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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

NETT RESULT OF OUR INDIAN WORK.

MADAME BLAVATSKY and I are growing old—both being about sixty—and at the best can work only a few years longer, whether in the tropics or elsewhere, jointly or singly. When we are dead and gone, and when all momentary passions have died out, somebody will impartially sum up the net results of our joint and separate labors for our fellows. Praise will be given in matters now made the excuse for detraction, and calm criticism take the place of present ridiculous and fulsome flattery. For us, it will make no difference; nor should it now, if we were not so imperfect, for the true and perfect altruist, having his thought bent upon doing for others, cares not a jot whether he be praised or blamed.

As there are milestones in every life-journey, so there are stages in every public movement, whence its results may be judged. As to ours, it may be said that, prior to our arrival in India, we had done nothing beyond forming the first nucleus of the future Theosophical Society, and laying its triple-walled foundation in our declaration of the Society's policy and aims. Our first great block of work was India, to which Ceylon may be added; it being to the former what the pendant single drop is to the necklace of gems. Landing at Bombay in February 1879, we have consequently been established in India more than 11½ years: with what results? Why should we play into the hands of the future unfriendly biographer or historian by ignoring the facts which he will garble, and by suppressing favorable contemporaneous comment, the recording of which will make his scandalous work more hard and the refutation of his falsehoods by our friends more sure? It is so easy to put the truth on record while we are alive, and challenge its gainsaying.

Our personal faults concern only our individual Karma, and neither of us, two human notes in the sunshine of human evolution, are of enough consequence to warrant either foe or friend to sit in judgment over us. As to the results of our actions, that is quite another thing: it is well worth the world's while to sum them up from stage to stage, for the

benefit of future would-be altruistic workers. An unusually foul and malevolent libel against us having just been launched in New York on the Stygian sea of malice and lies, the moment is opportune for one of such retrospects.

In another article (March Number) on "The Outlook," I partially touched upon the Indian situation. I shall presently cite the opinion of one or two of the most conspicuous and influential journals of India. This country is so far away from our own native lands, and so utterly unknown to the general reading public of Europe and America, that the tendency of even our Western colleagues is to belittle our Eastern work. What can I point to that will give them a means of comparison? Suppose we say the work of Wilberforce, Clarkson, Garrison and their party, in gradually undermining and ultimately overthrowing Slavery. True, our final results have not come as yet, but the proximate causes which will work them out have. We are only at the point where Wilberforce stood in 1807 when, after twenty years' hard work, he got both Houses of Parliament to adopt his measure to prevent further importation of negroes into the colonies. I look around and see a phalanx of branch societies existing, yet inert. Am I discouraged? Not in the least. To my experience, that simply means that they stand, like deciduous trees, waiting for the revolution of the seasons to start their sap and force out their foliage. It is the life-sap that works Nature's forest miracle; and so, too, we have forced the sap of a new spring-time to rise in the ancient trunks of Indian Brahmanism and Buddhism, causing their hoary crowns to be once more covered with luxuriant leafage. Yet these religions, when fully resuscitated, will be as different from their immediate 'forbears,' as the adult is from the youth; or, rather as the new personality with which the evolving human monad clothes itself differs from the decrepit body it shook off in its last previous reincarnation. The life is the same, the individuality identical, but the new corporeal investiture will differ from the old. Education, in the Western sense, is now confined to the Indian minority, and that minority is dominated—hypnotised, if you like—by the majority; as the circle expands so, proportionately, will increase the modification of exoteric Eastern religions. Ultimately, exoteric religion will be transfigured into esoteric doctrine; thus reverting to its primal aspect and vigor. Contemporary religions are but brutalizations of their primal types. And as the process of purgation is a very slow one, so will the ultimate effects of our Asiatic work be long deferred. Eleven years' college classes have now graduated since our first arrival, and each one has in its turn been influenced in the direction of higher religious thought by our literature, our addresses, and the appeals and work of the many societies and clubs—religious, social, literary, political and philanthropic—which, in the mounting of the life-sap, have sprung, directly or indirectly, out of the parent trunk of the Theosophical movement. It is as easy to trace each of them back to our initiative as for the evolutionist to prove the origin of

species by observing the physical and mental characteristics transmitted from generation to generation. So that the foreign observer is to take note of the fact that the net result of Theosophical work in India is not to be calculated from the number of active or passive Branches on the Head-quarters' books: it must be gauged from the tone of Indian thought, the color of Indian aspiration, the nature and strength of Indian religious interest, the sympathetic or antipathetic character of Indian inter-tribal, personal and local, national and international, feeling; and from the taste for ancestral literature: gauged in comparison with what existed prior to the beginning of 1879, the date of our arrival and the commencement of our Indian labors.

The results of such a survey are very encouraging, as showing the fact that our time and efforts have not been wasted. Yet, on the other hand, it is saddening to think how much more might have been done but for our paucity of means. It is hard for a publicist nearing the term of average human life to see before him the certainty that he must die with his potential work half done for lack of capital and working colleagues—especially so to the non-sectarian altruist, who appeals to the sympathies of none but the highest, broadest minded and most eclectic of mankind. By the beating of drums and flaunting of banners, the raising of party cries, and the appeal to sectarian sentimentality, the honest, humanitarian, yet ignorant, bigoted and eccentric Salvationist "General" gathers a huge income, covers the earth with self-denying workers, and marshals his cohorts by thousands to parade his successes before a wondering public. We have no sect to foster, no one creed to promulgate, resort to no meretricious methods to ensure success. So we have hundreds to show as income where the others have their tens of thousands, and the Theosophical movement, unlike the Salvationist, spreads quietly and undemonstratively over the whole globe.* Its converts, too—if so clumsy a term be permitted—are to be found in the class occupying the highest, instead of the lowest, social degree. We gather in the Brahman of India, whom not even the ablest missionary, let alone the shouting and frothing Salvationist, has been able to affect; the most learned monks and best educated laymen of Buddhist countries flock to our side; the boldest and clearest-thinking persons of Western countries are reading our books and discussing our views; daily, recruits join us from the ranks of the Spiritualists, the Freethinkers, the Broad Churchmen, the Agnostics, and other brain-users. Like a subterranean stream, which follows the compact strata until it gets its outlet and becomes a visible river, the essential ideas of the hoary Aryan philosophies are running under the surface of contemporary thought, and filtering into all the crannies and crevices of social life. They crop out in the literature of all the advanced nations, inspire the

* The Salvationists observe one week of "self-denial," abstaining from all luxuries and paying the money into the "Army" treasury. Last year £28,000 were thus realised. If every F. T. S. should give one week's income to our Society, it would probably have not less than £100,000 to carry on its work.

orator, the preacher and the poet, console the world-weary and the heavy-hearted, and to many show a luminous pathway through the obscure future. The subtle power of Eastern thought is slowly leavening the world's mind and slowly educating the world's conscience. Is it not a grand and inspiring fact to contemplate; and ought not we, two elderly people, to find recompense in it for much of our suffering and sorrow, an offset for what caitiff deserters, brutal libellers, smooth-spoken hypocrites, and ingrate beneficiaries have compelled us to bear? Our harvest is ripening, our work is showing satisfactory results. We may have few more years to count upon, but our seed has been sown, with both hands, broadcast over a wide field. If poverty must cripple us to the end, so be it: we shall do our best, as we have hitherto done it, and leave the squaring of accounts with Karma. If we are reviled, at least there are hundreds of good people who have learnt in personal intercourse to respect our motive, excuse our failings, and appreciate the importance of our work. If an idle, selfish world hates us, still we have at least the personal knowledge that we have labored for human progress and religious evolution. If baffled egoists turn to brutal vilification, yet we know that our Teachers and Masters, those whose co-operating agents we are, see us to the bottom of our hearts and find no disloyalty there. We have still the strength for much more work, and ought to live to see still greater net results from the Theosophical movement. We may be hampered for the means to realize our plans, but still we shall do something more for humanity than we have hitherto, for we shall always have our brains, our pens and our voices. As for our bodily support we can count upon that, if not—for lack of time—from our own earnings, at least, then, from the brotherly love of some who would not see us starve. The achievements of the past and the results of the present warrant our feeling perfectly sure of the future.

It is not we who are idly boasting that India's spiritual renaissance has begun through our efforts, it is the greatest Indians of India who are saying so. I quoted something to that effect from the *Amrita Bazar Patrika* in our August Supplement and made some reflections thereupon. That great journal, in noticing what I then said about Theosophy in India, has added the following observations:—

"They say that Theosophy is dead. If it is dead, it has done its work in India, Asia, Europe, and America. In India, it has converted the perverted Hindus. In other parts of the world, it has proved the existence of something which is not to be found in modern philosophy and science. Where is the intellectual man now who does not admit that there is something in Theosophy? This grand achievement is the work of an old Russian lady and a poor American gentleman."

Now I find the *Indian Mirror* of July 23rd bearing its testimony as follows:

"If Puna is the centre of general intellectual activity in India, Madras may well claim to be the Head-quarters of what may be phrased as theolo-

gical activity. This has been noticeable ever since the Theosophical Society shifted its Head-quarters from Bombay to Madras on the suggestion of the late lamented Subba Row, the great Advaita philosopher of Southern India. They were all agnostics or secularists, anything but Hindus, the educated Madrasis, before Madame Blavatsky and Colonel Olcott went to reside among them. They had their *Free-Thinker* newspaper, but a change came over the spirit of their dream. Free-thought began to waver. Mr. Bradlaugh's followers began to regard theosophic teachings with attention, and to listen to the exhortations of the founders of the Theosophical Society and of Mr. Subba Row with increasing respect. They began to see that there was a great deal more of true science and philosophy in their national religion than they had hitherto thought possible. Then, the beauties of Hinduism began to be perceived and appreciated, and the study of the oldest and grandest Aryan religion in the world was revived. But the change, induced by the Theosophical Society, was more or less passive in its general character. It affected individuals, or groups of individuals, possessed of more or less learning, and enjoying more or less leisure. But the change did not affect the masses in the same manner. The higher lessons of philosophy are lost on ignorant and tender minds, though, in justice to Colonel Olcott, it must be said that he has been making every effort to make his teachings understandable of the people. There was thus a revival of Hinduism in Madras, as everywhere else in India, but a revival of a passive kind, leaving the revivalists in an atmosphere of lazy and contented self-contemplation. But an incident in Missionary life in Madras, an incident relating to a public educational institution, gave an unlooked-for impetus, and force and character to the Hindu revival. Our readers may yet remember the *contretemps* a few years back in the Madras Christian College. In the absence of the Reverend Mr. Miller, the popular Principal of the College, in England, its Christian Professors had an unseemly row with a number of Hindu students, who *struck* in a body. The question was then generally asked, why should Hindu students depend for education on a *Christian* College, and run the risk of their faith being perverted by Christian Missionaries? It was at that time that Hinduism in Madras, from being passive, leaped into active and even aggressive existence. It is to this incident in the Rev. Mr. Miller's College that Madras owes the establishment of the Hindu Tract Society, the Hindu Preaching Society, and the Hindu Theological Institution. The Hindu Tract Society has now been in existence for nearly three years. In their first published Annual Report, the Committee of the Society said, that the chief causes that contributed to its establishment, were the spiritual influences that were at work among and around them. *They had been moved by the exhortations of the 'famous Colonel Olcott.'* But the Committee said, 'we owe more to the activity of antagonistic foreign influences in our midst than to any other cause, for the formation of this Tract Society.' The chief objects of the Hindu Tract Society are (1) to examine into the foundation of any religion forced upon the Hindus, and to defend Hinduism against the attacks of its opponents, (2) to uphold and advance the social order of the Hindu community, and (3) to support and promote the cause of morality and sound learning. These objects are promoted by the issue of thousands of short tracts on the plan of the Christian Missionary tracts.

"The President of the Hindu Tract Society is Mr. Shivasankar Pandayaji, B. A., an ardent Theosophist. This gentleman is also the author of that

excellent series of little Hindu books, published as 'The Hindu Excelsior Series.' Mr. Pandyaaji is all for Hinduism. He is the Principal of the Hindu Theological Institution, where lessons in philosophy, science, religion, sociology, and morals are given, all being based on Hinduism. Mr. Pandyaaji's efforts are ably seconded by Dewan Bahadur Ragnunath Rao (F. T. S.), and other active spirits of the Hindu Preaching Society.

"In this matter of a national Hindu revival, Bengal and Bombay may well take a lesson from Madras. In Madras, they are able to do all these things, because, if they have Christian Missionaries to contend against, they have got active sympathetic European friends, the chief of them being Colonel Olcott, the value of whose services is simply incalculable. He and his colleagues, like Dr. Daly, Mr. Harte and Mr. Fawcett, who have abandoned home, and come to live and work for us in this country, have laid not only Madras, but all India, under a 'debt immense of endless gratitude.'"

Among Hindus, the highest in rank and influence are the Brahmans; among Brahmans the highest—not religious ascetics and adepts, who outrank all mankind, according to Hindu opinion—are the learned pandits. Among pandits, the highest are those of Benares, Nuddea and Chidambaram. For our Society to get the endorsement of these pandits is, therefore, the clearest proof that could be demanded of the estimation in which our share in the present renaissance of Hinduism is held by the most influential class of Hindu society. That we have such an endorsement will not be denied upon reading the following excerpts:—

On the 30th November 1880, at a meeting of the Sanskrit Samaja (Society) of Benares, the late eminent Pandit Bapudeva Sastri in the chair, and all the most eminent pandits of Benares present, a Resolution was unanimously adopted to the effect that, inasmuch as the interests of Sanskrit literature demand that there should be a fraternal union between the Sanskrit Samaja and the Theosophical Society, the latter being "sincerely devoted to this most worthy object and possessing facilities which it is desirable to secure," there should be a friendly union between the two bodies, and the Samaja should bind itself to lend all possible assistance in the premises.

That our reputation had not suffered during the lapse of time, appears from the opinions expressed in formal Resolutions adopted at a great Convention (*Mahamandala*) of Sanskrit pandits at the sacred shrine of Haridwar, on the 30th May, 1887. They were as follows:—

"Resolved,—That this Sabha unanimously records its appreciation of the unselfish and efficient aid given by the Theosophical Society to the cause of our national religion during the past ten years throughout India, and in disseminating in distant countries, a knowledge of the teachings of our holy sages.

"Resolved,—That this Sabha earnestly recommends all Princes and others favorable to Hindu religion (Sanatana Dharma) to assist the Society as much as possible to make the Adyar Library as useful and powerful a national undertaking as its projectors intended that it should be."

A few days ago, at a public meeting in Madras, Dewan Bahadur R. Raghunath Row, a Brahman publicist and reformer who is universally respected throughout India, said—I quote from the published report of the Meeting—that "the idea to protect their own institutions, their religion, and traditions came to the Hindus" with our advent in India. Our public career has, therefore, been consistent throughout with our initial professions upon arrival at Bombay; and I have yet to see the first hint that we have traded upon our reputation or influence for any personal advantage. We challenge our worst enemy and most bitter slanderer to produce a tittle of evidence that goes to prove that we have played the hypocrite, the charlatan, or the rogue. Yet all these we are said to have been by Western persons who know better, and certain Western editors whose slanders are the more heinous in that they themselves have personal knowledge of my standing at home and the value of my public services. In the course of my life I have heard many falsehoods uttered and seen many libels printed against my poor, impetuous old colleague and myself, yet this most recent one, which has provoked the present article, excels them all in its inexcusable vulgarity and mendacity. Happily, there is the consoling certainty that, in the long run, truth will prevail and justice be done.

H. S. OLCOTT.

WOMEN IN ANCIENT INDIA.*

A REACTION has now set in. The present position of our women in society and their treatment by the stronger sex are subjects of earnest discussion in these days; and almost all who take part in such discussion are the advocates of the fair sex. No excuse will be needed, therefore, if I describe the position of women in ancient times. Some may think the task an unnecessary one, in view of the appearance in these columns of the able papers on marriage, from the pens of Prof. G. N. Chakravarti and Captain A. Banon. Such would forget that the subject possesses an antiquarian and sociological interest as well.

Before proceeding further, I wish it to be clearly understood that I limit the signification of the term 'ancient' to any period before the Mohammedan conquest, this being the period since which the Indians have almost lost all claim to boast of national glory, and feel a national pride.

I propose to subdivide the period called "Ancient" into three epochs—following, of course, the best critical Sanscrit scholars of the day; for one special reason, that such an arrangement will admit of the ancient institution being historically traced. A rational and critical

* I am indebted for nearly half of the references to Western authors, to notes taken during my conversations with my late lamented uncle, Pandit N. Bhashya-charya, F. T. S., and the rest to the original Sanskrit and Vernacular works in the Adyar Oriental Library.—S. E. G.

study of the ancient Sanscrit Literature necessarily premises such epochs; but dates and years are not now needed. Suffice it for our present purpose to say that all we can do is to state the epochs and their chief characteristics, and not at all to circumscribe them by dates.

The chief epochs are:—the Vedic, in which the Aryans led a life as described in the Vedic writings. The Epic, in which they led the life described in the epics of India. The Scholastic period, in which scholastic writers appear on the stage, and give rise to endless varieties of philosophy. In this period flourished the great commentators of the several Sutras and philosophic writings, and it was memorable for many a dispute with the Buddhists. There is a fourth period added by some writers on Indian history—designated as the period of Hindu Revival, but as it is not of much practical use in the treatment of our subject, it may be blended with the Scholastic period. And lastly, as was stated at first, the period subsequent to the Mohammedan invasion and permanent settlement, may be called the Modern period.

In the Vedic age, Hindu women were educated and treated with great respect, and married when fit for marriage. In fact, they were divided into two classes, Brahnavadinis and Sadyovadhus. The former travelled in quest of Divine knowledge and publicly discussed theosophical matters with learned sages: a very excellent picture of which is given in the Brahadáranyopanishad, a portion of which I quote below as an illustration:—*

"1. Then Váchaknavi said, 'Venerable Brahmanas, I shall ask him two questions. If he will answer them, none of you, I think, will defeat him in any argument concerning Brahman.'

Yágnavalkya said: 'Ask, O Gárgi.'

2. She said: 'Yágnavalkya, as the son of a warrior from the Kasis or Videhas might string his loosened bow, take two-pointed foe-piercing arrows in his hand and rise to do battle, I have risen to fight thee with two questions. Answer me these questions.'

Yágnavalkya said: 'Ask, O Gárgi.'

3. She said: 'O Yágnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven like warp and woof.'

4. Yágnavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven like warp and woof, is the ether (ákása).'

5. She said: 'I bow to thee, O Yágnavalkya, who has solved me that question. Get thee ready for the second.'

Yágnavalkya said: 'Ask, O Gárgi.'

6. She said: 'O Yágnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what it is woven like warp and woof?'

* 8th Brahmana of the third Adhyaya of the Upanishad. Max Müller's translation.

7. Yágnavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven like warp and woof is the ether.'

Gárgi said: 'In what, then, is the ether woven like warp and woof?'

8. He said: 'O Gárgi, the Brahmanas call this the Akshara (the imperishable). It is neither coarse nor fine, neither short nor long, neither red (like fire), nor fluid (like water): it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light (vigor), without breath, without a mouth (or door), without measure, having no within, and no without, it devours nothing, and no one devours it.'

Besides, we find them in this age authors of hymns, and performing sacrifices like men; and there is a hymn in the 5th Mandala of Rig Veda, in which a female Rishi, Visvavara by name, of the family of Atri, invokes the God Agni to regulate the mutual relation of married couples. There are several other rishis among the fair sex, such as Ramésa, daughter of Brihaspati and wife of Vababhya, and Lopámudra, wife of Agastya. A rishi being literally Drashta, or "Seer," this would mean in the theosophic language that there were several adepts among them; in fact adeptship, being of the spirit, knows no sex. The condition of women in those days was more or less regulated by nature; there was, therefore, no hard and fast rule binding women to marry; they were Brahmacharias. They had Upanayana (thread) according to Harita, a law-giver, with the option of subsequent marriage, but in subsequent times marriage was compulsory. Thus, there were some unmarried women who remained at home with their parents, and were even sometimes allowed a share in the paternal property. Vignânésvara, the author of a commentary on the Smriti of Yágnavalkya, speaks to that effect.

The other class—Sadyovadhus—were also educated in all the Vedic lore, but were married. Their marriage was not as it is now-a-days, "a regular selling of human flesh," as the expression goes—but entirely depended on selection; controlled, of course, by the discretion of wise fathers. The ceremony of giving was named Kanyádána, and the Vedic texts referring to marriage rites require that the parties to be married should have arrived at the age of discretion in order to rightly comprehend the solemn contract.

In the Rig Veda, Mandala X, Sukta 85, verses 36, 37, 26, 27, the bridegroom says:—

"Bride.—I take your hand. Why? That you may be prosperous: Gods Bhágo, Aryamán, &c., have given you to me in order that you may be with me till old age, and I may be a grihastha or householder. Oh God Púshan, actuate this prosperous girl that I may join with her in love, as all men must beget children. Get into the house of the (thy) husband and be the mistress of the house, endear yourself to those that come to the house, and control the household.

* 43—47. (The bridegroom and bride say) May Prajapati bestow on us children, may Aryamán keep us till old age. * * * *

(Address to the bride) May thy mind be cheerful; and may thy beauty be bright. Be the mother of heroic sons, and be devoted to the gods. * * *

Oh Indra! Make this woman fortunate and the mother of worthy sons, let ten sons be born of her, so that there may be eleven men in the family, with the husband.

May thou have influence over thy father-in-law and over thy mother-in-law and be as a queen over thy sister-in-law and brother-in-law.

May all the gods unite our hearts; may Matarisvan, and Dhatri, and the goddess of speech unite us together.*

The Yajur Veda Mantraprasna, Prapataka 1, Khanda 3, Mantara 5, and also Samaveda Mantra Brahmana, 20th Patala, verse 15, speak to the same effect. I here quote an interesting passage from the 11th Khanda of the Yajur Veda:—

“The Bride says: “I have seen (you) by my mind as a man of meritorious acts, you are regenerated by Tapas, or meditation, or are born after great meritorious acts in the former births. You, who desire to have sons, with pleasure beget them in me.

The Bridegroom says. “I see by my mind you are longing to join with your husband. You who desire progeny, come near me, be an excellent woman, and beget children.”

The above extracts are enough to give a picture of those ancient true marriages. It was an age of Tapas, and Yagna, and people married not so much for the gratification of animal desires as for an increase of population. The object was to perpetuate a generation of the best men regenerated by tapas, for the Vedic saying is that “The father becomes the son.” The result of such marriages was, as might be expected, a perpetuated family of Rishis. Again, it was considered most meritorious, as it answered the purpose of the creator, and the exchange of pure love led to spiritual progress. Though married to a wife, he could not approach her except at stated periods. Two objects might be discerned; first—that it is physiologically very commendable, and secondly, that it should be made more a marriage of souls than of flesh. In subsequent periods this system of marriage gave rise to the Gándharva and Swayamvara forms, in the former of which the emotional played a greater part, and in the latter they were guided by selection of the women. In the household, women assisted their husbands at the sacrifices and prepared the Soma-juice; very often they might be found performing the sacrifice together, and even offering the oblations together, hoping to go to heaven together. The gods are in one place said to “Bless such a couple with youthful and adolescent offspring; they acquire gold, and they both attain to a mature age.” In another place we find that the gods themselves covet the worship of such a couple, who are fond of such sacrifices, and offer grateful food to gods. “They embrace each other to perpetuate their race, and they worship their gods!”

* Note.—The translations of Mantras 43—47 are those of Mr. R. C. Dutt, quoted from his “Ancient India.”

Women superintended the arrangements of the house; and although all married couples lived with their elders, that is, the parents and other elder members of the family, they always exercised complete authority, for they were not in need of any supervision or slavery, being of a competent age, educated and acquainted with the nature of the world. They rose early in the morning, and sent every one in the house to his work; and sometimes, as in the case of a Brahmin lady, she would teach her husband's disciples, in the absence of her lord. In short, they possessed the domestic virtues for which Hindu wives have been noted from the earliest to the present times. The classification of sciences in those days being fourteen, according to the Brihadáranypanished, it would seem that many women were versed in one and all of these sciences. There are in the Rig and Yajur Vedas, allusions to polygamy in the case of kings, and sometimes, though rarely, also in the case of wealthy people. Harischandra had a hundred wives, Raja Swánaya gave ten daughters to Kakshivat. The Rishis not only married virgins, but latterly the widows and wives of the Rajanyas or Vaisyas, if they did not claim the former. Soubhari asked for the fifty daughters of Mándhátá, and obtained them, and of course jealousy was the result. In the Rig Veda there is a mantra in the 10th Mandala, in which a lady prays to the gods for curses on her co-wife. Sexual immorality was not altogether dead, as might be expected to be the case, and there are allusions to women who went astray. After a son was born, trained, and made a man, the parents would retire to a forest. In the case of a Brahmin, no Vánaprasta, or Sányása áshrama, was necessary, as he was spending almost all his time in Vedic and philosophic studies and teachings, mostly in an ashrama in the forest, with his disciples, which was under those circumstances a veritable hamlet in itself.

If the wife died, the husband was given the choice to marry or not; if the husband died, it was quite optional for the widow to marry or not. If she married to a second husband she was called a Parapurva; while the second husband himself was called Didhishu, and their issue, if any, Paunarbhava. The unjust and inhuman custom of suttee finds no sanction in the Rig Veda, and subsequent writers twisted and interpolated the passage (X 18-7) * to yield the required interpretation. There can be no doubt the interpolation is of a comparatively recent date, and even Asvaláyánánád Parásara, I understand, entirely make it a matter of option for a widow to ascend the funeral pyre of her husband or not; or perhaps the passages in the writing of these two Rishes are only optional, or better still, that the Smriti of Parásara was given a forced interpretation, as is usual in several cases, by his commentator Mádhavácharya.

In the Epic period, we find the condition of women in society differing not much from that in the Vedic age. The two great Epics of Ramayana and the Mahabharata furnish ample material for a historian

* Vide Wilson's Works, Vol. XII.

to trace their condition from the Vedic to the Epic age. We find them influencing human society to an extent not dreamt of in the modern times. They were either single or married. Those that were single held almost the same position in society as in the Vedic times. In the Mahabharat there is a legend of a female* ascetic named Salava having visited the court of Janaka, the famous adept-king of Mithila. She was of Parasara gotra, and a disciple of a Rishi called Panchika. She explained that she learned the various sciences, arts, such as Sankya, Yoga, Yagnakarma, Vedangas, &c., but all to no purpose. She could not obtain a real knowledge of Parabrahmam, and was hence travelling all over the land to find one able to initiate her into that knowledge Janaka, looking at her beauty and her youthfulness, naturally doubted her object; when she gave him an able lecture on spiritual matters, and regretted he was unable to appreciate her. Sabari, another great adept, mentioned in the Ramayana, had her ashrama in Dandakaranya, and treated Rama with great respect when he halted there for some time with Sita. In the Mahabharata we find that one Kapila, an associate of Asuri, a disciple of the great Rishi Kapila, Panchasikha, who afterwards became his disciple, was too young at the time. She therefore brought him up as her son. Professor Max Müller says: "Women are mentioned as belonging to a Charan or school, for Kathi is the wife of a Brahmin, who belongs to the Charan or reads the sukta of the Kathas."

Turning now our attention to married women, we generally find them as good as in the preceding age. Polygamy appears to be more frequent in this among the kings and more among the Kshatriyas than in the preceding one. Dasaratha had more than three hundred wives, of which only four were important. He would have been quite content with his four wives, but was obliged to daily marry a fresh wife to avoid a fight with Parasurama.

Among Brahmin ladies, Arundhati is described as a model woman, both as regards intellectual culture and moral excellence. There is again Athreyi, the wife of Atri, Savitri of the famous episode of Savitri and Satyavan, which is so excellently translated by Sir Monier Williams in his "Indian Epic Poetry." Sakuntala, the wife of Dushyanta, who is the heroine of Kalidasá's drama of the same name; Devahuti, the wife of Kardama Prajapati, and mother of Kapila; Dévayáni, Sarmishta, and Yayáti: beside a host of other names not familiarly known. Married women weresometimes taught Dhanurvedya and Astravidya, like Satiyabháma, but this was apparently restricted to the Kshatriya class. The Swayamvara and Gandharva forms of marriage were in vogue, especially among the Kshatriya classes. Marriage, as in the preceding age, was mostly by selection of the bride and bridegroom. The prevailing custom in this period was that a man of a higher caste could marry girls of lower castes; al-

* Notwithstanding the opinions of several Orientalists to the contrary, we can say that there were female *Sanyasis*—the term used in the text being *Pariyájika*—before the Buddhist order of nuns came into existence.

though this was not observed in the case of Dévayáni, who, although the daughter of a Brahmin Rishi, made up her mind to marry Yayati, *i.e.*, a Kshatriya. Her father seeing her very resolute, overruled the question of caste, and agreed to the solemnization of the marriage. In this period the same philosophical object of marriage as prevailed in the Vedic age seems to have continued, especially among the Brahmins. Devahuti, the daughter of Manu, fell in love with Kardama Prajapati, the son of Brahma, and a Rishi, and was quite resolute in her purpose. Kardama told her that he would marry her, provided that she would allow him to make tapas as soon as a son would be born to him. She consented to do so. Shortly after she conceived one, and Kardama knowing this, asked her permission to go to the forest. She said she had no objection, provided he would appoint a teacher for her, as she only then appreciated his knowledge. Soon after the great Kapila was born, and taught her Sankhyayoga. The sciences were now classified as sixty-four, and women were equally allowed to study one and all the sciences. For giving an idea of the estimation in which they were held, I cannot do better than to quote Bhishma, the great Adept-teacher of Yudishtira who says in the Anusásanaparva of the Mahabharatá:—

"A mother does what is good in this and the next world. There is no greater treasure than a wife to the sick and suffering husband: she is his medicine, and for the acquisition of godliness there is not a better colleague. Even if the wife be unchaste and imprisoned, she is entitled to food and raiment. In reality, woman has no faults; if she has, they are created by her husband. Woman should never be taken away by force; and of all sins, killing woman is the most heinous."

Further on, he says that if a king had no son, his daughter may sit on the throne." One new class of men came into existence in this period. They were technically called *Dasis*. Now, this word has in the modern times been given as a synonym of "dancing women in the temples." This is only a later development of the idea. Originally, I mean in the Epic period, they were slaves, and later on they were prostitutes. I am aware that there are several great scholars who do not hold this view, but we cannot understand the term in any other sense, for what should we understand when the Ramayana says that "a hundred Dasis were sent to the forest by Dasaratha, to tempt Rishyasringa and bring him to the city, to obtain his assistance at a Yága?"

In a subsequent article I shall be able to trace out the status of woman in the Scholastic period, and deal with the causes of the subsequent degradation of the sex.

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

(To be continued.)

THE SERPENT:

Serpent Symbols in Religion *

BY PROF. ALEXANDER WILDER.

“AMONG all peoples that hold the gods in veneration,” says Justin, the historian, “the serpent is the great symbol and mystery.” Repulsive as this animal may be to many, remarkable as the statement may seem, the serpent has been regarded as the

“Father of all; in every age,
In every clime adored.”

He has been everywhere the revered dweller in temples, sacred shrines and groves. He was the privileged one in every Eden, generally receiving, without dividing, the honors bestowed upon the genius or divinity of the place. Whatever the ancient faith whose mysteries we explore, the serpent (a) appears prominent among its symbols. Our own American aborigines cherished the Rattle-snake, the Egyptians venerated the Royal Asp, and the Eastern Indians the hooded Cobra (b). In ancient Assyria, the great red Dragon, the Seven-headed serpent of Akkad, surrounded with a circle of rays or horns, was borne on a standard before the armies. The god of fire, life and the healing art, Æsculapius, was represented as a serpent, (c) whose eyes would charm to sleep, whose breath gave life, health and joy to human beings.

The employing of symbols in worship may need a word of explanation. They constitute the very language of religion. Indeed, signs or

* From the *Progressive Thinker*, Annotations by Mr. Gopalachariu.

(a.) In the Vedas, “the most ancient books of the Aryans” extant, the serpent is alluded to. In the Atharva Veda, there are mantras (prayers) addressed to the Serpent God. Going further up, we find in the Rig Veda itself (X. 189) a mantra called the Sarpa mantra, in which the earth is spoken of as the mother of serpents. In the Aitarāya Bráhmāna it is said (Fifth Book, Chapter 4) that on the ninth day of Dvadasáha sacrifice, the Udgátris should walk together in the Yagnasála, or the sacrificial hall, repeating the Sarpa mantra, the Driśhta (seer) of which was the Sarpa Rágni (Queen of the Serpents). The earth is called the Queen of the Serpents, for she is the Queen of all that moves (Sarpát). She was in the beginning without hair, i. e., hair, bushes, &c. She then saw this mantra, i. e., invoked the deity with this mantra; she obtained a motly appearance; she became variegated (being able to produce any form); she might like (such as) herbs, trees, and all (other) forms. Therefore the man who has such a knowledge obtains the faculty of assuming any form he chooses.

(b.) The hooded Cobra, “Cobra di Capello,” is considered in India as belonging to the highest class of serpents, and at the same time the most poisonous. Very few are the Indian magicians who can boast of curing all cases of bites from this class. All the serpents mentioned in the Puranas are the hooded snakes. They are considered to possess a very powerful kind of ophidian force, and hence the awe with which it is looked upon. The reluctance of the Indian magician to subjugate this class of serpents to his own will, is owing to the belief that if he fails in his attempt to do so, the ophidian force of the serpent acted upon recoils upon himself, and he will surely die sooner or later by a disease of the lungs, the organ by the exercise of the functions of which, the serpent gives out his force. This is also the reason why he is not usually killed by the Hindus, and explains the veneration paid him. The seven-headed monster is considered the most sacred of those of this earth.

(c.) Here we have a different story to tell. The thousand-headed Śéshta, or Ananta—“Eternal,” or “Infinite knowledge,” who is considered an “Amsa,” a manifestation of the great Náráyana himself, is regarded as the knower of “the past, present and the future.” Parasuráma is considered as an incarnation of Śéshta, and the Mahábháratá calls him a Nága, or serpent.

symbols are the ground-work of all language. The words which we use in daily intercourse are only sounds which have been adapted to signify the thoughts and ideas which we desire to express. Such words as ripple, murmur, roar, crash, rattle, hush, when uttered, bear a certain resemblance to the meaning which they are used to convey. The animal tribes communicate their emotions in such a way by sounds and gestures. The human races, however, are not so limited. They employ sounds to express conversational meanings, and afterwards make use of written characters to represent sounds. Man is above the animals, because he can talk; because he uses words as symbols of thoughts, and written signs as symbols of words. In all his culture, symbolism has been his necessary instrument and auxiliary; and as all culture in the past has been intimately allied with religion, the same fact exists in regard to worship.

Mankind has always believed in immortality. The Ancient World was passionately religious. The present life was regarded as a drama in which each individual took part; and this death was the dropping of the curtain and the forsaking of the theatre in order to enter upon the real Life of the Eternal Region—the great mystery which opened the way to the understanding of every other mystery. In no sense was it supposed to be extinction.

When the head of a people or family died, he was believed to be still in existence, and able to protect those over whom he had presided. The Tomb was consecrated accordingly as the “Everlasting Home” in which the disembodied soul was housed (See Ecclesiastes 5; Job. III. 14). It was a sanctuary to which offerings were brought and where worship was rendered at stated periods (See Virgil’s *Ænied.* V.) Hence, too, in ancient times, the family altar was erected; the family hearth-fire was kept aglow for the worship of the Ancestors and for offerings with which to nourish and propitiate the spirits of the dead. “All must honor the mighty dead,” said the Pythian oracle to Solon; “the chiefs of the country who live beneath the earth.” Thus every house was a sanctuary, every repast a holy communion, every burial-place a precinct for religious rites. (d)

(d.) And I may add of the serpent rites also, so far as India is concerned. But the reactionary Vaishnavas, at least most of them, do not allow such worship and such a sanctuary for serpent-worship as all other Hindus do, saying that it forms, part of Karma with desire. The day set apart for a detailed worship of the serpent is Nágachaturthi, literally “the 4th day (set apart) for Nágas (serpents);” the “fourth day” meaning the fourth day after New Moon. This day falls on or about the day . . . On this day married women (men having nothing to do with this business,) take a vessel full of milk, a piece of string dyed with saffron, and a little Kunkuma (a crimson-colored powder made of saffron, rice, &c.), and go in search of holes under trees. When they find one, they leave the threads at the entrance of the hole, which they previously mark with the kunkuma powder they brought with them: then pour the milk into the hole, the serpent living within being supposed to drink it. They afterwards prostrate themselves before it, uttering some prayers in Sanskrit or in their own vernaculars, which they continue even while they make pradatshi or circuits, generally 3 or 7, round the hole, and the tree under which it stands, and finally prostrate themselves once more as before, and go home. The object of such worship is that they should be prosperous, and bring forth plenty of children, and that they should not be bitten any more by serpents. Snake-stones are generally set up, in commemoration of a living snake formerly tenanted the spot. In most places such stones are counted by the dozen or score; they are also either set up in fulfilment of vows, and in remembrance of blessings flowing to the donors through snake-worship.

It is easy to perceive that symbols peculiar to such worship would be adopted. Accordingly the eidolon or image denoting the ancestral guardian spirit was cherished and venerated. There were often several of these at family shrines. This custom is the origin of the practice of decorating houses with pictures. In the temples, likewise, symbolic figures were placed to represent divine personages; sometimes in the human form, and sometimes in the shape of other objects. The ancient worshipper believed that somewhat of the essential nature and quality of Divinity was present in the symbols. This has been called *fetish-worship*, and pronounced barbarous; yet the current notion, or perhaps "superstition," in regard to wedding rings and other keepsakes, are of the same character. The forms may change, but the essentials continue.

The Apollo of classic Greece was sculptured with a facial angle of ninety degrees to denote that the ideal of a God was that of a perfect man. More generally, however, some animal or physical symbol represented the divinity. Fire was everywhere adored as figuring or embodying the principle first receptive of the Divine Energy; afterward imparting it universally as the vehicle of Life. It was so esteemed upon the sacred family altar; and the goddess Vesta or Hestia (the Brigitta of the North) herself was indicated by the fire always burning, the "æternal fire" of the sanctuary. Thus at the temple of Moloch, the Bacchus or Hercules of Tyre, the sacred fire on the altar was the only visible symbol of the God. This was the case generally in Phœnician temples, as it was also afterwards of the Temple at Jerusalem, which Tyrian workmen are said to have built for King Solomon.

Philosophy consecrated this worship by its own dogmas. All things, it taught, were the outcome of the Fire; all things that exist and subsist are incarnations and embodiments of the vital warmth. As a living Principle it was, therefore, the Very God; and accordingly, in the ancient World-Religions, the Supreme Being, whether Indra, Ahurmazda, or the mystic Jehovah, was described by the text: "Our God is a consuming Fire."

The serpent was prominent in every realm and continent as the favorite symbol of the Sacred Flame. It was common to both hemispheres, to the principal races of human kind, to the opposite conditions of savagery and civilization. In ancient and modern times it has received veneration and homage. The Old World and the New have been in this respect in wonderful accord; the European and Peruvian, the Indian of Asia and the red tribes of North America, Brahmans and Buddhists, Semitic and Hamitic peoples, Negroes and Tartars, and even Israelites and Christian sects have participated in the peculiar cultus. We have no occasion to sneer at this, and an honest love of truth will not permit denunciation. The wiser student will explore the matter critically, and investigate the worship itself,—its origin, scope and out-

come,—in the modest but resolute assurance that it involves a wealth of knowledge which he cannot afford to overlook.

Jacob Bryant, in his *Analysis of Ancient Mythology*, expressed the desire that some one would set forth at full length the history and nature of the Worship of the Serpent. He observed its universal prevalence among the most cultivated nations as well as degraded tribes, and made frequent allusions to its intimate association with the various religions. While the reptile itself often received but a qualified veneration, or was even abhorred, its image and likeness have obtained a greater honor and even devotion. "No nations were so geographically remote, or so religiously discordant," says the Rev. John Bathurst Deane, "but that one—and only one—superstitious characteristic was common to all; that the most civilized and the most barbarous bowed down with the same devotion to the same engrossing deity; and this deity either *was*, or was *represented by*, the same SACRED SERPENT."

It not only entered the symbolic and ritual service of every religion in which the worship of Sun constituted the principal feature, but we find it in countries like ancient Sarmatia, Skandinavia and the Gold Coast of Africa, where that worship was comparatively or altogether unknown. "Temples constructed thousands of years prior to Moses," Henry O'Brien declares, "bear the impress of its history."—(*Round Towers of Ireland.*)

So universal has been the serpent-cult as to have possessed the dimensions, if not the importance, of a world-religion. Its reign has been as wide-spread as the dominion of night, extending from the most familiarly-known dawn to the hidden regions of the earth. The cobra and the massasaugar, the hooded snake and the rattlesnake, are even now revered and worshipped, with analogous rites, in the Eastern and the Western Hemispheres. The idea and motive, so far as we know, are substantially the same.

The symbology, however, was remarkable for its seeming diversity. The sacred animal typified the Sun as lord of the heavens, the several planets, the circle of the zodiac, the cosmos itself, and the Divine Creator. It comprehended all the sanctities of archaic life. It represented the fire on the altar and the lightning in the sky; life eternal and deliverance from calamity; the Lord above all, and the regent of the world of the dead. It denoted universal space and perennial time—arcane knowledge, energy, and the imperious Necessity. It was the symbol of the Supreme Intelligence, the unswerving truth; and hence it was applied, in a subordinate sense, to those traditionary teachers of mankind whose invaluable benefits entitled them to extraordinary distinction. Cities, communities, tribes, nations, and even races of men, have the name of the serpent; kings made it the badge of their authority; and astronomers mapping out the face of the sky, con-

formed to the general sentiment, and placed it in various characters, among the constellations. It was revered as the guardian of whatever was sacred—whether of knowledge, holy rites, the spirits of the dead, or valued treasure.

We must except, however, to a certain degree at least, the early Aryan peoples of India and ancient Eran. They appear to have cherished none of this veneration. No serpent-god appears in the *Avesta* or the *Vedas*; and Aryans, wherever they went, destroyed both serpent-divinities and serpent-worshipping peoples. In the religious lore, the Hindu books place the great lightning serpent Ahias in the heavens, where he withholds the rain; Indra overcomes him and causes the waters to flow.

The Persian or Eranian mythology describes the serpent as always a potency of evil. Araman, the Evil Spirit, is represented as sending a serpent and winter, the work of *devas*, to ravage the primitive country of the Aryan people. Again, the three-headed serpent, Zohak or Az-dahaka, is recorded as having conquered the country which Yima, or Yemshid had ruled as a paradise, and as having reigned over it a thousand ["ever so many"] years, destroying truth and goodness among men. From Persia we probably derive the traditional notion of the serpent as a symbol of Evil.

Vedic India eventually became Brahman India; and then the aboriginal Siva-worship, with the Takshak religion of the Skythic invaders, restored the serpent to somewhat of its ancient favor. Hence we may note the contrasts; that while in Parsi literature Zohak dominates and destroys the Paradise of Yima, the latter Hindu books make Takshaka, (e) the king of the serpents, a form of Yama, the Lord of the world of the dead. Indeed, one of the notions cherished in India is that serpents are the embodied souls of the dead; and hence serpents and their king are duly worshipped and propitiated.

The kings of Assyria and Babylon carried the effigy of the Fiery Serpent, the "Great Red Dragon," upon their military standards, as the ensign of their authority. Cyrus caused it to be adopted by the Persians and Medes, and it was also an ensign of the Emperors of Rome. Our British forefathers had similar standards; and tradition states that Uthyr, the father of King Arthur, had a vision of a star in the form of the Fiery Dragon, which foretold his exaltation to the throne. Probably this suggested the later legend of the vision of the Emperor Constantine. The dragons derive the designation from the sacred dragon. The Tartar chieftains of Asia have the tradition of a serpent parentage, and carry a dragon standard. Even now the serpent on the pole or cross is the astronomic symbol of the planet Jupiter, and the

(e.) Śeśha is described in the Purānas as the supporter of the world, and lord of the neither worlds, viz., Atala, Vitala, Satala, Tālātala, Rasātala, Mahātala, and Putāla, and is said to destroy the whole world at the end of akāpa, by the fire vomited from his mouth.

coiled reptile at the base of the phallic pillar represents Satan; thus serving as reminiscences of the old idea.

Especially is the serpent the Keeper of the Tree of Knowledge. Other treasures are of the secondary importance, whether of the sky, the earth, or even of the deep. Wisdom is superior to all. The parable of the serpent in the Garden of Eden is very old, and was constructed out of material that had been quarried from legends that possessed an immemorial antiquity. In the folk-lore of the Ancient World were many such gardens, each with its man and woman artlessly simple, and each with its mystic Serpent-Guardian. All that was desirable to know and so to possess, was in the custody of the serpent and to be obtained through his favor. The drama, however, always takes a new face; the act always ends, when the serpent guides to the mysterious treasure, and the fruit is plucked.

In the story of the book of *Genesis* we are told of a Tree of Life, and a tree of the knowing of good and evil. I am of opinion that the allegory is here very arcane, and that the trees represented one idea—differing, however, according as the view is taken. "You will not die," says the serpent to the woman; "but in the day you eat thereof, then your eyes shall be opened, and you shall become as God, knowing good and evil." Upon a stone in a French church is a sculpture which has been reproduced in several books. The original design (f) is said to have been found in Southern India. It is full of interesting suggestion. It represents the tree in the centre; the various animals standing belows. On one side stands the hero-god Hercules holding his club or baton in a conspicuous manner. The helmeted goddess Pallas-Athena is on the other side with the serpent. This is, as will be seen, an old classic illustration wrought over, as the practice was, into Christian symbolism. Around the whole, in old Hebrew character, was the text: "The woman saw that the tree was good for food, delightful to the view, and a tree to be desired to make one intelligent."

The explanation of this picture is probably the true interpretation of the drama and allegory of the Garden. The story goes on:—that the woman took of the fruit and eat; that giving it to her husband there with her he also eat; that their eyes were opened, as the serpent had predicted; so that the "Lord God" declared that man had become as God, in that he knew good and evil. What this power of knowing was, is intimated by the anonymous writer of the *Epistle to the Hebrews*: "Strong meat belongeth to them that are of full age, even

(f.) Southern India may be said to be a storehouse of occult symbols and designs. There are nearly twenty varieties that I know of in which the snake is represented on stones, leaving good-sized temples built in honor of the snake god out of consideration. He is either represented with 1, 3, 5, or 7 or 10 heads, with or without a companion of the opposite sex. These are found in nearly every possible way that such animals can entwine each other, and it is no uncommon way of representing two serpents of opposites entwining and facing each other, with the symbol of "Lingum-yōni" between them. It is this last—Lingam-Yōni—that unveils the symbology of the two serpents.

those that by reason of use have their senses exercised to discern both good and evil." By comparing these passages we may perceive that the serpent in Eden had told the truth; the eating of the tree of knowledge closed the period of infant probation, making man as a God and law for himself.

Thus in the Garden of Eden, as elsewhere, the serpent appears as the possessor and disseminator of knowledge. He was the divinator, and by ophiomancy—the nahash, or serpent-art—Balaam foretold the fortune of Ismail, and Joseph read the future out of his cup. The ambassadors of Ben Haded visiting Ahab, took their answer from his mode of reply. In the mythology of India the Buddhistic serpent possessed the treasures of knowledge and pure religion, and the Krishnavic Eagle had to fly far to procure them.

In the *Apocrypha*, mention is made of "the ancient serpent, the Devil and Satan," and he is represented as a Dragon, red or fiery, with seven heads, surrounded by a nimbus or halo of ten horns or rays of light.

This name *Satan* is Hebrew perversion of the older term *Set* or *Seth*. This was the designation of the divinity worshipped in Northern Egypt, Palestine, and by the people known as Hittites, who appear to have extended here and there over Middle and Western Asia, from ancient Kathay or China to the Archipelago. *Sedek* or *Zadok* and *Sutech* are forms of the name. In the Bible this divinity is known as Baal, and once as Baal-Zephon, or Typhon; but he is also euhemerised into Seth, the progenitor of the Semitic and Hamitic races of mankind. Change of rulers made change of Gods, and their degradation into evil potencies. It was so in Egypt, Seth and his serpent Hof were transposed into adversaries.

The Jews who came from Babylon brought with them a new theism; Seth became Satan, and Baal Tebulu the Phœnician Æsculapius, was made Beel Zebub, prince of demons and mortal pestilences.

(To be continued.)

SOME DANGERS IN MODERN EDUCATION.

“READING maketh a full man,” said Lord Bacon; but “a full man” is not necessarily a wise man.

Over-eating impairs the power of digestion; in the same way mental greediness weakens the assimilative power of the brain; as ill humours of the body arise from the former excess, so do ill humours of the mind as surely follow the latter. We are all in a great hurry now-a-days to educate ourselves and other people, and so great is our haste that we have forgotten the true meaning of the word educate—“to draw out.” We are too apt to consider each young mind a clear page on which we may write anything we choose, and the more we can scribble upon it

—the greater mass of information we can gather into its limited space,—the better we are pleased with our efforts. A little of every subject—a bird’s-eye view of whole fields of thought, here a scrap of art, there a morsel of science—a host of fleeting impressions and images, and not one thing learned well, not one idea studied in its manifold relations to other ideas.

In exploring a new place, a man who really wants to know about it, will not hurry along through every street, with a glance to the right, another to the left, a glimpse of a tall spire, or a vague look at any large building, with all the time an uncomfortable sense that he is in a hurry and must try and take in as much as possible in a very short time. No: he will go gradually and methodically to work, first getting a general impression of the whole, then descending to details and studying each in its due proportion to the rest.

Anyone who takes the first method of learning will find his brain full of vague confused images and an undigested mass of detail, without any accurate idea of what he has been trying to learn.

He who tries the latter plan will find a clear series of pictures that can each be readily re-called—and, above all, a harmonious idea, as a whole, of his subject of study. The first student will have weakened, if not quite deteriorated, his power of seeing; the latter will have strengthened it greatly, and will be conscious besides of fresh powers.

Drawing out and developing latent powers and special gifts and tendencies is the true meaning of education, and only in this way can we obtain original creative thought. The forcing in of accumulated facts, with popular opinion about those facts, will only result in machine-made people; characters all on a dead level, faint, imperfect copies of one mediocre stereotyped model. In this way will be made characters dependent on outside support—living on the surface of things only; allowing circumstances and surroundings to mould and fashion and master them—characters developing a negative condition of brain, ready to receive every impression and to retain none.

The treatment of the brain in this particular way is as fatal to the harmonious development of the mental faculties, as training a man to use only one set of muscles would be to the physical development.

It must be remembered that the brain is an instrument,—an instrument capable of very varied uses. It may be simply used for taking in impressions and for giving them out again more or less correctly, leaving the instrument neither better nor worse for the process. Or it may, on the other hand, receive such impressions, and by the inner light of reason, turn and transmute them into the necessary nourishment for growth.

To use the brain to the best advantage, the first thing to be considered is its health in relation to the rest of the body. No brain

can really be healthy and attain its full powers in an unhealthy body. It is as necessary to care for it as a mere machine, as to keep a piano or violin free from dust and damp, or for a workman to keep his tools sharp and bright and clean.

We are more alive now to the need for bodily training accompanying mental work; and though there is a tendency to overdo athletics and to make a strain in that branch of training as in all the rest, still, to be aware of the absolute necessity for making this a part of the training of the young, is a great step in advance. But can we say that we succeed, in modern education, in promoting really healthy brain development?

Look at the numbers of pale faces and frail bodies, especially amongst the girls in our (Western) Schools—* the shortened sleep, the want of appetite, the extreme nervous sensibility that doctors are finding so common now amongst the young, that the more courageous of them are raising their voices in protest against the overstrain.

We should look to it—for these are the fathers and mothers of the future, and what chance is there, physically or mentally, for a healthy race in the time to come? No success in examinations no prizes, no so-called advanced position in life, can compensate for the harm to the individual entailed by this process.

It is a forced, unhealthy growth, much the same as subjecting plants to electric light or other unnatural conditions. We may obtain abnormal results, but in so far as Nature's law of gradual and natural growth has, been disobeyed, just so far will be the resulting evil. Here then is one great danger in modern education—overstrain of the brain capacity in one direction, overwork and over-use of one faculty—the faculty or power of taking in information.† And this very error directly leads to and induces another great danger.

We mean the danger of eliminating altogether the imaginative faculty. In these eminently practical days to talk of cultivating the imagination is to excite derisive laughter. Yet none the less is it true that without this great magician's wand life would be poor indeed, stripped bare, and shivering in a world of cold hard facts.

The child left to itself to grow naturally lives in a boundless world of fancy—peopled by its own creations—living a very real and delightful life in what is to it a very real world.

The child, on the other hand, taught from the beginning of its young life that all such fancies are not true, not real—that it must

* All that is said herein about faulty Western educational systems applies markedly to Indian methods, than which nothing worse could be imagined.—Ed. *Theos.*

† Indian students are frightfully handicapped by the unnatural custom of early marriages. What can be expected of a lad who is actually living a married life while still an undergraduate?—Ed. *Theos.*

measure all its knowledge by means of its five senses, and by them alone, taking in facts, and nothing but facts, grows gradually warped in mind and becomes old, careworn, and tired of life and pleasure, long before it has had time to taste either one or the other.

And to those who see and understand, this is, alas! not an exaggerated picture of many modern children. But deplorable as this tone of mind is in children, it becomes even sadder when they grow and develop on the same lines, when the tendency to test everything by measure and microscope destroys the sense of awe and reverence, and reduces all knowledge to a painfully material level. For in shutting the door on all imagination, the mind is forced into contact with outside things alone; it lives and exists solely in and for its own surroundings; it becomes, in fact, absolutely material; and in testing everything by the organs of sense, it comes inevitably to regard those senses as the highest thing known to it—therefore nothing that cannot be so tested has for it any reality.

Can we wonder at the want of faith in the younger generation when by our methods of education we are doing everything in our power to destroy that faith? Let our senses be educated by all means; we must use them as gates into the outer world, but they should be subordinate to the inner life, and that larger world within ourselves.

For we are too apt to forget that within us lies our only real knowledge of anything. We may be told any number of facts, be crammed with any amount of information on all subjects, but unless the truths brought before us awake an answering response—an echo within—we are only burying ourselves under a heap of accumulated rubbish, and living in darkness, instead of growing and dwelling in the light.

No: what we need is a patient and harmonious education of all our powers,—physical, mental, and spiritual, not one more than another, but all equally; so we obtain and perceive the truths belonging to each part of our complex personality, and we find that all combine, work together, strengthen each other, and help to lead us into that larger consciousness, which it is the purpose of life to give us.

F. A. BRODIE-INNES.

THE RELIGIOUS ASPECTS OF THE EARLY TANTRAS OF THE HINDUS.

IN examining the Tantras, one cannot help being impressed with the intelligence and comprehensiveness with which the early Tantriks, as *Lowilks* or students of nature, trace the universe to one abstract force and expand the same to countless phases of life, intelligence and matter. Without rejecting the nomenclature of the Vedas and the Puranas, they represent—

Soul as Vishnu.

Intelligence (Wisdom) as Shiva.

T'ij or animation (Life), including matter, as Bramha.

Singly or separately the three are held to be simple factors, as *a*, *b* and *c*. They are to be combined and multiplied together, as $(a+b)^2$ or $(b+c)^2$ or $(a+c)^2$ or $(a+b+c)^2$ to have the phenomena of nature. The combining principle is Sakti or Force, which is one in abstract, and is called *Vaisnabi Sakti** or *Adya Sakti†* (primeval Force). It is concrete in combination and diversity. *Sakti* appears to be Divine Love, *Shiva* Divine Wisdom, *Vishnu* the soul, as also soul of souls, and *Brahma*, the animation or life of the universe. *Sakti* was the mother of the creation. She was the mother of the factors themselves, but after creation she has been figuratively said to be the consort of the Siva, and hence the statement "*Janani Ramani, Ramani Janani*" (the mother the wife, the wife the mother). A little reflection will show the object of the statement. Divine Love is held to have prompted the creation.

* Throughout this article the writer transliterates the Bengali pronunciation of Sanskrit terms, and by a well-known rule of Sanskrit Grammar the correct Sanskrit pronunciation can be ascertained.—*Ed.*

† In the *Jñān Sankalini Tantra* it has been stated "Brahmēndai Jai Guna Sarbai sarirēshu babasthita." i. e., "Whatever qualities (actions) we find in the universe, we see them in the human body." In the universe (we assume this from a knowledge of our own solar system) we see two forces at work: the one is attraction, the other repulsion, the term force being one in abstract. We also see a play of these two forces in the human system: the air that we take in and the air that we repel or exhale. When we take in air, we make a peculiar 'Hang'-like sound. When we let it out, we make a 'Sa'-like sound. If we again, from any sudden cause, such as admiration, love, fear, &c., hold our breath for a moment to think on the subject that has given birth to the emotion, or if we with an effort of our will contemplate on a wish that we like to see carried into effect, we also hold the breath for a while, and while we do so, we involuntarily make a peculiar 'Om'-like nasal sound. This last named sound is the *Pranava* of the Hindus—the once Jongik state of the Deity—the first starting point (Bindu) of creation, i. e., the Creative will. In the Deity, "Hang" and "Sa" are both inapplicable. He being not subject to life, preservation and destruction. He is so far—as all created beings know him—only "Om." The Jogis who hold their breath to contemplate Him and Him only, enjoy for the time being an immunity from destruction—an existence of life only—an immortality simple and pure. It is said that in such a state they (Jogis) can create what they wish.

When we are led by any emotion or will as stated before to hold our breath for a while, our feelings play upon our countenances like the artist colors in the canvas. The force of the Deity is the universe. As soon as the creative will came on him, the universe was an accomplished fact—his illimitable love, beauty, harmony, glory and wisdom shone resplendent. The creative will—the 'Om'—is therefore the '*Vaisnavi Sakti*.'

The text (Sāradātīlaka) says:—

"Hang saw tow pung prakritakhow Hang pumān prakritisstasa.

Ajapa kathita tabhaug Jibē Jamupatishtatē.

Purushang tarayang matya prakritirnitya mātmaha.

Jada tadvabmapanatitada sahamidang vabait.

Sakāraṅg Hakāraṅg lōpoitya tatparāṅg.

Saudhing kurjah pūrbarūpāṅg tadāṣow pranabō vabait 'Hang.'

Translation.—'Hang' is masculine, 'Sa' is feminine. The 'Hangsa' combined, is life. The living beings all worship it always. The time when the two are blended together as one eternal, then 'Hangsa' is turned into 'Sōhang.' Afterwards the bodily 'Hakāra' and the bodily 'Sakāra' vanish in the union, and the result is *Pranava* or *Om*.

In the *Sivāgama* it is stated—

"Sakti Shiva, Shiva Sakti, Saktir Brahma Janārdana,

"Saktirindra, Rabi Sakti, Saktischandra grahadhruba.

i. e., Shiva is Sakti, Sakti is Shiva, Sakti is Brahma, Sakti is Vishnu, Sakti is Indra, Sakti is the Sun, Sakti is the Moon, and Sakti is the Pole Star.

"Sakti rūpa Jayal Sarbang," i. e., THE UNIVERSE IS SAKTIRUPA.

Divine Wisdom made it an accomplished fact: after which Wisdom and Love are helping each other in preserving and controlling the creation. According to the *Tāntriks* every man is a representation of Divine Wisdom, and every woman a representation of Divine Love. Any offence against either is an offence against Divine Wisdom or Divine Love. The two, they think, should go for ever and ever together to make a harmonious whole; and hence no worship, no prayer, no form of *Sādhana*, would be complete unless it is done* together. The woman is necessary in *Tāntrik Sādhana*, whether done privately or publicly as in a circle. The word *Sādhana* is not simply a prayer or worship. It signifies a series of acts by which a devotee strives to render himself acceptable to God or spirit as the case may be. The word is by no means a *Tāntrik* word. It is a word as old as the Sanskrit language itself, and is being used from the very earliest times. The mode and character, however, of the *Sādhana* of the *Tāntriks* are often singular and sometimes different from those of the preceding ages. They have seen force as the ruling principle of nature, to the attainment of which they generally, if not invariably, direct themselves. The force of mind, the force of character, and the force of the inner self are the principal aims of their attainment. With the attainment of force they hope to rule, according to capacity, both the matter and the mind to the extent mentioned in the *Tantras*, irrespective of any distance of time and space. For public opinion they care not. Fear they have not. Uncleanliness and abomination, such as understood by the Hindus, are not to be found in their dictionaries. Fastings and penance they laugh at. Wine they require in moderate quantity to control the images of their mind, and woman to draw out their best nature at the time of *Sādhana*. At times their *Sādhana* flies off at a tangent and partakes the character of *Bir* (heroic)† worship. Alone then in the blackest part of a

* In the *Kālī Tantra*, while speaking on women in general, it is said—

—Tāsaṅg praharāṅg nindāścha kowtilya mapriāṅgtatha.

Sarbatthachana kurjatuchanatha sidhirōdhkrit.

Striōdēva Striōprāna Striāśchiba bibhūsanāṅg.

Strisangina sada vabyamānathā sāstriā api."

i. e., all wishes to talk ill of a woman, to be artful to her, to do aught which is not pleasant to her, should be avoided, for in doing all these, the success in worship would be frustrated. Woman is to be considered as *Devata*, as life, as ornament. One should be always with woman. If such does not occur, one should be always with his married wife.

† *Bir Tantra*.

"Snānādi Mānasāṅg shāowchang inana prabhābō japa,

Manasāṅg pūjāṅg dibāṅg dibāṅg manasāṅg tarpanādikāṅg.

Sarbatra subha kālona shubha bidyata kachit.

Nabiseshō dibātrou na sandhyāṅg Mahānishi.

Sarbadā pūjayādēvi snānkritubhajana.

According to the principles of Hindu religion a man is to observe certain rules in performing his worship, i. e., he must bathe, he must fast, he must perform his *pūja* in the morning, &c., but the *Birchārjees* says, according to the above text, that a worshipper is to bathe in mind, is to clean himself in mind, is to perform his *Japa*, *Puja* and *Tarpana* in mind. With them there is no auspicious or inauspicious time—there is no fixed time, such as day, night, evening or dead of night. He is not to be debarred from worship, because he has eaten something, &c.

moonless night, in places of cremation and over dead bodies of persons who have died from unnatural causes, they would sit for hours undaunted, taking wine at intervals and performing those rites which, according to their beliefs, are calculated to give them supernatural powers by supernatural means; or they would surround themselves with all the temptations of flesh—the temptations of wine, of woman, well-dressed meat, sweet-scented flowers and fragrant perfumes, and in spite of them fix their mind on the objects of their worship, which in all such cases are the spirits. The worship of Para Brahma* or Deity is separately enjoined. The Tántriks consider that man can bring within his control various orders of elemental and astral spirits, if he only knows how to invoke and attract them. To invoke and attract them successfully certain conditions are to be satisfied. These conditions are mysteriously blended with a variety of rites partaking the name of Sádhana, in which harmony of time and place, the concentration of mind, the supposed attractive power of the Mudras and of diagrams, and the power of will appear to be essentially necessary on the part of the worshipper, and as it has been pointed out above that in Tántrik worship the woman is the most important factor, as she is made the subject or medium through whom the spirit is supposed to speak. The method of hypnotising individuals by passes, as is done in our days, was certainly not known to the Tántriks of the ancient days, but they had their own method, which answered them admirably. This method is a part of the Sádhana, which consists in offering some wine to a medium who is worshipped vicariously for the spirit, in whispering the *Bijas* into her ear, and the performance of *Japa* on the three joints of her arm, the wrist, the elbow and the shoulder joints, and then on the crown of her head. As the *Bijas* are whispered into her ear, the incense sends up sweet perfumes into her nostril, and the *Japa* performed on the joints of her arm, she becomes magnetised. Her looks become vacant and wild, her gentle smile is converted into loud laugh. She then begins to swing backward and forward on her seat or stands up suddenly discoloured and dislevelled. A little more wine is then put into her mouth and a sabre into her hand, and the worshipper continues his worship as before, *i. e.*, offers her garlands of flowers, perfume and sweets. Then she becomes somewhat collected, and addresses the worshipper in tone of command, and directs him to do what may be necessary in regard to the particular object for which the spirit has been invoked. If any one at this time puts any test questions, he may expect to get satisfactory answers; for she is supposed at this stage

* *Bhútdamara.*

“Dábyáscha sébaká sarbai paranchatra dhikáriná.”

“Tárákó Bramhanó bhritáng binashya tradhi káriná.”

The above two lines from *Bhútdamara* clearly state that all that has been said above in regard to Devi worship, does not apply in the least to those who worship God (Brahma.) The reasons are that those who worship *Devis* (female astral spirits) do so from *temporal motives*, such as enjoyments of various sorts. Those who, on the other hand, worship God, do so from no selfish motives,

to be *en rapport* with the spirit invoked. Care should always be taken at this time that the utmost respect be shewn to her, or mischief is likely to happen. Any unsuccessful séance is at once acknowledged, for the Indians have not the appliances of the civilized countries either to hide or impose and thus bring discredit even on truthful séances performed by honest men and women. The Indian séances are always held on the bare ground of a room devoid of furniture, having nothing but an orthodox oil light illuminating the place.

When a circle* is to be formed according to Tántrik principles, each man accompanied by a woman is required to sit on the ground on *Asans* or seats prepared of *Kusha* grass, and take a cup for himself or herself. In the circle the woman should place herself on the left side of the man, one of whom, according to her psychic development, is elected as the *Bhoy-rabi* or the superioress of the circle, whose orders every one is bound to obey. The glass of this lady is filled first of all with some wine; she, before touching it with her lips, delivers a set speech, in which she says she takes unto herself all misfortunes or all causes of unhappiness of the company. She then drinks a little of the wine and puts the cup down on the ground, and it is by turn taken up by every member of the company, and its contents are partially mixed with the contents of each one's own cup. When all the members have once finished their drink, they meditate and sing together. The superioress at the head of the circle may fall into ecstasy or not according to the devotional character of their company.

In the case of *Sundari Sádhana*, or the worship of the beautiful, *i. e.*, of celestial spirits, either an unmarried girl of 8 to 10 years of age, or a married woman of 16 years of fair colour and prepossessing appearance, after she has been clad in best of cloths and decked with best of ornaments, is worshipped in the morning. In such cases the medium is addressed as mother, whereas in other cases as mother, sister or wife, according to the option of the worshipper. The nature of the worship, which resembles the worship of images, dazes the girl considerably and imparts to her a power of prevision which enables her to forecast future events for a time.

* *Bhairavi Chakránuśtáng.*

“Nibaisachakra rúpaina punkta karaina ba tathá. Sakti Jukta bashaitbapi Jugna Jugna bidhanata.

Siva suktidhia surbáng chakra madhya Samarpayát. Tata Samádáya Gurupatrai nibaidyát.

Prabritai bhairabi chakrai surbóbarna digótama. Nibritai bhayrabi chakrai surbobarna prithak prithak.”

i. e., Men with Sakti or women should sit as couples either in the form of a circle or in a line.

Within the circle all are to contemplate on *Sivasakti*, then flowers, &c., are to be offered to Gurupatra.

Within the circle all men and women of whatever caste or colour should be considered pure as Brahmins. Outside the circle all colours (castes) are separate as before.

Of solitary worships I have already spoken as much as is necessary in my paper on "Spirit Worship of Ancient India," and I therefore need not repeat what I have said. Let me now analyze and see—

(1) Wherein the Tántrik Sádhana differs from modern spirit invocation.

(2) Wherein consists the newness of Tántrik Sádhana as compared with the Sádhana of the preceding ages.

The modern spiritualism of the West differs from the spiritualism of the East in the following respects:—

- (a) As regards the subjects.
- (b) As regards the methods.
- (c) As regards the objects.

First, *as regards the subjects*, the ancients of India, as a rule, never invoked the souls of departed persons. They, however, entertained considerable respect for them, as will appear from the Hindu ceremony of *Srádha*. The reason is obvious. The ancients wanted the attainment of certain uncommon powers, which they evidently considered as unattainable from undeveloped spirits of men. The spirits they often looked to and worshipped were the astral spirits and sometimes the spirits of elements.

Secondly, *as regards the methods*, the ancients as a rule looked more to their own psychic development than to physical manifestation, assuming the existence of spirits and spirit worlds as well established facts. They thought that man being incomplete, to a certain extent he should take the help of woman—the cosine of the arc of life—to make up the ideal of human existence. They therefore used to impart their own magnetism to her to see the full play of the *Spirit* so far as is possible in this earth. Unfortunately, however, their motives have for a very long time been misunderstood and misrepresented.

Thirdly, *as regards the objects*, we see that they were either temporal or spiritual, but in no case the mere satisfaction of curiosity or experiments to convince themselves or others of the existence of an after life. The objects temporal are many, while the object spiritual is one, namely, the union with the Deity. Among the objects temporal, the Tántriks enumerate the acquisition of certain extraordinary powers, which would be best described by a translation of the text on the subject of *Sidhhi*. The text runs thus:—

- "Manóratha námá klésha Sidhirutama-malakshnáng.
- "Mritunáng paráng tad-dabata dárshánan tathá.
- "Prayógasa klésha sidhi sidhastu lákshanáni paráng.
- "Parakáya prabáshacha puraprabéeshang tathá.
- "Ardhát kramáng mabáng hi charáchar puraigaté.
- "Khéchari malananchaiba tutkatha srabanádikáng.
- "Bhú chi dráni prapushatu ta tamashya chah lakhanáng.
- "Khatirbahana bhushádilaka suchirájibáng.

- "Nripanág tudganánáncha bashikaranatamám.
- "Subatra surbalókéshe chatkarákara sukhi.
- "Rógaharanág dristaga, bishapaharanán tathá.
- "Panditáng lavatai mantri chaturbidhám—Jatnatá.
- "Byrágyanacha mumukshutáng tyajita sarbabashyatá.
- "Ashtánga yógabha ashanány bhógaéha parihardhanaya.
- "Sarba bhúta shanukamba surbogandádi gunadya.
- "Ityádi gunasampartirmadhái sidhástu lakshanány.
- "Khatishahang chushadilava suchirájibanag.
- "Nripanág tadgunánáncha bátsálya lókobashatá.
- "Mahánsharjang dhanitáncha putradarádi sampadaon.
- "Adhama sidhya prókta mantrinány prathama bhusika.
- "Sidhha mantrástu jasákshyat sasiva natrasangshayá."

The word *Sidhhi* literally means success. When a devotee acquires *Sidhhi*, he knows according to the text quoted above—

- (a) That he can get his wishes without trouble.
- (b) That he can save a dying man.
- (c) That he can know another's mind.
- (d) That he can enter a place unseen.
- (e) That he can move up to ether and converse with the ethereal beings.
- (f) That he can see the pores of the earth.
- (g) That he can have knowledge of earthly things.
- (h) That he can live long, have riches, fame, and can shew many wonderful things: he can cure illness and remove poison at sight: he can get all sorts of knowledge and fascinate others: he can leave off thirst for all enjoyments, and can see with equal eyes in all. These are the characteristics of Middling *Sidhhi*.

Acquisition of fame, horses, elephants, titles and decorations, long life, the favour of kings and of his relations, and the power of fascination, is the characteristic of *base Sidhhi*. The *best Sidhhi* is when a man becomes Siva-like.

In the Gita it has been clearly stated by the Lord,

"Déván dévarajánti Madvaktá layanti Mámapi.
i. e., He who serves *dévatás*, a term which includes Gundharvas, Pisáchas, Bhúts, Jukshas, Kinnars, &c., will go to the devalokas after death. My *vakta*, *i. e.*, my servant, will come to me after death. In the '*Bhútdamara*' the Siva says to Párvati.

"Athu bháshai daridrání hitaya," *i. e.*, for the benefit of the poor (those who are poor both in means and spirit) I advise the invocation of the astral spirit.

K. CHAKRAVARTI.

(To be continued.)

SYMBOLISM IN THE "HOLY THREAD."

AUM.

THE ceremonial rituals of the Brahmins are of two kinds: Nithya and Nimitthyaka—the former to be observed daily and compulsorily, and the latter only optionally—and no one becomes holy, pure, and fit, to perform these prescriptions of the Karma Khanda unless he is converted into a Dwija—lit. "twice born"—and to become a Dwija, he must pass through the initiatory ceremony of Upanayanam or the investiture of "The Holy Thread" and consequent initiation into the meaning of Gayathri, which is known as Brahmopadesam, *i. e.*, revealing the knowledge or mystery of Brahm, or initiation into Guptha Vidya. This thread ceremony must usually take place in the course, or at the expiry of, the seventh year, or at latest in the beginning of the eighth; and the one invested is known as the "Upanithan." This is the only ceremony which is compulsory and imperatively demanded, and the rest depends upon the future course of life which the Upanithan prescribes for himself. He may remain long so, and then directly enter into the Sanyasi life or Asramam; or he may enter the married life, if he wishes to have children, and to enjoy other material comforts. Leaving the esoteric significance of Gayathri to be explained by initiated hands, I confine myself for the present to the esoteric explanation of the initiatory symbol of "the holy thread." Upanithan means one that is drawn near; and the holy thread is known as Brahma-Sutram, *i. e.*, the cord of Brahm: or in other words the cord or energy by which Brahm ties to itself all those that would come to it, and hence Upanithan means one that has placed himself in such a position as to be drawn nearer and nearer to Brahm, and to be bound down by it, by being extricated from non-Brahmic coils and attractions. The next question that suggests itself for explanation is: How does the holy thread symbolise the position of the wearer, and what is its meaning? Brother A. Sarman has already handled the subject—*vide* "Five Years' of Theosophy"—and the following explanation, though supplemental to his article will throw additional and important light on it. The Sruthis enjoin that cotton—pure and white, should be taken by virgins (Kanyas) and spun by the hand into a single thread, long enough to be three equal parts of 48 folds or 96 Indian inches, *i. e.*, 8 spans, and afterwards all these three yarns are twisted into one thread. This twisted thread is again folded into three equal parts and twisted into one; and the latter is again folded into three and knotted into a circle, and this forms the "holy thread" under consideration. The pure white cotton is Para Brahm, and its being spun to the length of 96 inches by a virgin or Kanya represents the production of the phenomenal plane by the action of Prakrithi or matter, by making the pure essence and the divine ray ensheathed in 96 Thathwams or cosmic principles; and that no sooner did this happen than, at once, the first triad, the second triad, and the third, together with their correlations and inter-relations, came into existence.

"Swayambhu," writes the learned author of "Isis Unveiled," "is the unrevealed Deity; it is the Being, existent through and of itself; he is the central or immortal germ of all that exists in the universe. Three Trinities emanate and are confounded in him, forming a supreme unity. These trinities, or the triple Trimurthi, are: The Nara, Nari and Viradj—the initial triad; the Agni, Vayu and Surya—the manifested triad; Brahma, Vishnu and Siva—the creative triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes the symbol in concrete expression." This quotation clearly expresses the meaning of the three triads of the holy thread and satisfactorily explains the macrocosmic evolution. Further the idea of Kanya explains the first two triads as the six primary forces of nature, by whose interaction and correlation, the third visible triad which constitute the gross material universe was evolved and came into existence. (*Vide* "The Twelve Signs of the Zodiac" and the explanation of the 6th Rasi). The process of spinning gives the whole rationale of existence. The unspun cotton is caught by the left hand and the thread is being spun by the right hand. Looking above we perceive the unspun cotton and looking down we have the individual thread hanging upon it, and this shows that all individual existences have their basis upon, and their matrix in, the universal spirit of Para Brahm, and that all such emanations are from the bosom of "the unknown" and have come out of it and when viewed in relation with it, are of the same essence and nothing apart from it and this is entirely in conformity with "The Secret Doctrine", echoed in the aphorism of the Mundakopanishad "Sarvam, Khalvitham, Brahma, all are Brahma". The knot in the thread represents "the central immortal germ whence the triad comes out at the divine impulse and whither all return." Further, each man's body being 96 inches long if measured by one's own fingers, for the complete formation and existence of a triune man, the spirit is to get itself entangled or manifest in 96 microcosmic principles of which the body is composed, and this is typified by having the thread 96 inches long, and limiting it to that length. The reason why the course or the expiry of the 7th year is chosen for the ceremony is plain for the following reasons: Man after being shoved down from the intra-uterine life undergoes a complete transformation of atoms and principles, *i. e.*, it takes 7 years according to science to shed away all those particles which had partaken more or less the quality and tone of the intra-uterine cuticle and life, and the beginning of the 8th year is just the period when man begins "his life" as contradistinguished from the life which he was living at the primal impulse given by the parents and since this period is the most pliable and innocent stage of existence, and the mind, a blank white paper, having received no impressions either this way or that way, anything imparted to it becomes bone-bred and life long and so our Rishis took this period as the best one for the inculcation of spiritual knowledge which turns out in most cases as

strong intuitive faith. How many of us feel the non-pliability and the stubbornness of our will and conscience to spiritual aspirations and yearnings, because they were not caught at the proper time and shaped and turned to this spiritual turn of mind? and further have become stuffed with materialistic thoughts, and consequent loose ways, from our very youth, which we find in after life very difficult to eradicate and replace them by better ones? Again every school of occultism recognises the period of probation to be 7 years, simply for the above-mentioned physiological reason. When a Chela offers himself as a candidate for initiation, he is required to undergo this period of probation, not for any arbitrary sentimental exercise of authority over the pupil, but to give the full time to clear himself, by persistent efforts, of all those materialistic and worldly dross which were inherent in his atoms, and to replace them by such ones as would allow a free scope for psychical advancement, and is then initiated, as he is a new man hatched out of the old; and the readers are referred to "The Elixir of Life" for the complete understanding of the scientific necessity of this probationary period. The Upanishan is known as "Thridhandhi"—chastiser of three things—that is, he should chastise, and always have under subjection, his impure thoughts, words and deeds, and thus only he will be led to the higher process of initiation and ultimately to re-union with the parental source. The modern fire-worshipping Parsis, who furnish all conceivable data to prove they are the ancient professors of Atharvana Veda, which enjoins upon its votaries the perpetual keeping of fire at home and sometimes on their heads when they recite the Veda, and as the disciples of its (Veda's) first propounder, Maharishi Jaradhishti, which name became corrupted in later times owing to the influence of foreign dialect, as Zaratusth and Zoroaster, pay much attention to the quintessence of their master's teaching "purity of thought, purity of word and purity of deed," and thus the two teachings are of the same source and spirit. Thus at the very sight of the holy thread we are perfectly initiated into the mysteries of Brahm that (1) Athman, pure and spotless, is alone all existence as the first cause; (2) it evolved out of itself the six primary forces of nature and through their correlations and inter-relations, all the visible triads which constitute the material world came into existence; (3) all individual emanation is part and parcel of Brahm, and is the unity of all in all; (4) all such manifestations and existences ultimately merge in the original cause; (5) there is every hope for man to merge himself so if he would lead the life; (6) subjection of animal thoughts, words and deeds are the essential duty of a neophyte and this is the right beginning of leading the true life; (7) seven years are more or less the period of probation for real initiation into Guptha Vidya. This teaching is entirely in harmony with that of the unsophisticated philosophy of the upanishads as propounded by the custodians of "The Sacred Science" in every age and country, and hence the thread ceremony is rightly known as Brahmopadcsam—initiation into the knowledge of

Brahm—and the invested as Brahmachary, *i. e.*, he who adores and obeys the command or impulses of Brahm. The married man wears three holy threads as indicating his adoration of the three fires—the terrestrial, the astral and the spiritual; and since every marriage involves the triple constituency of the father, the mother and the child, which correspond to Purush, Prakriti and their united production, the manifested universe, the sense and symbol of married men wearing three holy threads speak for themselves. Sanyasis who have renounced the world completely, take away the holy thread altogether to symbolise their having entirely freed themselves from the coils of macrocosmic and microcosmic principles (typified by the holy threads), and hence out of material evolution and existence, and their being identified with the original source symbolised by the cotton. The reason why cotton was chosen to represent as symbol is explicable on the very face of itself if a little reflection will be given to the subject. Evolution means the correlation of spirit with matter and the consequent interaction, and this correlation is so indistinguishably blended together, that for all ordinary eyes and minds, the interaction and the substratum are non-perceivable, but when viewed with right discrimination, the unity of all in one pure essence becomes theoretically and practically realisable, and to represent all these phases of one problem simultaneously in one and the same substance, cotton is the best substance that can be used. The modern Hindoos who do not understand the esoteric rationale of this noble symbol, should be divested of their holy threads until they have proved worthy to wear them, and these threads might be rightly and proudly handed over to such a philanthropist as the one who was honored so by the late Pandit Tharanatha Tharka Vachaspathy.

P. R. VENKATARAMA IYER, F. T. S.

VEDANTAVARTIKAM.

PART VI.

Continued from VOL. XI, p. 575 (July-1890).

THE Sishya questioned:—

"Is there a world without Brahma?"

The Guru rejoined:—"Nobody knows questioning thus. Suppose one knows it. That one is bedumbed by the authority of those greedy Gurus who frequently assert that the Vedas prohibit such questioning. Therefore, for your wisdom, the teaching of *Vedantavartikam*¹ is necessary. I shall teach it further on. The practical *Gny-*

1. *Vedantavartikam* :—

Vedanta—"A metaphysical treatise on the nature of God, which teacheth that matter is a mere delusion." (C. Wilkin's *Bhagavat Gita*, Reprinted by Mr. Tookaram Tatya, F. T. S. p. 116. Notes).

Vartikam = The practical side of *vedanta*. The practical application thereof to the matter of fact worldly affairs of the daily life of a student of *Gnyana*.

ances say that your question requires an explanation according to *Vedanta*, but that an answer from the stand-point of *Vartika* conflicts with *Vedantic* exposition. Even this common or *Rudha, Gnyana*¹ need neither be heard nor told. There is no world without Brahma. The Gnyanee may yet see the world by mistake according to the four Analogies² above alluded to. The contrary holds good only to those that are not Gnyanees. I shall illustrate the identity by the following instances. As fibre has become a sheet, earth a vessel, the sugarcane juice sugar, and gold an ornament, so Brahma appears as the world. This is only in appearance but not in reality. 'There is not the slightest thing that is not Brahma'—say Sastras. From these several examples it is evident that there is nothing whatever that is not Brahma."

Now as to your second question:—whose Gnyana it is that you are the *Swarupa* of—I shall let you know yourself. You have a bird in you. It is a very cunning one. It moves with you. And at the same time goes against you."

The Sishya interrupted saying:—Sir, I do not know any such bird."

The Guru continued:—"You are seeing my form, and hearing my speech. Though are you pure *Gnyana* alone, yet, with the help of mind with your eyes you see me; and with your ears you hear me talk. Therefore the bird called *Jiva* has the mind for its head, the breathing for its wings, and senses for its legs. When the legs are cut off, it flies with its wings. When the wings are broken, it walks with the eyes, and when both these auxiliaries are deprived it lives as *Jiva*. Therefore its very head *Manas* should be destroyed. No other attempt is of any use. That *Gnyana* which was pursued and practised by *Dattatreya, Dakshinamoorti, Sanaka, &c.*, is the only useful weapon. Now forgetting my sight and forsaking the attention to my talk, identifying yourself with me, and never doubting that you are the very *Gnyanaswarupa*, you had better try to find out where that *Gnyana* is and tell me whether you see that *Gnyana* as yourself or as something else than yourself."

The Sishya trying to see *Gnyana* saw it both as himself and as something else than himself, which, trying to see further what lies beyond that residual *Gnyana* which is separate from himself, he experiences an inexpressible happiness. Then he expressed to his Guru what he experienced.

The latter (Guru) being delighted said that what lay beyond this *Gnyana* was *Brahmaswarupa* which deserved to be attained, and blessed

1. *Rudha Gnyana* = Well and deeply rooted inherent divine knowledge. (For a more clear exposition, see Sri Sankaracharya's Commentaries on the Bhagavat Gita, VI. 1-3).

2. Analogies = (Refer to Part V.) "Cognising serpent in a rope; silver in mother-o-pearl; water in mairage, a thief in a block of stone or wood, &c.

the Sishya and ordered him to continue his internal or transcendental investigation further.

Then the Sishya observed first a bright sky, and then a bright light which enveloped the first-observed sky.

Then the Sishya's conception and perception failed: for he observed that *Sat-chit-ananda*, non-dual, *Brahmaswarupa*. The Guru, identical with the Sishya, observed then that the Sishya obtained that *Brahmananda* and kept quiet for a *Yamam*¹ or (three and three-fourth Gharies), when the Sishya's continued concentration was baffled by the force or former earthly recollections, the Guru asked him what he saw, what he further wants to know, &c.

The Sishya replied:—"First I saw so and so. Second time, so and so. Third and last time, I was overwhelmed with the ocean of inexpressible joy—which is *Brahmaswarupa*. Henceforth I see no distinction. I am Brahma. I am *mukta* or unfettered. I am all-full. I am now dual entity. I am that which is characterised by the Upanishads. My state or condition is *Videhakalyam*."

After the Sishya having narrated and was his long and continued experience of self, the Guru fondly embracing him said:—"What you observed first was *Sadrupa*. The second one was *Chidrupa*. And the third one was the all-pervading bliss—*Ananda* Brahma is *Sat-chit-ananda-swarupi*. For *Sat* you observed the boundless space where there was nothing or the absence of world; for *Chit* you observed the bright light second time; and for *Ananda* you observed the third and last time the incalculably blissful Brahma and were overwhelmed with the ocean-like joy. Since *Ananda* is *Brahma Swarupa* you attained *Brahmanishta* you have nothing more to hear. Yet this state of yours may be called *Samadhi*. The observance of this *Samadhi* in the practical life of a man is called *Vignyanam*. Do you feel your state in *Samadhi* and your state in practical life as one and the same.

The Sishya replied:—"I shall tell you my experience. Even in the daily practical life I vividly remember that I am *Brahmaswarupa*. *Deha* (Body) *Indriyas* (Senses), &c., are all myths.

Supposing that something seems different from me, yet I look upon it as the outcome of my mind, and there is nothing separate from me. This is my firmest conviction. In *Samadhi*, I remain as *Sat-chit-Ananda Brahmaswarupi*. This is how I feel. Yet this is my personal experience."

The Guru said:—"This doubt existence is experience, also called *Savikalpaka-Samadhi*² and *Nirvikalpaka Samadhi*³.

He who possesses these two *Samadhis* is called *Anubhava Gnyanee* who has practised *Gnyanam*. This *Gnyanam* is *nivrutti*. Therefore

1. *Yama* = The right part of a day, i. e., 3 hours.

2. *Savikalpaka Samadhi* = (Vide Theos. Vol. VIII, p. 241—et seq. Also Mr. Palaparti Nageswara Sastrulu's Telugu Setaramanjaneyam (of 1885) Ch. I. p. 24.)

3. *Nirvikalpaka Samadhi* = (Ibid, p. 242 et seq, also the other Telugu work.)

Agami and *Sanchita* will die away. *Prarabdha* alone will last as long as worldly *pratiti* will last. Till then *Deha* (Body) will also last as the means or *Upadhi*. When *Prarabdham* is no more, neither *pratiti* nor *deha* survive. As this world is a *self illusion*, by listening to the teachings of *Vedantasastra* you learn that the world is neither real nor the *sumum-bonum* of human life; but, on the other hand, it is only a shadow of shadows. Thenceforward action ceases. For the world is a myth and it appears like a phantasmagoria. With such a knowledge of experience the two legs of *Maya*—*Agami* and *Sanchita* will be destroyed. The remaining *pratiti*—the third leg of the tripod of *Maya*—will be cut asunder by the destruction of *Prarabdha*. Thus to conquer *Maya* one has to die *three deaths*, or overcome *three barrier's*

The Sishya asked "what are *Agami*, *Sanchita* and *Prarabdha*? why does not *Prarabdha* also go out with *Agami* and *Sanchita*? Are not these three the offsprings of *Agnya*? Evidently all must vanish. But how is it that one alone survives the other two."

The Guru replied:—" *Sanchitam* means all that has been done since the very creation itself up to the present life; and what is done from this life onwards is *Agami*. These two sets are burnt away in the mighty fire of *Gnyana*. (*Vide Bhagavat Gita, IV. 37*). Hence its truthfulness or validity. *Prarabdha* means what of *Sanchita* is ordained to be suffered, in so many births. This decree is inevitable. Therefore one cannot but succumb to the execution of the inexorable decree. But to an *Agniani*, the *Prarabdha* covers like many folded cloth; but to a *Gnyani*, it will be like a thin and fleecy or burnt-up cloth. A *Gnyani* does not look himself as the sufferer nor does he attend to the state of the body but continues in his *Brahmanishta* as though it were natural to him. If it be asked why should even this much of it exist, the reply is that just as a small box of *Asafoetida* however much washed after its contents have been removed, still retains the pungent smell of its former contents, so also are the effects of *Prarabdha*.

The Sishya asked:—"On the analogy that when once the mistake of taking a rope for a serpent is removed, the rope can no more be the cause of such a mistake, however, this world which is once identified with *Brahma* ever suggest itself to me as separate from that *Brahma*?"

The Guru replied:—"Like a dream which is not forgotten even after awakening, one's long habit to regard this world as separate from *Brahma* throws one occasionally on that line of thinking. Just as the wound caused by stumbling over a stone during one's fright caused by his mistaken belief of a serpent in a rope, survives that dread, so also, the world appears different from *Brahma* to the physical sight only as long as this body, which was acquired before *Gnyana*, lasts; and not to the *Gnyanic* sight."

The Sishya said:—"This is quite natural when it is once known that it is a mirage, whether that mirage appears as water or not is a matter of little or no consideration. It is all the same. Since I am *Brahma* in the three periods of time, you know that *Vedanta* is a mere hypothesis. That *Vartikam* is *Nidhidhyasanam* is as follows:— To assume the existence of this world in *Brahma* and first turn to eliminate that assumption is the fallacy of hypothesis. *Brahma* is the self-refulgent entity, and the world is a mass of darkness. As even the above assumption is impossible, there can be no hypothesis nor any fallacy. Therefore the *Nidhidhyasanam* alone is experiences. On the logic of *Vartikam*, as it is better not to touch than to sully the hands by touching and then to wash, so it is safer not to assume the existence of this world in *Brahma* than to assume it first and then eliminate it. This is *Nidhidhyasanam*. According to *Vedantam*, the effects of *Prarabdha* must be suffered. The suffering implies the quality of suffering. This quality presupposes the quality of doing or agency. This agency brings in *Agami* and *Sanchita*. While these last, *Gnyanam* is not obtainable. Without *Gnyanam*, *Vedantam* cannot be gained. Therefore *Gnyanee* is a non-agent, and as such he has neither *Agami* nor *Sanchita*: So also, no *Prarabdha*. To illustrate this Suppose a man has *three wives*, when he dies, can one of them remain as a non-widow while the others are widows? *Pari-passu*, an agent or doer, has *Agami*, *Sanchita*, and *Prarabdha*. As the agency dies can *Prarabdha* alone survive *Agami* and *Sanchita*. The deeds of *Agnyanam*, viz., *Agami* *Sanchita*, and *Prarabdha* must exist with the existence of *Agnyanam*. This is tantamount to saying that there is no such word as *Prarabdha*. Again *Vedantam* compared this world to the fright of a serpent caused by a rope. That this fact is not consonant with *Vartikam* will be explained now:—

In the analogy in question, viz., The world is like a rope-serpent, the rope is compared to *Brahma* and the serpent to the world. If so, who is it that mistakes the rope for a serpent? what kind of being is he? where will he be? Who is there to know *Brahma* and the world? The equivocal terms used above are only permissible in an example whether the fallacy of mistaking a rope for a serpent was committed by knowing or not knowing the rope? If *after* knowing it, the fallacy is no fallacy; for then there is no mistake. If *without* such knowledge, then he must still regard it as a serpent, which act cannot be called a mistake. To expose the equivocation of the above analogy more fully, let us ask who mistook the rope for a serpent? Was it the rope itself or another. The only reply to the query is another. Then *Vedantam* says that *Brahma* committed the mistake. It cannot be said that the rope mistook itself for a serpent. From this instance alone it cannot also be alleged that *Brahma* committed the above mistake—therefore the aforesaid analogy cannot be advocated. If it be pleaded that *Brahma* committed the mistake, it is like the sun thinking that himself is darkness,—which is

quite incongruous. Hence we concluded that there is no such word as Brahma or mistaking, thus when the hypothesis or postulation is nullified, what more remains?"

The Sishya asked:—"Is *Videhakivalyam*¹ admissible in *Vartikam*?"

The Guru replied:—"Vedantam speaks of *Jivanmukti*² and *Videhamukti*³ so long as there is a body. So also there may be a third kind of *Mukti* called *Nityamukti*.⁴ *Mukti* (liberation) and *Bandha* (confinement) are but correlative terms. The presence or absence of the latter implies that of the former also. Therefore the word *Nityamukti* is a more technicality.

As I go on I shall I shall teach you *Vedantavirtakam* and the beauty of the steadiness of mind acquired by *Vedantam*.

In Brahma the spiritual sun we should not postulate the world of *Maya* material darkness. We should not hear it first postulated and then removed. Then how to make *Sravanam* removed that the meaning of *Sruti* is Brahma? How to make *Manana* of that inconceivable Brahma? how to make *Nidhidhyasana* of Brahma who is himself, *i. e.*, that person who makes *Nidhadhyasana*? and how to realize Brahma in a certain state or stage of *Samadhi* which one is always in *Samadhi*? This is like creating those very errors by these four methods—*Sravana*, *Manana*, *Nidhidhyasana* and *Samadhi*—which errors did not exist before; like presuming once primordial existence; and like wiping off *Agyanam* by the help of *Agyanam*, what is the upshot of all this? What was welcomed? and what rejected? The reply is that the *Agyanic* world composed of *Jiva* and *Iswara* is looked upon as a myth, that *Agami* and *Sanchita* alone vanish, and that *Prarabdha* will last as long as there is body. How can we accept this explanation? This is analogous to saying that a barren woman has no son, that a bamless rabbit has no horns, that the bright sun has no darkness.

Thus but by *Sravana*, *Manana*, *Nidhidhyasana* and *Samadhi* it is not knowable, Therefore *Vedantam* is the knowledge acquired by practical discussion and logical argument; rather it is the science of Practical knowledge; and *Vartikam* is the science of the knowledge of *Paramatma*. *Vedantam* treats of the literal, exoteric meaning of words. In the world

1. *Videhakivalyam* = Attaining that Paranirvanic condition from which there is no return to re-birth.

2. *Jivanmukti* = The state of one who very firmly believes that he has no caste, no connection, is the embodiment of *Sat chit* and *Ananda*, is omnipresent and all-pervading, &c., has all aparoksha gnyana occult knowledge and is freed from bonds of Karma,—that state is *Jivanmukti* (*Vide Sri Sankaracharya's Tatwa Bodh, Query 32.*) The state of one who is in this world but not of it. (Also See Theos. Vol. VIII, p. 120 and Secret Doctrine, i. 371).

3. *Videhamukti* = See note 7 *supra*. There appears to be a slight difference between this and *Videhakivalyam*. In the former there may be a return to re-birth, but in the latter there is no return—(*Mukti-release*).

4. *Nityamukti* = (*Nitya* = always) the state of eternal freedom from *Bandha*, thraldom of *Samsara* of *Samsara*—the wheel of births and deaths—the source of all sorrows and cares and anxieties.

Vedantum is prevalent. The interual, essential and esoteric meaning is *Vartikam*. Thus there are two ways *Veduntam* and *Vartikam*. Instead of these two ways, of one if taught *Vartikam* alone in the beginning, he will only acquire orthodoxial knowledge. Therefore if after he has mastered *Vedantam* or the exoteric meaning of the Vedas to his entire satisfaction he will be taught the esoteric meaning—*Vartikam*—he will have no more lures and bartes to make him ever swerve from his spiritual path, his belief in the revealed truth being as firm as firmness can be. The natural issue of this fact is self-experience and self-realization of the truth. Formerly *Dakshanamooti*¹ favoured *Sanaka*,² &c., with this kind of self-experience. This truth is not a matter that can be taught but realized by self.

There is none who can either teach it or be taught in it, who can either tell it or hear it told. If you ask me then how I told you, I have only to reply that I told as you heard it, and that if you have not heard it I have not told it also."

The Guru, after teaching the Sishya the process up to *Nirvasana Mouna Mudra Nishta*,³ said to him:—"with the experience of *Vedantatattva Gnyanam*⁴ previously taught to you, with *Savikalpaka Samadhi* in practical life, and with *Nirvikalpaka Samadhi* in devotion, and remaining always in *Brahmanishta*, you have been well familiarized with all the mysteries of *Gnyanam*. May you ever prosper in this *nishta* or practice! meditate and contemplate always upon the aforesaid *Vartika Gnyanam*, and continue in your *Varna* and *Asrama*."⁵

1. *Dakshinamoorti*.—Is one of the *Avatras* incarnations of Siva—one of the Hindu Triad—who in this *Avatar* teaches occultism to countless Rishis (sages) under a *Vata Vriksha* (Banyantree)

2. *Sanaka*—One of the Mind born sons of Prajapati the man-female Brahma creator (Secret Doctrine, ii. p. 140, i. 89s. "Thus the kumaras are, exoterically, the creation of Rudra or Nilalohita, a form of Siva, by Brahma, and of certain other mind-born-sons of Brahma. But in the esoteric teaching they are the progenitors of the true spiritual self in the physical man—the higher Prajapati, which the Pipis, or lower Prajapati, are no more than the father of the model or type of the physical form, in their image. (Ibid. i. 457.) Sanaka is one of the 4 Kumaras.

3. *Nirvasana Mounamudra Nista*—(*Vasana*) = recollection, affinity, affection) the prefix *nir* gives the negative meaning *mouna*=silent *mudra*=seal sign, taken mark *nishta*=taken mark resolute practice). Resolutely rather most steadily practising (the *taps* or self-mesmirization—meditation) in a manner which is marked with silence, and during which practice no tendencies, affinities, or affections distract the Yogi practitioner.

Monnamudra is the favourite method of indoctrination adopted by Dakshinamoorthi. It is also called *chimmudra* (*chet*=Gnyana) (*vide Theos. Vol. VII, p.p. 516—7* also thus (July 1890) Vol. XI, p.p. 617—21 more especially para. 3, p. 619).

4. *Vedanta tattva Gnyanam*—The knowledge of the essence of *Vedanata*—"a metaphysical treatise on the nature of God, which teacheth that matter is a mere and delusion" (see note 1, *supra*).

5—6. *Varna* and *Asrama*. *Varnas* means castes. This term refers to the well known four castes of the Hindus, and *Asrams* are the different periods and states of life, which are:—

- (1) *Brahmacharya*=houseless celibacy.
- (2) *Grihastya*=family life as a householder.
- (3) *Vanaprasta*=religious life in a forest.
- (4) *And Bhikshya*=mendicancy.

(*Vde Theos: Vol. VII, p-p. 257 and 654; and Bhagavat Gita, IV, 13.*

The Sishya, being highly gratified with the power of the Guru in having read his thoughts, said that he was as the Guru bade him to be, and that he had no more to hear, to see or to possess.

Then the Guru, much pleased, thought that, since there would be countless obstacles in the way of good deeds, the Sishya might be baffled in its efforts; and, to strengthen the Sishya against such hindrances, asked of, and received from, him the teacher's fee—viz., a solemn promise that the Sishya will ever continue in the practice of *Brahma Nishtha*. For, the Sishya who was himself Brahma, had no money, nothing other than Brahma to offer to his Guru who is also Brahma and therefore himself (*i. e.*, the Sishya) and therefore could not offer anything to the Guru but that solemn promise. Then the Guru enjoined the Sishya that if he should ever shrink from his duty, it would be like robbing his teacher of his fee.

With his obligation on the Sishya, and with the Sishya's hearty and best services, and naming the Sishya a *Brahma Nishtha*, the Guru took leave of his Sishya and vanished. Then the Sishya, pursuing *Bhakti-Yoga* and with intelligent Gnyana identifying Brahma, with the Guru, and himself being Brahma, always enjoyed the happiness of divine knowledge, celestial bliss, and real existence.

B. P. NARASIMMAH, F. T. S.,

SUBHASITA: A SINHALESE BOOK OF BUDDHIST MAXIMS.

THIS is a small treatise on Ethics by Alagiawanna Mohottala, the author of the famous poem "Kusajātaka," which was, a few years ago, rendered into (and published in) English by an old member of the Ceylon Civil Service. The present work is not an original composition of the poet, but is simply a translation into Sinhalese of the most popular maxims from the Oriental languages—Pali, Sanskrit and Tamil,—as appears from the fifth verse of the poem. There are in all 101 verses. Though it is very seldom used as a text for the beginners, yet it is very widely circulated among the Sinhalese community, who amply quote its verses in public discourses. I have given only a literal translation of the poem.

1. (I) bow down unto the Lord who had diffused benevolence among all beings; who was attended by swan-like (holy) priests; and whose feet are like unto lotus flowers that bloom in the pond of rays of the Deva's crest gem, with petals of long red toes and scent of Nirvana.

2. I do with great piety adorn my head with the stream of true doctrines, originated from the rock-like mouth of the most virtuous (Buddha), which (stream) moderates the heat of injustice, and glitters with the shores of Nirvana, gems of order, and waves of deep meanings.

3. I bow down unto the great priests, the sons of Buddha, who are of the line of Seriput and Moggālana, and whose feet are well made (worshipped) on water to the roots of the tree.

ERRATA.

By an oversight, the following stanzas were omitted in the Article headed "Subhasita" in the October *Theosophist*; our readers are therefore requested to bind this slip between pages 40 and 41 of this Volume:—

(Omit para. 3 on page 40).

3. I bow down unto the great priests, the sons of Buddha, who are of the line of Seriput and Moggālana, and whose feet are well made (worshipped) on the summits (lokas?) of the Brahma, the Devās, men and Nāgās.

4. May the following happy gods, viz., Brahma, Siva, Ananga (Cupid), Apolol, Luna, Skanda, Indra, Mercury, Ganesha, Balabadra, Venus, Mars and Jupiter—make man prosperous according to his desires.

5. I sing briefly in Singalese rhymes the interpretations of great moral maxims, as given in books, to the illiterate, who are ignorant of Tamil, Sanskrit and Pali, which have taken rise from the mouths of ancient Rishis.

6. Therefore, O noble pandits, listen unto my translations, and examine their deep meaning, as a swan separates milk from water, without finding fault with either.

7. The heat of the sun opens (the petals of) lotus flowers and the breeze wafts their fragrance; so, wise men bring to light the works of great authors.

8. The virgins and the barren are ignorant of the pangs of parturition, save those that have given birth to child; it is even so with the criticisms on poetry which could be discerned only by poets, but not by the illiterate.

9. Foolish heathens who do not profess Buddhism that procures them Nirwana, are like unto the bees which do not hover over ponds of lotuses teeming with boundless beauty and honey.

10. Just as the ignorant merchants who know not the value of precious wealth consider *kadāmeti* to be gold; so, foolish people toil in search of Nirwana by worshipping heathen gods in regardlessness of Lord Buddha.

11. The toil of the ignorant in search of Nirwana by worshipping any other god but Lord Buddha, is similar to their unfruitful labour to extract oil from sand bags by squeezing them in the press.

12. The worship of heathen gods in negligence of Lord Buddha, whose feet are worshipped by the devas and men, is like unto the unsuccessful labour (of a man) in search of fig-flowers by pouring water to the roots of the tree.

NOTES.

3. *Seriput* and *Moggālana* are the two chief disciples of Buddha.

4. *Skanda*, or god of Katregama, is represented as having six heads and twelve hands.

Ganesha is god of wisdom, and is believed to have the head of an elephant, with one tusk, and a big hanging belly.

10. *Kadāmeti* is a kind of yellow stuff which often is mistaken for gold dust.

12. The fig referred to in this verse is what the natives call *dīmbul*. It has no flowers.

13. In the minds of the righteous the water of mercy nourishes the tree of merit, whose roots are the sacred doctrines and are perfect; the trunk of which is benevolence, and the branches, flowers and leaves, are respectively forgiveness, charity and wisdom.

14. Enter ye, the blissful town of Nirvāna (mounted) on the famous beautiful elephant, whose pretty legs are the four Brahmālokās, the tusk, wisdom, and the trunk, the doctrines.

15. Enter triumphantly like a king into the town of Nirvāna, bedecked with the ornaments of innocence, the crown of true doctrines and an army of behaviour, and (mounted) on the steed of mercy; utterly defeating the enemy of desires by the sword of wisdom.

16. O, ye virtuous! Shun evil thoughts from your minds, whether there is a future world or not, for what harm is there even if there be no future world; but if there be one, woe! unto them that have sinned in thoughtlessness of it.

17. Even if it were true that the sun rises in the west, lotuses and lilies open on the summits of arid rocks, Maha Meru is rocked by the wind and water is extracted from fire; but, yet, the word of a true, gentle man shall never be untrue.

18. The moisture produced by hundreds of showers of rain which fall on the surface of the earth, are drawn up by the heat of the sun; so kings impose taxes on their subjects, in accordance with the ancient customs, for the purpose of protecting them.

19. As the moon, when partially swallowed (eclipsed) by dreadful Rahu (the shadow of the earth), gives light to the world by the uneclipsed part; so whatever hardships may happen to the virtuous, yet they are ready to release their fellow-beings from their troubles.

20. The darkness of the world in the night is expelled by the light of the moon, but not by a great host of stars: thus, one fortunate son is better than hundred unfortunate ones.

21. An elephant sunk in the mud is released by the aid of another mighty elephant; so a great man could be released from his distress only by the help of another great man.

22. The mind of a virtuous man is never corrupted to evil by the words of a wicked person, as the waters of the ocean abounding in nine kinds of gems can never be boiled by the heat of a straw-torch.

23. How else could the covetousness of the poor be extirpated except by the donations of a great man, who is like unto a *kalpavriksha* (a-wish-conferring tree):

24. The bright rays of the sunrise expels darkness from the world; but the sight alone of a virtuous King expels the darkness of sorrow of his subjects both by day and night.

25. The kings who are counselled by ministers who are renowned for kindness, benevolence and wisdom; impose, in accordance with the ancient customs, taxes on their subjects without hurting their feelings;

26. We take only such a quantity of food, even if it be ambrosia, as would satisfy our hunger ; so, virtuous kings, without trying to amass wealth, imposed so much taxes as would suffice to carry on the affairs of the State for its protection.

27. The bliss of an ignorant king is worse than the sufferings of the hell, whereas that enjoyed by a wise king excels the bliss of heaven by hundredfold.

28. Fishes, tortoises and birds hatch their eggs respectively by looks, thought and touch, so also the righteous, who are kind, benevolent and wise, live helping their fellow-beings.

29. When there is a moderate supply of rain and wind, the fields and gardens grow luxuriantly : so by the union of just kings and wise ministers, the subjects have their safety : but as storms and fire destroy jungles ; so by cruel kings, and wicked ministers, every place will be destroyed.

30. What greater danger can attend the king and women of the Queen's chamber than their own fault of shunning the society of the wise and associating with the wicked, living avariciously without taking the middle course of life, and refusing to cherish benevolence, as water does not adhere the lotus leaf.

31. As lotus flowers do not bloom when there shine seven suns at the end of the world ; so, when wicked kings assume the throne, there is no good except evil done to the world.

32. When a forest is set on fire, the wind that blows in the same forest help it to be burned the sooner ; so do also the enemies help to ruin a friend ; hence who is there for a poor man, who has no friends and relatives.

33. If you all persons, who have heard the doctrines of Buddha, have even the least fraction of that readiness, which you have in doing evil, also in doing good to others, whoever (of you) will fail to attain into Nirvana.

34. There is no disgrace attached to a man who is ruined in his attempt to hurt the mighty, as there is no disgrace to the elephant which breaks its tusk by attempting to pierce a huge rock.

35. The misfortune that falls on a man in his bad time can never be averted, but it must be borne in recompense of his former demerits ; who is there in this world to prevent the fading of lotuses in the eve.

36. Though the wicked acquire learning, yet they do no good to the world, as a serpent which, though has a throat-gem, excites fear in the minds of the people (who come near the king-like sandal tree) by entwining the same with its coils.

37. The five kinds of metals are melted by the blowing of the bellows ; it need not be said that a whole generation could be destroyed by the sigh of a great man in distress,

38. Frogs living in lotus ponds are unaware of the fragrance of the lotus flowers, but the bees of the forest wittingly cull their honey and fly humming in the sky.

39. The poison of a serpent is in its fangs, the poison of mosquitoes and flies is at the tip of their stings, and the poison of the scorpion is in its hooked tail ; but a wicked man has poison all over his body.

40. The poor men, though weak in themselves, do not care to scorn their enemies, owing to their association with great men ; as the king cobra, who lives around the neck of the Iswara, asked, in pride of his exalted position, from the king of the *gurulus*, " Friend ! how are you now ? "

41. The hermits, who live on withered and wind-borne leaves, are tempted by the sight of *naari-lata* flowers and lose their devotion ; hence if any one who lives sumptuously on milk, curdle and other nourishing food, says that he has subjugated his senses, it is like saying that Maha Meru is floating on the surface of the ocean.

42. The death of a man is occasioned by when the air phlegm and the bile in his body are in a state of equilibrium, and they could have equilibrium only by the application of the drugs in the forest. Shun, that wicked person, as water slips off from the lotus leaf, though he be your own brother, if he is not kind to you.

43. The mind of a virtuous man is not ruffled by harsh and confidential words of the cringing and cruel-hearted persons, who try to exact other's wealth by such unlawful means ; as a Kalpavriksha (wish-conferring tree) never becomes a dwelling place for the crow.

44. The water poured on the roots of a cocoanut tree is sweet like a delicacy when extracted from its top ; so, a favor done to the virtuous will in turn produce great results.

45. The least favour done to men of great wisdom lasts for ever like an inscription on a rock ; but however great a favour is done to the base, it lasts only for a very short time like a line drawn on water.

46. Whatever great a calamity may fall on a nobleman of great virtue and wisdom, yet his disposition will not be changed, as the odour of sandalwood is all the same, whether it be cut or beaten.

47. Neither have I loved Lord Buddha, the law and the order, nor have I done any merit to procure Nirwana, nor have I embraced the breast of women even in a dream ; but I was simply born as an axe to destroy the forest of youthfulness of my mother.

48. How can we expect a man, who is not well-versed in the four parts of speech of grammar, to explain the meanings of words in public : (and if any does so) it is like attempting to tie a strong wild elephant with the thread of the lotus stalk.

49. Even if a margosa seed be planted in sugar by pouring milk, the bitterness of its inner parts will not be changed, but will remain the

same; in like manner, whatever favour may be done to the wicked, yet they will not acknowledge it even in the least degree.

50. The disposition of a wicked man is all the same, whatever kindness may be shewn to him; as the nature of onion is not altered even when it is planted in mud prepared by the mixture of musk with sandal, camphor and many other scents.

51. Neither be friendly nor inimical with the wicked, for they are like unto charcoal which burns the hands, when it is incandescent, and soils the hand when it is not burning.

52. The hatred of the wicked and love of the righteous increase gradually like the shadow of a thing after sun-turn, and again the love of the wicked and hatred of the righteous are always decreasing like the (gradually shortening) shadow before sun-turn.

53. It is a noble act for a righteous man to be silent when he sees that his inferiors are becoming his equals, as the flowers that bloom in the morning fade, as if through shame, when (other) flowers begin to open in the evening.

54. None in the world is free from blame; every one has his own faults, as well as his virtues. The stalk of the soft and fragrant lotus flowers is coarse with little thorns.

55. There is none in the world so foolish as soldiers; for they bow down unto those whom they think to be their superiors, they suffer a great many troubles for the purpose of obtaining a happy livelihood, and also they go into the midst of battle, where they fall by the sword, while trying to save their own lives.

56. Men of low birth by associating with noblemen gain immense wealth and honours, as a plantain bark approaches the head of a king when it is wreathed with flowers.

57. Even if noblemen, poets, soldiers, and * * * * whilst in * * * * use in their discourse discourteous words as a "thou, &c." towards a great king, yet he will hear them eagerly without getting angry with them.

H. J. MENDIS.

(To be continued.)

THE HINDU THEORY OF VIBRATION AS THE PRODUCER OF SOUNDS, FORMS AND COLORS.

THE article on "Mrs. Watts Hughes' Sound-Pictures" in the *Theosophist* for September, has drawn my attention to the philosophy of Vibrations in Nature as treated of in Hindu metaphysics. I propose to write on this subject, firstly, in regard to its theory, and secondly, in regard to its practice. This necessarily involves a brief exposition of Vedantism for a clearer understanding of the question at issue. The theoretical side would dwell upon the general proposition that all phenomena, whether in the form of the cosmos as a

whole, or that of its constituents, the twenty-five Tatwas with their properties or attributes of figure, colour, sound, &c., are caused by motion, vibration, or spirit acting on or in conjunction with matter, they (spirit and matter) being designated differently on their different planes, while they themselves are only aspects or facets of Parabrahmam (Absolute Consciousness, the One Reality and Stability, and the Unity).

2. Nāda, Swara, and Sabda are the Sanscrit equivalents of sound, while Swara ordinarily means breath. Nāda signifies, however, a spiritual sound, but esoterically Siva (spirit) or Purusha (male principle). In "The Voice of the Silence," Nāda* is explained as the "Soundless Voice" or the "Voice of the Silence," which seems to mean a spiritual state of sound, vibration or motion. This inner motion is the noumenal cause of all objectivation, manifestation or phenomena, as Nāda, which is Siva or Purusha, is the cause of the universe. Swara literally means breath, vibration or Prāna (air or life), but metaphysically spirit or abstract motion. Swara signifies also Hamsa (breath), the latter including Nāda (Spirit), Bindu (Budhi), or wisdom and Kala (matter). In Nāda-Bindu Upanishad (Rig Veda) Hamsa is represented as Kalahamsa, or swan, symbolizing Aum † or Om, *au* being pronounced as *o*. Om is an abbreviation of Soham by the elision of *s* in 'so' and 'ha' in 'ham.' But Soham is a Mantram (incantation) meaning "That I am,"—'so' signifying 'That' and 'Ham,' signifying I am. Reversing the order of the syllables, it becomes Hamso altered into Hamsa, meaning "I am That." Nāda, Bindu and Kala in Vedantism are the universal triune principles or the trinity in nature corresponding to Ha-m-sa,¹ the first sound being the technical symbol for the inspiration of breath, the second for the concentration of it, and the third for the expiration of it. I cannot explain the philosophy of Swara or Hamsa better than by quoting from Mr. Rama Prasad's article on "Nature's Finer Forces."[‡]

"The *tatwas*, as we have seen, are the modifications of *swara*. Regarding *swara* we find in our book: 'In the *swara* are the Vedas and the *sastras*, and in the *swara* is music. All the world is in the *swara*; *swara* is the spirit itself.' The proper translation of the word *swara* is the *current of the life wave*. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. From whence does this motion come? This motion is the spirit itself. The word *ātma*, used in the book, itself carries the idea of eternal motion, coming as it does from the root *at* eternal motion; and, it may be significantly remarked, that

* "The Voice of the Silence," p. 73.

† "The Voice of the Silence," p. 74.

‡ "Nature's Finer Forces," by Mr. Rama Prasad, in *Theosophist*, Vol. IX, p. 275.

the root *at* is connected with, is in fact simply another form of the roots *ah* breath, and *as* being. All these roots have for their origin the sound produced by the breath of animals. In the book under consideration, the technical symbol for inspiration is *ha* and for expiration *sa*. It is easy to see how these symbols are connected with the roots *as* and *ah*. The current of the life-wave spoken of above is technically called *Hamsa-chara*, that is the motion of *ha* and *sa*.

"This primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe.

"The book goes on: 'It is the *swara* that has given form to the first accumulations of the divisions of the universe; the *swara* causes evolution and involution; the *swara* is God himself, or more properly the Great Power (*Maheshwara*). The *swara* is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself. It is to be understood that the action of this power never ceases. It is ever at work, and evolution and involution are the very necessity of its unchangeable existence.'

It is sufficiently clear from the above passage that the evolution and the involution of the cosmos are the result of motion or vibration, considered as the spirit pervading throughout nature.

The said motion and matter are respectively designated *Iswara* (Logos) and *Māya* (Illusion) on the cosmic plane and *Jiva* (soul) and *Avidya* (nescience) on the microcosmic plane, and *Vikshépasakti* and *Avaranasakti* on the plane of gross matter.

The following table shows the triune principles in Nature corresponding to *Náda*, *Bindu* and *Kala*,* referred to already:—

<i>Náda</i> (sound) ...	<i>Bindu</i> (cypher) ...	<i>Kala</i> (form).
<i>Ha</i> (germ of Siva or spirit.)	M.	<i>Sa</i> (germ of Sakti or matter).
<i>Gnánam</i> (wisdom) ...	Conjunction ...	<i>Agnánam</i> (ignorance).
<i>Pathi</i> (Lord) ...	<i>Pása</i> (bridle) ...	<i>Pasu</i> (animal).
<i>Purusha</i> (male principle).	<i>Puthra</i> (son) ...	<i>Stri</i> (female principle.)
Seed ...	Conjunction ...	Blood.
<i>Soma</i> (Moon) ...	<i>Moksha</i> (Nirvana) ...	<i>Agni</i> (fire).
<i>Thath</i> (that or the higher self).	<i>Asi</i> (conjunction) ...	<i>Thwam</i> (you or the lower self).
<i>Iswara</i> (Logos) ...	Union ...	<i>Jiva</i> (soul or ego.)

There can be no *Sabda* (sound) without vibration or motion, the former being the consequence of the latter.

On the physical plane we see that forms of matter are produced by the combination, variation and permutation of its particles, whether solid, liquid or gaseous. As the above functions imply motion or vibration, there can be no formation or form without movement. Motion

* *Kyvalianavanitham* by C. Venkatrama Sastrulu, pp. 35—36.

is caused by the difference in the density of material particles, the solid being moved by the liquid and the liquid by the gaseous. It is therefore laid down as a general proposition in physics that a gross or dense substance is moved in, by, or through a subtle one. The modern physical science applies this law only to physical matter, called *Mahábhúta* (gross matter), going only up to ether, and ignores all matter beyond it on the ground of its incognizability by physical instruments. But Eastern philosophy goes far beyond it, not sentimentally or imaginatively, but by actual Yogic vision, and laughs at the boundary laid down between the Unknowable and the Knowable by the modern science. In that vision all is matter or spirit, only varying by the law of differentiation; the former being an aggregation of the latter, in consequence of which the former is grosser than the latter. Spirit and matter are, therefore, to be understood as only relatively different and not absolutely. Absolutely they are one and the same, call it what you may. This oneness is styled in Hindu metaphysics *Nirgunabrahma* (essence without attributes), *Nishkala* (formless), *Nishprapancha* (worldless), *Nirmala* (perfectly pure), *Nirvikára* (unmodified), *Niralamba* (independent), *Nithya* (eternal), *Buthha* (absolutely conscious), *Kevala* (the absolute), *Akhanda* (indivisible), *Adwiteeya* (non-dual), *Adyanthavína* (without beginning or end), *Paráthpara* (the ultimate of the ultimate), *Aparòksha* (within oneself), *Swayamjyothi* (self-illuminated), *Sarvaviapaka* (all pervading), and *Nirathisayanántha* (boundlessly joyful). This is the state of Nirvana, *Kyvalia Paramapada* and *Moksha*.*

N. B.— I have thought it proper to describe the Absolute state in so many terms to disabuse the reader of the impression that the above state is one of annihilation or darkness.

The union of spirit and matter which are respectively positive and negative, or plus and minus produces the Absolute Stability, which, in the conception of the intellect, is naught. This is the idea conveyed in regard to the triune principles tabulated above. The conjunction of *Náda* with *Kala* produces *Bindu* (cypher, the Absolute), which means that spirit and matter exist only relatively and never when they are synthesized in the *Adwitheeya* (the non-dual) as explained in the foregoing para. This is the idea underlying the Vedantism of the Advaitists. Some Pandits, however, interpret that the union of *Náda* and *Kala* produce the Son, called the manifested universe.

Another inference to be drawn from the '*Nádabindu*' table is that *Náda* (sound or vibration, whether physical or spiritual), is the cause of *Kala* (form or manifested world), thereby going to support the proposition that sound produces form. *Kala* also means ray or light. *Pra-kriti* is nothing but the radiation of the spiritual sun *Siva*. As the rays evolve from the Sun, so does the universe emanate from *Parabraham*, of whom *Siva* (spirit) is one aspect. A third inference to be drawn is from "*Hamsa*." "*Ha*," the sound of inspiration, and "*Sa*," that of expira-

* *Kyvalianavanitham*, by C. V. Pranava Table.

tion, are the significant symbols of involution and evolution of the universe, while "M," the mute sound, represents the Absolute Consciousness or Unconsciousness, the result of the union or synthesis of involution and evolution. "To use a metaphor from the Secret Books, which will convey the idea still more clearly; an outbreathing of the 'unknown essence' produces the world and an inhalation causes it to disappear. This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end."*

The following is the fourth inference. It has already been shown how 'Om' is derived from 'Hamsa.' The former is Vedantically styled the Sūkshma Pranavam, and the latter the Sthūla Pranavam, meaning respectively subtle and gross sounds, the latter being the vehicle of the former. Om represents the unmanifested Logos and Hamsa the manifested, relatively. The word Pranavam is derived from Prāna (air, life or breath) and means a sound. This simply shows the connection there is between air, breath, life, sound and form. The potencies of 'Om' will be dwelt upon further on:

When Purusha and Prakriti are evolved from their ideal, latent or potential state, they exhibit themselves as the manifested universe analogous to the evolution of a tree from its seed, a bird from its egg, or an animal from its ovary, in accordance with what is called Bijankura Nyaya (argument on the seed principle). As day and night succeed one another, the evolution and involution of the universe go on in endless succession in the boundless Batta Bayalu (open space) in consonance with "the law of periodicity of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature."†

As motion (spirit) and non-motion (matter) must be of something common to both the principles, that something is no other than "Parabrahmam (the one Reality or the Absolute); which is the field of Absolute Consciousness, i. e., that essence which is out of all relation to conditioned existence and of which conditioned existence is a conditioned symbol, but once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contract of Spirit (or consciousness) and Matter, Subject and Object."‡

Chit (consciousness) latent in the germ of the Mundane Egg, having been passive, while in the germinal or potential state, begins to move in or act on Prakriti (the primordial substance), that has been co-existing with it in that state. The result of this action is the gradual evolution of the universe. According to the Hindu philosophy Prakriti is of three gunas, (degrees, planes, attributes, or qualities),

* "The Secret Doctrine," Vol. I, p. 4.

† "The Secret Doctrine," p. 17.

‡ "The Secret Doctrine," p. 15.

named Sathwa (subtle or essential), Rajas (motive or active), and Thamas (gross). When Chit is reflected in them, it becomes Iswara (Logos, Universal Consciousness, Intelligence or Soul), Jiva (Ego, Individual Consciousness, or Soul), and Vikshépasakti (manifesting or evolutionary force) respectively. The planes of matter are then designated Vidya Maya, Avidya Maya, and Avaranasakti, meaning knowing illusion, nescient illusion, and involuting or enveloping matter, respectively. Parabrahmam or Chit reflected in each plane* of matter acts as the instrumental, and the vehicle itself as the material cause in the evolution of the cosmos. Having given a general idea of the process of the evolution of the universe, I shall now dwell more particularly on the principle of Vikshépasakti, with which the question of the phenomena of forms, sounds and colors on the astral and physical planes is more concerned, though indirectly or secondarily.

The Vikshépasakti is an evolutionary or positive force produced by the reflection of Parabrahmam on the plane of Avaranasakti (enveloping matter) as already explained. It is the former acting on the latter that produces all the phenomena on the Sthūla (gross) and Sūkshma (subtle) planes of cosmic and microcosmic matter.† Avaranasakti being involutory and negative, must necessarily, when operated upon by Vikshépasakti, produce a vibratory or wavy motion, technically called Swara or Hamsa (breath). This breath emanates from the "Great Breath," which is only an aspect of the Sat or the One Reality, the other being Abstract Space. "The Secret Doctrine," speaking of the former, says: "On the other (hand) Absolute Abstract Motion, representing unconditioned consciousness. Even our Western thinkers have shown that consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This latter aspect of the one Reality is also symbolized by the term "Great Breath," a symbol sufficiently graphic to need no further education. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical One Absolute-Be-ness symbolized by finite intelligence as the theological Trinity."‡ It will be seen from the above that abstract consciousness or motion means the one and the same thing, and that motion is characterized by change—phenomenon or form. Swara is but a differentiation of the above said Absolute Abstract Motion, representing Unconditioned Consciousness. It is also the view of the Vedantic philosophy that Manas (mind) and Mārutham (motion or breath) are parallel in the relation of subject and object. The truth of this proposition is seen in our own life. We cannot live or breathe after the departure of consciousness or soul from the body, but while we do live the temporary cessation of

* It should be borne in mind that the terminology used in Hindu Philosophy has generally a relative signification with reference to the plane spoken of.

† "Kyalianavanitham," by C. Venkatrama Sastrulu, p. 130.

‡ "The Secret Doctrine," p. 14.

breath by Yoga or Kumbhaka leads to the stoppage of intellectual operations and *vice versa*. As breath is a consequence or objective form of consciousness thrown out at its will, the cause, *i. e.*, consciousness exists for ever though life may cease. The Sthúla Sarira is the gross body caused by the action of Prána on gross matter, while Prànà itself emanates from consciousness. The blind mechanical forces of nature are believed by the modern scientists to be the sole and supreme powers controlling all nature. This is the result of their obstinately ignoring the existence of the higher powers and forces evolving the objective world. It is said that even a blade of grass cannot move without the command of God. Does it mean any other than that the cosmic mind is the mover of everything in the universe? The mechanical forces are only secondary ones guided by psychic or spiritual forces. An ignorance of the latter does not militate against their existence or their operation. Whether they are recognized or not, the Universe still goes on under their operation. I say this to show that in Mrs. Watts Hughes' 'Sound Pictures,' though apparently a result of musical notes sung into the eidophone, there is a world of forces acting behind the veil of physical matter as thought by herself and confirmed by Colonel Olcott. According to our philosophy the five Tatwas, or principles, called Akàsa (ether), Vāyu (air), Agni (light and heat), Apas (water) and Prithwi (earth), are only different forms of Swara (vibration), which produce the phenomenal world on the Sūkshma and Sthúla planes of matter. Swara emanates from Vikshépasakti, and Vikshépasakti is a reflection of Chit in Tamas (gross) plane of matter, as already said. Hence the whole manifested Universe emanates from the Absolute Chit, or Parabrahmam.

"When the process of evolution began, this Swara, this great power, threw itself into the form of Akàsa, and thence respectively one after the other into the form of Vāyu (air), Agni (fire), Apas (water) and Prithwi (earth). It does the same when it enters the involutory process.*

The following, from the *Globe* of July 28th, 1890, was copied in *Lucifer* for August:—

"Theophile Gautier, describing the effects of hashish, wrote, 'My hearing was prodigiously clear. I could distinguish the color of sound. Green, red, yellow and blue sounds reached me in perfectly distinct undulations. Gautier was a poet, and those words of his may have appeared to many as the result of an overwrought imagination. He was, however, labouring under no delusion, colored sound is by no means a metaphor. It is according to certain German *savants*, an absolutely true physiological fact. The proportion of persons, they say, having the faculty of coloring sound is 10 per cent.—which seems to us to be an

* "Nature's Finer Forces," by Mr. Rama Prasad. *The Theosophist*, Volume IX, p. 276.

exaggerated number and herein consists the phenomenon. For all who possess that faculty every audative sensation, noise, spoken word, or melody, is represented by a distinct color. An indefinite sound produces only an ill-defined, grey, sombre image, as in the instance of a cannon, which fired from afar causes only an unsatisfied sensation, devoid of color; but when the report is sharp, clear and near, the color evolved becomes distinct. According to Dr. Baratoux, speech is represented by a uniform color, for each person having the faculty of coloring sound, blue being the prevailing one, and then yellow and red green voices are scarce. The voice of a young girl conveys the impression of an azure blue, and that of a grown woman is of a violet tint. The speech of a woman with masculine voice produces a sensation akin in color to indigo. The tenor's voice is light chestnut, the baritone's is dark blue, and the basso's is quite black. The soprano's is bright red, and the contralto's is dark chestnut. As a rule, low deep voices have a dark coloring than clear sharp voices. These are usually pale blue, while medium ordinary voices are yellow tinted. The color evolved by vowels is not uniformly the same. According to some German *savants* the *a* is black, the *i* is red, and the *o* is white. Others say that the *e* is yellow, and that the *u* is either blue or green, according to circumstances of pronunciation.

"Musical instruments produce colored sensations of a particular kind. The sound of brass instruments is red: that of the clarinette is yellow; that of the violin and piano is blue; and that of the big drum is dark brown. The color evolved by the notes of the gamut played on any instrument is proportionately brilliant or dull, according to the more or less high or low tones produced. In singing, the color evolved depends occasionally on the particular vowel used, as in *do, re, mi, fa, sal, la, si*; and it is said that a distinguished contralto always realised an azure-blue from *do*, a rose-color from *re*, a bright yellow from *mi*, a deep blue from *fa*, a red from *sal*, a violet from *la*, and a coffee-brown from *si*.

"It is assumed that the color evolved by the sight and sound of figures would enable certain persons to solve arithmetical problems by a combination of colors. It would be scarcely safe to entrust one's accounts to calculators of that kind. A specimen of the genus admits that zero conveys no distinct color to his mind, and that 2 to 2,000 produces in him the self same luminous colored sensation. The figure 1 suggests a black color, 2 a pearl-grey, 3 a yellow, 4 a decided grey, 5 a deep chocolate, 6 a pink, 7 a blue, 8 a red, and 9 a white.

"There are other peculiarities in connexion with the theory of color in sound still more singular than the foregoing. For example, it is contended that every language can be characterized by a combination of colors pertinent to itself. French is silver-grey, English is dark-grey, and German is mouse-grey. Languages spoken in the south of Europe are of brighter colors. Spanish is a mixture of carmine and yellow, with coruscating tints and a metallic sparkle; whatever that may be, and

Italian is a mixture of yellow carmine and black, with soft tints of other colors to harmonize. Another believer in this theory assimilates Christian names to colors. John suggests a pale red, Joseph a dark blue, Louise a pale blue, Lucy suggests a yellow, and Marius, and all names ending in us, a green.

“ Now, how shall we explain these phenomena ? It is certain there is a close relationship between the senses which admits of their exercising an influence over each other. Color-hearing is evidently the result of a special condition of sensuous excitability. It should not, however, be considered a morbid symptom, although it may be considered as closely akin to psychical irregularity. A case is cited of a person on whom the sound of the letter *o* produced at one and the same time a sensation of suffocating heat, and of fear as of being thrown down a precipice. However it may be, there is no doubt that science justifies, up to a certain point, one of the pretensions of the school of impressionists ; which maintains the association, under certain physical conditions, of sounds with light and color. But these too suggestive impressionists should bear in mind that those colored sounds are really exceptional effects, which the majority of people certainly fail to notice.”

Lucifer thereupon remarks :—

“ The above facts corroborate the experiments of Mr. Francis Galton, who, however, carried his observations upon the interchangeability of the senses a stage further. For in his “ Inquiry into Human Faculty,” he gives a number of cases in which individuals associated not only sounds, but also *numbers* and *geometrical* forms with definite and invariable shades of color. Such observations are of interest from the Theosophical standpoint, as confirming the teaching concerning the senses, given by Madame Blavatsky in the *Transactions of the Blavatsky Lodge*, Part I, pp. 37 and 38. They go even farther and distinctly suggest the real existence of a “ sixth sense,” which is the root of our present five, and which unites and synthesizes them all in one. For to this sixth sense the deliverances of the lower five would naturally be interchangeable, and its own deliverances would, of course, tend to translate themselves into terms of one or more of the lower five.”

In Vedantic writings we are told that Sabda (sound), Sparsa (touch), Rûpa (form), Rosa (taste), and Gandha (smell) are differentiations of one and the same force, viz., Swara ; the modifications being due to the difference of matter or vehicle through which it acts. This will be illustrated in the second section of my essay.

C. KOTAYYA, F. T. S.

(To be continued.)

The Adyar Lectures.

MR. FAWCETT ON “ MIND AND BODY.”

DURING the past month Mr. Fawcett delivered two more lectures of his projected course, the substance of which we now append. Having traversed with considerable detail the several systems of the epoch-making thinkers of Modern Philosophy, he had now to take up the constructive portion of his labours. In carrying out the scheme it is intended to revert once more to this survey of post Cartesian thought when the knotty problems of ontology come up for analysis. It will also prove interesting to compare the metaphysic of Indian philosophy—more especially that of the Vedanta, twin-sister of one wing of the German idealism—with Western systems and his new “ theory of the Origins” in process of development. All the Indian systems have their Western analogues ; the parallelism being often curiously close. Their drawbacks, lack of scientific ballast and a pronounced leaning to abstractness, have, no doubt, incurred severe criticism. Thus, according to an idealist critic, “ well might the whole theosophy and philosophy of India turn upon a more or less poetically expressed Monism. Its drawback consists in the fact that it is abstract and incapable of furnishing a coherent and logically determined view of conscious reality as a whole, and also from its vague and mystical character which precludes scientific deduction of the data of consciousness from the outset.” (Belfort Bax.)

According to von Hartman,—and conversation with Hindus has, in the experience of the writer, confirmed his remark—Indian thought oscillates between realism and idealism ; between the view that external objects exist independently of consciousness, and the view that they are mere illusion. Still, during the past fifty years, recognition of such defects has not hindered the ordinary historian of Philosophy from weighing the propositions of the Vedanta with much the same interest as he would those of Kant or Plato. And we have yet to inquire whether in many aspects the idealism of the East does not evince a superiority over its Western counterpart.

The lecturer began by remarking that he had now to throw over the role of the critic and court criticism himself. The aim of their efforts was to construct a metaphysic on entirely rational lines, such metaphysic taking up in its course a radically revised conception of the doctrines of “ re-birth” and Karma. Between the latter notion and metaphysic proper the connection was only indirect. Now, was there any possible ground for the ambitious metaphysic of which they were in search ? The verdict of the late George Henry Lewes in his “ Biographical History of Philosophy” was to the effect that the failures of modern metaphysicians only repeated those of the old Greeks and the Orientals. Agnosticism, whether in its modified form as held by Her-

bert Spencer, or in its purely positivistic guise, as favored by many scientists and psychologists, was simply an outcome of the dearth of arguments suitable to erect a valid ontology. It was an eminently healthy symptom, and bespoke, as a rule, the most perfect integrity of thought. Its advocates, though avowing a nescience as regards things metaphysical, were the foremost reapers of the magnificent crop of XIX Century Science. Of course there were many cross currents of speculation to be allowed for—neo-Hegelianism, mysticism, deism, &c., &c. There was also the old decaying theology, which, from the stand-point of philosophic thinking, must be ignored. The history of philosophy for the most part ignores this low stratum and deals simply with the richer surface soils. Theology is for it simply a mental opiate concocted out of verbiage by sentimentalists.

But how were they to break ground in laying the foundations of a metaphysic? What method of research ought to be adopted? Obviously they could not now-a-days rely solely on the method of Plato, who sought to first seize the Unconditioned and then deduce the universe of conditioned fact from it. They could not assume First Principles. It might be that no Unconditioned Reality exists—that the universe is nothing but a Heraclitean flux of changes. Further the method of arguing from universals to particulars could not be justified on the lines of the final analysis of the syllogism as now completed. Such deductive thinking must be the servant of induction. A glance at the failures and contradictions of those systems based on descent from universals to particulars would disillusion the most dunderheaded theorist.

Having indicated induction, on the lines of the "Complete" or Deductive Method, as the pole star of his researches, the lecturer proceeded to open up the problem as to how mind and body are connected. The initial question was—Were there any such separable things to be related? Were we able to assume, in the first instance, an objective world independent of consciousness? If not the inquiry was emptied of meaning. It was useless to ask in what manner are mental and physical states united if "physical states" are, idealistically speaking, mere figments of popular non-philosophical prejudice. If neo-Hegelianism was right, the lecture had no legs.

Understand it is impossible to escape dualism if you first assume an external world, and then seek to confute the materialistic arguments. Monism must hold on one side alone—on that of the subject or that of the object. If you wish to save 'spirit' and retain monism, you must elect for idealism; if you believe in an external matter and retain monism, you must elect for materialism. Any discussion of how mind and body are connected presupposes that they are separable entities, that is to say, *dualism*. Nothing can be more obvious. You may revise this dualism as you like, may possibly merge it in some deeper ontological neutrum,

but for all your efforts it remains an "immanent cosmic dualism" and nothing else. Now, here is what Kant says on this dualistic controversy touching Mind and Body. It will serve to show into what a consistent idealism must debouch.

"Now I assert that all the difficulties with which these questions are supposed to be beset, and with which, used as dogmatical objections, men pretend to a deeper insight into the nature of things than can be obtained by plain common sense—I say that all such difficulties are based on a mere delusion, by which what only exists in our thoughts is hypostatized, and, without its quality being changed, assumed to be a real object without the thinking subject; for example, extension, which is nothing but a phenomenon, is taken for a property of external things existing apart from our sensibility; and motion is taken for their action taking place really in itself even apart from our senses. For matter, the community of which with the soul raises such difficulties, is nothing but a mere form, or a certain species of the representation of an unknown object through that intuition which is called the external sense."—(*Appendix to Paralogisms. Mahaffy Transl.*)

The upshot of this may be put as follow: The Kantian analysis of perception by confirming idealism—though of the 'critical' type—knocks away the legs of the popular dualist controversy.

The lecturer, however, stated that he would ask for a concession of some sort of objectivity in order to meet the several types of materialism on their own ground. The actual analysis of perception with a view to establish the validity of this provisional concession he deferred until the time came to take up the question of "External Perception." But he intimated, however, that the result would be so markedly idealistic as to reduce the so-called external world in space to a mere system or series of our states of consciousness. What he believed safe from idealism—to wit, what Kant called the transcendental object—would turn out to be something very different from the self-contradictory popular notion of an "outer" world of things.

It was pointed out next that the simplest sensation in a jellyfish was as great a puzzle as the adult consciousness of man, of which the processes or events are now so admirably dealt with by psychologists. Still there are special mental phenomena peculiar to man which will assist us in deciding whether the source of consciousness is or is not independent of the object.

The historical development of the theories regarding mind and body was touched upon. The "double materialism" of the savage who explains consciousness by putting an ethereal organism behind the bodies, the materialism of most of the pre-Socratic schools, Atomists, Pythagoreans and other rude thinkers, the polished psychology of Plato and Aristotle, &c., &c., up to the modern schools was next traced. Materialism in psychology was very rife among the ancients, and its revival in modern times is not to be confused with the cruder notions which domi-

nated the simple pre-Socratic philosophers of Greece. Spiritism when it identifies "disembodied mind" with a "form manifestation," is perhaps the most flagrant case of relapse into the creed of savages. They should remember Sankaracharya's words, "nothing is *spirit* which can be an object of perception." Tested by this criterion the Pythagorean notion of an idea as a "movement of the ether," and similar materialist views, go by the board. Probably, however, the great body of spiritists would be unable to follow the nicer metaphysic of the Platos, Sankaras, Mills, Kants or Hegels. Until they can they will never attain any standing on the higher levels of culture.

The lecturer next gave a compendium of the case against dualism (doctrine that the mind is potentially independent of organism) drawn up by modern physiological psychology. Some very remarkable data were tapped, the minutely intimate nexus between mental and physical states being demonstrated in detail. The case made out shattered, he thought, popular dualism. After instituting a searching review of the results arrived at by Wundt, Bain, Lewes, Spencer, Romanes, Ferrier, Letourneau, Mosso, Maudsley, &c., &c., he alluded to Dr. Romanes' prophecy in his Rede Lecture (1885), that before so many years as separated us from Hobbes had elapsed, the path of every mental fact would admit of having its physical correlates minutely tracked in the nerve fibres and grey matter. It is only men of science and their absorbent students who realise the amazing wealth and variety of the evidence now amassed by physiological psychologists.

Having stated the case for psychological materialism as strongly as practicable, Mr. Fawcett proceeded to give a detailed account of the various types into which this line of thought might be divided. These types, with their several implications in the spheres of both cerebral physics and subjective psychology having been illustrated, an exhaustive analysis of their credentials was entered into. Reference to the article "Psychology and neo-Materialism," will enable us to forego the lengthy task of condensing this analysis. Mr. Fawcett was anxious to invoke the whole armoury of argument against all the types of psychological materialism—completeness in detail of course being essential to his work. But for those who require a limited and popularised selection of the more salient points valid against the important wing of materialism, the abovementioned article will prove more useful than a mass of argumentative detail. The speaker remarked incidentally that certain of the original objections adduced had been admitted by a distinguished English Psychologist as highly cogent, though adverse to his own materialistic monism.

Having arrived by converging lines of induction at the negative result that the source of mind is neither a function nor aspect of any objective activities, the lecturer stated that the bare fact "mind is not in its source of organic origin" by no means disposed of the phalanx of

critical objections. He pointed out that many thinkers who admitted the extra-organic derivation of consciousness were indisposed to hold that consciousness, could wholly dispense with organism or at least with the transcendental object of which 'organism' was the sensible ectype. He maintained also as against ordinary, popular and scientific realism that any admissible solution of perception must divorce itself from the crazy belief in a mechanical world of objects as somehow 'outside' the self. Such objects are *in and for* the ego, and to say that they exist (*i. e.*, are known) when not known or unperceived, is nonsense and a contradiction in terms. In arriving at this conclusion the 'élite of European philosophy in old Greece, Germany and England, were in full accord with the Vedantins, some even as Fichte, Hume, Hegel, Maimon, the neo-Hegelians, &c., denying the reality of any objective activity as ground of *Máyá*. It was needless to point out that the recognition of the truth of the *Máyá* doctrine—and the most exacting intellects had always accepted it in one form or another, the majority of philosophers being, in Hamilton's words, "constructive idealists"—must greatly influence our opinions in psychology, always the lowly handmaiden of metaphysic proper. Touching on the narrow sphere, open to any possible psychology, whether of the mind or the "transcendental subject," he would like them to bear in mind the words used by Prof. Adamson in alluding to the Lockean view of philosophy.

"The question how the human mind regarded as a thing of definite or indefinite characteristics, comes to have the filling-in which we call experience, *opens out, when duly considered, into the much wider problem as to the relation of any individual consciousness to the sum-total of things, a relation which may be either cognitive, practical or religious.* The merely subjective or psychological analysis of the cognitions possessed by the individual mind, even if result, as stated in Locke and his followers, be accepted—that such cognitions are effects produced we know not how—still leaves at an immeasurable distance the true problems of philosophy. For it offers no explanation of the nature of this individual consciousness, formed in whatsoever fashion; effects no junction between it and the universe of things supposed to originate it; and can offer a final philosophic solution nothing beyond the barren propositions that experience somehow is, and that it consists of states of the individual mind."

It is into this vast and all embracing problem of philosophy that the speaker wished to conduct his audience in the course of the ensuing series of addresses. His aim was, if possible, to construct a comprehensive metaphysic, of which the "Philosophy of Mysticism," Cosmology and Psychology would appear only as incidental aspects.

Reviews.

ETHNOLOGICAL RESEARCHES.*

THE Adyar Library has been further enriched—thanks to the unflinching courtesy of Major Powell, U. S. A., Director of the Bureau of Ethnology,—with copies of the Fifth and Sixth Annual Reports of the Director of the Bureau. Like their predecessors, they are sumptuously gotten up on the best of paper, with the best of typography, and a mass of engravings on wood, full-page photogravures and colored lithographs that leave nothing to be desired. Two large folding maps accompany each volume. These Reports of Major Powell's reflect the greatest credit upon him, his Staff, the Smithsonian Institution, and also the United States Government, which, with wise generosity, liberally patronises Science if it does not the Fine Arts. With its fabulously large annual revenue surplus, the American Government could, if it chose, set apart enough every year to endow for all time every necessary Bureau for promoting useful research in all the chief branches of knowledge: thus placing America at the head of the nations as the patron of enlightenment. True, it does a good deal as it is, yet it might do twenty times more without feeling the burden.

Besides the two Annual Reports, Major Powell has sent me five pamphlets of value, including two interesting monographs by Professor Thomas, upon the prehistoric earthworks that are found in the Ohio Valley, and which prove the occupancy of the country by ancient races now passed away. The two American Continents contain relics of archaic but now extinct nations that possess the deepest interest, not only to the antiquarian and ethnologist, but also to the student of Oriental Secret Doctrine. A review of M. Le Plongeon's antiquarian discoveries in Central America and his speculations thereupon as to the Western derivation of all our Eastern Mystery Initiations, was made in the *Theosophist* for December 1887 (Vol. IX, p. 185). That article, if fresh in the reader's mind, will bear me out in the above assertion, and the accounts given by Prof. Thomas, Messrs. Squier and Davis, Cushing, and other explorers tend to deepen the interest in these widely-scattered vestiges of archaic civilisation. Mr. Holmes' too brief pamphlet upon the Textile Fabrics of Ancient Peru shows us that, like the ancient Egyptians and the Aryans of the Mahabharatam period, the ancient Peruvians were highly skilled in the

* I. *Fifth and Sixth Annual Reports of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1883-84 and 1884-85.* By J. W. Powell, Director.

II. *Textile Fabrics of Ancient Peru.* By William H. Holmes.

III. *The Circular, Square and Octagonal Earthworks of Ohio.* By Cyrus Thomas.

IV. *The Problem of the Ohio Mounds.* By Cyrus Thomas.

V. *Bibliography of the Muskhegean Languages.* By James Constantine Pilling.

VI. *Bibliography of the Iroquoian Languages.* By the same.

weaver's art. The dry sands of that rainless land have preserved for our instruction the burial robes and wrappings of the unknown old occupants of Peru in a perfect condition. "The dry sands," he writes, "in which the tombs were excavated, preserved, through a process of desiccation, not only the bodies but most of the fragile articles and delicate fabrics that accompanied them." The delicate wood-cuts which illustrate the pamphlet of Mr. Holmes give one an idea of not only the fineness of the meshes of the fabrics, but also of the very artistic designs of the weavers. They appear to me in some specimens very like those of the hill tribes of Bhutan and Sikkim.

If I should yield to the temptation offered by the two Bureau reports, I should be filling this and the succeeding number of our magazine with excerpts from the several papers upon the Esquimaux of the Arctic Circle, the Zuni, the Navajos, the Burial Mounds, the Burial ceremonies of the Hurons, Col. Mallery's researches in the gesture-speech of mankind, the history of the Cherokees, the bravery of the Seminoles, ancient art in Chiriqui, Mr. Holmes' paper—splendidly illustrated—on the Evolution of Textile Art, etc., but I must refrain and leave the reader to profit by his next visit to our Library to look them through himself. One interesting fact must, nevertheless, be noted, viz., that among all those ancient races as among their living descendants, there was a religious cult embracing more or less crude ideas of the Supreme Power, an intercourse between the living and the dead, systems of psychical training and the development of occult powers, the temporary separation of the spiritual body from the physical, and its ability to observe and remember supernal experiences, the faculty of clairvoyance, that of prophetic foresight, and veritable mediumship and spiritual obsession. Dr. Franz Boas, author of the work on the Eskimo, in describing some instances of the last named phenomenon, says: "the resemblance of this performance to the experiments of modern spiritualists is striking." He also tells us that these initiated Mystery-men "use a sacred language in their songs and incantations." That is to say, the hardy dwellers in the Frozen Zone, employ, like their congeners, the Tantrikas of torrid Hindustan, mantras and Yoga postures in the invocation of spirits. The former "begin invoking their tornaq (Djinn or familiar) and all of a sudden the body lies motionless, while the soul flits to any place which they wish to visit." Intercourse with Europeans has not as yet been so free as to destroy their primitive religious faith though it has their physical bodies: they are being frightfully decimated by syphilis, brought to the frozen country of these poor, confiding victims by Christian sailors, representatives of the superior races and their soul-blasting civilization!

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, August 1890.

You will already have received the welcome news of "H. P. B.'s" renewed health and vigour, before this reaches you; it is, indeed with her, as you say, apparently dying one day, the next she may seem *better than ever!* that this may long continue to be the case is the heartfelt wish of all who look to her, and her teachings, verily as to "a light, shining in a dark place." The great event of the month, here, has been the opening of the East London Working Women's Club, founded by the Theosophical Society through the generosity of a friend of Madame Blavatsky's, who intrusted £ 1,000 to her to use in the way she might think best; the only stipulation being that the scheme started must be one which would *practically* benefit our poorer brethren. You would see, in one of the back numbers of *Lucifer*, how this trust was vested in the hands of Mrs. Besant and Miss Cooper, with this admirable result:—Mrs. Besant conceived the idea of establishing a club for the East-end working women and girls, combined with the means of obtaining lodging and refreshment on a very reasonable scale; this plan was submitted to the donor, and at once approved; Whereupon the lease of the large house, 193, Bow Road, was purchased; the house fitted up, and formally opened on the evening of August 16th—under auspices of the most favourable character; as you will agree when I tell you that Madame Blavatsky herself went down, with the entire working Staff, from Avenue Road!—After the building had been declared open, and a few admirable speeches delivered; a tea followed, partaken of by the newly enrolled members, mostly poor match girls; and then—*mirabile dictu*—might be even the entertaining spectacle of the Theosophical Staff "footing it" in the dance! part of a varied programme which occupied the remainder of the evening, after the tea. Most thoroughly the poor girls enjoyed it all, and seemed to appreciate the kindness and hearty spirit with which their Theosophical friends entered into the pleasant task of giving them a thoroughly enjoyable evening. The house—an old Elizabethan red brick building—is situated just opposite Bow Church, and was once a large country house. The rooms are very spacious, with great seats in the windows, and enormous old fire-places reaching right out into the rooms; oak beams in abundance everywhere, and a wonderfully beautiful old oak staircase; altogether a "treasure trove." We have received a good many friendly notices from the Press upon the successful carrying out of this scheme, notably a hearty pat on the back from *The Star*, which begins its paragraph, "Well done, Theosophy!"

New centres of activity keep cropping up everywhere; in Manchester great efforts are being made to start a Lodge; and Mr. Sydney Coryn, of the Liverpool Lodge—a most zealous and earnest F. T. S.—is doing all in his power to aid the good work in Manchester, having already received, and answered, over a 100 letters of enquiries from there.

A kind friend has offered a hall for meetings, etc. in Battersea; where a lecture on Theosophy was recently given. It seems only necessary to light the match, in some places; and behold, the already prepared train is found! The attractive syllabus given out by the Blavatsky Lodge has brought many visitors to the weekly meetings, and the 80 to 90 people present nearly every Thursday evening, compares favourably with the 3 to 8 only of last year's Thursdays in August; auguring well for the future progress of Theosophy in London.

Probably Bertram Keightley will reach you before this does; we are all envying him his opportunity of paying a visit to Head-Quarters; and the Karma is a favourable one which gives him the means, and the leisure, to accomplish what so many of us desire!—For although the establishment of the European Section has proved an absolute necessity owing to the rapid growth of the Society in Europe and consequent over pressure of work at Adyar; yet our thoughts and aspirations turn ever eastwards, towards Aryarvarta, the ancient home of the sacred Wisdom and science.

The plan which was brought before the Council of the British Section at their last meeting, by Mr. W. Kingsland, for the better representation and closer union of the provincial Branches with the Head-Quarters in London, by the appointment of a Corresponding Secretary for each Lodge—who should be resident in London, and in touch with the centre of Theosophical activity—has met with the general approval of all the Lodges. There is no doubt that this plan will supply a defect which exists in the comparative isolation of the various Branches, and will serve as a great stimulus to the activity and usefulness of the units of the Section, by drawing them into closer relationship and sympathy with each other, and with the fountain head of Theosophical inspiration. *Apropos* of our Head, it is strange that the *North American Review* for this month should contain an article by her, on the "Recent Progress of Theosophy;" for it serves as an admirable set-off to the venomous attack upon her by Dr. Coues, which recently appeared in the *New York Sun*.

Our foreign branches are shewing signs of great activity. "The Key to Theosophy" being in process of translation into Greek, Italian, and German.

Theosophical thinkers and students all the world over have so lately been occupying themselves in the serious study of "Looking Backward," that it may be interesting in this connection to detail "the officially declared programme of the Nationalist party in America,"

to the founding of which Bellamy's book gave the initial impulse, as I it, some months ago, in an article on the Nationalists and their work, published in the *Atlantic Monthly*. Their programme, which I quote in full, runs as follows :—

"The principle of the brotherhood of humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature."

"2. The principle of competition is simply the application of the brutal law of the survival of the strongest and the most cunning."

"3. Therefore, so long as competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached, the loftiest aims of humanity cannot be realized."

"4. No truth can avail unless practically applied, therefore, those who seek the welfare of man must endeavour to suppress the system founded on the brute principle of competition, and put in its place another founded on the nobler principle of association."

"5. But in striving to apply this nobler and wiser principle to the complex conditions of modern life, we advocate no sudden or ill-considered changes; we make no war upon individuals; we do not censure those who have accumulated immense fortunes simply by carrying to a logical end the false principle upon which business is now based."

"6. The combinations, trusts, and syndicates of which the people at present complain demonstrate the practicability of our basic principle of association. We merely seek to push this principle a little further, and have all industries operated in the interest of all by the nation, the people organized, the organic unity of the whole people."

"7. The present industrial system proves itself wrong by the immense wrongs it produces; it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest; for the abolition of the slavery it has wrought and would perpetuate we pledge our best efforts."

The handiwork of Theosophists is very evident in the above seven (note the number) clauses of this admirable programme; for it is I believe a well known fact that many of our prominent Fellows in America were concerned in the formation of the Nationalist party, and are among the number of its most active and ardent workers and supporters. The cry is often raised against Theosophists, "what are you *doing* for Humanity."!—Considering the really short period of time that has elapsed since the Society was founded in New York, I think we may fairly answer, "much."—

Following upon this, comes in natural sequence, an article in the *Contemporary Review* for July, by Bellamy himself, called "What 'Nationalism' means." The article being a reply to certain others, from the pen of M. Emile de Laveleye, which have already appeared in the pages of the *Contemporary*. Bellamy concludes his article with words which form so apt a pendant to what I have already given you, that I must quote them *in extenso*.

".....there appears no escape from the following conclusions. The affairs of men, as the result of an indefinite period of gregarious life, have become so involved as to be inextricable. Even though, in order to disentangle them, it were thought worth while to disintegrate the social organism to its ultimate particles, and unravel to the last thread the fabric of civilization, yet would the sacrifice avail nothing, for even then the earth and its sources, to which men can have no title unless it be a common one, would remain the basis of all production. The human heritage must, therefore, be construed, and can only, be construed, as an estate in common,

essentially indivisible, to which all human beings are equal heirs. Hitherto this community and equality of right have been disregarded, the heirs being left to scramble and fight for what they could individually get and keep. Thanks to the growth of human intelligence, a world in revolt testifies to-day that this insane injustice is to be suffered no longer. Unless humanity be destined to pass under some at present inconceivable form of despotism, there is but one issue possible. The world, and everything that is in it, will ere long be recognized as the common property of all, and undertaken and administered for the equal benefit of all. Nationalism is a plan for establishing and carrying on such an administration."

The wave of progress which is thus evidently sweeping over the new world, is making itself felt and in no doubtful form, in the old; the last few months, even, shewing marked signs of social reform. The German government has lost no time in laying Bills before Parliament, to bring into operation the resolutions of the International Labour Conference. The new Labour Laws are comprehensive and drastic: Sunday labour being prohibited, and breach of contract between master and man heavily punished; while strict limits are put to the amount of labour to be performed by women and children.

Then we have articles on the lamentably subordinate position of German and Spanish women, appearing in the *Reviews*; and here in London the Women's Liberal Federation has lately held its annual meeting, reporting a salutary growth of public opinion, in favour of the political enfranchisement of women. Professor J. Buchanan thinks that "the second cycle of cosmic progress" will be marked by the predominance of woman over man; and in an article which recently appeared in *The Arena*, entitled "The Cosmic Sphere of Woman," he pleads for a new crusade, to abolish "Woman Slavery;" and would send out missionaries to stir up every woman into demanding her freedom.

In the pages of *The Contemporary Review* for this month, Mr. Page Hopps formulates what he considers to be the Gospel according to the modern Evolutionist, which is, he says:

"1. That the men and women of a nation are a family, and that all legal, social, and political arrangements should be, as far as possible, based upon that understanding."

"2. That there are rights of poverty as well as rights of property."

"3. That in reality there exists no absolute and unrestrained right to 'do as I like with my own.'"

"4. That every nation should govern itself, and freely find out and carry out what is for its own good in its own way."

"5. That the soil of a country belongs to the country, and should be used and improved for the country's good, and not for the creation of classes that, in time, appropriate all the accruing uses and values of the land upon which the nation stands."

"6. That the work done and do-able in a nation should be, as far as possible, done for the general good, and not be hammered out of labour for the creation of an irresistibly wealthy class."

All of which, however, sounds but as an echo of the Nationalist party's programme in America: Well, indeed, may we say, "the cycle moveth"!—

The *Revue des Deux Mondes* for July contains a most interesting literary criticism—by M. Brunetière—of M. Tarde's last book, "Penal

Philosophy". M. Tarde says M. Brunetière, simply, states the old problem of Freewill *versus* Predestination, in the more modern terms of personal identity *versus* surrounding circumstances. The Criminal, he says emphatically, *is the work of his Crime*—and, even admitting that crime may be a form of degeneration or malady, it is not—so M. Tarde holds—to be localised in any convulsion of the brain. Society can do much to modify in one sense or another the individual proclivities. Therefore Society is responsible; therefore a "penal philosophy" is worth writing. Instead of excusing crimes by the force of passion which induced them, and arguing that as the individual was temporarily "alienated" from himself he should not be held responsible, M. Tarde's theory is that, "the contrary is true. In proportion as we abandon ourselves to the force of passion, it is the 'self' which we allow to be developed in the direction of its worst instincts (here we can perceive an unconscious recognition of the existence of the *dual Manas*); it is *egoism* in its most *anti-social* sense which breaks down the barriers that are opposed to it; it is personal responsibility, both moral and personally, aggravated instead of being diminished. The body has been defined as a little condensed air living in air. May not the soul be defined as a little incarnate Society living in Society?"—Truly, and M. Tarde approaches so closely the teachings of Theosophy that he affords only one more instance of the vast number of writers and teachers who are advocating with tongue and pen the *first object* of our Society; that doctrine of Solidarity, or of the duty of the one to the many, which is slowly but surely gaining ground under so many different names. A recent and curious corroboration of the teachings contained in the "Secret Doctrine" is to be found in the fact, stated as such by Dr. Luys in the pages of the *Fortnightly*, that if a hypnotized subject, in a state of lethargy, grasps the North pole of a magnet he is filled with intense joy and sees beautiful flames issuing from the end of the magnet; if however, he is connected with the South pole he is profoundly miserable and usually flings the magnet away in horror! Turn now to Vol. ii. of the "Secret Doctrine," page 400 and we find (in a foot-note) the following—"The two poles.....Every beneficent (*astral and cosmic*) action comes from the North; every lethal influence from the South Pole."

Madame Blavatsky's Editorial (in *Lucifer*) for this month—being a protest against Mr. Grant Allen's ideal (?) of womanhood—receives a very fair and unprejudiced notice in the pages of the *Review of Reviews*—where she is stated to have been the first to break the silence with which, so far, Editors of magazines and reviews have received Mr. Allen's abominable article in the *Universal Review* for June. Again, "Well done, Theosophy!"

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE FIRST LEAF OF T. S. HISTORY.

I HAVE just come across a fragment of the MS. of my first Anniversary Address as President-Founder, and hope to interest our members in its contents. Its date is October 4, 1876, and it was delivered at our rooms in Mott Memorial Hall, in the city of New York. The seeing of it brought back in a rush all the memories of that baby-age of our Theosophical movement; that time of bright hopes, perfect trust, and fond illusions. It also recalled the recollection of the crumbling away of certain illusions we had been under when the Irving Place group of ladies and gentlemen agreed, upon my motion, to form a body, which became in due course the Theosophical Society. The imminence of its coming Fifteenth Anniversary lends an interest to this first leaf of the Society's history, and induces me to point the lesson it contains.

It will be remembered by some that the meeting above referred to was an informal gathering of friends and acquaintances, to the number of a dozen or so, in Madame Blavatsky's parlour, to listen to Mr. George H. Felt's explanation of a certain alleged discovery by him of the Lost Canon of Proportion, by use of which the peerless architects of Greece had built their temples and forums. His lecture, illustrated by a set of very fine colored drawings, was tenfold heightened in interest by his assertion that he had not only found, on reading the hieroglyphs, that the elemental spirits were largely used in the temple mysteries, but he had even deciphered the *mantrams* by which they were subjugated, had practically tested them, and found them efficacious. In the company present were several old Spiritualists, myself included, of open mind, who were ready and willing to