

• तत्त्वमसि । •

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

Vol. IV.] DECEMBER, 1895. [No. 4.

KEYNOTES.

Mr. STURDY, probably a theologian, contributes an excellent article entitled "The Prospect for Vedānta in the West" in one of the Madras religious magazines in which he argues that in its strictest sense Vedānta includes the Dvaita, Bishistādvaita, and the Advaita systems and that hitherto only the last aspect of this great religio-philosophical system has been preached to the western people. According to him this does not cover the whole field and is the main cause why *Vedānta* cannot be as popular in the west as it should be. He defines Vedānta as "that System of Philosophy and Religion combined, which including the primitive, mounts to the most abstract of conceptions and thus covers the whole field of human thought. It is expressed *partially* in all religions and for the most part *potentially*, but unrecognised, in all." The above is an excellent

definition and we are exceedingly gratified to hear such a definition from an Englishman. It shows that all non-Hindus do not merely study Vedānta as an intellectual system but that there is in the minds of some of its sincere students a longing to realize its conclusions. Mr. Sturdy goes on to say, "The western effort (to realize Vedānta) does not cover the whole ground ; soaring to the skies it ignores the weak, who cannot rise to the perception of its conclusions and therefore gathers to itself only those clear and keen minds which persistently give themselves to *thought*." All these are very true and (as Mr. Sturdy says) the Dvaita and the Bishistādvaita systems are the steps which enable one to mount the heights of Advaita. Mr. Sturdy concludes: "So, for the West, we need men who can demonstrate this three-fold wisdom, not those who can only speak the *final* word, like the Ger-

man philosopher and the Advaitin, nor like our sectarians, who can only expound the *first* lesson, or at most the second. And such men must live as they teach, that is the method of the *practical* East. They must, in short, be *Yogis*. Now it is said?"

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The burden of our past *Karma* has naturally placed the vast majority of mankind in a position which compels them to take a dualistic view of the universe; long spiritual training dissipates this false view and establishes a closer bond between our self and its surroundings; and lastly, the total breaking asunder of the bonds of *Karma* reveals to us the Advaita aspect of the universe. Dvaita and Advaita are the extremes and Bishistadvaita is the golden mean which connects them.

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The golden rule.—Greek and Roman sages taught the Golden Rule. Isocrates said, "Be such a son to your parents as you would desire your sons to be to you." "Be such judges to me as ye would think best to have yourselves." "What you would be angry to suffer from others that do not to others."

Aristotle being asked how he should behave to his friends said, "As we should desire them to behave to us."

Pointing out the easiest way to confer a benefit Seneca said, "Give just as we should prefer to receive."

To enjoy and keep our friends, Epictetus said, we must treat them just as we wish them to treat us.

Hillel taught the Golden Rule in its negative form. This learned Jewish Rabbi flourished about 50 B. C. An inquirer went to him and

asked to be taught the law in a few brief words. The Rabbi said, "Whatsoever thou wouldst that men should do to thee, that do thou to them."

Confucius taught the Golden Rule. We find it repeatedly in the *Analects*, the *Doctrine of the Mean* and the *Great Learning*. Tzeekung once asked him if there was one word that would serve as a rule of conduct for all of life; Confucius replied, "Is not *Reciprocity* such a word? What you do not want done to yourself, do not do to others." The rule had for him not only a negative, but also a positive form. "He was unable," he said, "to take the initiative in serving his father as he would require his son to serve him; and so of the other relations between ruler and minister, elder brother and younger, friend and friend."

Lao-tsze taught to return good for evil. He said, "It is the way of Tao (Reason) to recompense injury with kindness." The sentiment about returning good for evil was new in China, says Prof. James Legge, and originated with Lao-tsze. This sage was contemporary with Confucius.

Jesus taught the Golden Rule emphatically and comprehensively. He said, "All things whatsoever that men should do to you, do ye even so to them."

Buddha taught universal love. His disciple was to "let his mind pervade the whole wide world, above, below, around, and everywhere, with heart of love, far-reaching, grown great, and beyond measure." "This love enfolds in its ample embrace not only the brethren and sisters of the new faith, not only our neighbors, but every being that has life. As a mother, even at the risk of her own life, protects her son, her only son, so let a man cultivate goodwill without measure toward all beings,

and unhindered love and friendliness toward the whole world."

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The Altruist Community at Higbee, Mo., is a society whose members hold the property in common. All dwell together in one combined-building so as to secure greater comfort convenience and economy in their household affairs. Each member invests all his means, works according to his ability and will be supplied according to his want throughout life. The community has a farm of 105 acres of valuable fruit and coal land. A thousand more members are wanted. The Altruist, formerly published at St. Louis, has been removed to Higbee. Its editor, Alexander Longley, has long been identified with the advocacy of industrial communion. We wish the new society success, but the history of such undertakings makes one doubtful of the future of every new community established on such a basis.

The Philosophical Journal.

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To pass thy life-time in willing and seeking for perishable goods, is to dedicate yourself to the eternity of death.

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There is nothing in the Macrocosm of Nature that is not contained in Man, because man and nature are essentially one, and a man who is conscious of being one with Nature will know everything in Nature if he knows only himself.

Pythagoras.

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Belief in the Hindu Shástras also involves a belief in Hindu astrology; for astrology is regarded as one of the six *angas* (branches) of the Vedas. Some of the Rishis have written comprehensive works on Astrology. The chief among these is Parásara, the father of the eminent *Beda Byása*. Belief in astrology does not signify the total surrender of the free-will, for according to astrology only the majority of the important events of our life are foreordained by the law of Karma. Chances to commit fresh Karma are left to our free-will, the fruits of which we are destined to reap in future births. For our own part we have not mere *faith* in astrology but clear evidence that it is as true as any system of mathematics. The following incident changed entirely our former opinion on this science:

About five years ago we heard from a friend that there was a certain astrologer, Gangadhar Acharja by name, residing in Calcutta, who could know all the minutest details of the birth-time of a person by merely casting a glance on his forehead. Half doubting the above statements we paid him a visit. By simply examining our forehead for about five minutes the astrologer not only told us the name of the asterism under which we were born, but also the very date and *Lagna* (rising sign) of my birth. Though all these can not come out of pure chance yet desirous of submitting this science to repeated tests, we took two of our friends the very next day to this man. Not only was he successful in both these cases, but he told us that one of the two was born in the first of Mágha, which was exactly the date of his birth. Two years later we went again to this very astrologer, showed him our forehead and he repeated the statement which he made when I visited him for the first time. It should

be remembered that we did not tell him even our name.

We saw another astrologer who told me the very year, date and hour of my birth by examining my hand. There is another astrologer in Calcutta who can prepare exact horoscope of a father from the horoscope of the son and *vice versa*.

The above facts led us to the one conclusion to which every rational mind is sure to arrive, viz., that astrology is a science whose foundations are as strong as that of mathematics.

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The following is from Sâddi a famous Persian poet, well-known as "The Nightingale of a Thousand Songs":

I. A King having commanded an innocent person to be put to death, he said, "O king, seek not your own injury by venting your wrath on me." The king asked in what manner. He replied, "This torture will cease with me in an instant, and the crime thereof will remain with you for ever. The space of life passeth away, like the wind over the desert; bitterness and sweetness, deformity and beauty, all shall cease. The tyrant imagineth that he committeth violence against me, but it remaineth on his own neck, and passeth over me." The advice was profitable to the king, who spared his life and asked forgiveness.

II In a company where every body was praising a religious man and extolling his virtues, he raised up his head and said "I am such as I know myself to be, whilst thou who reckonest up my good works judgest from externals, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object; but from the base-

ness of the interior I bow down my head with shame. Mankind praise the peacock for his beautiful plumage, but he is ashamed of his ugly feet."

III. They asked a learned man "If a man is sitting in a secret place with a beautiful girl, the doors shut and the rivals asleep, the passions inflamed and lust raging, as the Arabs say, the dates ripe and the watchman not hindering, whether he thought his virtue would protect him?" He replied, "If he escapes from the beautiful girl, he will not escape from the slanderers. If the man has not suffered his passions to overcome his virtue, yet the suspicious will think ill of him. One may perchance restrain his passions, but he will not be able to curb men's tongues"

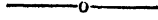
IV. I enquired of a religious man the meaning of this tradition: "You have not any enemy so powerful as the passion of lust which is within you." He replied, "Because that any enemy to whom you show kindness becomes your friend, excepting lust, the indulgence of which increases its enmity." By abstinence a man may obtain the disposition of angel, but if you eat like a beast you will be degraded to an inanimate fossil. Those whom you gratify become obedient to your command; but lust on the contrary, when indulged, is rebellious.

V. "Man is beyond dispute the most excellent of created beings, and the vilest animal is a dog; but the sages agree that a grateful dog is better than an ungrateful man. A dog never forgets a morsel although you pelt him a hundred times with stones. But if you cherish a mean wretch for an age, he will fight with you for a mere trifle."

Progress.

CHAITANYA :

AS A RELIGIOUS TEACHER.



IT is extremely difficult to form a correct estimate of the position which a religious teacher occupies in the scale of spirituality. More so, because in most cases he is separated from us by a vast period of time when the peculiar environments of a distant past, present an insurmountable difficulty in passing correct judgment on the historical figure with which we are confronted. The feelings, emotions, and prejudices of the human mind wrap our judgment in no small a degree and influence our mind to pass opinions which in the majority of cases go beyond the mark. The acute critical bent of the intellect so necessary in such cases is naturally shaken by the storm of emotion which generally induces us to depict a man in the dimension of a god or to reduce the magnificent proportions of a god into the paltriness of a human being.

These difficulties present themselves in a special form in the case of Sree Chaitanya. There is not a word in the Hindu Shástras in which the advent of Chaitanya is noticed. The list of *avatárs* furnished by *Veda Byása* in the Bhágbat does not include Chaitanya, nor is his name mentioned in any of the eighteen Puránas. There are innumerable prophecies concerning Buddha, Christ and Sree Krishna, but even if we make a critical search through the entire religious literature of the country up to the time of Puránas we do not meet with the name of Chaitanya. For the above reasons our verdict on Sree Chaitanya must rest not on the authority of the Shástras, for the Shástras

are silent on this point, but on the decision of our intellect.

In India the religious element is so predominant in the minds of its inhabitants, that every great reformer is styled an *avatár* (incarnation) by his followers. For instance, Rámánuja and Sankarácharya two of the ablest commentators of the Vedánta Sutras of *Veda Byása*, are unanimously regarded by their followers as the incarnation of *Sesha* (सश) and *Shiva* respectively. It may be that some of these great religious reformers are the incarnations of disembodied Mahátmás, but to attribute to every one of them the title of the Supreme Being is nothing short of short-sighted prejudice. The transcendental eye of the Shástra can alone decide the *avatárship* of a particular human being and we are in all honesty bound to exclude those from the list of *avatárs* whose names are omitted by seers like the Rishis of old.

The *avatárship* of Sree Chaitanya being thus denied by the Shástras we will, in the present article, deal with him as a great man and a religious reformer who appeared in the stage of the world to restore the spiritual equilibrium of a nation which was disturbed in the course of ages. As in the time of Buddha, the spirituality of the Brahmans became crystallized into mere lifeless rites and ceremonies when Chaitanya began his mission. Not only the Vedas and the Upanishads but also the other religious works were a sealed book to every one except to the privileged few. The life of the Brahman of that

time—a mere aggregate of lifeless rites and ceremonies—was unable to impart even a spark of religious fervour to the masses who were left without Śhāstras or without guides. In short the entire religious life of Bengal was at its lowest ebb, and a man was wanted to light the flames of a great spiritual revival.

Sree Chaitanya was the outcome of the spiritual unrest which agitated the minds of the people of his time. He was the embodiment of the unsatisfied spiritual longings and aspiration, which were silently at work during many decades in the hearts of the masses of his countrymen. He was a man of the people, and he addressed the illiterate and the down-trodden who received nothing but contempt and arrogance from the natural spiritual leaders of the Hindu Society of that time.

His method of teaching was quite suited to the people whom he addressed. It is no doubt due to his genius that he invented a novel method of teaching, a method in which singing and dancing played the most important part. It was not his mission to open directly the door of absolute Nirvāna to the masses, for he knew quite well that it is impossible for the majority of mankind to reach directly a state of consciousness which is one with the Supreme Consciousness of the universe. What he aimed at was to invent a method by which even the spiritually dullest people will be able to share a spark of the religious emotion without which the higher evolution of a human being is not possible. Amidst all the sins and moral drawbacks to which a human being is subject, even a spark of spirituality shines like a ray of light driving away the deep gloom of ignorance and illusion. The insight of Chaitanya into the very depths of the heart of man showed him clearly that the calm meditation and divine contemplation in solitude and

the striving for absolute emancipation are suited only for spiritually advanced people; they are of no use to the mass whose fickle minds are ever-tossed and torn by the tempest of contending passions. The method he employed to instil religious sentiments into the heart of the average man may best be described by calling it the *physical method* in religion. It may be regarded as a species of *Hata Yoga* in which the circulation of blood has more to do than the control of breath. *Hata Yoga* brings on religious feelings primarily by the control of breath which afterwards affects circulation while the system of *dancing* and *singing* inaugurated by Chaitanya affects the devotional sentiment primarily by affecting the circulation. The slow gait and the measured pace with which this sort of dancing begins generally culminates in frantic movements and gestures through which the devotee often passes into a temporary swoon in which the function of breathing is entirely suspended. Generally a band of people join together and sing aloud in a chorus with frantic dancing and a peculiar sound of Indian music till the combined effects of all these produce, in the minds of the sincere devotees, a sort of spiritual trance. Almost similar is the method of the *Hata Yogis*. They gradually learn to suppress their breathing till they are able to suspend it completely till all physical animation comes to a stand-still, and the higher nature of man awakes.

The effect of this *physical method* being based upon the circulation of blood, the spiritual and moral sentiments are generally superficial and do not strike a deep root in the heart of man. The structure of religion which is built on the basis of reason is far more permanent and affects even our future lives, than the structure which is built upon physical basis, viz.,

circulation or breathing. But still the latter method is best adapted to the vast majority of people whose education and low intellectual development make them quite unfit to enter the deeper spiritual planes by means of *Gñán* (ज्ञान) and *Buirāgya* (वेराग्य).

On the success of this method with the masses entirely depended the success of Chaitanya as a religious teacher. No doubt the effect of his preaching produced marvellous effect when he lived, but in course of time his influence has faded away as compared with the influence of more solid systems of religion which have emanated from Sree Krishna, Sankarāchārya, or Buddha. The religion which is not based on the foundations of reason is built on the base of sand and it must fall sooner or later. No doubt the heart is the seat of religion as it is of all other higher feelings and sentiments, but still the harmonious development of the spiritual faculty depends on the co-ordination of the reason and feeling and not on feeling alone, still less on feelings based upon the *physical* method of Chaitanya.

Chaitanya was not the founder of Vaishnavism as is wrongly supposed. Vaishnavism is as old as the Upanishads and its preachers are numerous. In the strictest sense Vaishnavism is the worship of the *all-pervuding* Vishnu whom no place or space can confine. The majority of the Vaishnavas have degraded this ideal by engrafting on it anthropomorphic ideas. *Golaka* (गोवर्ण) is, according to them, not the cavity of the heart in which the Supreme One resides, but it is a sphere far beyond the planetary chain where Vishnu resides with his wife and attendants. Such ideas lay much stress not on the spiritual but on the material nature of the Supreme Being. It indicates the failure of the intellect to grasp the higher

modes of being. It is an attempt to reduce the shoreless ocean into a pond, and to confine the free air into the compass of a small tube. Still, with the vast majority of mankind abstractions can have no signification whatever and the lower the capacity of the intellect the more able it is to grasp concrete images. For this reason, the Purāns abound with personifications and allegories which have deep metaphysical signification.

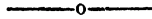
Vaishnavism in Bengal, as it now stands, is a sorry caricature of the ideal which Sree Chaitanya tried to place before mankind. There may be noble exceptions but on the whole the ranks of the Vaishnavas are composed of the lower orders of the Society who have made it their profession to earn their livelihood by begging from door to door. The female Vaishnavas are pre-eminently characterised by their immoral conduct and loose behavior. This evil has no doubt resulted by joining males and females in Vaishnava congregations which Chaitanya strongly repudiated in his life-time. The lower orders of the Vaishnavas have become proud, bigoted and arrogant in as much as they have made it a part of their prayer to say that every one who does not accept the godhood of Chaitanya is a veritable rogue (पावक). This is a decided fall from the noble ideal of universal toleration by which Hinduism, above all other religions, is characterised as well as from the ideal which Chaitanya placed before his followers.

Chaitanya has long ago passed away and his influence has well-nigh died out. The land of his birth could not produce another religious leader like him during the last four centuries. The religious life of Bengal as compared with the religious life of every other country of this vast empire is at its lowest ebb. Another

great leader is wanted and there are clear indications in the signs of the times that such a leader is to appear at no distant future. The age demands a thoroughly national religious leader, a product of the spiritual aspirations of the modern time. May the Karmic affinities of the Hindu nation hasten the arrival of such a being!

Whatever be the defects of his teachings, Sree Chaitanya was a spiritually great man. He is the representative of the emotional side of religion as Buddha was the representative of its intellectual side, and as Sankarāchārya was the harmonious representative of both of the above elements. The emotional element in man is the chief instrument in developing his spiritual nature, according to Chaitanya. The power of the name (नाम) of God more potent

in securing salvation than rites and ceremonies. Sincere devotion (व्रत) is the chief instrument to transform our lower nature and to melt the hardened worldly propensities into the crystal stream of spirituality. All these doctrines are not new and they were clearly set forth in the religious literature of the country long before the advent of Chaitanya. But they lost their hold on his countrymen in course of time in the absence of a living example. Chaitanya infused a new life into them as the embodiment of the higher emotions of the human mind. But what he did has been undone by time which attacked the weakest points in the religious structure which he raised, viz., the *physical method* which he employed in religion and the total ignoring of the intellectual basis.



OUR EXCHANGES.

A UNIVERSAL CONGRESS OF RELIGIONS IN 1900.

BY ABBE VICTOR CHARBONNEL.

(Translated from *La Revue de Paris* by Callie Bonney Marble.)

“I see already in thought the next Parliament of Religions, more glorious and full of promise than the first. I propose that we should hold it at Benares, in the first year of the twentieth century.”

It was in these words that the Rev. Jenkin Lloyd Jones closed, two years ago, the Parliament of Religions at Chicago.

Everybody knows that it was a grand event of philosophic as well as religious importance. During seventeen days, in special conference and in public assemblies, in the immense Hall of Columbus, representatives of the religions of the world

peaceably presented their doctrines, embracing “the religious harmonies and unities of humanity, as moral and spiritual factors of human progress.”

The Parliament of Religions dispelled the traditions of those conferences and councils, where of old the theologians engaged in controversies which ended in anathemas, revolts, and wars. It was truly a congress. The delegates of the various faiths had not to defend their creeds from ferocious attacks or against crafty critics. But by a loyal tolerance, without contradiction or conflict, all, on different days, had

an opportunity of expounding what light their particular form of belief offered to man's intellect, which the problems of his destiny are disquieting, what support to his will, which unstable philosophies abandon to hesitation and incertitude, and lastly what exaltation for his heart, which mundane life does not satisfy, and which pushed hope beyond the visible horizon of the world.

It was the grandest event of religious peace and conciliation of minds that any century has seen. Old Europe comprehended it in the first news which arrived of the solemn opening of the Parliament of Religions. Cardinal Gibbons, before an assembly of eight thousand persons, with his gentle presence, rose in the purple of the cardinal, amid the varied costumes of a hundred and seventy representatives of the principal religious bodies, his eyes radiant with celestial joy, and in the silence of the sanctuary recited the words of "Our Father, who art in heaven," and all joining recognised this as the "universal prayer."

Was it possible for such an event to be repeated? Could there not be held in the same spirit of tolerance and liberty, but more complete, a new Congress of Religions, which would be truly universal? This wish was upon all lips when delegates separated. Regret would live in their hearts if they were forced to say that on one day only men had met in a bond of fraternity with God, and that, dispersing, the old "denominational walls," to quote the words of a well-known prelate, would again be reared to the skies. Some men of noble wish have sought to renew the work of religious unity and intellectual fraternity of the Parliament of Religions. Catholics, Protestants, representatives of various Christian faiths, of Israelite worship, and even of Oriental worship, are endeavoring to gain

the support of all adherents of tolerant creeds and of all freethinkers for the idea of a universal Congress of Religions to be held in Paris in 1900, during the next universal exposition. * * * *

A Congress of Religions should not even be a congress of scholars, who would expose the history of dead religions, the religious life of the past, the evolution of beliefs, or the actual religious idea among the barbarous countries. These might interest the savants and psychologists. They scarcely touch the minds of the people who reflect principally upon the conditions of moral and social life for present humanity. * * * *

The Universal Congress of Religions should be a congress for accurately expounding the religious idea, a congress largely apologetic in its nature.

"We believe," wrote the Rev. Dr. Barrows, in a letter in which he submitted to the various religious bodies the project of a Parliament of Religions, "that God exists, and that nowhere is he without testimony. We believe that the influence of religions tends to advance the general welfare, and that it is the first factor in social organisation.... We propose to examine the foundations of religious faith, to review the triumphs of religion in all ages, its position with all the different nations, and its influence on literature, the fine arts, commerce, government, and family life; to show the power of religion in promoting temperance, social purity, and its harmony with true science; the importance of a day of rest--in a word, to contribute to those forces which will bring about the unity of the race in the worship of God and the service to man."

During the Parliament of Religions, this programme was carried out, and it was in this spirit that the orators of the various faiths

treated the following grand subjects : "God, his existence and attributes ; universality of the belief in God ; Man, his origin, nature, soul, and destiny ; Religion, the relation between God and man ; the needs of humanity satisfied by religion ; the systems of religion, or comparative study of religions ; the chief religions of the world ;—finally, the relations of religion to morals, to the family, to civil society, to social problems, to the love of humanity, to the arts and sciences."

These are the questions of all time and the Congress of Paris also will take them up.

We need not lay down in advance a rigorous plan for this Congress, which cannot be realised save by the co-operation of all. One thing only is of importance to state, viz., in what spirit of friendliness and religious union our savants and thinkers will have to assemble. Their duty will be to extricate from the numerous forms which the religious idea has assumed among the peoples of the world, and from the dogmatic symbols in which they are expressed, what is permanent and universal in this idea.

The majority of men meet in a belief in the Divine, in a faith in God, which they affirm by their devotions. This God they regard as the Father and Judge of mankind. And if this notion was for a long time confused among the Orientals, it has day by day been more and more clarified by Christianity. Professor Bonet Maury, in a remarkable article on the Parliament of Religions at Chicago, has shown that the Oriental religions are making rapid evolution toward the Christian ideal. Monotheism is the faith of the world. And it seems as if all humanity would some day be united in a supreme religion, the religion of the Fatherhood of God and the Fellowship of Man.

From this religion a moral law is deduced which places *en rapport* God and man, and men with each other. Whatever may be the differences of application in practical cases, the existence and consciousness of this law are a universal fact. And always, with all people, a necessary relation of cause and effect, of principle and consequence, is established between the religious sentiment and the moral sentiment, between the faith and the rule of life.

It is on such unanimity, which recognises God as father, and all men as brothers, and on that duty which springs from the fatherhood of God and the fraternity of man, that a religious congress should set its solemn seal ; and not on diversities of doctrines, or formalities of sectarian creeds. Now, the religion of the fatherhood of God and the fraternity of man is only the religion of the Gospel. At Chicago, Brahmans and rabbis proclaimed Jesus Christ "the true Saviour of humanity," and his Word "the foundation of all the religions of the world." Bishop Keane said : "All the means which serve the All-High to unite man culminate in Jesus Christ. The great religious leaders of the world were only the forerunners of the aurora which should be the light of the world. Christ will be the centre of religion forever."

But how shall Christianity draw to itself in unity the diverse creeds of the world, if she herself is divided ? Christ has said : "There shall be one fold and one shepherd." Christians have broken this unity. Little by little, and from various motives, deep separations have been caused. The dividing of the Christian family is the greatest crime against the Gospel. The Congress of Religions, where mainly representatives of Christianity will stand, should seek to recover that unity of Christ. As Canon Freeman of Balliol College,

Oxford, has said: "It is unity of spirit, that is, sympathy on certain subjects, which will lead to co-operation. Faith in its true form is less the adherence of the intellect to certain dogmas than a moral and sympathetic faculty. We should apply this faculty, not to dogmatic symbols which we devise, but to those objects of religion on which we are unanimous—God, Christ, and Eternal Life."

The last two days of the Parliament at Chicago were consecrated to the study of grave problems—first, religious union of all the human family; and, secondly, religious union of Christianity. It was a noble sign of the times, that such subjects, the mere statement of which indicates a remarkably generous impulse of the human mind, should be presented to an assembly of believers. The universal congress will regard it as its highest aim to revert to these subjects, and affirm a new spirit, truly evangelical, of charity and union.

But union is not fusion. Not one sacrifice of faith will be asked, no tacit abandonment of convictions, nor vague compromise with conscience. "We ask no one to renounce his beliefs," said Mr. Charles Bonney, President of the General Assembly, in his greeting of welcome to the members of the Parliament at Chicago; "here the word 'religion' signifies love and worship of God, love and service of man. We would wish to unite all religions against irreligion, and all meet in fraternity for the public good to advance charity and mutual respect."

At the next Congress, the representatives of each religion will be free, in the special congresses, to set forth their creeds and the doctrinal interpretation which they have given them. And at the same time a scientific section will be established, where, in the ordinary manner of learned conferences, the statements

of each religion on points of dogma, critical exegesis, history of beliefs, of morals and social justice, will be presented in essays, discourses, and discussions. But in the solemn sessions which will properly constitute the Congress no controversy will be permitted. By successive representatives the different churches or societies of believers will declare their solutions of the problems of man's final destiny, and of the moral and social life, which are now chiefly agitating humanity. * * * *

Christianity, and especially the Catholic Church, is in the act of making this test. "Religion," said Carlyle, "is a living thing and therefore moving." Religion must adapt itself to the needs that each day awakens. Though doctrines are immutable in their essence, there is nevertheless a development, and, in a certain sense, even an evolution of doctrines, in virtue of the interpretation which applies them to changing circumstances. At the present hour, then, Christianity has set for its work and apologetics a social aim; it is proclaiming among modern peoples the democratic spirit of the Gospel; it is reviving the obligations of charity, justice, and piety. By the example of its great Pope, the Catholic Church is a veritable leader in social movements. Its theologians and orators are seeking practical means of bringing about a more just social order.

Social reformers lay down for the solution of the social problem, scientific rules, which, being established upon the analogies of natural history, only reach the animal nature of man. Socialists lose themselves in a Utopia of universal happiness by the absorption of the individual in the State. Anarchists aim at individual development, whose unrestrained liberty destroys all society. Both propositions are chimerical.

Christianity recognises the partly just aspirations which are blended in

these chimeras. But, to cure the imagination of man of preposterous illusion, it widens the range of our earthly vision and turns our minds to the mysteries of eternal hope.

When, then, the Christians of the Congress of Religions shall say what they accept of the social movement, what curb shall be put upon its excesses, no mind can deny the importance of such a declaration. And it is believed that the teachings of Christ, loyally presented in all their democratic sincerity, will touch the hearts of all who seek a religion of "human solidarity." But especially the humble will feel the divine pity of Christ, alive in all his true believers, when a great assembly of Christians shall repeat on high the *misereor super turbam*. * * *

"At Benares, in the first year of the twentieth century," said the Rev. Jenkin Lloyd Jones.

That name of Benares, of the holy city of the Brahmans, of the city of gold resting upon the trident of Siva, might come to the thought of a clergyman, moved by the farewell speeches of the last session of the Parliament of Religions. But it was sentiment.

After the United States, it is France, that other land of tolerance and liberty, where we look to see produced the most magnificent tribute which has ever been rendered to the liberty of conscience. It is in the centre of a learned civilisation in the face of academies which will subject them to the most rigorous criticisms, that the religious bodies should form their holy line, and proclaim, against all positivistic or materialistic negations, the indestructible law of the mystical phenomena. And finally, it is in this most ancient and glorious branch of Christianity that the grandest religious conclave of all the centuries should assemble. After the Parliament of Religions at Chicago, the Universal Congress of Religions at Paris!

The date chosen will be that of the Universal Exposition, where will be glorified the marvels that the energy, art, and genius of man have produced. Here the religious idea will be presented and expounded by an assembly of believers. Is it not plain that religion accepts as beautiful and valuable all the victories of science, only defending against scientific positivism or materialism the higher ideas of the soul, of a moral ideal of God? * * *

I know the inevitable objection from the timid and sectarian. "A Congress of religions for all the world," the timid will say, "is good for America, a new country without history, but not for Europe." It is true that old Europe has had in the past religious troubles, the remembrance of which is guarded by prejudice and sectarian bonds. Spiritual power, by long tradition, has acquired the habit of domination and of exclusion. Will all be forgotten in an outburst of reconciliation? What was possible in the country of Channing—will be so in the land of Calvin? and will Catholics, Protestants, and Jews not find themselves embarrassed by a meeting which follows so closely on the dissensions of yesterday?

We reply. It would be doubting the efficacy of the Gospel of peace and love to believe that approach between Christians is impossible. Irreligion is at our doors. We have more important things to accomplish than to quarrel. And, when irreligion seeks to destroy the Christian heritage, we must save the least fragment, whatever it be, must gather as a necessary reserve the least crumb falling from the table where are seated the disciples of the Christ.

The sectarians, and I mean thereby the sectarians of faith, have an objection even more grave. They contest the principle even of a Congress of Religions. Recognition to all

forms of religion, according to dogmatic tradition, would be a slight to "the only truth in the one Church," and might imply the heretical idea "that all religions are good and of equal value."

A Congress of Religions is a reunion of men of various beliefs, where each has the right to present his faith, where all admit the value of incomplete truth, and where they credit even error with good faith and sincerity.

A Congress of Religions is a congress of religious men. Neither the deficiencies of one belief nor the superiority of another are denied. Nothing is affirmed by the fact of a congress as to the absolute value of the creeds. Our purpose is less to compare their absolute or objective value, than to recognise their relative and subjective value. The religions will be considered from a human stand-point. They will be considered less as abstract doctrines than as an element of moral personality, and the issue will be not so much creeds and truths as the sincerity of the believers. * *

The Catholic Church should make to this grand idea of a universal congress the most generous concessions.

In the parliament at Chicago, in a Protestant country, the first place and role was given to the Catholics. "In all the assemblies," said Bishop Keane, "the originators of the Congress expressed by a unanimous voice, not only the desire to receive the counsels of the Church, but to be guided by them. They asked our opinion on the choice of subjects to treat, and introduced into their programmes modifications which we suggested to them. In order to study religion under all its relations to human life, it was decided that the Congress should convene seventeen days, each day devoted to a subject of general interest. The commission decreed

that at least one Catholic delegate should be heard each day. It was arranged in the beginning that a series of conferences should be held simultaneously with the regular congresses, where each religion should have a day to expound its doctrines, the Catholic Church held in these the first place. Lastly, Cardinal Gibbons was asked to open the Congress by a prayer and a discourse.

This full and respectful deference permitted him to appear in this memorable assembly without any sacrifice of his dignity or divine rights. And the great prelate rendered as follows his judgment upon the work at Chicago: "Thus for seventeen days the Church held its place in the midst of this singular assembly as did St. Paul of old in the midst of those who questioned him in the Areopagus. They listened with respect, often with enthusiasm and applause, which formed a consoling contrast to the distrust and sectarian rancor of the past centuries. What will be the result? Who can say, except the God of goodness, who gives all blessing! Amiable critics, who find nothing good save in the stereotyped dogmas of the old *regime*, will undoubtedly expect only evil from the new step. They believe that the Church lowers itself in having appeared in the midst not only of the faithful, but of the unbelievers. As to the beloved Master who has said that his Church should produce in the great day "new treasures as well as old," and who made her, according to St. Paul, the debtor of all those who were wandering afar from her in search of the truth, he will not fail to judge all aright. It is for him alone that the work has been undertaken and performed."

To the Protestant Church belongs the honor of having taken the initiative in the Congress at Chicago; but it can be said that its success depended very largely upon the ad-

hesion of the Catholics. Among the Catholics it needed the powerful authority of Cardinal Gibbons and Archbishop Ireland to win over the timid ones.

"The Congress at Chicago is the most beautiful and happy event in the whole history of our young Church in America," said Cardinal Gibbons. The Church of France can do what the Church of America has done, and be sure of the same advantages; and, since it is an act of generosity, or, if you will, of courtesy, she should bestow on the enterprise the good graces of her full co-operation. * * * *

The idea of a Universal Congress is already more than a hypothetical project. It has been submitted to the criticisms of the great prelates of the Catholic world. Cardinals, bishops, theologians editors of journals, savants and writers have given their opinions. Suffice it to say that a universal congress of unity has the approbation and effective support of two French cardinals. M. Bonet-Maury, professor of a Protestant theological faculty, and delegate from Protestant Europe to the Parliament at Chicago, has secured the co-operation of the reformed churches of France. The Grand Rabbi Zadoc Kahn has communicated by official letter his support and that of the Israelite consistory.

When the union of the three great cults of France was thus effected, a testimonial was sent to the Pope in the name of a number of Catholics with this title: "Memoir on the Project of a Universal Congress of Religions at Paris in 1900." Cardinal Gibbons, going to Rome, consented to present this memoir.

When the Parliament of Religions was opened at Chicago, by the prayer that Cardinal Gibbons offered, much astonishment was felt in France and Rome and even indignation; all expected an official act of

disapproval and condemnation. The condemnation did not come. The Pope gave his sanction. Ever afterwards whenever visitors recalled to Leo XIII. the remembrance of the Parliament of Religions, his deep, clear eyes beamed with joy. He had seen a little of his dream realised—the Pope of the people, the reconciliation of society through evangelical justice: the union of the churches in the universal peace among men.

A few days ago we asked Cardinal Gibbons, on his return from Rome, what his impressions were in the matter. They were as follows: The Pope will not convoke officially a Congress of Religions. He wishes to leave free the initiative to Catholics, and in this manner leave this grand idea to their patronage. Above all, he does not wish to engage in the organisation of a congress which should bring together all religious faiths, the prestige of his person and authority as head of the Church. But to us Cardinal declared:

"Write, act, do not be timid in France. Interest in your project those who think, those who believe. Create a strong movement of public opinion. The Pope will be with you. Of that I am sure."

The Open Court.

EXPERIENCES IN MATERIALIZATION.

A Correspondent who uses the extraordinary *nom de plume* of "Chedor Laomer" sends us the following account of his experience in materializing seances.

"I have personally witnessed some materializations under strict test conditions, and am fully satisfied that no deception or fraud could be practised upon us. Moreover, the forms which appeared were gradually built up, and then disappeared

slowly before our eyes," until they passed into nothingness.

WHAT I SAW (1) IN THE SEANCE ROOM.

"A few friends assembled in a small room sixteen feet square. A curtain was placed across one of the recesses at the side of the fireplace to form a sort of cabinet, in which the medium sat in unconscious trance. The gas was turned low, but the room was sufficiently lighted to enable us to clearly see each other. We opened the meeting by singing and prayer, and sang at intervals as the spirit moved us; shortly we saw, close to the screen (near the floor) behind which the medium sat, a kind of phosphorescent light like a dull star, which gradually increased in size, and then spread upward and downward, gradually elongating until it became a long perpendicular streak of light, about four feet six inches high. It then seemed to gather around it a cloud of vapour and perceptibly broaden and take human shape. The growing figure became unmistakably and clearly defined as that of a female form with long flowing robes of remarkably fine woolly texture. The corner of an apparently beautifully worked shawl trailed upon the floor as the form moved to and fro from one position to another across the room. The form was perfect in shape but the features of the face were not discernible. There was a rim of light showing the form of the head, giving the appearance of the figure of a lady without head. The arms which were bare to the shoulders when the drapery was thrown aside, appeared quite natural and well developed. In this condition the materialised figure walked towards me, raising the arms above my head as if in the act of blessing. Then it passed across the floor to the mantelpiece, raising the right hand, touched the tinstre, and

made them jingle as though touched by a hand of flesh. She walked back to the front of the curtain, behind which the medium still sat breathing heavily, turning towards us, she threw her hands towards me three times as if throwing a kiss; then stood motionless in full view of all the sitters (sixteen in number) and dematerialized before our eyes, and gradually passed away as a cloud of mist. The curtain was never opened during the process proving clearly that it was not the medium's form which we had seen, who we knew was all the while unconscious behind the screen.

"The *control* of the medium informed us that the cause of the head and face not being fully developed was owing to the feeble state in which the medium was; in consequence of having a severe cold, she was not able to give off sufficient *ora*, or *psychoplasm*, to enable the spiritual body to fully develop in materialization.

"It is said that the head and face are always the most difficult portion to materialise. The form was that of a fine, tall, slender lady; while the medium was stout, fleshy, and elderly person, with a rambling gait.

"As the face was not formed so as to be recognised we were informed that the face would eventually be seen by the person to whom the spirit intended to reveal herself, and further, that I was the favoured person and that I should yet see the head and face of the lady spirit who desired to manifest, which I certainly did, some months afterwards, in a most unexpected manner.

(2) IN MY BEDROOM.

"One night in my bedroom I lay sleepless. Suddenly opening my eyes by an influence, as though some one had touched me, I beheld at the bedside a cloud of light forming into a human head on the

seat of the chair. It gradually assumed the shape of a female face, the features were most perfect and beautiful. The glorious light and radiance of the countenance I shall never forget; luminosity filled the room with refulgent glory indescribable. If spirits in the spheres are as bright and luminous as that radiant face, they are indeed beautifully glorious.

"Here was the fulfilment of the promise that 'I should yet see the head and face' of the form that had previously tried to fully reveal itself to me, now most successfully, with a smile of recognition.

"The face gradually faded as I was gazing upon it, and as quickly was away as it had appeared, and died it had vanished the chamber wheel in entire darkness.

"The room was closed and locked, and no one could get in to produce an illusion. I was as wide awake as I am now, and saw the head gradually develop out of the bright cloud on which my eyes had first rested, and then distinctly die away on the spot.

"No amount of argument or sophistry can reason me out of what I clearly saw with my mortal eyes. It was so unexpected, clear and satisfactory; and one of the greatest joys of my life to see the face of my lost loved one once more.

"On another occasion in my bedroom I lay awake; suddenly turning my eyes towards the bed foot, where I perceived a light, I beheld the bust of a most beautiful young lady. The head and face and one of the arms, were clearly defined, and illuminated with a radiance indescribable. When I had taken a good look it thereof faded away into the darkness. It was that of my long-lost daughter.

"A gentleman of considerable intelligence, who lost his wife a few years ago, declares that once a week the spirit of his wife appears to him

when he is alone in his own room; she materialises and appears in as perfect a form as when in the flesh so complete and tangible that he shakes her by the hand, and she can speak audibly to him, and this without the intervention of a medium. Her coming has been regular, at a fixed time, for some two years, and he knows much of the life she is living in the spheres, what she does and where she goes as a ministering spirit to assist others. After the conversation of about half an hour she fades away before his eyes, and passes off in a kind of misty cloud. This gentleman knows nothing of Spiritualism, and would not enter a spiritualistic meeting, he being a staunch methodist. Yet he now believes that there is something more in spirit-phenomena than people generally fancy."

MRS. MELLON'S MATERIALIZATIONS.

Mr. A. G. O. Stordeur, M.A., P.H.D., of Sidney, New South Wales, contributes to *Light* of July 7th and 13th, an account of the success which has attended Mrs. Mellon's latest phase of mediumship, viz., that of materialisation without a cabinet under the full gaze of the sitters. Mr. Stordeur says:—

"The new phase of Mrs. Mellon's power is the manifestation of materialized forms without any screens or curtains. She sits facing the circle, in full view of all the sitters whilst a good light shines upon her and thus the least movement on her part is distinctly visible to every one present. When it began I put her seat a little aside so that we could form a small circle in front of, and not further than from three to four feet away from her. No cabinet, screen, or curtain of any kind was used either on this or any subse-

quent occasion ; Mrs. Mellon was in fact, from the first to the last facing us and in full view of us all."

After describing what took place then, Cissie materialised before their eyes. Mr. Stordeur proceeds to narrate the events at the next seance on March 14th as follows:—

"The light having been reduced, leaving us, however, able to perceive distinctly everything that might take place, and every one in the room, Mrs. Mellon seated herself, as on the former occasion, with her face directed towards us and in full view of all—no curtain nor anything else in the nature of a screen being used. We then sang in a subdued voice a cheerful but appropriate song, and while thus engaged we all noticed on the left side of the medium a dim, hazy light collecting itself into a luminous cloud, but of which gradually arose an intensely white vaporous form, which, however, soon disappeared, to our great disappointment. But our hopes were revived on observing the luminous cloud rising from the ground and developing into the form of a human body, which stood for about three minutes in full view of all. Again it dematerialised, but this time only for a more beautiful re-materialisation, for in less than five minutes there appeared before us a slender female form about five feet high. This elegant and graceful white-clad form threw her arms around Mrs. Mellon and caressed her in a most affectionate manner, and then moved nimbly about, displaying the stars which glittered as so many brilliants on her wavy tresses of a deep dark colour and answered our questions by signals made by the graceful movement of her head or hands. Our spirit friend then bade us good-bye, and dematerialised gradually to what I should call a small spark of phosphorescent light about the size of an apple.

"I could enumerate several other seances, held under the same conditions and with still more satisfactory results, but am obliged for want of time and space, to pass on to the last one, given on April 26th. This seance was indeed the best which Mrs. Mellon has held under these, herself-imposed, restrictions. Eight sitters were present."

Geordie materialised in full view of all and then dematerialised. Mr. Stordeur says:—

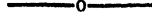
"I maintain, however, that the only possible inference, which an unbiassed investigator can draw from experiences such as I have narrated, is that Mrs. Mellon has been unjustly assailed ; that she is a woman of honour and integrity ; and that materialisation is a fact and not a myth."

A correspondent of *Light*, singing himself "Vir," sends to that journal on July 13th the following report of his experience on materialisations. He says:—

"I have examined these in a scientific way and spirit in all cases. Avoiding all devoteeship, I found in *all cases* that the forms had a gauze covering, which, concealed, underneath, the medium's dual image and clothing. All the mediums I studied were honest and quite straightforward, and free from even a hint of suspicion. Yet when on one occasion I saw a lady non-Spiritualist weeping over the appearance of the form of her dead sister, I reached forward my right hand which then grasped the medium's *left*, and lifted the gauze from the *left* arm of the form, disclosing the black coat, of the medium, his white shirt and his sleeve links. Nevertheless the face was that of a refined woman. I have done the same thing more than a dozen times with different mediums, and *always* with the same result. The arm I examined was not the me-

dium's but it was a duplicate of it. The face was the medium's transfigured; not the actual face but of a thought-form emanating from him. Repeated experiments proved also that all the matter in the

form came from the medium, whose weight diminished as the form grew, and when the form was complete it weighed say 25 lb., and the medium's had diminished to the *same* extent. *Borderland.*



BHAGABATGITA WITH SAKARBHASHYA.

(Continued from page 85.)

THOUGH I am without birth, of unchangeable nature, and Lord of the whole creation (yet) I appear as incarnate by My Own Power (*máyá*), adopting My Prakriti (the Mother of creation) to serve the purpose of the *Karana* and *Sukshma* counterparts of My body, without letting Her have the control over ME. 6.

Sankara. How then, and whence is your birth,—you who are constant, and the Lord God,—free from the duality of virtue and vice? To this query Bhagaban replies, “Though I am birthless, though My Omniscience never suffers a jot in power and though I rule over all—from the (highest) *Bramhá* (the creator) to the (meanest) straw,—by bringing* My Prakriti under subjection.

Cf. *Panchadasi*, I. 16. *जायादिन्मो वशोक्तत्वं तं सत्त्वात् सञ्जं च ईश्वरः* i. e., the *átmá* which is reflected in *Máyá* is known as the omniscient Lord when He brings Her under His control—the *Vaishnavi Máyá* composed of

the three primary attributes (*सत्त्वारि*)—under whose sway lies the entire universe and fascinated by whom, it does not cognize its own Self—*Vasudeva*—appears, as it were, as possessed of a body and born at My own desire (Cf. *Sruti* *सजायमानो बहुधाभिजायते*, though really unborn, appears as born variously), but not in reality like men, who are forced against their will by their *Karma*.

Bharata! whenever there is decline of virtue and rise of vice, I do create Myself. 7.

Sankara. When and why does that birth take place? Whenever the good working order of the caste-system and the division of life into four stages,—upon which the real progress and final emancipation of all creatures depend—are destroyed and unrighteousness progresses by strides, then do I create Myself by My own *Máyá*.

For the protection of the righteous, the destruction of the wicked and the re-establishment of the moral order, I am born in every age. 8.

* This is mentioned to clear the doubt which can very properly arise about the possibility of the creation of a physical body without the previous formation of its original counterpart, *Lingadeha* of sixteen-fold function, which is, so to speak, the stable matrix, in which the life forces play, binding and loosening, attracting and repelling the molecules of the physical body.

Sankara. In order to protect the virtuous, *i. e.*, persons who walk in the right path, to destroy the sinful and to re-establish the moral order, by which all things are well-established, I take My birth in every age. [Here the punishment of the unrighteous does not indicate unkindness on the part of Bhagaban as it is said "लासने ताङ्गने साहर्षाकाङ्क्षं यथाभवे । तद्देव नक्षेत्रं निवन्तु युनिदोषयोः ॥" As in a mother there is no unkindness in the fondling or the chastising of her child, such is also the case with the Supreme Lord and Ruler in judging the virtuous and the vicious. The sinners being killed by Bhagaban are saved from the results of their works and thus from the eternal rounds of transmigration].

Arjuna! He who can truly understand [the exact nature and purposes of] these My divine incarnations and works has no more to be born again after [once] quitting the mortal frame but comes unto ME. 9.

Sankara. That illusion of a birth and work consisting of the protection of the righteous &c. of mine is hyper-physical and divine. He who apprehends them in their true light is never born again after leaving the present body but comes to me at once, *i. e.*, attains *Nirvāna*. [Cf. Sruti "तत्रैव विहितानि सदाभेदिनाम्बः पन्था विद्यन्ते अयनाथ," *i. e.* only by knowing Him can one overcome death. There exists no other way of final emancipation].

Free from desire, fear and anger, wholly absorbed in ME and taking ME as their only refuge and purified by [the fire of] devotion to knowledge many have gained My state. 10.

Sankara. This method of attaining *Nirvāna* is not a new theory propounded by Bhagaban but it existed from time immemorial. Liberated from desire, fear and anger, solely devoted to ME, thus knowing the Supreme Spirit and perceiving the unity of God and Atmā and taking refuge in ME, the Supreme Lord, hence, entirely absorbed in *Gnānam* [spiritual knowledge], and thoroughly purified by hard devotion to spiritual knowledge [Cf. Text IV. 38. नहि ज्ञानेन सद्यं पवित्रमिह विद्यते *i. e.* surely there is nothing so pure as *gnānam* in this world], many persons have reached my divine condition—that of emancipation complete and perfect. [Cf. Sruti "तस्य धीयाः परिजानन्ति योनिम्," *i. e.*, only those possessed of spiritual knowledge know the nature of His birth]. Devotion to spiritual knowledge is independent of all other observances and devotions to work out its effect. To show this it is particularised by repetition in ज्ञान तपसापूता [purified by devotion to spiritual knowledge].

I reciprocate exactly in the same manner in which men seek ME. O Partha, all men in every way tread in my path. 11.

Sankara. To remove the misapprehension, that since some and not all are blessed with His state, there must be attraction and aversion in Him, this *Stoka* is introduced. For whatever purpose and in whatever way man seeks ME, I always satisfy his longings in the self same way. Hence some do not obtain final emancipation, because they do not seek it. Desire for liberation and that for other objects cannot possibly simultaneously occur in a person. Hence by giving them those effects which they ask for, *viz.*, by giving adequate knowledge

"inexplicable beings." To my mind the best method of understanding the Yogis—at least partially—seems to be by a close study of their lives and by steady contemplation of their many actions. Much of what they do and more of what they say are stumbling-blocks to average mankind which is *ipso-facto* disposed to abandon all thoughts about them and despises any perseverance in that direction, a perseverance, which in the end is productive of the most fruitful results. In consideration of these facts it is my intention to give short sketches of the lives of some Mahatmas who had their being in Southern India and summaries of their teachings—at least of so much as was meant to the public—which have immensely influenced a no inconsiderable portion of the Hindu community and continue to do so no less even in these degenerate days when our religion is at its lowest ebb. The subject I have chosen is, I am conscious, of a nature to arouse some controversy. Lest it may I shall hasten to add that I offer these lines to be taken for what they are worth.

THE SWAMI OF NAGAI.

At a time when Brahmanism was in imminent danger of being thoroughly swept away by foreign religions, when the professors of that sacred faith had abandoned the simple lives of their ancestors for the corrupt luxury of the west, when the more "enlightened" of their brethren no longer scrupled to frequent taverns and slaughter-houses, at a time when the "orthodox" portion of the community was wasting away its subtle energies in sectarian fights and frolics, when it was converting its old rites and duties into means of satisfying its physical cravings, in

short, at a time when the religion of the heart was slowly giving way to that of the body and showing unmistakable signs of becoming extinct, the subject of my poor sketch was ushered into this world to avert the threatened danger. The "Nagai Swami," as he is popularly known was born of humble parents in the village of Idaiyur in the Tanjore district, on Monday, the 28th September 1829. A few scattered houses which have the least pretence to elegance mark the sacred spot of his nativity. The *vadagalui* sect of Ramanuja's religion has the proud fortune—though nothing more—of owning the Swami. From early years Azhagiya Singam,* as the youth was named by his parents, showed an inclination to spirituality, was always of a contemplative nature, and courted solitude. At five his *upanayanam* ceremony was celebrated and ever since we see this fair little *Bramhachari* regularly performing his baths and ablutions thrice a day, before sun-rise, at noon, and at sun-set. It should have been a really pleasant sight to see this tiny saint hastening to the pond or stream, the small *gindit* in his right hand, and the long eyes which bespoke an unequalled calmness repeatedly directed to the heavens. The boy had an uncle who tried to induce him, with the application of the cane, to leave off his *śāntānis* and be ever mindful of his studies. But like heeding this advice the boy persisted more and more in his own way and his fame began to spread little sun-light throughout the district.

The Swami's earlier years were spent in the village Sembodai under the hospitable roof of a rich and noble Brahman gentleman. While yet a boy his parents arranged a match for him. But when the *muhurtam*

* Literally, "the Beautiful Lion," referring of course to the *Avatar* of Vishnu.

† *Kamundulam*.

(time) came, the boy hurried away with his *ginti* to the *madhyamhika snanam*. His parents and other relatives who had gathered together for the marriage, pursued him to the tank and left no stone unturned in inducing his immediate return for the ceremony. But all attempts proved fruitless. Still however they persevered and the boy at last beckoned his mother to a bushy covert on the bank of the pond where, unseen by any, there was a few minutes' interview between parent and son. What transpired there is still a dark mystery, perhaps never to be cleared up. This much however is certain, that, immediately after the close of this strange meeting, the mother came out with tearful eyes but with a countenance of joy and now it was she who to the amazement of all insisted on the marriage being put a stop to.

It was after the Swami was relieved of this trouble that his "religion"—if so it can be called—began to spread and the number of his disciples showed a sure tendency to increase. The first convert—and this too is perhaps an objectionable word—now living is a near relation of his and is revered as one of his worthy successors. In the first few years of his life when no *sishya* had as yet sought him, the Swami got hold of any illiterate man, any semi-idiot, or any shepherd in the meadow and made him sit and shut his eyes and see the future of his mission on earth.* At Sembodai, however, many came to him as disciples, the number of initiates on the whole amounting to more than five hundred of the choicest *bhaktas*. The Swami's life at Sembodai extended to his thirty-fifth year with a break of only a couple of years which were spent at Manargudi a beautiful little place

known as the *Champakaranjy kshetra*, the abode of the fair Rajagopal Déva. Here one of his very distinguished enemies a "shastric fool" began to assert that the Swami's followers ceased to be Brahmans since they bathed more than once a day. This opinion was ripe with mischief and had the dangerous probability of putting a speedy end to the Swami's healthy movement. However, on a complaint being made to the Swami he exclaimed, "Did that man give utterance to these words. Very well, you need not fear; our *sankalpam* has power enough to thwart the mean and jealous endeavours of thousand such folks." Strange to say, that very evening the man sickened and, in spite of his attempts to obtain relief from the very persons whom he had offended, was owned by death a week after. From this moment all adverse voices were hushed to silence, nay, some among them entered the gifted fold, that very brotherhood which it was once their pleasure to despise.

In the meanwhile the Swami had undertaken a secret pilgrimage, along with two of his *sishyas*, to Tirupati the seven-peaked mount of Venkalá Ramana Déva and returned with renewed vigour for his work. It was perhaps due to this fact that Madame "H. P. B." of Theosophic fame, when asked by a respectable gentleman, the President of a branch T. S. and one of the Nagai Brotherhood, if she knew anything about the Swami, is reported to have exclaimed, "He is a great Mahátinú and was initiated by the Tirupati God." Poor lady! she was unable to see further and see right.

After the long stay in Sembodai the Swami and his followers made

* I would feign dilate on this theme, but for my knowledge of the fact that the world is too prone to view with derision any phenomenon of this kind.

a move to the village of Nochukudi where, though their sojourn lasted for only a year, the number of seekers began to increase enormously and included some of the richest, noblest and enlightened men of those parts. The years *Krodhana* and *Akshaya* are memorable and dearly remembered, the first as marking the entrance into Nagai and the second as having shown the Swami's greatness at its height. A score of years before this the name Nagai had more than once been mentioned as the permanent abode of these gods on earth. But as it was then only a hamlet with a few Sudra huts right in the midst of a dense forest, none of the Brotherhood had at the time any idea of the exact position of the village. In the year 1865, however, they were led to the spot and found it to be one of the happiest on earth fit to be the *parnasala* of a godly company of *Rishis*; and so they have made it. The village is situated just where the wild tracts of Tanjore meet the irrigated area, and bears the healthy aspects of both. Here it was that our *sadhus* erected their homes; here it was that the most princely noble was kept waiting for hours to approach the foot-stool of these spiritual princes; here it was that a learned *muttathipathi* the *Guru* of the Swami's family and sect had a glimpse of the Swami's identity which made him refuse to sit in his own elevated *ásanam* and offer it to our Swami and change places with him; and here again it is that even to this day young and old regularly meet having purified themselves in the holiest water on earth, the heavenly Mandagini, and every one is in a fit position to exclaim with the poet,

"Joy! joy! I triumph now; no more I know
Myself as simply me. I burn with love.
The centre is within me, and its wonder
Lies as a circle everywhere about me.

Joy! joy! no mortal thought can fathom me.
I am the merchant and the pearl at once.
"Lo! time and space lie crouching at my
feet.

Joy! joy! when I would travel in a rapture,
I plunge into myself, and all things know."

Such is Nagai and such the founder of the humble Brotherhood. We now turn to cast a glance at the "religion" which it follows.

A Brahman Yogi, says a Puranic episode, had a pious *sisya* who was destined to die at the early age of sixteen. This, the *Guru* had seen by his *gnánadrishiti* and when the young man was approaching that fatal age, he started with his disciple on a pilgrimage to the higher regions. He went to *Brahma*, to *Vishnu*, to *Siva*, but all said they were unable to avert the young man's fate. With a dejected heart the *Rishi* took the lad to *Yama* himself. But the boy's time had come and when entering the gates of *Mrityulokam*, the young man knocked his head against the door way, fell down, and breathed his last. The dismayed old man full of anger hastened to meet *Dharma Raj* who received him with the utmost respect and said that he had no power to alter what has been ordained by *Karma*. On a show of fiery impatience on the part of the *Rishi*, *Yama* said, "O, *Tapodhana*, you yourself could have easily done what you wish. What am I and what are the *Trimurtis* themselves before a wonder-working Brahman. Take a handful of water and sprinkle it with your benediction on your *sisya's* corpse there and await the result." This was done, and as it was impossible that the words of a true Brahman could be thrown on the air in vain, the young man breathed again and awoke as if from sleep.

It was this ideal of a Brahman that our Swami aimed at. By a steady perseverance of years it was his study to elevate a portion at least of this spiritual sect to that

lofty eminence from which it had fallen by the slow degeneration of ages. This could be attained, he said, by leading the life of the *Rishis* of old. He attached all importance to *Gáyatri* and to *Raj Yoga*. Bathing thrice a day should be taken as a religious duty. The *usáhkála snánam** and the contemplation of the deity early in the morning should in no case be abandoned. There were besides many other duties which were only optional such as the bath and ablutions in the *Turyakálam* (midnight) which could advisedly be taken up only by him who has at heart forshaken the world. But bathe, one must, before the disappearance of the stars in the morning and sit to *dhyanam*.

The Swami wanted to instruct both by example and by precept, since he was conscious that the seeker after truth is always disposed to imitate from his guide what is easy and what is retrograde. He feared that his disciples, like Sankara's *sishtyas* would readily take to drinking when he drank toddy, though they would not have the strength of mind to follow him when he goes to the black smith's workshop and drinks the melting metal from the redhot furnace. He was therefore strict in certain observances one of which being caste, though he was strongly against the display of sectarian and party feelings amongst the Brahmans themselves. The Nagai Brotherhood is composed of men who owned different sects, different *mutts*, and different *Acharyas*. After they were united under one *Guru* they ceased observing all differences.

The saintly teacher encouraged neither idolatry on the one hand nor the mania for psychic powers on the other. He had never a bad word to say against either but

appealed to the experience of his *chelas* as to the littleness of both. He imposed the worship of no particular deity. He viewed each Hindu god as a force. He saw an inner meaning in the names of all these gods. *Gopal* is the protector of the *Gáyatri* represented by the cow or the *Kamadhénu*. The ancient Brahmans who had the exclusive possession of the *Gáyatri* had an incomparable *Kamadhénu* in their hands which gave them a more extensive power than even the gods themselves. *Vishnu* is he who is omnipresent and is not the god of any particular sect; and *Vaishnavas* are those who realize him as such. The name *Vásudev*, which is the favourite *Bhagavannám* of the Brotherhood, does not simply signify "the son of Vasudeva" but denotes *Parambrahm* itself. The Swami hated the *Vaishnava's* hatred of *Siva*, for *Siva*, he said, is the god of goodness and safety. In fact each god is, according to him, one of the manifold aspects, incarnate, of the Divinity. His *sishtyas* were made to feel the presence of the Deity in all things animate and lifeless; so much so that some among them used to play with cobras, feed them with milk and let them away as if they were harmless creatures. The Swami strongly advised his men to avoid the company of worldlings. He urged that beginners should carefully guard themselves against evil influences brought by association. He never imposed any dogma but appealed to every body's reason at the outset. Religion to him is "the best armour that men can have," but "the worst of cloaks."

He gave no weight to yellow-robed *sanyásam* and to sheep-killing *Yoga*. The purification of the higher *mánas* from all worldly desires and the sacrifice of the

* Bathing early in the morning.

lower-mind at the altar of truth were to him the *sannyāsa* and *Yoga* acceptable to the gods. He who, like the shell of the tamarind fruit or the silvery drop on the lotus leaf, remains in the family, protects it without at the same time being in touch with it, is a genuine and tested *sanyāsīn*.

The Hindu saint did not receive anything like a sound Sanskrit education. But his knowledge of the Vedānta philosophy and his interpretation of the Vedic religion were simply wonderful as can be attested by hundreds who have interviewed him. The most declared antagonists of his movement used to approach him with a mischievous resolve but only to take leave of him as better men and, what more, as converts to his opinions. Many of these were *adwaitīns* whose tall talk the Swami sternly discouraged with the irresistible force of his logic and the weight of his arguments. He used to give them a more than satisfactory explanation of the religions of Rāmanuja, of Madhava and of Sankara. *Adwaitism* is, according to him, the highest doctrine that man can believe in. Even the great *bhakta* Prahlaḍ who was a staunch *Viśiṣṭadwaita* had to realize this doctrine once; for nothing short of this could have brought him out safe from his imprisonment in the sea bound by many *Kālasarpas*. In spite of this, however, very few could be practical *adwaitīns*. Sankara preached the doctrine and realized it. He could pass through a wall as through the air. But we can only repeat what he said without practising what he did. The religion that is fit for the generality of mankind is therefore that which upholds the dual aspect of God and man. Then a discussion about the *Ramayana* and the *Purans* generally would ensue and the Swami would inter-

pret these in their "Yogic"—as he termed it—moral, and other aspects with an erudition which would strike dumb all who were considered ripe scholars in the learning of the past.

The brotherhood has not had the the misfortune to send missionaries to preach its doctrines. Propelled by a mysterious force many came to the Swami from distant parts and were initiated after a certain spiritual test. The society owns some in the south of the Bombay presidency and in Bengal too. But the larger portion is densely scattered in the southern presidency.

His work done, the Swami suddenly but quietly passed away on the morning of Thursday the 6th of April 1882, amidst the general mourning of his *śiṣyas* who were dismayed like a flock of sheep without its herd. In life he was celebrated for his characteristic good looks. With a complexion of a matchless and peculiar fairness, with a tall stature, with long and well rounded limbs, with a broad face which could be easily recognized in an assembly of thousands and with a sweetness of expression which his followers are unable to find in any they have met with, with a wide heart and a keen comprehension, with an angelic voice and a persuasive eloquence, he was at once the god and the servant of those who served him well. His bones lie interred in the southern bank of the sacred *tirtha* in Nagai.

I am aware that in this my humble tribute to the illustrious saint, much that could be said has been left untouched. I am, however, afraid that I have already grown tedious. I shall therefore only add that the world has with its characteristic blindness done the movement a gross injustice by giving credence and currency to rumours, absolutely unfounded, about

its Founder and his followers. The glorious band at Nagai and its branches elsewhere are living proofs of what the Swami did for mankind. A black sheep, there will be, in every flock, which is only too poor

a standard to enable one to form a judgment of the whole.

"Errors, like straws, upon the surface flow ;
He that would search for pearls must dive
below."*

C. V.

ASTROLOGY :

THE FOUR DIVISIONS AND DEFINITIONS OF ASTROLOGY.

THE Science of Astrology consists of four branches :—

the result of any business or circumstance whatever.

1. The Casting of Nativities—or the art of foreseeing from the figure of the heavens at the moment of the birth, the future *fate* and character of individuals. According to the situation of the signs of the Zodiac, the Sun, Moon and other heavenly bodies, will be the destiny of the native or child then born, unless by care and prudence any portion of that destiny, being foreseen, may be avoided ; for the word *fate* does not here imply *inevitable fate*.

4. Atmospherical Astrology—or the art of foreseeing, by the positions of the planets, at the periods of the Sun and Moon being in mutual aspect, and some other circumstances, the quality of the *weather* at any required time or place.

Before the reader can do anything in Astrology, he must make himself acquainted with the following *terms* and *definition*.

N. B.—The influence produced by the planets on the native's affair, if opposed by human will, may be that means be entirely overcome or greatly lessened.

The *planets* are *nine* in number :—The Sun, the Moon (though not a planet now), Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune.

2. Mundane Astrology—or the art of foreseeing by the positions of the heavenly bodies, at certain periods, the *circumstances of nations*, such as wars, pestilences, inundations, earthquakes etc.

There are also the *twelve signs of the Zodiac*, which are as follow ; The first six are northern, the latter six are southern.

Northern—Aries (मेष), Taurus (वृष), Gemini (मिवन), Cancer (कर्कट), Leo (सिंह), Virgo (कन्या).

3. Horary Astrology—or the art of foreseeing, by the positions of the heavenly bodies at any period, when the individual may be really anxious about the matter,

Southern—Libra (तुला) Scorpio (वृश्चिक), Sagittarius (धनु), Capricorn (कर्कर), Aquarius (कुम्भ), and Pisces (मीन).

The twelve constellations can be

* In this article I have attempted to give only such a general picture of the movement as can fitly find a place in a journal of this nature. But as nothing on the lines indicated by the object of this journal is possible without a guide, I may advise earnest seekers who aim at practical instructions to carry their enquiries to Brahma Sri Sarvagat-tur Ramaswami Sastrial, in Nagai, near Mannargudi, Tanjore district, Madras Presidency.

best remembered by the following rhyme :—

The Ram, the Bull, the Heavenly
Twins,

And next the crab, the lion shines,
The virgin, and the scales,

The scorpion, archer, and He-
goat,

The Man that holds the watering
pot

The fish with glittering tails.

N. B.—The planets continually move through these 12 signs (mentioned above) and are ever in one or other of them.

As each point of the Zodiac rises and sets once in every 24 hours,—occasioned, in fact, by the diurnal revolution of the earth upon its axis—when any given point be rising, the opposite point must be setting; and as the Zodiac consists of 360 degrees, each sign or portion, of course, consists of $\frac{360}{12}$ or 30 degrees.

Each of these signs, when rising at the birth of an individual, possesses a *certain influence* to produce a particular form of body and peculiar mental affections. The effect, however, is believed to be produced, not by the ascending star *alone*, but by the whole face of the heavens at the time of the birth of the individual.

The Configurations or Aspects—these are certain positions in which the planets act upon and affect each other, as they move through the signs of the Zodiac.

I. The *old aspects* are *five* in number :

Their Divisions.

1. *Conjunction*—when two planets are in the same degree and minute of a sign. It is a position

than an aspect.

2. *Sextile*—(or the sixth part of a circle), *i. e.* when two planets are 60 degrees or two signs apart.

3. *Square*—(or the 4th part of a circle) *i. e.* when two planets are 90 degrees or three signs apart.

4. *Trine*—(or the 3rd part of a circle) *i. e.* when two planets are 120 degrees or four signs apart.

5. *Opposition*—when two planets are 180 degrees or six signs apart.

Their Influences.

The *Trine* is the *best aspect* of the whole. The *Sextile* is supposed to be inferior only to *Trine* in its benign influence. The *Square* is a very powerful evil aspect. The *Opposition* is the *worst aspect* of the whole, and it signifies the most perfect disagreement.

II. The following are *new aspects* discovered by the great *Kepler*, who practised Astrology, viz :—

1. The *Semi-sextile*, or 30 degrees.

2. The *Semi-square*, or 45 degrees (called also semiquadrate or semiquartile).

3. The *Sesquiquadrate*, or 135 degrees.

4. The *Quintile* or 72 degrees (a good aspect according to *Placidus*).

5. *Biquintile*, or 144 degrees.

III. There are other aspects, viz., the *vigintile* (18°), the *quindécile* (24°), the *decile* (36°), the *tridécile* (108°), and the *quincunx* (150°).

(To be continued.)

H. M. BANDOPADHYA, F.T.S.

PARASARAS SUSLOKA SATAKAM.*

(Continued from page 93.)

भाग्र राञ्चे शरौभाग्रे राञ्चे वाग्रोग्र
राशि नो ।

जातौ च स गृहे जातौ वीगोऽयं प्रबलः सतः
॥११॥

इत पिहपती चेत्प्रं प्रबली राञ्च कारकी ।
सव क्षापि खितौ चापि सञ्चये च सतुववे
॥१२॥

If the lords of the 9th and 10th places occupy the 9th and the 10th places respectively; or they exchange their houses, i.e., the lord of the 9th occupies the 10th house and the lord of the 10th occupies the 9th house; or if they occupy their other two houses except the 9th and 10th houses (for every planet except the sun and the moon owns two houses), then the above combinations form superior Ráj Yoga.

If the lords of the 5th and 10th places be situated in the above manner or if they be bound to each other in any one of the four relations, they also form superior Ráj Yoga.

Planets which are evil according to this book combine to form most powerful Yogas.

कोनवाचस्र सञ्चन्वी केन्द्र गच्छदुपग्रहः ।

वाचवा केन्द्रवाचस्र सञ्चन्वी यदि कोणनः ।

स्रोऽपि राञ्च प्रदोऽथेव पराचर सुनीरितः
॥१३॥

If Ráhu and Kétu occupy the Kendra places and form relation with the lords of the 5th and 9th places; or if they occupy the 5th and 9th places and form relation with the lords of the Kendra, then Ráhu and Kétu form Raj Yoga.

Ráhu and Kétu become related to a planet if they are in the same house with or if they occupy the 7th place from it.

साभेशस्र त्र सञ्चन्वी राञ्च मन्त्राय कर्माय
॥१४॥

कर्मायसु कर्मावो रेकोराञ्च इरो मृहः ।

सुक्ते सन्ने अथवा जेषे राञ्चमन्त्राय मातुनः
॥१५॥

If the planets forming Ráj Yoga become related with the lord of the 11th house, then the Ráj Yoga becomes very weak, though its full power is not destroyed. For the relation between the lords of the 9th and 10th places is very powerful and is not totally destroyed. If a single planet owns the 8th and the 9th houses or the 10th and the 11th houses, it destroys Ráj Yoga. For example Saturn destroys Ráj Yoga in *Mesha* and *Mithune* *Lagna*.

* With the publication of the present Astrological series we have arranged, for the benefit of the public, to undertake the examination and preparation of the astronomical portion of each horoscope which may be sent to this office the only data required being the exact time of birth and the name of the place where the native is born. As for the astrological portion, we also undertake to have the horoscopes examined by competent astrologers about whose merit we can personally certify. The statements of the astrologers will be translated into English and sent to the owner within a month from the date of receipt. The truths of astrology at once prove that there is such a thing as the law of Karma. For the average man, there is no other way to realize this practically. For this reason we are willing to undertake a task which Mr. Stead of the Borderland has undertaken in England and which we hope, will save the science of the Stars from the hand of ignorant astrologers. For charges and other details the reader is referred to the title-page under the heading "Astrological Bureau."

अथ चन्द्रे चर वेदो दमसे दमसेचरः ।

चन्द्रे विज्ञात कोसि च विज्ञाती च धराधिपः

॥११॥

If the lord of the *Lagna* (चन्द्रे) occupies the 10th house and the lord of the 10th house occupies the *Lagna* (चन्द्रे), then the native becomes heroic and illustrious.

Rāj Yoga becomes void under the following conditions :—

(1). If the planets forming it are extremely powerless.

(2). If they are aspected by an evil planet or by an enemy.

(3). If any of them be placed in the 6th, 7th, 8th, 11th and 12th places from the *Lagna*.

(4). If the planet forming the *Yoga* be retrograde in its motion.

Editor.

AMBARISHOPAKHYANA.

(AN EPISODE FROM SRIMAT BHAGABAT).

AMBARISHA, the incarnation of all good qualities, ruler of the seven-ised world, became enormously rich, but never allowed his mind to resort to gambling, hunting, drinking and other vicious habits and was spending all his days being ever bent on Vishnu.

Ambarisha's mind was always bent on the feet of Vishnu, his speech on describing His (Vishnu's) virtuous qualities, his hands on sweeping His temples, his ears on hearing His stories, his sight on seeing always His figure, his head on prostrating before Him, his feet on resorting to His temples, his nose on smelling the lotuses of His feet, his tongue on tasting the worshipped *tulasi* and his intentions on keeping company with good, kind-hearted people. The king moreover had a good deal of sense of honor, was no sinner, mixed with *Vasista* and other *Rishis* of his order and performed a good many *Aswamedha* and other sacrifices as propitiations to Vishnu, gave enormous sums in charity valuing gold always as one would value a lump of earth, did all his actions with the fulness of heart to please Vishnu, made his mind ever bent

on Vishnu and his disciples, never quitted *Rajah Dharma* as becomes a king and was known to the world at large as a celebrated *Raj-jarshi*.

Whenever he thought of anything or saw or touched or tasted or smelt anything he would always exclaim, *Hari ! Hari ! O, is there one of that nature in the world ?*

While such a pure-hearted king was wielding sway over the world and was surrounded by an immense number of horses, elephants, charriots &c., a large amount of money, a vast number of parks, sons, relatives, friends, wives &c., he cherished no love towards any of them but became a perfect *viragi*.

Sometime after he severed his entire connection with his family, entered a pure lonely spot and was immersed in the love of Vishnu, when He, who has the greatest fondness towards his *Bhaktas* visited him and gave him His *Sudar-sana* (चक्र), the protector of friends and destroyer of enemies.

Ambarisha was performing for a year *Dvādasivrata* with his pure, chaste wife who followed him always as his shadow. After the lapse of that time, in the month of *Kārtika*, he fasted for three nights,

bathed in the sacred waters of the Jamuná, performed the great abhisheka to Vishnu in Madhubana (the park of Madhu, a Rakshasa), adorned Him with the best sandalwood, new scents and fresh flowers, and gave in charity to the best of Bráhmíns six crores of cows following in herds with their silver-hoofed and gold-horned tender calves, yielding an abundant quality of milk. He then fed these Brahmins with sumptuous repasts and made preparations for spending his time in religious conversations with them when Durvásá came to his house, the best vedic scholar, the best Tapashi, the best Hata and Raj Yogi and the best person of sunny lustre.

When the king saw Durvásá, he rose immediately, went towards him, brought him thither, seated him on his own *ásana*, washed his feet, worshipped him, made enquiries about his welfare, and requested him to dine in his house. Thereupon the Rishi being very much pleased, went for a bath in the holy waters of the Jamuná, drowned himself in the waters and was so wholly immersed in prayer that he did not come out of the waters at all. As there was only a few minutes left in Dvádasi in which the King must take his meal for a reasonable fulfilment of his *vrata* he was thinking within his mind that to take his meal without the Bráhmín is a heinous sin. He, therefore, called in a few Pandits for consultation and represented the whole affair in its true colour to them and requested them to give the best and truest Dharmic solution, whereupon they said, O king! it is not proper to take meals before the coming of the guest whom you invited for meals and who has promised to come, nor it is proper to fast. It is best therefore to take a little bit of water.

The King obeyed the orders of the Brahmins, took a little water

and was anxiously waiting for the arrival of the Rishi.

Durvásá, who went to bathe in the waters of the Jamuná, returned after all his business was over, was worshipped by the king, became aware of the drinking of water by the king by an introspective examination, became *exceedingly* angry (to which his hunger was added as a suppliant) and gave expression to the following sentiments before the large audience. "You have all seen this hot-headed, worst murderer and scoundrel. This man has invited me for meals and ate before my coming. Can a man who performed such a worst act be called a Vishnu Bhakta? But no matter, I will do all I can do just now. Who would dare oppose me while I am angry?"

Durvásá grinding his teeth with a good deal of noise, with a fearful form, fiery eyes, and terrible jaws removed one of his faded tresses and hurled it to the ground whereupon arose a false female deity which, like the world-devouring fire at the time of the Deluge, with the *sûla* in hand, approached the king skipping and agitating the whole world.

The omnipresent Narayana knowing the stupid act of the mad Durvásá sent his Sudarsana to crush the product of his (Durvásá's) *máya* when the said wheel came like the world-devouring fire at the time of the Deluge and set fire to the *máyavic* product and not being content with this pursued the Rishi who went to a cave in Mount Méru whereupon the wheel also entered it as the wild fire which surrounds a snake.

This wheel of Vishnu chased the Rishi wheresoever he went as it cannot be stopped by any body. Durvásá seeing the wheel pursuing him to whichever world he went, was greatly terrified, went and prostrated himself before Brahminá,

the skilful creator of all worlds and requested him to protect him from the trouble of the wheel.

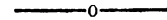
Thereupon Brahmá said that none but Vishnu, the incarnation of Time, the careful finisher of the second half of Brahmá's existence (called Dvitiya parárdha), and the destroyer of all lokas including the satyaloka by the world-devouring fire which emanates from His eyes, and the consequent reducer to ashes of every animate existence, none but Vishnu, I say, would be able to remove you from the troubles of the wheel. Myself (Brahmá), Siva Daksha, Indra &c., Kasyapa and other Prajápatis, Bhrigu, Ganádhipatis of the first order, all these implicitly obey the orders of Vishnu thinking that such orders are for the good of the world at large. Having thus heard the words of Brahmá, the Rishi came afterwards to Kailása,

saw Siva and represented his grievances to him whereupon siva told him thus.

Sir, kindly hear my words. All the Bráhmans and Brahmás live and die in innumerable numbers in Vishnu. To add to it, we are all being hallucinated by the Maya of Vishnu. Myself, Dévala, Prahládha, Narada, Brahmá, Indra, Sanatkumara, Dharma Deity, Marichi, Kapila, all the Prajapathis and Siddhas are swayed by His Máya and are not able to be above it. This is the wheel of such a personage. Are we able to remove the wheel of such a being? O greatest of Rishis! request Vishnu to protect you. He will assuredly do it. Hearing these words, he went to Vaikunta with an aimless mind.

(To be continued.)

G. R. S.



REVIEWS :

SIVAGNANA BOTHAM OF MEIKANDA DEVA, *translated with Notes and Introduction by J. M. Nallasawmi Pillai Esq.* B. A., B. L.—The author has done a valuable service to the followers of the Saiva sect by translating the above work of Meikanda Deva which consists of twelve shutras only, but whose learned notes and explanations cover about one hundred and twenty pages. Siva is treated as the source and fountain of the cosmos, the work being evidently from the pen of a Saivaite. The expositions and commentaries lead one to the conclusion that the author agrees more with the Vishishtádwaita of Sree Rámanuja than with the Absolute Idealism of Sankara. The method prescribed is evidently *bhaktimárga* and the deviations from Ramanuja's philo-

sophy are so trifling that they need not be noted. It is a pleasure to go through the thick, glazed and excellently got-up pages of this volume which reminds one of English or American printing. It is printed by G. Ramasawmy Chetty & Co., Madras.

* * *

THE IMITATION OF SANKARA, *by Prof. M. N. Divedi.* Mr. Divedi's latest work has not failed to sustain his well-established reputation as an oriental scholar. The work before us consists of about eight hundred slokas from various books on Hindu religion and philosophy chiefly from the works of the great Sankara. Absolute Idealism has been expounded in its four divisions, viz.,—Brah-

man, the Means, Liberation and Conclusion. The work is an able successor of the Imitation of Buddha and far excels it as an acute philosophical work. The oriental scholar will get a better glimpse of Sankara and his doctrines from the work of Mr. Dvivedi. It has been priced at Rs. 3 for India and 5 shillings for foreign countries and is to be had of Pandit Jyestaram Mukundji of Kalbadevi Road, Bombay and also at other places.

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OLD DIARY LEAVES, *by Col. H. S. Olcott.*—Messrs. G. P. Putnam's Sons (New York and London) have at last published in a goodly thick volume the series of "Old Diary Leaves" which lately found expression in the columns of the Theosophists. Mr. Olcott being the oldest disciple of Madame Blavatsky, we cannot but expect that there should be much exaggeration in the biographical sketch before us, and that strict impartiality is likely to be sacrificed at the altar of devotion. Though we cannot refrain from admiring the mighty intellect of Madame Blavatsky, it is very hard to believe all that the Old Diary Leaves con-

tain, the events narrated are so strange and their bearing on our present-day civilization being so distant. However, it is the best work on the memory of the distinguished reformer and preacher through whom the teachings of our Rishis have secured a respectful hearing in the distant West.

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JOTIRBIGNAN KALPALATIKA (in Bengali) *by Mr. J. N. Ray.*—It is a work of about six hundred pages devoted to Hindu astrology, and consists of compilations from various standard Sanskrit works. The method of explanation adopted is very lucid and most important points of Hindu astrology are compressed in a comparatively brief compass by the author. The more we hear of the revival of astrology, the more gratified we become as we believe that the bearing of the planetary chain on the destiny of man is enormous, and that very little attention is of late directed to the investigation of its truths. We hope that Mr. Ray's work will serve a very useful purpose. Price: Rs 3; to be had at 10, Upper Circular Road, Calcutta.