

put the same into a scale to weigh it, and look at yourself in it; for does it weigh more by your seeing your own face in it? So is the figure of the Almighty; it does not eat, nor drink, nor feel, nor can incident or time alter it. It is invisible; but it contains the power of being ever present, and it has appeared to us on earth in human form, that we should the better be able to comprehend it, there being no power in us wherewith to compare the Divinity.....'The repetition of these heavenly characters in human bodies, with the changes of name and appearance, was to assist the understanding of humanity, to make perfect the way, and to establish a permanent law; otherwise the ten heavenly characters are all one,—one God, and there is no other God but Him.'”

The later portion of the above quoted fragment gives, as you will see, the *object* of these ten incarnations. The book from which it is taken is “The Book of Testimonies to these Mysteries of the Unity,” compiled and given to the Druses by one Hamzé Ibn Ahmed, in the eleventh century. They “are firm believers in the doctrines of reincarnation and of the transmigration of souls.....They say that the number of souls in existence is fixed and unchangeable.....In the economy of esoteric Drusedom, astrology plays a somewhat conspicuous part.....The Druse Mystics have great faith in the power of the “seven planets” as they call them, to modify the course of human affairs.....The seven planets include the sun and moon, and are thus arranged in the Druse Catalogue: Saturn (Zahil), Jupiter (Mush-tari), Mars (Marrih), Sun (Sherus), Venus (Zahret), Mercury (Atarid), and Moon (Kamar). These seven heavenly bodies, according to their philosophy, were created by the help of the ‘Seven original Spirits,’ who, under the aid and direction of the creator, are the tutelary duties of the planets, each planet being under the special guardianship and authority of a particular spirit. The mystic books of the Druses assert that ‘these seven spirits arranged the interior economy of the earth; and all that happens to the animal, vegetable, and mineral creation, is through the agency of these seven planets: fortune and misfortune are ruled by them.” What could be more esoteric and mystic, *theosophically*, than most of the above? Taking, of course, the sense of the spirit, not the letter only. The Druses, it seems in their philosophy, give great prominence to “the mystic number seven.” Thus they have the seven lawgivers and the seven original spirits, and the seven planets; “In addition to these the Druse Code holds that, at every incarnation of the Deity, there appeared seven priests, ‘from the Order of Truth,’ who followed his steps; .....Again, as there were seven lawgivers, so there are seven great laws, and on the knowledge and fulfilment of these seven laws hangs the Druse’s prospect of eternal life. These seven laws are enumerated:—

1. The truth of the tongue.
2. The preservation of brotherly love.
3. The abandonment of idol worship.
4. The disbelief in evil spirits.
5. The worship of the one God in every age and generation.
6. Perfect satisfaction with the acts of God.
7. Absolute resignation to God’s will.”

Curiously enough the Druses very seldom pray, nor do they hold any day of the week as especially sacred; and they consider their “religion” to be more a matter of practical work and conduct than of worship and devotion.

A. L. C.

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# THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## HELENA PETROVNA BLAVATSKY,

*Co-Founder and Corresponding Secretary  
of the Theosophical Society.*

DIED IN LONDON,

May 8, 1891;

CREMATED AT WOKING,

May 11, 1891.

SHE LOVED HUMANITY BETTER THAN HERSELF.

## "H. P. B."

THE foregoing announcement will fall with crushing sorrow on the many who, in personal intercourse, have learned to love MADAME BLAVATSKY; while every member of the Theosophical Society, with the thousands outside its ranks who have won from her writings some clearer glimpse into the dark problems of human life and suffering, will deeply mourn the loss of a noble leader, a courageous, self-sacrificing guide, a true servant of Humanity.

It is not my place to attempt, in the pages of the *Theosophist*, any sketch of H. P. B.'s life, any estimate of her work, any account of her character. Such a task can only be fittingly performed by her friend of seventeen years standing, her Co-Founder, her devoted Colleague, our President-Founder, COLONEL H. S. OLCOTT. But I cannot allow this month's *Theosophist* to pass, without recording the unanimous, spontaneous, and heartfelt outburst of sorrow from every Branch, almost from every individual member of the Theosophical Society in India, as evinced in the letters and telegrams which pour in day by day. Of my own personal loss it is not fitting I should speak; words fail me to voice the feelings of all; in H. P. B. mankind loses more than we can estimate; but this we know: many generations yet unborn will testify to her worthiness.

B. K.

## "THE THEOSOPHICAL SOCIETY AND H. P. B."

The following article from one of our most respected members in America was received and in type, before the sad news announced above reached India. It has now a melancholy fitness for the place in this month's "Theosophist" which it occupies.

B. K.

AS one of the older members of the Theosophical Society, perhaps I may be permitted to add some remarks and some personal observations on the above subject. I joined the Theosophical Society in December of 1878, just as the President, Col. Olcott, and H. P. B. were about starting for India. I have never yet seen either of these founders of the Society, and have had correspondence with them only at long intervals and on matters pertaining to the general work of the Society. I cannot, therefore, be accused of being over-awed, or personally biased by contact with H. P. B. If I have been "hypnotized" by her, it is at very long range and without a moment's lucidity or break in the "suggestion" for over *thirteen years*. When, therefore, a disgruntled member of the Theosophical Society writes me, that "As it is, her (H. P. B.'s) story and her teachings are accepted without investigation by the Society," and further says—"I have failed to find any proof of the truth of her story or of her teachings," he comes to a very natural conclusion under the circumstances, and if I were in his place, I would certainly and at once sever my connection with the Society and go into some other quest more suited to my tastes and abilities. The fact, however, that the conclusion precedes the premise does not alter the logic of the case. Put in proper form it stands thus: "I have been a member of the Theosophical Society for several years," and I have failed to find any proof of the truth of her (H. P. B.'s) story or of her teachings, *therefore*—"her story and her teachings are accepted without investigation by the Society." The bee in this brother's bonnet is quite apparent to every one but himself. No plainer or more logical conclusion, it seems to me, can be arrived at by any one than this; if he fails to find any proof of the truths set forth in "Isis Unveiled," the "Secret Doctrine" and the hundreds of shorter essays put forth by H. P. B. during the last fifteen years, then there can be therein contained no message for him, or for those of like mind. As to his motive and method of search; as to whether he has, or has not, conformed in his researches to those ethical principles whereby it has all along been distinctly stated that knowledge (proof) would follow seeking, is a matter solely for him to decide. If he has, to the very best of his ability, conformed to the ethical principle of Brotherhood; if he has faithfully labored to assist others, and to promote the Universal Brotherhood of man, and has appealed in vain for help or instruction from H. P. B., then is his case indeed an exception. I have never known such a case in my thirteen years of intimate association with hundreds of members of the Theosophical Society. I have, however, known persons who had every possible opportunity, who

have been shown every possible kindness and consideration, and afforded every means for advancement and for work, and yet who have not only made no progress but seemed to retrograde, and I have observed that in every single instance this retrograde movement sprung from a carping, unbrotherly, uncharitable criticism of H. P. B. These persons never seem to have got one particle beyond the plane of personalities. If they tell me that they have found no proof of the truth of her teaching, I have only to say; that, then, is your misfortune. If they add that, "the Society accepts her teaching without investigation" and without proof, I must reply, that such a statement has not a shadow of truth on which to stand. Such a statement designates the "Society" as a body of either knaves or fools, and is really unworthy of notice. It is true that there is no bye-law in the T. S. that requires any member to endorse, accept or believe either H. P. B. or any other individual, be it even a Mahatma; and it is equally true that H. P. B.'s motto has been from the beginning not only, "My doctrine is not mine but his that sent me," but—take the doctrines for what they are worth, in and of themselves, without regard to their source or authority. No doctrine is to be accepted because of any *authority* lying back of it, or suffered to lie back of it. This statement has been made by H. P. B. times almost without number and prefaced to all her writings. An individual says, "I find after all my investigations no 'proof' of the truth of these doctrines," and a sufficient answer would be "Very well, then, they probably contain no truth for you, better let them alone." But no! that is precisely what these individuals seem unable to do. Their position seems to be something like this: "H. P. B. has put forth certain doctrines and made certain statements which she has received from Teachers, and asks that they be examined *solely on their merits*, and accepted or rejected accordingly. I have examined them and find no evidence of their truthfulness; the Society has accepted them without investigation, therefore, damn H. P. B.!!"

These individuals seem entirely incompetent either to investigate or to apprehend the Theosophical teachings. As these teachings are ethical, philosophical, or scientific, why such an one should desire to remain in the Society, or when leaving it, should manifest such uncharitableness towards one who, so far from offering them any harm or unkindness, on the contrary has often shown them every possible kindness, seems strange indeed. But this fact is not beyond explanation.

The teachings now called theosophical did not originate with H. P. B. or the present T. S.; as many members of the T. S. know very well. The present writer is scarcely more than an "entered apprentice" in these matters, and yet he can fortify this statement by scores of writers and by hundreds of references outside of the writings of H. P. B., who never pretends to have exhausted the subject. These writings date from the time of Plato and occur in nearly every age that exhibits either literature or learning. These truths were always veiled, and he who

sought to unveil them, or to give to the age most in need of them, even the ethical and more beneficent portions of them was ever "damned."

What says Goethe:—

"Who dare call the child by its right name?  
The few that knew something of it,  
And foolishly opened their hearts,  
Revealing to the vulgar crowd their views,  
Were ever crucified or burnt."

These doctrines are like a mirror in which the individual sees his own soul. They are the "Silent Witness." In the presence of these doctrines man stands in the presence of his Higher Self, and as a result one or two things must happen, either he will listen to the *Voice* and strive to lead the life, or he will stifle the voice and silence the witness. It is a thankless task and a dangerous one to tear the veil from the selfish soul of man, and to reveal to him his deformity and his infinite possibilities. The few only will listen, the crowd will turn and rend you. This is the mission and the reward of the teacher, and there is the most indisputable evidence that H. P. B. *knew from the beginning what to expect*. The old maxim "Let sleeping dogs alone," is one of prudence at least, but it is not the motto, or the spirit, of one versed and grounded in the precepts of the *Voice of the Silence*. To rouse humanity from its sloth and its selfishness is like waking from their slimy beds a brood of serpents. The prudent and the time-serving had better not attempt the office of teacher. It is true that the sword of karma is double edged and it cuts both ways, but no need at this time to illustrate further. Every mason who has once personated Hiram Abiff, ought to know from the mere verbiage of his degrees, that small wages, hard service, and little appreciation attend the "Son of the Widow."

But what can be the use of multiplying evidence? Those "whose hour has struck," have no need of it; and those who "find no proof of the truth of H. P. B.'s teachings," will never listen to it. The supreme folly of continuing to receive, read, or study those teachings, while looking with suspicion and distrust on their author, can hardly be transcended. That no such test need be applied for admission into the Society stands to both reason and justice, but one ought to be able to rely equally on the subsequent self-respect and decency of the applicant. No one having any self-respect will remain in the Society and continue to receive teachings from one whom he really believes to be a fraud or a liar. No one having any sense of decency will abuse and vilify, either in or out of the Society, one who treats him with all charity, kindness and brotherliness; and whose only offence consists in offering him just so much of truth as he can understand and is willing to accept, and who leaves him absolutely free to accept or reject it, in whole or in part, solely on its merits, and as seemeth to him best. The aim has been from the beginning to give every one, as far as possible, a fair chance. That the majority, or the working members of the Society, have accepted

without evidence or investigation, is a statement so weak and foolish as to sink almost beneath contempt. It is another phase of that trick—personality—upon which are wrecked all those who are blind to principle and dominated by self. What H. P. B. is to the real workers who have caught the inspiration from her heroic example, these carpers will never know—at least in this incarnation. When detraction fails to move them, then it is usually time to call them “Worshippers of H. P. B.” and so forth. A worse fetich has often served for the “God of Nations,” judged by his own autobiography. It is an invariable quality of certain minds that, unable to examine any principle dispassionately, or in any case to eliminate the personal equation, they must either worship or curse those whom they can in no sense understand. I have an idea that H. P. B. would find little to choose between the adulation and the malediction, unless, indeed, she chose, if choose she must, the latter. These carpers in the T. S., like slanderers outside, are at liberty to define their own position under the law of Karma, but when they assume to speak for the whole T. S., they are assuming a very large contract, altogether out of proportion to their ability.

The most satisfactory sign in regard to the T. S. in these rapidly closing years of the cycle is, that a large and increasing number of earnest and intelligent workers have learned to *appreciate* H. P. B. and her Great Work. They show this appreciation, not by sycophancy, but by good earnest *work* for the *cause* which H. P. B. has from the first placed above all personal considerations, and to which she has sacrificed titles, wealth, health, and even life. While these earnest workers dislike to be drawn into personal controversy over personalities, they are not void of a sense of justice and common decency. They feel outraged that one who has done so much for them, and offered so much to humanity, should be so constantly vilified and abused, but even more than this is the harm wrought to the cause of truth itself, whereby it is hindered by these base slanderers, from acceptance by those who would otherwise receive it gladly. This constant abuse has, indeed, served to draw the earnest workers closer together and nearer to H. P. B., but alas! that their theosophic life must be nourished by her sorrow and pain.

Like a true mother she has infused her life of devotion and self-sacrifice into them. Appreciating the motive from which Mrs. Besant has spoken, and the clearness in which she has expressed the true position, I think that every earnest member of the T. S. should accept the challenge wherever and whenever given; not by retaliation and abuse, but by out-spoken, manly and womanly defence of one who never retaliates or defends herself. It is true that a sufficient answer to any fair-minded and just critic, would be to point to H. P. B.'s work itself, unparalleled in history as it is.

Star critics, however, are never fair-minded nor just, and even these must at least be contradicted for the work's sake, no less than for that

of the Teacher who has made that work possible. I would by no means change the lines of admission to the T. S., but the Society itself ought to draw the line where liberty of belief and acceptance of teaching is distorted into a carping and unbrotherly criticism of the Teacher. It owes that much at least to decency and self respect.

J. D. BUCK, M. D., F. T. S.

## ASTROLOGY.

(As conceived by the Hindus).

IV.—THE SUN.—(continued.)

SECTION 2—INFERENCE.

*How he gives birth to the notions of Universal Causation and Uniformity of Nature.*

INFERENCE is one of the *pramanas* (means of knowledge) of the Indian philosopher, and hence the epithet *pramanakrit* (the maker of *pramanas*) noticed above, gives to the sun the credit of having given birth to this power of the human mind as well as to sensation. I shall now illustrate the epithet.

Gautama, the philosopher already quoted, says:—

“(Another means of knowledge—*pramāna*) is the threefold after-notion (*anumāna*):—

“1. Causal (*Purvavat*).

“2. Consequential (*Sheshavat*).

“3. Inference by Uniform Experience (*Sāmānyatodrishtam*).”

Inference then, as the word (*anumāna*) signifies, is after-motion, and it must be preceded by sensation. Without sense-knowledge no inference is possible. In fact, inference is nothing more than the result of addition and subtraction of sensations; and this addition or subtraction is the natural result of the Law of *Vāsanā* governing the solar impressions, which reach our sensorium through the senses.

The first form of this inference is the inference of the consequent from the antecedent—the effect from the cause. The Sanskrit name for this modification is *purvavat*, and I render it into English as CAUSAL.

The second (*Sheshavat*), which I call consequential, is the inference of the antecedent from the consequent—the cause from the effect.

The third (*Sāmānyatodrishtam*) is the inference that a certain phenomenon must come into existence under certain circumstances, because it has always so been.

The first two inferences depend upon that notion of the human mind, which calls for a cause for every effect, and an effect from every cause; the third presupposes the notion of the uniformity of nature. First, then, as to how the sun gives birth to these two notions. The first point for clear understanding in this connection is the working of the Law of *Vāsanā*. It might be enunciated as follows:—

(1). *Vāsanā* is the dwelling or fixing of some sort of vibratory motion in any substance—body or mind.

(2). This vibratory motion may be double, triple, quadruple or multiple in its nature.

(3). Any vibratory motion fixes itself in any substance, when this is exposed to it for a sufficiently long time. The motion becomes a part and parcel, the very life, the, so to say, second nature of the substance.

(4). When the motion is double, triple, quadruple, or multiple in its nature, the *co-existence*\* also of the two, three, four or many motions, fixes itself in the substance.

(5). When any single, double, triple, quadruple or multiple motion, or the *co-existence* mentioned in sub-head (4) takes root in any substance, any other motion foreign in nature to the former set, as well as their *disjoined existence*, will find a difficulty in making room for itself in that substance. The same motion and the *co-existence*, however, will meet with an easy reception. The resistance offered to the former is called antipathy (*Dwésa*); its reverse, sympathy (*Rága*).

For illustration take a very common example from the physical plane. It is well known that if a piece of ice be subjected to calorific motion for a sufficiently long time, the piece of ice will change its nature; a certain amount of heat will have fixed itself in the substance, and in the aqueous state that amount of heat will have become its second nature. All this has been by the working of the law of *Vásaná*. Now in the case of water, the fluid qualities are absolutely dependent upon 78° of latent heat. Both these qualities—the latent heat and the fluid qualities—fix themselves equally in the substance, and the *CO-EXISTENCE* of these qualities is equally there. The absence or the presence of the one is always accompanied by the absence or presence of the other.

The following are the illustrations of the working of the same Law on the mental plane.

I observe that a certain degree of warmth in the weather always brings on clouds. The double impression, warmth followed by clouds, with their sequential *co-existence*, is imprinted upon my brain. If the phenomenon is repeated a certain number of times, it becomes a nature of my brain. In relation to the phenomenon, my brain assumes a state such that it becomes impossible for the warmth to exist alone without the clouds. Whenever the impression of that warmth is transmitted to my brain, the impression of the clouds must come into existence, for the *co-existence* of the two has become the very life of my brain.

Again I observe that with the presence of the sun when there are no intervening clouds, certain flowers open. Now all these impressions, together with the *co-existence* of the opening of the flower and the influence of solar light, enter my brain. When the same phenomenon occurs invariably a sufficient number of times, it becomes native in my sensorium. The notion that the flowers must open to the sun invariably, becomes to me an undeniable truth.

\* The *co-existence* is called *Samánádhi karanya*.

General instances of the working of the Law of *Vásaná* might be multiplied to any extent. But it is unnecessary, and I shall now descend to particulars.

The Law of *Vásaná* has three methods of working on the mental plane in order to produce therein the notions of Universal Causation and Uniformity of nature.

1. Anwenyaya (Conjunction, Agreement, Co-existence).
2. Vyatiréka (Disjunction, Difference).
3. Parishésa (Residue).

These three methods are the three pillars of Hindu logic. Being the originators of the notions of causation and uniformity, they are of paramount importance in the science of Inference, and we find a constant reference to them in Hindu philosophical books. Now to explain the methods and their importance.

The word *anwaya* radically means going after (*anu* after, and *aya* going). Technically it stands for the relation which exists between phenomena, one of which goes exactly after the other. It might be translated by conjunction, agreement, or *co-existence*. When two or more phenomena *co-exist* (so that one phenomenon or set of phenomena follows *exactly* after the other), the Law of *Vásaná* imprints upon my brain the impressions of the phenomena and their *co-existence*. Repeated for a sufficiently long time, the impressions so order my brain as to render it impossible for the phenomena to exist therein otherwise than in *co-existence*. Their *co-existence* becomes to me a matter of necessary mental existence. So far as the two phenomena are concerned, I cannot but conceive that one of the phenomena must follow the other, and that invariably. This with regard to two sets of phenomena. But then the same happens with regard to other sets of phenomena also. Again and again is imprinted upon my mind *co-existence* with necessary sequence and invariability. Thus, after a sufficiently long time, whenever I find *co-existence* (*anwaya*), I must have necessary sequence and invariability. *Vásaná* makes it a necessity of my existence. I have thus arrived at the notions of Universal Causation and Uniformity of nature, by *Co-existence* (*anwaya*).

But what are the impressions thus imprinted upon my brain, and why have they been so imprinted? The impressions are solar etheric pictures, and they have been imprinted upon the brain through the senses, because a higher form of energy always makes its way in a lower form of matter. In fact it is this energy making way in any form of matter and giving it a life of its own that is known by the name *Vásaná*.

It has been seen that the external concrete objects enter our senses in the form of solar etheric pictures, and few will deny it. But very little reflection will also show that the relation of *co-existence* and, in fact, all other relations between external objects, are objects of sensuous knowledge. *Co-existence* is a peculiar etheric combination which results

from the pictures of the co-existing objects running into and thus affecting each other.

We see then that while the pictures of concrete external objects are solar both in their cause and composition, the picture of co-existence too is solar both in cause and composition.

The sun then creates in the objective mind the notion of Co-existence, which need only become nature to the mind by sufficiently long repetition, in order, as I have shown, to appear in the garb of the notions of Universal Causation and Uniformity of nature, by Co-existence (anwaya). Now to take up the second method of *Vásaná*, which is *vyatiréka* (disjunction or difference). The literal meaning of the word is 'going beyond by separation.' When a certain phenomenon differs from another, because a certain element of the former has disappeared therefrom, the difference is, and is said to have been caused by *vyatiréka*—disjunction. This disjunction or difference which is ultimately the same, appears in its turn as the notions of Universal Causation or Uniformity of nature. Thus *a, b, c* and *d*, appearing with *A, B, C* and *D*, imprint themselves upon my mind. In other instances, the impression produced is of the appearance of *a, b* and *c* with *A, B* and *C* only. With the disjunction of *d* from the former set of antecedents, *D* is disconnected from the latter set of consequents. Thus the phenomenon of which *A, B, C* and *D* were the necessary elements, has changed on account of the disappearance from the set *a, b, c* and *d* of the element *d*. Disjunction has destroyed the phenomenon. The fact of the destruction of a phenomenon by disjunction imprints itself upon my mind. When the same phenomenon is repeated for a sufficiently long time and that invariably, the fact becomes native to my mind. I cannot but believe that the disjoined element must have some necessary and invariable connection with the phenomenon; and here I arrive at the notions of Causation and Uniformity by Disjunction.

The part which the sun plays in imprinting by *Vásaná*, the phenomena of Disjunction and destruction upon the objective mind, is not very difficult to see. When the mind is habituated to receive a certain impression, and then at any time ceases to receive it, a gap is the result. That gap means the absence of its habitual impression. When again similarly the mind is habituated to the co-existence of two objects, and one only appears, while the other does not, there is a gap which can only be filled up by the same co-existence. This mental gap means disjunction of the co-existent phenomenon, and destruction of the whole as a whole. The disconnection of two co-existing objects on the external plane means the subtraction of certain solar etheric rays from the astral picture of their co-existence. Disjunction, therefore, on the mental plane means mental hunger for the absent rays of the sun.

But does this disjunction mean the entire absence of all etherial mental rays. In other words, has the disjunction any actual *tatwic* modification, or is it the entire absence of all *tatwic* combination. This is a

question of very vast range, for it might be put with special reference to all human appetites and wants—mental as well as physical. The principle on which the answer is based is common to both planes, and the answer is that the appetites *do not* mean the *absolute absence* of all solar *tatwic* rays. Every appetite is an *actual* *tatwic* combination, and it is this fact that is meant by the mystics depicting all our appetites as so many demons,—actually existing elementals.

All wants and appetites are *the same* *tatwic* impressions, which, when received from without, are calculated to satisfy the wants and appetites. The difference is that the former as compared with the latter are negative, and the latter as compared with the former, positive. Putting aside all other considerations, this fact is proved by the actual phenomenon of these wants and appetites when not satisfied, preying both upon body and mind. As the stomachic fire—the *vaishvánara agni* located in the stomach,—always tends towards forms of gross matter in order to feed upon them, so also the solar etheric forces which *VASANA* locates in the brain, turn towards external solar etherial forms to feed upon them. The brain is actually habituated to etherial motion by the solar impressions constantly beating upon it through the senses, and thus centring itself there. This *tatwic* centre—this sun in the brain—sheds forth its own rays. These rays constitute the impressions which gave birth to the centre whence they proceed. But then this vibration is very weak. The etherial impressions that come from without are much stronger. This comparative weakness is the appetite. The restoration to habitual strength means the satisfaction thereof. We arrive then at the conclusion that disjunction, which we have described as mental hunger for the absent rays of the sun, is itself a weaker and therefore negative picture of the same absent rays located in a place which is habituated to the stronger, and therefore positive rays of the external impressions. The conditions of terrestrial life are such that the negative always tends to receive impressions from the positive and thence the mental hunger, the negative *tatwic* modification always tending towards the positive solar etheric forms.

Disjunction too is thus a *tatwic* picture of the sun in the brain and, as already seen, the notions of causation and uniformity are modification of (*vyatiréka*) disjunction.

Let me now take up the third method of *Vásaná* which is *parishesha*, residue. It might be enunciated as follows:—If *a, b, c* and *d* appear with *A, B, C* and *D*, and *a* and *b* are known by previous experience, by the method of Co-existence or Disjunction, to be the antecedent or consequents of *A* and *B*, then *c* and *d* must have some causal connection with *C* and *D*.

*Parishesha* (residue) it will be seen is *co-existence* of certain objects of two groups after the elimination of others. It is easy to see after all that has gone before how *parishesha* gives birth to the two notions under discussion and as to how it has its origin in the sun. It might

also be said here that sometimes the methods of *anwaya* and *vyatiréka* are joined, the resultant operation being called by the compound name *anwaya-vyatiréka*. This double method too helps in the creation of the notion of causation, and this might therefore be put down as the fourth method of *Vásaná*. Another method which we might put down as the fifth consists in the multiplied use in the same instance of the method of *vyatiréka* or *parishesha*. Thus then there are in all five methods by which the law of *Vásaná* locating, adding, and subtracting various solar impressions in the brain, gives birth to the notions of universal causation and uniformity of nature. Now, before proceeding further, to illustrate these methods by certain examples.

*Anwaya (Co-existence).*

A particular quantity of arsenic sickens me always. This means that the following impressions have entered my brain and taken root there as solar etherial pictures of external objects.

1. Arsenic and its swallowing.
2. All the internal and external operations which are denoted by the term sickening.
3. Their *co-existence*.

∴ the particular quantity of arsenic is the cause of my sickness.  
A certain plant grows luxuriantly when a particular kind of manure is used. The solar etheric impressions which constitute respectively the luxuriant growth of the plant, the particular manure and their *co-existence* enter my brain and by *Vásaná* take there so deep a root that their *co-existence* becomes to me a necessity of mental existence. Hence the causal connection by *co-existence*, as traced above.

*Vyatiréka (Disjunction. Difference).*

The familiar example of fire and smoke will very well serve to illustrate this method.

I see that a certain amount of burning fuel gives forth a certain quantity of smoke. I observe also that the fuel has a certain amount of wetness. Now I see again a certain quantity of burning fuel which is quite dry. This gives forth no smoke. The Disjunction of wetness from the fuel changes the smoky fire into one which is smokeless. Hence, according to the process traced above, wetness in the fuel must be the cause of smoky fire.

*Parishesha (Residue).*

A little variation in the above example will serve to illustrate this method. A fire burns. I know it contains certain pieces of fuel quite well dried, and others wet. The result is a good deal of smoke along with flaming fire. The dry fuel burns up, and is exhausted. The flame dies out. The wet fuel, however, remains, and with it a good deal of smoke. Knowing by the method of disjunction the dry fuel to be the cause of the flaming fire, I know by the method of *parishesha* that wetness is the cause of the smoke,

(*Anwaya-Vyaterek*), the joint method of *Co-existence and Disjunction*.

To take the same example a little varied. In a fire burning without smoke are thrown certain pieces of wet fuel. Smoke appears co-existently. Those pieces are again taken out and they take away the smoke along with them; it disappears from the burning fuel. The sequential relation of the two phenomena is thus imprinted upon my mind by the operation of both the methods of *co-existence and disjunction*.

*The multiplied use of Disjunction.*

As the wetness of the fuel is reduced by degrees, the smoke decreases proportionately, until finally it disappears altogether with the disappearance of wetness.

These are the celebrated five inductive methods, the triumphs of the Baconian system of Logic. Many people will be pained to know that they were known to ancient Indian Logic, and that their enunciation in the XVth century of the Christian era was only a very remarkable and striking illustration of the oft-repeated but practically never-admitted truism, that there is nothing new under the sun.

But I shall not stop to quarrel with such people here. I have used the Sanskrit names to show the actual existence of what I have stated.

To proceed, I have shown that the sun has given birth in the objective mind to the notions of universal causation and uniformity of nature—in fact, all experience is gained by the human mind on account of the action of the sun.

From these two notions flow naturally the three forms of inference noticed in the beginning of this essay. The one is the inference of the effects from cause (*Purvavat*), the other the reverse (*Sheshavat*). The third is *Sámányatodrishtam*, the inference that under certain circumstances the same phenomena always take place. The rise of the sun every day is a familiar example.

This shows that the power of inference is given birth to by the sun.

But where are the notions of Causation and Uniformity destined to lead the mind to? Evidently to the discovery of the causes of all the facts of our consciousness, and not only to the discovery, but to the imprinting of the discovered truths on our minds. These truths when imprinted become the parts and parcels of our mind, and thus go on for ever increasing the range of our knowledge. Besides the actual increase of knowledge, the mental capability too of discovering causes and effects, is increased and the tendency to discover the truths becomes stronger day by day. The mind thus marches on towards and finally reaches omniscience. The end of tendency is actuality, and when the tendency to know the causes of things is strong enough, it ends in actual knowledge of the causes. The notion of Universal Causation tends towards, and perfects itself into universal knowledge.

This, then, is the possible future of man; and must man be cut short in his existence by cruel death before he attains universal know-

ledge? It would so appear to be, for men die daily without even the shadow of a pretence to universal knowledge. A little reflection will, however, show that such a thing is impossible. For although men ordinarily die terrestrial deaths, they do not die *solar* deaths. But before this question can be satisfactorily answered, we must know many more things. What is the knower? What is the true nature of the subjective mind? What is the nature and extent of the relation between the Objective and Subjective Minds? and so on. I shall therefore revert to the question at some other time, as it will lead me directly into the vital problems of Karma and Reincarnation. In the same place another problem will receive consideration,—What time has the sun taken to develop the notions of Causation and Uniformity to their present degree of perfection? Meanwhile I take my leave.

RAMA PRASAD.

### JACOB BOEHME.\*

JACOB BOEHME, whom Bishop Martensen of Denmark declared to be "the greatest and most famous of modern Theosophists," was born in 1575; just three centuries before the organization of the present Theosophical Society. He propounded the same doctrines, he was the object of great and generally abusive attention throughout his life, and had zealous adherents also. His influence was active during the following century. Societies and fraternal Orders were formed, spreading his ideas; their aim in the beginning was pure, whatever errors or narrowness crept in afterward. Books were written on his themes, his writings were published collectively, and re-published, and were translated into other languages. In English they have been re-translated and re-edited from time to time.

Charles I. of England, after reading Boehme's "Answers to Forty Questions," exclaimed—"God be praised, that men exist, who can give from their own experience, a testimony of God." Claude St. Martin commenced the study of the German language in his fiftieth year, "for the sole purpose of reading this incomparable author;" and wrote to a friend: "Do throw your attention into this abyss of the knowledge of profoundest truth. These books are a simple and delicious nutriment." The renowned Schopenhauer said of them—"The recognition of eternal truth, speaks from every page. Boehme's works fill me with awe and with admiration." Hegel referred to Boehme, as "this powerful mind." Hartmann is "surprised that not every truth-lover knows these writings, and finds their inner meaning identical with the doctrines of the Eastern sages, as set forth in the *Secret Doctrine*, and the religious literature of the East."

\* The Life and Doctrines of Jacob Boehme, an Introduction to the Study of his Works; by Franz Hartmann, M. D., Author of "Paracelsus," etc.; published by Kegan Paul, Trench, Trübner & Co., 1891.

The *Athenæum*, January 1867, says that "Newton derived his knowledge of gravitation and its laws from Boehme, with whom gravitation or *Attraction* is the first property of Nature. Boehme shows us the inside of things, while science is content with looking at their outside. Boehme even gives us the origin, generation, and birth of electricity itself." The *Secret Doctrine*, Vol. I, p. 494, adds,—"Thus Newton,—whose profound mind read easily between the lines, and fathomed the spiritual thought of the great Seer in its mystic rendering,—owes his great discovery to Jacob Boehme, the nursling of the Nirmánakáyas, who watched over and guided him."

Hartmann's volume consists of a too brief account of the outer life of this interesting man, whose terrestrial condition was lowly and sorrowful, copious verbatim passages from his writings, and intervening comments by Hartmann, which are particularly lucid, and are adapted to the ready comprehension of practised readers of Theosophical, and of Indian religious literature. From the Boehme extracts to Hartmann's notes, the change is like a musical composition, a symphony or song, transposed to another key; theme and harmonies are unchanged, only falling on the ear in a different way.

Hartmann's book differs in method from the also excellent, and engaging work of the renowned Martensen of Denmark, entitled "Jacob Boehme, or Studies in Theosophy," translated from the Danish five years ago, and published by Hodder and Stoughton; Martensen's being, in place of verbatim quotation, a continuous paraphrase; which also has the hue that comes through a broadly seeing, but yet a bishop's spectacles. Boehme himself interpreted his views, or rather visions, in the words and figures that were most available to one breathing the air of Protestant Germany. He constantly uses the terms God, and Christ; the meaning being identical with other names used in other countries. Hartmann's intermediate paragraphs, and whole pages, unclogged, and without a tinge of a sectarian dye pleasantly help Boehme's expression. The passages taken from Boehme's voluminous works, are just those which the Asiatic, or Theosophical reader anywhere, can thoroughly enjoy. Like the little book we possess, culled from Sankara Charya, so is it a continual bliss to read this volume;—in which, as in the other that has been subjected to more ages of handling,—not every morsel is equally gustatory, but the whole is a feast. Pages and some chapters seem densely mystic or misty, and mediæval in choice and method of symbols—to be enjoyed, or to be skimmed over; such are the chapters of details concerning the construction of the planetary system, and other topics. The sum of their purport is—out of the anguish, something better is born; a higher notch is reached on our upward climb.

Boehme lived when and where it was treated severely as a public crime to avow the disbelieving a literal interpretation of the Bible allegories. His doctrines were comprehensible to the readers then and there, only by adopting Bible terms and the Bible drift of story. His



nse and allegorical definitions of the history and the names, Christ, Abraham, etc., are well assisted by Hartmann's terse notes; for instance, the Incarnation of Christ, a leading dogmatic formula, meaning the germ of Divine self-knowledge within us. Detailed explanations of Jesus and his mother, Mary, are adapted to rigidly Christian readers; but may be appreciated also by those Asiatic students who are read in all kinds of religious lore.

Jacob Boehme was a German shoe-maker. When a small boy, he tended cattle for his father who was a plain countryman, only a *ra'iyat*. The lad was not strong and rugged enough for the rough out-door work of a land of long winters, and he was made a shoe-maker, which occupation he followed during a great portion of his life, and his four sons, working with their father, became shoe-makers. He died in his fiftieth year.

Boehme's youthful advantages for education were only enough for him to know how to read and write. Throughout his illumined life, and though he explicitly declared the utter superiority of Spiritual Perception to all ordinary study, Boehme heartily approved of a school education; realised that his illiteracy was a drawback; deplored the impediment of not knowing ancient languages and other scholarly lore of the Universities; to record better, and tell more readily and easily the knowledge which came to him like flashes of light. Plants grow out from the mud; and thus, until we can bloom in the higher, broad, clear air, we may well be glad to germinate by effort; in the darksome soil of ordinary intellectual education, the earthy lore of the school and the University; and also in the circumstances and events of ordinary life, all being a school; and feeling happy too therein,—until we may emerge like a plant, and rise like the lily toward the light of the sun;—all belonging properly and successively to embodied lifetimes. Only by improving the opportunities and the peculiar advantages of each grade of the career, shall we progress to unfold the symmetrical flower.

Near the close of Jacob Boehme's half century life, he wrote: "That which is rejected by my fatherland, will joyfully be taken up by foreign nations." How similar to the word of an Indian prophet, referring to his own people, and often quoted in publications of the Theosophical Society!

"*Thou art that Atma,*" was the burden of the communications; reiterated and enforced through volumes,—though Boehme, the German shoe-maker, lived so far in time and place from Sankara Charya. The distinguished Franz Baader, who was a Roman Catholic, called Boehme his teacher. From different countries and peoples, and sects, the true doctrine emerges as do precious stones wheresoever they have labored through the mysteries of the dark earth!

While Boehme was a cattle-watching boy, he had a remarkable vision; another while he was learning to make shoes. These experiences confirmed his natural pious thoughtfulness, and when the other appren-

tices working with him talked irreverently about sacred things, he reproved them. The master turned him out of the shop. He went forth mending shoes, wherever he could find a job. In the course of his wandering, he was again employed in a shop, and there he became inwardly lifted into peace and supernal light, which lasted seven days; mark you, seven days. During the time, he worked right on as usual. "But the triumph in my soul I cannot tell." To poor depressed Boehme, "it was like a most blessed resurrection." He went back to his village and set up a shoe-shop for himself, and there he had a new vision greater than before. He seemed to see the principles, the deepest foundations of things. To know whether he dreamed, or was mentally aberrated, he went out into the open air. But there, as he looked at the grass and other plants, he seemed to see right into their very heart, and perceive their pith and the quality of their growing development. He kept quiet, went into the house, and went on making shoes, and lived at peace with his neighbours. Later, by a few years, he saw again; now so systematically and comprehensively, that all which he had before seen, appeared as fragmentary glimpses. Now he wished to write, not for print and publication, he was too lowly to think of such a thing; but he wanted to strengthen his remembrances. Far from his hammer and awl and acquaintanceship, was the German world of literati, philosophers, and theologians. He arose very early, and wrote before it was time to work in the shop; in the evening he wrote again. He was making some shoes for a nobleman, who happened to get a glimpse of the manuscript; who then borrowed it, enthusiastically admired it, and made several copies of it. So Boehme began to be known. Directly, the most powerful ecclesiastic of the region, the Rev. Gregorius Richter, preached a loud, strong sermon on false prophets, and denounced the shoemaker by name. He was present and heard it; for he was a good Lutheran, and went regularly to church. Then, as a blasphemer, he was expelled from the town; was re-called, and resumed shoemaking. He thought he ought to obey the authorities, and he wrote no more for several years. But he much wanted to, all the time. At last he could withhold no longer; his many friends were glad; they had tried long to persuade him to his pen. He began to write, and continued to write, and to see as the Seer sees, and thenceforward he was a prolific and celebrated author. His zealous admirers published his manuscripts. Meanwhile he was again turned out of town; his leading persecutor was the same influential Rev. Gregorius Richter. Various experience followed to the last, when his corpse was refused funeral attendance by the parson. But a nobleman arrived, and commanded the customary services of burial. The clergyman substitute, who was procured, prefaced his funeral sermon with declaring his disgust at being forced to officiate at the funeral of such a low, bad man. But friendly hands placed upon the grave, a cross combined with a lamb, an eagle, and a lion. The lamb meant "veni;" the eagle, "vidi;" and the lion, "vici." At

the tercentenary return of his birth-day, in the year 1875, a monument was erected there, around which gathered famous scholars of Germany, and a pathetic multitude of lowly but honored shoemakers.

Among his many works are essays and volumes entitled—"Three Principles;" "The Six Theosophical Points;" "The Inward Eye;" "True Regeneration;" "Dialogues between an Illumined and Un-illuminated Soul;" "Answers to Forty Questions;" "Theosophical Epistles;" "The Super-sensuous Life;" "One Hundred and Seventy-seven Theosophical Questions;" "A key to prominent points;" &c., &c., and a son of Gregorious Richter did so love and believe in Jacob Boehme, that he published eight volumes of extracts from his writings!

It is impossible not to cull a few gems out of Hartmann's already sifted and condensed collection. "Spiritual Illumination is above the reach of the semi-animal intellect." \* \* \* "The sanctified soul must forget her personality." \* \* \* \* "These things are sacred. They are written for children. To animals, we have nothing to say." How like teachings in the New Testament, which are addressed to the humble and the contrite in heart. "Except ye become as little children, ye can in no wise," &c.—Calling attention to the Voice of the Silence:—"Man knows not the mystery of God, because he listens not for the Word of God within his own soul." Hartmann's note: "Occult knowledge consists not in gathering information from books and authorities. Its foundation is the recognition of the Divine within us." Boehme: "The *mysterium magnum* is the foundation or womb, whence issue angels and other beings, and wherein they are contained, as an image is contained in wood before the artist cuts it out and carves it into form!" How like the vase in the clay of Sankara Charya! "Human beings are a greater mystery than angels, and will surpass them in celestial wisdom." Regarding Paradise, Hartmann's note: "Paradise means a state of happiness and purity, but not necessarily knowledge. Mankind had to learn to know evil, to be able to know good." Boehme: "What we term four elements, fire, air, earth and water, are only qualities of one true and only element." "Mankind are as only one; they have all been generated out of one." "Man may seek, plant, cultivate and strive as he pleases. He should ever remember that among all these works, he is a stranger, a guest, a servant."

Shall we suppose that Jacob Boehme's karma permitted him a physical organization which early admitted illumination—earned, self-inherited, and self-begotten; an organization external and otherwise, which, from youth and throughout his lifetime as Jacob Boehme, gave him visions supernal; and later a palpable, recognised identity of his Being with the "Great Spirit" of the American wild men, with the Hindus' all-pervading Divinity, and the Christian's ideal Power Supreme?

How can we ourselves experimentally realize the relative importance of the two sorts of lore? Practically, how can we ourselves, come to know in ourselves, and by means of our own intelligence, the comparative value

of intellectual attainments and of the inexpressibly stronger, quicker, wider knowledge, gained by really open eyes and hearing ears?

Scattered sentences, exclamations and paragraphs the most precious of Boehme's pages, cannot be understood nor lucidly believed, still less appreciated, unless the reader has arrived at a sort of perception, and a conscious, identified selfness, which probably, nay certainly, has been enjoyed by very, very few, persons of this flippant epoch. Though the so-called Reasoning of the Intellect has its proper time on the road of our long individual career,—it is not Spiritual Perception. Intellect has the characteristics of babyhood and youth;—boasting, confident in its views and its conclusions;

"Pleased with a rattle, tickled with a straw"

of small discovery, or suspected and supposed, discoveries of science; and this all is in the regular routine of eternal experience, just as the babe in every lifetime of our long career has to learn the use of its fingers, and how to understand distance and other qualities, by the eyesight.

With the few who can be interested, or who yearn, to know every point, possible to be known about our sublime journey, the earnest, anxious question is:—How shall we get,—and more—how shall we renew, and how shall we steadily keep that greater, grander, quicker faculty of intelligence? Jacob Boehme helps to learn how;—his conflicts, earnestness, perseverance, and achievement.

ANNA BALLARD.

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TULSI DAS.

FOR a long time I have desired to draw a biographical sketch of the greatest of the Hindi poets to the best of my ability. This I not only take delight in, but consider a bounden duty.

Tulsi Das, or the Spiritual Teacher (Gosai), was born in the early part of the sixteenth century, some say at Hastinapore (Delhi), while others say at Hajipore, near Chithrakut. I regret to say that the ancients in this country did not think so much of biography or any thing making an approach to it as of other things. This is why there is a paucity of works on the subject among us. This is why we are left to grope in the dark, or at best to moil in the rugged region of conjecture, with the twilight of modern education cast upon it, to form a satisfactory idea of what our geniuses and notables of the bygone times really were. Whilst the lives of Kalidasa and his compatriots are full of divergent stories, it is not to be wondered at that we, at this remote period, should not be able to get at truths that can be relied on, in the stories or the sketches drawn, by the later day writers, of a second rate (second rate in comparison with Kalidasa) luminary like the one whom I have taken up as the subject of the present essay. Finding no other alternative open to me, I must content myself with what tradition has handed down to us. It says that on the banks of the sacred Jumna there is in

the district of Banda an obscure town, which goes by the name of Rajpore. Here was born the most popular poet of Upper India, whose fame now extends throughout the civilized world. The exact date of his birth is, however, uncertain. But this much may safely be said, that he flourished in the Christian era of 1600. His father's name was Atma Ram. Hulasi was the name given to his mother. While a child he used to live at Sukarkhet. Priya Das says that it was his wife who convinced him of the superiority of the love of God to human love. He thus turned a devotee. Having renounced all earthly pleasure, he left for Benares. He lived chiefly there. I purposely say chiefly, because Ayudhia, Allahabad, Kurukshetra, Mathura, Brindabun and other sacred places he frequently went to for spiritual benefit, whenever the opportunity for doing so presented itself. He gave Ram the first and the most sacred place in his heart. He loved him with an unflinching love. It is not an easy thing after all to transfer all love almost all on a sudden to the Fountain of Love. The transition is not of a mean order. It requires the greatest possible strength of mind, no less than of heart. I cannot definitely say that he was a Brahmin by caste. But from the circumstances of the rights and privileges he enjoyed, and the influence he exercised on society, it might be inferred that he was. Besides, the title of a Goshai is, as a rule, not conferred upon a Kshetriya, or a Vaisya, not to say, a Sudra. It is conferred upon a Brahmin; but not upon all Brahmins. The spiritual leaders alone of the Vaishnavite sect have a claim to it. As this sect respects very rarely, if ever, any caste distinction, it may be broadly asserted that he was a Hindu irrespective of any caste. Now the conclusion arrived at is that either he was a Brahmin by birth or a Vaishnavite by profession, or a Vaishnavite by birth and by profession. That he was a follower of Vishnu or Hari there is no room for doubt. And what was Ram, whom he loved so passionately, whose staunch follower he was, and whose praise forms the far famed work *Ram Charit Manas*, commonly called the *Ramayan*, with which his name is immortalised? Ram was nothing but Vishnu incarnate, as we all of us know full well. A Vaishnavite may or may not be a Brahmin. Even a Sudra may be a Vaishnavite *by profession*, whereas a Vaishnavite *by birth* shall not be a Brahmin. Tulsi Das was a Vaishnavite. He might or might not, therefore, be a Brahmin. He was a spiritual guide to boot. And the privilege of spiritual leadership is hardly enjoyed by one other than a Brahmin. Taking this fact into consideration, we might call him a Vaishnavite Brahmin as well.

As regards the education he had received, perhaps it would not be too much to say that it was of a desultory character, if he ever received any at all. And that too was at Sukarkhets. Schools and colleges being then out of question, the *patshalas* and *tols* and home education supplied their place.

Regarding his metrical composition of the great Hindi Epic poem the *Ramayan*, some legends are current. I would briefly touch upon them. It is said that he was presented to Hanuman, the baboon-god by a sprite. It was through his intercession, religious instructions and spiritual guidance that he saw in a dream Ram and Lakshman, whose servant he was. In a murderer, who had not taken the name of Lord Ram in vain, he found one just reclaimed from the bondage of sin. When questioned to put to test the veracity of his asseveration, he lost no time in making the condemned man's offering acceptable by Shiva himself, which is not the case with souls steeped in vice. Once upon a time a number of thieves came down on him at night, making an attempt to break into his house. The house, legend has it, was strictly under the surveillance of a guard possessed of unusual physical strength. Ram himself was the guard. At the very sight of him the thieves turned out to be other than they had previously been. And pious in heart they in reality subsequently became. His fame as a religious man and poet extended far and wide. Even the superb court in Delhi was not unaware of it. The Emperor Shah Jehan was then reigning there. He invited him to his court. On his arrival His Imperial Majesty requested him to show him Ram in his corporeal frame or body. The request was not complied with. And as an immediate consequence of the rebuff, Tulsi Dass was forthwith put into prison. Groups of monkeys thereupon put in an appearance. They gathered themselves about the jail and soon began to pull it down along with the houses hard by. The emperor felt ere long the destroying power of the unwelcome guests; our poet was set free; and the commotion was over. The emperor repented of his inhuman conduct towards him and gave him the liberty to ask for any royal favor that he deemed expedient in return for what he had done. It was the prayer of Tulsi Das before the throne that the emperor would leave Delhi, the residence of Ram, for a place where a new city should be built. The city thus built was named Shah Jehanabad after the name of its founder. Now the question arises when did the prince flourish? He flourished, as every reader of the history of India knows, between the years 1628 and 1658. The poet, as I have said at the outset, was born in the sixteenth century. He flourished in 1600 A. D., lived to a good old age, and died according to the oft-quoted old couplet in Sambat 1680. The couplet runs as follows:—

“Sambat soraha sai asi, Asi Gunga Ketira, suwana sukala saptami  
Tulsi teje sarira.”

It means that “on the 7th of the light half of Gravana, in Sambat 1680, Tulsi left his body at Asi on the bank of the Ganges.”\* Sambat 1680 corresponds with 1624 A. D. If the poet had died in that year,

\* George A. Grierson, B. A., B. C. S., to whom I am much indebted for most of the materials used in the present paper. His article on the *Modern Vernacular Literature of Hindustan*, contributed to the *Journal of the Asiatic Society of Bengal*, is a valuable help to the study of the History of Hindi Literature.

then how could he have appeared before Shah Jehan, who was later by four years. It is hard to account for this apparently absurd anomaly. Such inconsistencies as this are to be met with in the accounts of the geniuses of India. They cannot be reconciled with the actual events. The absurdities and incredible stories that are intimately connected with the biographical accounts of Sankaracharya, Nanak, Kalidasa, Buddha and others bear me out in the truth of my statements. They show that the Oriental minds in ancient India longed more to deify their heroes by concocting and incorporating with the incidents in their lives, stories of a supernatural character. They thus placed a stumbling block in the way of the later day writers, which cannot be got over. We are unable to extricate truth from falsehood, the possible from the impossible, except what we pick up in the boundless region of conjecture.

At Brindaban Tulsi Dass saw, perhaps for the first time, Nabha Das, the author of the *Bhakta Mala*. A controversy ensued between them as to the superiority of Krishna-cult to Ram-cult. Tulsi Das of course advocated the latter. Legend says that to bring about an amicable settlement of the question, Krishna personally appeared before them and said that the two in reality were the one and the same.

His principal work, as I have said above, for which he has been assigned a prominent place in the Republic of Letters and a niche in the Temple of Fame, is the *Ramayan*. During his stay at Ayudhia, the birth-place of Ram in Oudh, he began to compose it on the 9th of the month of Chaitra 1631 Sambat, *i. e.*, 1574-75 A. D. It is not certain when he finished it. Of the two copies in his own handwriting of this masterpiece of production, only one is extant, the other having been lost in the waters of the Jumna, into which a thief, who had stolen it, threw it while pursued. Mr. Grierson has got ten pages of it carefully photographed. I have seen the photographs as attached to his contributions to the *Journal of the Asiatic Society of Bengal*. They faithfully, says the authority named above, bear marks of water on them, thus corroborating the legend that it, fortunately for us, was rescued from the watery grave, into which the MSS. copy along with the missing one had been consigned by some thieving rogue. The photograph has been taken from the Rajpur MSS. The other copy available is, according to Shib Sing, available at Malihabad. In this connection Mr. Growse is of opinion that it is preserved in the temple of Sitaramji in Benares. Be that as it may, I have nothing to contend in that respect. I only deplore that the loss of it is a national loss, which we are unable to make good by any mundane means in our power. It affords a very pleasant reading. It is full of grace and ease. Even one having a mere smattering of Hindi can read it. It is refreshing to the ear; its contents and metrical beauty, and, I must repeat, facility and suavity of expression, afford the best and most wholesome food to the head and heart. Krittibas regularly attended the reli-

gious gathering where the stories of Ram were used to be recited. He wrote from memory his *Ramayan* in Bengali. But in justice to the sterling merit of his invaluable production, I may say that I am perhaps a little too partial to Tulsi Das. Both possess almost equal merit except what differentiates the genius of the two languages. And both are much read as a literary treat by the people.

NAKUR CHANDRA BISVAS.

(To be continued).

### MARTYRS, VICTIMS OR DESERTERS?

(A Paper read before the Dublin Lodge.)

"But howsoever these things are thus in men's depraved judgments and affections, yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature."—*Sir Francis Bacon*.

"In all ambitions and attempts howsoever grounded otherwise, there is this strict question on the threshold—are you of weight for the adventure: are you not far too light for it?"—*Thomas Carlyle*.

SINCE the visits of Col. Olcott and Mrs. Besant, Theosophy, the Theosophical Society and its Fellows, have been written of, and talked about, so much, that their history ought to need little comment. Some questions indeed, from their difficulty, have never been fully answered; just as we can only explain the 'How?' of reading, the mysterious art which evokes a fairy tale from little crooked black lines on a white surface, by teaching the questioner to read, so, a student of Theosophy finds he must make experiment in his own person, in order to attain knowledge.

"Is the Theosophical Society the exponent of a religion?" No: but of all religion. Theosophy is not a religion, its motto is "There is no religion higher than truth." it is "divine knowledge or science." What then does the Theosophical Society teach? What do the words "to form the nucleus of a universal brotherhood," mean? The old-new commandment, "Love thy neighbour as thyself, if thy enemy hunger feed him, bless those who hate, and despitefully use you; bless, and curse not." Here in the new Testament we have the first object of the Theosophical Society; we find it also in the Upanishads, in the Buddhist Suttas, in the Hebrew poets, in the writings of philosophers and socialists, and in the lives of every man and woman in whose heart has begun to grow that spark of the Divine Essence—which is the heritage of humanity. To put it in other words, it is the destruction, renunciation or suppression of self—the purifying of—eliminating from our nature rather—the two great animal instincts: self-preservation and reproduction, to either of which may be traced the sins and sorrows under whose weight humanity groans; and the practising such means of livelihood as shall bring danger or death to no living person, to no living things as far as is possible. We all turn up our eyes in righteous horror at Cain's cruel speech, "Am I my brother's keeper?" Translate that horror into action,

and we are Theosophists: our strength and intelligence are used to save and protect those weaker than ourselves.

But the Theosophical Society has two other objects. Yes. The second is to study the ancient religions and literatures of the East. Why? Because they are the fountain where have been filled the pictures of Greek and Roman—of the Jewish and Christian fathers. Though many of the water-carriers befouled the clear stream of Truth with their soiled vessels and blood-stained hands; from the East come the rays of the morning sun. There Plato learnt his wonderful philosophy which still delights our leisure moments, and which has coloured, more or less consciously, the speculations of our loftiest thinkers.

Our men of science, astronomers, geologists, the experimenters in the science of Life, have cast their stones at the tabernacle of our forefathers; great Egyptologists are destroying piecemeal our Western Churches; it is time then that we cease from following the example of the nursery hero; and, making no more vain attempts to carry our water in a sieve, go once more in search of the source of the hidden rivers of truth and wisdom to the East whence they flow, unless, indeed, we are content to dull our intellects, parch our throats, and poison our offspring with the deadly alcohol of materialism and gross sensuality, or stupify them with the opiates of vicarious atonement and salvation from a hypothetical Hell by belief in a mythical god.

The third stated object of this Theosophical Society is—to seek for the hidden secrets of Nature—the unexplained and often unsuspected powers of man—quite recently this last declared object had prefixed to it the words “pursued by some few fellows only,” and this because, notwithstanding the plaudits we offer to our Darwins, Huxleys, Tyndalls, Pasteurs and Charcots, we, the respectable and educated Westerns, are afraid to confess that we could, would, or should, take an interest in laws until they have been recognized by the Queen’s signature, or express belief in other powers in man than those pertaining to his physical body, with the exception of the intellectual functions, as to the nature of which doctors differ; or the two powers, one mentioned with bated breath as the “Devil,” the other a convenient cloak for our follies. “The Lord gave and the Lord hath taken away,” or “The Lord sends a plague upon the earth,” when our filthy and lazy habits devastate the country with cholera or typhus fever. Since Blavatsky first sought to interest the West in the magical powers, the immense stores of learning and glorious life-beautifying Truths, taught—from the dawn of the morning—by the sages of the East, numbers of people, widely varied in respect of race, virtue, strength, and intellectual qualities, have joined the Theosophical Society with enthusiasm, worked hard in its ranks for a time and then dropped out, sometimes silently, sometimes to follow some new conceit, and sometimes with an outburst of vituperation, which reminds one strongly of the dying struggles of penny fireworks. With the latter,

persons mostly of a mean nature, we have but small concern; we can do them little good, and they will do us slight harm; some of them joined the Theosophical Society with a deliberate lie on their lips, for the avowed purpose of getting inside the defences of the Society, and there, finding some means of damaging it—before its members, and the world; when their designs were frustrated or accomplished, their expulsion or desertion followed, as thunder follows the flash. Since there is no lie which injures like a half-truth, some of these ignoble specimens of nature’s crowning work have had tolerable success in their laudable attempts to prove all men liars. Others sought power over their fellows, hoped in a short time to be accepted as prophets, partly through knowledge gained for the most part through a pretence of wisdom; finding threats and money alike unavailing in order to obtain a temporary distinction, they were content to confess their own littleness. A good many people joined really believing the Theosophical Society to be a gigantic swindling establishment, intending to lend their aid and hoping to share the spoil. A few, convinced of the reality of so-called magic, and not knowing how to make a compact with Mephistophocles, trusted that, even if H. P. B. would not consent to be their ambassadress, they might pick up a wrinkle or two as to “How it is done, don’t you know?” Naturally on finding that they were not taught to raise spirits, but were even expected to keep those which were purchaseable, tightly corked up; that neither the transmutation of base metals into gold, nor the transportation of other peoples’ gold into their pockets, were simplified, and that to obtain the “Elixir of life,” they were expected to destroy all that to them made life desirable; they left the Society as speedily as rail, steamboat, or horse flesh could take them. Others, and their number was, nay is, considerable, joined the Theosophical Society, because it appeared to offer a new distraction. Nothing in life was of permanent interest to them,—a new novel, a new religion, a fresh scandal or a recently disinterred sarcophagus, lent but a passing excitement to their idle minds. Here was a Society which professed to break down all distinctions between religions, races, classes and sexes—which—by searching the palmleaf records of the Orient, was imperilling those imposing shams, the churches of the Occident, which had the hardihood to attack the conclusions of the men of science, often laughing at their data as a pretentious ignorance. A Society whose fellows talked of dreams, of magic, and of past and future lives, instead of politics and fashions. No marvel then that the idler, the curious, the *blasé*, the atheist, the hunter, in short all the flies, moths and gnats and other ephemera of modern society, should enrol themselves as Theosophists’ liegemen; surely no wonder that on finding real charity, solid study and a complete change in their way of looking at things was expected of them, they should retire in rapid succession, seeing that they had made a great mistake.

We have, however, another class of deserters, so-called, to account

for: men intelligent, earnest and enthusiastic, who, on becoming fellows, studied Kabalistic and Oriental lore, who worked in their lodges and in Society, who travelled to the East in search of proofs, and to the West in pursuit of teachers. Men and women who gave their time, money and influence to the Theosophical Society, inducing by their written and spoken words many other cultured and restless minds to devote themselves and their energies to publishing on the four winds of Heaven, the motto of the Rajah of Benares, '*Sátyat Násti paro Dharmah*': There is no religion higher than Truth.

Men and women, such as these, then, who after a period of months or years dropped out of the ranks, their names no longer appearing in our magazines; the work which was theirs, being now undertaken by a new recruit; these earnest, energetic Fellows, why have they fallen out of the ranks? 'This pursuit of a wisdom-religion was with them not a light thing, but a matter of life and death, not a toy to be taken up to-day and replaced to-morrow.' One of two solutions only is possible, either on close investigation they discovered that the Theosophical Society was not what it professed to be; that its founders were not devoted disciples of truth, but deluded, or deluding imposters: and finding this they gathered up the remnants of the broken image, and burying them started afresh on the pilgrimage to the shrine of the unknown god. Or else they were unable to hold out longer in the great battle against evil, and having fought until worn out, they sank down exhausted or dying, leaving their work for a head-stone, and their places to be filled up by stronger men perhaps—by men not less in earnest, for though men fall like leaves in autumn, Truth lives and spreads through the ages. It becomes a matter of importance to us, which of these two causes it is, that occasions the drain on the life energy of our Society; because if these ardent workers failed to find in it the Truth which they sought, not by reason of their imperfections, but because only a pale reflection of Truth was there, then we too shall fail in our quest, and sooner or later shall turn away in disappointment.

The most complete manner in which we may attempt to solve this difficulty, is, first to examine yet more closely what it is that the Theosophical Society offers, what it proposes to do for its fellows in return for their devotion to its prosperity; and then to discover, as far as possible, whether the ancient record of Occultism and Eastern philosophy, or the writings and lives of those who have fallen out of our ranks, give any explanation of, or clue to, the mystery. As far as we know, the Theosophical Society, in the persons of its founders, never at any time claimed a monopoly of Truth, to be imparted with a written guarantee in return for the recently abolished entrance fee and pledge of fellowship: that which was claimed, justly and rightfully claimed, was that one of the founders was in a position to aid others in the search after secrets which it is maintained have more than a mythical existence, to demonstrate further the existence of natural forces over which man *can* gain control,

and elucidate to some extent the records of these sciences; and to enlighten the histories and philosophy which aid man in destroying human misery, by showing him the root from which it springs, and the means of destruction; for, without an adequate weapon, it is little use to be brought face to face with a deadly foe. Mme. Blavatsky desired to form a Society in order that as many as possible of her fellowmen might receive the interpretations of rare manuscripts, so difficult to understand, that even by the Brahmins it was considered of far less value to read the Vedas, than to hear them from the lips of a teacher versed in cryptographic and symbolic language. Instead of this she could have pursued her studies in silence, recording results for a generation more tolerant and less ignorant than this; or she might have confined her effort to aiding the studies of her co-founder and one or two steadfast friends; she would then have been saved much pain and disappointment, as well as not a little virulent abuse. The first demand made, not by the Theosophical Society, but by the law which governs it, is disinterested service for others. And this law, the leaders of the Theosophical Society have endeavoured to fulfil, giving time, energy, and the results of years of personal effort, and asking in return nothing, except that the recipients shall hand on the benefits received, making an ever widening circle. It has never been disguised that research into these mysteries is attended with dangers as hard to overcome as those which the African explorers, or the would-be discoverers of the north pole, have to face. This is not the jealous attempt of a guardian, or occult Hierarchy, to prevent others from sharing the knowledge which will make man immortal; these dangers arise from the nature of the thing sought, from the feebleness of the seekers, and from forces of nature which take new and more threatening aspects when met under hitherto unknown conditions, and from the fact that the weapon most effectual in subduing these forces, is double edged, and may cause the destruction of an unwary wielder. Madame H. P. Blavatsky cannot expect any advantage even in another life from her efforts, for the *Obhe'da* Karmas go to the pupils of a sage, say the Vedantins. Kant, Schopenhauer, Max Müller and Sir E. Arnold, give a weightier testimony to the value of the Eastern philosophy once again offered to the world, than that of an obscure F. T. S. who, however, knows nothing in the world of value to be compared with even a slight acquaintance with the Light of Asia. Turning to the Fellows who leave our Society, having at one time worked hard for it, will it surprise you to learn that they are very young, many of them not 25, few of them over 30. Why? Perhaps because, after that age, men are less likely to take up a new cult, and those who, in the ranks of the Theosophical Society, have mastered all difficulties until they reach that age, are less likely to be baffled than the Fellows in whom youthful enthusiasm is not yet dead. We have records of many; recollections of some who joined eagerly, giving time and ener-

gies to the work of propaganda; some of them crossed the ocean more than once in the effort to bring their treasure to the home of the treasureless. A few years ago several clear and concise articles appeared in the *Theosophist*, a German professor and a Hindu student crossing lances over the questions of First Cause and Abstract Truth, victory resting with the Bengali, trained in the subtleties of Aryan metaphysics, and to whom the records of man's immortality, which Sanskrit writings hold, had long been familiar. Various other essays, books and translations, by Indian and European Fellows, stand on the shelves of Theosophical Libraries; they differ in the degree of import which they give to the Tibetan Lamas, and that is of little consequence, for Truth does not rest on the power of the West to believe in—astral bodies, mysterious brothers, folded kumberbunds or missing teacups; but, they, almost with one voice, testify to the wisdom of the *old sages*, and call to the West, "Come and read for yourselves the marvellous Truths, the just, and beautiful laws of life, the whispers of man's divinity which the record contains, and come, learn also what the German Teufelsdröckh learnt. It is only with renunciation (*entsagen*) that Life, properly speaking, can be said to begin." Are we then to suppose that, because these men, whose voices were once familiar to us, are now silent, all they once wrote is to be discredited. This is unreasonable; a man gives to others his life's blood; when the supply of necessity ceases, are we to believe it was only carmine-stained water? The Easterns themselves say that by so much as the value of Truth transcends all other jewels, is the difficulty of possessing her multiplied. The price which has to be paid is so heavy, that few men, having sold every thing, can afford more than a glimpse of the treasure until after years of toil.

When the Indian was the most learned nation living, both in arts and sciences, secret as well as open, they had a law which compelled young men who wished to study practical Occultism, as well as those who were to become rulers of men, to devote six hours a day during seven long years, while the mind was pliant and the energies fresh, to studying the Vedas, where the beauty of the Immortal is endlessly contrasted with the transitory things of sense; they learnt in them to do their duty, no matter at what cost to self. If a student wished to advance farther, he had to serve a long probation as a householder, or, at any rate, in the world; proving by his life that he understood what it is to be a man, that his mind was self-controlled before any teacher would accept him as a pupil. In Egypt this probation was also necessary; the traces of it linger in the castes of India, through all of which a man had to pass during many births, before as a Brahman neophyte he entered, having reached middle age, the life of an ascetic, his duties as a vedic student, householder, and civil ruler, having been properly accomplished. No man could become an accepted disciple if the consent of his parents was withheld, nor if he had dependants who would suffer by his withdrawal from the business of every day life. The

Bhagavat Gita says, "It is but one in millions that ever tries to acquire knowledge of the *Supreme*, and it is only one amongst thousands of such workers that truly knows him." In juxta position with this passage, a young Hindu has placed the words of Jesus, the Galilean, "Straight is the gate, and narrow the way which leads into life, and few there be that find it."

The Theosophical Society in attempting to awaken the world once again to some knowledge, even if vague, of the lofty heights, the resplendent glory, of the wisdom of the ancients,—did not seek,—does not now seek, its latest rules being yet more strict as to the admission of youthful adherents—to canvass for students of the occult. It makes no secret of the difficulties and dangers of the task, it warns repeatedly, and in unmistakable language, those whose enthusiasm urges them to demand immediate knowledge of the mysteries of heaven and earth, and the depths under the earth, that what they demand calls for—not indeed the life of a body-torturing, forest hermit—but for a life-long battle with indolence, physical, mental, and moral; with the purely animal nature, with the uncongenial circumstances of life which are the first tests of earnestness, and with outside forces, of which mankind is for the most part ignorant. They are reminded that, should they even succeed as Hercules did in accomplishing these great tasks, some inherent, and scarcely suspected deficiency of mind or body may delay the upward progress for a life-time, and if they have safely reached this point, what then? Every lingering atom of the personal self must be sacrificed on the Altar of Truth; the man must have given his life to the world. If he would advance for himself, the path is barred, not by a despot, but by the eternal law which declares it to be impossible that the infinite can be contained in or limited by anything. The cup can receive the ocean, only through losing its cup form.

Over the door, not of the Temple of Knowledge but of the infant school attached to that Temple, is an inscription—"All who seek for power or wealth or learning, all who desire to know, or to have, or to be, something in themselves, and for themselves, will suffer bitter disappointment if they enter here." In spite of the often repeated warning many peoples crowded into the school, some of them even passed on into the Temple of Isis,—and they have left behind them sad records of suicide, drunkenness, immorality and madness. In "Zanoni" we have the sketch of a man who *failed*; and this Glyndon we know to be a real person, and this warning of his fate, if he failed, is a stern true picture of the dangers we have to face in seeking the unknown. A choice was offered to Glyndon,—is offered to us. "Men desire four things in life—love, wealth, fame, power." If we answer as he did, "such are not the gifts I covet, I choose knowledge," the warning given to him was: "The desire to learn, does not always contain the faculty to acquire." "Is it in the power of man to attain intercourse with the beings of other worlds? Is it in the power of man to influence the elements, and to ensure life against the sword and

against disease?" "All this may be possible to the few—to the few—  
But for one who attains such secrets, millions may perish in the attempt."  
Still undaunted, perhaps through ignorance the warning is set aside,  
and the teacher continues to speak of dangers, and the impalpable worlds.  
"Do you listen?" "With my soul." "But first to penetrate this barrier  
the soul with which you listen must be sharpened by intense enthusiasm,  
purified from all earthly desires—when thus prepared, science can be  
brought to aid it; the sight itself may be rendered more subtle, the nerves  
more acute, the spirit more alive and outward. He who would establish  
intercourse with these varying beings, resembles a traveller who would  
penetrate into unknown lands. He is exposed to strange dangers and  
terrors. That intercourse once gained, I cannot secure thee from the  
chances to which thy journey is exposed—Thou must alone and of  
thyself face and hazard all." The trial was made and failure followed,  
with terrible burning words the would-be occultist was dismissed. "Go  
back to thine own world; thou hast no nature to aspire to ours!"  
"Dost thou not comprehend at last that it needs a soul tempered, and  
purified, and raised, not by external spells, but by its own sublimity and  
valour, to pass the threshold and disdain the foe?" Divine "science  
avails not for the rash, the sensual—for him who desires secrets, but  
to pollute them to gross enjoyments and selfish vice! How have the im-  
postors and sorcerers of the earlier times perished by the very attempt  
to penetrate the mysteries that should purify and not deprave. Legends  
tell you that the fiend rent them into fragments—the fiend of their  
unholy desires and criminal designs! What they coveted, thou covet-  
est; and if thou hadst the wings of a seraph, thou couldst not soar from  
the slough of thy mortality."—"Thou must return to the world; but  
not without punishment and strong effort canst thou regain the calm  
and the joy thou hast left behind. Thou wilt find the restless influence  
in all that thou wouldst undertake.....as thou directest it—the ema-  
nation of thine evil genius, or thy good."—"The master has no power  
to say, 'Exist no more,' to one *Thought* that his knowledge has expired.  
Thou mayest change the thought into new forms; Thou mayest rarify  
and sublimate it into a finer spirit, but thou canst not annihilate that  
which has no home but in the memory—no substance but the idea.  
*Every thought is a soul!* Vainly therefore would I or thou undo the past,  
or restore to thee the gay blindness of thy youth. Thou must endure  
—thou must resist." This is the possible, even probable, fate of all those  
who to-day turn seriously to study Occultism. The original of Bulwer's  
Glyndon was a stronger man than his fellows.

Universal, indeed, brotherhood should be: these little children, shut  
not on them the gates of the reformatory, of the factory, give them love  
and laughter and sunshine; these youths and maidens, teach them that  
purity is not the fragile inmate of the cloister, nor happiness a forbidden  
fruit; these white haired feeble folk, show them the respect due to grey  
hairs, even though they cover not wisdom, but show them also that we

serve as younger brothers those who can teach us how to read the riddle  
of the sphinx; and that, for this reason, we devote all the time we  
honestly can to studying the records of Science and Religion in the  
golden ages, and from this reading of books it is possible we may begin  
softly to go towards the hidden ways. Unless we have, however, faced  
the responsibility we are incurring, we had far better stop before it is  
too late, contenting ourselves with the crumbs of knowledge floating on  
the water and devoting ourselves to the practise of altruism until we  
fail to distinguish a difference between ourselves and others.

All those who are not prepared to give up every personal aim,—  
to sink themselves in their race, had far better retreat before return  
is blocked, and only death or advance still possible. Nevertheless, when  
men knowing, if not fully realising, the danger of their undertaking,  
stand, their lives in their hands, and say? "We shall fail perhaps as  
better men have failed, but we will work until we fall, confident that our  
efforts will make the beginning of the way easier for those who follow  
us," we listen to them while they are in the front ranks on the battle-  
field. But when the Karma of past lives, the weakness, which in some  
form all men share, overtakes them, and wounded they retreat to acquire  
strength in order to renew once more the combat, we vilify them,—that  
matters little to men willing to sacrifice personal good on the altar of  
Truth—and we endeavour to destroy their work, by refusing to heed the  
discoveries they have made. We declare Truth to be a gigantic lie,  
Purity a cloak for vice, and the records alike of teachers and pupils,  
empty bombast, trumped up fables, or foolish babblings.

Utterly forgetful of reason, with characteristic logic, we doubt the  
conclusions, and traduce the knowledge of Theosophists when they are  
advocates for the Secret Doctrine, yet accept with acclamation and quote  
as a revelation every word they can bring against the Arcane Wisdom, the  
brotherhood which exists to teach it, or the member individually of that  
brotherhood. Careless of the fact that it took the patient researches of  
many, comparatively unknown men to enable a Darwin to achieve his  
European renown; that the very roads we walk on, cost the lives of men,  
common and obscure, perhaps, we say: Well, let us then make our own  
roads, it will only take half a century or so for us to pass from Liverpool  
to London, but what matter? A great many very respectable people  
outside of the Theosophical Society, people who don't have extreme  
views, but still who believe in 'something,' get along very comfortably,  
are admired and followed, never meet mysterious terrors, and die at a  
ripe old age, leaving a handsome balance at their bankers. Yes, and a  
good many people go to Cairo to inspect the great pyramid, but it is  
our Livingstons and Gordons who do not come back. Whalers and  
slayers of poor frightened seals go to the Arctic seas and return in safety.  
Franklin and Irving, it is true, did not find the North pole; but Nares  
does not for that reason doubt its existence, and other men will con-  
tinue to explore the frozen regions, looking for that land of the gods  
which tradition locates beyond the frozen sea. Cravens and ignoramuses



called Columbus a fool and a liar; nevertheless he sailed across the Atlantic to America; and he himself said, 'it is comparatively easy to do a thing if some one shows you how.'

Is it wise, or just or generous, to deny the existence of Wisdom because she is hard to find, or to condemn a cause for requiring the death of some of its adherents, or to turn away in righteous indignation from men and women who, having spent all the strength and life they had in the effort to realize the Ideal, and put it within the reach of many, have had to confess themselves—defeated indeed, and beaten back—but determined to conquer, not in themselves, but in a perfected humanity, the Regions where the Truth is so clear that he who runs *may read*,

"———Compassion speaks, and saith: "Can there be bliss when all that lives must suffer! Shalt thou be saved and hear the whole world cry?" Follow up thy predecessor's steps, remain unselfish till the endless end."

G. A. H. JOHNSTON, F. T. S.

### LINGA PURANA.

WHAT is now known as the Buddhism of the Southern Church, was once known in India as the only form of Buddhism. Purusha and Isvara found no place in the system. But the ideas of modern Hinduism could be imported into it without any difficulty, as they were into the Vedas under pretext of arrangement, or as was done in the Northern Buddhist Church; or the Buddhist system itself might have been incorporated as a part of Hinduism, had it not been for the open defiance of Vedic authority which, unfortunately, characterised early Buddhism. But the systems of Kapila and Patanjali are only developments of Buddhism.\* All the three systems, however, shared a similar fate on this side of the Himalayas through the developed idea of Isvara. Sankhya gave way to Vedantic Vichara, and Yoga yielded to Upâsana, and these with Nishkâma Karma formed a beautiful and splendid system complete in itself, which we find expounded in the pages of the Bhagavat Gita. That system was recognised all over India as the religion of the land; and, after driving away the last vestiges of Buddhism from India, the Brahmin did not care to know how the system of Gautama developed itself outside of India. But a reaction grew up in time—when and how we know not.

Vasudeva or Krishna is one aspect of the Logos; Siva is another. When Vasudeva, whose teachings are embodied in Bhagavat Gita, incarnated on this earth, Siva, says the Linga Purana, one of the principal exponents of the re-actionary movement, entered into a dead body, and taking the name of Sakulisa, resided in a cave of Mount Sumeru. There he had four disciples, who learned Yoga and became Siddhas. The Sankhya and Yoga systems, and with them the Buddhist, were revived in India under the name of the Pasupata system. The developed ideas of modern Hinduism found their place side by side with living and growing occultism. How far the Agamas and Nigamas and the other

\* According to modern scholars, Buddhism is a development of Kapila and Patanjali, rather than their systems an outcome of Buddhism.—B. K.

forms of Siva and Sakti worship are connected with the Pasupata system, is a question of some difficulty. The Ashta-murti of Siva, that is, the eight manifestations dealt with in the second part of Linga Purana, show a near approach to the Buddhism of the Southern Church. The Purana also speaks of three aspects of the Logos: (1) *Bramhi*, which corresponds to the Buddhism of the Southern Church, (2) *Vaishnavi*, which corresponds to the Hinduism of Bhagavat Gita, and (3) *Mahesvari*, which corresponds to Pasupata Yoga; and also to, as I believe, the Buddhism of the Northern Church. The Saivism of Linga Purana is only another name for Buddhism in its adaptation to modern Hinduism. This is clear from the account it gives of the destruction of Tripura by Siva. Tripura is the kingdom of Prakriti. *Tri* means three and *pura* means kingdom. It is the kingdom of the three attributes of Prakriti—*satva*, *rajas* and *tamas*. The Puranas give an allegorical account of its destruction by Siva, or the Logos in one aspect. But the account given in the Linga Purana is somewhat different. It gives a flattering description of Tripura as it existed before the time of Buddha. People performed Sruta and Smarta Karma, they performed Yajnas, worshipped Siva and led pure lives. But the Devas could not bear that the kingdom of the daityas should thus prosper. They went to Narayana, who deputed Sakyamuni (called Mayi in the Purana), to preach Maya Vâda or Buddhism. The people were confounded and led astray by the plausible teachings of Mayi. They gave up Sruta and Smarta Karma and the worship of Siva. Siva had then only to appear before Tripura and throw one arrow and the whole thing disappeared. The Devas then assembled, and Brahmâ, in addressing them, thus moralised over the whole incident:—"You saw how these daityas, however strong, were killed so easily as they had given up Siva or Linga through the Maya of Narayana. Therefore Linga is to be worshipped. You can prosper only so long as you worship Linga; for the whole world is in and under Linga."

Linga worship thus took the place of Buddhism. It will appear from this account that the knowledge of Siva or Purusha was prevalent before the time of Buddha. This, however, is a doubtful point.

Linga Purana is, I believe, the only Purana which deals elaborately and mainly with the practice of yoga. It gives a prominent place to the philosophy of Kapila and Patanjali. At the same time it gives details of the practice of yoga not to be found in their writings. Pasupatinath is the presiding deity of this yoga.

There is one temple of Pasupatinath, as all know, in Nepal. In every Kali Yuga, according to Linga Purana, there is a brotherhood of yogis, who preside over the destinies of that yuga. The chief of this brotherhood, called Yogacharya, is an incarnation of Siva, and his disciples are always four in number. The present is Varaha Kalpa and Vaivasvata Manvantara. In every Manvantara the four Yugas recur seventy-one times. This is the twenty-eighth Kali Yuga of the Vaivasvata Manvantara. The following table will show at a glance

the Yogacharyas and their disciples of the 28 Kali Yugas of the present Manvantara with their abode when mentioned.

The order of Kali-yuga.	Name of Yogacharya	Names of four Disciples.	Abode when mentioned.
1st	Sveta.	Sveta, Svetasikha, Svetásya, Svetalohita.	Chhagala mountain of the Himalayas.
2nd	Sutara.	Dunduvi, Satarupa, Satikand, Ketumana.	—
3rd	Darsaka.	Vikasa, Vikesa, Vihasa, Pasa-nasana.	—
4th	Suhotra.	Sumukha, Durmukha, Durdara, Duratikrama.	—
5th	Kanga.	Sanaka, Sanandan, Sanatan, Sanatkumar.	—
6th	Lokakshi.	Sudhama, Biraja, Sankhapat, Raja.	—
7th	Jaigishabya Bibhu.	Sarasvata, Megha, Meghavahana, Suvahana.	—
8th	Dadhibama-na.	Kapila, Asuri, Panchasika, Bas-kala.	—
9th	Rishabha.	Parasara, Garga, Bhargava, Angira.	—
10th	Muni.	Balabandha, Niraaetua, Ketu-sringa, Tapodhana.	The peak Bhriyu of Bhriyutren-ga mountain of the Himala-yan range. Gangadvara.
11th	Ugra.	Kambadara, Kamaksha, Kam-bakesa, Pralambata.	—
12th	Atri.	Sarbjana, Samabaddhi, Sadya, Sarba.	Haituka Forest.
13th	Bali.	Sudhama, Kasyapa, Vasistha, Virajá.	Gandhamadana mountain near the Asrama of the Balyak-bilya Rishis.
14th	Goutama.	Atri, Devasada, Sravana, Sra-visthaka.	—
15th	Vedasira.	Kani, Kunibahu, Kusaresa, Ku-netraka.	Vedasarsha peak of the Himla-yas and some mountains near the Sarasvati river.
16th	Gokarna.	Kasyapa, Usana, Chyabana, Vrihaspati.	Gokarna forest.
17th	Guhavasi.	Utatha, Vamadeva, Mahayoga, Mahabala.	Mahalaya mount of the Hima-layan range.
18th	Sikhandi.	Parasrava, Richika, Swavasva, Yatisvara.	Sikhandi forest of the Hima-layas.
19th	Jatamali.	Hiranyanabha, Konsalya, Lo-gakshi, KUTHUMI.	Mount Jakayu of the Hima-layas.
20th	Attahasa.	Sumanta, Barbari, Kakandhu, Kasindhara.	Mount Attakasa of the Hima-layas.
21st	Daruka.	Plaksha, Darbhayani, Ketuma-na, Goutama.	Daruka forest.
22nd	Langali.	Bhallabi, Madhupinga, Ketu, Kusa.	Baranasi (Benares).
23rd	Sveta.	Usika, Vrihadasva, Devala, Ka-vi.	Mount Kalanjara in the Hima-layas.
24th	Suli.	Salikotra, Agnivesa, Yuvanasa, Saradvasu.	Naimisha Kshetra.
25th	Dandimundisvara.	Chhagala, Kumbhala, Kum-bhanda, Pravahata.	—
26th	Sakishna.	Uluka, Vidyuta, Sambuka, As-valayana.	Town of Bhattavata.
27th	Somasarma.	Akshapáda, Kumara, Uluka, Vatsa.	Prabhasa.
28th	Vasudeva (Krishna) and Dakulisa	Kusika, Garga, Mitra, Kanrushiya.	Jayavatara Kshetra, Mount Sumeru.

I have given prominence to one name simply to attract attention. It will appear from the above that the Brotherhood is generally Himalayan. Another extract will be found interesting in this connection.

"When at the end of Kali Yuga, the Satya Yuga returns, the seven Siddhas who remain hidden in Bharatvarsha mix with the seven Rishis, who teach Srauta and Smarta Karma to the new Yuga. The Rishis that give religion, remain hidden at the end of Kali Yuga, for they live to the end of one Manvantara. As when a fire in the forest destroys the growing grass, the roots exist and wait only for a shower of rain to grow again, the people of Kali Yuga grow again into the people of Satya Yuga."—Part I, Chapter 40.

I shall not be understood, however, to mean that the disciples named above, live up to the present day. But if such brotherhoods did exist, they would transmit their names to their disciples. However that is a matter of speculation. My object in taking so much space of the *Theosophist* is to create some interest in the study of Linga Purana and the Pasupata Yoga it teaches. How far that Yoga is allied to the Buddhism of the Northern Church, I mean the practice of the Masters of that Church, is a point which requires elucidation. Unfortunately in India, much light cannot be thrown over the point, as the re-action of which Pasupata was an outcome, was not destined to be long-lived. This form of Siva worship soon lost its distinctive features, and the Saivas of the present day, guided by such scriptures as the Siva Purana, do not differ in any respect from the followers of Vasudeva.

PURNENDU NARAYAN SINHA.

### O B E A H.

(Continued from page 479.)

INDUCED clairvoyance among Obeahmen, I think, happens but rarely, however, whether as a process akin to crystal-seeing, or one of divination; though they go through some process by drawing a chalk circle on a table inside of which they place a bowl of water. At intervals round the circle they inscribe curious chalk figures, or hieroglyphics, on which are placed alternately small human bones, and some species of shells. They are then said to tell what is going on in other and distant places, and to look backward and forward in time, by gazing in the water. But I regret my information on this point is so scanty, as I would like very much to know about the shape and effect of the chalk figures, and of the bones and shells.

Human bones and lumps of chalk are always among the contents of Obeahmen's "Medicine Bags," along with a selection of small bottles and vials. It is possible that the human bones may be used in some way to obtain power over elementaries,—in "setting on a 'Jumbi,'" for instance. The bottles and vials are made use of in various ways,

some of which I have already alluded to; but they are also used to bury empty, with the mouth up, and level with the surface of the ground, near houses, the inmates of which are troubled by 'Jumbies,' as supposed traps for those entities. They are also used in the supposed infliction of disease, by burying them filled with some ingredients, in a path frequented by the desired victim, who is believed to become diseased from the moment his foot touches the mouth of the bottle. I hear often of these bottles being found, but have never heard of any illness being really traced to them.

There remains a phase of Obeahism to be looked into, that occupies different ground from any of the examples I have yet cited, save partly the initiation of the schoolmaster which did not come off. Obeahmen reputed to have dealings with high grade elementals (?) stand apart from the rest of their kind. They are always credited with hag-powers, but they do not seem to make money by their arts in any way, except occasionally when they act as "bush-doctors," who prescribe and supply remedies drawn from wild plants, the virtues of which are in most cases known only to themselves. I have reason to believe that their knowledge of these drugs is frequently extensive, and that amongst them are some of great value as medicines, while others possibly are of value in the domain of "Occult Botany." Such men are scarce, and reliable information relative to their branch of Obeah is, of all, by far the most difficult to obtain.

My attention was first attracted to this phase by the following curious details given me by H. H. (a fairly educated negro boat-builder) and M. H., his wife. They went to Demerara in 1875 and spent some time there. During that time, while living in lodgings in George Town, M. H. lost a gold ear-ring, and was in much trouble over it. The landlady of the house said if Mrs. H. would come along with her, she would take her to a friend whom she felt sure would find the lost ear-ring for her. On being taken to this friend, Mrs. H. found her to be a stout-built, fair-colored woman of about 40 years of age. When the landlady and Mrs. H. entered the house, the woman came forward and said, "How are you Mrs. H. I see you have brought Mrs. H. along with you to see me!" And then to Mrs. H., "You have never seen me before, but I have seen you often, and I like both you and your husband H. H. very much,—you must bring him to see me,—and you'll find the ear-ring you've come to ask me about in the corner of your window-sill when you go back."

Mrs. H. was considerably surprised by this speech, but after some further conversation, during which Mrs. H. promised to come back in a day or two with her husband to pay Miss J. (that being the woman's name) a visit, they went home and the ear-ring was found at once in the place mentioned by Miss J.

Some days after that the H.'s paid their promised visit to Miss J. She then asked H. whether he would not like to know what was going on in his home during his absence? (he had by this time been

some 18 months in Demerara). On receiving an affirmative answer, she gave him a great many details of what had happened there since he left, mentioning several births and deaths and their dates. Most of these details were verified by letters which arrived within a few days after. During this visit Miss J. asked Mrs. H. to come and stay with her for a while, to help her in her house-work, about which she mentioned that she had a good deal of cooking to do. H. was to come and see his wife as often as he pleased, but they were to live *strictly apart* during the time. H. opposed this arrangement, but as his wife was anxious to oblige Miss J., he gave in: and at the end of that week Mrs. H. took up her abode with Miss J.

Miss J.'s house was in an enclosed garden, in one of the outskirts of George Town. Behind the house there was a detached kitchen, with one or two extra rooms, one of which Mr. H. occupied, and on one side was a small duck-pond with a wire fence round it, which pond Miss J. was very particular about keeping clean. At the other side, in view of the kitchen, was the house entrance gate in the enclosure.

Mrs. H. says that Miss J. had plenty of money, and she sent her out to market every morning, when she had to buy enough meat and other provisions for about ten persons. Miss J. spent part of each day in preparing these for the table, which was always set for seven, a little after sun-down. After that the house was shut up, and the lamps lighted, Miss J. remaining inside. In the porch was placed a corked bottle of wine, and another of rum, with glasses, and in the kitchen, and each of the outrooms a similar set of articles,—for "her friends"—as Miss J. said. This programme was gone through every day. Mrs. H. never saw any one come into the house to eat these dinners, and no person could have got in or come out without being seen by her, but still she could hear voices talking with Miss J. every evening up till about 12 P. M., though looking in through the jalousies never a person could she see but Miss J. Every morning the dinner of the night, before apparently quite untouched, was removed and given away to any beggars who came about the house, as also the wine and rum from the different rooms. Any remainder of the food was fed to a number of ducks and fowls which Miss J. kept.

Miss J., on various occasions, offered food off the table in the morning to Mrs. H., who, however, on attempting to eat it, found it *perfectly tasteless*, and after one or two attempts she would have no more of it. On being offered to H., he found the same objection to it; and to him, Miss J. frequently offered both wine and rum out of the bottles which had been placed as described: she pressed him to drink as much as he liked of both,—as her "friends liked to see people merry"—but when the bottles of rum and wine were uncorked, H. found both liquors had *scarcely any taste and no strength* in them, so did not care to drink much.

Near a window of the dining room in Miss J.'s house lay a large mat; and each morning when the table was cleared, there were

found on this mat a number of pieces of gold and silver money (in the coinages of various nations). These Miss J. would not touch, nor would she allow Mrs. H. to do so, till she had lifted them with a flour-scoop, and thrown them into a basin of water, into which some wood-ashes had been put. After being well washed in this, Miss J. used to take charge of them.

Miss J. frequently gave presents, sometimes of money, to the H.'s, and talked very much of her friends, but would never say who or what they were, except that they "came from the sea." Talking about them to H. once, she pointed to the duck pond above referred to, and said "that is the road my friends come and go by." She told the H.'s that she had been born and brought up in Demerara, but that at the age of twenty-one she had been taken away somewhere by her friends, and remained with them seven years, at the expiry of which time they sent her back "to work for them."

The only occupation Miss J. seemed to follow, was that of doctor, and sick people came to consult her regularly; she gave them medicine and got fees from them. She said 'her friends' used to tell her at night who was coming next day, and all particulars about each person. One day she told H. "there is a letter for you from so and so, in the mail which will arrive tomorrow." On the morrow H. called at the Post Office for the letter, without getting it; he went a second time with the same result. Miss J. sent him back a third time, saying, "It is impossible for my friends to be deceived," that time he got it: and it verified certain things she had already told him.

After staying with Miss J. for about six weeks, Mrs. H. had enough of those "Friends" whose voices she heard every night, though she could not understand what they said, and whom she could never catch sight of; so she left and went back to live with H. and they soon after left Demerara and returned here. Miss J. is apparently still alive, as the other day H. came to me and told me that a man had come from Demerara, and brought him a kind message from her.

The H.'s think Miss J.'s "friends" were "spirits." So do I, but I never heard before of any similar arrangement with elementals as they presumably are. It is an unusual idea altogether for a party of "spirits" to sit down regularly every evening to a mundane dinner; but the H.'s are perfectly positive that no persons could have got into or left that house without being seen, and ordinary beings would scarcely have satisfied their appetites with the mere *gout* of the viands and liquors. It will be seen lower down, that Miss J.'s "friends" have representatives in other places, though their liking for mundane refreshments has not yet transpired.

In this colony, in the village of J——, there is a negro girl, who has twice disappeared: once for two days, and once for three days: and who, at the end of both periods, was found lying insensible on the bank of a lagoon there. All she can be got to say on the subject is that "the" 'Fair maids' took her away, and that they treated her well.

That they are white people and live in fine houses: that they offered her food, &c., which she would not eat, as she believed if she had done so, they would have been able to keep her, and she would never have got home any more."

There are also two Obeah-doctors in this locality who are said to be instructed by these "Fair-maids." These men live in different parts of the country, and I am not aware that there is any connection between them; but there are stories of white women with long black hair being seen in consultation with them, who abruptly vanish on being observed. One of them disappears occasionally for two or three days at a time, and the other has been in the habit of disappearing for like periods at intervals ever since he was a boy of 7 or 8 years of age. The latter has been repeatedly seen in conversation with such beings near a certain large silk cotton tree. But beyond this, and the fact that such negroes who know of their existence, profess the greatest respect for these "Fair-maids," I have been unable to obtain any reliable information whatever on the subject.

There are points of difference between Miss J.'s "friends" and the "Fair-maids" of these latter persons; these are, that if the "Fair-maids" had had any inclination for mundane liquors and cookery, it would have been heard of; while those credited with their acquaintance are said to abstain both from flesh diet and spirituous liquors. Miss J.'s "friends" were never visible, except presumably to herself; "the Fair-maids" of the others seem to have been seen by many people, whose descriptions of their appearance tally very well with each other. Finally all the "friends" and "Fair-maids" are credited with teaching the use of herb-medicines.

Paracelsus speaks of human beings living at times with elementals; and in Scotland, down to within the last two centuries,—and perhaps later,—there are repeatedly recurring cases of persons being "carried away by the fairies." I may instance the celebrated Thomas (The Rhymer) of Erceildon, a renowned seer, prophet, and poet, whose date is about 1286. He is said to have been carried off by the fairies and kept by them for seven years, when he was allowed to return to mundane life for a time, but was again recalled—this time for altogether—by the appearance of a "White-Roe." Coming down to more modern date, the Rev. Robert Kirk, Minister of Aberfoyle (*Circa* 1660), who translated the Psalms of David into Gaelic, and was the author of a curious, and now very scarce book called "The Secret Commonwealth" (of which there was a reprint in 1815), on the manners and customs of Fairies and *hoc genus*. In that book the particular sort of "Fairies" which I am fain to identify with these "Fair-maids," are referred to in these words: "For in the Highlanders there be many fair ladies of this aerial order, who (are called).....*Leannain Sith*" (by translation = Fairy-sweet-hearts). Mr. Kirk speaks of them in no very complimentary terms,—for which they took their revenge. In the work called "The Scottish

Highlands," when the legends relative to Mr. Kirk are treated at length, there is the following description of the Leannain Sith:—"According to Highland legend the Shi'ach (fairies) are believed to be of both sexes, and it is the general opinion of the Highlanders that men have sometimes cohabited with females of the Shi'ach race, who are in consequence called Leannain Shi.' These mistresses are believed to be very kind to their mortal paramours by revealing to them the knowledge of many things both present and future, which were concealed from the rest of mankind. *The knowledge of the medicinal virtues of many herbs, it is related, has been obtained in this way from the Leannain Shi.'* The Daoine Shi' of the other sex, are said in their turn to have sometimes held intercourse with females of mortal race."

Mr. Kirk, though a Presbyterian (?) Minister, was—*mirabile dictu*—apparently a real, though perhaps untrained occultist, and probably a wielder of the "second-sight." His book is very quaint, and has a savour of Paracelsus about it, and for its correct *dicta* on some points of occult theory, such as astral bodies, repercussion, second-sight, elementaries and elementals of various kinds, &c., the *invention* of which has been sapiently ascribed to certain occultists of the T. S., merits some attention in these pages, which I hope to see given at no distant date.

However, to return to Mr. Kirk. He *disappeared* in 1688 at the age of 42. "It is said, (while) he was walking one evening on a little eminence to the west of the present Manse, which is still reckoned a 'Dun-shi' (fairy hill) he fell down dead; but this is not believed to be his fate, for "he afterwards appeared to a relative," and telling him he was not dead, but "carried into fairy-land," desired him to have a certain ceremony, which he prescribed, performed, upon which he would be "restored to human society." When the proper occasion occurred, the performance of the ceremony was neglected, Mr. Kirk was *not* restored, and "it is firmly believed that he is at this day in fairy-land."

But, whether Mr. Kirk be there or no, the above description of the Leannain Shi' fairly agrees with the little I have heard of the "Fair-maids" of this part of the world. To show that the existence of this "Daoine Mah" (good people fairies) was not merely a romantic fancy of the Highlanders of that time,—however much they may appear to resemble the "Undines," &c., of "The Count de Gabalis"—it is on record that in October 1675, the Bishop and Synod of Aberdeen were engaged in considering "divers complaynts that some under pretence of trances and familiarity with spirits, *by going with these spirits, commonly called the Fairies, (Shi'ach),* hath spoken reproachfully of some persons, whereof some are dead and some living." The Synod threatened both the "seducers and consulters with censure," &c. (V. Aberdeen Session Records.)

Under what category are these "Leannain Shi'ach" and "Fair-maids" to be classed? They cannot be "Devas," whom "man can neither propitiate nor command." They are evidently not the "Dhákini's"

of Indian Occultists, who for all their reputed "kindness to mortals," have, according to a high authority, "no mind,—animal instinct" only. If they are elementals at all, they must be of a very high grade, having some resemblance to the genie of Arabic story, and little or no likeness to the "familiar-spirits" of the witches and wizards of the Middle Ages; yet, as they are evidently possessed of much more than mere animal instinct, or even average human knowledge, I am driven to class them as "Spirits" as distinct from elementals and elementaries, but I solicit any suggestions tending to elucidate this point from my more learned and experienced brothers. Whatever they may be, they are "informing-spirits" as far as they go, and they hold in this incomplete catalogue of Obeah-witchcraft, the honorable position of being the sole item of which no evil is alleged,—their fancy for carrying off a mortal now and then, notwithstanding.

Before quitting the subject of Elementals, there are some other points which merit a little attention. The elementals reputed to be used by Obeahmen,—such as Pébù, in my 1st chapter,—are very different beings from the "Fair maids," and are of much lower grade in the scale of being, having no more than animal instinct. There is a belief among Obeahmen in regard to the use of such entities, which is somewhat at variance with the teachings of Eastern Occultism on the subject, while, curiously enough, it is supported by the traditions of ancient Western occultists. The received theory as to the danger of intercourse with elementals, is that in the hands of any other persons than adepts, elementals, once made use of, generally end by becoming masters of their masters,—very much to the detriment of the latter. The Obeahmen hold that elementals are much like what some of Mr. Clarke-Russel's sea-captains say the British sailor is,—*apt to become troublesome or dangerous if not kept hard at work!* Though I have no actual example of this in regard to Obeahmen to relate, I may mention that, according to Scottish tradition, the great Michael Scott,\*—not to speak of many other ancient occultists, such as Lord Hay of Yester, Lord Foulis, &c.,—had several "Diels" (elementals) in his employment, and one of them at least had such a great capacity for labor as to give his master some trouble to find him steady enough employment to keep him out of mischief. But tradition says that it ended this way:—Thinking to keep it employed for some time, Scott set it to split the Eildon Hill into three, that, as already related, was accomplished in a single night. Next, he was set to lay a line of "stepping stones" from Scotland to Ireland; this was also promptly accomplished.

\* Michael Scott's date is Circa 1230. There is a great deal of mysterious obscurity about his history, but he was the translator of many Arabic works into Latin, and the author of several on Magic, Alchemy and Physiognomy. Many magical feats are attributed to him in the Scottish legends, as well as in Italian poetry. He is supposed to have been buried in several places, but there is nothing to show how or when he died,—or that he died at all. While it is a curious, and perhaps significant fact that one legend attributes his death to his having been betrayed into eating "*broth made of a 'Creme' sow.*" A similar legend attributes the death of the Lord Buddha to a meal of "*rice and dried boar's flesh!*"

(Whereof the Deil's Dyke "on the Ayrshire Coast, and the Giant's Causeway" on the opposite side, are said to be the yet existing remnants). There, by an effort of ingenuity, Scott found it really lasting work. He set it to make and coil ropes out of the sand on the sea-shore, and that luckless elemental is said to be still at it! Except, indeed, he may have been recently "taken on" by Mr. Keely of Philadelphia (V. "P. T. S.," No. 9, p. 4, lines 3, 4 and 5). Some old Eastern magicians seem to have been of the same way of thinking, as in the "Arabian Nights," a fisherman hands up a copper jar in his net, whereon is impressed 'Súleimán his seal'! On its being opened a frightful elemental comes out of it, which the fisherman,—luckily for himself,—manages to bottle up again. Súleimán being apparently of a more scientific turn of mind than Scott, and rather than be troubled to keep that elemental in work, quietly *hermetically* sealed it up in the jar, and put it past where it was not likely to give much more trouble.

If there is anything in that, Experimental Occultism in the Elemental department is not quite so much fraught with danger as we have been taught, and Obeahism may be credited with one useful idea. These ordinary elementals seem to have been made use of here some years ago, in a way not unknown in India. I am told that there used to be several persons here, known as "Vituas," who appear to have been much of the same persuasion as Hassan Kháir Djinní. On market days and other occasions, the Vituas would buy goods from the people, who put the coin received for it into their bags or pockets, and on looking for it a few minutes after, they would discover it had vanished! gone back to the Vitua who gave it. The Vituas also used to enter shops, and handle numbers of small articles, under pretence of examining them prior to buying. They would perhaps purchase one, but next morning every article so handled would be missing. To prevent this, garlic, salt, and other ingredients were advised to be carried in the bags and pockets, and mixed with the goods, and this precaution is said to have had such good effect, that the Vituas' little business was spoiled, and they left to seek some other field of action where the use of those potent ingredients was not quite so well known.

Garlic and salt, and some other ingredients that I have not been able to find out, seem to serve the negros instead of the Horseshoes, Rowan, Holly and Elder branches, ashbeds, &c., which in Europe were reputed to keep witches in check, or to form neutral *auric* dams through which the powers of such like beings could not act.

The negros have another curious belief about garlic and salt. That is, when any one is a witness in a law-suit, in which he intends to give false evidence, if he has a lump of salt touching his skin somewhere, and a clove of garlic in his mouth, he will confidently assert the most utter falsehoods on oath, trusting to the garlic and salt to prevent his being detected or noticed. Have these ingredients any occult virtues? Garlic is one of the forbidden articles of food for certain students; I have heard of the eating of garlic and onions raw as a cure for cancer

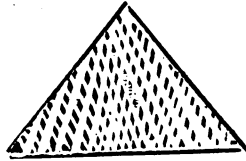
in the stomach: and I remember many years ago, reading in some old book, that "an iron well heated red hot, and quenched in the juice of garlic.....doth contract a verticity from the earth, and attracts the south point of the needle." But I never tried that experiment.

I have now arrived at the end of my notes on Obeah, but by no means at the end of its various developments. Here it probably has other forms which have not yet come under my notice, possibly higher developments in connection with "Hagging" and the "Fair-maids." In other parts of the West Indies too, it has other forms, of which I have only heard reports of too vague a kind to warrant their being included here.

Obeah and its more diabolically developed congener Voodoo (which I hope on some future occasion to have something to say about) are the species of occult knowledge now common to the Hamitic race, in the West Coast of Africa, the south of the United States of America, and in the West Indian Colonies. And its existence among them at the present day is nothing to be wondered at, if the negros of those places are the remnant of the Black Lemurio-Atlantic races. In the United States the negro race is on the increase, and, it is said, changing in appearance and character. In West Africa there are no *data* to show whether they are doing either. In the West Indies,—at least in some colonies,—within the last few years an increased degree of sterility among the females has set in, and if it continues and spreads, the race will perhaps die out at no very distant date. No change of appearance among them appears to be taking place, but in comparison with the few old slaves who are still alive, the present and rising generations do not appear to have changed in character, or in any other respect for the better. Where the negro is increasing, and changing to a higher type, does any one know if his knowledge of Obeah is increasing and assuming higher forms too? The fact that the Voudaux of Neubriens are recently said to have among them a secret "Bible" or magical book, perhaps points to that conclusion.

Obeah, as far as my notes go to show—however incompletely,—is the distinct relic of the outward and visible part of a complete system of magic. Whether of a degraded Atlantean type or no, others may be better able than I am to decide. We have in it, (1) The use of mesmeric, or rather hypnotic illusion and force. (2) The traces of ceremonial and talismanic magic. (3) In "Hagging," the rapidly decreasing knowledge of what perhaps was a once more extended system of psychic development. (4) A still surviving intercourse with, and use of elementals and elementaries, and perhaps higher entities, and (5) last, but not least, the use of spells (or more correctly *Mantra Vidya*): to all which may be added a knowledge of vegetable drugs,—medicines and poisons. There is enough in this list, were the intelligence of Obeahmen as powerful as their evils, to lead them to a very high degree of left-hand adeptship, and it is rather more than a possibility, that it has already done so in some instances.

Amayarak is evidently the patron spirit of Obeahism, and whether or not the word Obeah signifies a "well and enclosed circle," neither well nor circle typifies what it is, half so well as the Obeahman's favorite symbol,—a black triangle, thus:—



MIAD HOYORA KORA-HON, F. T. S.

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### YOGA-TATWA UPANISHAD OF KRISHNA-YAJUR VEDA.

Translated by two Members of Kumbakonum T. S.

I SHALL now describe Yoga-tatwa (Yoga-truth) for the benefit of Yogis who are freed from all sins through the hearing and the studying of it. The Supreme Purusha called Vishnu, who is the great yogi, the great bnta (personage) and the great ascetic, is seen as a lamp in the path of Truth. The grandfather (Brahma) having saluted him (Vishnu) and having paid due respects (to him), asked him (thus)—Please explain to us the truth of Yoga which includes in it the eight subservients. To which Krishikesa (the Lord of the Senses or Vishnu) replied thus:—Listen. I shall explain its truth. All persons are immersed in happiness and sorrow through the snare of Maya. Kaivallaya (isolation), the supreme seat, is the path which gives them emancipation, which rends asunder the snare of Maya, which is the destroyer of birth, death, old age and disease, and which enables one to overcome death. There are no other paths to salvation. Those who are full of the knowledge derived from the Shastras are deluded by that knowledge. It is impossible even for the gods to describe that indescribable state. How can that which is self-shining be illuminated by the Shastras? That only which is without parts and stain and which is quiescent, beyond all and free from decay becomes Jiva (entities) on account of its environments of virtues and sins. How did that which is the seat of Paramatma, is eternal, and above the state of all existing things and is of the form of wisdom and without stain attain the state of Jiva? A bubble arose in it as in water and in this (bubble) arose Ahankara (a state of matter). Hence arose a ball (of body) made of the five (elements) and bound by Dhatus (spiritual substances). Know that to be Jiva, which is associated with happiness and misery and hence is the term Jiva applied to Paramatma which is pure. That Jiva is considered to be the Kevala (the alone) which is freed from the stains of passion, anger, fear, delusion, greed, pride, lust, birth, death, miserliness, swoon, giddiness, hunger, thirst, ambition, shame, fright, heart burning, grief and gladness.

So I shall tell you the means of destroying (these) sins. How could Gnana (wisdom) capable of giving moksha arise certainly without Yoga? And even Yoga becomes powerless in (securing) moksha when it is devoid of

Gnana. So the aspirant after emancipation should practise (or develop) both Yoga and Gnana. The cycle of births and deaths comes only through ignorance and perishes but with Gnana. Gnana (only was) originally. It is the only means (of salvation) for the known. That is Gnana through which one cognizes (in himself) the real nature of Kaivallya as the supreme seat, the stainless, the partless, and of the nature of Sachidanda (Beness, consciousness and bliss) without birth, existence and death and without motion and Gnana.

Now I shall proceed to describe Yoga to you. Yoga is divided into many kinds on account of its actions (*viz.*), Mantra-Yoga, Laya-Yoga, Hata-Yoga and Raja-Yoga. There are four states common to all these—(*viz.*), Arambha, Ghata, Parichaya and Nivritti.<sup>1</sup> Oh Brahma! I shall describe these to you. Listen attentively. One should practise the mantra along with its matrikas (proper intonations of the sounds) and others for a period of 12 years; then he gradually obtains wisdom along with the siddhis, (such as) Anuma, &c. Persons of weak intellect who are the least qualified for Yoga practise this. The (second) Laya-Yoga tends towards the absorption of the Chitta (the fitting mind of persons) and is described in million ways, (one of which is)—one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping or eating. This is called Laya-Yoga. Now hear (the description of) Hata-Yoga. Yoga is said to possess (the following) eight subservient parts—Yama (forbearance), Nyama (religious observance), Asana (postures), Pranayama (suppression of breath), Pratyhara (subjugation of the senses), Dharana (concentration), Dhyana (contemplation on Hari in the middle of the eyebrows), and Samadhi, that is the state of equality. Mahamudra, Mahabandha, Mahavedha and Khechari, Jalandhara, Uddyana and Mulabandha, contemplating without intermission on Pranava (Om) for a long time, and hearing the exposition of the Supreme Truths, Vasolle, Amarolle and Sahajolle, which form a triad—all these I shall give a true description of. Oh four-faced one (Brahma)! Among (the duties of) Yama moderate eating forms a principal factor; and non-injury is most important in Nayama. (The chief postures are) four (*viz.*), Siddhasana, Padmasana, Simbasana and Bhadrasana. During the early stages of practice the following obstacles take place (*viz.*), laziness, idle talk, association with bad characters, acquisition of mantras, &c., playing with metals (alchemy) and women. A wise man having found out these should abandon them by the force of his virtues. Then assuming Padmasana (posture) he should practise Pranayama. He should erect a beautiful monastery with a very small opening and with no crevices. It should be well pasted with cowdung or with white cement. It should be carefully freed from bugs, mosquitoes and lice. It should be swept well every day with a broom. It should be perfumed with good odours and fragrant resins should burn in it. Having taken his seat on a cloth, deerskin or Kusa grass spread neither too high nor too low, the wise man should assume the Padmasana (posture), and keeping his body erect and his hands folded in respect, should salute his tutelary deity. Then closing the right nostril with his right thumb, he should gradually draw in the air through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel it through

(1) There are four states—(1) Arambha (beginning), (2) Ghata (pot state), (3) Parichaya, (4) Nivritti (emancipation.)

the left nostril. Drawing the air through that nostril by which he expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the hand, neither very slowly nor very rapidly, and snapping the fingers once is called a *matra*. Drawing the air through the left nostril for about 16 *matras* and having retained it (within) for about 64 *matras*, one should expel it again through the right nostril for about 32 *matras*. Again fill the right nostril as before (and continue the rest). Practise cessation of breath four times every day (*viz.*), at sunrise, noon, sunset and midnight, till 80 (times are reached). By a continual practice for about three months, the purification of the *nadis* (astral wires) takes place. When the *nadis* have become purified certain external signs appear on the body of the Yogi. I shall proceed to describe them. (They are) lightness of the body, brilliancy of complexion, increase of the gastric fire, leanness of the body, and along with these absence of restlessness in the body. The proficient in Yoga should abandon the food detrimental to the practice of Yoga. He should give up salt, mustard, tamarind, things hot, pungent or bitter, vegetables, *assafœtida*, worship of fire, women, walking, bathing at sunrise, emaciation of the body by fasts, &c. During the early stages of practice, milk and rice are ordained; also food consisting of wheat, green gram and red rice are said to favor the progress. Then he will be able to retain his breath as long as he likes. By thus retaining the breath as long as he likes, *Kevala Kumbaka*<sup>1</sup>, is attained. When *Kevala Kumbaka* is attained by one, and thus expiration and inspiration are dispensed with, there is nothing unattainable in the three worlds to him. In the commencement (of his practice) sweat is given out; he should wipe it off. Even after that, owing to the retaining of the breath the person practising the (different postures) gets phlegm. Then by an increased practice of *Dharana* (concentration) sweat arises. As a frog moves by leaps, so the Yogi sitting in the *Padmasana* (posture) moves on the earth. With a (further) increased practice he is able to rise from the ground. He, while seated in *Padmasana* levitates. Then arises in him the power to perform extraordinary feats. He does not disclose to others his feats of great powers (in the path). Any pain, small or great, does not affect the Yogi. Then excretions and sleep are diminished; tears, zheum in the eye, salivary flow, sweat and bad smell in the mouth do not arise in him. With a still further practice he acquires great strength by which he attains *Bhuchari siddhi*, which enables him to bring under his control all the creatures that tread this earth. Tigers, *sarabams*<sup>2</sup>, elephants, wild bulls or lions die on being struck by the palm of the Yogi. He becomes as beautiful as the God of love of himself. All females being taken up with the beauty of his person will desire to have intercourse with him. If he so keeps connection his semen will be lost: so abandoning all copulation with women he should continue his practice with great assiduity. By the preservation of the semen a good odour pervades the body of the Yogi. Then sitting in a secluded place he should repeat *Pranava* (Om) with 3 mantras for the destruction of his for-

(1) *Kevala Kumbaka* is where cessation of breath alone takes place without expiration and inspiration.

(2) *Saguna* contemplation is where contemplation takes place with *Gunas* (4). *Nirguna* is without *Gunas*. They may be called otherwise as *Sabeeja* (with seed), and *Nirbeeja* (without seed.)

mer sins. The *Mantra Pranava* (Om) destroy all obstacles and all sins. By thus practising he attains the *Arambha* (beginning or first) state.

Then follows the *Ghata* (the second) state, one which is acquired by constantly practising suppression of breath. When a perfect union takes place between *Prana* and *Apana*, *Manas* and *Buddhi*, or *Jivatma* and *Paramatma* without affecting each other, it is called the *Ghata* state. I shall describe its signs. He may now practise only for about one-fourth of the period prescribed for practice before.

By day or night let him practise only for a *yama* (3 hours). Let him practise *Kevala Kumbaka* once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called *Pratyatara*. Whatever he sees with his eyes, let him consider it as *Atma*. Whatever he hears with his ears, let him consider it as *Atma*. Whatever he smells with his nose, let him consider it as *Atma*. Whatever he tastes with his tongue, let him consider it as *Atma*. Whatever the Yogi touches with his skin, let him consider it as *Atma*. The Yogi should thus gratify his organs of sense for a period of one *yama* every day with great effort. Then various wonderful powers are attained by the Yogi, such as clairvoyance, clairaudience, ability to transport himself to great distances within a moment, great power of speech, ability to take any form, ability to become invisible, and the transmutation of iron into gold when it (iron) is smeared over with his excretions.

That Yogi who is constantly practising yoga attains the power to levitate. Then should the wise Yogi think that these are great obstacles to the attainment of yoga, and so he should never take delight in them. The King of Yogis should not exercise his powers before any person whatsoever. He should live in the world as a fool, an idiot, or a deaf man, in order to keep his powers concealed. His disciples would request him to show his powers for the gratification of their own desires. One who is actively engaged in one's duties forgets to practise (yoga); so he should practise yoga without forgetting the words of the Guru. Thus passes the *Ghata* state to one who is constantly engaged in yoga practice. To one who is not practising yoga nothing is gained by useless company. So one should with great effort practise yoga. Then by this constant practice is gained the *Parichaya* state (the third state). *Vayu* (or breath, through arduous practice pierces along with *Agni* the *Kundilini*, which is thought of as a serpent and enters the *Sushumna* uninterrupted. When one's *Chitta* (fitting mind situated in the navel) enters *Sushumna* along with *Prana*, it reaches the High Seat (*Pineal gland*) along with *Prana*.

There are the five elements (*viz.*), earth, water, *Agni*, *Vayu* and *Akas*. The body is sustained by these five elements in five ways. From the feet to the knees is said to be the region of earth. *Prithivi* (earth) is rectangular in shape, is orange-red in color, and has the seed *Varna* (or letter) *La*. Carrying the breath with the letter *La* along the region of earth (*viz.*, from the foot to the knees) and contemplating upon *Brahma* with four faces and four mouths and of a golden color one should perform *Dharana* (concentration) there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element. The region of water is said to extend from the knees to the anus. Water is semilunar in shape, white in color, and has *Va* for its *Bija* (seed) letter. Carrying up the breath with the letter *Va* along the region of water,



he should contemplate on the god Narayana having four arms and a crowned head as being of the color of pure crystal, as dressed in orange clothes and as decayless; and practising Dharana there for a period of two hours he is freed from all sins. Then there is no fear for him from water, and he does not meet his death in water. From the anus to the heart is said to be the region of Agni. Agni is triangular in shape, of a red color, and has the letter *Ra* for its (Bija) source. Raising the breath made resplendent through the letter *Ra* along the region of fire, he should contemplate on Rudra, who has three eyes, who grants all wishes, who is of the color of the midday sun, who is daubed all over with holy ashes and who is of a pleased countenance. Practising Dharana there for a period of two hours he is not burnt by fire even though his body enters the fire-pit. From the heart to the middle of the eyebrows is said to be the region of Vayu. Vayu is hexangular in shape, black in color and shines with the letter *Ya*. Carrying the breath along the region of Vayu, he should contemplate on Eswara the Omniscient, as possessing faces on all sides; and practising Dharana there for two hours he enters Akas as (also) Vayu. The Yogi does not there meet his death in the air. From the centre of the eyebrows to the top of the head is said to be the region of Akas, is circular in shape, smoky in color and shining with the letter *Ha*. Raising the breath along the region of Akas, he should contemplate on Sadaswa in the following manner. As producing happiness, as of the shape of Bindu, as the great Deva, as having the shape of Akas, as shining like pure crystal, as wearing the rising crescent on his head, as having five faces, ten hands and three eyes, as being of a pleased countenance, as armed with all weapons, as adorned with all ornaments, as having Uma (the goddess) in one-half of his body, as ready to grant favors, and as the Cause of all causes. By practising Dharana in the region of Vayu, he obtains certainly the power of moving in the air. Wherever he stays, he enjoys supreme bliss. The proficient in yoga should practise these five Dharanas. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahma.

Then he should practise Dhyana for a period of 6 ghatikas (2 hours, 24 minutes). Restraining the breath in (the region of) Akas and contemplating on the deity who grants his wishes—this is said to be Saguna<sup>3</sup> Dhyana capable of giving the Siddhis Anima, &c., (psychical powers). One who is engaged in Nirguna<sup>4</sup> Dhyana attains the stage of Samadhi. Within 12 days at the least he attains the stage of Samadhi. Restraining his breath the wise one becomes an emancipated person. Samadhi is that state in which Jivatma (lower self) and Paramatma (Higher Self) are differenceless (or of equal state). If he desires to lay aside his body, he can do so. He will become absorbed in Parabrahm and does not require Utkrauthi (going out or up). But if he does not so desire, and if his body is dear to him, he lives in all the worlds possessing the Siddhis of Anima, &c. Sometimes he becomes a Deva (god) and lives honored in Swarga (Devachan), or he becomes a man or an Yaksha (an elemental) through his will. He can also take the form of a lion, tiger, elephant or horse through his own will. The Yogi becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure, but the result is the same.

Place the left heel pressed on the anus, stretch the right leg and hold it firmly with both hands. Place the head on the breast and inhale the air slowly. Restrain the breath as long as you can, and then slowly breathe out,

After practising it with the left foot, practise it with the right. Place the foot that was stretched before on the thigh. This is Mahabandha and should be practised on both sides. The Yogi sitting in Mahabandha and having inhaled the air with intent mind, should stop the course of Vayu (inside) by means of the throat-mudra, and occupying the two sides of the throat) with Vayu should agitate it with speed. This is called Maha-veddha and is frequently practised by the Siddhas (the higher personages). With the tongue thrust into the interior cavity of the head (or throat), and with the eyes intent on the spot between the two eyebrows, this is called Khechari Mudra. Contracting the muscles of the neck and placing the head with a firm will on the breast, this is called the Jalandhara (Bandha) and is a lion to the elephant of death. That Bandha by which Prana flies through Sushumna is called Uddyanabandha by the Yogis. Pressing the heel firmly against the Anus, contracting the Anus and drawing up the Apana, this is said to be Yonibandha. Through Mula-bandha, Prana and Apana and Nadu and Bindu are united and gives successive yoga; there is no doubt about this. To one practising in a reversed manner (or on both sides) which destroys all diseases the gastric fire is increased. Therefore a practitioner should collect a large quantity of provisions; (for) if he takes a small quantity of food, the fire (within) will consume his body in a moment.

On the first day he should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and grayness of hair will disappear within three months. He who practises only for a period of a yama (24 minutes) every day conquers time. He who practises Vajrolle becomes a Yogi and the repository of all Siddhis. If the Yoga Siddhis are ever to be attained, he only has them within his reach. He knows the past and the future and certainly moves in the air. He should daily practise Vajrolle. It is also called Amarolle. Then he obtains Raja-yoga and certainly he does not meet with obstacles. When a Yogi fulfils his action by Raja-yoga, then he certainly obtains discrimination (or wisdom) and indifference to objects. Vishnu the great Yogi, the grand one, of great austerities and the most excellent Purusha, is seen as a lamp in the path of truth.

That breast from which one suckled before (in his previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his mother will now be wife and she who is now wife is (or will be) verily mother. He who is now father will be again son, and he who is now son will be again father. Thus are the egos of this world wandering in the cycle of birth and death as a bucket in a well and are enjoying the worlds. There are three worlds, three Vedas, three Sandhyas (morning, noon, evening), three Swaras (sound), three Agnis and Gunas, and all these are placed in the three letters (of Om). He who understands that which is indestructible and is the meaning of the three letters (Om)—by him are all these worlds strung. This is the Truth, the Supreme Seat. As the smell in the flowers, as the ghee in the milk, as the oil in the gingely seed, and as the gold in the quartz, so is a lotus situated in the heart. Its face is downwards and its stem is upwards. Its Bindu is downwards and in it, centre is situated Manas (lower mind). By the letter *A*, the lotus becomes expanded, by the letter *U*, it becomes split (or opened), by the letter *M*, it obtains Nata (spiritual sound) and the Ardha Matra

(half metre) is silence. The person engaged in Yoga obtains the Supreme Seat, which is like a pure crystal, which is without parts and which destroys all sins. As a tortoise draws its hands and head within itself, so drawing in the air thus and expelling it through the nine holes of the body, he breathes upwards and forwards. Like a lamp in an airtight jar which is motionless, so that which is (seen) motionless through the process of Yoga in the heart and which is free from turmoil after having been drawn from the nine holes, is said to be Atma alone.

### SANDHYAVANDANA OR THE DAILY PRAYERS OF THE BRAHMINs.

(Continued from page 500.)

#### SECTION IV.

As stated at the end of the last, I mean to translate in this Section only those mantras which were not previously explained.

I must, however, impress on the minds of my readers, at least the less learned among them, that these mantras, belonging as they to the Vedas, are capable of being interpreted in three ways: (i.) Ordinary, (ii.) Vedantic, (iii.) Symbolic or Esoteric. The first is the one generally given out in the commentaries to the Vedas, such as those of Sayana. The second is one attempted by several writers, including Ramanuja Charya and other Visishtadwaitic writers, while the third is merely hinted at by various writers, pre-eminently Ramanuja. I am not at present however concerned with the question which of these is the correct one. I shall only, therefore, confine myself to giving out the more popular of the interpretations given to those mantras.

Besides the mantras already explained, there remain for this Section the mantras for internal purification, *Dadhikrāvīno akārisham* and other Marjana mantras; the Mantras for Upasthana; and last, but not the least, Gayatri itself including the "Major mantra."

To begin with *Agnyascha Māmanyascha.....Satyājyotishi Juhomiswāhá*. The Devata is Agni, Rishi is Surya, the Chandas is Gayatri (Bharadwaja). By Agni is meant that manifestation of Parabrahm known as Agni. The mantra means "May Agni, Manyu (the deity presiding over anger), the Manyupatis (the deities presiding over desire, and hatred,) rescue me who am sinful. May the (deity presiding over) day wash me from sins committed by me in the day through mind, speech, the hands, the feet, the stomach, *membrum virile*, or any other kind of sin of mine; in fact, all this host of sins. ME, a being off his description, I offer (as a *havis*) in the self-radiant tejas (Light) which is immortality and the origin of cosmos and devoid of any pain."

This Mantra forms the 24 Anuvaka of the 10th Prapataka of Taitireya Aranyaka (better known as Narayana) of the Krishna Yajur-Veda. The Viniyoga or the purpose of this mantra is its utilization in the evening Sandhya. Sayanacharya, while commenting on this mantra, appears in his true colours, viz., that of an Adwaiti, by explaining "ME"

to mean "the ego having for its vehicle the linga sarira." He also explains the words "Amritayoni" and "Satya" in the mantra by "immortality, the origin (of cosmos)" and "devoid of pain," whereas Rungaramanujaswami, the Visishtadwaitic Commentator on the Upanishad, interprets them to mean "the seat of the liberated," and "Brahman." The former of these interpretations has been adopted by me as the one more in accordance with the established mode of interpretation of the Vedas.

The Mantra "*Suryascha.....Suryé Jyotishé Juhómi Swāhá*," has the same meaning as the preceding, except that in this case the words "*Surya*," "*Satya*," "*rātri*" and "*Surya*" are substituted for "*Agni*," "*yathanhá*," "*aha*" and *Agni*, which therein occur. The Devata is Surya, the Rishi is Agni, the Chandas Gayatri, and the *Viniyoga* is the same as in the morning Sandhya.

I shall next take up the mantra "*Apah punanthu-prati grihagswāhá*." This mantra forms the 23rd anuvaka of the 10th Prapataka of Taitireya Aranyaka. The Devata is Varuna, the Rishi is Agni and the Chandas is Gayatri. The rendering of it, following Sayana's interpretation, may thus be given:—

"Let the waters purify the earth: (May) the earth (thus) purified by water purify me: may the water purify the teacher of the Vedas: may the Vedas already pure, purify me: may the water expiate all my sins, (such as) eating forbidden food, or other sinful actions, if any, and purify me; then the sins of contact. For this purpose I offer myself."

My readers will here allow me to make a few remarks regarding Sayana's interpretation of this hymn. The original for "teacher of the Vedas" is "Brahmanaspatih." This latter word is explained by the Vedantic commentator on Taitireya Aranyaka—I mean of course Rangaramanujaswamy—as "The path or lord of the Vedas," i. e., Parabrahm. In my humble opinion, Brahmanaspatih is a distinct Vedic Deity whose importance has been lost sight of in modern times<sup>2</sup>. This term seems to have been first applied to priest, and was apparently the name of a priest. In I. 40, 5 and 6, we read "Brahmanaspatih now utters a hymn in praise of Indra, Varuna, Mitra and the gods: and in which they took their abode." "This sacred hymn having brought good fortune, may we (too), oh gods, utter (it) during the festivals." We again read (I. 190, 1), "Magnify Brahmanaspatih, the irresistible, the vigorous, the one having pleasant tongues (the God) in whose praise hymns should be sung, the shining one who presides over songs, and to whom both gods and men listen when he utters praise." In the Aitareya Brahmana (I. 21) however, he is identified with Brihaspati and Ganapati.

(1) Not the linga sarira of the Theosophical literature which is quite a different thing.

(2) I have tried to obtain a few other references in the Vedas, more especially in the Rig Veda:—For instance, I, 32, 2; "Twastri sharpens the iron axe of Brahmanaspatih." In II. 24, 12, Indra and Brahmanaspatih are praised.

These passages go to show that Brahmanaspatih was first of all the name of a priest, then the head of all priests, and lastly the god of wisdom and learning; and this last was the view generally held during the Scholastic period. We shall now turn our attention to the Marjana mantras. "*Dadhi krvaïnno.....apojanayathâjanah.*" Of these the Devata, Rishi, and Chandas of *Dhadi krvaïnno.....pranayogumshi târishat* are respectively Dadhikrâva, Vamadeva, Anushtup: and for the rest of the mantras we have Apdevata, Sindhudwipa and Gayatri Chandas.

The first four Mantras occur in the 11th Anuvaka of the 5th Prapatâka of the 1st Kanda of the Black Yajur Veda. Dadhikrâva is a vedic deity of very rare occurrence in the Vedas; and we are told that that name was given him on account of his being very fond of offerings of curds (*dadhi*). In the 11th, Prapatâka of the 5th Kanda, the name occurs once more, but there is the same explanation to be found. Sayanacharya, however, tell us that in the opinion of certain Vedic Commentators, it is a name for Agni, presumably on the *vigraha* of Dadhikrâva, that he is "the eater of (offerings such as) curd or fuel;" the word "dadhi" meaning either curd or fuel.

The next nine mantras occur as follows in the Vedas. Rig Veda, X, 9, 1 to 3. Black Yajur Veda, XIV, 1, 5, 1 to 3; V. 6, 1, 4; VII. 4, 19, 4; Aranyaka, IV. 4, 2, 4; X, 1, 11; White Yajur Veda, XI, 50: XXXVI, 14; Maitrayani Sanhita, II, 7, 5; IV, 4, 27. Kâta Samhita, XVI, 4; XIX, 5; V. 4, 8; Kâpishâla Samhita, XXX, 3; XLVIII, 4; Samaveda II, 1187. Atharvanaveda I, 5, 1.

It means: "I pray to Agni, who receives the offerings, who is victorious, who is all-pervading (or who is of the form of a horse), who moves with great speed. May he make our faces fragrant; besides increasing our life." This mantra is also interpreted as applying to the Sun, by explaining *Dadhikrâvinnah* to mean "He who is energetic in travelling." The rest of the mantra is equally applicable to the Sun. The next nine mantras may be thus rendered:

"Oh waters! Ye are the source of happiness. Ye be fixed for (giving) us food. Give me food to (enable me to obtain) the adorable and lovely *gnana*. Ye deities presiding over waters, regenerate us who live in this world, with your excellent fluids, just as mothers feed their children. We pray to thee for obtaining that fluid (water), the possession of which makes you feel happy. Give us progeny, we are also born of those fluids."

The Visishtadwaitic Commentary is quite different. The Visishtadwaitis are only too ready to interpret any given passage in terms of their philosophy,—a policy I venture to say no Vedic scholar will ever approve of. Their method simply consists in fishing out words which may yield any interpretation, in terms of Vishnu—an idea with which in most cases we have no reason to suppose the Rishis of those hymns were familiar. In their anxiety to reduce even the ritualistic portion of the Veda to terms of Vishnu or Vedantic philosophy, they either

hopelessly fail, or reject those portions saying that they are not fit for Vaishnavas. These commentaries are mostly by the modern Vaishnavas, and my remarks do not in the least apply to those illustrious Visishtadwaitic teachers such as Ramanujacharya or Vedantacharya. I subjoin their interpretation of *apohishta* in the hope that they will be of interest if they are wanting in truthfulness. They are:—

"Oh waters, you are the cause of the earth; ye give us the power of intellect and splendour, give us strength for our eyes. Make us fit to receive that *rasa* (Parabrahmam) which is beneficial to you. Ye who are as kind as mothers are towards children, (make us fit to receive the Parabrahmam). Therefore we surrender ourselves to you. Ye who are the abode of Parabrahmam, make us too recipients of that Parabrahmam."

The mantras for Upasthana are threefold; that of the evening begins with *Immamêvaruna*, of morning with *Mitrasyacharshanîdrithah*; while the Upasthana for midday devotion begins with *âsathyena*. The first of these mantras is composed of five Riks, the Rishi of which is Devarata, the Chandas being Gayatri (first two Riks), Jagati, Trishtup, and Anushtup, the Devata being Savitâ (Sun). That of the morning is composed of three Riks, the Rishi of which is Visvamitra, the Chandas being Peerut Gayatri, Trishtup and the Devata being Mitras (Sun). As for the mantra beginning with *Asathyena*, it is composed of six Riks, the Rishi is Hiranyastupa and the metres are Trishtup (two Riks), Gayatri, Jagati, Ushnik and Trishtup, the Devata being of course Surya (Sun). The first of these occurs in Rig Veda, 1st Ashtaka, 2nd Adhyaya, 12th Varga; Yajurveda, II, Kanda, 1st Prapatâka, 11th Anuvaka; III Kanda, 4th Prapatâka, 11th Anuvaka. The second occurs in Rigveda III. 4, 5; while the third in I. 4, 7, I. 8, 7, V. 5, 11.

The three Upasthana mantras may be thus translated in the order given above:—

I. "Oh Varuna hear me evoking you. Protect me now. I beseech you thinking you will protect me: for which purpose I offer myself to you, and pray to you by these laudatory hymns. The performer of a sacrifice desires these very things which I now pray to you for. Oh Varuna! Without heedlessness realise my present condition. Oh Varuna of great fame, allow us to live the length of time as fixed by the Vedas. Oh Varuna, I attend to that which you desire (with the same zeal) as people look after their own business (or, excuse us if we do not attend to those things you most desire). Oh Varuna, do we ignorant men commit any fault towards you, the dweller of the region of Devas? Or, do we thwart any of your intentions? Oh Varuna, free us then from guilt (if there be any). Destroy only those sins by which the evil-minded defeated your intentions, or any sins unknowingly committed by us, or the nature of which we did not know. Oh Deva! Destroy the effects of even such trifling sins. Oh Varuna! we become your favourites."

In connection with this Mantra there is the legend in the Aitareya Brahmana, of one Sunahsephas, son of a poor Brahman Rishi, called

Ajigarta. It is as follows:—"King Harischandra of the race of Ikshwaku being childless, made a vow that if he obtained a son he would sacrifice him to Varuna. A son was born, who received the name of Rohita, but the father postponed, under various pretexts, the fulfilment of his vow. When at length he resolved to perform the sacrifice, Rohita refused to be the victim and went out into the forest, where he lived for six years. He then met a poor Brahmin Rishi Ajigarta, who had three sons, and Rohita purchased from Ajigarta for a hundred cows the second son named Sunahsephas, to be the substitute for himself in the sacrifice. Varuna approved of the substitute, and the performance of the sacrifice was resolved upon, the father receiving another hundred cows for binding his son to the sacrificial post, and a third hundred for agreeing to slaughter him. Sunahsephas saved himself by reciting verses in honor of different deities, and was received into the family of Visvamisra who was one of the officiating priests." There is a different version of the story to be found in the Ramayana. Ambarisha, King of Ayodhya, was performing a sacrifice when Indra carried off the victim. The officiating priest held that this loss could be atoned for only by the offering of a human victim. The king after a long search found a Brahmin Rishi named Richika who had two sons, and the younger, Sunahsephas, was then sold by his own consent for a hundred thousand cows and a large quantity of gold and jewels. Sunahsephas met with his maternal uncle Visvamisra, who taught him the two hymns composing the mantra now recited for the evening Upasthana, which he was to repeat when about to be sacrificed. As he was bound at the stake to be immolated, he sang the hymns in question, when the deities bestowed upon him long life. He afterwards became Devarata, mentioned above. One of the viniyogas of this mantra is to repeat it when the sacrificial victim is bound to the yupa (stake), and is ready to be killed—the idea being that the gods grant a long lease of life to it in Swarga for its possessing the good fortune of being offered to them. The story of the Ramayana differs a little again from that given in the Mahabharata and the Vishnu Purana.

II. "The fame of Surya, who protects the cultivation, who is the lord over the day, is a fit object for praise. I sing in praise of the fame of that Surya, (a fame) which is everlasting, and very wonderful to hear. This Surya having known the merits of people, allows them to look after their duties; besides this he protects the earth: also the heaven. He takes care of the Devas and human beings. We offer him (food) mixed with ghee. Oh Surya, may the person who is devoted to you, and becomes a very great worshipper of yours, reap the effects of good Karma. That devotee of yours will not suffer from disease, will not be conquered by a foe, nor will sin approach him."

III. "The Sun who is the cause of all actions comes on surrounded by the light of truth and a halo of resplendant beauty, vivifying all the human and divine existences, and riding on a very pleasant chariot,

and looking down on all the worlds. We contemplate on that Surya. Besides, we, looking on the divine light which is ever active in expelling darkness, we obtained the God among the gods, who is of the form of light. The rays bear this Surya by whose help every thing in the world is known (or, the rays bear this Deva who is Agni.). This halo of rays of various colors, equalling in splendour, Varuna, or Mithras, or Agni, or the eyes, shines for the benefit of the world. The sun who is of the nature of Atma, fills in (with his rays) the animal, and non-sentient kingdoms, the heaven, and the earth, and the space between them. I devote myself to him for the fulfilment of my desire. We see for a hundred years the Sun's orb which is beneficial to the gods which bestows every good, which is well known, which is brilliant, and clear on rising. By looking at it, we live for a hundred years; we enjoy happiness with suns and others for a hundred years; for a hundred years we live cheerfully: for a hundred years we remain in a place: for a hundred years we hear pleasant words: for a hundred years we speak good words; and for a hundred years we are unconquerable. We long to see the brilliant Surya. May that Surya (purify us) who rises from the great ocean, who shines in the midst of the waters whose rays are of the color of the blood. The Great Knower, and the Giver of all things, purify us!"

In the above renderings I have tried to follow as closely as possible the acknowledged mode of Vedic interpretation, foremost of which stands that of Sayanacharya. But with reference to subsequent commentaries on these mantras as forming part of Sandhyavandana mantras, I have only to refer the reader to my remarks on the Visishtadwaita Commentators. The remarks apply not merely to the modern Visishtadwaites, but also to several others, such as the modern Dwaites and Adwaites, whose business is to twist the passages to yield the required interpretation, without having any regard for the contest in which the mantras occur in the Vedas. So far as I am able to make out, the Visishtadwaites interpret the deity to whom the mantra is addressed as a manifestation of Vishnu, or Vishnu himself. Most awkward ways of Vighraha are sometimes resorted to by them; nor are the Adwaites and Dwaites any better. While the Adwaites refer to Siva as the Devata of the mantras, the Dwaites descend to explanations from the Puranic standpoint. As I have said before, the remarks apply only to the modern representatives of the respective sects, who have stuffed the brains of the innocent masses with all sorts of worthless meanings. This shows to what extent the original object and aim of the Aryan religion has been forgotten.

We have now to turn our attention to Gayatri, and the "Major mantra," but for want of space in the present number, we are obliged to postpone to the next.

S. E. GOPALACHARLU, F. T. S.

(To be continued.)

## A SLEEPING TITAN.

(Continued from page 493.)

AS a rule the loss of life and damage due to a volcanic eruption is not comparable to that accompanying an earthquake, though obviously when the two phenomena combine forces, the effect may sometimes be disastrous. And it may be well said of such eruptions that if they wreak havoc among the unfortunates in their environment, they serve also to furnish interesting and sublime narratives on which the constructive imagination may afterwards find itself. Before entering on the more scientific aspect of such convulsions, it will prove both pleasant and instructive if we linger for a moment over some cases of truly historic magnificence.

Probably all my readers are more or less familiar with the chequered history of Vesuvius—at least so much of its history as human records give us. Vesuvius is a volcano of more than ordinary interest owing to its constituting the only active vent on the mainland of Europe and its proximity to Naples. The Neapolitans have evinced their interest in its throes by erecting an observatory on its flank, doubtless with an eye to scientific research, but animated also by a desire to anticipate its varying moods and vagaries.

It is a romantic story, this description of the first great eruption which Pliny's letter has so graphically recorded. The convulsion referred to was in 79 A. D. Previous to that time Vesuvius had been masquerading as an extinct vent, and with such singular ability that only a few observant witnesses seem to have suspected its former career. A moderately high mountain well swathed in vegetation and dotted with pleasant gardens and vineyards was all a first impression was likely to yield. Strabo, who describes its timbering and fruitful tracts, seems to have seen through the disguise, for he draws attention to the barrenness of a top with its depressed plain and slaggy stones as indicative of an old crater. Probably his contemporaries knew of or cared little for his suspicions, or perhaps thought that whether the mountain had once been a volcano or not, it was no longer to be dreaded. At any rate they had no objection to running up many handsome villas round its base together with the historic towns of Pompeii, Herculaneum and Stabiaë. Their trust was eventually to receive an exceedingly awkward shock.

About the year A. D. 63 some suspicious indications were forthcoming. Some violent earthquake shocks were experienced with unpleasant consequences to the villas. Then came sixteen years of peace during which time it may be surmised that the igneous forces 8 or 9 miles down\* in the dark bowels of the earth were slowly gathering strength. At last the pressure became overwhelming. The train of incidents is well described by Pliny. It appears that his uncle, *the* Pliny, then in command of the Roman fleet, was at Misinum, the point from which the outburst was first descried. Rising from the top of the mountain was seen a column of dense black smoke (volcanic ash and dust) which assumed the form of a pine-tree, the very same appearance, I may note, which is to be detected in photographs of recent eruptions. The elder Pliny with more scientific zeal than discretion determined to obtain a closer glimpse of this marvellous awakening of the Titan, and at once has-

\* This is the probable depth of the centre of disturbance, of which the volcano is the safety valve.

tened with a party ashore, eventually landing at Stabiaë, where he put up at the house of a friend and finally retired calmly to his couch for rest. But if Pliny was intent on sleeping, the volcano was not, and it speedily expressed its convictions by fusillading Stabiaë with stones and ashes. Suddenly awakened by his servants, Pliny and party now made preparations for retreat; it being obvious that any further delay meant—burial alive. It was by this time morning, but the darkness was deeper than that of midnight, and stones like great bricks were hurtling through the air. However torches were available and he managed to gain the beach, but unluckily to find a sea so tempestuous as to render embarkation impossible. A sail cloth was then spread for Pliny who was already *hors du combat*. Shortly afterwards flames and sulphurous vapours rose from the ground, and here Pliny's biography ends.

For eight successive days ashes, stones, and dust rained on Stabiaë, Pompeii and Herculaneum, the latter town being further submerged in volcanic mud, *i. e.*, ash, &c., borne down in the water arising from the condensed vapours of the steamjet whence the eruption. No lava was ejected, but such was the violence of the convulsion that half of the old crater ring was tumbled down its slope. This romantic outburst has proved of great value to modern archæology, the buried cities teaching us more about the habits of the ancient Romans than any amount of manuscript delving could do. Those who care to follow the subsequent history of the volcano will find much to interest them, but nothing, of course, comparable in point of romance and interest with the event just indicated. So far as the direct evidence goes there is no grounds for expecting an early extinction of Vesuvius. But the fact that it constitutes a vent along a Mediterranean fissure-line with most of its former centres of activity extinct may go for something.

Another terrible eruption was that of the volcano of Papandayang in Java in 1772. Conceive a mountain 9,000 feet high bursting into furious activity, scattering, so it is estimated, 30,000,000,000 cubic feet of materials in a single night, and entombing no less than forty neighbouring villages in the process. One valley ten miles long was heaped fifty feet high with the rumble. Subsequent to the havoc it was found that the height of the peak had been reduced by 4,000 feet, while a huge crater yawned in its interior.

A gloomy disaster was that of Sumbava, one of the Molucca Islands, in 1815, lasting about three months. The explosions were so violent as to be heard 970 miles away in one direction and 720 in another. At a distance of 40 miles off houses were crushed and buried, while vessels were barely able to plough their way through a two foot layer of cinders which spread for hundreds of miles around. In Java, 300 miles off, the darkness exceeded that of the blackest midnight. In this effort of Divine beneficence it is estimated that some 12,000 persons were disposed of.

The 1759 eruption of Skaptar Jokul in Iceland was presaged by violent earthquakes, and is chiefly remarkable for the extraordinary amount of igneous matter vomited. Two streams of lava, one sixty miles long, twelve miles broad, and the other forty miles long and seven broad, each lot of the average thickness of 100 feet meandered gracefully through the country. All Europe was covered with haze, and during the entire summer the Icelanders saw no sun.

And now let us jump over the seas to Japan, where the peak of Woundsen-dake performed such prodigies in 1792. A 1000 or so years ago, the natives

erected a chapel to the "Spirit of the Mountain," but unfortunately in these little matters spirits of mountains and lava-cavities are not easily bargained with. The account given in the "*Annals of Japan*" is worth reproduction. It shows what an eruption of special vigour can accomplish:—"On the eighteenth day of the first month in the year, the summit of the mountain was seen to crumble suddenly and a thick smoke rose in the air. On the sixth of the following month there was an eruption in a spur on the eastern slope of the mountain. On the second of the third month an earthquake shook the whole island. At Simobara, the nearest town to the mountain, all the houses were thrown down, amidst a general terror and consternation, the shocks following one another with frightful rapidity. Woundsendake incessantly sent forth a hailstorm of stones, showers of ashes, and streams of lava which devastated the country for many leagues around. At length, on the first day of the fourth month, there was a new commotion, which increased in intensity from moment to moment."

"Simobara was now a vast heap of ruins. Enormous blocks of rocks tumbling from the top of the mountain, crushed and ground to atoms all beneath them. Thunder rolled overhead, and dreadful sounds rumbled beneath the feet at one and the same time. All of a sudden, after an interval of calm, when men thought the scourge had passed over, the northern spur of Woundsendake, the Mioken-Yamma, burst forth with a tremendous detonation. A vast portion of that mountain was blown into the air. Colossal masses fell into the sea. A stream of boiling water rushed forth foaming from the cracks of this new volcano, and sped to the ocean, which at the same time advanced and flooded the land." Huge waterspouts now arose gyrating wildly over the land, the shocks grew worse, and the very coastline was so shifted that seamen were afterwards utterly bewildered at the distortions. The bill of mortality on this occasion included no less than 59,000 persons.

The 1883 disaster of Krakatoa will not speedily be forgotten. An excellent summary of the reports of this outburst will be found in that year's "*Nature*," pp. 240 and 268. It is all the more interesting owing to the fact that in the midst of a violent eruption of this island crater, one of the circumscribing walls gave way admitting the sea into the cauldron of tossing lava; the resulting explosion being terrific. About 40,000 lives were lost on this occasion, "tidal" waves being responsible for the greatest havoc.

We have now furnished some of the most striking available evidence as to what a really violent eruption may mean. It now remains to discuss the question of causation.

In dealing with earthquakes we delayed giving the conclusions of seismologists as to their sources. Inasmuch as this inquiry is intimately connected with the problem of volcanoes, it may now fitly be introduced. As expert evidence is always preferable let us hear Milne, whose views sum up the results of a long series of arduous investigations. "The primary cause of earthquakes," he writes, ("*Earthquakes*," p. 296) "is endogenous to our earth ..... exogenous phenomena, like the attraction of the sun and moon (on supposed internal lava masses), and barometric fluctuations, play but a small part in the actual production of these phenomena, their greatest effect being to cause a slight preponderance in the number of earthquakes at particular seasons. They may, therefore, sometimes be regarded as final (excit-

ing?) causes. The majority of earthquakes are due to explosive efforts at volcanic foci. The greater number of these explosions take place beneath the sea, and are probably due to the admission of water through fissures to the heated rocks beneath. A smaller number of earthquakes originate in actual volcanoes. Some earthquakes are produced by the fracture of rocky strata or the production of faults. This may be attributable to the stresses brought about by elevatory pressure. Lastly, we have earthquakes due to the collapse of underground excavations." As might have been surmised, the causes are not reducible to any one category. There is one other fact which may be of value in this connection. I refer to the frequent concomitance of the 'Northern' and 'Southern lights' or Auroræ with earthquake shocks, also to that of "fireballs," comets, and so forth. It has also been suggested that a possible relation may obtain between the shocks and the sunspot intensity period, well known to have a remarkable effect on terrestrial magnetism and probably meteorologic conditions also.

After all has been said that can be said, the fact remains that earthquakes are for the most part affiliable on the same energies which give rise to eruptions. What, then, is the source of this energy and what the modes of its manifestation? A few more facts therefore relating to the distribution, life-cycle, and geological function of 'igneous agencies' may not prove inopportune.

If you consult a chart of volcanic activity, one fact comes very forcibly into relief—the linear arrangement of these vents. About 400 active volcanoes have been enumerated, and these for the most part exhibit definite bands, which bands forcibly suggest fissure lines in the earth's crust like in character to those observable in the case of Etna and the Lipari Islands. As a rule these bands lie near the sea, partly running along the margins of continents, partly on chains of oceanic islands. Thus in the Pacific Ocean there is a band running from the South Shetlands in lat. 62° 55' through Tierra del Fuego, the highly volcanic Andes Mountains up through Mexico\* and N. W. America and the Aleutian Islands across to Kamschatka. And turning southwards, again, we may observe a line running through the Kuriles, Japan, Formosa, the Philippines, Moluccas, N. Guinea, the Solomon and N. Hebrides groups to N. Zealand and S. Victoria. From Celebes again a side fissure seems to run north-west through Java—that hotbed of igneous activity with its 45 volcanoes—ending in Barren Island in the Bay of Bengal. Similarly there is a great Atlantic line with its sideshoots, one across the Mediterranean through the Grecian Archipelago, Asia Minor, (with possible connections with the old Red Sea vents and the Bourbon, Mauritius and Rodrigues volcanoes and the Thian Shan Mountains in Central Asia), and the other through Central Europe where the vents are all now cold and plugged up. These are noteworthy facts and must be duly assimilated by any theory propounded. The most important of these bands is upwards of 10,000 miles in length.

The distribution of volcanoes in time is also of interest. It acquaints us with the shifting of active subterranean energies to different areas of the earth in different geologic periods; disappearance from one spot alternating with re-appearance. Thus in the British Islands we note tremendous volcanic activity in the Devonian times, when the mountains now known as

\* With a branch to West Indies.

the Grampians were the seat of huge craters; some of the highest of the Scotch peaks representing the denuded and carved *inner cores* of the old vents, while smaller ranges of hills stand for their former ejections of ash and lava. During the carboniferous times there are observable the indications of a decline in this vehemence, while in the secondary (with the exception of some feeble out-bursts in its earlier part in Devonshire), a period of quiet is inaugurated. In the Tertiary, again, a renewal of vigour on a colossal scale is traceable, the energy then operating having its feeble modern relics, occasional insignificant shocks and the hot-springs of Bath and elsewhere. This alternation of quiescence with turmoil runs parallel with turmoil and quiescence elsewhere on the globe; a continuous flux of such changes being everywhere the rule. In Judd's words, there is a strong presumption to the effect that "the subterranean energy in the earth's crust is a constant quantity, and that the only variations which take place are in the locality of its manifestations."

The life-cycle of a volcano may be more or less definitely determined. The records of the origin of such vents as those of Monte Nuovo near Naples and of Jorullo in Mexico are open to us, while with the observation of others in the prime of life, in old age, and by further noting the splendid dissected skeletons (*e. g.*, the Tertiary Mull volcano) which denudation has yielded us, we are enabled to piece together a thoroughly reliable picture. The results are these. First, a succession of earthquake shocks produced by the imprisoned Titan followed by appearance of a fissure, emitting water, first cold charged with carbonic acid, then boiling hot and often holding much silica in solution, (as proved by the deposits near the extinct vents of Hungary and W. Scotland,) with the widening of the fissure line, the outpour of carbonic acid would be succeeded by that of sulphurous acid, sulphuretted hydrogen; boracic, and hydrochloric acid, &c., in due order, and, finally by lava with ejections of cinders, dusts, &c., while ordinarily, the activity being confined more particularly to special points along the fissure would originate so many volcanic cones. When any given cone attains a great height, the bursting of lava through its sides will give rise to so-called parasitic or subsidiary cones (as at Etna), and supposing the sides refuse to yield to pressure new fissures with small vents may break up the plains around the great vent. With diminishing energy these, in their turn, would lapse into torpor or death. Nevertheless, for a long period subsequent to the overt manifestation of eruptive energies, the emission of gases in the progressive disappearance of such gases a regular order is observable. Hot springs and intermittent explosive springs or geysers, mud volcanoes would testify to the existence of the yet glowing subterranean rocks. A magnificent illustration of such reliquæ of former volcanic activity is to be noted in the celebrated Yellowstone Park district in America, a district which in the Pliocene period must have been a seat of remarkable eruptive energies.

The relation of volcanoes to the formation of mountain chains and continental elevations generally is an inquiry of great interest. As against cataclysmic hypotheses geologists now almost universally hold that the crumpled strata of raised mountain masses are not to be referred to any one impulse, but must be held the summation of a long series of elevatory and other efforts. What is meant may be well illustrated by a glance at the mode of origin of the Alps. The vertical upthrust theory is here opposed to the evidence, the genesis of

these picturesque structures being probably something like this. In the existing higher mountain ranges in Europe, Asia and America are, mainly of Tertiary origin, older peaks becoming worn down by denudatory agencies into stumps. Now among the Tertiary products in so far as elevation is concerned are the Alps, the stages leading up to this upheaval being briefly enumerable. According to that distinguished volcanologist Prof. Judd, F. R. S., the series of changes was ushered in Permian times by the formation of a series of fissures running along a line near that at which the future Alps were to stand. These fissures developed a tremendous volcanic activity, and finally died away in the ordinary course of things leaving a subsidence area along the line of weakness in the crust above indicated—a subsidence due in part to over-weighting of the surface strata by ejected materials and partly to the hollows formed by the dying volcanoes caving in at great depths below the surface. This subsidence continued from the beginning of the secondary into the Eocene age of the Tertiary system, the sea washing some ten miles thickness of sediment over the submerged strata. The linear aggregation thus formed subsequently began to be slowly pushed up in the Oligocene period not by dint of any vertical upthrust, but by the squeezing vice-like approach of the crust on either side of the old line of weakness. As outcome of these tangential strains, we have the remarkable 'faults' (with slips), metamorphism (or chemical and structural alteration of strata under the play of great mechanical force), and crumplings which characterise the Alps as existing. The carving of the mass thus squeezed up has been, of course, the work of the usual denudating agencies. During the progress of the elevation a further renewal of volcanic activity took place North and South of the line. The well-known extinct volcanoes of Auvergne belonged to the northern of these bands.

But for the destructiveness of air, frost, glacier, &c., the Alps of today might have stood many thousands of feet higher than they do. To illustrate the elevatory action it may be mentioned that some of the most recent water-laid rocks of the Eocene period are found at a height of 11,000 feet in the Alps and 16,000 feet in the Himalayas—the latter chain being, also, a correlated Tertiary product.

The law of mountain range origins—the formation of a trough afterwards laterally squeezed into a protuberance—is everywhere the same. And taking note of this fact together with the attendant volcanic phenomena and the parallel ordering of their vents to mountain masses, and as a rule the shore line, &c., it has been possible to arrive at the conclusion that "the positions of both volcanoes and coast lines are determined by the limits of those great areas of the earth's crust which are subjected to slow vertical movements, often in opposite directions." And the formation of the volcano itself seems to be an incident only in a larger natural process. But for the compensatory action of the subterranean igneous forces in giving as dry land out of the sea, a few millions of years would witness the disappearance by mere way of being worn down of almost the whole of the existing continents. It is in reference to these larger operations of compensation that earthquakes and volcanoes appear as subordinate by-products. Some valuable insight into this was afforded by Darwin's observations in South America "On the formation of Mountain Chains and Volcanoes as the effect of Continental elevations." And in his work on "Coral Reefs" he has shown

that nearly all active volcanoes of the globe are situated on *rising areas* while areas undergoing depression are singularly free from them.

This correlation of volcano and elevation area is certainly of unquestionable significance. It has a direct bearing on the theory of a former Atlantis.

E. DOUGLAS FAWCETT.

(To be concluded.)

## Reviews.

### LA NUEVA TEOSOFIA.

AN able and eloquent address by Eduardo Gomez de Baquero, delivered in Madrid, on *La Nueva* (The New) Teosofia, fills forty pages of the size of this magazine. He speaks of the small amount of Theosophical Literature extant in the Spanish language; says that there are, notwithstanding, persons in Spain who are attracted to the study of "Teosofia;" some by curiosity, others with an interest more advanced; that Theosophy as a metaphysical and a moral concept possesses points of most elevated view; that our own age is actualizing a resurrection of the Orient into life and the world's recognition; he refers to the Renaissance which connected the Europe of to-day with mediæval Europe, and declares that the present opening into the long unexplored and fallow fields of Asiatic philosophy and religion, is an Oriental Renaissance, which has placed the rest of the world in contact with doubly remote civilizations, whose distance and date had hitherto preserved them virtually unknown. Under the head of this Oriental Renaissance, he expatiates beautifully and glowingly. Portions of his address have a genuine throb of Spanish eloquence; the more forcible, because also succinct and explicit. He makes the different historical movements stand as distinct before our eyes as though he had placed them in contrast instead of comparison. He concisely tells the history and extension of the Theosophical Society, and mentions its books and periodicals. The real poetry there is in the mere titles Theosophic, shines out in this lovely Latin tongue whose smooth syllables and inherent polish are favorable for presenting the poetical side:—"Isis sin velo;" "La Llave de la Teosofia;" "La voz del Silencio;" "La Luz Sobre el Sendero;" "Por las Puertas de Oro;" joined with sonorous pronouncing by mellow voices of the Latin countries, link "Teosofia," to the domain of music and poetry and add a fine quality to Theosophy's at first and evermore deep fascination.

Senior Baquero goes searchingly into the actual theme; and through the gloaming and the fog he follows *The Path* out of the woods and the night, to the clear air and the new day.

He answers the questions involved in—"What is Teosofia?" as only a student can who has scanned its philosophical, historical, and geographical points, from Tibet to Gibraltar; and with the very same style of termination of essay or address that we hear in Hindu-land,—the Mediterranean peoples' ways and presence have a semi-overshadowing of the Orient, he retires from discourse with the terse two words—"He dicho"! (I have said.)

A. B.

### CIVILIZATION, ITS CAUSE AND CURE.

#### ENGLAND'S IDEAL.\*

As a souvenir of his late pleasant visit to Adyar, Mr. Edward Carpenter presented two of his books to the Library. And very interesting books they are, the first named evidencing keen philosophical insight and singularly satisfactory outspokenness. From various indications we should say that Mr. Carpenter has not assimilated Hegel for nothing; his grasp of the Dialectic constituting a notable feature of the bright series of Essays before us. "Civilisation, its Cause and Cure" with its quaintly medical flavour deals with the diseases of the modern social organism and the artificiality of the modern European who is accordingly to Mr. Kay to ultimately evolve into a toothless, bald and toeless lump of flaccidity. The civilisation from which we are suffering "dates roughly from the division of society into classes founded on property, and the adoption of class government." It is not in his view a success, having bequeathed to us weakly bodies, a false system of Property dragging in its train wage-slavery police, and Governments. The following passage is characteristic (p. 34):—

"There is another point worthy noting as characteristic of the civilization-period. This is the abnormal development of the abstract intellect in comparison with the physical on the one hand and the moral sense on the other. Such a result might be expected, seeing that abstraction from reality is naturally the great engine of that false individuality and apartness, which it is the object of civilization to produce. As it is, during this period man builds himself an intellectual world apart from the great universe around him, the "ghosts of things" are studied in books; the student lives indoors, he cannot face the open air—his theories may "prove very well in lecture rooms," yet not prove at all under the spacious clouds and along the landscape and flowing currents."

This indictment however forcible against that system of teaching which allows a man to pass examinations by dint of memorised notes and verbiage—the teaching which leaves the mind utterly out of gear if the facts were presented—must not, however, be too sharply put. Intellect—discursive thinking—must by the very law of its being be abstract, but it need not for that reason be choked with verbal accretions. We want, it is true, more of such experiences for the learner as those yielded by field geology for instance; we want the Sciences taught with far richer concreteness of illustration. But we must also remember that mere æsthetic outlooking on a landscape may feed the emotions, but it will effect no deep intellectual sevsieres. For that abstract interpretation and full-orbed observation must go hand in hand, Knowledge is but the classification of relations.

The criticism of Modern Science is of a very able character and recalls to us Schopenhauer. The author is hard on the abstractions and high and dry generalizations of the scientists, and in so far as these abstractions, &c., are looked on as final or pitchforked back into the world to explain it, he is in our view perfectly justified. His points touching the abstractions of Astronomy and the Atomists are especially good. But there is a tendency to confuse simpler intellectual feelings with emotional feelings, *e. g.*, "the strength of Euclid is no greater than the axioms [and Definitions?] and they are feelings." (p. 83). But the fact that triangle A and B are if equal to C, themselves equal rests at bottom a perception—*i. e.*, a *relation of feelings* not a *feeling*—which, however, as such may certainly be said to override the mere formula. Again, we confess that, in so far concreteness of

\* By Edward Carpenter. Swan Sonnenschein, Lowry and Co. Paternoster Square, London, 1887.



knowledge goes, we find that many of the physical sciences, to wit Geology and Physiology at any rate, are far richer than the history of civilisation and morality to which the author so frequently appeals. Indeed, it is an utterly eviscerated scheme that a text-book of History yields us, a scheme which lends itself to mere verbal assimilation better perhaps than any other.

There is a true Hegelian sweep in the following passage. The author is alluding to the hunt for the atom, and he says:—"Is it possible that we have made a mistake in the *direction* in which we have sought for our datum; and may it be that we should look for it in the very centre of Humanity instead of in its remotest circumference? In that direction evidently if we could penetrate, we should expect to find not a shadowy intellectual generalization, but the very opposite of that—an intense immutable feeling or state—an axiomatic condition of Being. It is possible that here, blazing like a sun (if we could only see it)...there exists within us absolutely, such a thing, those facts in the universe of which all else are shadows...." (p. 86)

His assault on the arbitrary distinctions and limits of specialist scientists is also that of the great German thinker, whose influence is now so markedly regaining ground.

The "Defence of Criminals" is a pithy statement of the case against an absolute standard of Morality and the value of our animal passions when transmuted into higher positive as Hegel would say. The subsequent defence of Lamarck on Evolution illustrates an important aspect of the factors of Organic development, but there is too free an assumption that evolution always means the shedding of an older for a *higher form*, an assumption at variance with facts. Finally though we are dealing with a professedly mere collection of essays, there is just this criticism applicable to Mr. Carpenter's line of thinking. It is the absence of any definite philosophical basis on which to erect his observations. His isolated positions hang to a certain extent in air.

The other book containing "England's Ideal" and other papers, deals with the various defects, &c., of modern civilization—money-grubbing, rank-worship, ostentation, and the fever for high living, capitalists' extortions, pro-perty, and so forth.

Mr. Carpenter's writings are delightfully fresh and distinctly mystical in tendency. They ought to command a wide range of readers.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## "H. P. B.'S" DEATH.

THERE are certain bereavements which one would prefer to bear in silence, since words are too poor to do them justice. Under such an one the members of the Theosophical Society, and I, especially, are now suffering. Our loss is too great for adequate expression. Ordinary friends and acquaintance may be replaced, even in time forgotten, but there is no one to replace Helena Petrovna, nor can she ever be forgotten. Others have certain of her gifts, none have them all. This generation has not seen her like, the next probably will not. Take her all in all, with her merits and demerits, her bright and her dark moods, her virtues and her foibles, she towers above her contemporaries as one of the most picturesque and striking personages in modern history. Her life, as I have known it these past seventeen years, as friend, colleague and collaborator, has been a tragedy, the tragedy of a martyr-philanthropist. Burning with zeal for the spiritual welfare and intellectual enfranchisement of humanity, moved by no selfish inspiration, giving herself freely and without price to her altruistic work, she has been hounded to her death-day, by the slanderer, the bigot and the Pharisee. These wretches are even unwilling that she should sleep in peace, and are now defiling her burial urn in the vain hope of besmirching her memory; as the Roman Catholics have those of Cagliostro and St. Germain, her predecessors, by their mendacious biographies. Their scheme will fail, because she has left behind her a multitude of witnesses ready to do justice to her character and show the purity of her motives. None more so than myself, for, since our first meeting in 1874, we have been intimate friends, imbued with a common purpose and, in fraternal sympathy, working on parallel lines towards a common goal. In temperament and abilities as dissimilar as any two persons could well be, and often disagreeing radically in