

greatest curses of India, child-marriage, (Page 328.) The English of the book is excellent, the only instance of "Babu English" being "tall talks," (Page 274.)

The Philosophy of the Vedanta.*

To Americans interested in the propaganda which has been carried on for some years in New York and elsewhere by representatives of Oriental religions, Swami Vivekananda, one of the ablest of these preachers from the East, needs no introduction. Desirous of reaching a wider public than could be contained in a lecture hall, he has sought to set forth in a series of volumes the teachings of Vedantism for us of the West. Reference need be made here only to his Raja Yoga and Karma Yoga, dealing with the practical side of Vedanta, while the volume before us, on Jnana Yoga, or knowledge-union, is concerned with the theoretical side of the same philosophical religion.

The book is, in many ways, one of some importance. It will be welcomed by Vedantists, of course. Its scope is, however, wider. Students of religion will find much of interest in it; those who care for India in any way will be glad to receive an indication of high Hindu thought in one of the most striking religious movements of the day, while orthodox Christians should derive some information from the work regarding the attitude of the cultured Hindu toward Christianity and its Founder. It will not be without value to students of philosophy as being a native work on Vedanta, although it does not profess to handle the subject from a critical point of view like Max Müller's "Six Systems of Indian Philosophy," (New York and London, 1899,) or the standard work of Paul Deussen, "Das System des Vedanta," (Leipzig, 1883.) It is, in fact, a collection of addresses on the theory of knowledge (Sanskrit jnana) of Vedanta. The Vedanta philosophy or religion (the terms are practically synonymous in India) is that one of the six orthodox systems of Hindu thought which, by its amalgamation with two of the other systems, alone has any real power in modern India.

In the book of Swami Vivekananda before us we find the principal tenets of the Vedanta detailed minutely and exhaustively. After reading this book one is inexcusable if his ideas concerning Vedanta are hazy. These ideas are comparatively few in number. The cardinal doctrine of all is summed up in the Sanskrit Chandogya-Upanishad, "This atom belongeth to the Over-Soul, is the All, is the Truth, is the Over-Soul, That art thou." A more magnificently daring expression of pantheism, of absolute union with the Infinite, which literally identifies man with God and God with man, than was evolved in this one sentence of the sages of India the world has never seen. On this theme the Swami rings all the changes. To the Western mind, even the most catholic, however, there will be wafted something of the sadness which hangs over so much of India's wonderfully beautiful and noble religious thought.

A special feature of value is the Swami's exceedingly clear statement of the Indian doctrine of maya. (Lectures IV.-VI.) "The maya of the Vedanta, in its last developed form, is neither idealism nor realism; nor is it theory. It is a simple statement of facts—what we are, and what we see around us." (Page 52.) We further learn that maya is the limiting time, space, and causation, by which the Absolute becomes the Universe. (Page 112.) There are difficulties connected with the Vedanta which would be problems for the philosopher and the theologian. The principal lack, and a serious one, is the absence of an explanation of the cause of what we call evil, even a theory which will serve as a working hypothesis. Again, why should the Infinite, the Atman, go through these strange processes of the maya and the like? On neither of these questions does the Swami touch. A suggestion of interest for students of Sanskrit literature is made on Page 184, that the Upanishads are simply abbreviated jottings of facts already well known.

One or two minor criticisms may be made. The derivation of Sanskrit manu, English man, from the root man, "think" (Page 32,) is discarded by all Sanskrit scholars. This statement regarding the freedom from priestcraft in India (Page 85) may be questioned—the very movement which culminated in the Vedanta began in a revolt from sacerdotal tyranny such as the world has never known since. The Buddhist Nirvana is not the same as the Vedantic Brahman, (Page 190.) The statement (Page 284) that "in India, too, the one authority, the basis of all religious and philosophical systems, has yet been the Upanishads, the Vedanta" is open to grave question as to its accuracy, while it is little short of astounding to find so cultured a man as the Swami apparently defending, even before a Lahore audience, one of the

*VEDANTA PHILOSOPHY. Lectures on Jnana Yoga. By Swami Vivekananda. Pp. 357. 8vo. New York: Vedanta Society.