity which comes out of the dynamo, completes the circuit, and returns to it. The same is the case with the soul. Projected from Brahman, it passed through all sorts of vegetable and animal forms, and at last it is in man, and man is the nearest approach to Brahman. To go back to Brahman from which we have been projected is the great struggle of life. Whether people know it or not does not matter. In the universe, whatever we see of motion, of struggles in minerals or plants or animals, is an effort to come back to the centre and be at rest. There was an equilibrium, and that has been destroyed, and all parts, and atoms and molecules are struggling to find their lost equilibrium again. In this struggle they are combining and re-forming, giving rise to all the wonderful panorama of Nature. All struggles and competitions, in animal life, plant life, and everywhere else, all social struggles and wars are but expressions of that eternal struggle to get back to that equilibrium.

The going from birth to death, this traveling, is what is called *Samsara* in Sanskrit, the round of birth and death, literally. All creation, passing through this round, will sooner or later become free. The question may be raised that if we all will come to freedom, why should we *struggle* to attain it? If every one is going to be free, we will sit down and wait. That is true. Every being will become free sooner or later; no one can be lost. Nothing can come to destruction; everything must come up. If that is so, what is the use of our struggling? In the first place, the struggle is the only means that will bring us to the centre and in the second place, we do not know why we struggle. We have to. "Of thousands of men, some are awakened to the idea that they will become free." The vast mass of mankind are content with material things, but there are some who awake, and want to get back, who have had enough of this playing down here. These struggle consciously, while the rest do it unconsciously.

The alpha and omega of Vedanta philosophy is to "give up the world," giving up the unreal and taking the real. Those who are enamoured of the world may ask, "Why should we attempt to get out of it to go back to the centre? Suppose we have all come from God, but we find this world is pleasurable and nice; then why should we not rather try to get more and more of the world? Why should we try to get out of it?" They say, look at the wonderful improvements going on in the world every day; how much luxury is being manufactured for it. This is very enjoyable; why shall we go away, and strive for something which is not this? The answer is that the world is certain to die, to be broken into pieces and that many times we have had the same enjoyments. All the forms which we are seeing now have been manifested again and again, and the world in which we live has been here many times before. I have been

there and talked to you many times before. You will know that it must be so, and the very words that you have been listening to now, you have heard many times before. And many times more it will be the same. Souls were never different, the bodies have been constantly dissolving and recurring. Secondly, these things periodically occur. Suppose here are three or four dice, and when we throw them one comes up five, another four, another three, and another two. If you keep on throwing there must come times when those very same numbers will recur, Go on throwing, and no matter how long may be the interval, those numbers must come again. It cannot be asserted in how many throws they will come again; this is the law of chance. So with souls and their associations. However distant may be the periods, the same combinations and dissolutions will happen again and again. The same birth, eating and drinking, and then death come round again and again. Some never find anything higher than the enjoyments of the world, but those who want to soar higher, find that these enjoyments are never final, are only by the way.

Every form, let us say, beginning from the little worm and ending in man, is like one of the cars of the Chicago Ferris Wheel, which is in motion all the time, but the occupants change. A man goes into a car, moves with the wheel, and comes out. The wheel goes on and on. A soul enters one form, rides it for a time, then leaves it and goes into another and quits it again for a third. Thus the round goes on, till it comes out of the wheel and becomes free.

The most astonishing powers of reading the past and the future of a man's life have been known in every country and every age. The explanation is that so long as the Atman is within the realm of causation, though its

inherent freedom is not entirely lost and can assert itself, even to the extent of taking the soul out of the causal chain, as it does in the cases of men who become free, its actions are greatly influenced by the causal law and thus make it possible for men, possessed with the insight to trace the sequence of effects, to tell the past and the future.

So long as there is a desire, a want, it is a sure sign that there is imperfection, it is not freedom. A perfect, free being cannot have any desire. God cannot want anything. If He desires, He cannot be God, He will be imperfect. So all the talk about God desiring this and that, and becoming angry and pleased by turns, is good babies' talk but means nothing. Therefore it has been taught by all teachers, "Desire nothing, give up all desires and be perfectly satisfied."

A child comes into the world crawling and without teeth, and the old man gets out without teeth and crawling. The extremes are alike, but the one has no experience of the life before him, while the other has gone through it all. When the vibrations of ether are very low, we do not see light, it is darkness; when very high, the result is also darkness. The extremes generally appear to be the same, though one is different from the other as the poles. The wall has no desires, so has the perfect man none. But the wall is not sentient enough to desire, while the perfect man has nothing to desire for. There are idiots who have no desires in this world, because their brain is imperfect. At the same time, the highest state is when we have no desires, but the two are opposite poles of the same existence. One is near the animal, and the other to God.

Plurality of things is the creation of imagination, without their existence in reality. — It is like the multifarious forms of the waves in the sea, which are in reality water only. The man therefore, that relies on his firm faith in the unity, is said to be truly liberated and perfect in his knowledge.

— *Yoga Vashishtha.*

By 'form' is meant not the body, but the type or the ideal representation of a species, combining its essential characteristics. — Ed.

SELECTION FROM SANSKRIT :

HOW MANY ARE THE GODS?

[We give for this month's selection from Sanskrit a discourse of great importance from the Brihadaranyaka Upanishad (III. 9). It lays bare the beginnings of the process of evolution of Hindu religious speculation by which the powers of the One Indefinable God were evolved into so many deities. Once started, the ball of speculation rolled on, adding, as it went, more and more deities to the pantheon, so that, at the present time popular estimation has it that there are thirty-three crores of them! The high value of the Upanishad passage, as a key to the true understanding of our popular henotheism, lies in the simplicity and downrightness of the narration.—Ed.]

कति देवाः?

TRANSLATION

अथ हेनं विदग्धः शाकल्यः पप्रच्छ कति देवा
याज्ञवल्क्येति स हैतयेव निविद्रा प्रतिपेदे यावन्तो
वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च
त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञ-
वल्क्येति त्रयस्त्रिंशदित्योमिति होवाच कत्येव देवा
याज्ञवल्क्येति षडित्योमिति होवाच कत्येव देवा
याज्ञवल्क्येति त्रय इत्योमिति होवाच कत्येव देवा
याज्ञवल्क्येति द्वादशित्योमिति होवाच कत्येव देवा
याज्ञवल्क्येत्यध्यर्द्ध इत्योमिति होवाच कत्येव
देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते
त्रयश्च त्रि च शता त्रयश्च त्री च सहस्रेति ।

Then Vidagdha Shakalya asked him, 'How many gods are there, O Yajnavalkya?' He replied with this very Nivid (A Mantra enumerating the number of deities), 'As many as are mentioned in the Nivid of the hymn of praise addressed to the Visvedevas, viz., three and three hundred, three and three thousand (3,306 altogether). 'Yes, he said and asked again, 'How many gods are there really (Yajnavalkya?' 'Thirty-three,' he said 'Yes' he said and asked again, 'How many gods are there really, O Yajnavalkya?' 'Six,' he said. 'Yes,' he said and asked again, 'How many gods are there really, O Yajnavalkya?' 'Two' he said 'Yes' he said and asked again, 'How many gods are there really, O Yajnavalkya?' 'One and a half' he said. 'Yes,' he said and asked again, 'How many gods are there really, O Yajnavalkya?' 'One,' he said. 'Yes' he said and asked, 'Who are these three and three hundred, three and three thousand ?'

स होवाच महिमान एवेयामेते त्रयस्त्रिंशत्वेव
देवा इति कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश
रुद्रा द्वादशादित्यास्त एकत्रिंशदिन्द्रश्चैव प्रजा-
पतिश्च त्रयस्त्रिंश इति ।

Yajnavalkya replied, 'These are only the various powers of them, in reality there are only thirty-three gods' He asked 'Who are those thirty-three?' Yajnavalkya replied, 'The eight Vasus, the eleven Rudras, the twelve Adityas. They make thirty-one and Indra and Prajapati make the thirty-three.

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्त-
रिक्षादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते
वसव एतेषु हीदं सर्वं हितमिति तस्माद्वसव
इति ।

He asked, 'Who are the Vasus?' Yajnavalkya replied, 'Fire, Earth, Air, Sky Sun, Heaven, Moon, Stars, these are the Vasus, for in them all this (universe) rests; and therefore they are called Vasus.'

कतमे रुद्रा इति दशमे पुरुषे प्राणा आत्मैका-
दशस्ते यदास्माच्छरीरान्मर्त्यादुक्कामन्त्यथ रोद-
यन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ।

He asked, 'Who are the Rudras?' Yajnavalkya replied, 'These ten vital airs and Atman, as the eleventh. When they depart from this mortal body, they make the surviving relations cry, and because they make (them) cry they are called Rudras'

सर्वमादित्या इति द्वादश वै मासाः संवत्स-
 दस्यैत आदित्य हीदं सर्वमाददाना यन्ति
 त यद्विदं सब राना यन्ति तस्मादादित्या
 इति ।

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नु
 रवेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नु-
 रित्यग्निरिति कतमो यज्ञ इति इति ।

कतमे षडित्यग्निश्च पृथिवी च वायुश्चान्तरिक्ष-
 आदित्यश्च द्यौश्चेते षडेते हीदं सर्वे षडिति ।

कतमे ते त्रयो देवा इतिम एव त्रयो लोका
 षण्ण हीमे सर्वे देवा इति कतमो तो द्वा देवा-
 षण्णश्चैव प्राणश्चेति कतमोऽध्यर्द्ध इति योऽयं
 षण्ण इति ।

तवाध्यर्द्धयमेक इवैव पवतेऽथ कथमध्यर्द्ध इति
 षण्णश्चैव सर्वमध्याधोत्तेनाध्यर्द्ध इति कतम
 षण्णश्चैव प्राण इति सै ब्रह्म त्यदित्याचक्षते ।

He asked, 'Who are the Adityas?' Yajna-
 valkya replied, 'The twelve months of the
 year; these are the Adityas, these move along,
 taking up every thing, because they move along,
 taking up everything, therefore they are call-
 ed Adityas'.

He asked, 'And who is Indra and who is
 Prajapati?' Yajnavalkya replied, 'Indra is the
 roar of thunder, Prajapati is the sacrifice.' He
 asked, 'And what is the roar of thunder?'
 Yajnavalkya replied, 'A shaft of lightning.' He
 asked, 'And what is the sacrifice?' Yajna-
 valkya replied, 'The animals.'

He asked, 'Who are the six?' Yajnavalkya
 replied, 'Fire, Earth, Air, Sky, Sun, Heaven,
 these are the six, for they are all these (the
 thirty-three gods)'.

He asked, 'Who are the three gods?'
 Yajnavalkya replied, 'These three worlds,
 for in them all these gods exist.' He asked,
 'Who are the two gods?' Yajnavalkya replied,
 'Food and Breath, (otherwise known as matter
 and force, or Akasha and Prana). He asked,
 'Who is the one god and a half?' Yajnavalkya
 replied, 'He that blows.'

Here they say, 'How is it that he who blows
 like one only, should be called one and a half?'
 And the answer is, 'Because when the wind
 was blowing, every thing grew.' He asked,
 'Who is the one god?' Yajnavalkya replied,
 'Breath; and he is Brahman and they call him
 indefinable.'

THE JAIN CONFERENCE AT BARODA

[Extracts from the Speech of Prince Fatesinha Rao Gackwad.]

IT is a source of genuine pleasure to me to
 learn that you, the followers of one of the
 ancient religions of the world, are advancing
 in a way peculiar to modern times, in making
 researches into the antiquity and truth of your
 faith.....

Let us hope that such Conferences and
 Exhibitions as these would induce young Jain
 scholars to dig deeper into the mines of learn-
 ing and bring out valuable ore now buried
 and hidden. But scholarship and specializa-
 tion come after a general liberal education,
 and not before it. The problem before you is
 the same old problem of the future destiny of

India, namely education; and I hope that now
 when every one is looking into the condition
 of his own house, the Jains will not fail to
 look minutely into the state of theirs, and set
 right those things which require setting right.
 Other people may plead poverty in defence of
 their ignorance, but the enterprising Jains at
 least, who have acquired a good deal of
 wealth by trade cannot be excused on this
 plea...I wish to say that all religions are at
 best seeking after Truth, the highest and the
 best religion of mankind; therefore while
 having due reverence for your faith, which is
 really a necessary condition of all true and

deep study, you should not shirk free enquiry, and the genuine search after truth. And if in your researches reason forces on you conclusions other than those handed down to you by your predecessors, I trust that you will have the honesty and the courage not to turn away from the truth in order to keep up an old empty formula.

Among the doctrines of your faith, I find the belief that everything in Nature is alive and has a soul or Jiva, is very fascinating. In another form the same idea presents itself in the Pantheism of the Brahmanic faith, in the poetry of worshippers of Nature, like Wordsworth and Shelley, and in the Sufism of the Musalmans... The belief that we are not entitled to abuse anything in Nature, no matter

howsoever small or insignificant, should be preached with great persistence... It is not only practically necessary, but quite essential that we should derive due benefit from the good things of this world, for true economy never forbids use, but abuse. In conclusion I should like to say that though religion is necessary, bigotry is not. All religions are treading the path, which their votaries believe to lead to Truth. Let us, therefore, not forget in the heat of the journey the true sympathy of fellow travellers, and the hospitality of the road-side. The search for Truth is not a scramble for some exhaustible source of wealth; Truth is vast and inexhaustible; there is enough of it for all races and religions.

THE SOCIAL CONFERENCE

THE Social Conference, which was a *fait accompli* on the 30th December, seemed to have cast its shadow on the editorial notes of the *Indian Progress* of the 15th December, which related how, a short while ago, the offer of a *Panchama* to present a cow to the Parthasaradhi temple was refused by the temple authorities, and a Brahmaná, Mr. M. C. Narasimhachariar who pleaded for the *Panchama* was ostracised; how again, a few days later, a party of *Panchamas* singing hymns and prayers were disallowed approach even to the outer precincts of the temple, while an endowment to the temple for the celebration of a festival was received all right from the Duke of Buckingham when he was Governor of Madras! Next came the admirable speech of the Hon'ble C. Shankaran Nair at the Madras Social Reform Association, the keynote of which was "Move on national lines, not on caste lines"—an apothegm containing the solution of half of the Social Reform problem.

A golden thread of mature understanding pervaded the masterly address of His High-

ness the Maharaja Gaekwad of Baroda, with the greater part of which, be it a statement or an analysis of a position, or a remedy proposed, it is impossible to disagree. His Highness began by noticing the efforts and progress made by the movement and tackled the phrase "Reform on National Lines". After considering its several interpretations, he observed, "But the great truth behind the phrase is that it is the general advance of the nation which is the aim of reform, and that only that is national reform which subserves these national interests."

Resolving the various measures of the Social Reform propaganda under the two factors, Caste and Status of Women, he gave a brief and clear account of the history and results of both, and proceeded to say "In both these two great problems, then, what is it that we seek? It is nothing new or revolutionary. Our real aims are the true and noble ideals of our forefathers, ideals eternally beautiful and naturally worthy the search of men. Only the form in which those ideals are presented is not always the same, and it is the ideal

which we seek and not the form.

What for instance is the ideal underlying castes? Might we not say that it is the recognition on the one hand of the individuality of every man, that which distinguishes him from every other, which gives him his own work, his own value in the world, and on the other the combination of these countless individualities into that united and organised life which we call a society, his organised relations to the rest of society?

You remember the Shloka,

ब्राह्मणोऽस्य मुखमासीद्ब्राह्मण्यः कृतः ।
ऊरुतदस्य यद्वैश्यः पद्भ्यां शुद्रोऽभजायत ॥

Well, that is a beautiful metaphor pointing out the differentiated activity which must exist in every society. But I wish to draw your attention to one point; no caste is nobler or more necessary than any other, any more than one limb or another in the body.

If the old broad lines of differentiated activity typified by the old caste system do really represent a fact in Nature, leave it to Nature to work out that fact, do not hamper her by clinging to an artificial growth such as that of our modern system..... If we can but see that which India needs, what she once possessed and expressed so beautifully, if we will but seek for her a new expression for her national life, then we may be content with the future and leave the question of the precise form which it will take to the great forces which regulate the destinies of humanity and the outward sweep of evolution."

"The cause of our failure" is admirably stated by His Highness, "It is no natural deficiency that is to blame but bad organisation, antiquated methods and our own Karma. We ignore the sanctity of natural sympathy and co-operation and forget that the interest of the whole Society is the higher interest of the individual; we base our actions and institutions on favour and privilege instead of equity and justice. Let us revise our ideas and change our methods to suit better knowl-

edge and new circumstances. That is the whole meaning of reform, and if we realise and carry it out in practice, we need not be afraid of natural forces which can always be met and utilised by Science and human endeavour."

His observation on the Sadhus is no doubt justifiable, but it seems to us there is another side to the question. We have no room to discuss it in this number, and reserve its consideration for a future occasion.

We reproduce the concluding lines of the Maharaja's speech which we are glad to see strikes a note not unfamiliar in these pages.

"Meanwhile let us do our best to encourage spirit of brotherhood and union. We boast of our philosophy which teaches us to see

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

Why then do we forget the practical application of the great truth in the sphere of conduct?

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

Is it in pursuance of this golden rule of our religion that we despise and shrink from those who belong to different or what we choose to call lower castes? Or that we fill our social and public life with mutual distrust, jealousy and disunion? If we really believed in the One Spirit in all, we would not maltreat His manifestations; we would realise that we despised and hated Him in despising and hating our fellows. "Once more, I say to you, let us return to our own ideals, understanding them better and trying to carry them out both as individuals and as a nation..... He who loves the country well enough to give his life for it, he is the true Indian, not he who merely boasts his own superiority because of some fancied-advantage which he derives from caste privileges and traditions. There is only one spirit of truth; there is only one truth behind all ideals, and all who are working in that spirit towards these ideals are doing the noblest of which they are capable, no matter what the

caste or race or creed may be. That is the spirit which must animate us if we are going to work for India and hope to have any successful reform in the future."

The President's (The Hon'ble Mr. Gokuldas K. Parekh) speech was a masterpiece of lucidity, thoroughness and sweet reasonableness. We regret we can quote so little from it. "The aim", according to him, "of the social reform movement is more the formation of character than even the removal of the particular evils mentioned above."

The statement, "We should respect the Shastras, we should think twice before we do anything that is opposed to them, but all our respect for them would not justify us in doing what our conscience properly regulated, would not permit us to do," is certainly healthy.

His advice to Social Reformers not to move too fast contains a great element of truth. "You have in this matter," he concluded, "the example of the Brahmos of Bengal. They have severed themselves from the rest of the Society and therefore their example has ceased to inspire the other body. Therefore, it is necessary when you move fast that you see that you do not move too fast to be out of the reach of the main body."

There was also held a largely attended meeting of ladies exclusively, "to supplement the efforts of the Indian National Social Conference", the proceedings of which furnish interesting reading. The Social Conference at Bombay, guided by wise hands, with its keynotes of thoroughness and moderation has been an unqualified success.

REVIEWS

SURYA GITA OR THE SONG OF THE SUN: The Philosophy of Mental and Physical Action. Translated into English by Lena M. Chamier. Madras, 1904, 7¹ × 5, Pp.121

Surya Gita is a portion of the Karma Kanda, one of the three books of 'Pattvasarayana,' (an ancient Itihasa in Sanskrit). The work is in the form of a dialogue between Brahma (the creator and master of the laws of Nature) and Dakshinamurti (the divine teacher of teachers—(Knowledge or Superconsciousness,)) who by way of reply to some fundamental metaphysical questions of Brahma relates to him the teachings which the Spirit in the Sun imparted to his charioteer, Arjuna.

The theme of the first chapter is the law of cause and effect. The following quotations will show the light which the Surya Gita throws on this abstruse subject:

"Causes and effects were generated and accumulated by all living creatures as a result of their conforming to or violating the natural law. This series of causes, followed by their effects is without beginning and without end.

If the effect is the outcome of mere cravings of desire and passion, it becomes in itself a cause and it becomes the attractive force which whirls the individual round and round in the wheel of passing lives.

When the effects of past acts done in conformity with natural law or in violation of it are exhausted by being worked out, the supreme spirit unconsciously becomes known to the man.

By theoretical knowledge, combined with the ordinary virtues, Self-realisation is gradually reached in the course of many lives; but by practical knowledge based on man's experience combined with duties that are incumbent on him, Self-realisation or freedom can once be reached in the course of a single life.

* Published by the Oriental Publishing Company, Mylapore, Madras.

The second chapter discusses the stages of development of the human mind. There is much that is helpful in this chapter. We pick out a few verses :

"That kind of life which brings as a consequence the higher development of consciousness or the direct perception of the universal life is said to be pure. It is without end, unshaken by matter and not bound down by the trammels of cause and effect.

The impure thought or action is gradually overcome by the pure one, of its own power and without any extraneous aid.

The wise man should never trust himself to the subtle forces which give rise to the sensations and the emotions, even though they should be pure.

An undeveloped condition in the past must be assumed of the man who sees any antagonism between knowledge and action."

In the third chapter, the Sun tells Aruna about the inner one in man, the subjective mind, Siva, the great peace, the onlooker of life and the fulfiller of one's desires. (The desirer and the fulfiller are one and the same, —our own will.)

The fourth chapter contains striking passages about the Absolute and Isvara :

"The Absolute is one without cause and effect, as the sacred traditions show. Those who speak of Isvara as being outside of the influences of cause and effect, do so by way of respect and reverence.

It is impossible to deny the well-known difference between the Absolute, unlimited by cause and effect, and the creator, who is still under its influence.

At the time of the dissolution of the universe, though actionless, like one who sleeps, he (Isvara) has the germ of life latent within him and at the beginning of another creation, he develops it.

The Absolute not coming under the influence of Maya or phenomenal life, it is merely the infinite source of all.

The highest state of consciousness is assumed of this Absolute; the state where the perceiver, the perceived and perception no longer exist, and where the rhythm of harmony alone remains."

To the question, "The actual visible universe must have been brought into existence by some agency, and it is reasonable to assume this active agency of the unconditioned, for you allow to him the latent capacity to act."

And if you allow this, you must also say that the knowers of the Absolute are also doers. They are under the limiting conditions of name and form. It is not possible to establish the fact that the man becoming one with the Absolute, is not limited by law."—we have the following reply :

"The condition of infinity, unlimited by any period of time, past, present or future, is neither itself the doer nor the motive power which causes another to do.

You cannot discuss that which is neither seer, nor seen, nor sight, measure, measurer, nor the measured, knower, knowledge, nor the known."

The fifth and last chapter treats of the characteristics of the great actor in the drama of life, of the man who has developed the finest form of mental power'

"No longer deceived by egotism, he does not think of "I" as of one thing, and of "thou" as of another. He does not think of the seer, the seen, and the thing to be seen, as separate conceptions. In a word, duality no longer exists for him.

Such a man experiences no mental change when worshipped by all or when reviled or criticised by all. He being neither subject to depression nor elation.

Even though he may be able to overlook the fact that he has a physical body; others cannot doubt his body; for they see it act, and therefore you must call the man an actor in the drama of life.

He sees truth only, non-duality only, one

undiluted quantity only; the immortal nectar of the immortal passionless state; no volition can arise in his mind, for a volition is based upon an impression, and there are no longer any impressions to arise."

The following two verses are noteworthy :

"For like the discordant babble of frogs on a rainy night, is the repetition of the Vedas by the twice-born who have no understanding and experience of their own higher nature.

The twice-born sitting in meditation motionless in body but without control over his thoughts, is like the crane standing motionless on the river bank to deceive the fish, which all the time he is observing and which fish he intends to catch."

The introduction by the translator briefly noticing the scope of the work is interesting. The translation is eminently readable. All connected with the work are to be congratulated for bringing into light one more hidden treasure from the mine of Sanskrit literature. The letter press, illustrations and the get-up of the book are excellent.

THE PANCHADASI OF SHRIMAT VIDYARANYA SWAMI. Translated with annotations by Nandalal Dhole, L. M. S. Second Edition. Calcutta, 1899, 8½ × 5½, Pp. 333. *

The Panchadasi is one of the most important neo-Vedantic works. A good English rendering of it, as the one before us deserves therefore to be widely known. The translator's preface, though interesting, is too short to be a fitting introduction to a work of such merit. The subjects such as the age, identity, life, etc., of Vidyaranya Muni, but barely touched in it, should have been more fully treated. The footnotes are many and excellent. An attempt has been made to supply the references of quotations in the body of the book, but it is hardly thorough. One meets also with a lack of carefulness in the editing; for example,

the book is without a list of contents, and, while the names of its last thirteen sections, duly appear in their places, those of the first two are omitted. We point out these defects among other minor ones, because we feel these should not be allowed to mar the excellence of an otherwise high class work. We shall be very glad to see the publisher helped in bringing out another edition of this beautifully translated standard Vedanta treatise with the improvements we have ventured to suggest."

MALABAR AND ITS FOLK: A systematic description of the social customs and institutions of Malabar. By T. K. Gopal Panikkar, B. A. Madras, 7½ × 5, Pp. 275. *

This nicely got up treatise is an attempt 'to present in a brief compass some of the salient phases of social and religious life in Malabar.' In view of the rapid changes that we are given to understand the Malabar customs and institutions are undergoing by contact with Western civilization, Mr. Panikkar has done a service to the science of sociology by making a permanent record of them. Social customs and institutions of Malabar are so varied and complex that we are told that the description given here 'will be found to apply to some part, more particularly to the south, if not the whole of Malabar.' The major portion of the book deals with the life and institutions of Nairs, by far the most conspicuous among Malabar people, a detailed account of whose social organizations, law of inheritance, marriage customs, festivals, feudalism, belief and forms of worship and religion, etc., is given. The references to the Scotch and Irish people are interesting. The following lines from the chapter on 'Some Depressed Classes of Malabar' are painfully suggestive: "The conventional caste restrictions are hopeless impediments in the way of their personally representing

* To be had of Babu Herald Dhole, Hindu Tract Society, 57, Raja Rajbhallabhi's Street, Bagbazar P. O., Calcutta. Price Rs. 5.

* Second edition. Published by Messrs. G. A. Natesan & Co., Esplanade, Madras. Price Rs. 1, 5/8.

extreme wretchedness to the moneyed Hindus, from whom alone they can expect to derive any sensible relief. Acceptance of Christianity, besides conferring other boons upon these races, also considerably enhances their freedom of movement from place to place which otherwise is beset with great obstacles. They have to make a long circuit to avoid the high caste passer-by if they happen to meet each other from the opposite ends of a fenced path. Such and similar are the inconveniences and difficulties incidental to their depraved condition. The bare removal of these disadvantages must, in itself, be a source of great relief to these miserable specimens of humanity. 1

This is a revised edition, in which has been added chapters on "The Village Astrologers of Malabar, Western Influence in Malabar, the Syrian Christians in Malabar, and the Nambutiris, the Malabar Brahmans. It has a short but appreciative introduction by the Rev. P. F. W. Kellet, M.A. of the Madras Christian College. The glossary of vernacular or native terms is useful.

Under the heading "A Noteworthy Tamil Publication" the *Bharata* (Madras) in its issue of 2nd September published the following notice of the Tamil book 'Sri Ramakrishna Paramahansa Vijayam.' The following lines are culled from the notice.

Mehesha Kumara Sharma, a student of Swami Ramakrishnananda, as he calls himself, has made accessible to the Tamil people an account of the life and sayings of the great modern sage of Bengal, Sri Ramakrishna Paramahansa Deva. It would have been a pity if none of his countrymen had made any effort to popularize his name in any part of this country.

The book contains two excellent introductions, one in English by Swami Ramakrishnananda and the other in Tamil by the popular Tamil novelist, Pandit S. M. Natesa Sastri who in his characteristically charming storytelling way, introduces the sayings of the great teacher to the readers. The transla-

tion is smooth, elegant and charming, following the diction of the Sri Vaishnava prose writers.

The method adopted in transliterating Sanskrit into Tamil in this book seems to be an original one, combining as it does both the Tamil and Grantha alphabets minus the cumbersome nether letters of the latter alphabet used in representing conjunct consonants which disfigure many a Sanskrit publication in Grantha characters in Southern India. Those that complain of the inadequacy of the present Tamil alphabet to represent correctly words of Sanskrit, English and Arabic origin will find the system adopted in this book meeting a real desideratum. The book is priced cheap enough to place it within the reach of even the poorest, and we hope that those that take an interest in religion will fully appreciate the author's labours. We should see it widely read in every Tamil speaking Hindu home.

VEDANTA SOCIETY, NEW YORK

A correspondent writes:—

The regular winter season of the Vedanta Society began on Tuesday, the first of November, with the reopening of the course of lectures on the Bhagavad Gita which the Swami Abhedananda has been delivering during the past two years. Prior to this an informal reception for the members had been held on October 28th, and on the following Sunday a special Service for the consecration of the new Meditation Room.

Strictly speaking, however, for the first time since the Society's establishment, there was no break in the work throughout the summer as Swami Nirmalananda remained constant in charge and carried on the Yoga classes without interruption. This was a source of great help and satisfaction to the students who were unable to leave the city and still more to those who, residing elsewhere, were in New York only for short periods. It also marked

the fulfilment of the hope, which Swami Abhedananda has held from the outset, of making the work of the Society continuous without regard to times and seasons. The result has been a visible quickening of the community spirit among all the members, manifest in an increase of activity and enthusiasm on the part of every one. Indeed, the whole force of the Vedanta movement may be said to have assumed a new aspect since the Society took possession of its present commodious Headquarters in the spring. Not only does each one of the Vedanta household, feeling the added responsibility of the larger home, appear more eager to bear his or her share of the burden, but the outside public also, seeing the unexpected prominence into which the organization has sprung, is awakening to a sense of its importance and is beginning to deal with it as a serious factor in the national life. Whether the attention it bestows is of a friendly or hostile nature, it must all alike arouse interest and contribute toward spreading the teachings of Vedanta. The Society likewise is now in a better position to take advantage of each such fresh accession of interest; for with a seating capacity of nearly 300 in its own public rooms, it is at present able to hold all its lectures at home and thus show more clearly to those who attend them the real character and purpose of the work than was possible in a public hall. In the hall there could be nothing but the lecture; in the Society House, on the contrary, there is also a preliminary service consisting of meditation and reading from the Vedas. Then, too, the fact that there is a special room set apart purely for devotional uses and open, not only for the usual afternoon meditation, but at all hours of the day to any who may wish to escape from the busy hurrying life outside and rest for a while in its quietness, proves more conclusively than anything else could, that Vedanta is a religion and not merely a philosophy.

The Swami Abhedananda after a holiday spent in the High Alps of the Austrian and Bavarian Tyrol has returned richly equipped for the winter's work. Each autumn he comes back with a larger store of power and inspiration and it can truly be said that every one who has the privilege of attending his lectures enjoys his share of the new force which the Swami gains during this time of rest and retirement. His opening Sunday lecture on "The Necessity of Religion" was one of the finest that he has ever delivered and several in the audience declared that they could never be the same after hearing it. Others were equally impressed by his lecture last Sunday on "The Universal Religion" The subjects to follow during the next two months are:

Science and Religion.

The Soul and its Destiny.

Reincarnation.

Science of Breathing.

Spiritual Life.

Christ and Christmas.

New York, November 15th, 1904.

FREE COPIES OF PRABUDDHA BHARATA

A kind friend has given us one year's subscription for 50 copies of *Prabuddha Bharata*, wishing that a copy may be sent free of charge to such libraries, colleges and schools as would like to have it. The Manager will be glad to send to any such institution a copy of the paper each month from January to December 1905 on receipt of an application countersigned by the head master or principal in case of schools and colleges, and by a leading citizen in case of a library.

ACKNOWLEDGMENTS

From G. A. Natesan & Co., Esplanade, Madras
The Personal Equation in History: Presidential Address to The South Indian Association. By M. Rangachariar Avergal, M. A. Price Rs. 1.00
Sir H. J. S. Cotton, K. C. S. I. A sketch of his life and his services to India. Price Rs. 1.00
Anubhabanandam or The Bliss of Experience. By T. Rangaswamy Settiar, Translated into English by T. Journalist, Mysore. Price Rs. 6.

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

35. Will any of your learned readers please enlighten me on the following:—

What is Shakti worship? How and when did it originate? Can it be traced to the Vedas? What are the principles on which it is founded? What modifications, if any, has it undergone in different periods and in different parts of India?—Hanuman Prasad.

36. Will any of your readers kindly let me know the names of the sacred books of the following sects, whether there are any English translations of them and if so, their price and where they can be had 1. Dadu Panthi, 2. Kabir Panthi and 3. Nanak Panthi.—An enquirer.

ANSWERS

34. The lines referred to occur in Shelly's Adonais.—Pritam Singh.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE walls of many of the houses in Mexico are from 3ft. to 6ft. thick, to withstand earthquake shocks.

EGYPT is the only country in the world where there are more men than women. The male sex in the dominions of the Khedive exceeds the female by 160,000.

HERR Hofrat Max Wolf, director of the observatory on the Koenigsstuhl, near Heidelberg, has discovered a new planet of the 13th magnitude by means of a celestial photograph.

THE scientific equipment of the Birmingham University, which is to be provided at an estimated cost of £3,000,000, will include a model coal mine, the first of its kind in England.

AT the distribution of prizes at the Pachayipappali's College, Madras, the Trustees of the College announced that an Indian lady of the Vaisya community had left property worth one lakh of rupees for religious and educational charities in aid of their community.

Among the natural curiosities of Japan are its singing insects. The most prized of these tiny musicians is a black beetle named Susumushi which means "insect bell." The sound that it emits resembles that of a little silver bell of the sweetest and most delicate tone.

Earthquakes occasionally profit mankind as in the case of Ouzoun-Ada, a town on the Caspian. The port of the town was visited by an earthquake last year, and since then it has been found open to steamers which could not enter it before, owing to the shallow water.

THE Birthday Anniversary of the Swami Vivekananda will be celebrated at the Belur Math on Sunday the 29th January.

PROGRAMME ON THE OCCASION

1. Reading from the Vedas and Upanishadas ... 8 A. M. to 9 A. M.
2. Music ... 9 " to 1 P. M.
3. Feeding the poor ... 1 P. M. to 6 "

SUCCESSFUL experiments have been made in various forests in France in cutting trees by means of electricity. A platinum wire is heated to white heat by an electric current and

used like a saw. In this manner the tree is felled much more easily and quickly than in the old way. No sawdust is produced and the slight carbonization caused by the hot wire acts as a preservative of the wood.

THE Birthday Anniversary of Sri Swami Vivekananda will be celebrated at Sri Ramakrishna Math, Castle Kernan, Madras, on Sunday the 29th. January.

PROGRAMME.

Bhajana 9 A. M. to 11 A. M.
Feeding the poor ... 11 „ to 2 P. M.
Conversation on "Our
Swamiji" ... 4 P. M. to 5-30 P. M.
Distribution of Prasada.

WE are glad to note that the members of the Ramakrishna Society, 12 Serpentine Lane, Calcutta, have started an Anath Bhandar to take care of Hindu Orphan boys. They have also another object in view, namely, the relief of helpless orphan girls, widows and old men. The importance of an institution like this cannot be too much emphasized. We hope it will receive the public support which it deserves.

MANY stories are being told in Rome of the good nature of the Pope. Not the least interesting one has reference to the days when the Pontiff was a curate, and cholera was raging in the village in which he worked. Fear of the dread scourge spread to such an extent that no one could be found to dig graves for the victims. It was then that the future Pope won for himself the love of thousands. Without making any ado he took a spade and did the gravedigger's work himself.

THE only European monarch who can boast of having a women's regiment raised in his honour is the German Emperor. Some years ago, when the Kaiser was hunting in Prussia, 800 Lithuanian girls, tall and strong, formed

themselves into a mounted bodyguard and offered their services as his escort. Their offer was accepted, but the number of the escort was reduced to 200. The uniform of the regiment was of navy-blue cloth trimmed with gold, and the effect was decidedly picturesque.

THE total production of sugar throughout the world is about 2,000,000 tons per annum. Of this quantity nine-tenths are afforded by sugar-cane, 25,000,000 tons of which are required to produce the above quantity of cane sugar. The average of saccharine matter in the tops of West Indian sugar-cane is from 18 to 21 per cent. of which only 8 per cent. is available to commerce. The total value of the sugar-cane if it could be extracted, would be about £ 40,000,000, but one-half is lost in the process of manufacture.

THE planters of Ceylon have always been known for their versatility. Every one remembers how when the coffee industry was ruined they recovered the ashes by starting afresh in tea. Now that there are signs that tea production may be overdone, their attention is being turned betimes to the cultivation of rubber in Ceylon. There were in October upwards of 59,800 trees planted of the Para and Castillon variety, and the general indications are already very promising for an industry which will be much heard of in the future.

MR. Bohra Chunilal Ghofamjal writes from Bhavnagar: Swami Chidananda of the Ramakrishna Mission after delivering religious lectures in Kathiawar, Gujerat and other places of the Bombay Presidency, arrived at the Bhavnagar Station, from Limbdi on the 24th November and was received by a large gathering of people who assembled there for the purpose. A State carriage brought him to the Jashwanth Temple, where he was accommodated as the guest of the State. In Bhavnagar he deliv-

gave two lectures, one on "Hinduism" in Hindustani language on Sunday the 27th and the other on "The Common Basis of Hindu Religion" in English on Wednesday the 30th. Both these lectures made a deep impression upon the minds of his audience, young as well as old.

Sandow is a mighty man of muscle, but a stronger one than he has just made his appearance in London. His name is Letti, and at a private view he performed remarkable feats of strength, despite the fact that he does not appear to be gifted with any exceptional physical capabilities. Herr Letti is only 5ft. high, weighs 100lb., is thirty seven years old, a miller by trade, and was born near Munich. His muscles are quite untrained, yet he lifted a huge anchor on which were four men the whole weighing 1,500lb. He thus beat the world's record lift of 1,100lb. by 400lb. Not content with this, he tried his strength against a 16 h.p. motor-car, to which, when the car was going at thirty-five miles an hour, he was attached by means of a strap. He stopped the progress of the car immediately, and pulled it back across the arena. Until six months ago Herr Letti had no idea of his strength; he was never trained, and lives like an ordinary man.

If there is one book which I should like to have read as a tract by all our people it is 'The Simple Life,' by Mr. Wagner. I like the book because it not only preaches to the rich, it not only preaches to the poor, but it preaches what we need impressed upon us—that it is not the root principle of vice that varies with the variations of social conditions, but only the manifestations of vice that vary. Mr. Wagner well outlines the truth that the brutal arrogance of the rich man in looking down upon the poor man because he is poor, and the brutal envy and hatred of the poor man towards the rich man because he is rich are at bottom the twin manifestations of the same vice, simply

different sides of the same shield. The kind of man who is arrogant in the one case is precisely the kind of man who is filled with hatred and envy in the other case. No republic can live when it becomes a republic of classes. We can maintain this Republic only by accepting each man on his worth as a man, neither holding for or against him that he occupies any particular station in life so long as he does his duty fairly to his fellows in the nation.—*President Roosevelt.*

PROFESSOR Atwater, upon a number of healthy persons under circumstances as uniform as possible, has measured accurately the intake of food, and as accurately the output of waste and work; and has thus endeavoured to determine the modes and rates of conversion of foods into various forms of bodily and mental energy. In respect of such expenditure he finds that much of it is upon an excess of food taken beyond the needs of the individual. It appears that such excess, which, indeed, is notable in almost all healthy persons of good appetite, does not escape (or not more than 4 per cent. of it) mechanically and cheaply from the body, but is elaborately absorbed, distributed, and excreted; to this circular process no little energy is uselessly diverted. In this useless effort energy is chiefly wasted by the nitrogenous foods, which are relatively difficult to get rid of. Excessive starches and sugars are burned off in the lungs pretty directly and at far less cost. Professor Atwater teaches that the ordinary man eats too much, and in so doing wastes energy which he might have used to profit. He will publish tables to show how, on a closer adjustment of kinds and quantities of food to the useful work required, not only is this much work still sustained, but, by release of energy ordinarily dissipated in the demolition of food excess, the sum of work put out is prodigiously increased, in some cases even by so much as 60 or 70 per cent.