

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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प्राप्य वरान्निबोधत ।

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

—Swami Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

THE JNANI AND HIS WORLDLY WANTS

DURING the reign of Akbar there lived, in a certain forest near Delhi, a *Fakeer* in a cottage. Many resorted unto this holy man. But he had nothing with which to treat them to hospitality. He wanted money for this purpose and went for help to Akbar Shah, who was known for his kindness to holy men. Akbar Shah was then saying his prayers and the *Fakeer* took his seat in the prayer-room. In the course of his prayers Akbar was heard to say, 'O Lord, do Thou grant unto me more wealth, more power, more territories.' At once the *Fakeer* arose and was about to steal out of the room when the Emperor beckoned to him to be seated again.

At the end of the prayer, Akbar asked the *Fakeer*, 'Thou didst come to see me: how is it that thou didst want to depart without saying anything to me?' The *Fakeer* said, 'The object of my visit to Your Majesty,—well, I need not trouble you with

that.' Akbar having repeatedly pressed him to say what he wanted, the *Fakeer* at last said, 'Sir, many people come to me to be taught, but for want of money, I am unable to see to their comforts, so I thought it as well to come to Your Majesty for help.' Akbar thereupon asked why he had been departing without having told him the object of his visit. The *Fakeer* replied, 'When I saw that you were yourself a beggar, begging of the Lord wealth and power and territory, I thought to myself, 'Why shall I go a-begging of a person who is himself a beggar? I had better beg of the Lord Himself,—if, indeed, it is not possible for me to do without begging altogether!'

I did say to Rakhal once, "My child, I should be better pleased to hear that thou hadst plunged thyself into the Ganges and hadst been drowned,—than if I ever heard that thou hadst been mean enough to, be anybody's servant for the sake of money or other worldly goods."

OCCASIONAL NOTES

THE facts of life must be faced. There is no escape from the actual. It is the actual which we, as human beings, are dealing with and if from the boundaries of the actual we can see the horizon of that which exists beyond what we term the actual, well and good. This life which we live must be exalted and widened so that its form embodies the empyrean of the ideal. Even the ideal must become the actual. The objective is the subjective incarnate, and thus the ideal, to be realised, must assume the embodiment of the objective.

The realisation of something higher than life can come only when life has been extended so as to include all areas of thought and experience. In the processes of transforming the ideal into the real, or the real into the ideal, the mind must always balance itself through a never-varying tendency towards objectivism. The ideal must become the visible. The ideal must become the actual. This is the portent of realisation. For what is now real and actual was at one time only possible and ideal, but in the larger definition of the word Real, what is called the ideal and the real are seen as aspects of that Reality which synthesises all relativity, and unifies all manifoldness, and of themselves the ideal and the real, as they are commonly interpreted, must ever war with each other, unless their juxtaposition and harmonising relation can be touched and sensed in some definite third and inclusive Reality.

It is that Reality, the explanation of all variants that we must search for in life. The dualities will always continue to puzzle, unless their background is discovered, and this

background, beyond all variants, beyond all dualities, beyond the relative, beyond the relatively real and the relatively ideal is the Self of man, which, in its progress of unfoldment lends larger or smaller interpretations to different facts in life according to the progress, area, intensity and faithfulness with which it manifests. The ultimate is its own Self-sufficiency without need of manifestation.

The same struggle continues,—the war against the instincts that bind the mind of man to animal life, when the soul would rise into its own region and express its own life. Morality is only a means to an end,—that end being the uplifting of the levels of living, because with the refinement of the ways of living, the levels of living are shifted from the lower to the higher, and the mind and the soul broaden their vision, their activity and life.

Properly regarded, there can be no struggle, or at least the idea of struggle should be forgotten and the ideal of vaster opportunities and of expanded life should take its place. We must realise the great advantage to be derived from control over the animal tendencies that would drag the soul to inferior expression. This advantage should be the spur urging us speedily onward to the goal of morality,—which is always, the refinement of the feelings, and the genesis of the capacity to feel in other and loftier ways than we are now aware of.

Curbing force means rendering possible its greater usefulness under enlightened direction. If this is true of physical force, it is true, particularly, of mental and emotional

power. Controlled, these provide the proper foundation on which the mind can work in new ways and survey unexplored fields of knowledge. Whereas uncontrolled, they cause great unsteadiness and dissipation of mind, so that it pursues and achieves nothing, wandering aimlessly and helplessly.

Direction of force is the keynote of the power over force. Psychically speaking, our minds are vessels of power and unless it is safely protected, the vessel will meet with ill-fortune. This ill-fortune comes through uncontrolled emotion that tosses, throws overboard, the vessel of the mind and dissipates its contents.



VEDANTA AND THE WEST

IN the long and far flights of distinction and in the great psychological variations that distinguish one branch of human thought and experience from another, we are bound to find things incomprehensible unless we adjust ourselves for the time being to the particular phase of human thought that we are considering.

In the Vedanta we should be least concerned with what might be called the technical structure of the system. We should least regard the mechanical things that go to form the logic and make the diversification of the Vedanta from other philosophies. It is alone of extreme importance to know and understand the objective character of the Vedanta, to realise the meaning it conveys in consciousness and to judge the effects it has made upon the historic experience of the Indian nation. In other words we must learn the special and unique influence the Vedanta has had on human life,—if it has had any.

We are judging the Vedanta in the present discourse from a purely social and religious standpoint. We are not philosophers for the time being. We are a little more than philosophers. We want to understand the relation of the Vedanta to quite natural and human things. We want to understand just what form the Vedanta has taken or can take

in the development and expression of the practical consciousness of man.

We must always learn to distinguish between thought and emotion. We must always remember that ideas of themselves can have only relative values. It is the volitional potentialities of an idea that alone count. Philosophy of itself is barren. It is of character and account only as it relates itself to the emotional consciousness. Otherwise put, Vedanta and every other system of human speculation can have significance and power only as the terms of thought can be translated into terms of feeling, only as the abstract in thought can be made the actual in feeling. Religion should be the practical aspect of philosophy. Philosophy is a search into the background of life. It is an effort at sounding the great depth of life. It is an inquiry on the part of man into the universe, asking the great whole of the cosmos to give up its meaning. Religion stands in just relation to philosophy when it interprets through realistic and exact emotional symbols the high character of subjective thought.

Philosophy, wherever it may be found, is a penetration into the Infinite. It is an attempt at painting in terms of thought the instinctive vision of man of what is the Great Unknowable of things. Philosophy is an elab-

oration of all the greatness we perceive in the realm of the actual universe. The universe, that is the tangible, objective universe of our five senses, appeals not alone to our material and physical consciousness, but suggests something else. It is that something else which is suggested which is of meaning to the philosopher and which constitutes the import and object of his philosophical research. This something else is the greatest fact in the world, for around it, according to the distinctions between various races and ages, have accumulated all the most glowing, most active and most advanced emotions of man. The greatest contributions of man to the constantly progressive life of man is the contribution of the religious emotions.

Philosophy itself is the result of a great mood. At the bottom of all thought is the vastness of feeling by which the mind is impelled to go into the beyond and to build upon the fabric of the five senses a characteristic fact which, in turn, will lend a larger meaning and a larger value to the ordinary life of man and carry dignity and a larger grace into the daily relations of life.

It is necessary to understand just what philosophy is before we can understand what the Vedanta is and just what its influence and its relations are and could be to other systems of thought, particularly those that have formed the social and religious character. We must even try to appreciate what thought itself is. At best most of us separate the mind into various divisions, such as memory, will, imagination, judgment and so on, and make these stereotyped and essentially distinct, but this is a very great mistake. The day of classifying the functions of the mind into distinct parts is gone. Thought is but one mood of the manifestation of the Thing which manifests as consciousness. The same with will, emotion, judgment and discrimination. Consciousness is always the

Fact to be kept in the foreground and in the background. The manner in which consciousness manifests is incidental. This understanding is needed in order to give to our minds a new character to thought. It is not the vague, undefined abstract activity which means nothing to most persons, but it is fundamentally a part and parcel of our whole soul. It is interwoven with our feelings and begets feelings. The philosophy of man is a certain and actual expression of his consciousness by which he touches the otherwise unexplorable. The greatest facts in the world have been brought to us through the medium of intense concentration of thought, a burning activity on the part of the mind. Just as thought has penetrated to the sun and revealed us the very composition of that luminous body, so thought also has penetrated to the great psychical world of Being, the great subjective world of thought and feeling and has through its discoveries embodied a profound classification of facts which make our philosophies.

In trying to appreciate philosophy we must appreciate the existence of things which philosophy is attempting to explain. In other words, the facts into which philosophy is searching must be real facts. The world of the senses, the objective world, is filled with tangible objects. We see them before us. Thought centres itself on the external phenomena and perceives them as real and actual. But in the world of ideas, intentions, in the world of desires and feelings we meet with a great bulwark of opposition. These things of the world of mind are imperceptible. They are closed to our ordinary vision, but nevertheless we know that they are real. In fact we perceive them more real and of more immediate and ultimate importance than the phenomena of the objective universe. How do we perceive them? We perceive them quite sensibly and quite actually. Just as there are physical senses there are also psychical senses. That is, there are modes of

relating ourselves to the world of thought as to the world of form, to the subjective, as well as to the objective world. Just as we have hands to touch the forms about us, so we have faculties of perception which give us an awakened consciousness into the volitional and mental spheres and phases of existence.

We must never forget that it is a mistake to distinguish any absolute difference between what might be termed the physical and the psychical senses. We are not concerned with the physical or the psychical senses, but with the Entity which relates itself to life, whether subjective or objective. If that Entity, which is called the soul in our Western thought and Atman in our Eastern thought, relates itself to the outer world we speak of sense knowledge and of the universe of form. When it begins to analyse itself and to understand its psychical position to life we speak of Self-knowledge and of the universe of mind. It is the same thing which the Entity sees. The difference lies in the distinctions made by the Entity, the soul or the Atman coming into relation with Life. Just

as the soul has eyes to see external phenomena it has means of perception to distinguish and classify internal phenomena. When the soul relates itself to outer things, we speak of the physical senses and of the physical universe. When the soul relates itself, on the contrary, to inner things, things concerning its individual nature, we speak of the psychical sense and of the psychical world, or the subjective existence, the existence which is beyond the immediate discrimination of the sense man, but quite open to the man who has awakened the consciousness of Self in him. It is not the physical or the psychical world which counts, but the Self which expresses itself in and through the psychical and the physical and also attempts to transcend both the psychical and the physical. To touch the consciousness of its Self deprived of all relations to and from the psychical and the physical world, of course, be what we understand as Samadhi, in the Vedanta eschatology.

[To be continued.]

F. J. ALEXANDER.



WESTERN ETIQUETTE IN RELATION TO EASTERN NEEDS—II

BY THE SISTER NIVEDITA

THE Greeks dreaded any tampering with their native styles of music, for it had been noticed, they said, that no nation had ever changed its musical system, without presently losing its whole political integrity and independence. Similarly it often seems as if a point of etiquette carried so much with it that it must be embedded in the national character, like garnets in lava, not to be changed without destruction. For instance, it appears a simple matter on the face of it, whether we sit on the floor, or at a table, while we eat. The glistening floor, the freshly-washed

leaves, the piled rice, and the gentle mother, with all her tender forethought as to the likes and dislikes of this one and that, moving from place to place, giving food with her own hands—what a picture! How holy to every Hindu heart! And in the West, similarly, the common board, with its loaf, its butter, and its milk; the mother at one end, the father at the other, and the children seated between them, in a bright, hungry circle, right and left. “God bless the master of this house”; sing the carollers at Christmas, “God bless the mistress too; and all the

little children, that round the table go." In the East, the dining-floor, and in the West, the table; each in its own place, forms the symbol of family love and unity. Each brings to mind the common life in which we were knit together as one.

And yet the difference is not nearly so simple as it seems. The Eastern child *receives* its food—the Western *takes*. The Eastern has a training, from the first, in submission, in cheerful acceptance and resignation. The Western is equally set to learn how to *choose*. In the East, the mother alone bears the burden of the common need. In the West, each one is more or less responsible for all the rest. One must offer food to others, first, and only when they are provided, take for oneself. Yet one must not exaggerate this attention, teasing those to right and left by inopportune cares on their behalf; but must wait for suitable moments, when conversation flags, or a need is felt. For it is real consideration for others, and not merely the formalities of a seeming considerateness, in which the child is to be trained.

It is a similar feeling for the comfort of those about one that determines Western rigidity about the manner of eating, itself. The man who opens his mouth during mastication, or makes a noise that can be heard, or drinks, while the mouth is full, causes unspeakable distress to those who sit at the same board. This was not felt, when the group took the form of an open semi-circle. But the instant it is unified and concentrated by the table, each man's physical habits become the concern of all his fellows. The mouth must never open, while there is food in it. And yet a man must not eat mincingly either, like some prim school-girl! This would be effeminate. There must not be a sound heard, that could be avoided. The munching of toast or the crunching of apples, if not perfectly soundless, should at least be kept as imperceptible as possible, and should

never be revolting. And any sound of drinking, or the sight of one taking water into the mouth while it is full, should be rigorously taboo. All this is to avoid revolting the senses of those about us.

Infinitely less imperative are the rules about the management of knives and forks, fish-bones, fruit-stones, and so on. By one mode or another, to avoid causing annoyance to others, is the one aim in all these matters. One tries to make and keep all connected with the meal, in as great order as may be. It is a poor thing for a Brahmin condescendingly to eat fruit in one's house, and leave the place where he sat, as if some wild animal had been there! Even the plate should be left neat, and food should not be conspicuously wasted. But the fact that in one country a knife and fork are held in one way, and elsewhere in another, is not difficult for anyone to realise, nor could it possibly be fatal as might these other points, to a good understanding.

Another point that is of importance, in the Western etiquette of the table, is the bearing of those who sit at it. Here there is probably little difference between East and West, at heart! We show respect to our elders by an upright demeanour before them, disrespect and low breeding by lounging or slouching. This is the case at all times; but a hundredfold more so, in sitting at the table. Here, it is an offence to put hands or elbows forward. One must hold oneself straight on one's chair. Ease must be sacrificed to propriety. Respect for others forbids any thought of personal comfort. And this respect must culminate in one's attitude to the hostess, the mother of the family, or the lady of the house.

[To be continued.]



That society is the greatest where the highest truths become practical.—Swami Vivekananda.

THE VISISHTADVAITAVADA*

IN any review of the philosophy of Visishtadvaita the name of that great Vaishnava philosopher, Ramanujacharya, its greatest expounder, comes foremost to one's mind. But we must first proceed to enquire whether Ramanuja's system has any title to be considered an ancient system, and whether Ramanuja was the first to found or devise it or there had been any other authorities before him.

The Vedantins of Sankara's school acknowledged the existence of Vedantic teachings of a type essentially different from their own. In the Brahmasutras we find different sages interpreting differently passages of the Upanishads. Ramanuja also claims to follow in his Bhashya the authority of Bodhayana who, it appears, had composed a Vritti on the Sutras. Thus we have in the beginning of his Sri Bhashya: भगवद्बोधायनकृतां विस्तीर्णां ब्रह्मसूत्रवृत्तिं पूर्वाचार्याः संचित्तिपुस्तन्मतानुसारेण सूत्राक्षराणि व्याख्यास्यन्ते । "Foregoing teachers have summarised the elaborate commentary by Bhagavan Bodhayana; the words of the Sutras are going to be explained (by me) according to their views." Pundit Rama Misra Sastri's Edition of the Sri Bhashya has words to the following effect: "As the truth of the Atman cannot be easily comprehended without the support of argument, the great Rishi Krishnadvaipayana (Vyasa) compiled the Vedanta in four chapters. This, again, propounding the Dvaita, Advaita, Visishtadvaita, and Suddhadvaita systems of philosophy, is difficult to be grasped by the ordinary intellect; thinking thus the Maharshi Bodhayana elaborately explained it in his Vritti from the Visishtadvaita standpoint. Those foregoing Teachers who came to understand the Sutras of the Upanishads on the strength of that Vritti, e. g. Tanka, Dramida, Guhadeva and others, wrote treatises in annotation by keeping to the Visishtadvaita doctrine. On the basis of all these the Sutras are going to be explained by Ramanuja." So we see that Ramanuja had distinguished predecessors in the persons of Bodhayana, Tanka

and Dramidacharya, the last of whom preceded Sankara in point of time. Then again the Bhâgavatas also were the forerunners of Ramanuja, for to theirs the latter's doctrines are closely allied. But undoubtedly it was Ramanuja who gave the finishing touch to this school of thought and put it for the first time on a rational and philosophical basis.

Visishtadvaita means qualified non-duality, or non-duality with a difference. According to this system of Vedanta, Brahman is not merely pure being or pure thought, but is a conscious Subject endowed with all imaginable good qualities. The Lord is not intelligence itself, but intelligence is His chief attribute.

Let us next see how Ramanuja interprets some important passages of the Upanishads, the Gita, the Vishnu Purana and other later authoritative writings. The most important passage *Tattvamasi* in which Sankaracharya found the identity of the individual soul with the Universal Soul and which according to Dr. Deussen is the greatest truth ever discovered by the human mind, is differently interpreted by Ramanuja. *Tat*, according to him, is the Highest Brahman, while *Tvam* refers to the Highest Brahman as embodied in matter and individual souls. That there is no identity of Jiva and Brahman, he supports by quoting the following sloka of the Bhagavad-Gita—

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ xiv. 2.

"Abiding by this knowledge, having attained to My Being, neither do they come forth in evolution, nor are they troubled in involution," and explains *Sâdharmyam* as meaning similarity in certain respects, and not identity as maintained by Sankara. He quotes in his Sri Bhashya a number of passages from the Vishnu Purana and some other Puranas, in support of this doctrine.

His doctrine of Qualified Non-duality is briefly stated below:—There is only One All-embracing Brahman. This Being is not destitute of qualities but rather endowed with all imaginable good qualities, so that when He is called Nirguna (without attributes) it has reference to the absence of all bad qualities only. Brahman is not *Chit* (pure Knowledge) but Knowledge is one of His chief

* A paper read at the last anniversary meeting of the Vivekananda Society of Calcutta, by Mr. Aditya Kumar Bhattacharya.

attributes. The Lord is all-powerful, all-pervading, all-knowing, all-merciful. He contains within Himself whatever exists. According to Sankara, on the other hand, the non-qualified Highest Brahman is One without a second, all plurality being a mere illusion, and can only be defined as pure Being or pure Consciousness. Brahman, according to Ramanuja, comprises within Himself distinct elements of plurality. Whatever is presented to us by ordinary sense-experience, viz., matter in all its modifications and individual souls of different degrees of evolution, are essential, real constituents of Brahman's nature. Matter and souls (*Achit* and *Chit*) constitute the body of the Lord, who pervades and rules all things—material or immaterial—as their *Antaryámin* (Internal Ruler). They are to be looked upon as His modifications, but they have enjoyed a separate individual existence which is theirs, from all eternity, and will continue to do so for ever. They will never be entirely resolved into Brahman and be absolutely one with It, as Sankara maintains. They exist in two different conditions. There is the normal state, when each unit is conditioned by *name and form*. Then, there is the period when they go back to that subtle state in which their ordinary, gross attributes disappear, and they remain without distinction of individual forms and names. Matter is then unevolved, and the individual souls are not joined to material bodies and their intelligence is then in a state of contraction (*Sankócha*). This is the *pralaya* state which recurs at the end of each Kalpa and Brahman is said to be in His causal condition (*Káranâvasthá*). It is to that state that the scriptures holding *Abheda* or non-differentiation refer. But Brahman is then not absolutely one, for in Him are contained matter and souls in a germinal condition. And as that subtle state does not allow of individual distinctions being made, this aggregate of matter and souls is not counted as something second in addition to Brahman. When the Pralaya state comes to an end, creation takes place owing to an act of volition on the Lord's part. Unevolved matter then passes over into its other condition. It becomes gross and acquires its present attributes, and the souls enter into connection with material bodies according to their past Karma in previous existences, their intelligence undergoing a certain ex-

pansion (*Vikásha*). The Lord together with matter in the gross state and these manifested souls is Brahman in the condition of an effect (*Káryavasthá*). The cause and the effect are thus in reality the same, for the effect is nothing but the cause which has undergone a Parinâma or change.

According to the acts done in former births the Jivas experience the Samsâra—the endless cycle of birth and death. He who, by the grace of the Lord, meditates on Him in the way laid down by the Upanishads and practises the Jnana Yoga, reaches final Emancipation. This means that after death he passes through the different stages of higher and higher existence up to the world of Brahman and there enjoys an everlasting blissful existence from which there is no more lapse into the sphere of transmigration. The characteristics of the liberated soul are similar to those of Brahman. It participates in all the divine powers and qualities of Brahman, with the single exception of His power to project, rule and retract the whole universe.

We now propose to make a critical study of the agreements and differences in the chief points of Ramanuja's doctrine and those of Sankara. We shall notice here briefly the most fundamental differences between Sankara's school and that of Ramanuja. The basic principles of both the schools should be first of all examined. If we understand their difference in these essentials we shall easily be able to follow their other differences, which are but the necessary deductions from them. The theory of Being is true according to both the schools, but while according to Ramanuja the theory of Becoming is real, Sankara maintains that it is unreal, an illusion. In other words, Sankara advocates the Vivarta Vada (apparent manifestation) while Ramanuja is in favour of the Parinâma Vada (actual modification). As regards the theory of Knowledge, Sankara maintains that true Knowledge is Absolute, that is, is one in which there is no differentiation of Subject and Object, which characterises only the phenomenal world. He was in this respect the forerunner of Kant who affirms that true knowledge is something transcendental. Ramanuja, on the other hand, holds that true knowledge can be enjoyed in the phenomenal plane too, that is to say, knowledge in which there is consciousness of Subject and Object

is not unreal as Sankara maintains it to be. From these basic differences follow the minor ones, but we have no space to go into details and must be content with touching only some chief points in which the two systems agree on the one hand and disagree on the other. Both systems teach Advaita or monism. According to Sankara, whatever is, is Brahma and Brahman is absolutely homogeneous so that all plurality and distinction must be illusory. According to Ramanuja also whatever is, is Brahman but Brahman is not of a homogeneous nature for He contains within Himself elements of plurality, so that the universe with its matter and souls is also real. Sankara's Brahman is impersonal, unconditioned,—a homogeneous mass of pure consciousness, while according to Ramanuja He is a Person, a conscious Subject, endowed with all blessed qualities, who permeates and rules the universe. Ramanuja's Jiva or individual soul is eternally minute, and separate from Brahman, while that of Sankara is identical with Brahman,—only it does not know its true nature owing to Avidya or Ignorance, and this makes the seeming difference. To Ramanuja, Moksha or final emancipation of the soul is, as we have seen, its passing through different stages of heavenly existence to the sphere of Brahman, where it will enjoy pure bliss for all eternity. While according to Sankara this kind of Moksha is only an apparent one and is for the worshipper of Saguna Brahman—the Brahman with attributes, which is a limiting conception of Brahman. True Moksha according to Sankara is nothing but the absolute merging of the individual soul in the Universal Soul,—the Para Brahman.

Ramanuja attaches more importance to Bhakti than to Jnanam. Ramanuja's theory of the Jiva is not scientific and does not stand the test of scrutiny. Ramanuja's system readily appeals to the popular imagination, but from a philosophical standpoint Sankara's has a surer foundation, and is unassailable. If you wish to arrive at a conception of the highest truth and not stop to make a compromise anywhere, you will have to sit at the feet of Sankara, and study his works and his commentaries on the Upanishads, the Gita and the Brahmasutras, to satisfy your intellect. But next to Sankara, to Ramanuja must be assigned a very high place among the later philosophical thinkers

of India. Ramanuja belonged to the 12th. century A. D. At the present time Ramanuja has a considerable following in India, especially in the South. The superiority of Ramanuja consists in the fact that he was the first to present on a philosophical basis, a doctrine which reconciles the reality of the empirical world with monism—a doctrine which is more easily comprehended by the average mind than the one in which the unreality of everything that presents itself to us is the basic principle.

JUSTICE, FREEDOM, BROTHERHOOD

What is this—the vague aspiring
 In my soul towards unknown good,
 For no selfish end desiring
 Blessings dimly understood?
 'Tis the World-Prayer drawing nearer,
 Claiming universal good,
 Its first faint words sounding clearer,
 Justice, Freedom, Brotherhood.

What is this—the strong emotion
 Pulsing in my heart to-day,
 Sweeping, like th' inflowing ocean,
 Time-wrought barriers away?
 'Tis the World-Hope drawing nearer,
 Planning universal good,
 Its first faint thoughts showing clearer,
 Justice, Freedom, Brotherhood.

What is this—the mystic rhyming,
 Rising, falling in my brain,
 Banishing, with solemn chiming,
 Every selfish care and pain?
 'Tis the World-End drawing nearer,
 Hailing universal good,
 Its first faint notes ringing clearer,
 Justice, Freedom, Brotherhood.

What is this—the tender shining
 In the eyes of those I meet,
 As they turn to me, divining
 All my visions strange and sweet?
 'Tis the World-Bond drawing nearer,
 Pledging universal good,
 Its first faint signs showing clearer,
 Justice, Freedom, Brotherhood.

[Quoted in an address by the Rev. T. Rhondda Williams, published in "Light," London.]

NERVOUS IMPULSES

[Report of a lecture by Dr. J. C. Bose, C. I. E.,
at the Advaita Ashrama, Mayavati.]

ON the afternoon of June 23rd. the Mother brought her guests up to the Ashrama, and there monks and visitors sat in a circle, to listen to a talk by Dr. J. C. Bose. It has become a custom with Dr. Bose, when visiting Mayavati, to give at least one lecture to the assembled monks, and on this, his third visit, the tradition was notably maintained.

Dr. Bose is the ideal teacher. Not only does he start always from the familiar, and make each point simple to demonstration, as he proceeds, but he appears unable to pass from one step of an argument to another, until definitely satisfied that all, even the lowliest of his hearers, understands.

On the present occasion, the lecture was on Nervous Impulses. The speaker began by pointing out that while we were all seated in a circle, round which would pulse the message that he would speak, there must be something between us to carry his thought. That something was the air. Without it, though he might speak, and we listen, there would be no sound. Thus we were dependent on three different things—a sound-producer, a sound-carrier, and a sound-receiver. Passing to electric systems, he made diagrams of batteries, or current-generators, with their wire conductors, leading to receivers, and he showed how the self-same current, pulsing along the wires, might be expressed in the receiver, as a sound—in a bell—as a flash of light—in a lamp—or as motion. In the needle-telegraph, which again was shown by diagram, we were made to understand how the needle was deflected to right or left, according as the wires brought *plus* or *minus* electricity to the receiver. Here it was clear that there must be two different kinds of impulse.

A man, similarly, from one point of view, was such a system. From his brain, white threads, or nerves, went out to all parts of the body, as conductors of impulses. Messages from the whole universe, falling upon these nerve-ends, were conveyed by them to the brain, there to waken, perhaps sensation, perhaps a returning impulse. Sensations might be of light, of sound, of touch, or what not. From this point of view, the message sent inwards along the nerves was called *stimulus*, and the reply, whether of movement or sensation was called *response*. Strike, or prick, or burn the muscle of the arm for example, and immediately it responds, by thickening, shortening, and contracting. It twitches up, and moves itself away from

the source of stimulus. But here it is clear that two different kinds of impulse might be sent, for we can relax the arm by will, as well as contract it. Or we may see this duality of current in another way—as pleasure and pain. Let us stroke or tickle gently, and have we not a sensation of pleasure and relaxation? The kitten visibly swells under our caresses but let the same contact be multiplied in strength. We have now a blow, and we shrink from the pain. Thus with heat, with light, with almost every form of stimulus, the feeble application produces pleasure, the excessive, pain.

Here the lecturer passed to the plant and showed that in the sensitive plant, *Mimosa*, we have something like a vegetable arm, which can be lowered and again raised, in response to stimulus. Then a few minutes were spent on one of Dr. Bose's own discoveries, and we examined the nerve-threads in ferns and cauliflower. Returning to the question of the animal nerve, and repeating the same statement as before, that the nerve, carrying messages of pleasure or pain, must have two different methods of expressing these—which for the sake of convenience, might be thought of as right-handed and left-handed molecular twists—it was clear that in a message of pain, there must also be the potentiality of the gentler pleasurable message, only marked, or overcome, by the volume of the painful. Dr. Bose then asked the question, Have I anything within, by which to pre-determine the message that a nerve shall carry? He showed how a slight pre-disposition, a slight "tuning" on the part of the nerve itself, might be sufficient to convert a current of pain back as it were, into one of pleasure. Hence rising to the height of the argument, a man might live in the midst of suffering, and never know it. That which was within was everything. "It lies with me, and me alone, to determine," he ended, "whether the thing that was intended as a blow, shall not be to me the highest good." "It is not what happens to us, but what we make of it, that is the crucial factor in our lives."

The little audience had listened breathless, to the gradual unfoldment of this significance of the subjective element in life, and one exclaimed, as we broke up, "How wonderfully science can be spiritualised!"

The vision of the snows, that had been in sight when we sat down, had faded, when we rose, and only the sombre shadows of the dusk were left. Nightfall was at hand, amidst the looming purple of the hills. For a few minutes we remained, in friendly chat, and then we parted, guests and hosts, thinking with sadness, of the longer parting, only a few days away, when the workers should have left us, to return to their work.

AMRITABINDUPANISHAT

(Continued from page 134)

घटवद्विविधाकारं भिद्यमानं पुनः पुनः ॥
तद्द्रव्यं न च जानाति स जानाति च नित्यशः ॥१४॥
शब्दमायावृतो नैव तमसा याति पुष्करे ॥
भिन्ने तमसि चैकत्वमेक एवानुपश्यति ॥१५॥

शब्दाक्षरं परं ब्रह्म तस्मिन्क्षीणे यदक्षरम् ॥
तद्विद्वानक्षरं ध्यायेद्यदिच्छेच्छान्तिमात्मनः ॥१६॥
द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् ॥
शब्दब्रह्मणि निष्णातः परं ब्रह्माभिगच्छति ॥१७॥

14. When various forms like the jar are broken again and again the Akâsha does not know them to be broken (a), but He (b) knows perfectly (c).

15. Being covered by Maya, which is a mere sound (a), It does not, through darkness know the Akâsha (the Blissful one). When the ignorance is rent asunder, It being then Itself only (b), sees the unity (c), (d).

14. (a) Various forms &c.: Just as the all-pervading Akâsha does not perish when the jars which held it are broken, so it is with the all-pervading Self at the destruction of the body, its *upādhi* again and again.

(b) He—the ever-manifest, all-knowing, blissful Self.

(c) Knows perfectly—that He is ever unborn and deathless.

15. (a) Maya...a mere sound—(a) Maya which is a mere word having no real (unending) existence, or (b) Maya which is the cause of the phenomenal world composed of sound &c.

(b) Being...only—there being the utter absence of the differentiation between the subject and the object.

(c) Unity—of the individual soul with the universal Soul.

(d) Being covered.....unity: (a) Just as a man, though possessed of his senses and faculties, cannot find a particular thing, however near it may be, if he is blinded by darkness, so the Atman does not know Its own nature as Existence-Knowledge-Bliss through the covering of Maya. Or (b), just as the Akâsha shut up within the jar knows not that it is the same infinite Akâsha, so the

16. The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman (a), if he desires the peace (b) of his soul.

17. Two kinds of *Vidyâ* (a) ought to be known—the Word-Brahman (b) and the Supreme Brahman. One having mastered (c) the Word-Brahman (d) attains to the Highest Brahman.

individual soul being covered by the darkness of Maya does not know its real nature. When the jar is broken, there remains the one infinite Akâsha, similarly, when the covering of Maya is rent asunder by Jnanam, the Atman shines in Its own essence of One-only-without-a-second.

16. (a) Meditate.....Brahman—as “I am Brahman.”

(b) Peace—in the form of the annihilation of all misery caused by Avidya, i. e., the state of Moksha.

17. (a) Two kinds of *Vidyâ*—the *Aparâ* or the lower, and the *Parâ* or the higher. Realisation of the Self is *Parâ-vidyâ*, and all other forms of knowledge are *Aparâ-vidyâ*. The latter are also *Vidyâ* because they dispel *Avidyâ* or ignorance in a way—but they are subsidiary to the former.

(b) Word-Brahman: The Vedas with the Upavedas &c. With each of the four Vedas is attached an Upaveda; thus we have the sciences of medicine, warfare, music and mechanics.

(c) Mastered—*Nishnâta*: lit., plunged deeply into.

(d) Mastered the Word-Brahman: Assimilated the

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ॥
 पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः ॥१८॥
 गवामनेकवर्णानां क्षीरस्याप्येकवर्णता ॥
 क्षीरवत्पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥१९॥
 घृतमिव पयसि निगूढं भूते भूते वसति विज्ञानम् ॥

18. After studying the Vedas the intelligent one who is solely intent on acquiring knowledge and Realisation (a), should discard the Vedas altogether (b), as the man who seeks to obtain rice discards the husk.

19. Of cows which are of diverse colours, the milk is of the same colour. (The intelligent one) regards Jnanam as the milk, and the many-branched Vedas as the cows (a).

20. Like the butter hidden in milk (a), the Pure Consciousness (b) resides in every

spirit of the Vedas by proper study, discipline and contemplation.

18. (a) *Knowledge and Realisation*—*Knowledge*, by a study of the Scriptures, and *Realisation*, by a practical application of the highest truths thereof, through the instructions of the Guru.

(b) *Discard...altogether*—when he knows that a mere study of the Vedas and the performance of the Karma-kānda inculcated therein cannot bring on the utter annihilation of *Samsāra*, and that the end of the Vedas is the realisation of the Self, he gives up the former as no more needful and exclusively devotes himself to the latter.

19. (a) *The many-branched.....cows*—The Vedas have numerous recensions, but each of these sets forth the same highest Truth, "Thou art That," in different words. The "milk" (Jnanam) is the chief concern of the cowherd (seeker after Truth), the "colour of the cows," of the book-learned.

20. (a) *Like.....milk*: As the butter, before being churned out, pervades every particle of the milk in the jar, in the unmanifested form.

(b) *Pure Consciousness*—The Atman, the essence of knowledge and bliss.

सततं मन्ययितव्यं मनसा मन्यानभूतेन ॥२०॥
 ज्ञाननेत्रं समादाय उद्धरेद्ब्रह्मिवत्परम् ॥
 निष्कलं निश्चलं शान्तं तद्ब्रह्माहमिति स्मृतम् ॥२१॥
 सर्वभूताधिवासं यद्भूतेषु च वसत्यपि ॥
 सर्वानुग्राहकत्वेन तदस्म्यहं वासुदेव-
 स्तदस्म्यहं वासुदेव इति ॥ २२ ॥

ॐ भद्रं कर्णेभिः० । ॐ स्वस्ति न इ० ।

ॐ शान्तिः शान्तिः शान्तिः ।

इत्यथर्ववेदेऽमृतविन्दूपनिषत्समाप्ता ॥

being. That ought to be constantly churned out by the churning rod of the mind (c).

21. Taking hold of the rope of Knowledge, one should bring out, like fire (a), the Supreme Brahman. I am that Brahman indivisible, immutable and calm,—thus it is thought of (b).

22. In Whom reside all beings, and Who resides in all beings by virtue of His being the Giver of Grace to all—I am that Soul of the universe, the Supreme Being, I am that Soul of the Universe, the Supreme Being (a).

"Om! O Devas, &c." (The same *Sāntipātha* as on page 14, Jan. P. B.)

Here ends the Amritabindupanishad as contained in the Atharvaveda.

(c) *That ought.....mind*—That pure Consciousness should be made manifest by means of constant meditation and discrimination ("Neti, Neti" process).

21. (a) *Like fire*—Just as fire is produced, as in the case of the Sacrificial fire, by churning.

Here, the mind is the rod, the knowledge which sees the unity of the Jiva and Brahman is the rope, and the constant meditation is the churning, the friction, which brings out the "fire," i. e., leads to the realisation of the Paramatman.

(b) *Thought of*—by the men of Realisation.

22. (a) *I am that &c.*—Hence dawns the Realisation that all beings reside in me and I in them. The repetition indicates the close of the Upanishad.

AMARNATH

(A REFLECTION)

AMONGST the pilgrimages in India, Amarnath, though by no means the most popular, ranks in sanctity amongst the foremost. So remote, so difficult of access, the vision of Amarnath remains to the devout Hindu mostly an ideal hidden in the breast, to the realisation of which few dare to aspire. Some brave householders there are who dare to undertake the journey and boldly meeting all obstacles, push on till the arduous task is accomplished. But it is the bold Sannyasin who forms the main body of the train of devotees who yearly wind their way along hill and dale, up rugged paths that lead across glaciers, through mountain-passes, higher and higher till all sign of human habitation is left behind and the Holy of holies is reached, the seat of Siva, amidst the eternal snows of the mighty Himalayas.

Dead to the world, sacrificed on the altar of his Lord, the Sannyasin, the lover of Siva, indomitable, holds light risk of life or limb and cheerfully combats Nature overcoming all hindrances to reach the cave of Amarnath, there to realise his ideal, there to meet his God, face to face. For Amarnath is the abode of Siva. Through all ages the great God resides there.

On His seat of ice, shaped by no human hand, in the lofty cave, Nature's own handiwork, lost in eternal meditation, dead to the world below, the greatest of all Yogis, the Conqueror of Time, pursues His own course. Siva—naked and simple, on His milk-white throne, full of majesty and glory, undisturbed, touched by naught, unconscious of His surroundings, enraptured, lost in ecstasy!

But once in the year, when the moon is full in the month of Shravan (July—August), the All-merciful rouses Himself from His state of bliss. For prostrated at His feet lie His own. They have come this day to see His smiling face, the face of the Compassionate One, who listens to our prayers, who accepts our homage and humble offering, and above all, who gives freedom to the soul. Blessed is he who can touch the ice-lingam and forget himself in that touch, knowing that this day he touches the feet of the Lord. Day of joy, day of beatitude, the worshipper united with his God! God and Soul in solitude, alone!

As once the holy Ganges, on her course downward to bless humanity, found her way through the matted locks of Siva, so at Amarnath, from above the cave, from over the head of Siva, the Amarnath

ganga comes tumbling down to wash away the sins of the pilgrim bathing in its icy waters.

To those to whom Nature speaks, to those who are lifted into ecstasy by the beauty of surroundings, the whisperings to the soul are many on the way to Amarnath. Craftsman's skill and artificiality are left behind and in Nature we live and move and have our being. With Nature we converse. And various are the voices that call to us: the low whispering of the meadow flower, softly chanting of purity and simplicity; the unbroken flow of the river pointing to a goal to be reached by steady progress; the smooth, rippleless lake, mirror-like reflecting its surroundings even as the mind becalmed may reflect the Truth eternal; the wind meaning in pine and deodar forest bewailing the sorrows of life; the wild mountain torrents shouting forth Siva's cry of joy and victory. And again as we proceed, the gray white mountain peaks tower high above the clouds, pointing upwards to regions above the turmoil of the world, reminding us of spiritual spheres beyond the clouds of ignorance and delusion. And then, by the unmatched brilliance of stars and moon—sublime, unexpressible beauty—the soul is captivated and enchanted.

The day is far spent. Fain we would linger on this sacred spot, fain we would shake off all that binds us and drags us down from these spiritual heights. The spirit is willing but the flesh is weak. And so, one by one the pilgrims retreat to more hospitable abodes. And once more Siva is left the sole master of the Cave of Amarnath.

The pilgrim returns to the plains and resumes his ordinary course of life. But the soul is expanded, it has tasted of a greater freedom. And henceforth the Light of Amarnath illumines all his actions. The memory of the greatest event of his life remains indelible. And the Sannyasin wanders from place to place carrying high the banner of Siva Amarnath, the Lord of the Immortals.

A PILGRIM.

Route to Amarnath.

	Miles	Height
1. Islamabad to Eishmaham	14	
2. Eishmaham to Pahalgam	14	
3. Pahalgam to Chaudanwara	10	9,500 ft.
4. Chaudanwara to Shishram Nag	10	12,000 ,, cross pass
5. Shishram Nag to Panjitarui	11	14,000 ft.
6. Panjitarui <i>via</i> Bhiron Ghati to Amarnath Cave	7	17,000 ,, 13,000 ,,
and back to Panjitarui (lower road)	5	cross pass
7. Panjitarui to Astan Marg	12	15,000 ft.
8. Astan Marg to Pahalgam	16	
9. Pahalgam to Eishmaham	14	
10. Eishmaham to Islamabad	14	

DOMINIONS OF THE BOUNDARY

All is not daylight in the day,
Nor knowledge in the known;
The life we are, the prayer we pray,
From deep, to deep, is blown.

Though Reason claim omniscient worth
And lush her dogmas thrive :
Our present home is more than earth,
Our senses more than five.

And the mystic who sees the star-folk throng,
Where we but the noonday blue,
Knows no religion yet was wrong
And never a myth untrue.

The wrong road now was the old highway
Of young Truth's caravan;
To-morrow is not to-day, to-day,
Nor the baby yet a man.

Though mountain watchmen daily see
Horizons widen far,
Dominions of the Boundary
Have ever ruled and are.

—Bernard O'Dowd.

LOOK NOT BEHIND

AMONGST the Hindus, especially the ignorant classes, there is a kind of folk-lore about ghosts. Though myself a believer in apparitions, I have never seen any. But because we do not see a phenomenon, it is not right to disbelieve it. A posthumous child could not say that he had had no father, simply on the ground that he had not seen him. Believe or disbelieve, it is none of my concern. I am not going to convince you by arguments. Henry Wood has said,—

“A man convinced against his will,
Is of the same opinion still.”

Well, now to my subject. Many times we hear people telling stories about ghosts, either to those of their own kith and kin or to children. One of the stories that comes to my mind now is, that when a ghost passes us or when it is near

us, it calls us by our own name. They say it calls us three times. If we “look behind” between or after these calls, we are obsessed. So, their advice is, “Look not behind.”

Some time ago, when I had been out for a change on the hills, I took hill-climbing trip with some of my friends. That was my first experience in hill-climbing. My friends, who were well up in the art, went up much in advance of me. This time, too, their advice was, “Look not behind.”

“Look not behind,” it seems, has another meaning, in the case of the ghost story. I do not believe, that on “looking behind,” when in the presence of an apparition, we shall be obsessed, unless we fear. The same is the case when climbing up a steep hill. When we “look behind,” a feeling of giddiness comes over us at the sight of the deep incline, and we are overcome with fear lest the foot may slip, and the fall deep down below may end in death.

My friends, I would strongly advise you also, “Look not behind, but go forward with zest and courage.” The “behind” is deep and many times dark, but the ascent, the “onward march,” is sunny and beautiful. There may appear many difficulties on the way, but we should not be daunted at their ephemeral aspect. They are short-lived, like the moths that buzz round a lamp.

Be a Lamp, yourself, and let the moths—your difficulties—hover round you, buzzing as much as they like. Stand your ground like a lamp, ever “looking forward,” the moths buzzing round you. Do moths ever hurt a lamp? No, it is not possible. So be a lamp, and let the moths—your difficulties—be swallowed up by you—the lamp.

Hold your ideal, whatever it may be, before your eyes. Never let it slip in the back-ground. If you “look back,” the ideal being in front of you, you lose its sight, and there is a break in your *concentred* gaze. “Look not behind,” bold pilgrim, but “Ever look forward,” and march on. There are no difficulties. There is no fear. The difficulties that may hover round you will be, rest assured, burnt by you—the lamp.

Again, “Look not behind.” “Ever look forward,” and pass on heedlessly towards your Goal.

—D. K. Rele.

THE UNIVERSAL RACES CONGRESS

WE have much pleasure in bringing to the notice of our readers the inauguration of the above Congress held for the first time, from July 26 to July 29, 1911, at the University of London, Imperial Institute Road, South Kensington, S. W. with the Right Hon. Lord Weardale as President. The Object of the Congress was "to discuss in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation." Considering the spirit of the times when harmony is the watchword, and when "the old attitude of distrust and aloofness is giving way to a general desire for closer acquaintanceship," a Congress like this is most opportune, and we had no hesitation in predicting a complete success for it.

It is a noteworthy fact that the names of five distinguished Indians found a place in the Executive Council of the Congress, and among the 68 writers of theses we find the names of Principal Brajendranath Seal who opened the first session of the Congress with his paper entitled 'Meaning of Race, Tribe, and Nation'; of Sister Nivedita who contributed a paper on 'The Present Position of Women'; and of the Hon. G. K. Gokhale, who read a paper on 'East and West in India.' The papers (which were taken as read) have appeared, collected in volume form, both in an all-English and an all-French edition, about a month before the Congress opened, and among the contributors will be found eminent representatives of more than twenty civilisations. Any one who desires to become a passive member by paying 7s. 6d., will receive the volume of papers comprising about 500 pages (including a select bibliography) and all other publications.

The Congress was divided into eight sessions, the subjects for discussion being: (1) Fundamental Considerations. (2) Conditions of Progress (General Problems). (3) Conditions of Progress (Special Problems). (4) A. Special Problems in

Inter-racial Economics; B. Peaceful Contact between Civilisations. (5) The Modern Conscience in relation to Racial Questions (General Problems). (6) The Modern Conscience, etc. (The Negro and the American Indian). (7) Positive Suggestions for promoting Inter-racial Friendliness. (8) Positive Suggestions (continued).

Further information may be obtained from Mr. G. Spiller, 63 South Hill Park, Hampstead, London.

REVIEWS

The Science of Social Organisation, or The Laws of Manu in the light of Theosophy. By Bhagavan Das, M. A. Published from the Theosophist Office, Adyar, Madras. Size 7½" x 5". Pp. xxv + 360. Cloth bound, Rs. 2 as. 8. Nicely got up.

Manu-Samhita is rightly said to be the quintessence of the Vedas, containing as it does the immortal code of laws, the concentrated wisdom of the Rishis, for the guidance of man in all stages of life, spiritual and secular. "Manu's schemes," says the author, "is the nearest and only approach to a workable socialism that has been tried in our race, and that succeeded for thousands of years. So much so is this the case that, indeed, all civilisations.....have perforce conformed to it in general outline, however much differing in minor details; and where and when they have not so conformed, have not only failed to make improvement, but have suffered decay." "Society at the present time" says Mrs. Besant in the introduction, "is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time." "His (Manu's) *precepts*" she holds, "cannot be followed blindly in an age so far removed from that in which He spoke; but His *ideas* contain all the needed solutions," and these have to be applied to modern conditions. "The present volume is an attempt to suggest a few adaptations."

The origin of the book was a series of lectures delivered by the author at the Annual Convention of the Theosophical Society, held at Benares in December 1909. The topics are:—(i) The Foundation of Manu's Code of Life, (ii) The World-Process and the Problems of Life, (iii) The Problems of Education, and (iv) The Problems of Family-Life and Economics of Government and of Religion. To elucidate the points at issue, a free rendering of the authorities quoted in the footnotes in their original, are given in the body of the book. The fund of scholarship and thought that Mr. Bhagavan Das has brought to bear upon this interpretation of the time-honoured Codes of Manu in the light of Theosophy will best be profited and valued by those who hold to the Theosophical views. But the lay reader will find in it much to interest and benefit him, though he may not agree with the thoughtful author in many of his deductions and suggestions.

In the two concluding pages we read this dedication, "This work is inscribed to A. B. My Mother,—physical in past lives, super-physical in this—by whose wish it was composed," and a poem in five verses each of which ends with "Mother mine, O mother mine."

The Hindu Musical Scale and the Twenty-two Shrutees. By Krishnaji Ballal Deval, Retired Deputy Collector. Published by the author at Poona. Size $8\frac{1}{4}'' \times 5\frac{1}{2}''$. Pp. viii + 49.

To a Hindu, music is not only an art and a science but a part of religion, and as such was most assiduously practised and developed almost to a state of perfection by the Aryan Rishis. But it is a matter of deep regret that being treated with scanty respect and lack of encouragement, it is a dying art nowadays. Hence we hail the above treatise as a timely publication from the pen of

an amateur who has evidently taken great pains to study the Science of Hindu Music with an eye to correctness and accuracy, and proves with what wonderful mathematical precision the Hindu scales of music were formulated. After comparing the laws of musical sounds according to old Hindu authorities and modern Western Scientists, the author ingeniously shows how the seven principal notes of the Hindu scale have evolved from the simple rules laid down by the old authorities, and inserts 15 minor notes in between them, thus making up 22—the recognised Shrutees of the Hindu Musical Scale. "A *Shrutee*," Mr. Deval points out in conclusion, "is not a *unit* of measurement.....but it is an interval lying between any two consecutive notes, and as such is liable to be subdivided into as many smaller intervals as there may be modifications of tones." The four tables which accompany the book are full of interesting information. The author advises the use of the Diachord, of which he suggests a simple pattern, in playing on instruments, and warns us against the use of the instruments of the harmonium family, as they are based on the European Temperate Scale which is admitted by Western musicians even to be a defective scale. "We hope the brochure will go a long way towards awakening in our countrymen the sense of the importance of rejuvenating an art which vibrates the innermost chord of the heart as nothing else can do."

Magnetic Aura or Personal Magnetism.

By Prof. S. V. Raghavachary, C. L. D., D. P. Sc. With an introductory Paper on The Occult Significance of Personal Magnetism by Swami A. P. Mukerji. Published by The Latent Light Culture, Tinnevely. Size $6\frac{1}{2}'' \times 4\frac{3}{4}''$. Pp. vi + 49.

"The aim and object of human nature," remarks the author in the Chapter on Self-

Control, "is the acquisition of *success* and *power*," which he explains as "the ability to attract, persuade and influence or control his fellow-creatures." We are sorry we do not hold humanity so low as that. The higher Hindu Scriptures do not advocate the practice of Self-control for such mundane ends, and we should strongly protest against the importation of any Western materialistic trash like that within the sacred precincts of our religion.

The prescriptions of the "exercises" in Chapter V. on The Way of Mastery, are apt illustrations proving how the sublime is often made ludicrous and ridiculous when put forward by irresponsible men, against whom the Professor warns the would-be initiate into his occult mysteries, who being a "changed person" after the completion of "all the exercises" (numbering 3, which by the way are but variations of the Delsarte system), will be full of "magnetic charm which no one can resist," and who will be "more or less a *battery* ever radiating a subtle current which draws the whole attention of the world"! How we wish that "Personal Magnetism," "the name given to the Universe-force manifested in human life" were so cheap and easy of attainment.

Mukerji Swami concludes his introduction—which by-the-by teems with big black types and big capital letters which practically serve no other purpose but tiring the reader's eye-sight,—by advising those who will ask him "impatiently," "But how shall I express the Higher Self," to "Read, mark and inwardly digest the instructions embodied in the book....." Though we fail to be so sanguine as Swami Mukerji, we must admit that this pamphlet contains some sound advice to weak and feeble-minded persons who think that their life is a hopeless failure.

GLIMPSES

Mind and soul and body—this trinity called person—resteth on union like three sticks (standing with one another's support). Upon that (trinity) everything rests. That is also called Purusha or Being.—Charaka.



To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
—Whittier,



Yet do thy work; it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.
—Ibid.



Even though you perform sacrifice with your bones and flesh for fuel, and kindle and burn yellow the sacrificial flame therewith, unless your heart melt with love and compassion, you cannot attain the golden gem—the blissful Lord.

—Gems from Tirumantram.



What is offered to the fixed Deity in a temple of brick and mortar will not benefit the walking temples (Saints); but what is offered to the walking temples (Saints) will go to the Lord Himself in the temple.—Ibid.



Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life. Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.
—E. R. Sill.



Great Sun-god! Continue to give us your light that the leaves and grass may grow so that our cattle will increase and our children may live to be old.

Our mother! (the Moon), give us sleep that we may rise again like our father (the Sun). May our lives be strong and may our hearts feel good towards our white brothers, as we are all your children.—A hymn of the Red Indians.