

employment of Roman letters will be at once apparent." It is to be hoped this change of alphabet will become general in Japan, as it will not only facilitate the acquirement of Japanese by foreigners, but will also be a national benefit by saving the expenditure of the energy hitherto expended in learning so many thousands of complicated characters.

Correspondence.

MOST RESPECTED MADAME BLAVATSKY,—

Instead of asking any "occult" favor of you, I beg leave to acquaint you with a "phenomenon," probably rare, if not unknown, to you.

Here is a member of the *Methodist* Church for over 30 years, ordained elder in the same, now holding a chair in a Theological Seminary, who has read "Isis Unveiled," Sinnett's and Olcott's books, and quite a number of other Theosophical publications, together with much that Hodgson and others have written on the other side, and who esteems *Theosophy* as *Divine Truth*, reveres the *Masters* of occult science, the Mahatmas, even as he does the Master, Jesus; though having never received from either any more tangible notice than possibly spiritual influence, and that probably only in a general way, in common with many others. I, the aforesaid person, counting myself utterly unworthy of this glorious light that has come to me, wish to express my hearty sympathy with you in your great work, and to bid you Godspeed in it. I am trying earnestly to live the life marked out by these great illuminati of our race, and shall do so while I live, though no more light come to me; but there will. "Those who do shall know."

O for the more rapid coming of the bright day whose foregleams I have seen, when the mists shall clear away from men's minds, and they shall cease to abuse, ignorantly or maliciously, those who are sacrificing to enlighten and bless them!

* * * F. T. S.

August 28, 1886.

Ed. Note.—Since the above letter was sent to the printer, a still more striking thing has happened. Col. Olcott has received a letter from a Protestant BISHOP, full of reverent appreciation of the Aryan Mahatmas, and saying that he believes the Theosophical Society "a providential (and, I might add, Divinely ordered) preparation" for a new spiritual outflowing. Opinions change, it appears!—*Ed.*

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"THE SECOND WAVE."

HAVE you ever stood on the shore, and watched the incoming tide? First a tiny ripple advances a few inches over the yellow sand, then retreats, as if frightened by its daring, into the deeper sea, a second wave advances further than the first, and in its turn retreats, to be followed again by another, and so wave follows wave, each gathering greater strength and volume till the sea sweeps in towards the land, and covers all the broad stretch of sand with water. So is it ever with the tide of knowledge and truth. So was it with Christianity. The first wave began in the sermon on the Mount of Olives, and flowed on till it reached its limit on Calvary; it was adorned with many strange wonders and marvellous sights, it was surrounded with mystery and miracle, and its founder was credited with till then unheard of powers; multitudes were gathered together, and all men went after him. What was the end of all this turmoil and excitement? Sad indeed it is to contemplate and brief is the record of it; they all forsook him and fled. The wave had reached its limit and flowed back into the sea from whence it came. A few years afterwards the second advance began, for the tide was really turned, and there was the vitality of true life in the doctrine of Jesus. The seed which he had sown, germinated and grew. Paul, the man "approved of God," took up the work where it had been left off. Not now were seen wonders and marvels, novel doctrine and young enthusiasm, but earnest teaching and sustained effort, wise instruction and constant example. Time passed on; Paul was no more, and all the first generation of disciples were dead; still Christianity lived and progressed, advancing to a fuller tide of wisdom and righteousness. Yet it seems that the tide has turned again, and has ebbed far from its highest limit. So is it with other

religions. Truth and sincerity are departing from them, and their early spirit has fled. The Theosophical movement claims to be the returning tide of the Spirit and Truth which have ebbed from the world's religions. Its first advance has already been made, and it has been marked by strange and marvellous occurrences,—no longer 'miracles' but 'phenomena,'—by wonderful theories and new-born ideas. When first coming to the study of Theosophy we have talked learnedly of such things as Sthula-sariras and Mulaprakriti, of psychic currents and astral forms, and a hundred others as extraordinary. We have gathered together to talk of the decadence of religions, and of the wonderful future before Theosophy. But while doing so we have not always remembered that it is we ourselves who must make the future, if it is really to exist at all; and while accusing the old religions of superstition and materialism, we have ourselves, perhaps, been lacking in the earnestness and sincerity, without which the religions we find fault with would never have survived their birth. Let us ponder well on the matter, for now is the dead-point of Theosophy, and it depends on each one of us whether it will ever pass that dead-point, and go on towards the glorious future we are so ready to predict for it. A year or two will decide whether there is in Theosophy the vitality of true life. If the seed which was so prolifically sown in the beginning of the movement has borne real fruit in the minds of those who have received it: if the lessons so patiently taught have been profitably received, the movement will become a real power in the world of suffering men and women. When the first generation of theosophical teachers has passed away, and the early supporters of the Society are no more, how shall we be able to take our stand in their places and carry on the work they have begun, unless we have been strengthened and purified by the lessons they have taught? Is theosophy to advance a second time, or is it to perish out of sight like some imperfect thing born out of due time? It is useless for us to say 'we are weak and unworthy, we are unable to bear the burden which is laid upon us,' for if we do not carry on the work entrusted to us, who is to give it permanence and power to live? Rather let us strive, with an earnest appreciation of our duty, to make ourselves worthy and able to maintain the light which is given into our hands. We find ourselves in the midst of a world of sin and suffering, of cruel privation and murderous hate, a world in which bright hopes are blasted and pure aspirations mocked; where all that is noblest and truest is held up to ridicule, where each one is mercilessly striving to get the better of his neighbour; where men become daily more grasping, lustful, and brutish, and women become more vain, and worldly, and less tender and true; where the rich grind the poor and drive them often to starvation, and to violence which is hardly crime; where the learned, and the cultivated, turn with contempt and sneering from those poor and ignorant ones, at the expense of whose heart-blood their wealth and education and knowledge have been gained; a world where those who call themselves wise are preaching away the best hopes and noblest beliefs of mankind; a world from asso-

ciation with which those whom we have known pure and honourable and beautiful, emerge callous and stained and hard-hearted. We see each man rising up against his neighbour, ready to slay him, or, far worse, ready to ruin and destroy all that he holds most precious; we see each step in the knowledge of nature's powers turned into a fresh engine of destruction and cruelty; today's scientific discoveries becoming to-morrow's torture-engines. We see some of the loveliest flowers of our race turned to polluted and unholy things. Are we so paltry and cowardly and base that we do not feel prompted to stretch forth even a finger to change these things? Are we not rather called on to strive with all our power and might to lift a little of the heavy burden of the world's woe? That theosophist is a traitor to his cause, and a base abuser of his privileges who fails in any degree to afford to all a noble example of upright and constant adherence to the high ideal he professes to hold. He who is not ever on the side of righteousness and truth, if he be a theosophist, is deserving of contempt and scorn. What weapon does Theosophy offer for the maintenance of the struggle against the evil around us? Is it not that ideal of Universal Brotherhood for which each of us has pledged himself to labour, on entering the Theosophical Society? And what is this Universal Brotherhood, if it be not that every one of us, and every member of the race to which we belong, should stand in his true and sacred relation to every other human being? Recognising this to be so, we must first know ourselves, and then find our true relation to Humanity. Looking within ourselves we find two powers ever at war, the flesh lusting against the Spirit and the Spirit against the flesh. We find two opposing centres from which all the forces of our life proceed; the one centre is the self, the other is the soul. In the soul are three powers, three windows through which we perceive the Harmony of the Eternal; these windows are the emotional, the intellectual and the moral powers. Through the emotional nature we perceive the eternal Harmony in its aspect of Beauty, not merely that we perceive beautiful things, but that we perceive in things the quality of beauty. Through the intellectual nature we perceive the eternal Harmony in its aspect of Truth, perceiving in things the quality of reality. Through the moral nature we perceive the eternal Harmony in its aspect of goodness, recognising of words, acts, and thoughts that they are righteous. Perceiving Beauty, the active Will of man seeks to embody it in beautiful art. Perceiving Truth, the Will seeks to reproduce it in truthful science. Perceiving Goodness, the will of man seeks to attain to it in righteous acts, and it is not the desire to be strong and active which draws us but the beauty and truth and goodness. Ever waging war with goodness, ever hostile to the soul, we find the self. For the self, the egotism, we seek to gain pleasure and enjoyment and from it we seek to ward off pain and opposition. The selfs thus seeking for gratification are gradually drawn on to wallow in the mire of indulgent excess, and are led to strive and battle with other selfs for disputed and coveted pleasures, taking as weapons the impetuous fire of the evil desires. From this excess and strife

arise lust and gluttony, hate and wrath, cruelty and murder, and all the children of evil. The eternal Harmony ever calls on us with sweet and winning voice to leave the mire of selfishness and sin, to be true to goodness and to cleave to Truth. But the cry of self ever rises fierce and loud 'serve me and worship me, caring not for others, seek only the gratification of desire.' And hearing the voices let us remember that there is no cure for desire, no cure for the misery of longing, no cure for the love of gratification, save in the fixing of the sight and hearing upon that which is invisible and soundless, let us begin even now to practise it, for so a thousand serpents will be kept from our path. Let us live in the eternal. Learning thus our own nature, we perceive that by attaining to its perfection we shall fill our true place in Humanity and so realise the ideal of Universal Brotherhood. By gaining knowledge ourselves we become able to teach others to realise this ideal, and thus may we lighten the sin and suffering of the world. Slow and arduous will be the work, years and ages must pass by before it is finished, we must give up our places to other bands of workers in this great labour; but when at last the work is ended and the strife has ceased, and glorified and redeemed Humanity advances towards its perfection, great and glorious will the rewards be. To each one the Spirit of Truth says, 'Put thy feet into the fetters of wisdom, and thy neck into her chain; come unto her with thy whole heart, and keep her ways with all thy power; search and seek and she shall be made known unto thee, and when thou hast laid hold on her let her not go; for at the last thou shalt find her rest, and it shall be turned into thy joy; then shall her fetters be a strong defence unto thee, and her chains a robe of glory; for there is a golden ornament upon her and her bands are purple lace; thou shalt wear her as a robe of honour, thou shalt put her on as a crown of joy.'

CHARLES JOHNSTON, F. T. S.

HIMALAYAN FOLK LORE.

I AM living in a most out of the way valley of the Himalayas, I call it Kooloo; the Purist would like the name spelt Kullu, which to me is an abomination, so I shall continue to write it Kooloo, though every Gazette in India should spell it Kullu. The people must have been Buddhists till within recent years, as the neighbouring countries of Lahoul and Spiti are still Buddhist; but now-a-days Hinduism is the more fashionable religion, and Kooloo has become wholly Hindoo, as also has a small portion of Lahoul. There is an American Missionary at Plach, who so far has attained but a scanty measure of success; and a German Missionary or two in Lahoul, whose measure of success is still less. The story goes, but I can't vouch for its truth, that one Lahoulee once did become a Christian, but afterwards hanged himself, why deponent sayeth not; perhaps he found his new religion too dismal. The Kooloo people are a greatly mixed race, though the Hindoo now greatly predominates over the Mongolian; the Maho-

medans never entered the valley, so that Semitic taint is wanting. But the aboriginal element is very strong, which is neither of Iran nor Turan; but who the Autochthones were, no one now can possibly say. In one part, in which they are strongest, the men have big beards, which is most unusual among Hill races. The Kooloo tongue seems a cross between the Punjabee and Bhootia languages; they have in use a curious L the pronunciation of which is difficult to give in print, something like *lyu* all run into one letter. For a philologist the whole range of the Himalayas must be a perfect paradise, for each valley almost seems to have a language of its own. One village called Malanna, all by itself half way between Nuggur and Manikaru, has a language of its own, that no one else can understand, and the people differ in all respects from their neighbours, and are a standing puzzle to philologists and ethnologists. Kooloo has remained apart from the rest of the world for many ages; since the lowest pass into the country is 7,000 feet above sea level, and every other pass is over ten thousand feet. There is a celebrated temple at Nirmand; folks say that a man's skin of the golden age (Satyayug) is kept within, nine cubits in length, and also a grain of wheat, a foot long: they should also keep a grain of salt of like proportions to assist believers. The priest when he enters has to keep his eyes shut, otherwise he would see the interior full of serpents (the profane will here remark that this is not uncommon in D. T.) The temple is only opened once a year, or once in 12 years, I forget which. The hill gods seem wholly to be composed of faces, and carried on a sort of sedan-chair; when they are taken out for an airing, they are borne on men's shoulders, preceded by the temple band, consisting principally of drums and cholera horns, with din infernal and smoking incense. I give now a more particular account of a hill god's paraphernalia. His throne or seat is in the middle of two long sedan-chair poles, covered with shawls or silks, according to the wealth of the shrine; a kind of cone rises from the midst of this, surrounded by a circle of faces or masks, made of brass or silver, and even gold in rare instances; over the circle of masks are chowries, and a roofing of brass or silver plates. When these gods are carried out at fairs (*mela*) they are supposed to inspire those who carry them, and who will speak and answer questions in their name. Close to my abode is the celebrated temple of Doongree,—a charming green spot, studded with magnificent deodar trees, veritable old forest monarchs, and a very pretty mela (fair) is held here every year in May. The divinity is a goddess, by name Irma Devi; she delights in the blood of goats and buffaloes, and is the chief deity in Kooloo, and is the patron saint of Raja Heera Sing of Kooloo and Shangri. At the Dasehra festival at Sultanpur, in the beginning of October, there is a mela or fair, for the whole of Kooloo, and all the principal deities are brought here on the occasion, to the number of two or three hundred. Irma Devi only attends this fair and no other; but occasionally she goes to the hot springs at Bisisht for a tub: this year she killed her priest, as it is believed she caught him tripping. One of the faces of the Juggutsukh god has the exact features of a red

Indian, which, to say the least, is extremely curious, for to paraphrase the "Bab Ballads" (substituting for Turkey),

"In Kooloo as you're p'raps aware—Red Indians are extremely rare."

At Bisisht is observed the worship of Vasishtha Muni, hence the name; it is related the saint, wearying of life, tying his hands and feet together, threw himself into the Beas. The river burst his bonds and threw him up on her banks, high and dry; and for so doing was named Vipasa or loosening; now corrupted into Beas. If one may judge by his idol, Vasishtha Muni was a very black man; to the finding of his statue hangs a tale, as follows: On the hill overhanging Bisisht, a cowherd used to pasture the village cows; one cow used always to come home dry, and the cowherd got the blame; so he watched the cow, and found that it went up over two cleft rocks, and showered its milk into the chasm. Further search brought to light the image of the sage Vasishtha; then came three score stalwart men from Menali, but could not move the statue: at length a holy Brahman of Bisisht came, and bore away the idol to his village as easily as, of yore, the Roman soldier bore the goddess Juno from Veii to Rome.

There is an old fort at Menali, which is said to contain buried treasure untold; people on the opposite side of the valley say that at midnight the old fort is illuminated, but to the people living close by the light is not visible; nor have I ever seen it, but then I do not get up at midnight to look for it. The popular tradition is, there is always a light at night over buried treasure, which is guarded by a serpent, having a light on his head like a glow worm; the treasure finder can see the light, but not the serpent. They also say treasure is thus guarded for 22 generations, after which, all the articles turn into snakes, and glide into the nearest river, and are seen no more. It is related that an old woman of Darali, by name Rahelya, when working once in a field near the Bhagirati river, saw all day long serpents gliding past her into the river; at last a small snake passing very close to her, she saying, "Drat them snakes," struck at it with her hoe and killed it. After death the small snake turned into a silver necklace, which made the old woman regret she hadn't killed some of the other bigger snakes as well.

The Raja of Mundee claims descent from a Nag gotra, or snake ancestor: here is the story, or at least what I can remember of it. Basudeva, the king of the Nags or serpents, used to dwell in the Riwalsir Lake, and had a son called Lall, who assumed the appearance of a man (why, I don't know) and married a charming princess, by name Heera (where, I don't know). The story commences by the fond couple appearing in the city of Mundee; the husband leaves the wife to buy provisions; he is tempted into the courtyard of an enchantress and transmogrified into a ram. Before this event the kings of Mundee used to be strangled on the night after their coronation; the then Raja, still uncrowned, took a fancy to Heera, left disconsolate, and proposed to her; she having learnt that Lall had been changed into a ram, made it a condition with the Raja that he would present her with all the sheep in the town. In due course

the city sheep were paraded for Heera, who recognised Lall by his sacred thread still left round his neck, and breaking which she turned him into a man again. The Raja meanwhile being crowned, is strangled in due course the night following, after the manner of his predecessors. On his death, the citizens by acclamation, in the Papal manner, elected Lall and Heera Raja and Rani of Mundee; and on the coronation night, Basudeva, the Nag Raja, informed them that it was he who had strangled all the former kings to enable them to rule in their stead. This myth, so far, somewhat resembles the story of Tobit or Tobias in the Apocrypha. So Lall and Heera lived happily for a time, till the enchantress, who formerly turned Lall into a ram, put it into Heera's head to ask her husband about his family and gotra; after much importunity he took her to the Riwalsir Lake and told her all, and then plunging into the mire became a snake again; while Heera sat disconsolate, and repented too late her fatal curiosity. One night Lall appeared to her in a dream, and told her that next day all the nags and serpents from every quarter would come to the lake to bathe, and that the oldest, biggest, and grizzliest nag, with a crown on his head, would be his father, and that if she wanted her husband back, she must get him to grant her a boon, without specifying particulars. Needless to say that next day Heera succeeded in wheedling the requisite boon out of the old Nag Raja, which when granted, she asked for Lall back, much to that ancient monarch's chagrin, who is reported to have used strong language on the occasion, not complimentary to the feminine sex, either in general or particular; but all to no avail, for Heera got her Lall back, and they lived happily ever afterwards.

To the west of Kooloo is a country called Chumba, but its inhabitants are called Guddees; they are great shepherds and own huge herds of goats and sheep, which every summer they drive up into Lahoul for the pasturage. They are by far the finest race in the Himalayas, and dress differently from all the other Hill men; both in dress and appearance they are very like the old Assyrians, as depicted on the slabs from Nineveh in the British Museum. Can Madame Blavatsky inform us whether the two people are of the same race? When returning from Australia the other day, I had the pleasure of making the acquaintance of the Rev. George Hormuzd, a Nestorian priest; he is about to bring out seven hundred Nestorian Christians from Kurdistan to Queensland as an experiment in emigration. I mention him as he is a direct descendant from the ancient Assyrians, and the type of race does not seem to have changed in the least during the many centuries that have elapsed since Sardanapalus perished on the funeral pyre. The whole education of the Nestorians appears to have fallen into the hands of American missionaries, who have hopelessly vulgarised the priesthood into the dissenting minister type, and they appear to have forgotten all their old traditions.

Kooloo has no saintly places of pilgrimage of its own, so saintly personages seldom visit it except a few on the way to Triloknath, which is a shrine of rare repute. On my first settling down here, one Fulari Baba, a holy man on his way to Triloknath,

visited my abode; I think he was a disciple of Hurchund Giri Nath Gosain of Koelkattar Hurdwar, who died last year, but whose acquaintance I made at Goorgaon a little before his death. He told me, some one who was a raw novice in black magic had put a charm to harm me somewhere close by; after some search, a charm was found, consisting of hair, nails, ashes, and other ingredients, hidden in the wall. Last year a jogi from Catmandoo turned up, whose father was purohit (family priest) to the Nepal Raja; there had been some trouble about a sister or niece of the king having run away into British territory with a Hindustani musician, a player on the Sitar. Ament this I had heard previously that a fugitive Nepalese princess had arrived in Bombay, who put the Government into a fix, as her rendition was demanded by the Nepalese Durbar, and they were loathe to surrender her. What became of this "teterrima causa of all belli," as Byron sings in Don Juan, I never heard. The Nepalese Jogis also said that the way they managed divorces in Nepal was as follows. At Catmandoo there is a large maidan or plain, in the midst of which there is a kind of standard; when a wife wanted a divorce she was given a fair start, and had to run across the maidan in her shift, with her husband after her with a cookery (Kookree, a war knife peculiar to Nepal). If she got to the standard first, she got a divorce; failing to, she was cut down by her pursuing husband. This custom will remind the profane of the American story "Go it shirt-tails, Boowie knives is a gaining on yer."

I also made the acquaintance of a Punjabee Jogis who lived in a cave at Rani Raur (he has recently left his abode, and I don't know where he has gone to) who was credited by the natives with the power of turning himself into a tiger to devour the lonely wayfarer, and dreaded accordingly. I found him a mild and inoffensive sort of party; he told me that if I went alone with him into the forest depths, he would show me strange doings; I regretted I was pressed for time and could not accept his offer. He had been in prison some years before for eating another man's sheep by mistake; when in prison he suffered annoyance at the hands of a Christian Tahsildar (*rara avis in terris, nigroque similitima cygno*) and a munshi. He is credited (and I believe quite truly) with having prophesied the death of the said Tahsildar, which occurred soon after at Deyloo, from delirium tremens, as is commonly reported; and the imprisonment of the munshi, which occurred later again, in connection with the famous Kooloo Neelum or sapphire case. This jogi got into trouble again last year for hurting the feelings of the Forest officer with respect to rights of flotsam and jetsam of some timber stranded on the shore of the Beas. Such was the dread the jogi inspired, that the Assistant Commissioner (a very young man) ordered out "a posse comitatus" of some two hundred of quite the bravest men in Kooloo, armed with sword and matchlock, to apprehend him; and as we know the Deity is on the side of the big battalions, our friend, with the aforesaid numerous escort, duly put in an unwilling appearance at the Magisterial Cutcherry; when the "Huzoor," heedless of the Forest officer's wounded feelings, and much to

his surprise, instead of punishing him, presented him with a blanket. Kooloo, in common with most other parts of Northern India, appears to have been visited by the Pandavas, the legendary King Arthur and Knights of the Round Table of the Arya Race; for the elevated plateau, which is some thousands of feet above my cottage, overhanging it to the east, itself some 7,000 feet above sea level, is called Pandavaka Roopa (rice field). Perhaps the climate has changed since then, for ice field would be a more appropriate name. There is a story told of Kuntee, the mother of the Pandavas, who was a very old woman indeed at the time, illustrating that feeling of the Kooloo people, they have in common with the Pacific Islanders. When the old lady arrived at Menalee, she told her sons that it was time she was thinking of getting married again; they, horrified, fled the country, taking their mother with them, and unknowingly a few clods of Kooloo soil. Once across the Rohtung, the old lady forget her amorous propensities, till one night she inadvertently spread her bedding over these clods, and forthwith commenced to babble of marriage; her sons at length discovering the cause, flung the accursed clods far across the snowy range into the Pacific Ocean, where they now form the Society Islands and Marquesas, and never afterwards did Kuntee scandalise her sons.

The wife of an Assistant Commissioner being very ill, and her case almost hopeless, a Brahman promised that she would recover if her husband agreed to repair an old ruined temple at Nuggur. This he promised, and when his wife recovered, kept his word. In consequence the rebuilt temple gained in reputation, and I am told there are many law suits among the people who are thus settled there. Each party brings a goat and places it before the shrine, and the goat that first begins to shiver and shake, wins for his owner the law suit. This simple mode of procedure is, I believe, very popular; but whether the High Court would quite approve of it I can't say, probably it won't be consulted in the matter. In the Himalayas during the month of Bhadon, (August-September) good Hindoos keep a lamp burning all night as they say that all the gods are now engaged in pilgrimage, and the lamp helps them to find their way. Can any one account for the origin of this curious custom, and inform us as to its occult meaning?

A. T. BANON, F. T. S.

NOTES ON HATA YOGA.*

THE *Sushumna* is connected with the tube that runs through the centre of the spine. It is a sort of vein of magnetic electricity, and the energy passing through the *Sushumna* is a stream of vital electricity. The tube above-mentioned is connected with the ventricles of the brain.

The *Sushumna* begins with the *Muladharam* and ends in *Sahasraram*. The former *Chakram* is at the base of the spine where it forms a triangle.

The *Brahmarandhra* is put in different places in different books, it should be taken to be the top of the head.

You may know the action of *Sushumna* by feeling an accession of fire to the brain—as if a hot current of air were being blown through the tube from the bottom to the top.

Hata Yogis say that *Ida* and *Pingala* act alternately, but if you stop both of these the hot current is forced through the *Sushumna*. Also without having anything to do with *Ida* and *Pingala*—by practising *Kumbaka* alone—the *Sushumna* comes into play; but a *Raj Yogi*, without using either of these methods, has a way of rousing the *Kundalini*. The means the *Raj Yogi* employs belong to the mysteries of initiation.

The reason why *Sushumna* is reckoned to be the chief of the *Nadis* is, because it is only through it that the *Monad* goes out in the case of a *Yogi*; and in the case of an adept, at the time of his death, his soul goes out through the *Sushumna*. Moreover it is the seat of circulation of the soul or *Karana-sarira*.

The *Karana-sarira* is said to be in a state of sleep, but this is no ordinary sleep, it is *Yoga* sleep. It is the calm after the tempest spoken of in "Light on the Path" (Rule 21.)

Samadhi includes the realization of *Yoga Anandam*, but it is a generic term used to denote several conditions.

It is absurd to suppose, as stated in some of the books, that the solar system is contained in the *Sushumna*. What is meant is that when consciousness is fixed for the time being in the *Monad* circulating in the *Sushumna*, the *Yogi* becomes *en rapport* with the astral light and the universal mind and thus is able to see the whole cosmos.

The six *Chakrams* are located in the *Sthula-sarira*, but they are not visible when a body is dissected, because the leaves and petals described in the books have no objective existence but represent so many powers or energies.

For instance, *Sahasraram* is considered to have eight main petals, and the meaning of this is that the brain has eight poles. Similarly the letters, characters, symbols, goddesses, etc., said in the books to exist in these *Chakrams*, all symbolize different powers.

* Notes of a conversation with the Solar Sphinx. (1886-1891)

The reason of the differences between the *Chakrams* is that in the seven centres seven powers are located, and it is said that as the *Kundalini* breaks through each *Chakram*, it causes the man to subdue that *Chakram*.

As *Kundalini* goes on breaking through the *Chakrams* one by one, it gains control over so many forces connected with the elements, the astral counterparts of which are located in the respective *Chakrams*. The location of the mind is said to be between the eyebrows by the *Hata Yogis*.

The *Chakra Sammalanam* mentioned in the books means that when *Kundalini* passes through one *Chakram*, it takes its essence or energy, and so on with the rest, and finally joins all into a sort of united current.

The seven *Chakrams* are connected with the seven planets in the following order, beginning with *Muladharam*: Saturn, Jupiter, Mars, Venus, Mercury, Moon, Sun. The moon is connected with the mind of man, because it is so changeable and vacillating.

The mind of man never penetrates (as sometimes asserted) into the *Chakrams*, but the *Kundalini* does so penetrate, and the mind itself will finally combine with *Kundalini* when this latter gets near the *Ajna Chakram*, and then the man becomes clairvoyant.

Kundalini is a power or energy in the *Muladharam*, sometimes called the astral serpent. It has its head in the region of the navel; it can be roused by increasing the fire in the *Muladharam*. It is said to be like a serpent, because it moves in curves, it appears to move round and round in a circle, *Ida* and *Pingala* alternate on account of its motion.

Kundalini is said in the books to have three and a half circles to show that it pervades the three and half matras of *Pranava*. In some cases it is represented as light, because its energy runs through *Ashtaprakriti*. Sometimes it is represented as four.

Some say that, in order to attain *Raja Yoga*, one should investigate *Mahavakyam*; others that the mind must be concentrated on a point and the *Yogi* must contemplate *Parabrahm*; some say one's own *Guru* is the true subject of contemplation, and it is enough to lead a good life; some say the repetition of the *Pranava* is in itself *Raj Yog*, and others say you must cultivate will-power; which of these ways is the true one?

All these are necessary and much more—read "Light on the Path."

The end of *Raj Yog* is the attainment of immortality.

THEOSOPHICAL SPECULATIONS.

I.

THE IDEALISM OF THEOSOPHY.

TOO much care cannot be taken by the student of occultism to regard every problem presented to his consideration both from a subjective as well as an objective point of view. The neglect of either aspect will involve him in many unnecessary difficulties. Disregard of the former will cause him to assign an unreal objectivity to mere phenomena; of the latter to float away into the dreamland of metaphysical speculation. He will either objectivise his sense-perceptions with Büchner* at one extreme, or lose himself in the contemplation of the "subject" with Hegel at the other. Experience shows that a considerable number of inquirers into the doctrines of Theosophy only grasp the *objective* side of the philosophy. Some, after patiently considering our cosmogony and little by little becoming impregnated with the realistic fallacy of an independent external world, finally conclude their investigations by asserting that Theosophists—in arguing that so-called 'external' phenomena are non-existent *per se* and only maya, the illusion of the mind—are guilty of a strange inconsistency.† This error on their part clearly arises from a misapprehension of our position. To the metaphysician it is of course apparent that in terming 'external' phenomena the result of certain modifications of the perceiving mind, there is no denial involved of the parallel evolution of consciousness and matter, nor again of the abstract existence of this latter in the statement that "the Universe is an aggregate of states of consciousness." The harmony between Theosophy and modern philosophy is here perfect,‡ and those who impeach the former on the above-mentioned grounds, must realise once and for all that the same indictment would hold good equally against the conclusions of Western culture. To the curious investigator of her secrets, nature speaks in the words of Byron's hero:—"I am not, love, what I appear."

No Theosophist denies the objectivity of matter, when defined in the words of Huxley as "the hypothetical cause of states of our consciousness," or as another writer has put it "the occult basis of our sensations." Without matter existing independently of a perceiving mind, evolution, of which it is the vehicle, would not be possible. But the assertion of this fact is evidently a very different thing to a belief in the independent existence of the phenomenal world of our present plane of consciousness. We can only know the external world by the sensations we derive from it, and unless we objectivise our sense-perceptions, it is clear that the assumption of the existence of 'external' things, as we appear to perceive them, is wholly untenable. Take, for

* See his "Matter and Force." Sensuous materialism—which is that of Büchner—is transparent nonsense. The struggle of the future is between the Pantheistic Monists and the Pantheistic Spiritualists.

† I have heard it said "What do you Theosophists mean by teaching us an objective system of manvantaras, pralayas, etc., and then terming the visible universe only the production of our mental states?"!! This confusion of ideas is very common—E. D. F.

‡ Dr. Bain stigmatizes the ordinary belief in an independent external world as "self-contradictory"—and all true philosophers with him.

instance, the illustrations of *green* foliage and *hard* rock. Both the foliage and the rock are "some things" that exist independently of the observer, but the form, etc., in which they exist *to him* are merely his subjective interpretations of certain sense-perceptions. There is no abstract greenness or hardness. The former is a modification of the mind ensuing on the impact of myriads of vibrations of the ether on the retina—a complex idea which, apart from consciousness, has no existence, though the causes occasioning it necessarily have.*

In the same manner in the case of the idea of hardness, the molecular motions (which to explain *phenomena* we must assume) in the substance of the rock impinging on that aggregation of molecular motions perceived as "hard," occasion other motions and combinations of motions conveyed along the sensory nerves to the brain. Here again we find that the complex idea of "hardness" is determined by impressions interpreted in a special manner by the mind, but evidently these impressions are *not* the thing itself, but the external indications only of a transcendental object.

The ordinary hypothesis of an independent external world derives its main support from the admitted fact that it appears—or one of its phenomena—the same to every observer. Because A and B both perceive a green leaf, ergo, greenness exists independently of either. Because the dome of St. Paul's appears the same to X, Y and Z, ergo the dome of St. Paul's as such is not a production of a state of their own consciousness, but has an independent reality. In this way—because so-called 'external' phenomena are the same for every one—we are apt to assign them an unreal objectivity, whereas—though our *sensations* indeed come to us from without—they are but the modifications of the perceiving mind.

Physics, Astronomy, Chemistry and the other numerous sciences which classify, compare and generalize on *phenomena*, are thus necessarily incomplete as a study of Nature without the alliance of Metaphysics. On this plane of consciousness we see as through a glass darkly and not until the perfectionment of the higher self—the transcendental subject as opposed to our present brain-consciousness—reaches its consummation, can a knowledge of noumena, or things in themselves, be attained. Mind is in very truth the creator of the world, inasmuch as phenomena only are by and through it. On the attainment of the higher consciousness these "external" phenomena—now only upheld in the mind of the perceiver—will vanish. It is due to our imperfect evolution that we are only sensible of phenomena and do not see everything as it really is. Consequently, while physical science is nobly employed in the observation of cosmic sequences and their reduction to law, the analysis of the sense-perceptions themselves is indispensable

* To more completely demonstrate the impossibility of our knowing what things are in themselves, it is only necessary to point out that the very existence of etheric atoms or atoms of any kind are, as Prof. Huxley says, "as purely hypothetical as the spirits of the spiritualist" (these latter, of course, regarded from his own negative standpoint) they are "imaginary entities."—E. D. F.

in the pursuit of Truth. This, then, is the exact meaning that the writer of this paper intended to convey in a statement made elsewhere. "Nature must be viewed both from a subjective and an objective standpoint. The metaphysician is the necessary complement of the physicist, the former dealing with the perceiving mind, the latter with perceived phenomena." An instance in point is the following:—Evolutionists ordinarily speak of the earth having been originally thrown off from the sun, gradually cooling down until a state was reached in which life was possible. They then proceed minutely to trace—as in Haeckel's "History of Creation"—the gradual evolution of the earliest forms, etc. Now what the evolutionist really means to say is this:—that *had there been a human mind present to cognize phenomena*, such would have been the aspect of the grand panorama of Nature unrolled before it. But those agnostics who deny the existence of a Being or beings as possible spectators of the vast evolutionary drama, will at once admit the impossibility of knowledge as to what the transcendental process—that, operating apart from any conceivable observation—was. Mind not being present to cognize phenomena, what was the process—as process there must have been—in *itself*?* Here science is dumb and conjecture shrinks back dismayed from her hopeless task.

"If mind perishes, the world perishes," is therefore an absolute truth. Kant, Schopenhauer, Fichte, Hegel, Hume, J. S. Mill, Dr. Bain and others have echoed the same dictum. If A died, the phenomenal universe would still remain the same for B, C, or D, but for A the illusion of the senses is no more. For just as an illusion differs from an hallucination in having an objective basis of some sort, so the phenomenal universe—while non-existent *per se*—is the particular indication of the objectivity of an unknown cause—which, for convenience sake, is termed "Matter."

"Matter" is the transcendental objective universe; phenomena our subjective interpretations of the sensations we derive from it. In the state of dreamless slumber, the world of phenomena is not only non-existent to us in the sense of a temporary suspension of our perception of it, but wholly, inasmuch as it existed previously solely in our own subjectivity.†

During the course of a manvantara the progressive changes in the *phenomenal* universe thus arise from two causes, (1) the differentiation of the transcendental object-matter, (2) the differentiation of consciousness. Towards its close the perfectionment of the individuality proceeding concurrently with the spiritualization of matter will enable humanity to cognize objectively things in themselves. Nirvana however, alone, is the union of object and subject.

* Another instance is that of the "Astral Body." Now the Astral Body is material and a thing in itself, but that which we perceive it to be is the illusion of our senses. As existing apart from consciousness, speculation which even in its furthest range is based on empirical knowledge of *phenomena* only, is helpless as to an apprehension of its ultimate constitution.—E. D. F.

† The fallacy of Realism—as is usual with the generality of fallacies—finds its expression in orthodox Christianity (1) in the 'Mosaic' account of the Creation, (2) in the quaint anthropomorphisms of the Old Testament, (3) the Ascension—is there an 'up or down' in space?—to Heaven of Jesus in an eternal objective human form, (4) the Dogma of the eternal existence of the soul in *form*.—E. D. F.

II.

LIBERTY AND NECESSITY.

The relation of the Free-will controversy to the doctrine of Karma is one of vital importance. The admission of a certain freedom of action for man is an integral part of its constitution. To what extent then can it be said that we are free agents in the weaving of our own destinies? Evidently, unless some degree of liberty is conceded to the monad which has reached the evolutionary status of civilized man, the intricacies of Karma resolve themselves into cruel jests and mechanical processes of Nature. Responsibility proven to be non-existent, the creation of a *positively* evil Karma *superadded* to the slow and tortuous ascent of a mere blind evolution (as in the animal world), is shown to be either an impossibility or a radical unsoundness in the nature of things. "Free-will" in the popular acceptance of the term is an utterly unsupported assumption, irreconcilable with established facts. If it were true, a man might change his character entirely in one incarnation, whereas, although certain motives may determine a variation in his ordinary mode of life and conduct, the original tendencies which constitute his disposition, never disappear but smoulder in latency until the nature of their environment once more fans them into flame.* Men are thus to no inconsiderable extent the mere sport of their inherited moral and mental tendencies, *plus* their surrounding circumstances. The struggling Ego whose affinities have swept it into a physical body, where the configurations of the organic brain produce a strong bias toward a particular line of evil, is clearly not on the same terms as regards its immediate development, as another not similarly handicapped. Nations again, as statistics show us—in the average annual number of marriages, births, suicides, crime (including the *exact* weapons with which murders, etc., are committed), post office curiosities in the shape of undirected letters, etc.—are controlled "by general not by special laws," and like individuals have their karmic stages of existence.

Many theologians who resolutely assert the entire freedom of action of mankind—relying on that slender reed, the unanalyzed deliverances of consciousness—quite overlook the fact that in the ordinary affairs of life they estimate the probable conduct of an individual on a purely necessitarian basis. The frequent exclamation, "Oh! it is easy to tell what A would do in such a case," is an instance in point. Given motives X *plus* disposition Y, we invariably attempt to forecast the course of conduct of any person and the better our knowledge of X and Y, the more certain of fulfilment are our anticipations. Where, therefore, does the element of Liberty supervene?

The explanation given by Mr. J. S. Mill seems to me the only means of escape out of the difficulty. There is no break in the sequence of phenomena, but our *wish* to act in

* M. de Voltaire has some weighty remarks on this fact in his article on "Character" in "The Philosophical Dictionary." The terseness of expression which this great philosopher combined with rare insight into the mysteries of human nature has never yet, so far as my own experience goes, been surpassed.

a particular manner is *itself* one of the phenomena concerned in the production of volition.* He regarded the necessitarian doctrine as discouraging to those who are seeking to improve their disposition and tolerated the theological dogma of free-will, as bringing into prominence the best aspect of the truth. That the necessitarian doctrine is destructive to morality may be gathered from the vapourings of a well-known free-thought and atheistic lecturer of the London Hall of Science. "I say that man cannot sin. He cannot resist the causes that result in volition." Ought it not to be apparent here that in thus robbing sin or "anti-socialism" of its forbidding aspect, the secularist is convicted on his own ground of weakening the force of the better constituents of X?

The maintenance of the free-will dogma is a necessary prop to theology. The creed which assigns to humanity one earth-life to be followed by an eternity determined by their conduct in it, cannot otherwise deal with the problem of hereditary vice. It never stoops to discuss what irony of fate pitchforks one into the favourable environment of a virtuous and prosperous household, another into the midst of the Lazaruses of society, nor when identifying mind with soul does it account for the vast differences in mental calibre to be found between a Herbert Spencer and a Fuegian. Our power of deciding between conflicting motives is then apparently only operative within constitutional limits. At the same time it is my firm conviction that the exercise of this power is confined to a comparatively small class of individuals; in too many cases the evolution of the "Ego" being one of blind progress, governed by tendencies which have their growth, maturity and decline, unchecked by the volition of their possessor. Such a process may last through hundreds of re-births, for Nature unassisted, if sure, is slow. Free-will rightly understood is the great lever of progress, the only weapon against the domination of those physical affinities which tend to ultimately destroy the spirituality of the Ego yielding to their influence. Nature sows many seeds, and of these not all may come to fruition. This latter the era of fuller responsibility yet to dawn will determine for weal or for woe.

* The late Prof. W. K. Clifford—the apostle of Pantheistic monism—said, "that for which we are responsible are modes of thinking into which we knowingly and deliberately work ourselves." This is exactly the position of the Theosophist, as referring to the gradual moulding of the tendencies of the Monad for better or for worse in each incarnation. *Natura non facit saltum*. The evolution of a perfect individuality and the relinquishment of the phenomenal personality with its accumulation of self-centred affinities must necessarily be a tardy process. The adept has reached his exalted status by a continuous effort after SPIRITUALIZED DUTY through a long chain of incarnations.—E. D. F.

III.

ATHEISM.

"Atheism is a ferocious system that leaves nothing above us to excite awe nor around us to awaken tenderness."—Robert Hall.

Theosophists are so often charged with atheism by European critics that it may not be amiss to review very briefly the grounds on which this absurd accusation is based. Orthodoxy is seldom circumspect in definition when it discerns a formidable adversary in the distance, and we have only to turn to history to instance in how many cases resort has been had to this substitution of terms for argument. Gautama Buddha himself was an Atheist to the Brahmans, Socrates to his Athenian judges, the primitive Christians to their Roman persecutors. That firebrand of bigotry—Calvin—incurred this charge at the hands of a rival reformer; Vanini, who wrote:—"God is author, life-giver, observer, artificer, providence, benefactor, He alone is all in all," was burnt as an Atheist (!) at the decree of an insane tribunal. Lord Herbert of Cherbury—a religious Deist—was also an Atheist in the opinion of his contemporaries. Spinoza, whose sublime pantheism recognized Spirit as the ultimate reality and the Universe as a mode of its existence only—the maya of the occultists—was likewise classed in the same category. In more recent times, Schopenhauer, John Stuart Mill, Hegel, VonHartmann and Tyndall have been similarly misrepresented—all because they strove to raise their ideal of the First Cause from an impossible, man-made fetich to the loftiest abstraction of which the human mind is capable.

What possible parallel then, we ask of our clerical critics, is there between Theosophy and Atheism—the two opposite poles of philosophical speculation, the one a transcendental idealism, the other a system which admits matter and force alone into its survey. To the Theosophist spirit, to the Atheist matter, is the only ultimate reality.* The former rests his philosophy on the certainty of an existence after death for the human monad, the latter rejects such a doctrine as wholly untenable, while Atheism traces the phenomena of the Universe to the fortuitous concourse of self-existing atoms and excludes a First Cause from its cosmogony. Theosophy elevates and ennobles the simple conception of an anthropomorphic Deity into the sublime splendour of an all-pervading essence—the noumenon of that ever-changing dioramic presentment of phenomena we call Nature. And to those who still maintain that the elimination of a Personal God† from the scheme of the Universe is in itself a blow struck at the fundamentals of Natural

* To the Roman Catholic priesthood, Theosophy, like Spiritualism, is a design of the "Evil One" to ensnare our souls. It is at least noticeable, however, that two "infallible" members of the line of "Apostolic succession"—the infamous Alexander VI and John XXVI—were avowed Atheists.—E. D. F.

† It seems to escape the notice of believers in a presiding Deity in human shape, that were even the form of such a Being to appear, there would be no proof whatever of its objective reality. To argue that such would be the case brings us back to the old fallacy of an abstract matter existing apart from perception, and does not Jesus say "God is Spirit," (i. e., no substance)?—E. D. F.

Religion, we would reply. It is not a question as to the existence or non-existence of a Great First Cause, but of the degree of majesty we would assign to so lofty an abstraction. We lose nothing in freeing that ideal from the imperfections and blemishes with which human superstition has surrounded it. On the contrary by discarding such induced errors, we remove the chromosphere from the orb of the sun—and in proportion to the measure of our progress do we begin faintly at first to realize the unutterable majesty of the eternal Truth.

E. D. FAWCETT.

HINDU PANTHEISM.

THE general tendency of modern philosophy is to establish the existence of an extra-cosmic deity. There are, of course, some exceptions to this view. For instance, Malebranche, Spinoza and Berkeley with some others held the contrary view. It is expressed in its most pronounced form by Coleridge in England and by the poet-philosopher Goethe in Germany.

Kant has shown once for all that all proofs of the existence of an extra-cosmical God which do not take into consideration the existence of the sense of moral obligation and responsibility in man, are invalid. I need not repeat his arguments nor that of Mansel which proves that the attributes,—“infinite,” “absolute,” etc., as applied to God, are self-contradictory.

The fact is that neither Kant nor Mansel could understand Hindu Pantheism. There is a great distinction between European Pantheism and Hindu Pantheism. This distinction is generally overlooked. It lies in the recognition of the *potential* existence of *Maya* in *Parabrahma*. *Maya* exists in *Parabrahma* as the future oak-tree exists in the acorn. It is the nature of *Parabrahma*, more appropriately his lower nature. Thus we read in *Bhagavad Gita*,

“But above this *visible nature* there exists another, unseen and eternal, which, when all created things perish, does not perish.”

European Pantheism has nothing to do with this *Maya*, and hence its error. European Pantheism is self-contradictory for, according to it, God pervades every thing in the universe. He is the source of our good as well as our evil actions, and this is inconsistent with the idea of perfectness with which every religion invests Him.

Hindu Pantheism by regarding *Parabrahma* as being of a *dual* nature, falls in no such error. The world-process must go on eternally, for *Maya* exists *potentially* in *Parabrahma*. Again, it holds that evil was caused by a deviation from good. Evil is, therefore, not a cause but an effect. As evil proceeds from *Maya*, it is not the noumenal but only the phenomenal aspect of *Parabrahma*, and, therefore, does not belong to his true self. Thus we read in *Bhagavad Gita*,

“All this universe has been spread out by Me, by my unmanifested material nature. All things dwell in me; I do not dwell in them. And yet these things dwell not in me. See my Royal mystery!

My spirit, which is the source of all, *supports* all things but *dwells* not in them.”

The object of the present article is to show that Hindu Pantheism is not only self-consistent but also the only system of philosophy by which all the mysteries of human life and of the universe can be thoroughly solved. Before attempting this, I must give a clear exposition of the Vedantic view of *Parabrahma*.

Our study of nature clearly shows that there is some unseen power working simultaneously everywhere in the universe. All thinkers admit the existence of this power, but the difference lies in their interpretation of it. The Vedantists call this power *Purush*, the cosmic energy, the primordial emanation from *Parabrahma*. This power or emanation does not lie outside of *Parabrahma* as do the rays of the sun, but it lies in Him, because *Parabrahma* is infinite. *Prakriti*, whose primordial form is *आकाश akasa*, the next emanation from *Parabrahma*, is co-existent with *Parabrahma* during the period of *Maha Manwantara* (cosmic activity). The primordial cosmic energy working on the earliest form of matter (*akasa*) brings about the process of creation. When *Maha Pralaya* takes place, all this grand procession of the universe, and also the cosmic energy, enter the one eternal Being from whom they sprang, or become absorbed in *Parabrahma*.

If this be granted, everything that follows can be *logically* proved.

Parabrahma, judged from our standpoint, is “unconscious.” In Him there can be nothing like human consciousness, because our consciousness is the product of duality. His consciousness transcends our consciousness, and, therefore, from our standpoint he is called “unconscious.” But no sane person can conceive that He is unconscious in the same sense as stone or earth are. Further, conscious agents cannot proceed out of unconscious substance. The range of human experience records no such absurdity as the production of conscious agents from a “dead lump” of unconscious matter. We may, therefore, safely conclude that the consciousness of *Parabrahma* is some kind of “transcendental consciousness” of which we can form no idea.

Again, this *Parabrahma* is said to be *Nirguna निर्गुना* or devoid of the *Satya, Raga* and *Tama Gunas*. These being the product of duality, *Parabrahma*, the “one grand unit” of the universe, must necessarily be devoid of them.

He is *सत्* (the only truth), He has *चित्* (universal consciousness) and *आनन्द* (eternal bliss).

As all passions and emotions known to us are the result of “duality,” *Parabrahma* cannot but be devoid of all those.

It has been argued by von Hartmann in his criticism of Mr. Sinnett’s “Esoteric Buddhism,” that the “contraction” and “expansion” which take place during the periods of *Pralaya* and *Manwantara* appear to be aimless. But he should have remembered that the final merging of the *Dhyan Chohans* into *Parabrahma* does not mean the annihilation of their individual experiences. For that is logically impossible. When an individual monad

merges into *Parabrahma*, he becomes omniscient, and how can the individual monad be called omniscient if he is liable to forget his individual experiences which he must acquire during the period of *Mahamanwantara*? Therefore, in the final universal merging there must remain a sense of separateness. In other words, the monad must, though merged into *Parabrahma*, have the knowledge of the innumerable series of existences he had to pass through till his final absorption into *Parabrahma*. So, there must exist in him a sense of separateness, though he be one with *Parabrahma*. From the above it also follows that *Parabrahma*, during the period of *Mahamanwantara*, produces beings in order to invest them with distinct experiences, so that they may exist eternally in his omniscience, having also separate experiences of their own.

Thus in every *Mahamanwantara* God brings into existence new beings in order to make them finally equal to Himself. This is the aim of the eternal "contraction" and "expansion" which von Hartmann thought to be aimless. And as *Parabrahma* is infinite, this process must go on eternally. This, I believe, is the explanation of the much-disputed question,—“the descent of Spirit into matter.”

The punishment in *Kamaloca* is not the punishment of a revengeful God. It tames our unsatisfied earthly desires and longings, so that we may not have to start in our next incarnation with passions in full activity. *Kamaloca* should be regarded as a place of discipline. This shows the supreme goodness of that one *eternal Being* known as *Parabrahma*.

SARAT CHUNDER MOOKERJEE.

ARE NOT THE ARYAS AUTOCHTHONOUS?*

INDIA is unacquainted with any mixed races as spoken of by Dr. Hunter. The mixture may perhaps be found among what are called the Asat Sudras. The mixed classes in India are formed of the real Vaishyas deprived of their Sanskara during the confusion caused by the Jains and the Kshatriyas whom the teaching of the Budhas turned into merchants. That the Aryans are not the original inhabitants of India, and that they have immigrated into India is a theory scarcely tenable by the rules of evidence. It has originated in the predilections and prejudices of the Europeans for their Gospel, as will be seen from M. Williams' denominating the three great religions of the world, excepting Christianity, as false from the very beginning—a spirit detrimental to pure investigation. In the writings of the Hindus no traces are found of their being of foreign origin. No writings of any other nation show any indication of India having been colonised by any other nation. In the Mahomedan traditions the Hindus are considered as the elder brothers of the Mahomedans, or the descendants of the eldest son of Adam whose grave they

point out in Ceylon. Baber in his memoirs states that a place in the north-west of India was the abode of the father of Noah. Neither the Chinese, nor the Egyptians, nor the Assyrians show any signs of their having ever migrated to this land. The Hebrews only speak of the world as being inhabited by the sons of Noah; Shem, Ham and Japhet, without giving any other particulars; the difference in languages being accounted for by the confusion of tongues or the Babel caused by their God. The Hebrew Bible states that when Cain was marked as a murderer, he prayed to God that the mark might be taken away from him as otherwise he would be shunned by the world. This shows that the world was inhabited at the time. Cain being the immediate son of Adam, and Adam being the first of men, he had no one to shun or abhor him if the world had not been peopled.

In Manu the first of Smratikars and the oldest of Indian writers, as well as in the Mahabharat, which, though posterior to Manu, was composed centuries before Christ, it is plainly mentioned that India was the cradle of the human race, and either on account of overpopulation or internal dissensions, sent colonies as China, Pelus, Khus, &c.; the difference of language and customs being accounted for, first, either by corruptions, reversions and creations, or secondly, by the gradual cessation of their intercourse with the Brahmans. The very ancient name of Egypt "Misr," where the Nile flows and where the Vedic Shakha of the Nilshikhandi Rudra was studied, shows an Indian origin, Maheshvar (महेश्वर) Bhar (भरो भरप) being the incarnation who first taught the Niltantras in the country. According to the Mahabharat the four sons of Yayati, Yadu, Anudruhya and Turvasu, who were cursed by their father were the ancestors of some of the Mlechh (मलेच्छ) tribes, inhabiting the four quarters of the world.

The only argument of the modern Orientalists in favour of the Aryas being the non-aborigines of this country, is that the Uttarkuru (उत्तरकुरु) are mentioned in the Aitareeya, the Shatpath (शतपथ) and the Mahabharat. 2. The Mahatmya of the Sindhu (सिंधु) in the sacred writings. 3. The existence in the north-west of an inlet into the country. 4. The probability of there being a common abode for man in the central region of the earth affording a facility for emigrating in all directions. 5. The frequent use of the word Him (हिम) as the name of an annual wintry period. 6. The distinct origin of the Dravidian languages (which have no resemblance to the known languages); and 7. The finding of the word Dasyu in the sacred scriptures.

1. The word Dasyu originally meant one with evil passions or of hateful tendency; afterwards it came to mean an evil spirit, then Mlechha, and lastly, a robber; the root Dus (दुस) originally meaning to destroy. It has no association with the idea of alienage. Spirits are not men. Mlechha, derived from Mlechh,

* Suggested by the perusal of Dr. Hunter's "Smaller History of India."

which means to speak corrupted language, presupposes the existence of an original language, which in this case means Girvan (गिर्वण) or Sanskrit. All this goes to show that Dasyu is either an evil-passioned nation living in this country, or a barbarous off-shoot of this country.

2. It must be remembered that the original grammarian of these southern (Dravidian) languages is Agastya, who is a Rishi of the Vedas, and who is mentioned in the Ramayana and the Mahabharata as having migrated there before Rámá.

3. Sharad seems to be more prominent in the Vedás for fixing an annual period than Him. Sama also is frequently used. Sharad means the season prior to Hemant, and Sam, meaning equal (in cold and heat), means the spring Vasant, and as these are the principal seasons of the country, it would not be improbable to denote the annual recurrence of the period by these names in any country, and they should not be supposed the reminiscences of an older abode. Sharad means the season when, after the cessation of the rains, the earth becomes dry and the waters become clear by the disappearance of moisture and turbidity. This is the time for the cultivator to reap his harvest, and therefore it is that that period is fixed in the Kalpa sutras as the time for giving the sacred thread to the Vaishyas, a class exclusively dedicated to cultivation and commerce. The general name for a year, viz., Varsha; showing an annual recurring period of the rains is also connected with agriculture. As Sharad means the time of reaping, so Varsha means the period of sowing. Varsha is also mentioned as a season in the Sanhitas. It is said by geographers that no country enjoys such a regular and periodical recurrence of seasons as India does; Sharad and Him cannot be the reminiscences of a cold country. Hemant owes its prominence in the Vedas to its medicinal qualities, as it is a bracing and feeding season.

4. India has no inlet but that in the north-west, and that also through a mountainous country not easily traversed. If we take the country round the Caucasus for the cradle of humanity, there is so much room and such easy roads for migrating into countries other than India, and the difficulties of the passage into India are so immense that, according to that supposition, this country must have been peopled very late after other countries; but this is belied by all existing evidence as well as by the absence of any evidence on the point in the traditions or documents of any other people. If we take India as the original seat of mankind, the people of this country, on account of its peculiar position, would be obliged to migrate, however difficult the outlet. They must have migrated not only to the north-west by the difficult passes, but after going to a certain point in the west and the south, must have had no other recourse than to proceed still further by navigation, and thus in one direction they must have crossed the Red Sea and proceeded and spread themselves in Africa, and in the other they must have peopled the islands of Ceylon, Sumatra, Java, Balli, Borneo and Lanka on the equator. Some part of India is moreover considered by the ancient writers as the centre of the world, that is the centre of gra-

vity of the earth, and is in the ecliptic which, as the most genial climate, is fitly considered as the first abode of man. The existence of a passage in and out of this country in the north-west is as much an evidence of the Aryas having emigrated from, as of their having penetrated into, this country, and probably the former is the stronger, as many signs exist of India having sent colonies into the four quarters of the world. The assertions of Lassen, Weber and other modern Europeans that the sacred Scriptures of the Indians trace their progress from west to east, though that also within India, directly contradicts the Vachans of the Vedas brought in their support, as well as the Vachana of Manu which has an ample testimony in the oldest hymns of the oldest Veda. Where in the Rig Veda the rivers are mentioned together, the "rivers" are considered as a collective divinity of the hymn. Here no prominence seems to have been attached to the river Indus as a special divinity or god-head. The course, as followed by the Mantra, is from east to west and not from west to east; the order being the Ganges, the Jamna, the Saryu, the Sutlej, etc.

Herein only the names of the western rivers are mentioned, the Ganges being taken as the starting point. As the source of the Sarasvati, the Mánás Sarovar in the Himalayas goes farther to the east than the sources of the Jamna and the Ganges, though below the mountain. Both these rivers are to the east of the Sarasvati, and as the Sarasvati is the first and greatest river of the Vedas, the description of the rivers in the plains just begins with the Ganges coming immediately under her source. Manu assigns the plot of ground between the Sarasvati and the Drashadvati, both mentioned in the Vedas, as the original habitation of the descendants of Brahma or Prajapati, his Sthan being either near the source of the Sarasvati, Manas Sarovar being considered his favourite abode, or below the junction of the Sarasvati and the Drashadvati, Pushkarraj being the only place assigned to Brahmadeva in the whole of this country and considered the centre of gravity of the world. But this point is yet unsettled, though the probability is stronger on the side of the latter, first; by reason of Brahma being considered as having come out first in a lotus—an indication of the earth existing under the waters—from the sea, as well as by reason of the name of the locality. Secondly, by reason of Madhu and Kaitabh, who are considered the first giants of the ocean, being mentioned to have been killed by Vishnu, having given a solid form to the earth and a particular name to the country Maditi and Madepat, the modern Mewad, not at any great distance from Pushkar. Thirdly, by reason of Vrasha-parva, who is mentioned as having expelled the gods from their seats, and having held his court very near the same locality.

Sindhu is a generic name for a collection of waters, and is consequently used as a general appellation of seas as well as rivers, but is often taken by Europeans for the river Indus, which it also means, though in rare cases, in the Vedas. Very few separate hymns are found dedicated to the Sindhu, while the Sarasvati claims more hymns than any river in India. The Sindhu, although a large river, was never considered a very holy place, which it

undoubtedly would have been, had it been the starting point of the Hindus for entering into this country. The Sindhu is not very distant from the Sarasvati, but still the Sarasvati is more often mentioned in the Vedas, and after the Ganges and the Jamna shares the veneration of the whole nation. This also would be an anomaly if the Indus were identified with the first place which the Aryas inhabited in this country.

The habits and mental tendencies and, consequently, the religion and customs which have withstood the invasions of many foreign barbarians, and the direct rule of some of the most inimically and cruelly disposed, and that also for a continuous period of years under which, undoubtedly, the greatest nations of the world have succumbed, can belong only to a people stationary in one place and one place only. Their religion is exclusive, their customs, manners and proverbs show a dread of travelling which could not be the case within the limited peninsula of India, had it not been the place of their first ancestors. The Brahminical disposition and the Khsatrya's noble propensities, so ably spoken of by Tod, and both tending to closely adhere to the ancient customs of the land, can only belong to the aborigines. While many nations of antiquity who knew India as a place of commerce, and consequently a civilized country, have gradually disappeared, or remained but in a reduced condition; India, ever their equal or superior, has continued to believe in her old Vedas and Buddhas, the latter of whom have supplied the religious cravings of nearly a third part of mankind. Let not foreigners envy this superiority, sweet only to the heart of a native. We allow them the superiority of art; let them not deny us that of nature.

RIGVED. V. 53—9. To this verse also the Sindhu does not seem to lay an exclusive claim. The rivers mentioned here excluded the Ganges, the Jamna and the Sarasvati. The Saryu is a river of the east and the Sindhu of the west. The Krunu is considered with some probability to be Kurum. The Kubba is considered by some Orientalists to be Kopen, or Cabul river. The positions of Anitma and Russa are yet under consideration; so it appears that the invoker must have occupied some position near the Ganges, the Jamna, and the Sarasvati, and invoked the Maruts from both the directions—east and west—praying to them not to be delayed in their course by the above-mentioned rivers. The adjective Poorishini applied to the Saryu in this verse gives prominence to that river. The first mention of the other rivers is on account of their being all in one direction and consequently greater in number. If we refer to the first verse of Rig. X. 75, we there find that the waters flowed by “seven in three courses.” In verse 8 of Rig. X. 64, the same mention is made of three rivers flowing by seven, and seven, &c., and the very next verse below commences with the names of the three Saptakas, their order is the Sarasvati, the Saryu and the Sindhu, that is, as we have mentioned above, the region first populated appears to be somewhere about the Sarasvati. Then the population must have extended first to the Saryu in the east and then to the Sindhu in the west. The praises of the Sindhu are only

characteristic of the style of description peculiar to the Vedas, but in reality superiority belongs to the Sarasvati, which has been praised more exaltedly and exclusively. In Rig. III. 23, 4, it is said, “Oh fire! on an auspicious day I place thee amongst the mortals on the most excellent spot on this earth on the banks of the Drashadvati the Apaya (आपया) and the Sarasvati shine forth O fire Lord of prosperity.” By the words Pruthivya (पृथिव्या) and Manushe (मानुषे) which refer to this world as particularly distinguishing it and its inhabitants from Antriksha (अंतरिक्ष) and Dy-zoo and the immortals, the statement of Manu as to the original abode of mankind (the tract of land between the Sarasvati and the Drushadvati) is fully confirmed. Where we have a corroboration of the first of the Smratikars who wrote before the Dekhan was populated by the Aryas and before the Mahatmya of the Ganges, the Jumna and the Nurmada came into existence; there remains but little doubt as to the first place inhabited according to Indian cosmology at least. The very word Devnady, used by Manu for Sarasvati, is founded on the Vedic word Devni-do; wherever the word Sapta Sindhu is used, it means the three Saptaks mentioned above or, as Sayava says, Sindhu may mean water, and Sapta as qualifying it may mean flowing. Thus it will be seen that the statement of modern Orientalists that India was colonized from without gains nothing by referring to the verses of the Vedas. It would be arguing against probability to argue that nations who came from beyond the Himalayas should have become so much attached to this land as to have formed the peculiar system of caste, which prohibits communication between the Shudras together with their inferiors on the one hand, and the upper three classes on the other, and was first formed in this country according to the Hindu scriptures in the first Treta, that is from pre-historic times, for wherever history mentions India, it mentions its celebrated system of castes. Even the emigrants to distant regions from this country have left faint traces behind them of their having imperfectly followed the system. In the Egyptian history the priest, the military class and the artizans are mentioned separately. The Persians had also a system of caste, the remnants of which are to be found in their sacred names “Mobed,” and “Adhyaru.” Numa Pompilius also divided his people into three classes. Perhaps the priesthood among the Jews was hereditary, as Aaron was succeeded by his son as high-priest. Sacrifices, oblations in fire, form the chief part of the religion of the Aryas, as the greater part of the Vedas will fully testify.

The first verse of the first hymn of the Rig Veda offers its prayers to the fire and plainly refers to the sacrifice of which He is the chief instrument. Fire oblations were also offered by the followers of all the old religions, though nowhere is the doctrine treated so systematically as here. The Vedanta which flourished during the latter period of the religious progress of this country has supplied the whole world with its philosophies. The Gymno-sophists

whom Alexander saw on the plains of the Indus, were but one link of a long successive chain of sages who gave Sophism to Arabia, Persia, and Greece; and Buddhism to China and Tartary, Tibet and Burma, and perhaps through the latter, as is argued by many able scholars, Christianity to the Europeans and the Americans; and perhaps Judaism and Mahomedanism to the Jews and the Mahomedans respectively, Baba Adam being considered the same with Mahadev, of whom the Tantras mention several incarnations, who taught the Tantric worship under Pharo and other names to the Chinese in the east, the Egyptians in the west, the Assyrians in the north, and the Rakshasas in the south. The Oottar Kurus must be somewhere in the south of Mavassarover, like Oottar Gayà, Oottar Prayaga, Oottar Kashi, etc. The name Kuru might have extended itself to the people even to the north of the Himalayas. In the Brahmanas, which are believed by the Aryas to have been received in the last part of the first Satyuga and the first part of the Treta, or after Manu, mention is made of the Oottar Kuru. The term Oottar is a form of the comparative degree and undoubtedly means the extended or outer Kuru. In the Aitareya Brahmana it is mentioned in connection with the ceremony of a Virat or the most paramount sovereign, which must refer to advanced times—centuries after the first establishment of monarchy founded on the laws of Manu. The Oottar Kurus may also mean the mythological path to Kailasa mentioned in the Kedar Khand as impassable by men, and described as beginning in the Kedara and lying in the snowy peaks of the Himalayas above the Dhavalagiri. If we suppose India to have been populated by foreigners, it would be impossible to find a reason for the importance attached to Bhramavarta, a pretty piece of land between the Sarasvati and the Drashadvati. It was considered even superior to the Kuru Kshetra, the place of the sacrifices offered by the gods Devayajana, (देवयजन), though at the time of the Mahabharata it was losing its special Mahatmya having been incorporated into the Kuru Kshetra. If the Aryans had migrated from beyond the Himalayas, the majestic Indus which they should have first crossed would have offered them the best place of sanctity, though the Ganges and the Jamna are too near this site to allow themselves to be neglected. Look at the size and position of Brahmaparta and the importance given to it in the very vicinity of the most fertile Doabs of the country, and you will naturally find that it enjoys a not unaccountable special distinction.

This is enough to show that no testimony, either written, traditional or substantially inferential, has as yet been adduced to deprive the Aryans of the glory of being the original natives of this soil. Dr. Hunter (p. 33, Ch. iii) says, "The Sanscrit word for colour (varna) came to mean race, caste. Varna means a thing, a class or an idea which is described or particularized, or that which describes or particularizes." If we attempt to find out a coincidence between the two meanings of the word varna—colour and caste—we should not forget its third meaning, which is used from ancient

times, and meant three kinds of descriptions or particularizations, viz., articulate sounds, colour, and caste, the first of a notion, the second of a thing, and the third of a class. They do not depend upon each other for their meanings. As the blackest of passions are found in the whitest of men, so the highest class may belong to the blackest man. The Bheels, Cunbis, Minas, Polygars, etc., considered by some modern historians as the aborigines of the land, are offspring of persons expelled from society for heinous crimes and obliged to take refuge in, and driven to, the mountains. Not allowed to mix again in the pure, simple and limited society of the period, they multiplied where they took refuge. The tradition of the people called the non-Aryans, in whatever form, and in whatever part of the country, points to their separation from the Aryan tribes on account of moral causes. To Dr. Hunter's remarks (at p. 44, Sec. I) that "We know little regarding these noble Aryan tribes in their early camping ground in central Asia," we only say, "and yet we dare to fix the date and time of their immigration!" As to Dr. Hunter's remarks (at page 45) that "the Hindus believe without evidence that it (the Rigved) existed before all time, etc.," it must be said that traditional evidence, or that deduced from the religious books of a nation, can be the only evidence adduced anywhere for the settlement of such questions, and that evidence the Aryans claim and possess in the ancient writings of Manu, Vyas and others. Can a consecutive history be expected of a nation which has been subjected to so many vicissitudes, when all its tribes left their original places and confusion reigned supreme in the country? The Shakas, the Gites,* the Huns, and lastly the Mahomedans deprived India of much that was valuable. When we investigate the annals of Rajputstan, we find that the royal families of India were not without their regular historians. It must not also be forgotten that periods mathematically calculated (for fixing the dates of old writings) may have been, nay are, of a recurring nature.

Buddha has been admitted to state that he was but a follower in the path trodden by many before him. Adinath Wir, the admitted contemporary of Buddha, was the 24th Tirthanker of the Jains, who call Neminath, the 22nd, the contemporary of Krishna, whom the traditions as well as the genealogies of some of the Jadavas, as the Bhattis and others, place at the beginning of Kaliyuga, viz., thirty-two centuries before Christ, though perhaps eleven centuries would be the true period. Now if we take 1000 or 1200 years to elapse between the appearance of each Tirthanker, we shall be very near the Hindu chronology.

Again, Dr. Hunter says that "caste in its later sense is unknown." We reply that if by its later sense he meant the prohibition of eating and marrying between the first three castes—the fourth or the Sudras never intermarrying with the Dvijas—no doubt such a kind of caste was instituted in the beginning of Kaliyuga, and ample reasons can be given for such an institution by the present condition of the Kshatriyas and the Vaishyas, and

* This word appears to have been so spelt in the manuscript.

the various conquests of the barbarians of which this country had been a victim.

With respect to Dr. Hunter's explanation (at page 48) of the monotheistic character of the verses of the Vedas, it is not the excessive praises of one deity amongst a thousand which give a monotheistic character to some of them. In those verses the verse either declared the unity of a Godhead or the synthesis of different appellations (vide Rig. VI. 164, 46 and others of the Rig, Yaju and Sam.) Regarding Dr. Hunter's remarks (at page 49) that "By degrees.....the Rigved no longer sufficed, three other service books were added, making the four Vedas," it must be observed that the earliest hymns of the Rigved allude to certain sacrifices and several offices of the priests which can never be properly comprehended or understood without the aid of Yaju and the Sam. Though a small portion of the Rigved may have been a little anterior, the other Vedas may be said to be coeval and mixed with it. It must be remembered that the divisions of the Vedas as at present existing dates from Vyas, who is therefore called Vedavyas.

With reference to the paragraph beginning with "The Brahman supremacy established, etc.," we have to remark that the ascendancy of the Brahmans after a long struggle with the Kshatriyas seems to have no foundation in the traditions. Vishvamitra, who fought with Vashishta, was never assisted by any Kshatriya either before or after his abdication of the throne, and if we find any old and well-instructed Kshatriya warrior teaching some subtle point of metaphysics to the Brahmans, it is no sign of the superior literary merit of the Kshatriyas, for a Brahman, and a Brahman only was the source of his knowledge and undoubtedly some of the Yadav tribes, viz., Haiheyas and Talanjayas attacked and plundered some of the Bhargavas, but they were an execrated race, and were either expelled from this country or extirpated by the bloody axe of Purshuram. A Brahman was never insulted by a Kshatriya, and if any exceptional cases appear, it must be well remembered these can never be formed into a law so universal as to have no exceptions.

The Brahmans were always considered as contributing to the advancement of the celestial and terrestrial happiness of the Kshatriyas.

As to Dr. Hunter's remarks (at page 53) about Brahmanical Theology, we have to observe that the germs of the Brahmanical Theology were contained in the Mantrapath of the Vedas, and only bloomed forth in their natural splendour in the subsequent Upanishads. This subject deserves a fuller notice and will be separately treated.

At page 54 Dr. Hunter says, "The Sanskrit grammar of Panini, compiled about 350 B. C., is still the foundation." With respect to this point we will remark that the Mahabharata seems to have been compiled nearly 3000 B. C. or in the reign of Janmejaya, the great grandson of Arjuna, the brother of Dhurmaraja or Udhisthira, whose era continued for 3044 years or until the advent of Vikrama. Allusions to the era of Yudhisthira may be found in the genealogies of the royal houses of India. Panini must have composed his

grammar immediately after the foundation of the Laokik literature, for Panini writes more for the Laokik than for the Vaidik forms. That literature must have been the Ramayana, the Mahabharata, the Puranas and the Sutras, for only some slight deviations from the rules of Panini are to be found in some parts thereof. Writers after Panini have never transgressed his rules, and Panini must have composed his grammar immediately after the composition of these epics, that is from 27—25 centuries before Christ. That Panini was not the first grammarian is not disputed by the Orientalists as his works bear testimony to the fact. The names of some of the older grammarians are found in the Puranas which place them before the Kaliyuga. The word 'Likhitam' found in the Rig and the Yagjur Vedas, bears clear testimony to a knowledge of writing in that ancient age. Manu also when mentioning *प्रेषिधोर्णोत्स* : plainly alludes to written works.

Regarding Dr. Hunter's remarks at p. 57 that "The Brahmans made laws a part of their religion," we say that it was not the Brahmans that made laws a part of religion, but religion it is in every part of the world that gives the laws to humanity in its infancy, on which those of its manhood and age are also based. The customs of the Brahmans in Northern India were, according to Dr. Hunter (p. 57), put together in the Code of Manu about B. C. 500 but the age of Manu has been stated above to be the beginning of the Treta-Yuga, and some of the proofs have been also given. It remains to be mentioned on this point that Manu is said in the Vedas to have spoken about "medicine" while treating of spiritual and temporal matters. In the Brahmanas also he is said to be the father of mankind and the propounder of religion and law.

In the Dharma Sutra of Apastamba Hiranya-Keshi and Baudhayan, as well as in the Nirukta by Yaskacharya, Manu is quoted, and wherever he is quoted he is quoted in slokas. Apastamba and others even quote the Bhavishyat Purana by name, and Yaska mentions the Puranics as a separate school who expounded some parts of the Vedas as historical. The Sanskrit language of the last Buddha seems to be more refined and modern than that of Manu. The Smriti was composed before the Ramayana, and as we find in Manu no mention of the southern countries which were made habitable to the Aryas by the exploits of Rama nor of the holy Ganges, there remains little doubt of his having preceded the hero of the Ramayana as well as Bhagiratha, who is said in the Purans to have brought the Ganges into this world in the Treta-yuga, and given her the name of Bhagirathi after himself. The Smriti of Manu even obtains in the Brahmadesha and is commented upon by southern Pandits. This is enough to show its influence and diffusion in the Bharat Varsha.

The statement of Dr. Hunter (at p. 60) "that the Ramayana as a whole was compiled after the Mahabharata seems impossible, as we see in the Mahabharata a direct allusion to Rama and his vicissitudes, and to Valmiki the author of the poem. Valmiki is considered as the first poet of this country and he writes in the simplest metre. His language bears no marks of a later date, and accord-

ing to the above chronology, the Ramayana must have also preceded this age of iron, that began nearly 3000 B. C.

With respect to the last paragraph at page 73, it seems rather confused, for it does not appear which Vaishnoo sect is meant hereby, and what is the support given to the fallen women to the exclusion of the Shaivas, Dakshin Shakas, Ganpatyas and Souras. The principle of giving food to the outcastes and lower animals which Dr. Hunter derives from the Buddhists is the very life of what is called the Vaishya Deva, which enjoins distribution of food to the traveller, the senseless, the outcaste, the Chandalas, the crow, the dog, the lower animals and the birds of the sky.

With respect to the remarks of Dr. Hunter in the opening paragraph of Chapter VI at p. 74, no mention is made here of the Assyrian invasion by Sesostris and Semiramis and the Persian by Darius Hystaspes. The first event it is said took place twenty-two centuries and the second nearly six centuries B. C.

As regards the opinions expressed by Dr. Hunter at p. 75, according to Marshman, Porus was taken prisoner whilst fighting, and when brought before Alexander was asked how he should be treated. "Like a king" was the brave Kshatriya's answer.

As regards the paragraph at page 80 about "races still in India," it is to be observed that the Jats may be the spurious offspring of the Jadus as referred to by Tod, or may be the descendants of Virbhadrā said to be born from the Jata of Rudra in the Tretayuga. The birth of Skandh, Vishakha, Bhairava and Vetala took place after this event. Virbhadrā was born on the highest peak of the Himalayas, while Skandha and others were born on the shores of the Ganges.

As to Dr. Hunter's remarks at page 59 regarding the date of Shankaracharya, it has not yet been indisputably settled. Yadveshwar Bhattas, Dr. Buhler, Mr. Pathak, and others place him in the seventh century of the Christian era, while Taranath Tarka Vachaspati, Mr. Subba Rao, and the general tradition of the Gosains believe him to have flourished two centuries before Christ. The date can be positively settled by referring to the Shringeri Matha which possesses the names of the Acharya Swamis up to this time.

Before the appearance of Shanker Swami there were three tenets prevailing in this country: (1) of a personal God started by some of the Tantriks and Puraniks, (2) of the preponderance of Dharma and Karma as inculcated by the sacred writings, and the absence of ruling power—every soul being considered to be formed of a two-fold division of knowledge or light and ignorance or darkness like the glow worm, and (3) of the perfection of souls—of the absence of God.

The relation of matter to spirit being the cause of Sansar or universe, every soul rid of this Avidya (?) is perfect in himself. Shankaracharya maintained the perfection of the soul, but makes Maya and Illusion the cause of Sansar. He lays down the principle of an "impersonal God," meaning thereby a spirit per-

vading the whole universe, and enabling the soul to develop itself as a number to the dot, or the verb to the substantive. Regarding the opinions expressed by Dr. Hunter at p. 90, "Linga" in its primary sense, means a mark or a symbol, and as the universal, omnipotent, omniscient cannot be made a centre of contemplation either for the inward or the outward senses, the symbol which contained its conception was denominated the "Linga." In its secondary sense it was an emblem of production, and in this sense it was worshipped by the Tantriks. As to the remarks of Dr. Hunter at page 91, regarding the Smartas, etc., the Smart Brahmins are not a sect, for sectarians attach undue importance to their head or principal as well as to one Drashta, (ऋष्ट) god, while the Smartas rely only on the Smriti and Shruti and include among them the worshippers of the Pancha Yatana. The Dandins are not a sect. They belong to the fourth Ashram of the Brahmans. The Yogees as separated from Dandins are the disciples of Nathas, who are the followers of some of the most sublime Tantric tenets. The Aghories are but Conmat Yogees.

As to the paragraph beginning with the "Vishnu Puran circ. 1045 A. D." at page 92, it is not in their higher flights only that the Puranas treat of one eternal principle. Their first as well as their last parts are full of this subject only. They have tried to bring that which is incomprehensible to the highest philosophic mind to the comprehension of common and vulgar minds by representing it in imaginable shapes, although Vishnu and Shiv preponderate wherever opportunity offers. The triad consisting of Brahma, Vishnu and Rudra is considered co-equal and co-existing.

The Puranas contain four hundred thousand slokas. The number of Ooppurans is not yet ascertained. The Vishnu Purana, if we mean by it the Vishnu Bhagwat, was undoubtedly considered, by some natives even, to be a forgery of Bopa Deva; but this belief, if we rely on Shridhara, appears to have originated in sectarian animosity. The date of Puranas as shown above is about 30 centuries B. C. The Puranas were especially formed for the lower castes, and although they may not have given them equality with their superior classes in the affairs of this world, they have opened to them a royal path not surpassed by any other religion, either to the pleasures of the celestial world or to the happiness of eternity.

With respect to the remarks of Dr. Hunter at p. 96, it is the worship of Shiva and Vishnu which has divided the Aryans in religious opinions. In no way can the institution of caste be compared with sectarianism. While caste regulates the affairs of the whole world, sectarianism places two masters on one throne. It is not theoretically only that the Hindoo religion starts with the Vedas. Practically also the conduct of the true Aryan has its origin in that, and that foundation alone. It is the Veda that has taught him to worship the imperishable and all-enlightening principle first as the cause of this world, and then as taking any form with which the worshipper may clothe him. The Srutis, the Smritis, and the Purans loudly proclaim that there is a difference in name and not in form. It is the personal-god-makers

that have been the cause of this present confusion now apparent in the religious conduct of this country. Religion is the only bond of unity in this country, and this confusion has tended to affect it conclusively.

MAHADEV TRIMBAK YOG.

THE REVIVAL OF OCCULTISM.*

OCCULTISM may be defined as the totality of the mysterious sciences or pretended sciences of the past. Magic, Kabbala, Astrology, Chiromancy, Necromancy and Sorcery are included under the term; and Magnetism and Spiritualism have of late been added to the list:—not that they were unknown to the occultists of the middle ages, for they have been practised for centuries by the Brahmins, Bonzes and Fakirs of India.

Modern, that is to say experimental science, which scarcely goes back to the end of the last century, drove out these mysterious spectres, and classed the beliefs of our forefathers as gross superstitions. The alleged phenomena of sorcery were denied point blank; and the people who continued to produce them, or to aver that they had witnessed them, found themselves treated as impostors or lunatics.

Nevertheless, in spite of this mighty excommunication, there still remained some more or less empiric adepts in occultism, who practised magnetism, spiritualism or even magic. These followers of ancient faiths, living in the midst of our sceptical and realistic society, were like witnesses of another age, railed against, spat upon, but calm in their conviction.

But, behold, it came to pass a few years ago that the wind veered round, and the occult sciences regained a footing, and seemed prepared to take their revenge for the indignities they had suffered. We all know how the eminent chemist William Crookes began to study the phenomena called spiritualistic, and did not hesitate to declare his conviction of their reality. His experiences prepared the way for the foundation in London of a society for research in psychical phenomena, and the re-editing of long-forgotten stories of houses haunted by earth-walkers.

We have seen in France an eminent practitioner of medicine, Mons. Charcot to wit, undertake the study of Animal Magnetism, for a century denied by the Academy to which he belonged, and provoke phenomena even more marvellous than those of Mesmer, DuPotet and other experimenters. Mons. Charcot and those who emulate him have made physiology look foolish. Mons. Charles Richet has pursued his studies in the psychical phenomena called "Spiritiques" to such lengths that he has been forced to admit the reality of levitation—or the raising of objects without any apparent force—in other words the violation of the law of gravitation. A similar course has been followed in other parts of Europe and also in America.

* Translated from the *Revue du Mouvement Social et Economique*.

Soon after the commencement of these investigations people began to talk of an event which provoked immense amusement. India was awakening from her millennial sleep and announcing her pretension to convert the Western World to the ancient religion of Buddhism, a branch of Brahminism. The Indians and their disciples in the west affirm that all the sciences, even to the extreme of positivist philosophy, are to be found fully developed and understood in the religions of the mother of nations. It was in this Review that the exposition of the theosophical doctrine—a western aspect of neo-Buddhism—was published by Mons. Dramard. Then Mons. de Saint-Yves brought out his strange work, the "Mission of the Jews," which repeated and developed the theories of Fabre d'Olivet on the civilisation, morality and religion, which prevailed amongst the nations in the most remote days of antiquity. An analysis of this work has already been made in our columns.

Some strange characters then came upon the scene in the intellectual and scientific coteries of Paris. They certainly had no new truths to reveal, but appearing at a time of moral bewilderment, they produced a much stronger impression than their predecessors, such as Eliphas Levi, the magician, Home, the medium who has just died, and the host of others.

Astounded like the rest by the accounts of so many marvels, I wished to see for myself. I paid several visits to the house of Mr. Slade, the American medium, who was living at 21, Rue Beaujon, and I have confirmed, without the possibility of a doubt, the accomplishment of phenomena in violation of the known laws of physical science. I say the known laws, because I do not believe in the supernatural, because I do not believe that the impossible is possible. When I witness a phenomenon, for which exact science does not afford an explanation, I attribute it to the agency of a force still unknown, but which may be discovered. The things seen at Mr. Slade's in full day-light are so astonishing that a man must tightly gird himself with the armour of scientific scepticism if he would avoid being drawn into the most hazardous and extravagant explanations.

Almost at the same time as Mr. Slade a man and his wife, Mons. and Mne. Eve de Rio began to be the talk of the town. He, a practitioner in Astrology, with the date of your birth and the letters of your name, worked out your horoscope. She read in the palm of your hand, then went off into second sight. I went to see them at 100, Rue Saint Lazare. It is impossible as yet to say whether their predictions will be realised. As to the past I was told some curious things, but they lacked the precision necessary to confound me. What most struck me was their exact analysis of the characters even of absent people. I may add that my scientific scepticism can at a stretch admit that, but before admitting the predictions I shall await their fulfilment. However, to be sincere, I must acknowledge that I have been assured that they were exact enough. At all events, the Astrologer and Chiromancer, even though they lack the pointed hat and silver laced robe, and in no way resemble the witches in Macbeth, still are both convinced of the reality of their sciences.

In conclusion, I will pass on to more scientific ground, in the literal sense of the word. I assisted at some curious experiments in human polarity at the house of Professor Durville, 5, Boulevard du Temple. Mons. Durville affirms that the human body is a magnet, a double magnet, with positive and negative poles. His experiments go to prove that a somnambule is differently influenced by a substance or colour according as it acts on her positive or negative side.

At this turn of evolution, in the midst of all these phenomena, the real point of importance is not to lose our heads and give rein to our imaginations. We must observe, control and seek scientific laws, that is to say natural ones. By the pursuit of this course the revival of occultism that we are heralding in may serve to extend accurate and scientific knowledge.

MATHIEU VIAL.

WAGNER'S "PARSIFAL."*

WAGNER had years ago made sketches of two dramas dealing respectively with the subjects of Buddha and of Christ, but the sketches alone remain; for he seems to have given up the idea of elaborating them, in favour of "Parsifal," which is the distillate of both. In it we see pure Theosophy; the symbology may lean more perhaps to that of the Christian Church, but the root of the matter is that of the teaching of Buddha, and in the union of these two we get at the groundwork of all religion; and such is one of the chief objects of our Society. From an exoteric point of view, the central feature in this, Wagner's last and perhaps loftiest work, is "Sympathy;" it is by this that the hero knows the sufferings of the erring King Amfortas. Second only to this is its natural corollary, Universal Brotherhood; that great force which Wagner recognised in Beethoven's wonderful setting of Schiller's Ode to Joy, the ninth symphony, "Seid umschlungen, Millionen,"—"Embrace, ye Millions"—and which, in the sketch of a communism impossible under our present conditions, he held up as the ideal state of a world whence envy, hatred, and uncharitableness should have been banished. Its impossibility on this curve of the earth's great circle follows from the non-fulfilment hitherto of the third great doctrine of the teaching of this drama—the doctrine of Gautama Buddha and of Jesus Christ, the Great Renunciation, the Stilling of Desire.

* From "Theosophy in the Works of Richard Wagner," by W. Ashton Ellis, (Transactions of the London Lodge of the Theosophical Society, No. XI).

† In this sketch Prakriti, a daughter of Tchandala, falls in love with Ananda, a follower of Chakya-Muni. But Ananda has taken a vow of chastity, and the Buddha tells Prakriti that in this sense only can they be united. After a violent struggle with her passions, Prakriti, accepting this condition, enters into the community of Chakya. Her name means the body or matter, in which she resembles Kundry in the drama now under consideration; whilst Ananda signifies joy; we have thus considerable light thrown upon the character of Kundry. In this sketch accounts are also given of earlier incarnations both of Prakriti and Tchandala.

A narration of the poem will afford better opportunities for bringing out its esoteric signification. After an orchestral prelude, in which the leading ideas of the drama take on their musical form, and by their mysterious harmonies prepare us for entry upon a realm far different to that we have left outside, we are introduced to the precincts of the Temple of the Gral. The old knight Gurnemanz arouses the sleeping youths, the servants of the Temple, and at once gives us the key of the situation in his words, "Ho! ye guardians of the woods—guardians, rather, of sleep!—awaken at least to the morning."* The whole brotherhood of the Gral is falling into negligence; their King has given way to sinful indulgence, and though they have not yet lost their occult powers those powers are gradually waning, and one by one the knights are falling under the dominion of Klingsor, the Black Magician. Everything is calling for a new Avatar, a new deliverer. In the words of Edwin Arnold's "Light of Asia,"

"The Devas knew the signs, and said,
'Buddha will go again to help the world.'
'Yea,' spake he, 'now I go to help the world,
This last of many times; for birth and death
End hence for me and those who learn my law.'"

Gurnemanz is the chief among the Grals-Ritter, but his bent of mind has too exclusively inclined him to meditation; a fact which is emphasized by his being represented as an old man, and also by his work being constantly that of the chronicler, in this drama. He is the Manas, or Human Mind; he tells us whatever story there is to be told apart from what the dramatic action conveys. His character is not complete enough for him to become the Saviour of this Brotherhood; but he enacts a part corresponding to that of John the Baptist; for on the ascending arc of the circle the intellect is ever manifested before the spiritual soul. It is he who tells the youths of the Redeemer that shall arise, and he who later, like the Baptist, dwelt in the wilderness, feeding upon "locusts and wild honey;" by him also is Parsifal initiated into the mysteries of the Gral, and afterwards *baptized* and anointed as King.

With the short interruptions of the stormy entry of Kundry, and the procession bearing Amfortas to the healing waters of the lake, the first section of this scene is taken up entirely by the narration by Gurnemanz of the history of the Gral and of Amfortas' fall. In times when the heathen were raging in the land, Titurel, the older King, or Mahatma, was visited in sleep by Angels, or, as an Eastern poet would have said, overshadowed by the Chohans, who brought to him the holy symbols—the Gral, "the holy vessel into which flowed the blood of the Saviour crucified, likewise the spear that shed that sacred stream." In these relics we have the repre-

* The trumpets have here roused the group with the motive of the Gral, and Gurnemanz goes on to say, "Hear ye the call? Thanks be to God, that ye are called it to hear!" As in the "Meistersinger" Walther sees the vision in the half-waking condition of morning slumber, so here the Divine knowledge proclaims itself in that period of the day so favourable to occult manifestations. The still pure air of morn builds up a golden arch, across which the Shushuptic condition of sleep joins hands with the waking consciousness; and in a holy ecstasy the young chelas fall on their knees in adoration.

sentatives of the crystal and the wand of magicians. In his "Strange Story," Bulwer Lytton makes Dr. Faber say, "The staff or wand of which you tell me, was, you say, made of iron or steel tipped with crystal. I suspect that a physical cause for such seemingly preternatural effects of crystal and iron will be found in connection with the extreme impressionability to changes in temperature, which is the characteristic both of crystal and iron." This, of course, is the materialistic view of all superhuman agencies, and, I think, advanced here *satirically* by the novelist; but the fact remains that the steel and the crystal were used by the old magicians as charms. In this case they are employed both as symbols of faith and as actual instruments for the control of the various forces of nature, including those bound up in man. The Gral, the holy crystal, is that by the *contemplation* of which the knights are refreshed with spiritual knowledge; the spear of steel, the occult power, becomes the weapon by which their enemies are subjugated, but which, in turn, can be directed against themselves when falling into evil hands. Divorced from the occult knowledge, which never can pass into the possession of the powers of evil, it loses its sanctity, not its might. In it we see a striking analogy with all magic spells, which become instruments for good or evil, according as they are wielded by the Holy or the Base, provided only that the latter have sufficient control over themselves to master them. The shape and method of use of the spear, that in a rectilinear direction, symbolize perfectly that force which is directed against an external object; while the crystal collects all rays of light upon its inner self. This lance had been plunged into the body of Christ, and was therefore consecrated to mystic purposes by that service.

For the shrine of these sacred objects Titurel had built the Gral Temple, which, like the mysterious Hall of the Rosicrucians, could only be discovered by the chosen few: "Ye who come into its service by paths the which no sinner finds, ye know that only to the pure it is bestowed to join themselves unto the brotherhood whom the Gral's holy mysteries make strong for deeds of saving." This is far more than a mere community of monks or priests; it is distinctly a body of occultists similar to the band of Mahatmas and Chelas of the East. Else why should Klingsor, the Black Magician, wish to join the Brotherhood? We are next told of this Klingsor and his endeavours to enter the Gral's domain, "yea, to become *holy*," as Gurnemanz says with a smile of derision at the word "holy"; for he knew that Klingsor's ideas of holiness reached no further than the externals which he wished to assume, in order, for selfish purposes, to increase his power. However, by union with the evil spirits, the elementals, he has obtained knowledge of many wonder-working spells, as witness the similarity between the opening of his magic theme and that of the last Super motive; but the distortion of purpose is marked by the slight variation in the values and intervals of the notes. He has not been able to attain the full mastery of power, and hence is ever waging war against the adepts in order to obtain that prize, the Gral, which they guard so jealously. What its real nature is he knows

not; did he know it, he would already have attained to it; for as Gurnemanz tells Parsifal, while threading the labyrinth that leads to the arcana, "That cannot be proclaimed; but if thou art thyself chosen to its service the knowledge also will be thine." Klingsor, unable to enter the brotherhood, by lack of devotion, then lays upon his own nature the hand of violence; "he quenches the spirit," he destroys his soul, and becomes a being like Margrave in the "Strange Story." All remorse and all pity he casts out of him for ever, and by this means acquires an enormous access of power. "His anger now to Klingsor taught how his shameful deed of sacrifice should give him power o'er wizard spells." As the Kama Rupa, or animal passions, he leagues himself with the evil spirits, he wrests the powers of nature to his will, "a wonder-castle he builds, and from the flowers in its magic gardens there grow up women of Satanic beauty." By these means he lures to their destruction many of the Gral's knights, those who, forgetting their high purpose, give themselves over to dabbling with magic from sheer curiosity. Amfortas, their very ruler, led by the desire to put an end for ever to these black arts, sallies forth to attack Klingsor's stronghold; but he himself is caught in the toils while, forgetting his mission, he dallies with Kundry, the unhappy wretch whom Klingsor, against her will, employs for his fell purposes. The Black Magician steals from him the holy spear; like a vampire he sucks out from him his will, and, mastering it for the strengthening of his own, he turns it against Amfortas, who, but for Gurnemanz, would have perished on the spot. But the trusty knight, as the *memory* of past holiness, takes the wounded and penitent King in safety back to the Gral's domains. Such is the history of Amfortas, the occultist, who has, perhaps from a too rapid development, slidden from the right path, and whose desires, represented by the spear, or the will, have placed him in the power of the Dweller on the Threshold. His wound will not now heal until help comes from outside himself, and a Buddha shall teach to him anew the path of salvation. We have here a picture of the state of the whole race of mortals; fashioned like unto gods, with boundless capabilities within them, and memories of a sinless state, they are led into error by their passions; their desire in its very fruition brings forth pain, a pain only to be cured by the renunciation of all desire, by the casting aside of the lower self, and entering upon the path where earthly objects are without attachment for them.

When Kundry breaks in upon the quiet of the scene it is to bring Amfortas the balsam for the spear-wound from "farther hence than thou canst guess," as she tells Gurnemanz. In the exercise of her magic powers she has obtained this, but she knows that it is of no avail for the cure of a wound of the inner man, for she refuses all thanks, with the words, "What good will it effect?" The body cannot heal the soul.

We have next the story of Amfortas in deep distress before the desolate shrine, praying for a token of healing. It is then that the Gral pulsates with light, and a way of salvation is pointed out to him, with the promise of the "pure-minded fool who shall know

through compassion." And this is, as I have already pointed out, the cardinal fact in the drama. It is by the intuitive faculty of feeling the pains and sorrows of others that the walls of individuality must be cast down, and with this casting aside of egoistical aims that the whole of the mysteries of the universe shall be revealed. Scarcely has Gurnemanz uttered the words, when Parsifal, the pure-minded fool, breaks in upon the scene, with the murder of the Swan. And here we have the lines of Buddhism taken up most clearly. The first thing that arouses compassion in the mind of Gautama Buddha is the sight of the bleeding Swan, shot by one of his companions. In the "Light of Asia" the Prince is made to say:—

"The bird is mine,
By right of mercy and love's lordliness;
For now I know, by what within me stirs,
That I shall teach compassion unto men
And be a speechless world's interpreter,
Abating this accursed flood of woe,
Not man's alone."

For dramatic purposes, Wagner makes Parsifal himself commit this deed of destruction; but to him, as to Buddha, it is the first lesson in sympathy; and it is Gurnemanz, the Remembrancer, who arouses this feeling in the youth whose whole being shall henceforth be filled with this divine motive. In this we have something quite different from Christian practice, for even Christ himself ordained that the pascal lamb should be prepared for him in Jerusalem; and it is in the Eastern religion that we find chiefly this principle of the holiness of the life of the lower animals. Parsifal is now questioned as to his birthplace and his father, and replies, "That know I not;" and to the interrogation, "Thy name, then?" he gives the most pregnant answer, "Many have I had, but all of them forgot." Here is unmistakable evidence that Wagner in these words wished to burn in upon our minds the idea of Parsifal's many previous incarnations. He uses the identical words that he gives to Tristan and Isolde when they describe their *Nirvanic* condition "namenlos," "without name." So Parsifal has had many existences—all, all forgotten! but the one great lesson stamped upon his intuition, that he has a higher destiny before him than the wild life of the forest. It is inconceivable that one who had not passed through prior incarnations as man could have developed so much of occultism that his steps should be led to the paths which the initiate alone could tread. His whole character is intuition, and that of a high order, and of rapidly progressive ratio. He is spoken of as "the fool," in accordance with the old legends, and because Wagner wishes to emphasize the fact that not from the intellectual but from the astral or intuitive side can the greatest occult truths be approached. "Thou hast hidden these things from the wise and prudent, and revealed them unto babes;" "God hath chosen the foolish things of the world to confound the wise." Again, there is a strange play upon words, possibly intended in the promise of the Gral, "Durch Mitleid wissend der reine Thor;" the word Thor, like many oracular utterances, having two mean-

ings, in the masculine a "simpleton," in the neuter "a gateway;" with the sex the personality is put off, and the individual then becomes a mere channel for others. Thus this word may have been selected by Wagner to represent the idea that *through* Parsifal and his example alone lay the way of emancipation for Amfortas and the enfeebled knights of the Gral. In Parsifal the reasoning faculties are clearly not those which gain the victory, for he is the Buddhi, he knows through sympathy and intuition. It is the same story with art and religion; logic will neither make the perfect man nor the complete artist. It is "devotion" alone that can espy the goal, and by keeping it in sight attain unto it.

In reference to Parsifal's psychic development may be adduced his first connected speech: "And upon a time there came upon the skirts of the forest men of dazzling splendour. Them wished I to resemble; they smiled, and rode ahead." On the edge of his material experiences, that borderland which separates the known from the unknown, higher spirits, the Chohans, had appeared to him, and, like the Star of Bethlehem, had guided him on the way to the Gralsberg. It was the first dawn, in this his present life, of higher spiritual truths; he could not grasp them yet, but so early in youth their shadowing forth would only have been granted to one who had by his previous Karma sown the good seed. He is asked about his bow that he had shaped for himself to scare the savage birds of prey from the woods. His knowledge, such as it was, was from inside, and his instinct had set him against evil agencies; but not yet had he tasted the fruit of the tree of the knowledge of good and evil, and in his *naiveté* alone he had now slain one of the harmless denizens of the holy precincts. Again questioned as to what he does know, for Gurnemanz feels sure that his advent is of great importance—"For surely something must thou know"—he tells of his mother Herzeleide. No father remembers her; for as with Gautama his mother Maya, with Tristan also *his* mother, so here with Parsifal, his father died on the birth of the son. This name Herzeleide signifies "Hearts' affliction," the true mother of him whose prime motor was to be compassion. As the Eastern philosophy tells us, "No one attains Nirvána who has not felt pain," and surely no one can feel deeply for others who has not been the offspring of affliction. But this mother, fearing the fate that had befallen his sire, kept Parsifal away from even the suspicion that another world existed beside that placid one in which she fostered him; as Suddhodána kept all sight of misery from the eyes of his son Siddarthá. Of no avail! for, his past Karma impelling him, some day or other chance must needs betide that he become acquainted with that which was sought to be hid from him; and so it was that, by his self-forged weapon, he masters the secret of the entry to the Gral's domains while in pursuit of other quarry.

We now come to Parsifal's introduction to the Temple, along the paths which no sinner can discover; and here we find a mysterious reference to the passing out of the conditions of time and space; for, while the youth remarks, "I scarcely stir, yet fancy that I journey far," Gurnemanz tells him that here time and space are inter-

changed. This certainly has a bearing upon the state of those who are in the astral condition, or that approaching to Nirvána, and is an application of Kant's and Schopenhauer's theory that Time and Space are but the formulæ by which our mundane intellect is forced to work, belonging in nowise to what they call "the thing in itself." When the panorama of rocky passages and dim labyrinths has passed away we find ourselves in a magnificent temple in which the oriental and occidental styles are symbolically mingled. The light comes only from the centre of the high dome, to represent the Divine knowledge which alone reigns in this holy place; and behind the altar, as in the temple of the Rosicrucians, is the chapel wherein reposes the half-animate body of the older ruler, Titurel, he whose life is slowly ebbing away, whose period of imprisonment in the body is nearly over, and who, already half in the Nirvanic existence, awaits calmly till the hour comes for the gentle dissolution of his earthly shell. The tables are set out for the love-feast, like that of the early Christians, and all are awaiting the quickening influence of the elevation of the Gral. But Amfortas "the only sinner among them all," is the one note of discord in this peaceful scene. He dreads the sight of this mystery, for it only the more vividly calls up in his mind the picture of his momentary fall, and by contrast heightens his sense of guilt. He cannot get rid of this sting of desire; it is always "Sehnen" with him; like Kundry, he has fallen under the influence of Kling-sor, who wreaks his own torments of desire upon his victims. It is this which keeps open Amfortas' wound; could he forget his desires he would be at peace. The spectacle of this unhappy man, tortured by the very holiness of his office, and bursting forth into cries of agony before the highest symbols of his faith, is the most dramatic ever conceived by poet. But the rite must be performed and the Gral unveiled. The heavenly light strikes down upon the holy vessel, and the precious blood glows with an unearthly brightness. Then, as by magic, the sacrificial vessels, held up towards it, become filled with wine, and the knights drink of this purifying fluid. Though this ceremony is borrowed from the Christian Church, it has its analogue in the Brahminic rites, in the partaking of the Soma juice, by which the worshippers were raised to a state of ecstasy. For its deeper meaning we may consider it as the knowledge of the higher mysteries of the universe, given to those who have for the while shut out all earthly thoughts, and by purifying their lives have sought for it and it alone. There is far more in it than the mere outer signification of the mass; for it was the Gral, and it alone, that the brethren sought, to it alone had they devoted their lives, casting out all thought of self, and by action and contemplation had attained unto it. Yet to them it can only be revealed through the ministrations of their Ruler. In both the Christian and Brahminic teachings we have this doctrine laid down, that for each grade of searchers after the truth it must come to them by the channel of their highest, their Master, who as a lens collects the rays of light that would escape them otherwise; and though even the lens be clouded over, yet it gathers, though less perfectly,

light for its beholders. Titurel still lives, and he it really is whose presence allows of the Gral's wonders being worked, for it is by his command that it is taken from the shrine. But this time he proclaims that the light is brighter than of late; for the influence of the future Ruler Parsifal is already felt, though he himself knows not this. The mystic rite performed, the knights lift up their song of brotherhood: "True till death, steadfast in toil, each brother faithful to the other," the watchword of universal brotherhood, a brotherhood where the master of all is also the servant of all; for Titurel has described Amfortas' office as that of service. Parsifal has in this spectacle learnt his second lesson of compassion; at sight of the suffering of Amfortas he has smitten himself in anguish on the breast; like him in his second lesson of pity, that for human pain—

"Siddartha turned
Eyes gleaming with Divine tears to the sky,
Eyes lit with heavenly pity to the earth;
From sky to earth he looked, from earth to sky,
As if his spirit sought in lonely flight
Some far off vision, linking this and that—
Lost, past, but searchable, but seen, but known."—(*Light of Asia*).

Yet Parsifal does still not comprehend the meaning of the ceremony. Forth into the world of trial must he once more go!

(*To be continued.*)

RAJ YOG.

PART IX.

Gnyana Pradipika.

(*The Lustrous Light of Gnyana.*)

"THE *Guru*, who is the one fountain of eternal bliss, is pure, is the personification of *Chit* (*Gnyana*), is elevated by knowledge, is a witness, and is *Brahm—him* I salute." Thus saluting the *Guru*, we shall proceed to describe the discourse between *Guru* and disciple—known as *Gnyana Pradipika*—for the benefit of the world.

A certain disciple, well refined in the fire of the three kinds of miseries,* resorted to a *Guru* who had gained control over internal passions and external senses and thus become all-full or satiated. After saluting him, he said, "O *Swami*, being beaten by *Sansara*, I am overwhelmed with grief: the *Chhandogya Upanishat* says that *Atma-Gnyanis* (those that know *Atma*) can cure such grief; therefore, to relieve me from this grief, please initiate me in *Atma-Gnyanam* and thus save me."

The *Guru* said:—"O disciple, you are not a *Sansari* (a person having, or affected by, *Sansara*), but a witness of the three

* The three kinds of miseries are known as:—

- (1). (*Adhyatmika*):—These are the diseases that pertain always to the body, as fever, consumption, &c.;
- (2). (*Adhibhoutika*):—These are the miseries caused by men, beasts, birds, worms, &c.; and
- (3). (*Adhidivika*):—These are the miseries arising from the inanimate bodies (in brief, unexpected accidents); such as, sun-stroke, fall of snow, thunderbolt, rain, wind, the fall of a tower, &c.

bodies* the three states, and five *kosams*† or sheaths; you are *Sachehidananda swarupi*.”

Disciple :—“How can I be all these?”

Guru :—“To you there is no *Sansara*. *Sarira* has *sansara*; *sarira* has the three states. We shall now tell you what *Sri Sankaracharya* says in his work called *Atma Bodh* on this point. *Sarira* (body) is of three kinds, viz., *Sthula*, *Sukshma* and *Karana*.

“*Sthula sariram* is that which is made up five-foldly, subdivided of five grand elements of Earth, Water, Fire, Air, and Akasa or Ether, which is the creature of *Agami*‡, *Sanchita*, *Prarabdha Karma*, and which is the seat of the enjoyment of pleasure and pain, joy and sorrow.”§

The period of the activity of *Sthula sarira* is *Jagrat* (waking) state.

“*Sūkshma Sariram* : is that which is composed of five *Vayus*|| (*Prāna*, *Apāna*, *Vyāna*, *Udāna*, and *Samāna*), the hesitating *Manas*, determining *Buddhi*, and the senses (Touch or skin, sight or eyes, hearing or ear, taste or tongue, and smell or nose; and speech or mouth, hands, feet, excretory organs, and generative organs), is born of subtle or *Sukshma* elements undivided into five parts, and is the chief internal seat of the enjoyment of pleasure or

* The three bodies are:—*Sthula*, *Sukshma*, and *Karana* bodies described in the succeeding verses.

† The five *Kosams* are :—(*Kosam*—sheath, covering).

(1). *Annamaya* :—is made up of the essence of food; grows by it; and at last mixes up with the food giving earth. (*Vide Sri Sankaracharya's Tatwa Bodh*, question 22.)

(2). *Pranamaya* :—is composed of the five *Vayus* (viz., *Prana*, *Apana*, *Vyana*, *Udana*, and *Samana*) and of the five *Karmendriyams* (organs or lower senses),—(*Ibid*, question 23).

(3). *Manomaya* :—is composed of *Manas* and the five knowledge-giving senses (*Gnyanendriyams*) (*Ibid*, question 24).

(4). *Vignyanamaya* :—is composed of *Buddhi* and the *Gnyanendriyams* (*Ibid*, question 25.)

(5). *Anandamaya* :—is full of love and joy and ignorant of the knowledge of self (*Ibid*, question 26).

For further detailed particulars, *vide* the writer's Eng. Tran. of *Atma Bodh*, p. 21, notes on verse 15.

‡ *Karma* (action) is of three kinds :—

(1). *Agami* :—The bodily actions good and bad—done after the acquisition of the discriminative knowledge. (*Vide Sri Sankaracharya's Tatwa Bodh*, question 34).

(2) *Sanchita* :—The actions formerly done, serving as seeds to grow the countless births; the store of former actions preserved. (*Ibid*, question 35.)

And (3) *Prarabdha* :—The actions of this body (i. e., birth) which give pleasure or pain in this life alone. (*Ibid*, question 36.)

§ *Vide* the writer's Eng. Tran. of *Atma Bodh*, p. 7, verse 12.

|| *Vayu* is the life principle, vulgarly known as breath. This is of five kinds :—

(1) *Prana Vayu* :—“Its seat is in the chest. Its function is to cause respiration”—(*Vide* the writer's Eng. Tran. of *Atma Bodh*, p. 20-21, Notes on verse 12.)

(2) *Apana Vayu* :—“Its seat is in the excretory organs,.....It expels matter and urine from the body” (*Ibid*.)

(3) *Vyana Vayu* :—“Its seat is in every part of the body. Its function is to create perspiration, horripillation, &c.” (*Ibid*.)

(4) *Udana Vayu* :—“Its seat is in the neck or near the throat. It gives the power of talking. It brings up the sound.” (*Ibid*.)

And (5) *Samana Vayu* :—Its seat is in the navel or thereabout. It digests food and distributes the digested portion to all parts of the system, and causes the being to live healthily.” (*Ibid*.)

pain. In brief, *Sūkshma Sariram* is the one internal seat of experiencing that pleasure and pain which is not to be found in *Atma*.”*

The time of its activity is *Swapna* (dreaming) state.

“*Karanadeham* is the prop and support of the other two *dehams*, (bodies,) viz., *Sthula* and *Sukshma*. The indescribable, the eternal *Maya* or *Avidya*, is the means or *Upadhi* which causes the *Sthula* and *Sukshma dehams*. But we ought to assure ourselves that that *Upadhi* is quite different from the three *sariras*—*Sthula*, *Sukshma* and *Karana*; and that *Jiva* itself is made known by *Ahamsabdham*.”† And its period of activity is the *Sushupti* (sound-sleeping) state. “You are a mere witness of these three *sariras* and three states, inasmuch as you are not characterised by them.”

Disciple :—“While I regard this *Sthula Sarira* as myself—as I, how can I be a witness (of the *sariras*)?”

Guru :—“In this case you have to follow the analogical application of the expression ‘my cloth.’ In this expression you separate the cloth from yourself and regard the two severally.” (So also you have to separate yourself from the *Sthula sarira* and look upon yourself as the witness and the *Sthula sarira* as the object witnessed.) *Sri Sankaracharya* says :—“That Force which continually lapses and runs through the states of waking, dreaming, and dreamless slumber is thou; this is true, above and beyond this there is nothing.”

In this connection, in his work called *Panchadasaprakaranam*, *Sri Vidyaranya Swami*, one of the successors of *Sri Sankaracharya*, says :—“By whom the states of waking, dreaming and dreamless sleep are vivified or rendered knowable, he is *Atma*. This *Atma* is self-shining and *Chidatma* (embodiment of *Gnyana*).”

Referring to the same question, *Sarvanubhava Yogi* says in *Chidvésitakaranam*. “In the waking state, the states of dreaming and dreamless sleep do not shine; in the dreaming state, the other two states do not exist; and in the state of dreamless sleep, the waking and dreaming states disappear; that which enters and vivifies all the three is the *Chit* (force) which always shines as the *Thuriya*—Fourth.” This *Fourth Force* is thyself.

In explaining the same truth, *Sri Sankaracharya* states in his work called *Pancharatnaprakaranam* :—“I am *Siva* who witnesses the splendour of the objects of the bodily senses arising in the waking state; I am *Siva* who witnesses the mental operation in connection with the world seen in the dreaming state; I am *Siva* who witnesses the dreary darkness or delusion when the mind melts away in the state of dreamless sleep; (and) I am *Siva* who witnesses every thing, who is sinless, and who is always in a blissful condition and in the *Thuriya* state.” Further on in the same work *Sri Sankaracharya* says :—“I am not *Deha* (body), nor senses and mind, nor *Ahankara*, nor the five *Pranas*, nor *Buddhi*; I am aloof from wife, children, land, wealth, &c.; I am a witness (of all these) eternal, *Prathya-gatma*, and *Siva*.” Therefore, by whatever knowledge you understand that the three

* *Ibid*, p. 10, verse 13.

† *Ibid*, p. 11, verse 14.

states came and went, or appeared and disappeared, that very knowledge is the witness; and that very witness is yourself. These three states you are not: yourself is the *Sachchidananda swarupa* (*i. e., Atma*).

On this subject, in his work called *Advaitamakaramam*, *Sri Sankaracharya* says:—"I became *Brahm* Himself who is *Sachchidananda* (*i. e., being, knowing and enjoying*) and non-dual. Such a knowledge of self or I is pure, and is the characteristic of *Sachchidananda* (*i. e., Atma*)." You exist during the three states, therefore you are *Sathya swarupa*; you know the three states, therefore you are *Chit* (*Gnyana*) *swarupa*; you remain in the state of dreamless sleep and in *Samadhi*, therefore you are *Ananda swarupa*. Thus you are *Brahm* who is *Sat*, *Chit* and *Ananda* and is a non-agent or non-doer."

Disciple:—"While I am doing and enjoying, how can I become the non-doing *Brahm*?"

Guru:—"Sri Sankaracharya shows in *Atma Bodh* that *Atma* is not the agent.

"*Atma* is devoid of *Raga* (love), *Ichcha* (desire), *Sukha* (happiness), and *Dukha* (misery), which qualities are the issues of *Buddhi*, for they are present in *Jagrat* (wakeful state) and *Swapna* (dreaming state) alone, and absent in *Sushupti* (sleeping state), *i. e., in the absence of Buddhi*."*

Therefore all these qualities are of *Buddhi* alone and not of *Atma*. You, being of the nature of *Atma*, are free from the qualities of agency, &c., consequently you are the non-acting and omnipresent *Brahm* Himself."

Disciple:—"How am I omnipresent or all-filling and complete?"

Guru:—"In his work called *Drugdrusyaviveka*, *Sri Sankaracharya* says that *Atma* is all-full:—"Being, shining, pleasantness or charm, form, and name—these are the five common properties of all things. The first three represent *Brahm*; and the last two, the world." Being=*Sat*; Shining=*Chit*; and Pleasantness or charm=*Ananda*; thus these three qualities represent the *Sachchidananda Atma*. *Atma* has no name, no form; but the world has, along with the above three qualities, name and form. You being *Sachchidananda Swarupa*, and *Sachchidananda Swarupa* being always everywhere, you are the all-filling and all-full *Brahm*."

Disciple:—"If I be all-full, where is then the scope for using the word *I*? and what is it that says *I* elsewhere?"

Guru:—"In his *Atma Bodh*, *Sri Sankaracharya* says:—"Akásam, shapelessly existing everywhere, is reflected only in the pure transparent substances. So also *Atma*, who is shapeless and is everywhere, is reflected in, and seen by, the pure mind alone, which is not stained with love, Moham, &c."†

He that has a pure and trained mind will recognise *I* everywhere; but an untrained mind cannot do so. Therefore he who realises without any doubt that "I am the spectator; I am *Brahm*," he alone is the blessed one, and the one that has no doubts. The

* *Ibid*, page 12, verse 22.

† *Ibid*, page 11, verse 17.

doubt here referred to is:—"How can I who am the doer and enjoyer be regarded as one who is a non-doer, free from likes and dislikes, and the *spectator*, and *Brahm*?"

But whoever, beyond doubt, realises that he is so, is really a blessed one, says *Sri Sankaracharya* in his *Upadesasahasram*, "With what firmness the ignorant man believes that he is his body alone and nothing else (*i. e., I* means *deha* alone), he who with the same firmness looks upon his body as *Atma* alone, attains absolution even without desiring it."

This fact is corroborated by *Sri Seshabhadgavan* in *Sesharya*:—

"Just as one who is not acquainted with the mode of climbing and descending a tree would fall in spite of his wish, so also one who is acquainted with the *Truth* or the true nature of things (*i. e., Atma*) would be absolved despite his desire."

Disciple:—"What is absolution or *Mukti*?"

Guru:—"This point *Sri Vasishtha* explains to *Sri Rama* thus:—"I am emaciated; I am sorrowful; I am ignorant; I am made up of hands, feet, &c.;—by thinking so one becomes bound or restrained. I am not sorrowful; I have no body; I have no *Buddhi*; I have no death;—by thinking so one becomes freed or absolved." This is what is known as *Mukti*.

Further that *Atma* is beyond the range of the three *Dehams* (bodies) is declared in Canto XI of *Bhagavat* where *Sri Krishna* says to *Uddhava*:—"Just as the fire which makes the wood shine and also burns it, is separate from it, so also *Atma* which glorifies the three *Dehas* and also burns them (the knowledge of *Atma* is the death of the *Dehas*), is separate from them and self-refulgent."

The same truth is indirectly taught in *Sútasanhita*, chapter on *Mukti*, where *Mahadeva* says to *Vishnu*:—

"He who knows *Mahadeva*, who is free from *Avastatrayams* (*i. e., the three conditions—waking, dreaming and sleeping* and who is always the witness of the conditions—he alone will become worthy of having *Varna** and *Asram*."†

As regards *Avastatraya*, *Sri Krishna* says in *Bhagavat Gita* (III, 28):—"But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble."‡ After ascertaining this truth, he who without any doubt regards himself as "I am a spectator; I am *Brahm*;" himself becomes a blessed one. So says the *Veda*:—

"To a *Yogi* who has attained perfection with complete *Gnyanam* there is not even an iota of the obligatory *Karma* or deed; if there be any, then he cannot be called the knower of truth."

* *Varna* corresponds to castes.

† *Asrams* are:—

(1) *Brahmacharya*:—houseless celibacy.

(2) *Grihastya*:—family life, as a householder.

(3) *Vanaprasta*:—religious life in the forest.

(4) *Bhaikshaya*:—mendicancy. For fuller details vide January (1886) *Theosophist*, p. 257; and July (1886) *Theosophist*, p. 654; and *Bhagavat Gita*, Chap IV. 13.

‡ Vide Mr. Tookaram Tatia's reprint of Charles Wilkins' Trans. of *Bhagavat Gita*, p. 18, col. 2.

Those who read or hear this subject—*Gnyanapradipika*—will be able easily to skim over the sea of *Sansara* and attain *Mukti* on the other side. In the following passage from *Vasishtasandesam*, *Vasishta* says to *Rama* :

“Just as a sailor seeks the aid of ship to cross the ocean, so to cross the ocean of *Sansara* one ought to seek the company of the eminent sages.”

“Enough of changes, &c., (this is the secret) I am God ; in me exists this moveable and immoveable world.” That *Guru* who knows this secret I shall salute and serve.

B. P. NARASIMMAH.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth. Series.)

XIII.

IDRA SUTRA.

II.

HE first spoke of the kings who reigned over Edom, before the coming of King Israel, symbolising the unequilibrated powers that manifested themselves at the beginning in the universe, before the triumph of harmony.

God, said he, when about to create, cast a veil over his glory, and in the folds of that veil he projected his shadow. From this shadow giants separated themselves out who said “we are kings ;” but who were merely phantoms. They appeared because God had hidden himself by making night in chaos, and they disappeared when the luminous head rose in the East, the head with which humanity endows itself by proclaiming God, the sun that is the regulator of our aspirations and thoughts.

The gods are the mirages of shadow and God is the synthesis of splendour. Usurpers fall when the king ascends his throne, and when God appears the gods depart.

III.

After permitting the existence of night, in order to let the stars appear, God turned towards the shadow he had made, and gazed at it to give it a face.

He imprinted an image on the veil with which he had covered his glory, and this image smiled at him, and he wished this image to be his, in order to create man in the resemblance of this image. He, as it were, tried the prison that he wanted to give to created spirits. He gazed at this figure which was one day to be that of man, and his heart was moved, for he seemed to hear already the complaints of his creature.

“Thou, who wouldst subdue me to law,” it said, “prove that this law is justice by thy own submission thereto.”

And God made himself man to be loved and understood by men.

For we know nothing of him beyond this image imprinted on the veil that separates us from his splendour.

This image is ours and his will is that, to us, it shall be his.

Thus we know him without knowing him, he shows us a form and has none. We represent him as an old man, and he has no age. He is seated on a throne whence issue eternally millions of sparks, and he bids them become worlds. His hair radiates stars. The universes gravitate about his head, and the suns come to bathe in his light.

IV.

The divine image is double. It has a head of light and a head of shadow, the white ideal and the black one, the superior head and the inferior one.

The one is the dream of the man-god, the other is the supposition of the god-man. The one represents the God of the sage and the other the idol of the vulgar. All light indeed supposes shadow and can only become clear through the opposition of this shadow.

The luminous head sheds a dew of splendour on to the black head. Open me, my loved one, says God to human intelligence, because my head is full of dew, and down the locks of my hair roll the tears of the night.

This dew is the manna that nourishes the souls of the just. The elect hunger after it and eagerly gather it in the fields of heaven. Its drops are round pearls, brilliant as diamonds and limpid as crystals. They are white and shine with all colours, for the simple unique truth is the splendour of all things.

V.

The divine image has thirteen rays, four from each of the sides of the triangle in which we enclose it, and one at the apex of the triangle.

Trace it in heaven by your thought, trace it in lines that go from star to star, it will include three hundred and sixty myriads of worlds. For the superior ancient, called the macroprosope or the great creative hypothesis, is also called Arich Anpin, *i. e.*, the immense face. The other, the human God, the figure of shadow, the microprosope or restricted hypothesis, is called Seir Anpin or the contracted face.

When this face gazes on the light, it increases and becomes harmonious. Then all becomes orderly again, but that cannot last always, for man's thoughts are as variable as himself.

But there is always a thread of light joining the shadow to the light. This thread traverses the innumerable conceptions of human thought and joins them all to the divine splendour.

The head of light spreads forth its whiteness on all thinking heads when they submit to law and to reason.

VI.

The head of the supreme ancient is a closed receptacle wherein reposes infinite wisdom. This wisdom is impenetrable. It possesses itself in silence and enjoys an eternity inaccessible to the vicissitudes of time.

It is the light, but the black head is the lamp. The oil of intelligence is measured out, and its clearness is manifested by thirty-two paths.

The revealed God, is the veiled God. This human shadow of God is like the mysterious Eden whence went out a stream that divided itself into four rivers.

Nothing flows from God himself. His substance does not diffuse itself. Nothing goes out from him and nothing enters into him, for he is impenetrable and immoveable. All that begins, all that appears, all that is divided, all that flows and passes; begins, appears, is divided, flows and passes in his shadow. He is immoveable in his light and remains always calm and still.

VII.

Do not try to penetrate the thoughts of the mysterious head. Its inmost thoughts are hidden; but its exterior and creative thoughts radiate like a head of hair—white hair without shadow, in which one hair is never mingled with another.

Each hair is a thread of light which attaches itself to millions of worlds. The hair is divided on the forehead and descends on either side, but each side is the right side. For in the divine image that constitutes the white head there is no left side.

The left side of the white head is the black head, for in the traditional symbolism, the lower part is equivalent to the left, and the left is as the lower part.

But between the upper and lower parts of the image of God, there should be no more antagonism than between the right and left hand of man, since harmony results from the analogy of contraries. Israel in the desert lost courage and said: "Is God with us or is he not?"

They spoke of what is known and what is unknown. They thus separated the white head from the black head. Then the God of shadow became an exterminating phantom. They were punished because they had doubted through want of confidence and love. God is not understood but loved; and it is love that produces faith.

God hides himself from man's mind but becomes revealed to his heart. When man says: "I do not believe in God," it is as if he said, "I do not love." And the voice of the shadow replies: "Thou shalt die because thy heart abjures life."

The microprosope is the great night of faith, and in it live and breathe all the just. They extend their hands and lay hold of the hair of the father and from those splendid hairs fall drops of light that illumine their darkness.

Between the two sides of the supreme head of hair, there is the path of high initiation, the middle path, the path of the harmony of contraries.

In that height all is understood and reconciled, there the good alone triumphs and evil no longer exists.

This path is that of supreme equilibrium and is called the last judgment of God. The hair of the white head is diffused equally in perfect order on all sides, but it does not cover the ears.

For the ears of the Lord are always open to listen to prayer. And nothing can prevent them from hearing the cry of the orphan and the complaint of the oppressed.

SECTION II.

The Colloquy.

I

On the forehead of the supreme head resides the majesty of majesty, the mercy of all mercies, the good pleasure of all good pleasures.

It is love whose power is formed and shared by all who love. To this love ought to correspond the will of humanity symbolised by the forehead of the microprosope. The forehead of collective man is called *reason*. It is often veiled in darkness, but when it uncovers itself, God gathers in the prayers of Israel. But when does it uncover itself?

Rabbi Simeon stopped an instant, and then renewed his question.

"Yes, when?"

And turning towards Rabbi Eleazar his son, he repeated "When does it uncover itself?"

"At the time of the prayer that is made in common on the day of the Lord" replied Rabbi Eleazar.

"How so?" asked the master.

"When men pray they prostrate themselves before a god whom they represent as irritated; the forehead of the head of shadow is then charged with clouds, and lightning seems to go out from it.

"But the shadow opens before a ray fallen from the supreme face, the eternal serenity impresses its mirage on the shadow, and even the forehead of the black head becomes light."

When the just pray, they address themselves to the divine mercy and for them the sentiment of mercy dissipates the shadows of fear. The serenity on the face of man is the radiation from the divine face.

When anger is appeased in the heart of man, he dreams of the pardon of God, but it is man alone who pardons, for God is never irritated.

Adam is driven from the terrestrial paradise by the wrath and irony of the head of shadow, but the face of light always smiles upon him in the celestial paradise.

Eden divided by four rivers is a mystery of the head of shadow.

Obscure symbols proceed from obscure thought, the dogmatic god is the father of mysterious allegories.

The superior Eden has neither division nor exclusion, there are no poisoned apples in the garden of the Supreme God. But the father alone knows his Eden, he alone understands his love which is eternally pitiless, because he is without weakness and without anger.

SAPTA-BHUMIKA.

A Romance of Human Life in Seven Aspects.

BY P. SREENEVAS ROW, F. T. S.

(Continued from page 94.)

CHAPTER II.

Live and Conquer.

Chârudatta said :

"My good Maitreyi, the vital spirit owes not
"Obedience to our mortal will ; beware
"How you presume to cast your life away ;
"It is not yours to give or to abandon."

MRITCHAKATI DRAMA OF SUDRAKA.

Act X. Scene III.

EMERGING from the city gates of Brahmapura, Arjunsing walked along in contemplative mood, through smiling meadows, bounded on one side by a mountain stream, and on the other by a highway leading to the town of Harinagar in the Ahmabad State in Western India.

It was in the month of *Srâvana*, 1467 of the *Sâlivahana* Era. (September 1545 A. D.) The morning was cool and pleasant. The sun had just risen and tinged the surrounding landscape with crimson and gold ; and the thick mist that had gathered during the night was gradually melting away, disclosing to view the still half-veiled luxuriance of the mountain scenery, which was at once awful and beautiful. The lofty peaks, covered here and there with verdant foliage, pierced far and deep into the blue sky, and shone in peerless splendour under the bright rays of the morning sun ; while silvery streams, with murmuring sounds, flowed down to the bottom of the hill in changeful serpentine courses, adding their share to increase the swelling volume of the water that ran in the river below—sparkling with reflected sunbeams, and glittering with rainbow colours, as the ripples rose and fell in alternate succession. The wide spreading branches of the huge trees were waving their flowery crowns as though in ecstasy at the delightful music of the millions of their own winged tenants. And the whole spectacle was so rich and radiant that no mere pen and ink description can do it justice.

"Fatigue overcomes me," said Arjunsing, rousing from his reverie. "I shall rest awhile on the delightful borders of the river, and gather vigour from the breeze that wafts refreshing coolness from the running stream."

So musing, he sat down on the emerald carpet spread by kind nature's hands on a raised spot on the bank, whence he gazed listlessly into the valley below. All on a sudden his eyes were attracted by the figures of a couple of young cowherds, who were playing about the inner precincts of the valley, running and leaping, plucking wild flowers and fruits, humming rural songs, and occasionally talking in loud whispers, with evident reference to some person who was lurking unseen in the lower depths of the valley below. And the following dialogue reached Arjunsing's ears.

"Look there," said the darker of the two cowherds. "The miserable Brahmin, standing on that branch, is carefully tucking up his garments."

"Has he done weeping," inquired the fairer of the couple.

"Yes," said the other. "Having got rid of all the liquid stuff he had in his head, he is going to take in a fresh supply."

"Is he going to take a bathe?"

"Yes ; an eternal bathe, I am afraid."

"Dear ! dear ! What on earth could have made this man want to come here to die ! Has he no wife or children to care for and who care for him ? Poor things ! what will they do when he is dead ?" said the fair cowherd, in a really sympathetic tone.

"I will tell you what they will do," answered the dark man. "They will go through the pretence of crying and the so-called mourning for some little time ; hold feasts for a number of days, pretending to gratify the ghost of the dead man, while in reality gratifying their own ghosts and those of the cunning priests, and then live on, forgetting that the dead man had ever existed. This is the blunt truth." Thus spoke the dark man, laughing roughly ; and hummed a song ; "The only miserable man in the dead man's house is the dead man. The living live well. The living live well."

"Hold your profane tongue ; you vile boy ! Speak not so lightly of death, and the mourners," retorted the fair cowherd ; and any further conversation was interrupted by the action of the Brahmin, whom they were watching.

"Oh ! Goddess Ganga (the water), I commit myself to thee, I pray thee, devour me, and end my misery."

So said the unfortunate Brahmin, and was about to let himself drop into the river below, when Arjunsing, who was listening to the conversation of the cowherds, and watching the movements of the Brahmin, exclaimed in a voice as loud as thunder :—

"Stop ! rash man ! You shall not thus die a shameful death !"

This unexpected exhortation startled the miserable man in the valley ; he stood motionless for a time, looking all round ; and perceiving no human being, he cried :—

"What means this weakness of mine ? Why do I shudder at this earthly sound ? What care I for the world ? Should I not fly from the world which has found me guilty of poverty, and is pursuing me with persistent vigour ? What else but Death can afford me a safe asylum ? Fie ! Fie on my cowardice ! I must die ! I must."

"Do you prefer death to poverty ?" asked the voice of the invisible Sire.

"I do," said the Brahmin in the valley. "To die is transient suffering ; to be poor is interminable anguish. But why should others meddle with me ?" he added, casting an inquiring look in the direction whence the voice proceeded,—"whoever you are, gods or men, tease me no more. I must die ! die ! die !"

Thus exclaimed the miserable Brahmin, and cast himself down into the waters and was being swept along by the rising waves, when Arjunsing rushed down into the valley, and plunging into

the stream seized the fast drowning man by the hair and dragged him to the shore.

"Who can this old fellow be who dived like a goose into the water after that Brahmin as if he were his great-grand-father?" remarked the dark cowherd who, with his companion, still lurked in the valley. "What business had this meddling old man to come and spoil our fun in this way? How amusing it would have been if this Brahmin had been drowned! His son would have come and cried, 'Woe is me, Hoom, Hoom, my father is gone. How can I live?' Then his other relatives would have joined in a chorus of lamentation, while his creditors would have set up a terrible howl cursing and swearing, and calling the deceased person a cheat, a rogue and all the rest. Oh! what fun it would have been! How I wish this old fool had been washed away by the rising waves! Look how he is grinning. Perhaps he expects a reward for rescuing this Brahmin, not knowing that the poor wretch has come all the way down to this valley to meet a cheap death, because he had not a pice to buy enough poison to put himself out of the way quietly at home!"

"Enough!" said the fair man. "Stop your stupid nonsense. The Brahmin is recovering from the shock. See, how reverently he stands before his saviour."

This was so. The Brahmin cast a look of gratitude at Arjunsing. Their eyes met. The bright, venerable countenance of the sage, inspired the unfortunate man with awe and respect; his whole frame shuddered from a sense of shame and remorse at the thought of his recent act of cowardice and he fell prostrate at the feet of Arjunsing, crying, "Oh! Sir! Pardon my reckless deed, and bless me."

"Rise," said Arjunsing. "Do not again stoop to the commission of such dreadful sin."

"Is it sin to immolate oneself?" submitted the Brahmin kneeling respectfully before the sage. "Did not Sabary enter the fire by the permission and in the presence of Sri Rama, who was an incarnation of Vishnu; and did not Sarbhanga and several other great ascetics do the same?"

"Yes; their case was quite different from the ignoble death you wish to die," said Arjunsing. "Have not you read in our sacred works that Sabary entered the bright flames with eyes fixed on Rama, and that when the pile was burning, a celestial chariot descended from the heavens and bore her away to the mansion of Vishnu. Now, my good man, I want you to sound the depths of your own soul, and say whether *you* are prepared for such a blessing?"

"No," answered the brahmin blushing; "I do not pretend to any such thing. But it seems to me that, if a desire to die is sinful, a desire to live is equally sinful, indicating, as it does, a higher piece of selfishness. Is it not so, my noble sage?"

"It is so, in one sense," replied Arjunsing. "To live simply for the sake of living; nay, more, for the sake of indulging impure pursuits, is indeed sinful. But it would be otherwise when the subject is viewed in a different light, bearing in mind the fact that

man's highest aim in this world is to do good to humanity, and that no good can possibly be effected if he is cut off at a very early stage of life. The desire to live in such cases is sanctioned by the *Veda*. But the desire to live for the purpose of leading the life of luxury, is as blameable as the desire to die from grief for wasted wealth,—your present case."

"No, no, noble sir," protested the Brahmin earnestly. "I do not grieve for fortune lost. As fate decrees, so riches come and vanish, and there is no occasion for sorrow on that account. But, you see, sir, poverty begets other evils which render social life in the world extremely intolerable and compel one to wish to be out of it as soon as possible. For, poverty is the theme of scorn even to our nearest kin and dearest friend. Our oldest acquaintances cut us, and care no longer to exchange even the commonest greetings of courtesy with us, for no other fault than that we are reduced to poverty. Nay more. A poor man's intellectual acquisitions count for nothing; his virtue is scouted; the nobleness of his birth is questioned; and, in short, he is nothing but an object of scorn on the face of the earth. Such are some of the malign consequences of poverty. I have had the bitterest possible experiences of them personally for some time past; and all my earnest endeavours to regain my former prosperous condition have proved utterly fruitless. Would you, great sage, blame me for attempting to avert the calamity by death?"

"Avert the calamity by death," echoed Arjunsing with much emphasis. "Can you avert it? You speak as if death was the end of every misery. I pity your ignorance, my good man! Death, that is, the sort of death you seek to die, so far from exterminating misery, brings on new ones. Death is followed by birth, and birth by death, and so on in a continued succession, and the actions committed during these repeated existences produce a *Karma* which must be endured. Prepare then for that death which does not bring on a re-birth and the consequential results, and which in fact is no death—securing as it does an eternal bliss, and freedom from misery of every kind."

"And further," added Arjunsing, "you seem to be more than ordinarily immersed in worldly concerns. You care more than most for the frowns and smiles of so-called friends and relatives, and you are sorry at their desertion of you after your adverse fortune. Do you call him a relative or a friend, who estimates you by the amount of your riches, and increases or decreases his love for you proportionately? Is such a friend or kinsman worth counting on? Indeed, is there any one here below whom you can call a real friend or relative, taking the best man for your model? He may, if a good man, remain with you during your darker as well as brighter moments; but would he go with you when the time arrives for you to leave this world? No. Your advent here was solitary, and your departure must be solitary likewise. Secure therefore that friend and kinsman who would be your companion now and hereafter, here and elsewhere. Every other is your enemy, and ought to be avoided as such."

"I have not been unmindful of that," remarked the poor Brahmin timidly. "I have long cherished a desire for *Aranya-vâsa* (forest-life), to retire to the forest where no earthly longings could torture my placid spirit, and where I should be free to pursue higher aspirations, untrammelled by the presence of men or the affairs that occupy the man of the world."

"Well, my good man," said Arjungsing smiling, "I am not sorry that you have not succeeded in your wish to lead a forest life. For, remember, every sense of restraint, even if self-imposed, is useless in this respect. The so-called life of purity, resulting from the compulsion of physical force, and from promises of reward and threats of misery, is not a life worth seeking for. The aspiration for a pure life must be spontaneous, arising from the self-impulse within. One should endeavour to shun, not so much the objects of desire as the desires themselves. When the desires are controlled and suppressed, the root of evil is cut down, and there is nothing to be alarmed at after that. If one has not the moral courage to do this, of what use is the forest life to him? Has not the forest its own temptations, vile enough to beguile an imprudent man into all sorts of vices? Has not many a soul been wrecked on the rock of the forest? And has not many a soul saved itself by swimming across the worldly ocean while deeply immersed in it? So the *Maha-bharata* says, 'What need has a self-controlled man of the forest, and of what use is the forest to an uncontrolled man? Wherever a self-controlled man dwells, that is the forest, that is the hermitage.'"

"Moreover," remarked Arjungsing, "it must be particularly noted that the *Aranya* to which one should resort according to our sacred works, does not mean the forest as it is popularly understood. On reference to our scripture you will find that *ara* and *nya*, are the two lakes in the celestial regions. It is thither that one should go to purify himself, and it is there that he should reside in the grove of the *Aswatha* trees which are constantly showering down the sacred *soma* (ambrosia). Go, my good man, go home, and prepare to undertake a trip to the forest like this, and, what is more important, to realize the real significance of the lakes and trees spoken of."

While this conversation was passing between the poor Brahmin and his benefactor, the cowherds remained listening unseen, and the fairer of them said to his comrade:—

"Heard you, my friend, the wise sayings of the sage?"

"Yes," said the black man. "I heard all his wise nonsense. This old fool says that death means life, friend means enemy, and forest means home! I never heard more stupid talk in all my life. It is all right enough for an eccentric old fellow like this; but what makes me laugh is that this young Brahmin should patiently stand listening to it all, nodding his head like a bull chewing straw. Oh! how I wish that this mad couple had been rolled away from wave to wave in the river until they came to know that death means death, black means black, and not white."

"Stop!" said the fair cowherd. "Listen to what the Brahmin says."

"Sir, I shall obey your instructions in letter and spirit," said the Brahmin. "But," he added, "you have not been pleased to enlighten me on one thing, and that is the very thing which most immediately concerns me at the present moment. You advise me to live and do good to the people; but you do not tell me how I should provide myself with the *means* of helping others, not to speak of helping myself and my family. Believe me, revered sage, I have literally exhausted all my resources, and it is three days since I have tasted a morsel of food. How then can I benefit others, indeed how can I live at all?" And he pathetically recited a verse from the work of the great Poet *Sudraka* while the tears stood in his eyes.

'How can man be said to live, who lives
'A pauper, and whose gratitude and wrath
'Are barren both? The bird whose wings are clipped,
'The leafless-tree, the dessicated pool,
'The desolate mansion, and the toothless snake,
'Are all meet emblems of the hapless wretch,
'Whose festive hours no fond associates grace,
'And brightest moments yield no fruit to others.'

"Is not this a true saying?" So said the unfortunate Brahmin and stood staring at Arjungsing.

"Very true," said the dark cowherd to his friend. "A man that has no money is a man that is neither alive nor dead, a living corpse, useless to himself and useless to every body else. Let us hear what the old sage has to say to that."

"Well, my young friend," said Arjungsing seriously, "you are so deeply involved in worldly concerns that you do not comprehend my advice. You must know that any pleasure which one can derive by means of worldly wealth is transient, and no wise man should think of gaining such pleasure either for himself or for others. Try then to secure for yourself and for every other person that one best kind of wealth which yields an eternal bliss, the spiritual good of mankind. And as for the means necessary for the acquisition of such wealth, you need not go far to seek them. They are locked up within your own breast, and are most readily accessible, if you only choose the proper key—the key of unselfish benevolence."

"Heyday!" cried the dark cowherd. "Here is some more of the old man's twaddle. He seems to be another poor beggar like this Brahmin, having neither money nor money's worth. But instead of confessing this candidly, and declaring that it is not in his power to help the Brahmin, he wastes so much time in a useless discourse, and then coolly tells him;—

"If any hungry beggar comes to your door, you simply tell him to look up to the sky, and swallow as much air as is wanted to fill up the empty stomach?" A nice advice this! This is giving spiritual help to mankind in a literal sense, as the old fool advises his pupil to do. Oh! I could give my best cow to find out how this beggarly old man would himself realize this idea of spiritual help."

"But".....

"Oh! the sage says *but*," shrieked the fair cowherd. Let us hear what follows. I have always found that what comes after a '*but*,' is more useful and practical than all that had gone before it."

"But," the sage repeated the word emphatically and said,— "I know that a man living here below,—however spiritual his life may be,—does certainly stand in need of creature comforts to sustain life, and to maintain those around him. And mark my word, my good young man, the time when you can command those comforts readily and liberally, is not very distant; and the influence of the evil *Karma*—the cause of your adverse fortune and consequent misery—is fast fading away. I see you have a bright future, and even your worldly prospects are not gloomy. Take courage, go home, and make the best use of your time, leading the life of purity and righteousness, and doing as much good as possible to mankind, controlling all your passions and conquering all the obstacles that lie in your way. In a word—

"LIVE AND CONQUER."

This concluding speech of the venerable sage satisfied the Brahmin in every respect. He raised his hands to the heavens, and offered heartfelt thanks; first to the invisible God, and then to the visible sage; and when he opened his eyes, which had been mechanically closed during the moments of his unbounded joy, he discovered that the sage was likewise invisible. His veneration for the old man therefore became doubly enhanced, and even the black cowherd was struck with awe and respect for the sage whom he had before looked upon as being little short of an idiot.

Soon after the Brahmin left the valley, and bent his steps towards Harinagar. There he heard horrible cries proceeding from the direction of the temple of the village-goddess BHAVANI, which stood in the midst of a grove on the bank of the river, "A woman's body has just been washed ashore," said a voice. "Is she alive or dead?" said another. "How young!" "How beautiful!" "What fine jewellery!" these and hundreds of other exclamations of the gathering crowd near the temple reached the ears of the Brahmin; and, actuated more by a desire to save the female if possible, than to satisfy an idle curiosity, he ran with anxious heart to the scene of the commotion.

(To be continued.)

Reviews.

BEFORE BIRTH.*

THE above is the title of an article emanating from the well-known pen of Mr. Norman Pearson, which appeared recently in the September number of the *Nineteenth Century*. Its object is to sketch the origin and evolution of the Human Soul. With this aim in view the writer seems to have availed himself largely of the resources of Theosophical literature, as he accepts as the scientific explanation of the vexed problem, that fundamental doctrine of esoteric teaching—the Law of Re-births. A brief review of his remarks may not be therefore without interest to Theosophists in general.

After commenting on the absolute vagueness, traceable in all theological speculations as to the nature of the soul, he remarks, "Whatever else our conception of soul may include, we certainly conceive it as something conscious, rational and above all personal. It is not like the spiritual monad of Buddhism an impersonal individuality; nor is it merely an impersonal consciousness. Nor, again, is it merely an emanation from some divine soul, which, though bound up during man's life with his personality, casts it off at death and returns to the bosom of the Absolute.....it is the religious interpretation of the philosophical conception of the 'Ego.'"

The three questions which confront the scientific inquirer are:—

1. Does the soul spring into being for the first time with the birth of the physical body?
2. Has it existed before such birth either from eternity or as an antenatal creation?
3. Assuming its pre-existence, under what conditions has it pre-existed?

The writer rejects the conception of miracle altogether. He is therefore logically compelled to account for the present development of the human soul as the result of a vast process of evolution. Touching on the subject of the "miraculous" he remarks, "Theology is prone to explain what it cannot understand by a miracle, science is apt to discredit what it cannot explain as miraculous, and therefore impossible. Miracle in the sense of a violation of natural law must be excluded from any rational account of the universe. But it need not follow that the unexplainable is in this sense miraculous. For though 'natural law' is commonly described as an *observed* uniformity, it is, at least, possible that natural uniformities exist which are unknown to us." Speaking of the recent triumph of the upholders of Biogenesis—the doctrine that life can only spring from antecedent life—he declines to consider that what is impossible now, was also impossible in the early history of this planet. The conditions must have been widely different at that epoch in the History of Creation "if the spontaneous evolution of life, unlike crystallisation, no longer occurs, it is only because the requisite conditions of the former have passed away, while those of the latter have survived."

The real explanation of the primary "spontaneous generation" lies, however, in the operation of the planetary life-impulse. Without this no evolution of organic forms from inorganic matter can be conceived to take place (Cf. the chapters on the "Planetary Chain," and the "Human Tide Wave" in "Esoteric Buddhism").

* *Nineteenth Century*, September 1886.

On the question of the origin of the soul, Mr. Pearson adopts the "Mind stuff" theory of the late Prof. Clifford, whose words he quotes as follows:—

"A moving molecule of inorganic matter does not possess mind or consciousness but it possesses a small piece of "mind-stuff." When molecules are so combined together as to form the film on the under-side of a jelly-fish, the elements of mind-stuff which go along with them are so combined as to form the faint beginnings of sentience. When the molecules are so combined as to form the brain and nervous system of a vertebrate, the corresponding elements of mind-stuff, are so combined as to form some kind of consciousness...When matter takes the complex form of a living human brain, the corresponding mind stuff takes the form of a human consciousness, having intelligence and volition." Clifford was of course "a thorough-going negationist," as Dr. Bain eulogistically terms J. S. Mill. His "mind-stuff," however, is clearly the "mind-matter" of occult science, "the 5th state of matter," of which the fifth principle or manas is composed Mr. Pearson here again avails himself of theosophical teachings. "With respect to this association of matter and mind-stuff, I do not think that we can regard this combination as consisting of a double atom of matter and mind-stuff. I think rather that we must distinguish matter proper and mind-stuff as two forms of matter diffused in their original condition separately through the universe."

With regard to his explanation of the first appearance of individuality—*i. e.*, where mind first acquires the potentiality of existing as an entity apart from brain—the correspondence with the esoteric doctrine is again very marked.

"The higher organisms, such as the vertebrates, depend for their nutrition on a proper supply of formed protoplasm. The ox, for instance, is nourished by the formed protoplasm of the grass which it assimilates, as the man in turn may be nourished by the formed protoplasm of beef. Similarly in the order of mental development. As in due course of evolution higher and higher organisms appear, these cease to draw solely on simple mind stuff for their mental needs (though probably they may use it for some lower sentient purpose) but in virtue of their greater complexity require, and are able to appropriate the formed mind-stuff structures fashioned by lower organisms and gradually to group them into mental structures of a higher complexity. Thus the whole mental fabric of a lower form of life may be merely one of the molecules, as it were, which compose the consciousness of a higher form. *This process continues till some mental structure is reached upon which self-consciousness dawns; with self-consciousness arises for the first time the 'ego' or soul; and at this point we may safely assert that no known organism can group it any further.*"

Mr. Pearson does not touch on the question of how the psychoses (mental changes) can cause the neuroses (physical processes in the brain) and *vice versa*. The answer of esoteric science, however, is clear on this point. Perception and sensation are the results of the action set up in the organised mind-matter molecules by a neural tremor. Thought causes the physical changes in the molecular constitution of the brain by the motions in the mind-matter (5th state matter) molecule setting up corresponding motions in the physical matter (1st state matter) molecules. Mind, however, does not act directly on brain, but through the Linga Sarira or 3rd principle, which serves as the connecting link between the two.

"How does self-consciousness spring from mere consciousness?" asks Mr. Pearson, and expresses his belief that the explanation is to be found in

the structure of the mental organism! It is very necessary, however, to distinguish sharply between self-consciousness and mere direct consciousness. The difference is one of kind, not of degree only. Self-consciousness is what Prof. Huxley termed in his "Physical Basis of Life" the causation of SPIRIT with matter. The advent of self-consciousness signalises the focalization of the mind-matter molecules (which in the case of a sheep or rabbit have only a temporary cohesion) into an entity, and the dawn of the 6th principle or Buddhi, which, however, is only realised by the vast majority of Fourth-Rounders as "self." The 6th principle is, however, but faintly mirrored in our physical self-consciousness, its true realisation awaiting humanity aeons hence in the progress of the vast cycles of evolution.

The following observation is worthy of note. It emphasises a long-standing difficulty of ecclesiasticism. Touching on the theory of the evolution of the soul through ascending forms, the writer remarks:—

"With respect to the evolutionary origin here claimed for the human soul, I may point out that, unless the soul be regarded as a product of development, the difficulties presented to us by the lower animals are enormous. Consider for the moment how the problem stands, especially with respect to the higher vertebrates. We find consciousness, volition and, within limits, reasoning; we find also emotions, passions and quasi-moral faculties, such as the affection and courage of the dog and that trustworthiness which appears to arise from a sort of sense of responsibility. The higher apes come within a measurable distance of humanity; indeed, as a mere matter of brain-capacity, there is less difference between the gorilla and the non-Aryan Hindu than between the non-Aryan Hindu and the European, the difference of cranial capacity being 11 inches in the one case and 68 inches in the other."

In connection with the theory of the evolution of the soul from the rudimentary animal individuality, he cites some interesting cases from Dr. Maudsley's "Body and Mind" of idiots born with the habits and aspect of sheep, and one in particular of a girl born with a head closely resembling that of a goose. "This poor creature had a small head scantily covered with hair, large and prominent eyes, a lower jaw projecting more than an inch beyond the upper jaw, the whole of the lower part of the face presenting the appearance of a bill. Her neck was very long and so flexible that it could be bent backwards till it touched her back between the shoulder-blades. She uttered no articulate sound, but displayed pleasure by cackling like a goose, and displeasure by screeching and hissing and flapping her arms against her sides. Such facts as these can scarcely be accounted for by atavism; for though man, sheep and goose have a common ancestral origin, the branches which they represent must have diverged from the common line long before the appearance of any such specialized creature as a sheep or goose." These cases "seem to point to the undue prominence in a human organism of a specific animal element, and this is exactly what we might expect to occur occasionally if my theory of soul-evolution should be correct. According to this view the materials of the human soul are drawn largely from lower mind-structures which, under ordinary circumstances, are individually combined into a due subordination to the organic unity of the whole. But where, from any reason, such organic combination should be imperfectly carried out, it seems highly probable that some one of the animal mind-structures appropriated by the organism might be left in a position of undue pre-eminence." This speculation is at least distinguished for its originality!

The following speculation again reminds us of Theosophical writings. "It seems to me that the process of their ("the disembodied mind-

structures"—5th principle) development, as well as the sphere of their utilisation, need not be confined within terrestrial limits. It is impossible to suppose that this earth of ours is the only seat of life and mind in the universe; and *if there be more worlds than one, there is no conclusive reason why mind-stuff and mind-structures should not pass freely between them*, though we cannot detect the laws which these migrations follow Whether the form which immediately precedes the human soul be developed on this world or elsewhere matters little. It may be that the mind-structures of the higher animals or some of them when grouped into a higher complexity suffer for the formation of a human soul. Or it may be that the "missing-link" would be found in some other sphere of existence. We are only concerned to recognize that it is to be found somewhere." All this, like much more in this article, is like a reproduction of "Esoteric Buddhism" and other Theosophic teachings under the disguise of a new nomenclature.

Other correspondences are traceable in the following:—

"Chemical affinity is fully as mysterious as any of the seeming mental affinities, which are either dismissed with ridicule or regarded with superstitious awe. Chemical affinity is in effect a state of rapport which binds distinct molecules into a unity, but the nature of the combining power is quite beyond our ken. Yet the belief in chemical affinity is not usually regarded as impious or absurd..... so far as can be judged, we are in the first stages of 'egohood.' We have no experience nor the possibility of past experience to go back upon. We have seen that the 'Ego,' is a mental whole of some sort, but the question is wherein precisely does its unity consist? on the one hand the whole of our mental equipment seems to form part of our present personality. On the other hand it seems incompatible with any considerable progress in future stages of our existence that the greater part of this equipment should be an essential part of the Ego..... From the remote past the development of the mind-structure on its upward path has been a process of modification by environment, and if soul-evolution continues at all, similar fashioning influences must take up the task. In a new and higher environment some of the responsive capacities and pre-dispositions which the human mind-structure now possesses will disappear from disuse while new ones will be evolved from necessity. And thus the soul will pass onward and upward through purer and nobler stages of existence till personal perfection be attained, or perhaps personality itself be merged in something higher..... We can only conclude that matter is but the name which we give to a state or series of states of our consciousness produced by the collision of opposing forces...hence we perceive that the popular dualism of matter and force is apparent only, and the real substance of our universe is variously manifested force.....the evolutionist is constrained by the double claims of religion and science to reject any theory of the soul which involves a miracle at every birth. But if we are compelled to regard the soul as conforming like the rest of the universe to natural law, are we not entitled to presume, in the absence of specific evidence to the contrary, that its origin and growth must be referred to that great natural order of evolution which, so far as we can discern, is universal in its range?"

The whole article will well repay perusal.

F. D. E.

THE GENESIS OF MODERN SPIRITUALISM.*

THIS is a welcome book to students of that marvellous social phenomenon known as Modern Spiritualism. Since the movement began, in the year 1848, hundreds of volumes have been written by eye-witnesses of the initial wonders in the Fox family, and of the thousand and one successive phases of mediumistic action; scores of books, too, by clever opponents, who never saw any phenomena but assumed to dogmatise, all the same. Many journals and magazines have come and gone, and some still survive; thousands of mediums have been 'developed'; countless homes invaded by the unseen hosts of the Shadow Realm; and the shades of the dead have appeared to the living, with whom they have talked upon many themes and in many languages. The subject has, in short, been discussed from almost every point of view, and phenomenal proofs of the reality of mediumism and of trans-sepulchral intercourse teem, the world over. But there has always been a gap to be filled, a missing link in the chain of evidence that the future historian will require: that link is supplied in Mrs. Underhill's book. As a mere personal narrative it is very interesting; the literary friend, whoever he may be, having done his work judiciously, skilfully, and—beyond question—lovingly. To the Publishers is also due great credit for the mechanical execution of their ask, especially for the engraved portraits, which leave nothing to be desired—being in that highest style of bank-note steel engraving for which perhaps New York excels all other cities. The face of Mrs. Fox, the mother of the world-famous mediums, is most lovely and noble. A vein of simple candour runs throughout the volume, and carries conviction of the honesty of the Fox family in regard to their earlier mediumship, with whose vicissitudes it almost exclusively deals. Hindus who read the story will find themselves still more persuaded, if that were possible, of the danger and annoyance of intercourse with *pisachas* and *bhoots*; of the reality of which intercourse there are herein the most convincing proofs. An additional interest is given to the book, for the present writer, by the fact that he has personally known many of the witnesses cited by Mrs. Underhill to phenomena occurring in New York City and State, in Ohio, and other places, and has received from their own lips in times past their accounts of their experiences. No spiritualistic library will be complete without this handsome volume.

H. S. O.

FORE-ORDAINED.†

FORE-ORDAINED is a short story intended to illustrate the workings of the law of heredity and the effects of special parental influences. The book is full of good advice, and the lessons it inculcates are important to all. There is no doubt that ignorance of the operation of the natural laws here illustrated has been, and is, a most fruitful source of the evils common to humanity, especially where Western civilization prevails. We think, however, the interest of the story would be more real and its influence more widely felt, had more art been employed to render the moral teachings less obtrusive and if the characters talked less like walking hygienic manuals. On the other hand the writer, by the introduction of a doctor, whose professional utterances during his visits to his patients are very fully reported, manages to convey a considerable amount of information in a small space. We hope the book will be read by many young Americans and Europeans.

* "The Missing Link in Modern Spiritualism." By A. Leah Underhill, of the Fox Family. New York: Thomas R. Knox & Co. 1886.

† Fowler and Wells Co. New York.

CHARACTER INDICATED BY HANDWRITING.*

THIS is another of Miss Baughan's excellent hand books, and, like those on Palmistry, etc., is practical, and gives a good introduction to the subject of which it treats. A really exhaustive treatise on handwriting still remains, however, to be written. The author gives a number of illustrations in support of her theories, and a perusal of her book will give a good idea of the sort of correspondence existing between character and handwriting, but we fear it will hardly make the reader an infallible graphologist. The *fac similes* are well done, but we think there ought to be more of them, and hope that in a third edition Miss Baughan will add a few pages of *fac simile* handwriting, together with a few "judgments" on the characters of people not quite so well known as Mr. Gladstone and the other celebrities, whose signatures are given in this book, so that the amateur may have a better idea of how to set about his investigations.

CAN MATTER THINK?†

THIS is an argument, from recognized scientific data, for the possibility of the existence in man of the higher of the seven principles of the Theosophical classification. "Except one return from the dead," says the writer, "demonstration cannot be reached," but what can be done is to enquire whether the recognized *facts* of science are in direct contradiction to all but the teachings of the materialistic school, and this is the object of the work before us. Dr. Coues, the editor of the series, has contributed a useful preface on the Septenary Division of Man. There is also an Appendix containing a summary of scientific data respecting the "Infinitely Little," giving the wave-lengths of light, statistics about molecules and atoms and the like. The aim of the book is best described in the words of the editor, who says, at the end of his preface, "'Can Matter Think?' may therefore be confidently recommended to those who wish to be helped out of the ditch of blind physics or crass materiality, and to take the first steps in psychics on safe and sure scientific grounds."

"THE MASTER'S MALLET.‡

THIS is a very interesting paper on the Cross and its different forms, especially showing the origin of the mallet of the master mason from the hammer of Thor. This latter is the *swastika*, one of the emblems on the Theosophical Society's seal, and said to be the oldest extant form of the cross. In the first volume of the *Theosophist*, page 35, will be found an article on "The Cross and Fire," in which the author says "The central point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the *swastika* typify the revolution of the earth upon its axis."

* "Character indicated by Handwriting." By Rosa Baughan. London, L. Upcott Gill. (Second Edition).

† "The Biogen Series," No. 4. "Can Matter Think, a Problem in Psychics," by "F. T. S." Boston, Estes and Lauriat.

‡ "The Master's Mallet, or, the Hammer of Thor," a paper read by S. C. Gould, VIII^o, before Massachusetts College.

Mr. Gould considers the *swastika*, or hammer of Thor, especially in its aspect of "decision, power, and finality" and shows how, "in modern times the use of the mallet perpetuates the idea of possession and power." He thus gives the legend of the Miölner: "Loki, one of the Norse deities, made a wager with a dwarf that he could not forge certain implements that would compare with the mechanical skill of certain other dwarfs. Conditions were agreed upon, and the dwarf began to labour industriously at his forge. A proper time having elapsed, he took from the fire, among other articles, a hammer, called the Miölner. The several implements were brought before the *three principal gods* of Asgard (the secret abode of the divinities). These gods were Odin, Thor, and Frey, who were chosen as arbitrators of their relative value. After careful tests and due deliberation, it was unanimously decided that the hammer was superior to all. This instrument possessed the virtue of *striking* with unerring certainty any object, without exception, at which it was hurled, and however severe a blow was struck, no injury ensued to the person wielding the hammer. To Thor was awarded the Miölner, a token of especial applicability, as he was, according to the Edda, the strongest of the Norse gods; and when he was belted with his girdle of prowess (called the Meginjardir), with the hammer in hand, Thor was irresistible."

The pamphlet gives much interesting information about the symbolism of the hammer. He says that "bells were rung in the Middle Ages to drive away thunder. Among the peasantry the sign of the cross was used to dispel a thunder-storm. The cross is used because it resembles the Hammer of Thor, who is the *thunderer*. For the same reason bells were marked with the Fylfot (*swastika*)." It also gives some account of the triad of the three pillars of symbolic masonry, the 8th triad of the Sephiroth—wisdom, beauty, strength. The paper shows considerable research, but the writer has evidently been limited by the space at his command and has thus left much unsaid. Let us hope he will return to this subject and favour us with a more exhaustive treatment thereof.

In connection with the cross, another form of it, the "handled-cross" or *cruz ansata* of the Egyptians, is also an emblem adopted by the Theosophical Society. In the article already quoted it is described as "the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat—the central point; the perpendicular ray represents the male element or spirit; and the horizontal one the female element—or matter. Spirit vivifies and fructifies the matter, and everything proceeds from the central point, the focus of life, and light, and heat represented by the terrestrial fire." This cross, with or without the circle, appears in all parts of the world and has been even found on the badge of a medicine-man of the Queen Charlotte Isles. In a report of the last meeting of the British Association, *Nature*, referring to this discovery, writes "Mr. Haliburton said this badge was noteworthy, as Queen Charlotte Isles form one of the most isolated groups of the Northern Pacific. They lie off the west coast of British Columbia. This symbol was used by the Indians on large sheets of copper, to which they assigned a high value, and each of which they called a *Tau*. The connection of that name with the symbol is world-wide. Our T is simply the tau symbol, and is called *tes* or *tau*. The medicine-men represent the tau sometimes on the forehead. The ancients used to mark the captives who were to be saved with a tau or cross; Ezekiel refers to this, and the word he uses for "the sign" to be marked on the foreheads of

them that are to be saved really is the "tau" or "cross." No one has divined why the scarab was so sacred. He was led to a solution by seeing an exaggerated *tau cross* on the back of a scarab. On looking into the Egyptian name for the scarab he found it to be *tore*, and that the sutures on the beetle form a tau cross. But the same name is applied to the same beetle by our peasantry—*tor-beetle* or *dor-beetle*. Wilkinson represents a god with a scarab for a head, one of the names of which was *Tore*. The use of the pre-historic or pre-Christian cross is world-wide.

Literary and Personal Notes.

COUNT ANGELO DE GUBERNATIS, the renowned Italian Orientalist, who recently visited India, received from the hands of Pandit Bhagwanlal Indrajī, the Bombay archaeologist, that most ancient of all cordons, the sacred Brahmanical thread. The letters which he is now contributing to the *Bombay Gazette* show his deep reverence for the Aryans and affection for their descendants. He received the *upavita* with evident gratitude and pleasure. "This was," he says, "a special benediction received from a great Brahman, and was intended to bring me good luck. It is not allowable, according to the Indian belief, to approach the sacred rites, and to read the *Vedas* without having previously received the sacred thread, and as I was preparing to visit the principal temples and shrines of India, that sign of my spiritual dignity was worn till my pilgrimage was completed." The *Indian Mirror*, remarking upon the circumstance, says: "The Count's is not the first instance in which a European has been invested with the sacred thread, which a Hindu Brahman alone can wear. Colonel Olcott when in Calcutta, sometime ago received the same honor from the late Pundit Taranath Vychaspatti." And—unless we are greatly mistaken—Sir Wm. Jones was similarly honored by the Calcutta Pandits in testimony of their unbounded love and respect for him.

THE following notice of a book, by one of our members, appears in an English paper:—

A curious book is about to be published on the somewhat novel and certainly esoteric subject of Geometrical Psychology. Mr. B. W. Betts, a solitary student whose home is in New Zealand, has evolved some strange theories; and the diagrams which illustrate them, representing successive stages in the evolutions of human consciousness, have a curious resemblance to idealised and conventionalised forms of leaves and flowers. Literary shape is given to Mr. Betts's imaginings by Miss L. Cook, a sister of Dr. Keningale Cook, who died in the early summer just after the publication of his work, "The Fathers of Jesus."

WE hear from Paris that the Duchesse de Pomar intends to start a monthly Theosophical Journal in French, the first number to appear towards the end of November under the title of "*L' Aurore du Jour nouveau*" (The dawn of the new day).

WE have received a copy of the German translation of Col. Olcott's Buddhist Catechism. We congratulate the translator on his successful rendering of the original. This edition also contains the notes added by Dr. Coles to the American (Biogen Series) edition of the catechism, an addition which increases the value of the work to Western readers.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THEORIES IN COMPARATIVE MYTHOLOGY.

THE contributions of Professor Max Müller and Mr. Andrew Lang, to the literature of comparative mythology and their recent controversy in the *Nineteenth Century*, have done much towards a general comprehension of the labours of scholars in that field of study. The solar hypothesis as well as the anthropological theory have been placed before the general reader by able exponents; but the subject cannot be said to have been settled one way or another. In these circumstances a few observations from the point of view of the mythologists of India, or Purānists as they may be called, will not perhaps be entirely out of place. Sanskrit scholars are aware that, in the ancient literature of India, especially of the Purānic period, there is an attempt at a rational explanation of some of the myths which, in various disguises, have roamed over the whole range of ancient literature and have representations yet living among the less advanced families of the human race. The chief ground upon which consideration is denied to the Purānic interpretation of myths is that it leads to mysticism. But it would seem that if the interpretation is consistent with itself and otherwise satisfactory, it possesses great interest and importance, as throwing light upon the psychological evolution of man, and quite independent of the merits of the philosophical doctrines it embodies.

That psychology is the most important element in the science of comparative mythology has been practically agreed upon by the rival schools. But they are at issue as to its application. The method of the solar theorists is to trace a mythic name to its root etymologically, and then to build up an interpretation of the myths clustering round that name, with the help of the rational imagination of a cultured mind of the present day. Thus, the psychology applied by the etymologists to the construction of comparative mythology is the psychology of the civilization of the