

followed by a reawakening, and the man takes up his real life-task at the point at which he left off. As the actions of yesterday are related to those of to-day, so are those of our previous incarnation related to the present one, and the present becomes the potentiality of the future."

"There are many such cycles in the evolution of the Ego, the real man, and what is true of the individual is true of the race and also of the whole universe. There is only one law operating in both great and small. That which takes place in the individual unit is a reflection of similar processes which are repeated in ever-increasing magnitudes throughout the circle of eternity. The microcosm reflects the macrocosm. As above so below, is the fundamental truth by which we are able to transfer our knowledge to that which is unseen, and grasp those universal principles which must become the basis of our faith."

"Man's experience works in cycles, and after rising to the spiritual plane through the emotions of religion, he may again descend into matter, and working through the intellectual plane, he will reascend to the spiritual, *plus knowledge*. While on the descending arc he loses sight of the spiritual part of his nature, but on the ascending arc this grows brighter and clearer, and becomes self-conscious, as the result of the experience through which the Ego has passed."

"And now, when men are demanding a larger knowledge and a deeper spiritual insight, there is discovered to them a possibility and source of knowledge and wisdom far surpassing their largest expectations. This knowledge is only new in the sense that it is now given to the world afresh and in a new form. In reality, it is as old as the hills, for it is the ancient "Secret Doctrine," or "Wisdom Religion," which has been the inheritance of the spiritual adepts and initiates in all ages. It does not supersede, but it gives a new meaning to old beliefs. It does not put aside the sacred books, but it is the true key and commentary to them, for it gives the real meaning of that which they express in allegory and fable."

"From the first chapter of Genesis to the last chapter of Revelation, we may read the Bible without this key, and it will claim our superstitious reverence, and belief in its superhuman origin, or be rejected in the light of modern science and criticism. But when once we have apprehended that the Bible was written by men who *knew*, that it is a book of symbolism and not of history, that it contains the same teachings as the sacred books of other nations and races, only wrapped up in a different allegory; there no longer exists for us the necessity of regarding it either with superstitious reverence, or with incredulity; but it becomes to us a storehouse of knowledge which we may verify in a thousand ways, without waiting for an entry into the spirit-world through the gates of death."

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

PRACTICAL THEOSOPHY.

WE hear a good deal at present about "Practical Theosophy." Is such a thing possible? If so, in what does it consist? To many Theosophists Theosophy is an individual internal thing, a system of cosmogony, philosophy, ontology, to which the term *practical* is completely inapplicable. As well, they think, talk of practical metaphysics! Others, again, feel that to love your neighbour and still neglect to help him in the material things in which your aid would evidently be to his advantage, is a barren mockery. One meets people continually who hardly stir a finger to help others, and yet who talk glibly about the "Rounds" and the "Rings," and the "seven principles" of man; who long for Nirvana, even for Paranirvana; who ardently desire to be joined to the Infinite, absorbed into the Eternal; who feel that all men are their brothers, all women their sisters, and that thought makes them Oh! so happy, gives them such peace of mind! The convict is their brother—their caught and locked up brother; the tramp is their brother—their idle, unwashed, whiskey-soaked, good-for-nothing brother; the work-woman is their sister—their poor, friendless, sister, who has to sew sixteen hours a day to keep body and soul together; even the prostitute is their sister—their fallen, wicked sister, who is hurrying to an early grave; the famine-stricken Irish, Chinese, Hindus, are their brothers and sisters—their skin-and-bone brothers and sisters, who are dying of starvation. Theosophy teach them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalists about "Practical Theosophy," and they look suddenly stupid. Tell them that in a garret not a

hundred yards from their backdoor there lies a fever-stricken family,—that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were something they had eaten which had not agreed with them. Perhaps they tell you that Theosophy is a spiritual affair, something of a private and confidential nature between their “higher selves” and the Great All, into which no vulgar, earthly considerations enter. These people are probably quite unaware what a wretched sham their “Theosophy” is, and what miserable frauds they are themselves when they pose as Theosophists. They don’t know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions if they really felt what they say they feel, if they realized in their hearts the meaning of the words “my brother,” “my sister.”

These people do not trouble themselves to think what their sentiments would be did they learn that a real brother or sister was in want of their aid. Suppose they heard some fine morning that their brother was starving to death, without the means of procuring food, what would be their sensations? Would not their hearts stop beating in horror? Would not every nerve tingle with excitement and with anxiety to save him? What pictures their imagination would draw! Their beloved brother lying helpless on the floor of some wretched hut, while the wife he loved and the children of his heart, emanated to skeletons like himself, lay dead or dying around him. Would not any woman under these circumstances fly to her banker and make him instantly telegraph money to his agents in the nearest town, with instructions to send messengers at any cost to her brother with immediate relief? Were she a poor woman would she not hurry with her trinkets, her clothes, her furniture, anything, to the poor man’s banker, the pawnbroker, thankful and proud to be able thus to raise the money to save her brother and his family from horrible death? And then what feverish anxiety, what sleepless nights, until she learned that the relief she had sent had reached her brother in time! Or, suppose, a man were told that his pure and innocent sister had been morally tripped up and socially knocked down by some selfish brute whom she had trusted,—had been psychically drugged by him, “ruined,” deserted, cast out, reviled and spat upon by people morally and intellectually unworthy to be her scullions; handed over in cold blood by the “moral” and the “pious” to the tender mercies of the most selfish and most brutal of both sexes, to be trampled hopelessly into the mud, the helpless slave of the demons of drink and lust. Would not every spark of manliness in him be fanned into a blaze of indignation and rage? Would he not employ every conceivable means to discover the poor girl’s hiding place? And when he had found his sister, would he not throw his protecting arm round her and fight his way with her out of the hyena’s den, past the toads of scandal and the vipers of malice, and give her an asylum in his heart and hearth, where the poor wounded, terrified, half-demented girl could recover her mental, moral and physical health; while those who had never tripped, or who had never been seen to fall, howled, and snarled, and hissed, and grimaced before

his door in impotent rage that a victim had been rescued from the hell to which they had consigned her as a sacrifice to their demon-god—the great infernal trinity of Hypocrisy, Cruelty and Selfishness?

No! Those who descant upon the brotherhood of man seldom realize, even in the faintest degree, the meaning of the pretty, sentimental words they utter. If they did, there would be no question as to the nature of Practical Theosophy. If they did, a great unrest would seize them, a supreme desire to help the thousands of suffering brothers and sisters that cross their path every day of their lives, and from whom they shrink because cowardice, selfishness and indolence inhabit furnished lodgings in their hearts.

The Australian savage murders any black-fellows he meets who do not belong to his little tribe. He kills them on general principles—because they belong to “another set.” The civilized world has advanced so far upon the road to Practical Theosophy, that we do not actually murder or maim those who do not belong to our tribe, we merely let them suffer and die, and the advanced ones, the Pioneers of the race, write on their tomb-stones, “Here lie my dear Brothers and Sisters.”

The fact is, however, and a staggering one it is too, that Practical Theosophy, in its full acceptance, would mean a dissolution of society as at present constituted. Of that fact there cannot be the slightest doubt, for it would mean a reign of kindness, of sympathy, of unselfishness, of tenderness to the weak, of forgiveness for the erring, of mutual helpfulness, of happiness in seeing others happy, and there is not a single one of our present social institutions that is not founded upon principles diametrically the opposite of these, and which would not swell up and burst to pieces were the ferment of altruism introduced into it. Only fancy what the result would be of introducing Practical Theosophy into our treatment of criminals, and into our legal processes? What would become of that dignified and learned profession, the Law, were the object of the solicitor and the barrister to make people friendly and forgiving, instead of being to fan their enmity, spite and hatred? What would we do with our great prisons and convict establishments were jurymen, judges and legislators to really look upon criminals as their ignorant, misguided, erring, stupid, neglected brothers and sisters? Or, again, what would become of our arsenals and iron-clads, of our generals and admirals, our colonels and captains, and our be-feathered and be-belted warriors generally, were the people of various nationalities to refuse to shoot and stab and blow each other to pieces at the word of command, for no better reason than that they were brothers and had no quarrel, and did not want to harm each other, or each other’s wives or children? Another noble profession would go to the dogs! What would become of the Churches were the clergy to treat their fellow-creatures as brothers and sisters? Would not the bishops hasten to convert their palaces into asylums for the homeless wretches who now lie shivering at night in the road before their gates? Would not the lesser clergy quickly follow their example? Then they would have to

feed these unfortunates, for the bishop's brothers and sisters are starving all the time as well as shivering; and how could they do that and at the same time maintain an establishment? What would the Lord think of His ministers if they neglected to keep up their place in society? The next thing would probably be that the clergy would open their great empty churches for wretched and homeless women and children to take shelter in, instead of letting them lie shivering in the rain and wind before the barred doors of those gloomy temples of their jealous God,—and then what on earth would become of Religion?

But let us be reassured! The social order is in no danger just yet of being upset by the introduction of Practical Theosophy into the lives of men. Practical Theosophy to exist, except in fancy, requires Practical Theosophists,—in other words, people who value the happiness of others more than their own enjoyments, and such people are a rare exception in any place in life—in the law, the army, the church, the legislature, in agriculture, trade, commerce, or manufacture. If any one feels today that his sentiments are those of Practical Theosophy, and seriously proposes to sacrifice his worldly prospects and enjoyments in order to spend his life in doing what little he can to benefit others, he runs a risk, that is not far from a certainty, of being treated by the world as an incorrigible lunatic. It is a fact which few will deny that any one would be considered a madman who openly and confessedly followed the injunction of the great Practical Theosophist of Judea, to sell all that he had, and having given the proceeds to the poor, to follow him,—that is to say, who devoted his life, in complete forgetfulness of self, to the great and glorious task of raising humanity out of the quagmire of ignorance, selfishness and cruelty, in which it flounders. If he had some reasonable object in view, well and good. The world can understand a person being altruistic for the sake of a good living and an assured position in society—there is some sense in that; it can even excuse a man for loving his neighbours, if he firmly believes that he will thereby be entitled to a reserved seat in the hall of the Gods; but “utter forgetfulness of self,” that is quite unnatural, and amounts to a sign of weakness of intellect!

When people talk of Practical Theosophy as a thing that is possible in the world today, in ninety-nine cases out of a hundred they are thinking of Practical Benevolence and Charity; for, if the very foundation of Theosophy be the sentiment of the brotherhood of man, Practical Theosophy, by the very laws of society, as at present constituted, is an impossibility. Law, religion, politics, militarism, our very system of morality itself, are all incompatible with the existence of the sentiment of the brotherhood of man. All these institutions were invented by and for people imbued with the opposite sentiments; they are fitted only for such people, and could not exist for ten minutes in a world inhabited by Practical Theosophists.

The natural laws that govern the manifestations of Practical Theosophy are as different to those that obtain in our present system of egoism and destructive competition, as the laws that

govern the phenomena of steam are to the laws of hydraulics. We know full well that no steam will be generated in a boiler until the whole of the water therein has been raised to boiling point. Even so we also know that in order to raise the world to the point at which men will “generate,” Practical Theosophy, the spiritual temperature of the whole of mankind, must be raised; all men and women must be made kinder and still kinder in heart, and stronger and still stronger in spirit; and this can only be done by acting on them *en masse*, and raising the standard of kindness and of spiritual strength in the whole race.

Will works of benevolence and charity do this? Are they not in themselves a consequence rather than a cause, a fruit rather than a seed? Such works are indeed a fruit, the immature fruit which the tree of kindness bears in the half-grown, stunted condition it necessarily presents when planted in the uncongenial soil of selfishness. Benevolence and charity belong to the time when men stone and crucify those who tell them that all men are brothers and ought to treat each other as such. They are the tythe grudgingly paid by vice to virtue, by egoism to altruism, and their existence shows that egoism and vice take nine-tenths, or rather ninety-nine hundredths, of the produce of human life. Were Practical Theosophy the rule of life, benevolence and charity, would not be needed, for they owe their existence to the greater prevalence of malevolence and injustice. They are the exceptions occurring when the rule is in force, and disappear when the rule ceases to act. Benevolence has become an anachronism since the idea of universal brotherhood dawned upon the world. Charity, under the higher law, is no better than a flattering deceiver, for it tells people that they are worthy of praise and reward for doing the things which Theosophy declares it to be criminal to leave undone, because not to do them, and a thousand times more, is to do injustice. Active works of benevolence and charity are therefore not Practical Theosophy. They belong to the old regime of egoism, of which they are the flowers and the fruit; and, however good in themselves, they should not be mistaken for Practical Theosophy if a dangerous delusion is to be avoided.

If, then, Practical Theosophy be in reality a form of human life—of morality and of society—far higher than those which exist in the world to-day, and for the coming of which we can but prepare the way, can we, nevertheless, not give a practical turn to such Theosophy as we already have, so that it will hurry on the reign of Brotherhood? Or must our Theosophy remain for long centuries only a self-centred and ideal thing? What form can we Theosophists give to our efforts so as to make our Theosophy an influence in the world for good? If Theosophy is to be the guiding power of our lives, in what manner, and to what end, is it to guide us?

We cannot, at the present day, exercise Practical Theosophy and still remain in such harmony with our surroundings as would entitle us in the world's eyes to be called sane. We cannot even realize in our imagination, soaked through as we are with egoistic modes of thought and standards of value, what it will be like to

live in a world peopled by Practical Theosophists. But, without the slightest doubt, we can turn what Theosophy we have in us to practical account ; for we can each of us add his or her own warmth to the general heat, and thus help to raise the moral and spiritual temperature of the world a little nearer to the point at which the free generation of Practical Theosophy will naturally take place among men. We must remember, however, that for the exercise of Practical Theosophy, as it will one day exist in the world, reciprocity is necessary. If the person you treat as a brother treats you in return as an enemy, the real effect of the principle of Brotherhood cannot manifest itself ; and at present as society is constituted it is not possible, and not in human nature, for any man to carry out that principle in all his intercourse with his neighbours. Practical Theosophy in isolated individuals, if it is to avoid an opposition that would paralyze or destroy it, must of necessity take on a somewhat different form to that it would assume in a society where all were Practical Theosophists.

The Practical Theosophist of today is the individual who is animated by that spirit of brotherhood which will one day become universal ; and, as such, he is none other than the man who at all times tries to impart to others the Theosophical knowledge he has got himself, and to imbue them with the Theosophical principles by which he guides his own conduct ; who tries to stir up in others the spirit of kindness, of patience, of gentleness, of courage and of truth ; who tries to induce his neighbours fearlessly to think out the problem of existence for themselves, and to feel the dignity and the responsibility of their own manhood and womanhood ; who tries to make others self-respecting and strong. Those who become penetrated by these sentiments and qualities do not need any stimulus to make them engage in works of so-called charity, for these will be for them the natural outlet, in the present order of things, for their overflowing impulse to benefit others. The feelings that prompt to all kind actions belong to the domain of Practical Theosophy, but the actual works of benevolence and charity to which they prompt are not Theosophy ; they are accidents in the growth of Theosophy, just as the useful inventions of modern times are accidents in the progress of Science. The object of Science is not to discover new bleaching powders, or murderous explosives ; its object is the intellectual conquest of material nature. Even so the object of Theosophy is the moral conquest of man's animal nature, irrespective of the soup kitchens and orphan asylums that spring up during the process. It seeks to subdue or chase out the toad, the vulture, the wolf, the pig, the viper, the sloth, the shark, and all the rest of the menagerie of lower animal natures that now howl and croak, and hiss and grunt and caw in the hearts of men, and it knows that this is an operation which can only be performed by each man for himself. Each must purify his own mind, and make his own spirit strong, and the difference between Theoretical and Practical Theosophists is that the former talk about these things and the latter do them. But though this process is a self-regarding one, the effect is not. He who is a Practical Theosophist, who tries to make himself strong

and pure-hearted, is, even unconsciously, a powerful influence in the world, and he becomes a centre of energy potent in proportion as he forgets himself, and merges his hopes and fears, his likes and dislikes, his thoughts, words and deeds, in the great life of humanity,—dissolving his personality, so to say, in the race to which he belongs ; feeling with it, thinking for it, bearing its burdens in his consciousness, and its sins upon his conscience ; and knowing that to sacrifice himself for the good of humanity is therefore in reality but to ensure his own salvation.

The Practical Theosophist, in proportion to his own strength, gives strength to all with whom he comes in contact, through a process somewhat similar to that of electrical induction. Colonel Ingersoll was once asked if he thought he could improve upon the work of "the Creator." He replied that had he been consulted he would have made good health catching, instead of disease. Had the great American orator and wit looked a little deeper into his own heart, he would have seen that "the Creator" is not so stupid as he thinks him, for health is in reality catching, especially health of mind and heart ; and Ingersoll himself owes most of his great influence in the world of thought, not to his logic, powerful as that is, not to his wonderful command of illustrations and similes, not to his rapid flow of brilliant language, but to the healthy contagion of a heart overflowing with the magnetism of kindness, generosity and pity, and charged with the electricity of a love for the good, the true and the beautiful. The Practical Theosophist, wherever he goes and whatever he does, causes those with whom he has to do to "catch" Theosophy. A hint dropped here, a word said there, a question asked, an opinion expressed, become through the power of his vitalizing magnetism the seeds of Theosophy in others.

Practical Theosophy, then, is the sum of those institutions into which human life will spontaneously crystalize when men and women become Practical Theosophists, in other words, when they feel in their hearts that all men are brothers, and act accordingly. Practical Theosophists today, those sporadic and premature instances of an altruism that will one day become universal, are the drops that precede and presage the rain. They cannot, under the rule of the present morality, and with existing social, religious and political institutions, live and act as they would were all men as they themselves are. The most they can hope to do is to try their best to prepare the world for the reception of human brotherhood as the foundation of all our ideas of life and morality ; and this they can best accomplish by each one making himself pure and strong ; for then they become centres of a spiritual health which is "catching," they become "layu points," so to say, through which there flows into the world from another plane of existence the spirit of brotherhood, of mercy, of pity and of love.

Practical Theosophy is the great edifice which will be constructed here below by the invisible, intelligent Powers of Nature as soon as there exists on earth the material necessary to build it. Practical Theosophists are the bricks with which the edifice will one day be constructed ; and the Builders only wait until the lumps of mud

that now cover the earth have been converted by the fire of misery and sorrow, of painful effort and sustained aspiration, into hard and shining bricks, fit to build a temple to the living God.

THE ELLIPTICAL FORM OF THE EARTH'S ORBIT.

THE general notion is that the discovery of the elliptical form of the planetary orbit is wholly due to modern times. Indeed, Hindu astronomers make no mention of the true nature of such orbits. According to them the orbits of the planets are circles, though from the nature of certain *samskaras* (corrections) which they apply to the mean places of the planets, they would seem to make a near approach to the true form of such planetary orbits. In other words, there would be no necessity for these corrections if the true character of the orbits were known. Such being the case, there will be no small surprise in the modern scientific world, at the announcement that the true form of the earth's orbit is given in the Vedas, though Vedic commentators as well as Hindu astronomers have failed to rightly understand it. The 8th verse of the 11th Anuvaka, 3rd Prasna, Aranyaka, of the Black Yajur Veda, reads as follows :

मु ॥ तप्तयज्ञन्तिरथमेकचक्रं । एकोअश्वोवहनिसप्तनामा ।
त्रिनाभिचक्रमजरमनर्व ॥ येनेमाविश्वाभवनान्तिरथुः ॥

The above is interpreted thus by Vidyananya :

"The seven (colored) rays (of the sun) cause to rotate the one Kalachakra (ecliptic) as so many horses; the one powerful Sun whose seven (colored) rays cause (the planets) to bend* in their course support the undying, and the ever moving Kalachakra by which the universe is maintained and of which the 3 centres are either the 3 gunas, viz., Satva, Raja and Tama, or the 3 kalas, viz., the past, present and future."

Here is a clear text of the sacred book made a fine mess of by Vidyananya in spite of his really immense learning. The same text appears as the 2nd Rik, 8th Sukta, 22nd Anuvaka, 2nd Ashtaka of the Rigveda. In this case the term Trinabhi Chakra is interpreted to mean a circle whose centres are either the 3 Sandhayakalas or the 3 Pitias (seasons) viz., Greeshma, Varsha and Hemanta!

The simple phrase "Trinabhi Chakra" means literally "the circle of 3 centres,"—the two foci and the point of intersection of the minor axes. Of course such a circle was one difficult to conceive, and the result is that Vedic commentators have felt themselves compelled to put some curious interpretations upon it, and even eminent Hindu astronomers have failed to realize the true character of the orbit of the earth. That an ellipse is one of the conic sections, and that these sections are a point, a straight line, an isosceles triangle, a circle, an ellipse, a parabola, and a hyperbola are, without doubt, discoveries of modern times.

* From the root 'nam,' to bend or deflect,

The above is only one of the instances in which the scientific value of the Hindu Vedas has been brought to light. The above text itself is in support of two more discoveries of modern times;—the one is the greater attraction which the sun exerts upon planets causing them to bend and move in their orbits instead of flying off in a tangential course; and the other is the solar spectrum, by which the solar ray is found to be composed of rays of 7 different colors—violet, indigo, blue, green, yellow, orange and red. Varaha Mihira in his Brihat Samhita defines the rainbow as follows :

"The many colored rays of the sun falling upon the clouds and being broken by the wind take the shape of the rainbow the sky." Indeed the solar ray is in reality composed of rays of an infinite variety of tints, though it is customary to distinguish but 7 different colors. Again modern scientists suspect that our universe is revolving round Alcyone, the brightest of the Pleiades—the Hindu constellation of Krittika, which is stated in the Vedas as the Nabhi (centre) of the universe. Again the Vedic origin of the moon as resulting from the churning of Mount Meru (the North Pole of the earth) tallies with the modern scientific creed that the moon was at one time part and parcel of our earth, and that a portion went off from it in consequence of its tremendous velocity of rotation. The bright moon, again, is described in the Vedas as 'Suryarasmī'—the (reflected) solar light. More instances might be quoted.

N. CHIDAMBARAM IYER.

NATURE'S FINER FORCES.

Yoga ; the Soul ; the Spirit.

THE five etherial currents of sensation are focused in the brain, and from these five centres of force motion is transmitted to the mental principle. These various foci serve as connecting links between the mental and the life-principles. The visual currents produce in the mind the capability of becoming conscious of colour. In other words they produce eyes in the mind. Similarly does the mind get the capability of receiving the impressions of the four remaining sensations. This capability is acquired after the exposure of ages. Cycles upon cycles pass on, and the mind is not yet capable of receiving these tatwic vibrations. The wave of life begins its organized journey upon earth, with vegetable forms. Since that time the external tatwic currents begin to affect the vegetable organism, and this is the beginning of what we call sensation. The modifications of the external tatwas, through the individualized vegetable life, strike the chords of the latent mind, but it will not yet respond. It is not in sympathy. Higher and higher through vegetable forms, the life wave travels; greater and greater is the force with which it strikes the mental chords, and better is the capability of that principle to respond to the tatwic calls of life. When we reach the animal kingdom, the external tatwic foci are just visible. These

are the sensuous organs which, each of them, has the capability of focusing into itself its own peculiar tatwic rays. In the lowest forms of animal life they are just visible, and this is a sign that the mental principle is then in a comparatively high state of perfection; it has somewhat begun to respond to the external tatwic call.

Longer and longer is now the exposure of this animal life to the external tatwas; greater and greater every day is the strength of these in their various foci; higher and higher is the formation of these foci; stronger and stronger is the external call upon the mind, and more and more perfect is the mental response. A time comes in the progress of this evolution, when the five mental senses are perfectly developed, as is marked by the development of the external senses. The action of the five mental senses we call the phenomenon of perception. On the manifestation of this perception is raised the mighty fabric of those mental manifestations, which I have tried to discuss in the essay on Mind. The way in which this evolution takes place is sketched there too.

The external tatwas of gross matter create gross foci in a gross body from whence to send their currents. The soul does the same. The tatwic currents of the external soul—*Iswara*—create similar centres of action in connection with the mind. But the tatwic vibrations of the soul are finer than those of the life-principle. The mental matter takes longer time to respond to the call of *Iswara*, than it does to answer the call of *Prana*. It is not till the life-wave reaches humanity, that the vibrations of the soul begin to show themselves in the mind. The foci of psychic currents are located in what is called the *Vijnanamaya Kosha*, the psychic coil. At the time of the beginning of human life, the psychic foci are in that state of perfection, in which are the animal foci—the senses—at the time when the life-wave begins its journey in the animal species. These psychic foci go on gaining strength race after race, till we reach the point which I have called the awakening of the soul. The process of evolution from that point upward formed the subject of the last two of my articles on the subject. That process ends in the confirmation of the state of *para-vairagya*. From this state there are only a few steps to power of what has been called ulterior or psychic perception. Our former perception we may now call animal perception. And just as on the basis of animal perception has been raised the mighty fabric of inference and verbal authority, so also might be, as indeed it has been, raised by the ancient Aryan sages a more mighty fabric of inference and verbal authority, on the basis of psychic perception. We shall come to that by and by. In the meantime let us resume our subject from where we left it.

As practice confirms into the *Yogi's* mind the state of *para-vairagya*, it gets the most perfect calm. It is open to all sorts of tatwic influences without any sensuous disturbance. The next power that consequently shows itself is called *samápatti*. I shall translate this word by intuition, and define it as that mental state in which it becomes capable of receiving the reflection of the subjective and the objective worlds, and the means of knowledge, at the slightest motion anyhow imparted.

Intuition has four stages.

1. *Sa-vitarká* = verbal.
2. *Nir-vitarká* = wordless.
3. *Sa-vichára* = meditative.
4. *Nir-vichára* = ultra-meditative.

The state of intuition has been likened to a bright, pure, transparent, colourless crystal. Place whatever you will behind such a crystal, it will most readily show itself in the colour of that object. And so does the mind behave in this state. Let fall on it the tatwic rays which constitute the objective world, it shows itself in the colours of the objective world. Let those colours be removed, it is again as pure as crystal, ready to show itself in any other colours that might be presented to it. Think of the elementary forces of nature,—the *tatwas*;—think of the gross objects where they work; think of the organs of sense, their genesis, and the method of their work; think of the soul,—liberated, or bound—the mind readily falls into each of these states. It retains no particular colour, which might oppose or vitiate any other colour entering it. The first stage of intuition is the verbal. It is the most common in this age, and therefore the most easily intelligible. Let the reader think of a mind in which no colour is evoked at the sound of scientific words. Let him think of thousands of those men in whose minds the sound of their own language, full of high and great ideas, is as strange as Hebrew. Take an uneducated English peasant and read to him *Comus*. Do you think those beautiful words will carry to him all they are intended to convey? But why an uneducated peasant? Did that great Johnson himself understand the beauties of *Milton*? Take again a common school-boy, and read to him in his own language the truths of philosophy. Does that language, even if you give him its lexicographical meaning, convey any idea to his mind? Take the *Upanishads* and read them to any *pandit*, who can understand *Sanskrit*, grammatically and lexicographically, tolerably well. Does any one doubt—I do not—that he does not understand all that those noble words convey. With such a mind let him compare the mind of a really educated man, a mind which,—what shall we call it but—almost intuitively takes in the true sense of words. To take in the full sense which words are intended to convey is not an easy task, even for the highly educated. Prejudice, deep seated antagonistic theories, the strength of one's own convictions, and perhaps some other characteristics of the mind, prove an unmistakable obstacle. Even a *John Stuart Mill* could not properly understand the philosophy of *Sir William Hamilton*. One of greatest Oriental scholars says, that *Patanjali's* system is no philosophy at all! Another has expressed himself to the effect, that *Patanjali's* aphorisms in *Yoga* are mere fanaticism!! There are many *tantras*, of which, though we might translate them into any language, very few of us really know the meaning. This is a very grave shortcoming, and sometimes much to be regretted. It disappears only with the manifestation of verbal intuition. In this state the *Yogi* is at once *en rapport* with the author of the book; and this is because his mind is free from every blinding prejudice,

and is, in fact, a pure, bright, colourless crystal, ready to show any phase of colour that might come in contact with it.

The next stage of intuition is the wordless. In this you no longer stand in need of books to initiate yourselves into the secrets of nature. Your mind becomes capable of deriving these truths from their fountain head—the true pictures of everything in every state of the objective world, which, through the agency of *Prana*, are represented in the universal mind—pictures which are the *souls* of these things, their own true selves—pregnant with every state in which the thing has passed, or has to pass—the realities of the various and varying phases of the phenomenal world—the thing which, in a table, a glass, a pen, and, in fact, in any and every thing, is hard or soft, long or short, white or black.

These states have for their object the gross phenomenal world. The next two stages of intuition have for their object the world of forces, which lies at the root of the changes of the gross world—the world, that is to say, of subtile bodies. The meditative intuition has for its object only the present manifestation of the currents of the subtile body—the forces which are already showing, or going to show themselves. In this state, for example, the Yogi knows, intuitively the present forces of the atmospheric *Prana*, as they are gathering strength enough to give us a shower of rain, hail-stones, snow or hoar frost; but he does not know what has given them present activity, or whether the potential will ever become the actual, and if yes, to what extent. He knows the forces that are working at the present moment in that tree, that horse, that man,—the powers that keep those things in the state they are in; but he does not know the antecedents and consequents of that state.

The next state has for its object all the three states of the subtile bodies. The present state is of course known, but with it, the Yogi draws in the whole history of the object from beginning to end. Place before him that rose, and he knows its subtile principle, in all its states, antecedent and consequent. He is familiar with the little beginnings of the tree, and its growth in various states; he knows how the budding began; he knows how the bud opened, and how it grew into that beautiful flower. He knows what shall be its end, how shall it perish, and when. He knows when again shall that same flower energize gross matter. Put before him a closed letter. He knows not only what that letter contains; he can also trace those thoughts to the brain whence they proceeded, to the hand which traced those lines, the room in which they were written, and so on. It is in this state too that mind knows mind, without the medium of words.

I have, I hope, sufficiently explained these four states. They constitute what is called the objective trance (*Savija samadhi*).

Occasionally these powers show themselves in many minds. But that simply shows that the favoured mortal is on the right track. He must make sure of the point if he would win.

When the last stage of this *samadhi* is confirmed in the mind, our psychic senses gain the power of that amount of certain knowledge, which is the portion of our animal senses. The authority of

those senses is supreme with us, so far as the gross world is concerned. In a similar way there is left for us no room to doubt the truth of the knowledge which our psychic senses bring us. This high power of knowing every supersensuous truth with perfect certainty, is known as *Ritambara*, or what I have in English called *Psychic Perception*.

The knowledge which psychic perception gives us, is by no means to be confounded with the knowledge obtained through inference, imagination, or the records of others' experience.

Inference, imagination, and verbal authority based on animal perception, can only work upon knowledge obtained through animal senses. But psychic perception, and inference based upon that, has for its object things of the supersensuous world—the realities which underlie the phenomenal existence we are familiar with. That perception takes in the fact of the existence, and the nature of *Prakriti* itself, the subtlest state of matter, just as animal perception takes in gross matter.

Animal perception draws the mind towards gross matter, the world that has given it birth. So does psychic perception draw the mind towards the soul. The practice of objective *samadhi*, destroys itself. The mind takes in so much of the higher energy of the soul, that it loses its mental consistency. The soul then lives in herself, and not as now in the mind.

With this the greater part of my work is done. It is now clear that what we call *man* lives chiefly in the mind. The mind has two entities to affect it. The one is the life-principle, the other the psychic principle—the one producing certain changes in the mind from below, the other from above. These changes have been recorded, and it has been found that the dominion of the soul is more desirable than that of the life-principle. When the mind loses itself entirely in the soul, man becomes a god.

The object of these articles has been roughly to portray the nature, function, and mutual relation of the principles. This has been briefly done. A good deal more remains to be said about the powers latent in the *Prana*, and the mind, which show themselves in special departments with the progress of man. That need not however form part of the present series, and therefore with some description of the first and last principle of the cosmos,—the spirit,—I shall close this series.

THE SPIRIT.

This is the *Anandamaya Kosha*, literally the coil of bliss, of the Vedantis. With the power of psychic perception, the soul knows the existence of this entity, but in the present stage of human development, it has hardly made its presence directly felt in the human constitution. The characteristic difference between the soul and the spirit is the absence in the latter of the "I."

It is the dawn of the day of evolution. It is the first setting-in of the positive current of the great breath. It is the first state of cosmic activity after the night of *Mahapralaya*. As we have seen the breath in every state of existence has three states—the positive, the negative, and the *susumna*. The *susumna* is pregnant with either of these two states. This is the state which is described in

the Parameshthi Supta of the Rigveda as neither *sat* (positive) nor *asat* (negative). This is the primary state of Parabrahma, in which the whole universe lies hidden like a tree in the seed. As billows rise and lose themselves in an ocean, the two states of evolution and involution take their rise in this state, and are in due time lost in the same. What is Prakriti itself in this state of potential omnipotence? The phenomena of Prakriti owe their origin and existence to the modifications of the great breath. When that great breath is in the state of *susumna*, can we not say that Prakriti itself is held in that state by *susumna*? It is in fact Parabrahma that is all in all. Prakriti is only the shadow of that substance, and like a shadow it follows the modifications of this great breath. The first modification of the great breath is the setting in of the evolutionary current. In this state Prakriti is ready to modify into the ethers of the first degree, which make up the atmosphere from which *Iswara* draws life. The *I* is latent in this state. Naturally enough, because it is differentiation which gives birth to the *I*. But what is this state? Must man be annihilated, before he reaches this state of what, from the standpoint of man, is called *nirvana*, or *paranirvana*. There is no reason to suppose that it is the state of annihilation, any more than a certain amount of latent heat is annihilated in water. The simple fact is that the colour which constitutes the ego, becomes latent in the spirit's higher form of energy. It is a state of consciousness or knowledge *above* self, not certainly destroying it.

When the life principle becomes latent, it is not destroyed, the personality remains there. When higher still, the mind becomes latent, it is not destroyed; the personality is there. When the soul finally becomes latent, it is not destroyed; the personality is there. It is a state of perfect knowledge, of perfect conformity with time and space, of absolute freedom, which is perfect bliss (Ananda).

RAMA PRASAD.

FOUR ASPECTS OF FELLOWSHIP.

THERE are four aspects in which every Fellow of the Theosophical Society should regard himself and every other Fellow. First, as a Theosophist; second, as a Fellow of the Theosophical Society; third, as the member of a Section; and fourth, as the member of a Branch, in case he belongs to one. In each of those qualities a Fellow has separate and distinct functions and duties, which need not and should not conflict with one another, but which have not hitherto been kept distinct in the mind, and the confounding of which together has led to most of the troubles in the Society.

As a Theosophist, every Fellow of the Society is really in sympathy, whether he knows it or acknowledges it or not, with everything theosophical in all other people's ideas and actions, and in more or less intimate fraternal relation, spiritually and in a great measure psychically, with every one who is a Theosophist in mind and life, whatever be his professed creed or expressed opi-

nions—and such persons are to be found in every nationality, in every religion, and in every walk of life. It is also as a Theosophist, and not as a Fellow of the Society, still less as the member of a Section or a Branch, that each one must undertake the work of self purification and spiritual development. The latter qualifications will give opportunities and advantages which an outsider does not possess, but diplomas and certificates are useless unless one has in him, *quâ* Theosophist, the elements of success in individual culture independently of all adventitious aids.

As Fellow of the Society the duties of each are altruistic. By the fact of his Fellowship he has become a soldier of Truth, of Mercy, and of Love, and a servant of Justice. When he accepts the Society's diploma, he enlists in an army, which, in religious parlance, would be called the Army of the Lord, because the good God is pictured as leading his followers to battle against the powers of darkness, vice and ignorance. The Theosophical Society is now the standard round which are beginning to congregate those whose higher aspirations are not held in check by personal prejudices and local traditions. Soon it will become a citadel for the strong and place of refuge for the weak, whose walls no trumpet blasts of bigotry can shake, no arrows of malice can enter; and from whose gates will issue forth apostles and missionaries who will penetrate the darkest and coldest places in life, bearing the light of Knowledge and the warmth of Hope, to benighted and despairing Humanity. People sometimes ask: "What would I gain by joining the Theosophical Society?" Let such persons first answer the question; "What would I gain by manning a lifeboat to rescue a shipwrecked crew clinging to a wave-washed rock?" They would gain their own self-respect; they would gain the love of every one in the visible and invisible universe capable of appreciating a courageous and unselfish action; they would gain the right to be helped in their turn by others. Those who enter the Theosophical Society have the opportunity of making similar gains on a higher plane—of laying up treasures in the heaven of their own hearts—as much greater than those accruing from the manning of a life-boat, as the salvation of a world is greater than the saving of a few lives. As a Fellow of the Society it is the duty of each one to be loyal to the Society and help its work in every way in his power. It is not given to all the Fellows to personally bear the burden of the work upon their own shoulders, but every one of them, even the humblest, can give the Society moral and material support; and all should remember that the Society is what the Fellows individually make it. If they are strong, courageous, patient, wise and generous, the Society as a whole will reflect these qualities, if they are quarrellers, cowards and niggards, the Society will be internally diseased, a by-word in the world's mouth, and a standing reproach to its Fellows themselves.

As the member of a Section the duty of every Fellow is to take part in all the Theosophical activities of that Section. It is here that is found the field for the display of organized energy upon a larger scale than is afforded by the Branch. Each Section of the Society will probably do its work after its own fashion, according to

national character. In some there will be propaganda by means of lectures, in others by means of pamphlets; in some, works of benevolence will be a strong feature, in others literary labours, or moral, religious or philosophical revival. But whatever it may be, the work of the Section consists in carrying into practise such work indicated by the objects of the Society as cannot be accomplished without the united action of the Branches, and which the Society as a whole is obliged by the necessities of the case to leave to the Sections to carry out.

As the member of a Branch each Fellow has the duty of assisting his fellow members in their studies, and of stimulating them in their interest and loyalty to the Society and its work. Experience has proved that the social element enters largely into Branch work, and that, like a family, the members group themselves round one, or a few, more active and advanced Fellows, the individual Branches taking their character from the preponderating influences in them. Some Branches work chiefly at psychical research; others study the philosophical or the religious aspects of Theosophy; others promote works of charity; but whatever be the nature of their work, the Branches should remember that it is but the fourth and smallest of the interests and activities of Fellows of the Society that can by any possibility find an outlet in them, and that besides these interests and activities, however absorbing they may be, Fellows have the duties and responsibilities incident to their membership in a section, their Fellowship in the Society, and their acceptance of Theosophy as the governing power of their lives. If they forget all this, they will become narrow and provincial, and be a prey to personalities, disputes and disloyalty.

The question remains: in which of these four qualities centres the responsibility for the material support of the Society on the part of its Fellows? Money is absolutely necessary to carry on the work of the Society and keep its Head-quarters in existence. Hitherto there has existed the miserable necessity of demanding an entrance fee, and of dunning the Fellows for a wretchedly small yearly subscription, which even then not one in twenty was able or willing to pay. That system is now at an end. No longer can the insulting and infamous lie be thrown in the President's teeth by a renegade Fellow, that it is for the sake of the entrance fees that he seeks to extend the membership of the Society. No longer is it a duty imposed on the officers of the Society to try to extract a rupee from the pockets of Fellows so poor that it seems actual meanness on the part of the Society not to give in their cases, rather than receive. But what is to take the place of the old system? Who are to be the volunteers in the new system of voluntary contributions? Do the Fellows realize in their own minds that there is probably not a single little Christian sect—not the smallest and most obscure,—whose members are not more considerate, more generous and more just in their treatment of their poor little "Church," than the Fellows of the Theosophical Society collectively have hitherto been to the noble cause which they ought to feel it so great a privilege and honor to advance?

F. T. S.

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THEOLOGY.

BY ANANT BAPU SHASTRI JOSHI,

President-Founder, Aryan Theological Society, Dharwar.

“भजगोविंदं भजगोपालं मूढमते

प्राप्तेऽन्निहितैरणे नहिनहिरक्षति * * *

श्रीमच्छङ्कराचार्यः ।

“On earth join all ye creatures to extol,
Him first, him last, him midst, and without end.”—MILTON.

IS it not a matter of great regret that now-a-days our people pay no attention to the study of Theology, which is the fundamental source to attain the eternal bliss in *future* life? Our saints, Ramdas, Tukárám, Chaitanya, devoted many years to the investigation of real qualities of the worldly happiness, and then at last they arrived at one stand-point of the truth, and wrote volumes after volumes with a view to disseminate their mature views among the ignorant masses. Our greatest theologian, Shrimat Shankarácharya, fought many decisive battles in the vast field of Religion, conquered a large and extensive kingdom of religion, and established his supremacy over it. Oh! God! Now, there is none to rule over the kingdom of true religion! Is this the iron age! Are all the human souls bewildered in the despondent reign of ignorance! No! Yet we entertain a *hope*! Look at the nineteenth century. The nineteenth century is a century of investigation. There is a vast field of enquiry before you. What our life. What our body. It is but a *momentary affair*! It is like a drop of water on the lotus, Tukárám says—Oh mind! Be not enwrapped in the dangerous net of Máyá. Yama will arrive in no time, to swallow you up. There is none to make you free from this direful jaw of Yama except the *only* Lord Chakrapani! Those who commit great and unpardonable sins, spread ill-deeds, give rise to abominable achievements at all times, and extol Him not, will be subject to the severe and inevitable penalty of Yama. It is an expedient that every man should be engirded in his bounden duty to devote *some* time to praise His glory. Because in Bhágavata it is lucidly demonstrated—

संसारसारमति दस्तरमुत्तिर्षोर्नान्यः पुत्रो भगवतः पुरुषोत्तमस्य ॥

लीलाकथारसनिषेवित मंतरेणपूसोभवेद्वि विधनापदवार्दितस्य ॥

Worldly affairs are like an ocean. It is quite difficult to cross the ocean, but as a ship is the chief means of this, so Bhakti (faith in the Supreme being) is the only means to cross the worldly ocean. Brethren, procrastinate not, go on then striving with great enthusiasm and zeal to cross this ocean by extolling, adoring, and by listening to and reading over His illustrious and glorious story of creation.

God is eternal, omnipotent and omniscient. The learned author of Nrusinh Champu depicts His glory in the following beautiful verse.

पृथ्व्यां पाशासिपावके च पवने दिक्ष्वन्तरिक्षे पुनर्मार्गे न डेशशिमण्डले ऽस्ति
सतलेयश्चेतने ऽचेतने । यश्चान्तर्ब्रह्मिण्यनन्त विभवो भावेण्यभावेऽपि यः ।
सर्वत्रास्ति सदास्ति किं बहु गिरात्वप्यस्ति मय्यस्ति च ॥

God is in earth, water, fire, and eight directions. God is in sun, moon, heaven and *pátal* (lower regions), in *Chetana* (moveable bodies) and *Achetana* (immoveable bodies.) He is in and out, right and left, up and down, pervading in all things. His *रोश्चर्य* is eternal and is filled with existence and non-existence. He is everywhere and at all times. Prahláda, the greatest of Bhaktas, says to his beloved father that all-pervading God is in you and me also. Brethren, then don't delay. He is the Supreme and all in all. Everything is mortal. God alone is immortal. He is the operator in our heart. He is the *only* great, all-sustaining, all-merciful. He the *only* true and unchangeable Supreme Being to be looked at, pondered over, and meditated upon. Do strive to acquire the true knowledge of that Omnipotent Almighty God, which is the only way to eternal beatitude. Do contemplate Him through the help of Om the powerful. He loveth the weak and small. Our 'Upanishads' or the Theological Treatises of the Vedas expound the highest sublimity of the nature and attributes of that Supreme Maker, Universal Spirit, the Lord God Párameshwara. He is the *only* joy. The Divine Spirit of joy.

रसवैसः । रसं ह्येवायं लब्ध्वा ऽऽनन्दी भवति ।

God indeed is joy. Obtaining this joy, verily the human soul rejoices. Who, indeed, can breathe, who can live if this joy be not in his heart! This joy (the Lord) it is that gives him joy! Then do make Him always orisons in fit strains, with prompt eloquence, and holy rapture. Praise His glorious works in melliferous, tuneful, melodious songs.

Brethren, if you do this continuously you will, no doubt, attain the highest object and reach the pinnacle of everlasting happiness, pleasure, and joy! It is essentially necessary to the perfection of humanity to attain to purity of heart, change of which will bring renewal of nature, if he wishes to get himself into harmony with God. Man is full of unavoidable pain and misery, and the type of unfortunate discord. Evil desires and base passions in human nature lead him always to the irrational and evil direction, and it is incontrovertibly true that he ignores the thought of good designs, world-bettering and sinless deeds.

Conquer all these passions. Eradicate crude and evil thoughts. Seek to discover the genuineness of knowledge relating to God. Extend your knowledge and realize your ideas of *him*. His holy name would exhilarate you in the end. Your vain and unreasonable contradictions, insurmountable difficulties, resulting from the

lamentable ignorance of the Divine wisdom, shall be by degrees wholly diminished. Meditate over theological truths which will illuminate your dismal, uncultivated, and unpropitious mind. Then, wiser, nobler and happier you shall be for ever eliciting an influx of true knowledge of God. Oh! God! Let a desire of acquiring salvation and an infinite power of elucidation of true knowledge of Thyself spring up in the human mind!

Brethren, *cede Deo!* and bear the motto "*Tu ne cede malis!*" in your mind. Well. We conclude this short paper *Dei gratiâ* and *Deo juvante*, praising that Almighty Creator's glory in the pleasing verse of our illustrious theologian Shrimat Shankarâchârya :—

वटतल्लनिकटनिवासं पठतरविज्ञानमुद्रितकराब्जम् ।

कंचिद्देशिकमाद्य कैवल्यानन्दकन्दलंवन्दे ॥

ओम् स्वस्ति.

एकमर्वाद्द्वितीयम् - इति शम्.

SANSKRIT STUDY IN THE WEST.

By CHARLES JOHNSTON, F. T. S.

NO event in the intellectual history of the nineteenth century is, perhaps, of so great importance, and likely to produce such fruitful results, as the arrival in the West of the sacred monuments of Indian thought, and the birth in Europe of that knowledge of Oriental thought and language which will ultimately render accessible to all who think and read the venerable philosophies of India, teeming with lofty conceptions of spiritual things, and unflinchingly presenting to man the highest ideals of his nature and of his latent divinity. Coming as it did, at a critical period in Europe's intellectual history, when the ecclesiastical fabric which had been laboriously constructed during centuries was already beginning to crumble and break to pieces, and when the tide of thought was inevitably driven to make a new advance, the lofty transcendental literature of India has already had, and will continue to have on the thought of Europe a beneficent, sanative, and elevating influence.

Before we try to analyse the causes and character of this influence, it will be a matter of no small interest to trace its beginnings, to watch the first moving of the spirit on the waters, to recognise the foundation stone on which is being built the revival of ancient Indian wisdom in the West.

The study of Sanskrit is so young that to trace its beginnings is a task of no great difficulty, and demanding no great erudition; and when our researches at last disclose to us the foundation stone, the first of the monuments of Indian wisdom to be given to the West, we find the selection made by destiny to be prophetic of the

whole influence of Sanskrit literature on the West, for the first book to be translated from Sanskrit was the Bhagavad Gîtâ, which is now daily increasing the number of its Western devotees.

The Bhagavad Gîtâ was the first work which left the sacred precincts of the Indian temple to take its place in the literature of Europe; for though another Indian book had several centuries before been represented in the West, its European version appeared as a translation from the Arabic, and with the traces of its sojourn among the poets of Arabia still fresh on it; and in its ultimate form it can hardly be called an Indian work at all.

This work, when in its Indian dress, was the well known Hitopadesh, the "Book of Friendly Instruction;" nearly a thousand years ago Arabic and Hebrew versions of it already existed, which, however, were rather imitations than translations; from one of these Arabic versions, which is still in existence, a Latin translation was made in 1262 (by Giovanni da Capua) under the title of Directorium Vitæ: Parabolæ Antiquorum Sapientium:

"A Rule of Life: in Fables of the Ancient Sages."

From Latin, this book was translated into almost all the languages of Europe; and Lafontaine, the greatest fabulist since Æsop, made frequent use of it in his works; eighteen at least of his fables being directly drawn from it.

Leaving out this version of the Hitopadesh which came to Europe more as an Arabian than as an Indian work, we find that the birth of Sanskrit study in the West is primarily due to the presence in India of three Englishmen whose Asiatic researches stand in the same relation to Sanskrit study that the proceedings of the Royal Society hold to the whole development of modern science: these three Englishmen were Sir Charles Wilkins, Sir William Jones, and Thomas Colebrooke.

Born in 1749, Sir Charles Wilkins came to India in his twenty-first year, and entered the Office of the East India Company at Calcutta in 1770.

Like his two most illustrious co-workers in the Asiatic Society, he applied himself to the study of the ancient languages and literature of India, making himself acquainted not only with Sanskrit, but also with Arabic and Persian.

In 1784, fourteen years after his arrival in India, he joined with Sir William Jones and others in founding the Asiatic Society.

During the next year, he completed and published the first translation of the Bhagavad Gîtâ which ever appeared in the West. This year, 1785, marks an epoch in the intellectual history of the world. Here began that westward flow of the wisdom of India which is making itself more and more felt in the religion and philosophy of the world.

Sir Charles Wilkins' translation of the Bhagavad Gîtâ is more widely known than any other, and, in a recent reprint, is becoming daily more popular in Europe and America.

This work it is which will insure the lasting renown of Sir Charles Wilkins,—that he was the pioneer in the new Renaissance of Sanskrit learning, the earliest Western devotee at the shrine of the wisdom of India.

Sir Charles Wilkins had nearly completed an English translation of Manu also, when he learned that a translation had already been finished and was ready for publication.

This translation was the work of Sir William Jones; who, even before his arrival in India, had a European celebrity for Oriental studies. He had published in 1770 a translation of the Odes of Hafiz, and other Persian works, at the request of the Danish King, Christian VII. Several eloquent and musical versions of Arabic poems were his next contribution to Oriental study.

But his really important work, the work by which his name will live, began on his arrival in Calcutta in 1783, to fill the post of Judge of the High Court.

Next year he was chosen first President of the Asiatic Society, and his celebrated version of Shakuntala appeared soon after.

It was this translation which called forth from Goethe his celebrated panegyric verse.

Willst du die Blüthe des frühen,
Die Früchte des späteren Jahres,
Willst du was reizt und entzückt.
Willst du was sütricht und nährt.
Willst du den Himmel, die Erde
Mit einem Namen begreifen?
Nenn'ich Shakuntala dich
Und so ist alles gesagt!

Well translated into English thus:

Wouldst thou the young year's
Blossom and the fruits of its decline,
All things by which the heart is
Charmed, enraptured, feasted, fed;
Wouldst thou the earth, and
Heaven itself in one sole word combine
I name thee oh Shakuntala, and
All at once is said.

This was the first tribute of the poetry of Europe to the poetry of India: and it is to the honour of Germany that she produced the philosopher who was first to perceive and acknowledge the greatness of the philosophy of India.

Before coming to this story, however, let us complete our survey of the work of Sir William Jones.

After translating Shakuntala, he turned his studies into the field of Indian law, and, in 1794, the year he died, he completed and published that translation of the Mânara Dharma Shâstra, which forestalled Sir Charles Wilkins' almost completed work.

After his death, a complete edition of his works was published, containing, in addition to Shakuntala, and the Laws of Manu, translations from the Vedas, and the Râmâyana. What these two men did to make known the literature of India, Colebrooke did for the Sanskrit language, and with his grammatical researches was laid the first firm foundation of Sanskrit scholarship in Europe.

He was deeply read in the Mathematics of the ancient Brahmans; and his work in the field of Indian Law was not less noteworthy. But Colebrooke's chief fame will always be that of the founder of sound European scholarship in Sanskrit grammar.

The next episode in the history of Oriental studies in the West is one of great interest, and perhaps, the most romantic incident connected with the Orientalism in the West.

Dârâ Shukoh, the liberal and spiritual son of Shah Jehan, anxious to carry out the work his illustrious ancestor Akbar had begun, that of establishing harmony and toleration between the different faiths of India, and recognising that this could only be done by seeking in their scriptures the true and universal principles common to every faith, invited to Delhi some of the best Pundits of Benares to undertake a translation into Persian of some of the most authoritative of the Upanishads.

This Persian translation was finished in 1657: and though Dârâ Shukoh's noble work was not carried out, and ultimately cost him his throne and his life; this translation of the Upanishads was not fruitless, but left its mark in the annals of Orientalism and Philosophy.

Sent to Europe in 1775, this Persian version was translated into Latin by the renowned translator of the Zend-Avesta, the French Orientalist, Anquetil Duperron. This Latin translation was published in the first year of our century, and it was with this version that the German philosopher Schopenhauer was acquainted.

Schopenhauer was ever ready to acknowledge the debt which his own works owed to the Upanishads, which he studied for years profoundly and enthusiastically. Writing in his celebrated work, *Die Welt als Wille und Vorstellung*, "The World as will and representation," he says: "If the reader has also received the benefit of the Vedas, the access to which, through the Upanishads, is in my eyes the greatest privilege which this still young century may claim before all previous centuries, (for I anticipate that the influence of Sanskrit literature will not be less profound than the revival of Greek in the fourteenth century) if the reader, I say, has received his initiation in the primeval Indian wisdom, and received it with an open heart, he will be prepared in the very best way for hearing what I have to tell him. It will not sound to him strange, much less disagreeable, for I might contend that every one of the detached statements which constitute the Upanishads may be adduced from the fundamental thoughts I enunciate, though these deductions be not found there."

Again, elsewhere, he writes:

"How entirely does the Upanishad breathe throughout the holy spirit of the Vedas. How is every one, who by a diligent study has become familiar with that incomparable book, stirred by that spirit to the very depth of his soul! How does every line display its firm, definite and harmonious meaning!

"From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us, and the original thoughts of kindred spirits. In the whole world there is no study so beneficial and so elevating as that of the Upanishads!

"It has been the solace of my life: it will be the solace of my death."

To make this part of our subject complete, it only remains to add that in the year 1820 the Râmâyana was edited with a translation by Lassen and Schlegel, a complete edition of the Mahâbhârata being brought out a few years later; it may be added also that the Vishnu Purâna, and the Magha Duta and Shakuntalâ of Kâlidasa were translated and published between 1850 and 1860 by Prof. Wilson.

This brings us to the end of the first generation of European Sanskrit scholars: and we have seen how the soil was broken during the generation, the seed sown, and the fruit reaped: so that before this first period came to an end many of the choicest gems of Sanskrit literature had been made accessible, however faultily, to all capable of profiting by them.

To follow out this historical sketch to the later developments, would be to comment on the achievements of still living men, whose work has not yet been weighed in the balance of time.

But the boat has been launched on the waves: the foundation of the temple of destiny has been laid: the heaven is already at work, and what the future will bring forth, let the future show.

Though full conviction of the wealth of treasure hidden in the mines of Sanskrit lore is spreading wider every day, it cannot be hoped that, for a long while at least, any great majority of students in the West will gain access to these treasures through the medium of the Sanskrit language.

Though much of the charm of any true literary work is undoubtedly lost in translation, we cannot, on weighing the question, consider the barrier of the language as a fatal one to the potent influence for good which the Sanskrit literature is destined to have in the West.

It appears probable that the study of the Sanskrit tongue will be confined to those for whom its study has a special fascination, or, what is the same thing, for those who possess a special aptitude for this study, and that these scholars will, through translations, be the intermediaries between the shrine of Sanskrit knowledge and the worshippers without the temple.

Of the millions for whom the Christian Bible has been the guiding star to upright lives, how many have had access to the original Hebrew and Greek? Of the millions of Buddhists who, placing their faith in Buddha, the doctrine, and the congregation, bear the burden of life nobly and well, how many can read the scriptures in Pali and Sanskrit? How many of the 180 millions of Hindus have read the Vedas? How many Parsis the Zend-Avesta. And yet the inspiring thought, the lofty teaching, the holy example, have won their way to the hearts of men, potent for good and pregnant with immortal truth.

But besides distributing through translations, the bread of wisdom to the hungry souls, the knowledge of Sanskrit has another and very different result: to which we cannot give more than a few words, and yet which cannot be omitted without danger to the completeness of our view of Western study of Sanskrit.

This is the influence of Sanskrit on philology, and its almost creative power in the science of language.

To marshal and array of philological evidence would be out of place: but a glance at the field of study, and at the fruit gleaned from it will suffice for our object.

When Sanskrit came to be known in Europe, its form, its inflexions, its words and terminations were not altogether foreign and strange, like a language from another planet. Something similar to them was found in many of the languages known in Europe. Its participles were something like the Greek; its perfects like the Latin; its duals like the Gothic, and many of its words like the Lithuanian and old Keltic. The story of how each one of these languages became known to the modern world is full of interest, the history of them all a veritable romance.

Latin of course had never been unknown; had descended direct through an unbroken line of scholars. Of the knowledge of Greek we will speak later on. The old Keltic is laboriously deciphered from ancient manuscripts and parchments, hid away in old monasteries, and libraries in Ireland. Of the Gothic, only a single work remains.

This is the translation of parts of the Bible by Bishop Alfilas, in the 4th century, made by him when the German hordes were still lingering on the frontier of the Cæsars before sweeping on to the plunder of Byzantium and Rome. Only one copy of the old Bishop's translation exists, the beautiful "Silver Codex," splendidly printed on purple parchment in letters of silver and gold. To read it, is to hear a quaint, old-world German, or English, something that is our language, and yet is not; like a memory of a half forgotten dream, where familiar words and sounds greet us, but veiled under forms that make them strange and unintelligible.

The old Slavonic tongue still lingers in the ritual of the Russian text and enshrines the Russian Scripture.

In all these old tongues was found much that resembled the Sanskrit, and when the Zend-Avesta, the old Zoroastrian tongue, was brought to light, by the indefatigable Anguetil Duperron, the entire body of these languages, like the separate pieces of a Mosaic, when once brought into union, fell into one consistent picture, and disclosed an intimate relation and common kinship.

The full results of their comparison, the minute details of their relations, have been carefully elaborated; and the great comparative grammar of Frances Bopp, the founder of the modern school of philology, marks a new epoch in the history of thought.

For it is not merely to pedants, to curious scholars, that the results of this study are of value: for when the barriers between the languages melt away, and the different tongues fall into place one by one as part of a common life, those hostilities which rise from difference of language must melt away with them: and when the English, the Germans, the Russians, and the Indians recognise and learn that the mother tongue of each is not isolated, but that all spring from a common source, this knowledge cannot fail to bring them closer together, and to remove one more of the obstacles which prevent the realisation on earth of the ideal of universal brotherhood.

The study of Sanskrit in the West, whose birth is nearly simultaneous with the birth of our century, and whose early steps we have already traced, is rapidly spreading and becoming more popular. Every university of note in every country of Europe and in America has its Sanskrit professor, who is very often a professor of comparative philology as well. So that students of the Sanskrit language do not learn it as an isolated tongue, but with the language they learn its relations to their own and other tongues, and above all to the classical Latin and Greek, with which so much of their work at the universities is concerned.

The method of teaching in Europe is not identical with the Oriental method: and produces much more rapid, though generally much less sound and certain, results.

The grammar is generally taught according to the method stereotyped by Latin Grammar, from various grammars written by Europeans.

The letters are learnt, and students begin to read some simply written Sanskrit work after a month or so. The work generally selected first is the story of Nala; and when this is finished, in three months or so, the Hitopadesh is generally studied.

By this time a fair acquaintance with the regular declensions and conjugations may be expected; the irregularities being gradually filled in.

After Hitopadesh, Kumâra Sambhavam, Shakuntalâ, and Mânava-dharma Shastra are generally read, and then perhaps the Bhagavad Gitâ.

This course usually takes two years, and after this the student is generally able to walk alone: to continue his studies without a teacher. It very seldom happens in the case of Western-taught students, that any acquaintance with Pânini, or such works as the Siddhanta Kanmudi supplement the grammars compiled by Europeans: and any knowledge of the works on Rhetoric or the Art of Poetry is still rarer.

Whatever deficiencies there may be however, will be gradually corrected with the more thorough training and erudition of the teachers of Sanskrit. So that there is little doubt that in the course of the next century or so, the whole of the Sanskrit literature which is accessible, will be opened up to Europe, and its treasures brought within the reach of all who can benefit by them.

The effect on India of Western orientalism is great already, and will be much greater.

Sanskrit study, instead of resting entirely in the hands of Pandits, will become more widely spread and more popular. A general, national interest in their old literature, a keen desire to know exactly what it contains, and wherein lies its value, an intelligent valuation of its diverse and dissimilar constituents,—these we anticipate, as the result in India of the European study of Sanskrit.

And this effect will not cease till the whole of the ancient literature is lighted up and the love for it kindled anew in the hearts of the people; when a return to the purer ideals of that earlier

time will give fresh health to the life of India, and hasten the coming once more of the golden age which ever succeeds the age of Iron.

But it is more with the effect of Indian literature on Europe than the effect of its revival in India, that we have to deal, and to calculate that effect, and shed light on it, a comparison with that great analogous phenomenon, the Renaissance, in the fifteenth century, may greatly aid us.

(To be continued in next No.)

OM.

THE MAHA NIRVANA TANTRA.

CHAPTER II.

(Continued from page 293.)

1. Shankar, the Well-wisher of mankind, and the Ocean of great mercy, having heard these words of the goddess, said the following truths:

2. Well asked, Oh Auspicious one, Oh well-doer of the world! None did ever ask me such a good question.

3. Thou art honored and knowest the good actions, thou always wishest well to the men of Kali Yuga, whatever thou hast spoken is true, yea, every word of it.

4, 5. Thou art omniscient, knower of the three times, knower of duty, Oh greatest among goddesses, whatever thou hast said about the religion of the past, present and future, Oh Beloved! is undoubtedly the exact truth, very just, and very apposite.

6. In the Kali age there will be no distinctions between the Sudras and its twice-born, virtuous and vicious. Oh Lady, the men then will not be purified by performing Sravta rites (Vedic works) nor by following the *Sanhitas* and the *Smritis* will men acquire the desired end.

7. It is truth, nothing but the truth, verily, verily, it is the truth, which I say, that in the Kali Yuga, Oh Beloved, there will be no salvation for mankind without treading the path of *Agam*.

8. Oh Shivá! I of old did reveal the *Srutis*, the *Smritis*, and the *Purans*, &c. In the Kali age the wise man should worship the deities according to the doctrines of the *Agam*.

9. In the Kali Yuga whoever having transgressed the precepts of the *Agam*, follows other religions, does not know the way (or receive salvation); this is the truth. There is no doubt in it.

10. I am declared by all the *Vedas*, the *Purans*, the *Smritis*, and the *Sanhitas*. Besides me there is no other Lord in this Universe.

11. They all contemplate my sacred feet (or condition which gives salvation to mankind). Those who have turned their face from my path are heretics and killers of Truth (Brahm).

12. He who having abandoned my religion takes protection under another religion, is killer of Brahma and murderer of father and women. There is no doubt in it.

13. He who having abandoned my religion performs any (sacred) works, O Goddess! it becomes all fruitless and the performer goes to hell.

14. In the Kali Yuga mantras revealed by the Tantras are active, tested and quickly fruitful. They ought to be employed in all works, japas, yajnas, (sacrifices, &c.,) and other sacred ceremonies, &c.

15. The mantras of the Vedas (in this age) are as powerless as a snake without its poison. They were fruitful in the Krita and other ages, but in the Kali Yuga they are like unto the dead and have lost their power.

16. As a painted picture has all the organs but no life, and is powerless to act, so are the innumerable heaps of mantras.

17. To perform sacred ceremonies by those mantras is mere waste of energy, like unto the intercourse with a barren wife.

18. He who desires Siddhi (fruition or accomplishment) in the Kali Yuga by following other paths, is like unto that thirsty fool, who digs a well on the banks of the Ganges (in hope of water, while the sacred stream is near him).

19. He who having abandoned the religion revealed by me follows another religion, is one who having forsaken nectar drinks the poisonous juice of Arka (that makes men blind).

20. There is no other way of salvation and of happiness worldly as well as heavenly save the path of the Tantra, which gives both salvation and happiness.

21. The Tantras are said to be many, full of many episodes, anecdotes, &c., which contain many directions for the *Siddhas* (adepts) and the *Sádhakas* (those who seek adeptship).

22. According to differences between the calibre of the *Adhikáricas* (persons fitted to receive any religion) and the extent of their spirituality, I have revealed the religion called the *Kuláchar* (family customs) in order to protect them.

23, 24. And in order to engage and attract mankind, I have declared many things, I have declared many gods and goddesses, e. g., Bhairavas, Betalas, Batuka, Nayika and Ganas, Sáktas, (followers of Sakti), Saivas, Vaishnavas, Sáowras, and Gánapatyas.

25. Many mantras have I revealed, many yantras, many means of attaining adeptship, many ways of accomplishment which produce their proper fruits.

26, 27. As I was questioned by various men, at various times, so did I give, Oh Beloved, various answers, suited for them and conducive to their welfare as well as the welfare of humanity: and good of all creatures; and in accordance with the special tendency of the age.

28. The question which thou hast asked was never asked of old by anybody; through love for thee, I will tell thee the quintessence of all essences and the Parat Para (pre-eminent).

29. Oh Goddess! having extracted the essence of the *Vedas*, the *Agamas* and specially the *Tantras*, I reveal it unto thee.

30. As amongst men the knowers of Tantras are the best, as the Ganges is amongst the rivers, as I am amongst the gods, so amongst the Agamas, this is pre-eminent.

31. What of the *Vedas*, what of the *Puranas* and of the various *Shastras*? Knowing this great Tantra, one becomes Lord of all Siddhis (psychic and spiritual powers).

32. Since I have been requested by thee for the welfare of the universe, I will therefore tell thee that which will be good for the whole cosmos.

33. By doing good for the universe, Oh Goddess! the Lord of the universe, the soul of the cosmos, becomes pleased. He, under whose protection is the whole universe.

34. He is One alone, mere Existence, Truth, one without a second, supreme, self-effulgent, always full, whose definition is *Sachchidananda* (existence, knowledge and bliss).

35. He is immutable, without any support, without difference, without confusion, beyond all attributes, witness of all, soul of all, and spread in all quarters.

36. He is hidden in all creatures, in all-pervading, and ancient, all the senses and their qualities are illumined by him; but he is free from all senses.

37. He is beyond all worlds. He is the cause of all worlds. He cannot be comprehended by speech or intellect. He knows the Universe, He is omniscient, but no one knows him.

38. All this universe and the three worlds, moveable and immoveable, are under his control; supported by him exists all the visible and invisible creation.

39. Under the protection of his existence all the various things seem to exist (appear real), He being the prime cause, we, Oh Goddess! are born from him.

40, 41. The cause of all creatures, that great Lord is one, through his will, Brahmá is known as the Creator among men, Vishnu as the Protector, and I as the Destroyer. Indra and other Loka-palas (rulers of spheres or planetary spirits) exist but through his will.

42. All these rule over their respective dominions, appointed and controlled by His order. Thou art his great Prakriti (Nature) and art so worshipped in the three worlds.

43. He being the Inner spirit of all, guides them all to their proper functions. They do their works never independent of him.

44. Through fear of him blows the wind, through fear of him the sun gives light and heat, the clouds rain in their due season, and the flowers bloom in the forests.

45. He puts out Time at the time of great Pralaya, He is the Death of death even, and Fear of fear: He is the Supreme Deity declared by the Vedants and the Vedas by the words *Yat Tat* (He That).

46, 47. Oh Goddess! all gods and spirits are from him as well as the whole universe up to Brahmá. He being pleased the whole creation is pleased, He being satisfied the creation is satisfied. By worshipping Him, Oh Goddess! all others (God, &c.,) are satisfied.

48. As by pouring water at the root of a tree, its branches and leaves are all satisfied, so by devotion to Him, all immortals are satisfied.

49. As, Oh Goddess! by worshipping, honoring and contemplating thee and repeating thy name all Mothers (a class of celestial beings) are satisfied, so know thou about Him.

50. As all the rivers, through necessity, fall into the ocean, so all prayers and sacrifices (to different deities) reach Him.

51. Whoever, with any object, worships any deity with faith; He (Brahm) through that very deity, gives the worshipper that object; since He is the Supreme Ruler.

52. What more shall I tell thee, Oh Beloved! I have told thee that He alone ought to be contemplated and to be worshipped; and devotion to Him is easy. Without Him there is no salvation.

53, 54. No difficulties, no fasting, no bodily troubles, no rules about *Achair* (ceremonies, &c.) or *Upáchar* (supplemental rites, &c.), no distinctions of time and quarters of heaven, no *Mudrás* (sacred postures, &c.), no *Nyásás*, &c., are necessary in the worship of Him. Besides Him, to whom else should one look for refuge?

(THE END.)

KARMA, HEAVEN, HELL, AND RE-BIRTH.

(Continued from page 279.)

NOW we have arrived at the point at which we are able to investigate the different conditions of our fellow human beings. This is the very task this article has chiefly in view, to explain that Karma possesses two attributes, viz., active and passive. The active is sub-divided into two divisions, viz., the good Karmas and the bad Karmas. Those of the active nature can never within the whole universe lose their invincible powers of producing effects, and no power which is known to exist in the universe or the combined or joint powers of all gods or devas, men, living beings, &c., will be able to reduce their power. But Karmas of the passive nature have attributes the reverse of those. They produce their effect both in this world and in the next world, both in direct and indirect ways. For instance, a man strikes another, the force of his action will cause combination of matters to take place in the thinking organ of his opponent, so that it causes a physical change in his character. If this opponent has a physical organ corresponding to that of the person who struck him, he becomes excited or impressed and will inevitably return the blow so as to restore equilibrium of force, or to erase the impression made in his thinking organ. Not only is this the case with action done by the body, but also with words and minds. If a man strikes another, and the subject of his blow is weaker than himself in physical organs, the force of the blow will excite another person who possesses a proper organ to cause a return blow to the striker either directly or indirectly; thus equilibrium of force is

maintained. But if a subject is dead, and a crime committed is not known, the force of the blow will excite and impress upon the organ of the striker himself and cause a physical change in him, so that it becomes an impulse to force the striker to seek about for himself a return blow of the same nature; but if the striker happens to die before he gets the return blow, the weight of crime committed will accompany him by adhering to his character in any world in which he may be next re-born. In all these cases however if the striker has had in himself, or causes to develop the Karma of an opposite nature which has a sufficient weight to balance the other kind, the return blow may be postponed, for so long as the balance is maintained; but in no case will it stop altogether. The above are some of the ways by which Karma works its effects in this world. Now, supposing a child is born in this world deformed, it is owing to its old Karma in the last existence being in fault when causing vibration in space, so that the wave which causes its new existence becomes imperfect. A man with good or evil nature from birth, or of any particular taste for things, or of any natural capacity or intellectual powers for any branch of knowledge, such a man has brought with him the effects of his good or evil deeds and minds from his former existence. A man who is born rich or poor, either ugly or beautiful in person, is so owing to the perfection or imperfection of his last character, made up from his deeds, words, or mind in the past life. If a man in his early career is in good circumstances, but by some cause unknown happens to fall into misfortune, it is owing to the good Karma which he has done in former life losing its balance against the opposite weight, exhausting itself in the present life either by negligence of the man in developing it, or by his cultivation of the opposite kind, which converts the old good Karma into a passive state. If it is the reverse of this case, which happens to a man, the cause also is of the reverse nature. Accidents are capital punishments inflicted by nature, because the victim dies in consequence of having his progress of rebirth in ordinary course retarded. This is owing to the fright he is in at the time which will likely cause his character to resume that of a lower being. The cause which brings this to pass is a big crime committed either in this existence, or in former existences, a crime which no living agents can redress, so that the force of the fatal Karma excites the elements of nature or impresses itself in the physical character of a man, and causes his destructive impulse, as the striking action of a clock-work is caused by the winding up of the spring. Thus is justice administered.

Sometimes, however, a minor accident is accomplished by a living agent, but generally without a knowledge on the part of the agent himself. Chances are of similar nature, but their causes are only the reverse of the accident. The reader will perhaps not be satisfied with the explanation just made with regard to the cause of accident. He will be surprised to know that the force of an action is contained in the element of nature, but, in fact, this is not at all impossible. As the nature of force, as explained before, is nothing very different in itself when compared with that in

man, the only difference is that in the former it is of simple character, while in the latter, owing to mechanical organs, is of a compound nature; but when a compound force is transmitted to cause combination of matters in the simple organ, *i. e.*, of the elements or the organ that causes the disturbance of the elements after the compound process, I do not see any reason why such effect cannot be produced. As to the reason why the force of the element, after having been charged with a commission, should stay its fatal hand until such a certain time, it may best be illustrated by a comparison with two persons fighting who stay each other's hands from striking a fatal blow, when the life of the one who may fall a victim of the other is thus prolonged. So it is in the same manner with good Karma, which may guard the would-be victim of an accident for a time, but when its power is exhausted, the victim will become at once a good conductor to the natural force. Another comparison may be drawn from a man who goes about in the rain, with his "oilskins" on; the rain will not be able to penetrate to his skin unless he takes off his waterproof. So the good Karma may be compared with the oil in the coat, while the force of accident with rain. Everything in the universe is a sort of electric apparatus which is working on by mutual dependence, and everything that occurs to our eyes is by no means without a cause. Sometimes men dislike each other without any apparent cause. This is owing to the nature of the forces or minds evolving within them being in opposition to one another. While in the natural feeling of friendship felt between two persons, the cause is the reverse of the case mentioned. In all the cases of Karma, though many of them are not by the fault of the subjects themselves in this life, and many also are cases in which a fatal character had been impressed already in the physical organs of the subjects during former existences, yet none is free from being responsible for any bitter thing that should occur to himself in this life. The responsibility involves everybody, because all powers of Karma can be retarded or postponed by the cultivation of their opposite kind, so as to maintain a balance against the other weight. Long life and shortness of life are also owing to the perfect or imperfect impression of the last Karma. Although the natural space between activity and dormancy, or between life and death, is indiscriminately marked upon all things in the universe, yet such space may be lengthened or shortened by a proper development of good Karma through successive existences. This explains why living beings on earth have different terms of their lives. Even the civilization of mankind, which owes its rise to the accumulation of Karmas, is in course of time also liable to be reduced to the passive state or death before it revives again, as in the case of re-birth with living beings. If the question should be asked why beings, in passing from life to life, and carrying with them nearly always an identical character, should forget all the past events, and learn anew what they want to know in the present existence, the answer is, that the events that occurred in our infancy or childhood, are likewise forgotten, although we are certainly the same persons still, and those circumstances passed under our very eyes, and each

affected our character more or less. For every action in man's life is always recorded in his character; if it cannot retain its vivid likeness in his memory, it will transform itself into something else that will tend to change somehow his thinking organs. In the case of learning it is strange to observe that sometimes a man learns while in his childhood any art or literature, but through some circumstance he forgets all that he learnt; yet, whenever he has the inclination to resume his study after he has grown up, great facility will be experienced in attaining such particular knowledge.

Now, reader, let us consider the interesting subject of heavens and hells, and the manner in which beings are passing in and out among them. Heavens, as I understand, are worlds which are superior to the world in which we live, and all the living beings contained in them, when compared to ourselves, are in a better condition. While hells are places of reverse condition to those of heavens when compared with ourselves and the world in which we live. Both heavens and hells are of different grades; the less material the higher are the conditions of living beings in them, whilst the more material the worse off are those beings. This is because in less material beings the Karmas are less active, and are in consequence nearer to the critical point at which there occurs a complete equilibrium of Karmas, or the renewal of life of lower being, as is generally the case with beings just passing from hells. The whole are divided into two classes, viz., Rûpa Lokas and Arûpa Lokas. The former are worlds of material forms, and the latter worlds of immaterial forms or formless worlds. In short, all kinds of worlds and conditions of life imaginable will be found for such Karmic beings. As regards the transit of beings among these worlds, we must suppose that if a man has done good or bad action in deeds, words or thoughts in this life, the forces evolved from his exercise of different organs in doing such action will develop into his character, which, if it is so peculiar in itself, that not an affinity to it is to be found in this world, will at the last moment of the man's life cause his reflection to be thrown into space which will vibrate, to cause another existence in one of the heavens or hells, with more or less material body, according to the dictation of Karmas and the world into which he is re-born. The nature of living creatures and physical forms of beings in those worlds which differ from ours, are of course unlike such things as we know of, but in all probability, more or less resemblance may exist. But there are also so many modes of birth, existence and forms, &c., here on earth. Even on earth who can say that the ordinary modes of nature shall not be changed by Karmas in the progress of time? However we know it for certain that super-mundane beings are, with no exception, subject to the universal law of changes, by the regulation of which they will live and die, just in the same manner as we do on earth.

Whenever their former Karmas disqualify them to live in their own worlds, they have also to pass to others which will better suit their own Karmas. Perhaps it will be well to describe briefly for

reference some of the qualifications or good Karmas which may effect re-birth in better worlds or may lead to the grand noble way of escaping altogether the miseries and sorrows of all existences. These merits or good Karmas are divided into two divisions, viz., the Lokiya Kusalas and the Lokuttara Kusalas. The Lokiya Kusalas are subdivided into three divisions, viz., (1) Karmawachara, (2) Rupawachara, (3) Arupawachara. The first sub-division comprises all the merits or good works done by deed, word and thought, which have peaceful effects in the six senses of the body. The merits of this class will cause re-birth either in this world or in other material worlds of a higher condition. The second sub-division comprises merits or good works done by the development of the four Rupa-Jhanas in one's character, *i. e.*, the concentration of the mind upon an object of reverence, until one is free from all passions and all desires. These merits will cause re-birth in the material worlds, or immaterial worlds of a higher condition than our own. The third sub-division includes all the merits obtained by self-development in the Arupa-Jhanas, which will cause re-birth in the formless worlds. This merit is accomplished by concentrating the mind on immaterial or non-objects till passion and desires are absorbed. All these qualifications are collectively called Lokiya Kusalas, and they are cultivated by Buddhists, Christians, Mahomedans and Brahmins alike, as well as by other religions and creeds which have rules to teach good conduct and good deeds by action, word and mind. The Lokuttara Kusala comprises all the passive merits obtained by self-development in the "non-objects" of all the Lokiya Kusalas. This is the only merit discovered by our Great Teacher, the Lord Buddha, and which cannot be found in any other religion than Buddhism. This is the only instrument to put out altogether the misery, pain, and sorrow of birth, decay and death, in successive existences, and the only means by which we can escape from the tyranny and oppression of Karma. The fruits of these merits are divided into four classes, viz., Sotapati-phála, Sakadágámi-phála, Anágámi-phála, and Arahatta-phála. The three first fruits will cause a few more re-births either in this world or in other worlds, but they will assuredly and steadily lead to the final and complete equilibrium of Karmas or the Anupadisesa-paranibhánadhátu. While the fruit of the fourth, the Arahatta-phála, which is obtained by our Lord and the Arahats his disciples, will cause all the misery and sorrow of the changes of life in the present existence to become completely passive. This is called the state of Nirvana, and when death arrives, this death will be the last, and if a man dies after attaining this fruit, he will at once pass into the Nirupadisesa-paranibhánadhátu. The means of obtaining the four fruits is taught by our Lord, and is called by the Buddhists the Chaturariyasacca or the four noble truths, viz., (1) the nature of sorrows, (2) the cause of sorrows, (3) the suppression of desires which cause sorrow, (4) the means of suppression—the noble eight-fold path. I have said before that the force or mental powers are of two classes, viz., the individualizing or active force and the unindividualizing or inactive force. The individualizing are always the cause of ful-

filment, and this is the yearning or unsatisfied desire which produces effect. The unindividualizing are those of the reverse nature of the above, such as perfect contentment, indifference to self-individuality, and all the painful strokes of the changes of life, or the freedom from occupying the mind with the three universal sensations, viz.,—pleasure, pain and indifference. To understand completely the particulars about the psychical nature of man, the reader is referred to the Buddhist scripture on metaphysics.

Before closing the present article let us discuss a little more fully the nature of Nirupadisesa-paranibbānadhātu or the final dissolution of the element without remains of existence. By the help of the knowledge of the two divisions of mental forces, we are able to understand, that in the case of an Arahat, whose mental force is of an unindividualizing nature when he attains his last death, the undulation or vibration of the medium fluid in space caused by his last mental force will be, in consequence, the likeness or character of his mind, which is an utter indifference or purely nothingness, his character not having the slightest analogy to individuality, just as the picture of a void space has no resemblance to that of a man, therefore no being is required to be created in his place. As for the reason why his mental force, which has become passive long before his death arrives, should continue to nourish his body until death comes, it may be illustrated by a comparison. Supposing a lamp burns by the oil put in it last evening, it is most certain that it will shine for the night only, but if more oil be added it will continue to shine for another evening. So the whole body of man, his mental forces, nay, even all the illness, health and ailments attending body and mind, are but the result of collected Karmas or action by deed, word or mind in the former existence, which may properly be compared to the oil of the last evening. Even so the Arahat who has ceased to add more oil to the lamp of his life, but lives still by the oil of the past existence.

Now, dear reader and brother, we see that all the existences of living beings, from the lowest of natures known to us, such as plants, animals, &c., up to the unknown devas, whose physical bodies are more or less material, or immaterial, or formless, are, without exception, subject to the tyranny of, and governed by, the all-powerful Karma, whose presence is in all molecules of matter composing the universe. Let us strive then to escape from its jurisdiction by following the lead of the Great Pioneer, the Great Lord, the Saviour of Mankind, the Blessed and Omniscient Buddha, who alone has great power, which is mightier than that of Karma itself.

If we cannot succeed in this life to escape the power of the great tyrant Karma, let us please him by doing good in our deeds, in word, and mind, among our fellow prisoners, without distinction to race, colour and creed; but at the same time do not let us lose the opportunity of cultivating our mental character by the means taught us by Our Saviour the Great Teacher, of freeing ourselves one day, if not in this miserable world, in a happier world, or worlds, from the powerful bondage of Karma.

If it be agreeable to you I shall be very pleased to discuss with you further the subjects relating to other Buddhist mysteries, viz., Ikdhi, Abhinna and all unknown phenomena-producing powers, &c., and in closing the present article, I tenderly beg to wish my reader and brother all the blessings that the possession of a good, sincere, and very cordial heart can bestow.

CHANDRAHAT CHUDHATHAR,
Prince of Siam.

CHRISTIANITY IN JAPAN.

UNDER the heading "A DREADFUL RELIGION," *Light* quotes the following from the *Neue Spiritualistische Blätter*. The extract being originally taken from Dr. G. von Langsdorff's "Facts from all Parts of the World":—

"A MISSIONARY writes from Japan, with reference to the results of Christianity (or rather of the orthodox exponents of Christianity), as follows:—

'They (the Japanese) grieve over the fate of their departed children, parents and relations, and often give vent to their grief in bitter tears. They ask if there is no hope for them, no means by prayer to release them from eternal torment; and I am obliged to answer them, None! absolutely none! Their anguish on this account acts sadly on their spirits, and they cannot overcome their grief. They ask repeatedly if God then cannot release their fathers from hell, and why punishment must endure to all eternity? I, myself, frequently cannot refrain from tears at seeing these beings, so dear to my soul, suffer so terribly. I am convinced that similar emotions are experienced in the hearts of all missionaries, to whatever Church they may belong.'

"What spiritual directors must those be who drop poison like this into the hearts of the poor heathen, who previously prayed to the same God as they did themselves with their Christianity! Would it not be better to give up altogether the whole costly work of missions, with no fruit but such as this, whereby God is represented in the light of a revengeful Demon? What a false idea must these heathen form of the religion of the civilised world who profess to thank Christianity for their culture! Is it to be wondered at that we hear from African missionaries that the heathen are far more ready to become converts to Mahomedanism than to Christianity, because the European languages are full of oaths (*Fluchwörter*) and have introduced drunkenness and deadly weapons among them, while the Arabic tongue and habit are much more in accordance with holiness? Many of these African heathen say: 'We fear to become Christians, when we see that American Christians sell one another for slaves.' It seems that these heathen know more than we think for, and we must resort to other means to gain their honour and respect."

Horrible and blasphemous as it may be to give the time-honored name of God to the demon-jailor of the Christian Hell, the missionaries themselves should not be saddled with more blame than they deserve on account of the infamous doctrines they circulate. They are frequently large hearted and piously minded men, sincerely anxious to make others as good as feel themselves to be, and that they are, as a rule, narrow-minded and ignorant, and so devoid of spirituality as to be unable to recognize spiritual ideas and things under any other names and forms than those they have learned in their schools and colleges, is due more to the nature of the education they receive as to their own natural characters. Missionaries are generally affectionate husbands and excellent fathers, and frequently have large families; many of them would be exemplary tradesmen or clerks, had they remained at home; but unfortunately the pressure of competition in other fields of industry annually forces an increasing number of men out of their natural spheres into the Church; and these are not always the most intelligent; in fact, our forefathers used to say that "the fool of the family goes into the Church," a coarse way of expressing the idea, which, as a rule, this generation happily does not often employ. It has become very hard for such people to make a livelihood by praying and preaching in England, owing to the growth of freethought, the competition in the clerical ranks, and the inferior capacity of those who generally enter the Church,—three things which are a constant source of lamentation in the Churches,—so it follows of necessity that an outlet must be found for the surplus clerical population. The modern clergyman is, in fact, a "manufactured article," and there are more of them turned out every year than are necessary for home consumption; it is requisite, therefore, to create a market for them in foreign countries. There are many different "brands" of Christian clergyman and Christian missionary, but the process of manufacture is same in them all. That process is thus described by the American orator, Colonel Robert G. Ingersoll, in one of his lectures:—

"They have, in Massachusetts, at a place called Andover, a kind of minister factory, where each professor takes an oath once in five years—that time being considered the life of an oath—that he has not, during the last five years, and will not, during the next five years, intellectually advance. There is probably no oath they could easier keep. Probably, since the foundation stone of that institution was laid there has not been a single case of perjury. The old creed is still taught. They still insist that God is infinitely wise, powerful and good, and that all men are totally depraved. They insist that the best man God ever made deserved to be damned the moment he was finished. Andover puts its brand upon every minister it turns out, the same as Sheffield and Birmingham brand their wares, and all who see the brand know exactly what the minister believes, the books he has read, the arguments he relies on, and just what he intellectually is. They know just what he can be depended on to preach, and that he will continue to shrink and shrivel, and grow solemnly stupid day by day, until he reaches the Andover of the grave and becomes truly orthodox for ever."

"I have not singled out the Andover factory, because it is worse than the others. They are all about the same. The professors, for the most

part, are ministers who failed in the pulpit and were retired to the seminary on account of their deficiency in reason and their excess of faith. As a rule, they know nothing of this world, and far less of the next; but they have the power of stating the most absurd propositions with faces solemn as stupidity touched by fear."

"One of the first things I wish to do is to free the orthodox clergy. I am a great friend of theirs, and, in spite of all they may say against me, I am going to do them a great and lasting service. Upon their necks are visible the marks of the collar, and upon their backs those of the lash. They are not allowed to read and think for themselves. They are taught like parrots, and the best are those who repeat, with the fewest mistakes, the sentences they have been taught. They sit like owls upon some dead limb of the tree of knowledge, and hoot the same old hoots that have been hooted for eighteen hundred years. Their congregations are not grand enough nor sufficiently civilised to be willing that the poor preachers shall think for themselves. They are not employed for that purpose. Investigation is regarded as a dangerous experiment, and the ministers are warned that none of that kind of work will be tolerated. They are notified to stand by the old creed, and to avoid all original thought as a moral pestilence. Every minister is employed like an attorney—either for plaintiff or defendant—and he is expected to be true to his client. If he changes his mind he is regarded as a deserter, and denounced, hated, and slandered accordingly. Every orthodox clergyman agrees not to change. He contracts not to find new facts, and makes bargain that he will deny them if he does. Such is the position of a Protestant minister in this nineteenth century. His condition excites my pity; and to better it, I am going to do what little I can."

"Something should be done for the liberation of these men. They should be allowed to grow—to have sunlight and air. They should no longer be chained and tied to confessions of faith, to mouldy books and musty creeds. Thousands of ministers are anxious to give their honest thoughts. The hands of wives and babes now stop their mouths. They must have bread, and so the husbands and fathers are forced to preach a doctrine that they hold in scorn. For the sake of shelter, food and clothes, they are obliged to defend the childish miracles of the past, and denounce the sublime discoveries of today. They are compelled to attack all modern thought, to point out the dangers of science, the wickedness of investigation, and the corrupting influence of logic. It is for them to show that virtue rests upon ignorance and faith, while vice impudently feeds and fattens upon fact and demonstration. It is a part of their business to malign and vilify the Voltaires, Humes, Paines, Humboldts, Tyndalls, Haeckels, Darwins, Spencers, and Drapers, and to bow with uncovered heads before the murderers, adulterers, and persecutors of the world. They are, for the most part, engaged in poisoning the minds of the young, prejudicing children against science, teaching the astronomy and geology of the Bible, and inducing all to desert the sublime standard of Reason."

HERMAN.

GERMAN MYSTICISM.

MR. C. C. MASSEY has laid all English-speaking students of the Occult under lasting obligations by his masterly translation of Du Prel's "Philosophie der Mystik."* An excellent analysis of that work by Mr. Bertram Keightley formed one of the earlier "Transactions" of the London Lodge of the T. S., and was republished and widely circulated by the "T. P. S." as its pamphlet No. 3, and to this analysis may in a great measure be attributed the demand for a translation of the work itself, to which Mr. Massey has so ably responded.

Those who know the clear, strong logic and great industry of the author will not be disappointed in his treatment of his subject. He carefully selects the material wherewith to construct his theory of Man, and builds a strong and symmetrical pyramid whose apex touches the clouds.

The author accepts the ideas (or some of them) of the great philosopher Kant, upon the nature of the soul and of the soul's relations with the transcendental world, and adduces a multitude of facts from the wonderful region of somnambulism in support of their correctness, adding many excellent ideas and inferences of his own, and placing Kant's mere suppositions before the world in the shape of a very plausible hypothesis. Our learned Doctor of Philosophy does not indulge in any flights into the upper regions of metaphysics, he ignores altogether the philosophy of the East, both exoteric and esoteric, and he carefully leaves out of sight the astounding phenomena of modern spiritualism, of psychometry, and of hypnotism, which are now quite as well authenticated as those of somnambulism, and have a bearing on the subject of the very greatest importance. The work, therefore, not only presents some of the characteristics of a monograph, but it also resembles one of those landscapes painted in one or two colours, or an ode in which half the letters of the alphabet are not employed. As a *tour de force* it is surprising, and the effect is pleasing and artistic, but the result cannot be taken as quite true to nature. The "Philosophy of Mysticism" is, in fact, an admirable piece of special pleading, but it pleads for ideas and opinions which are so great an advance on those generally received, that Theosophists should be the last people in the world to find fault with the author for narrowing his efforts. The problem of the soul and its destiny is so vast, and so complicated by contradictory theories, that it is a necessity for most minds to shut out all side lights, and regard the subject under the illumination of one strong ray. This is what Du Prel does, and that fact gives his book an educational value which an attempt to review the whole question from every side at once would not have had. The work, therefore, cannot be regarded as a strictly Theosophical one, nor does it claim so to be, but it is nevertheless extremely valuable for Theosophists as a preparatory study. Like d'Assier's "Posthumous

* THE PHILOSOPHY OF MYSTICISM; by CARL DU PREL *Dr. Phil.* Translated from the German by C. C. MASSEY. 2 vols, 8vo, George Rodway. London, 1889.

Humanity," whose educational value was considered so great by Theosophists that it was translated by Colonel Olcott, Du Prel's "Philosophy of Mysticism" will open the minds of thousands to the fact of the utter insufficiency of the current ideas to even *begin* to account for phenomena now known to every one but those who wilfully shut their eyes to facts that are under their very noses; and in both cases the failure to account for, or even to mention, whole classes of well known phenomena, is so obvious that further enquiry on the part of the reader is almost a matter of certainty. We shall therefore endeavour to give here a brief account of the author's ideas, rather than attempt to fill in critically the gaps in his theory; and in so doing we shall not follow the order in which the author adopts, for the book affords a curious instance of the apparent want of logical arrangement, which to people of other nationalities is sometimes as conspicuous in the writing of Germans as it is in the grammatical construction of their language.

I.

One thing which tends to make Du Prel's book additionally appetising and palatable to students of the Occult, is the fiery contempt for Materialism with which he peppers his volumes. In the Du Prelian frying pan the materialistic gudgeon shrivels up to the dimensions of a very small fish indeed, but served up to the reader in a kind of mystical curry, this little fish makes quite a respectable side-dish in the philosophic feast. Had the author brought together in the beginning the many excellent things he says about materialism in the course of his work, they would have made a telling introduction to his more serious expositions, since they would have tended very materially to discredit the enemy's testimony beforehand. Official science also comes in for its share of castigation. "It is historically provable," he tells us, "that at all times the representatives of science have been just those who have opposed the greatest obstructions to really new ideas. The very fact of the high development of any branch of science must dispose its professors to shut out ideas which have a tendency to burst the old frames. Wholly new phenomena have no place in any system, because therein the old phenomena are already connected in an articulate whole, and it is not in the nature of systematisers to leave open spaces suggestive of imperfection." He mentions some extraordinary instances of this bigotry; among others that when the report of the Paris Commission on Mesmerism of 1831 was read before the Medical Academy of Paris, an academician named Castel rose and protested against the printing thereof, "because if the facts reported were true, half of our physiological science would be destroyed."

Every discovery of new truth opens up fresh problems, and extends our perception of the region as yet unknown to us, still conceited ignorance (*alias* official science) always supposes that what it does not know has no existence. Each generation fancies itself at the apex of the pyramid of knowledge, and that future generations will only have to fill in details in the lower courses.

"It is characteristic of scepticism to allow validity only to such facts as compel attention through their frequency;" but even facts of frequent occurrence scepticism sometimes succeeds in ignoring; and science confounds the impossibility of explaining the phenomena of somnambulism by its materialistic hypothesis, with the impossibility of the occurrence of those phenomena, and ignores them accordingly. The reason of this stupidity is that "for the ordinary materialist the true principle of science that everything in nature happens according to law has been converted into another principle, that everything happens according to such laws as we already know in matter, and that other laws there are not." But "that inquirer is lost for science, who in the phenomena of nature seeks only confirmation of his preconceived theories, and who, confounding the horizon of his knowledge with the horizon of things, holds that only for possible which is within the first. If we approach Nature with *a priori* prejudices, we run the double risk of either overlooking phenomena opposed to our hypothesis, or of explaining them falsely, that is to say, in the sense of our hypothesis."

Materialists make the real (things in themselves) limited to man's perception thereof; they argue that "the sensuous alone is actual; there can be no supersensuous, since this would be sensuously perceptible;" whereas, in truth, "a doctrine which asserts that only the sensuous is actual, and which denies the world lying below our threshold of sensibility, stands in radical contradiction to the evolution theory;" since the evolution of species is accompanied by evolution of mind, which implies that each step is merely a perception of "actualities," which before were imperceptible to our insufficiently developed senses. To say therefore that our senses now perceive the whole of actuality is to say that evolution has come to an end.

Apparent exceptions to the "laws of nature" are clues to new discoveries of natural law, but those who have an hypothesis to uphold shut their eyes to everything that seems to contradict it and accept without examination whatever will support it. When forced to recognize new facts they call them "remarkable" and pay them no further attention. The first sign of a new force or deeper law than those we know of is the finding of phenomena which contradict our hypothesis. Yet it is precisely these most pregnant phenomena that people shut their eyes to because they fancy them to be contrary to "the laws of nature"—meaning current knowledge and hypothesis. "Professional scholars are always disposed to regard every new discovery as a breach of patent." The Physiologist Barnard said that for discovery of the secrets of nature "it is better to know nothing than to have in the mind fixed ideas, resting on theories of which one is always seeking confirmation, neglecting everything which does not harmonise with them." Modern science, when obliged to take cognizance of new phenomena, tries to force them into some old pigeon hole.

Materialists "make the metaphysical problem of the macrocosm into a mechanical problem, and the problem of the microcosm, bristling with metaphysic, they make into a chemical one.

According to them the first is to be solved in the crucible, the second in the retort." Differences between materialists should therefore be subjects of wages, not of controversy, since it is the *retort* not the understanding that must decide. (The same is true of the authoritarian who refers everything to the decision of scripture). The consequence is a complete loss of spiritual perception, and "the modern man even when he looks at the stars is only intellectually moved; he resembles some one in whom the execution of a symphony occasions only speculations about the vibrations of the atmosphere." Auguste Comte says that, as far as he can judge, the heavens reflect no other glory than that of Kepler, Newton, and other astronomers. Such materialists should remember that a world explained scientifically is all the more a metaphysical problem; and that "Biology as such can always show only the conditions without which life does not arise, never the causes from which it arises." Biology, therefore, can never solve the problem of life.

It is an illusion to fancy that by resolving everything into force and matter they are thereby rendered intelligible. Matter and Force are only states of consciousness according to "Huxley and the rest," they can only be known as such, that is as spiritual, and are really part of the metaphysical puzzle and as incomprehensible after being "explained" by materialism as they were before. This is evident when we remember that "matter and force in their disunion, as dead matter and immaterial force, are mere abstractions of the mind;" they are never found apart, and "their apparent dualism is referable to a dualism in our powers of perception, they being always present together, and only distinguishable in thought." It is not always possible to say which is matter and which is force; our senses can only take cognizance of matter in the forms of solid liquid and gaseous; the "radiant matter" of Faraday and Crookes, although we know it to be nothing but a fourth state of matter, appears—from the standpoint of our sensibility—to be a species of force.

It is a common thing for materialists to argue that "where there is will there is no causality and where there is causality there is no will." A deeper examination of the problem shows that the fact of causality is a proof of the presence of will, for causality is another name for the production of an effect, which implies an end aimed at. (Materialists, when they allow causality and deny will, are like a boy who, when asked why he gave another boy a black eye, replies that the phenomena being fully accounted for by the concussion produced by his first, to look for a motive implying will on his part is unscientific). Materialists fancy that will acts on the same level as cause, and in its stead, which shows them to be on the same intellectual level as the believers in miracles. But, the vital principle is not active on the same level as the forces of matter; it makes use of these. The architect does not contravene the law of gravity when he builds an arch, he utilizes it; and although it can be shown that this arch consists materially of lime, oxygen, hydrogen, carbon, &c., that does not justify the inference that the arch has risen of itself. Materialists do not seem to be aware that progress in knowledge is verti-

cal as well as horizontal. Naming, cataloging, classifying of facts lead to a perception of general laws, and these laws lead to a conception of forces in nature previously unsuspected. The facts, the laws, and the forces on three consecutive stages in the "vertical" progress of knowledge, and a perception of the real nature of the forces at work is a still higher (or deeper) stage.

"Mental activity is normal with the healthy brain, and morbid in brain diseases; from which Materialism infers the identity of mind and brain activity." But it is evident that "if the human psyche, not by exaltation of sense consciousness, but on suppression of the same, reveals powers which physiologically are quite inexplicable, then is the soul something else than the mere effect of the organism." "Psychology has therefore never found a better expression for the relation between mind and cerebral-system, senses and brain, than that of Plato: 'we know *through* the senses, *with* the soul.' Every one would say of the relation between eyes and spectacles, that we see through—that is by means of—the spectacles with the eye; but according to the logic of materialism light would be a function of the spectacles." As long as our spectacles remain intact, we watch the procession of material things as they pass across the little stage of mortal life. "Materialism says that we die and the world remains. The contrary is true; we remain, but our world sinks." It is sinking continually hour by hour, and we—our former selves—are sinking with it.

II.

Kant's ideas, which Du Prel quotes and expands into a philosophy, are these:—

"I own that I am much disposed to assert the existence of immaterial natures in the world, and to place my soul itself in the category of these beings."

"The human soul should therefore be regarded as already in the present life connected at the same time with two worlds, of which, so far as it is confined to personal unity with a body, the material only is felt."

"It is therefore as good as proved, or, to be more diffuse, it could easily be proved, or, better still, it will hereafter be proved, I know not where or when, that the human soul even in this life stands in indissoluble community with all immaterial natures of the spirit world, that it mutually acts upon them and receives from them impressions, of which, however, as man is it is unconscious, as long as all goes well."

"It is therefore truly one and the same subject which belongs at the same time to the visible and to the invisible world, but not just the same person, since the representations of the one world, by reason of its different quality, are not associated with ideas of the other, and therefore what I think as spirit is not remembered by me as man."*

This existence at the same time in two worlds, the material and the spiritual, is proved, our author thinks, by the phenomena of somnambulism; and it shows the "bi-unity of man." That is to

say, he believes that somnambulism proves Kant's speculations to be true to the facts of existence.

Du Prel accepts the idea of at least three states of consciousness—the waking, the dream, and the somnambulant—and he regards the dream state as the link between the other two. Ordinary deep sleep unaccompanied by dreams is of the nature of somnambulant sleep. In dreams thoughts "take on a sensuous form; what in the waking state is an association of ideas, is in dream an association of images." In sleep our ideas and beliefs are dramatized, and become symbolical representations of interior conditions of the dreamer, which are indicative of health or disease of body, or of mind. While awake we possess a latent memory, the contents of which partially returns to us in sleep, usually in a dramatic form, so that things recurring then to our memory appear as if told to us by third persons. Our waking and dreaming consciousnesses rise and sink like weights in a scale, and in dream the human psyche possesses powers and qualities other than those of the waking state. Among these is an appreciation of time that is independent of nerve consciousness, as is proved by long dreams frequently occurring in a few seconds. Dreams are products of the physical brain:—"It seems, then, that all dreams in fact happen in the same way, whether the exciting cause is within or without us. The brain receives a stimulus, and applies to that its own inherent law of causality, that is, constructs by imagination a corresponding cause."

Somnambulism, whether spontaneous or mesmerically produced, is quite a different phenomenon to ordinary dream, it is the awaking of the ego into another state of consciousness, in which it seems to itself and others as another person. These two persons, the waking and the "transcendental," together form the "Subject" (the man himself); but "the two persons of our Subject retreat before each other like day and night." Sleep has a negative side in that it shuts out sense-consciousness, but a positive one in that it allows the deeper somnambulant consciousness to appear—like the setting of the sun, which brings to our perception the stars and star light. People who confound *condition* with *cause* look upon somnambulism as a disease, but "as little as night is the cause of the stars, being only the condition of their visibility, is hysteria the cause of clairvoyance." Somnambulism, so far from being a disease, is a curative process.

What is conscious to us in somnambulism, when the transcendental faculties are at work, is called by Du Prel our "unconscious," and he says: "We shall first obtain true light upon the human problem when we penetrate our unconscious, to which somnambulism form the single aperture, for, as the astronomer must wait for the night of the world for the observation of the stars, so must we await the night of our sense consciousness, that the emergence of our transcendental Subject may be visible." And, as Mesmer has said: "The faculties of man are manifested through the effects of magnetism, just as the properties of other bodies are developed by the elevation of heat which chemistry supplies;" but in somnambulism the two states, or "persons of our Subject," are

* Kant: werke (Rosenkranz) VII. 45, 52, 53, 59.

completely separated. "Somnambulism therefore forms the foundation for a doctrine of man, which may be conceived as a doctrine of his duality in unity."

Somnambulists exhibit tastes, ideas and wishes as different to those of the waking person, as the states of two different persons could ever be; and by means of somnambulism there "lies, unrevealed to our self-consciousness, a transcendental Subject in the back ground of our being, the root of our individuality; it is distinguished from the sense half of our being by form as well as content of cognition, as standing in other relations to Nature, that is, receiving other impressions from her, and so reacting otherwise on them, than the sense man." "In somnambulism, the transcendental subject shows a very decided individuality. We appear therein as willing and knowing beings as in waking, only the nature of the knowledge and the direction of the will are different from our persons; all the faculties of the latter reappear in somnambulism, and indeed in striking exaltation; our feeling is deepened, sympathies and antipathies are more decided, intellectual powers and moral consciousness often impressively elevated. The whole spiritual individuality is exalted." The second Ego is not a product of the dream state; it exists always, but the earthly ego is not cognizant of it. The point or line of separation between them the author calls the "threshold," and he speaks of the "displacement" of this threshold, meaning thereby the extension of waking consciousness in the direction of the transcendental. Only such natural processes as our senses take cognizance of come into the waking consciousness of man. Those processes whose spacial and molecular changes are too slow or too quick to affect the sense consciousness lie at the other side of the threshold, but are taken cognizance of by the subjective consciousness.

The somnambulist possesses completely the memory of his ordinary consciousness, but after waking knows nothing more of his somnambulatory consciousness; but the somnambulatory memory can be carried into waking life (a) by will of the somnambulist, (b) by order of the magnetiser, (c) if gradually awakened; sometimes the incidents of the somnambulatory consciousness are remembered as a dream, and the magnetiser by a command during the sleep can also efface things from the waking memory. Dr. Cless and Kerner found that their somnambulists dreamed of the occurrences happening in the magnetic sleep, and that these dreams were remembered after they awoke; thus a bridge is formed by dream between the transcendental consciousness and the ordinary one, over which it is possible that knowledge from the transcendental world may find its way to this one. The perceptions of somnambulists are probably by means of an *inner sense*, and when they make use of the words seeing, hearing, etc., it is merely translating this perception into sense language. A somnambulist of Kerner said: "Whenever in this sleep I take a plant in my hand, and hold it for a while, I so penetrate it, that from the small veins or form of the leaves, I can read, as it were, what qualities and powers they possess."

Somnambulists think and speak of their terrestrial selves in the third person. A somnambulist was asked why she spoke of herself as "she," the reply was, "she is the body which thou seest and touchest, the spirit is the I, and its body is now the soul, which at other times is carried by *her* body." Prof. Becker's somnambulist said of herself: "The more ill *your* body, the stronger *I am*; the more healthy that is, the weaker is my appearance." An insane woman spoke of herself as "the person of myself," which, our author says, "designates with philosophic accuracy our earthly phenomenal form." The consciousness of a double personality is present sometimes in dangerous sickness. "One of us is quite well, the other miserably," answered a patient to the enquiry of Dr. Billinger of Munich. The "Demon," which the Stoics believed to be in each man, the "Archæus" of Paracelsus, the "Homo internus" of Van Helmont, the "Homo noumenon" or "Intelligible subject" of Kant, and the "Original ego" of Krause, are all expressive of the same idea—that the essential kernel of man is to be thought of as an individual, and not pantheistically. These ideas, like that of the author, differ from the popular idea of soul in that according to the latter Soul and Ego, Subject and Person, are identical, whereas for the former only the personal ego lies in the self-consciousness, the Subject or true Ego inhabits a much larger region of which the personal Ego is unconscious.

The importance of these two separated Egos, or one Ego divided into two consciousnesses, lies in the fact that the very existence of such a thing as Mysticism, and any Philosophy thereof, are thereupon dependent. The religious idea is that the life of the soul begins at the death of the body; but, says Du Prel, "if the two persons of any Subject be *successive*, as is asserted in the dualistic doctrine of the soul, then no mysticism is possible, except perhaps by intervention of superterrestrial beings, be they angels or devils." Whereas, "if the Subject must be considered as constantly active, then sense and transcendental functions go on side by side together, that is, we are beings of simultaneous membership of the world of sense and of the transcendental world... We are not first at death transported into the supersensuous world; but we live in it now already, only that as earthly persons we know nothing of it." "The simultaneity of the two persons of our Subject is thus the foundation of all mysticism, and is presupposed in every change of their forms; mysticism stands or falls with the bi-unity of man. From this formula the least that can be inferred is that between the two persons of my own Subject, the unconscious and the conscious, mystical relations may arise." The reason why our author attaches so much importance to the phenomena of somnambulism is because he believes that "somnambulism, as the fundamental form of mysticism, is the single opportunity for obtaining knowledge of the transcendental Subject."

R. H.

(To be continued.)

BHIKSHUKO-UPANISHAD.

Sukla Yajur Veda.

TRANSLATED BY THE MEMBERS OF THE KUMBAKONAM T. S.

AMONG *bhikshus* (religious mendicants) who long for *Moksha* there are four kinds, viz., *Kuteechakan*, *Behudhakan*, *Hamsan*, and *Paramahamsan*. Gautama, Baradwaja, Yagnavalkya, Vasishtha and others belong to the first kind. They take eight mouthfuls (of food daily) and strive after *Moksha* through the path of *Yoga*. The second kind carry three bamboo staves tied together (*Tridanda*) and an earthen water-pot, and wear the tuft of hair (*Sikha*), sacred thread (*Yagno-pavita*), and red colored cloth. They take eight mouthfuls of food in the house of Brahma,—Rishis abstain from flesh and alcohol and strive after emancipation through the path of *Yoga*. Then the *Hamsas* should live not more than a night in a village, five nights in a town, and seven nights in a sacred place, partaking daily of cow's urine and cow's dung, observing *Chandrayanam** and striving after *Moksha* through the path of *Yoga*. The *Paramahamsas* like *Samavarthaka*, *Aruni*, *Swetaketu*, *Jadabaratha*, *Dattathraya*, *Suka*, *Vamadeva*, *Hareethaka*, and others take eight mouthfuls and strive after *Moksha* through the path, *Yoga*. They live clothed or naked at the foot of trees, in ruined houses or in burning-grounds. With them there are no dualities, as *dharma* or *adharma*, gain or loss, and purity or impurity. They look upon gold and clod of earth with the same eye (of indifference), live on alms, begging, from all without any distinction of caste, and look upon everything as *Atma*. Being (naked) as nature made them, being free from the sense of duality and from covetousness, being engaged in pure contemplation (*Sukladhyana*), meditating on the *Atma*, and begging at stated times simply to keep the body and soul together, they reside in ruined houses, temples, straw-huts, ant-hills, the foot of trees, potteries, the places of *Agnihotram*, the sand in the bed of rivers, mountain caves, the hollows of trees, waterfalls, and the level square pieces of ground prepared for sacrifice called the *Sthandila*. Having advanced far in the path of Brahma, and being pure in mind, they quit this body through the methods prescribed for *Paramahamsa Sanyasis*. These are the *Paramahamsas*. Such is the *Upanishad*.

* A religious expiatory ceremony regulated by the Moon's age, diminishing the daily consumption of food every day by one mouthful for the dark half of the month, beginning with 15 at the full moon, until it is reduced to one at the new moon and then increasing it in like manner during the fortnight of the moon's increase. (*Wilson*.)

MARRIAGE,

HINDU AND OTHER.

I READ my friend Mr. Gyanendra Nath Chakravarti's article on "Hindu Marriage" in the *Theosophist* for October last with much pleasure and advantage. For some time past I have been intending to make a few remarks thereon, but up to the present, something has always occurred to prevent my doing so. As far as mere theory goes my friend's article is unanswerable, but I am afraid that when it comes to practice, his ideas are quite unworkable, now-a-days, even in India. I may go further and say that since the publication of the article, facts, and very ugly facts indeed, have torn my friend's old-world theories into very minute shreds. If there was one household more than another where we might have expected to have seen my esteemed friend's theories of Hindu Marriage carried out in their integrity, both as to the letter and the spirit, surely it was in the pious one of the great and renowned Pandit Vidyaratna of Calcutta. We may be sure that in the two marriages of that erudite Sanskritist's younger son, *Suddhaboddhe*, the most learned astrologers were consulted, and the marriage did not take place till the horoscopes of the husband and wife showed they were perfectly suited to each other; not only on the physical, but also on the astral and spiritual planes. For if it were possible anywhere in the world for the divine Aryan sacrament of matrimony to be carried out in its full entirety, surely it was in the great Hindu city of Calcutta, and in the learned and religious family of the great and erudite Pandit Vidyaratna. And of *Suddhaboddhe* himself, does not his elder brother testify on oath that he was a most religious and saintly character? But, alas! for my esteemed friend's amiable theories on Hindu Marriage, that learned Brahman, the holy, pious, and saintly *Suddhaboddhe* was more than suspected of having murdered his first wife, and was hanged, only a few weeks ago, for the murder of his second child wife. Perhaps it all came about by the too positive *Suddhaboddhe* practising that magnetic electricity, so highly spoken of by my recondite friend, on those two negative entities, his child wives; in the altruistic desire to secure their electromagnetic salvation on all the three planes.

Although recent and ugly facts have rather made hay of Mr. Gyanendra Nath Chakravarti's theories of Hindu Marriage, still I think there might be something in them, if only we could be sure of getting our horoscopes correct. But there is where the rub is. It is a subject in which I am much interested, but so far have failed to secure any firm footing. I know the dread of the horoscopolical match-makers is what they call an "Ath Mangalya." And so it ends by the "Ath Mangalyas" having to marry each other, as they are too dangerous for any one else to marry with. Perhaps the sainted *Suddhaboddhe* was an "Ath Mangalya." If so! this will account "for the milk in the cocoanut," and ensure the correctness of my friend's theories. If the occult doctrine is to be believed, in the beginning perfect man was bisexual; but since the descent into matter, man has been imperfect and unisexual; and

more or less on the hunt for his better, or worse, half.* Although in that pretty story, "The Blossom and the Fruit" the hunt is successful, and birth after birth, the two halves succeed in coalescing; still is not this rather exceptional, and opposed to everyday facts. A competent astrologer can alone give us the straight tip as to the whereabouts of the missing half; but where, oh where, now-a-days can that competent astrologer be found? I have myself hunted for one unsuccessfully for years; and even the Theosophical Head-quarters at Adyar does not keep one in store; and—tell it not in Gath—would be extremely puzzled to put their finger on one. Then again I think my good friend is too hard on poor Rukmibai. In my poor humble opinion she was quite right in refusing to submit to the embraces of a man she loathed, for she had to think of others besides herself. Had Rukmibai submitted, as advised by my friend, does he think the children begotten of such a marriage would ever have benefitted the world? If he still remains unconvinced, let him read the first volume of "Isis Unveiled" from page 385 onward, which treat in great detail teratological phenomena. Does he wish poor Rukmibai to run the risk of "teratological phenomena." I have not written all the foregoing for the pleasure of jumping on my good friend's orthodox theories. We poor questioning Agnostics envy those who have found comfort in all satisfying theory. Our only difficulty is we can't fit theories to facts. Neither can we say, "so much the worse for facts," for they are stubborn things, and resent being ignored. To us the world seems a prison-house of despair, where man has to work out his own salvation, *if he can*, without assistance from any extra-cosmic Deity. If we have a confession of belief, it is that of poor Richard Jeffries, the sweet, talented writer on Sylvan England. We can formulate no creed, but simply enunciate this rule of life. "Do good without hope of reward; avoid evil as unworthy of yourself, not from fear of punishment; accept nothing on faith, judge every thing by its logical results." And now I desire to offer a few remarks on marriage from a most unorthodox point of view, and in expressing which, no doubt, I shall leave my theories open to be jumped on by the talented author of Hindu Marriage, and other good friends. However, if these be worth anything, they will survive the jumping, and, on my part, I shall be only too glad to afford an opening for retaliation to my good friend, Mr. Gyanendra Nath Chakravarti, the orthodox champion of Hindu Marriage.†

"Go to the ant, thou sluggard." Well in my poor humble opinion it is not only the sluggard that will have to go to the ant, but also our most eminent statesmen and philanthropists, as well as social and political economists, if they wish to put the future welfare of humanity on a sound, enduring, and logical basis. In none of the publications of the Theosophical Society, with which I am acquainted, has anything like justice been done to the ant. I myself am equally guilty, and have not paid that attention to the ant which he so truly deserves. Neither, in this out of the way

* This is Laurence Oliphantine doctrine rather than "occult."—Ed.

† No "jumping," however, will be allowed in the pages of this Magazine!—Ed.

place, can I consult books of reference, to coach myself up in the Ant and his ways. Therefore as regards the Ant, I must say less than I should like, and very much less than he deserves. Theosophical publications have only treated of one phase of evolution, that which runs in a straight line from mineral to Man. Nothing whatever has been said of that curious off-shoot from insect to Ant, which is deserving of the keenest study and observation. With the knowledge at our disposal it is impossible to say, which has risen highest in the scale, man or Ant; though both have gone far to perfect their evolution on quite different planes. In some things, which I am about to mention, the Ant is far ahead of man, and possesses knowledge to which man can lay no claim. For the Ant has succeeded in solving the social problem, which man has not, nor gone any where near it.

The most advanced ants (for in this, as in many other things, they resemble mankind in consisting of advanced, backward, and undeveloped races) may be said roughly speaking to be divided into three classes, officers, workmen, and soldiers. Now the curious thing is, these three classes are all hatched from the same sort of egg, produced from one and the same female. But what is still more curious is, that the officer ants can produce which class they require from the eggs by peculiar processes of incubation, the secret of which is known only to themselves. Now if this secret were known to man, he could regulate his family, so as to have either sons or daughters as he wished. But to do this poor lagging man has to have recourse to such clumsy methods as infanticide, which is so much in vogue in many parts of India. If poor clumsy man were only as wise as the ants, he could not only arrange for sons and daughters, but could even arrange that some of his children should possess the abilities to attain eminence as lawyers, doctors, artists, etc. Nor are these the only secrets known to ants. They know the secret of hastening or delaying germination of grains; they can bury corn under ground, and yet prevent it from germinating. Well, I think I have said enough about ants to show that we must learn from them how to solve our social problems.

After this necessary digression let us return to the subject of marriage. That it is a question imperatively demanding solution is evident from recent all-absorbing controversies begun by Mrs. Mona Caird, and the attention that is being paid to Malthusian theories. People see that radical changes are necessary, yet shrink from them, dreading the unknown. Is it to be polygamy, or is it to be free divorce? I say neither. Matrimony must be divorced from law, religion, and social regulation. It must be made a purely private and personal matter, concerning woman and her alone. Women must be taught all that can be taught about esoteric anthropology, and then it must be left to them to improve the future generations of mankind. Of course before this becomes possible, the position of woman must be considerably improved by social legislation. In my poor humble opinion the only end, aim, and reason of marriage is the improvement of the human race in the future. If marriage will not ensure that our children shall be

better, morally, physically and intellectually, than we ourselves then let marriage be accursed. This which I advocate is no new thing, and I can lay no claim to originality. As man has lived many milleniums on this earth, so many attempts must have been made to solve the problem of marriage, from polyandry at one end of the scale to polygamy at the other. Having access to no books of reference, I cannot dilate on this subject as I should wish. But to my mind, the Nairs and Thiers of the Malabar coast (who probably are remnants of Atlantian Races) have gone nearest to the solution. Of their usages and social customs I have but rough and general ideas; but as no doubt many Nairs and Thiers are fellows of the Theosophical Society they will correct me if I err. Moreover I will consider it a great personal favor if some erudite Nair or Their Brother will write an article for the Theosophist giving full particulars of their social usages and marriage customs*; as I understand these races are becoming daily more Hinduised to the forsaking of their old peculiarities and ancient habits. Of their social usages then, I understand, subject to corrections, as follows. Men are held of no great account in family matters. One is never asked who his father is, only who his mother is. Woman is given a free hand. She owns the house, land, and property, and no question is ever asked of her, as to whom she throws the handkerchief. Now in my humble opinion the Nairs and Thiers of the Malabar Coast have gone nearest to solving the great marriage problem. It should be optional with woman whether she remains celibate or undertakes the pains and labors of maternity. In this world it is the function of the man to perform the rougher and severer kinds of physical and mental labor; to women, should be allotted, the care and education of children, the comfort and refinement of home and daily life. To enable women to perform their proper functions, legislation should ensure that the bulk of wealth should be held by them.

Cattle breeding and other kindred sciences have made immense strides in England and elsewhere. If only as much attention had been paid to the improvement of the human race, what fine fellows we should now have become. Therefore it is not knowledge that is wanting but an enlightend public opinion strong enough to insist that the future of the human race shall not be sacrificed to individual selfishness and caprice. To keep the world going a certain amount of labor is necessary, and that labor should be scientifically apportioned between the two sexes. Light and remunerative, refined and sedentary work should be allotted to women, so that she may have leisure and means to attend properly to the cares of maternity and the education of children. She should be absolute master in her own home, and in these her own peculiar duties no interference of the other sex should be permitted. Of course until woman has been properly educated to excel in her own proper sphere, there will be much divergence in these arrangements. The vanguard would be composed of celibates, the

* Any article written as a personal favor to our old friend and contributor Capt. Banon will, of course, be welcome, but its insertion, it need hardly be said, will entirely depend upon its intrinsic merits.—Ed.

centre of monogamists, and the rearguard of polyandrists. As marriage is at present constituted it is a disgrace and drag on humanity. Woman is compelled by poverty and family considerations to become a mere sexual slave, thereby filling the world with teratological phenomena. Under such circumstances natural selection is impossible, and the human does not improve as it should. With the emancipation of woman will come the emancipation of the human race. The seed of the woman shall crush the serpent's head.

KOOLOO.

A. BANON, F. T. S.

[The article on Hindu marriage, to which the foregoing is a reply, seems to have given great offence to some of our readers and to have pleased others. Captain Banon's article may at first sight appear to go beyond the legitimate bounds of an answer to arguments in favour of old fashioned Hindu marriage but it is impossible to discuss satisfactorily any isolated form of marriage except on very narrow grounds, and when those grounds are common to both disputants. The fact is that the whole marriage question is under the freest discussion to-day, as must be well known to everyone who keeps himself informed about current Western thought, and some radical reform in the marriage institution is canvassed by a constantly growing proportion of the public all over the world. If Capt. Banon had had books of reference at hand when he wrote this article, he would have found that polyandria is considered by most writers on marriage to be the form thereof natural to a very low stage of human development, when female infants were killed, as being useless for hunting and fighting purposes; and that it is the form which the marriage relation took when the capture of wives was the recognized custom. These writers state that when wealth was accumulated, female children were spared, because they acquired a value as being saleable to those who could afford the luxury of a harem, and that in consequence marriage by capture was succeeded by marriage by purchase. The latter is now in course of being superseded by marriage by the consent of the principals; but there is still so much in our ideas and institutions relating to this subject, which comes from the days of wife capture, and wife purchase, that marriage by mutual consent is still almost in its infancy as a human institution. The marriage question is one of the problems which future generations will have to solve, as the old ideas founded on capture and purchase, which in one form or another still obtain in the greater part of the world, are incompatible with that of mutual consent, or choice by those concerned; and this free consent is indispensable if woman is to be treated as a free human being, as seems to be the growing tendency of advancing civilization. The marriage question is not, technically speaking, a Theosophical one, as is shown by the fact that the widest difference of opinion exists on the subject among Fellows of the Society. Moreover, the question of real interest is not so much what *ought to be* in that matter, as *what will be*. The whole of civilization, or rather of human development, is undoubtedly moving in a certain direction, for which even Fellows of the Theosophical Society are not responsible, and by considering the past and the present a forecast can be made for the future. It is only by contemplating the question of marriage institutions in that calm, philosophic and scientific spirit that any agreement is possible, or indeed, that disputes and bitter feeling can be avoided. Then, whatever he may consider the right thing, the student of the subject will be able to recognize facts without quarrelling with those who, equally obliged to recognize those facts, look with rejoicing upon that which he regards with sorrow. The reader should remember that the writers of signed articles are responsible for their opinions; the *Theosophist* wishing merely to give an fair opportunity for both sides to be heard. Most of those who have criticised the article of Mr. Gyanendra N. Chakravarti have taken it for granted that it expressed the sentiments or policy of the Magazine, while others appear even to think that it is intended to teach dogmatic Theosophy;—one angry Western reader writes: "I thought of joining the Theosophical Society, but if that wretched mixture of senseless superstition and heartless cruelty is Theosophy you may count me in future as one of your enemies." Others have written praising the article. Truly it is hard to please everybody!—Ed.]

Reviews.

THE SECRET DOCTRINE.

VOL. II.—“ANTHROPOGENESIS.”

(From the *Secular Review*).

Some weeks back it fell to my lot to present a brief sketch of Madame Blavatsky's “Cosmogonesis” to the consideration of the readers of the *Secular Review*. I then adverted to the supreme interest attaching to Esoteric doctrines, should they ever pass out of the realm of abstractions into that of inductively valid hypotheses. If Vol. I. is thus fraught with interest to science and philosophy, Vol. II. is doubly so, for the authoress not only runs a tilt against the whole array of anthropologists and biologists of Evolutionist persuasions, but propounds an entirely novel “system” of organic origins. Students of science, more especially of geology, biology, and prehistoric archæology, cannot but regard her interpretation of the Book of Dzyan with some attention, seeing that the reversal of Evolutionism there attempted will, if successful, constitute one of the most remarkable revolutions of thought yet known.

It is needless to say that, while breaking loose in great part from scientific conclusions anent the *vexata quæstio* of human, animal, and vegetable evolution, Theosophy so called can only ignore the rubbish of the Old Testament literalism. A personal God and a 6,000 year old “primeval man” are absurdities which vanish before metaphysics and science as clouds before a wind. No; the inquirer who cares to grapple with “The Secret Doctrine” must not look for orthodox Darwinism or effete theology. He must be prepared to consider an hypothesis utterly at variance with the current notions of scientific authorities, and proceed to weigh the evidence adduced in its favour with that entire dispassionateness with which novel considerations should be envisaged. He must rise to a confession that—deeply rooted and extensively held as the existing Evolutionist philosophy is to the exclusion of other biological theories—the field of possible explanations as to the origin of man, etc., is not yet altogether ploughed up.* Let him do this, and take up “The Secret Doctrine” in the daylight of honest criticism, and he will find much to “give him pause.”

As in the case of Vol. I., the Dzyan Stanzas constitute the text of Madame Blavatsky's 800 page sermon. While incidental light is thrown on the origin and evolution of certain animal and vegetable groups, the central interest of the work is necessarily bound up with the primeval history of man, and that history in its turn is bound up with a comprehension of *that fundamental truth*—the law of the re-incarnation of the soul. The first human groups—seven in number—were evolved on seven zones of the earth, and consisted of ethereal forms thrown off by the Dhyān Chohans, in which form the souls awaiting rebirth on this globe incarnated † [Time by the geological clock, considerably

* In the words of Mr. Spencer, “It is as yet far too soon to close the inquiry concerning the causes of organic evolution” (“Factors,” p. 75). Huxley's dictum there cited, to the effect that “Science commits suicide when it adopts a creed, should also tend to shut the mouths of too dogmatic biologists.

† To understand whence these incarnating monads had come, and the relation of this globe to its sister globes in the “Planetary Chain” subserving evolutionary ends, the reader is referred to Mr. A. P. Sinnett's “Esoteric Buddhism.” The Dhyānis who project their “doubles” to serve as a *physical vehicle* for the monads are themselves the outcome of an evolution similar to our present one, but which took place in previous cosmic periods.

before the Triassic of the Secondary Period.] From an ethereal and *superspiritual* being propagated by fission and gemmation, man develops successively into the *intellectual* hermaphrodite and bi-sexual giant of the Lemurian continent (now snugly buried beneath the waves of the Pacific and Indian Oceans). He founds vast civilisations, wondrous arts and sciences, till the great geological cataclysm supervenes, which consigns Lemuria and most of the Lemurians to Davy's locker. Time: later portion of the cretaceous times 700,000 years before the Eocene division of the Tertiaries. Meanwhile, however, a great race has sprung up on the continent of Atlantis, and reaches its prime in the early Tertiary period; man all this time decreasing in stature and developing intellect at the expense of the spiritual. Finally the morals of Atlantis become corrupted, the race degenerates, and in the Miocene times another racial cataclysm partially destroys the great Atlantic continent, which subsequently is visited by other minor geological disturbances, resulting in progressive submergence of its remaining portions beneath the hungry wave. The *élite* of the Atlanteans escape to form the nucleus of the great Aryan race, while the lower surviving branches and colonies are to be credited with the paternity of almost all the other known races of man—including Eskimo, Red Indians, and the inland Chinese, as well as our old friend, Palæolithic man, who rambled about in Europe some scores of thousands of years ago and disputed possession of caves with the machairodus, cave-bear, and other unpleasant mammalia. More interesting matter than the true history of man's origin and vicissitudes in the night of the geological ages is hard to seek. In “The Secret Doctrine” Madame Blavatsky deals with the problem in a light never before contemplated, and illumines her subject with the knowledge of Eastern teachers, themselves taught by the highest beings conceivable—the Planetary Gods or Dhyān Chohans. The wretched bird's-eye-view I have given above will serve to show the basis of the Esoteric Anthropology. As any student of it will admit, it is impossible to say more without assuming a conversance with Theosophy on the part of the reader which is necessarily conspicuous by its absence. My sole object is to tempt the curious to inquire further, and fairly and candidly to envisage the vast mass of evidential proof and encyclopædic information which has been heaped up for his benefit in Madame Blavatsky's thick volumes. He will there find almost all the main aspects of the subject confronted though necessarily with varying completeness.

A caution must, however, be entered. Madame Blavatsky's *magnum opus* is not to be regarded as “all gold.” The work has its defects, and it is just as impossible for the honest critic to ignore them as it is for the honest inquirer to avoid regretting their presence. There is, for instance, a certain ring of petulance in many writer's criticism of science; an “*untheosophic*” gall, proper only to a Talmage or Spurgeon, which, in another case, might lend itself to the charge of incompetence, and, as things stand, will tend to repel the superior classes of thinkers. In addition to this a want of method and coherence detracts from the value of the book (a characteristic feature of mysticism this, nevertheless, as Von Hartmann somewhere remarks). Some of the most important aspects of the Esoteric biology are very inadequately dealt with, and the geology of the “commentaries” occasionally might benefit from “exoteric” sources. There is also far too much symbolism and kabalistic lore filling up valuable space suitable for what present-day necessities demand—viz., determinate methodisation and elucidation of a definite system. For this, perhaps, Madame Blavatsky is scarcely to be held responsible. Much of this defect is

attributable to the exclusivism which dominates the minds of Eastern teachers, and has hitherto found expression in satisfying the "profane" with husks, and retaining the rich grain of esotericism for "home consumption." Now that the time-honoured rule of reticence has been relaxed, owing to necessity, it seems a matter for regret that complete thoroughness and comprehensiveness of exposition was not facilitated by authoritative contributions to "The Secret Doctrine" on the part of certain of these mystics-in-chief. Their dictum would have cleared the confusion and errors which in many cases obscure the intrinsic beauty of the Esoteric teachings. Of this beauty I must now leave the reader to form his own estimate.

E. DOUGLAS FAWCETT.

P.S.—I trust that these remarks may not be misconstrued. Certainly, in the case of all Esoteric instalments, half a loaf is better than none; it is, however, always better that the credentials of that loaf's purity should be unhesitatingly given at the same time. The following instance, pointed out to me by one of our most distinguished psychologists, is apposite:—I was endeavouring to elucidate the thesis of *Prehistoric Giants*. My friend remarked: "All these theoretical discussions would be definitely cut short if the skeletons of these primeval men could be pointed out by your mystical authorities." No direct answer is possible to this challenge. It involves no impracticable suggestion, seeing that one of Madame Blavatsky's learned Tibetan associates has affirmed the existence of a cave in the Himalayas containing such relics. Until this very reasonable demand is granted it is useless to appeal to the working anthropologist or biologist for an anti-Darwinist verdict. Moreover, it is evident that the argument (freely utilised by Madame Blavatsky in her work) against Evolutionist anthropology based on the absence of the "missing link," or, to speak more respectfully, pithecanthropus alalus, cuts both ways. "Where is your Miocene Atlantean fossil giant?" the anthropologist may retort. It is to be hoped, however, that this powerful thrust may be rendered nugatory by discreet disclosures.

NEW BOOK BY DR. J. D. BUCK, F. T. S.

(Dean of the Pulte Medical College, Cincinnati, O.)

DR. J. D. BUCK'S promised and important book, "KNOW THYSELF: A STUDY OF MAN," is in the press—if, indeed, it be not already issued by this time at Cincinnati, Ohio, U. S. A. An American critic says:

"The author has handled his subject in a popular, rather than in a severely scientific, manner, and aims to bring the deepest problems in life within the comprehension of every intelligent reader.

"It is a strange paradox that man knows the least of that with which he is most familiar, viz., himself. Every thoughtful person is aware that there are unfathomed depths in his own nature, and that his real origin, nature, and destiny, are matters, not only of transcendent interest, but of profound mystery.

"It is true that there is a marked tendency in these days to relegate these problems to the realm of the unknowable. Though no one is ready to declare his belief that the last word on these all-important questions has yet been uttered, yet there have been such frequent disappointments that readers are often discouraged in attempting to understand them.

"It is the position of the author of the present work, that progress in science has been so great within the past few years, that the accumulation of valid evidence renders it possible to take a somewhat different view of all vital, mental, and physical problems, than could be gained from meagre evidence.

"Dr. Buck undertakes to show that nature works everywhere on one unbroken plan, and that a *modulus* is thus revealed, the discernment of which is the key to nature's secrets. Man is forshadowed by all lower forms of life, thus rendering his creation a necessity. The higher nature of man is heralded by all coming events, thus revealing his destiny.

"The book contains an outline of general biology and physiology, upon which the higher problems are based, and from which the true science of psychology must proceed. It is the effort of the author to be plain and practical, rather than speculative or mystical.

"The work cannot fail to be interesting and instructive; and the imprint of the well-known publishers, Robert Clarke & Co., will guarantee that the mechanical construction of the book will be all that could be desired. The work contains 250 pages, 8vo. The price will be \$2.50 in America."

It need hardly be said that Dr. Buck being one of the most learned and popular Fellows of the Society in America, this new work is a valuable contribution to Theosophical literature.

THE COMING CREED OF THE WORLD.

BY FREDERIC GERHARD.

THIS important work is another sign of the spiritual awakening and intellectual fermentation now in progress all over the world. The book, although called by a name which sounds anything but prepossessing in the ears of Theosophists—who have, as a rule, no love of "Creeds"—is, in reality, written upon more or less Theosophic lines.

The work, we are informed, is being translated into French, Italian and Danish, and a Dutch translation will probably follow.

It is published by The Thompson Publishing Co. 404, Arch Street, Philadelphia, Pa., U. S. A., and contains 500 pages, 8vo. Price \$2.00, 2.25, or 2.50 in America, according to quality of the binding.

WOMAN: HER GLORY, HER SHAME, AND HER GOD.*

"SALADIN" is a writer whose particular style of treatment of religious subjects is more calculated to awaken animosity and opposition to free thought, than to gain adherents for it among those who now disapprove of it. An able writer, more particularly in the department of abuse and invective, Saladin frequently brings his trained faculty for scolding to bear upon the Christian religion. At least he appears to think that Christianity is the object of his wrath, whereas what he batters is really a non-descript of his own imagining. The Christ he takes a particular delight in holding up to ridicule and scorn is neither the Jesus of the Gospels, nor the God of the clergy; far less is he the *man before his time*, the Initiate, that he seems to Theosophists to have been. Saladin's Christ is a peculiar and particular creation of Saladin's own, and what Saladin

* By "Saladin," 2 Vols. W. Stewart and Co., London.

would do without him is a problem, for he has become to that doughty heathen what a wife is to a wife beater, or a "punching bladder" is to a pugilist—a kind of necessity, something to let off steam upon and to work off superfluous bile. In the work before us Saladin of course carries his rag-doll Christ under his arm, and occasionally amuses himself by setting it up and knocking it down; but when he sticks to his subject, "WOMAN," he says a great many very excellent things.

True and strongly expressed, as are most of these things, the tone and temper in which Saladin says them make his volumes appropriate chiefly for person devoid of deep feeling, and who have little spirituality in their composition. The work will be read by those who are in mental harmony with the author, and no doubt will be read by them with pleasure, for it will confirm them not only in their generous sympathy for down-trodden woman, but also in their prejudices in favor of their narrow scepticism and against all that does not bear the trade mark of their sect—for after all the railers at Christ are as distinctly sectarian as any little denomination of Christians.

However there is some hope for SALADIN yet! This is how he speaks of the *Secret Doctrine* in the *Secular Review*:—

"It is with a weird pleasure I venture to draw the attention of the readers of this journal to the notice of H. P. Blavatsky's second volume of "The Secret Doctrine," by E. D. Fawcett, on another page of this issue. H. P. Blavatsky's work is one which I recommend to the sedulous attention of all thinkers, free or bond. From boyhood I have been an omnivorous reader; but "The Secret Doctrine" is the most extraordinary book that has, as yet, fallen into my hands. To spirits finely touched, the volume speaks like the voices of titanic thinkers, who lived before history had as yet begun, and whose shadows loom the larger, because they stand upon the far pyramids of the past, where their names have been forgotten, and everything except the still energising memories of immortal thought and dream. What eerie Mahatma shrouded in the clouds that occupy the site of a vanished nation has dictated this volume of psychic science, of far-reaching outology, of Nirvanic teleology, of multitudinous erudition, and of soul-fanes more tremendous and awful than ever Elephanta saw? By the tome I am not always led; but I am always charmed. It is redolent of mammoth strength, and, with its pre-antique Book of Dzyan and utterances of occult wisdom, it is suggestive of an oracle murmuring from the tomb of dead worlds, rather than of a voice speaking from the graves of dead men.

SALADIN."

"WAS JESUS INSANE?" is the title of a pamphlet received from the New York Truthseeker Co. The pamphlet is an anachronism, as the writer shows himself ignorant of modern thought and criticism, of whatever kind, on the life and character of Jesus, and simply repeats the silly jibes and vulgar jests of the semi-idiotic "scoffers" of the pre-critical period, whose chief purpose was to give pain to those who were not as stupid and coarse-minded as themselves. We have seen in our last issue how differently the author of "Try-square," issued by the same publishing house, speaks of Jesus. Such writers as the author of this pamphlet are the very worst enemies of freethought; indeed it is not easy to avoid the suspicion that such productions as "Was Jesus Insane?" are "put-up-jobs" on the part of the Jesuits, in order to bring hatred and contempt on the freethought movement.

A MODERN APOSTLE, AND OTHER POEMS, by Constance C. W. Naden. London: Kegan, Paul, Trench & Co. Sm. 8vo., pp. 177. 1887.

"A Modern Apostle," &c., by Constance C. W. Naden is a little volume of very pretty, easy flowing verse, full of excellent ideas well expressed. It contains also "The Elixir of Life," and the "Story of Clarice," which, like "A Modern Apostle," are descriptive of scenes of modern life. The volume ends with a number of shorter pieces, of which the following may serve to show the poetic intuition of the author:

CHRIST THE NAZARENE.

"The copyist group was gathered round
A time-worn fresco, world-renowned,
Whose central glory once had been
The face of Christ the Nazarene.
And every copyist of the crowd
With his own soul that face endowed,
Gentle, severe, majestic, mean;
But which was Christ, the Nazarene?
Then one who watched them made complaint,
And marvelled, saying, "Wherefore paint
Till ye be sure your eyes have seen
The face of Christ the Nazarene?"

MAGAZINES.

LUCIFER.—The leading article in *Lucifer* for January is a theosophic post-mortem of the past twelve months, and a prognosis of the troubles of the present year. The writer (evidently the Senior Editor) applies her whip to the flanks of those dishonest writers who fill their little barrels from her vats and pass off the contents as their own brewing. This mean and contemptible proceeding is frequently adopted by charlatans who wish to pose for possessors of occult knowledge, and is especially rife in America; and not only do they not acknowledge the original source of their learning, but frequently add insult to injury by abusing the real author. Another ill breed that come in for castigation are those who pretend to psychic powers they have not got, and "play to the gallery" through the kind offices of a friendly newspaper reporter. The article will make the faces of some trans-Atlantic F's. T. S. assume a scarletina-like appearance when they read it, and, let us hope, induce them to mend their ways, if they be not too far gone on the wrong road. If they be, it will probably lead to sundry resignations from the Society. When the tree is shaken, the blighted fruit falls off!

The Slain Dove, by Evelyn Pyne, is five pages of hysterical verse, chiefly devoted to the love of a young woman for a pigeon which alighted on her head, and which she proceeded to squeeze extatically to death in her "bosom," and then weeps over in several stanzas.

Dr. Hartman's Story "*The Talking Image of Urur*," is developing characters, both male and female, who promise to be entirely new species of humanity. Mancho, who seems to be the hero, is common place enough, as yet, for a would-be Occultist. He is thoroughly selfish in his purposes, but like a good many other selfish pryers into nature's secrets, prates about employing his artificially acquired powers for the good of humanity. It is quite comical to hear people who do not employ for the benefit of others the powers they normally have got, declaring that if they only had abnormal powers, they would use them unselfishly; and funnier still is it to think that these people expect Beings who can read their hearts like an open book, to be taken in by such hypocritical

pretenses. They are like persons whose cellar is full of silver coin which they keep for their own use, and who, nevertheless, beg for gold coin to give to the poor. Let them give their silver to the poor first, and then there will be room to store the gold, and a little more chance of some being given them.

The Genesis of Evil in Human Life is a thoughtful and well written essay by "I" on a very fruitful subject. The following quotation shows the author's drift:—

"No consciousness of the future plays any part in the action of animals, leading them to lay up store for the future or modifying in any marked manner other uses of their instincts; while their intercourse with each other is simple and obedient to certain natural impulses.

"Man possesses these same impulses and instincts; but, in addition, he has been endowed with another group of qualities of greater range and force: memory, realistic perception of objects and of acts, prevision, and an infinite power of adaptation.

"These make him master of countless resources, and give him conscious command over the past for the purposes of the present and the future.

"But the animal nature in him retains its strength, and is still an essential part of his being, connecting him with the objective world and prompting him to acts necessary to his existence."

The last paragraph of the article show the writer's conclusion:—

"And man is conscious of this overshadowing by the Supreme Principle of the Universe—Divine Knowledge and Divine Motive—'the Light which lighteth every man that cometh into the world.' He would receive it, he even dallies with it, but, alas! the lower forces are more present with him; he yields to them and assents to life on their plane; he yields to the motives which they create, though, while yielding, he knows that *he is destroying* the rule of God and is helping to flood the world with disease, darkness and death.

"Thus voluntarily choosing, or allowing himself to be led into, that which opposes his union with the supreme principle of life—the absolute in wisdom, knowledge and power, he determines for himself and his race the resulting future; sowing persistently false seeds of life out of his own tainted heart, is it strange that he should reap their natural fruit in sadness and dismay?

"Sow an act, and you reap a habit,
Sow a habit, and you reap a character,
Sow a character, and you reap a destiny."

The Elixir of the Devil develops in this number into a really pretty and interesting story. We get to the Elixir itself in this instalment. The bottle was left by St. Antony who got it from the Old Gentleman himself, and although the cork has not been drawn yet, it has become highly improbable that the bottle contains the "St. Jacob's oil" of the period. The following passage contains a really occult truth expressed in very plain language. It is the answer of the retiring custodian of the monastery relics to young brother Medardus, who in taking his place expresses unhallowed scepticism as to the authenticity of the relics themselves:—

"It becomes us not," replied brother Cyrillus, "to submit these objects to such an enquiry. To tell you my own conviction, however, I am of opinion that despite these documents, but few of these things can be that which they are assumed to be. Only it seems to me that that is

not the point. Mark well, dear brother Medardus, how our Prior and I regard them, and then wilt behold a new glory in our religion. Is it not noble, my dear brother, that our Church should strive to grasp those secret threads that knit the physical with the super physical, and so to incite our organism, grown rank in earthly life and being, that its origin from a higher spiritual principle, and even its inner kinship with the wondrous beings whose force pervades the whole of nature with its glowing breath, shall appear in all clearness—and the foreknowledge of a higher life whose seed we bear within us shall lift us up on seraphs' wings? What is that piece of wood, this bone, that rag? Men say it is chipped from the cross of Christ, or taken from the body or garment of a saint. Yet the believer who, without cavilling, sets his whole soul upon it, feels soon that unearthly inspiration which opens to him the realm of bliss, which he had only dreamed of here below. Thus is awakened the influence of the saints whose relics, even though supposititious, gave the impulse, and man is able to receive strength and power in belief from the higher spirit to which he had called from his inmost soul for help and comfort. Yea, this higher, spiritual force aroused in him will even overcome the body's ills; and thus it comes to pass that these relics work those miracles which, since they happen so often before the eyes of a whole concourse of people, cannot be denied."

This apology for what the world calls fraud sounds at first blush somewhat Jesuitical. The only excuse for fraud lies in the fact that there is a demand for it. If any God were to descend from the clouds, and abolish all the frauds, what a lost world of shepherdless sheep this would be! But looking deeper, it becomes evident that in exhibiting false relics to the people, one only makes them unconsciously participant in a magic ceremony, which in itself is no fraud. The people in countries termed pagan are far wiser than Christians: they make a god out of the first piece of wood or stone that presents itself and then consecrate it, thereby preparing it for the descent of the spirit of the God they invoke. Not one of these "poor heathen" has the least idea that the "idol" is anything but the Vahan or vehicle for the manifestation of the god's spirit, and that which the heathen does consciously the Christian has to be tricked into doing, because he has not sufficient spirituality to understand the process by which his "spurious relics," by the power of his own faith—his imagination and will—become charged with a real potent spiritual influence, similar in nature to that which in life animated the person whose relics are supposed to be present. Even Christians, however, are able to rise to a kind of materialistic spirituality, in that they occasionally built cenotaphs; and it is only a very stupid person indeed who would call an empty tomb of that kind "a fraud," because it is not animated by the dead body of the individual whose epitaph it bears.

F. L. G.'s article on *Graphology* will interest people who believe that nature labels all her productions in round hand characters. The writer does not seem quite sure whether the science is an empirical one, or dependent on the clairvoyant faculty. The article winds up with a beautiful moral sentiment that whisks the reader up to a higher plane just as he is beginning to get critical.

From the East of Time, is continued from the November number. This is a love story apparently, very spasmodic and erratic, and brimful of the wild longing and mad despair of a love sick down-east-of-Timer. His Onora won't come to terms with him, and few girls would blame her if she preferred to see her raving admirer to the West of Eternity

first. This is the amiable and theosophical sentiment with which this instalment of the story ends:—

“And if she love another, I pray that he may die, and that I alone, by thy power, may gain entry to her maiden soul.” (“Zo!” as the Germans say.)

Irish Faeries, Ghosts, Witches, etc., is a horse of another colour. Mr. W. B. Yeats, the young Irish poet and literateur, contributes six pages of highly curious, and, for a student of the Occult, really valuable information about the popular beliefs of the people of Ireland concerning the beings of whom he writes. Every one knows that the Irish are full of occult material, and are supposed in former times to have been Buddhists. At present their natural spirituality finds a distorted outlet in Roman Catholicism, but many of their old beliefs remain in their ideas about supermundane entities. Very curious too is the Irish “Fairy Doctor.” Here is the description of one of them, quoted by Mr. Yeats from Lady Wilde’s “Ancient Legends.” He lived on one of the Islands off the West Coast and belongs to a genus whose species are found in every quarter of the globe:—

“He can heal diseases by a word, even at a distance, and his glance sees into the very heart and reads the secret thoughts of men. He never touched beer, spirits or meat in his life, but has lived entirely on bread, fruit, and vegetables. A man who knew him thus describes him: Winter and summer his dress is the same, merely a flannel shirt and coat. He will pay his share at a feast, but neither eats nor drinks the food that is set before him. He speaks no English, and never could be made to learn the English tongue, though he says it might be used with great effect to curse one’s enemy. He holds a burial ground sacred, and would not carry away so much as a leaf of ivy from a grave; and he maintains that the people are right in keeping to their ancient usages—such as never to dig a grave on a Monday, and to carry the coffin three times round the grave, following the course of the sun, for then the dead rest in peace. Like the people also he holds suicides accursed, for they believe that all the dead who have been recently buried turn over on their faces if a suicide is laid amongst them.

“Though well off, he never, even in his youth, thought of taking a wife, nor was he ever known to love a woman. He stands quite apart from life, and by this means holds his power over the mysteries. No money will tempt him to impart this knowledge to another, for if he did he would be struck dead—so he believes. He would not touch a hazel stick, but carries an ash wand, which he holds in his hand when he prays, laid across his knees, and the whole of his life is given to works of grace and charity.

“Though an old man, he has never had a day’s sickness; no one has ever seen him in a rage, nor heard an angry word from his lips but once, and then, being under great irritation, he recited the Lord’s Prayer backwards as an imprecation on his enemy. Before his death he will reveal the mystery of his power, but not till the band of death is on him for certain.” “And then,” adds Mr. Yeats, “we may be sure he will reveal it only to his successor.”

In *A Vision produced by Music.*, A. F. C. tells the reader somewhat confusedly how “Meri-Amun,” “the glorified human female soul,” *alias* “Miriam,” *alias* “Maria,” *alias* “Mary,” *alias* “Marie,” appeared to him in Lucerne. He prophesies that there will soon be a “Maria in the hearts of each,” and that then, strange to say, the “crucifixion of man will be ended.” It is to be feared that, as men’s hearts size now, Maria will find her new quarters rather confined. We are not informed

whether the feminine parts of the community are to be accommodated at the same time with a glorified human male soul in their hearts, but that would be only fair.

“*Dialogue on the Mysteries of the After-life*” is by far the most valuable thing in the January *Lucifer*. Therein is laid down in no equivocal terms, by one whom Theosophists as a rule believe to be the only person capable of speaking with authority regarding the doctrine of the Adepts, that conscious existence after death, or between incarnations, depends upon the belief held during life upon the subject. The materialist, who has in his heart no belief in a future life, will carry this idea with him in death, and his eyes being thus closed by himself he will see nothing. “M.” says in answer to “X.” “The materialist is right for once at least; since for one who has no inner perception and faith there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all in that life during one’s terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the *post-mortem* consciousness and the immortality of the soul is built. The ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours; why cannot the same be admitted for the *post-mortem* dreams? I repeat it, *death is sleep*. After death begins, before the spiritual eyes of the soul, a performance according to a programme learned and very often composed unconsciously by ourselves: the practical carrying out of correct beliefs or of illusions which have been created by ourselves. A Methodist, will be a Methodist, a Mussulman, a Mussulman, of course just for a time—in a perfect fool’s paradise of each man’s creation and making. These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality, as the continuation or annihilation of separate entities, cannot fail to give colour to that fact in its application to each of these entities.”

It is on earth only that Karma is made or expended; here we are rewarded or punished, and here also we have to make our progress. Devachanic existence is a dream that is pleasurable or painful according as we have laid in during earth life the materials for pleasant or painful dreams. The materialist hypnotizes himself into the idea that he has no future life, and his death dream, so to say, is that he no longer has any existence. Since the personality only lasts till the next incarnation, the person of the materialist is, as John Smith or Maria Brown, practically annihilated at death, but the individual who appeared formerly under either of those personalities comes to earth under another form, so that the ultimate immortality—that of the perfected individual—is not affected, or is at least only retarded. It is as if a boy at school were to become hypnotically convinced that he would not remember the lessons of a certain day. He would not remember a word of them, but he would awake next morning all the same, and have to take his place in the class as usual.

Occult Axioms and their Symbols, by “Amaravella,” is a first class article, and *Lucifer* is to be congratulated in having secured this young metaphysical Frenchman as a contributor. Amaravella is an old contributor to the *Lotus* and is well known in France. The article in ques-

tion relates to the symbolism of the Cross. "Metaphysically it means that the existence of opposites is the condition of existence; that is, of existence such as we can conceive or understand, of finite or *Mayovic* existence." Amaravella is a writer as original as he is bold. At one moment he flies as easily and as gracefully from one problem to another in the region of the highest metaphysics, as a performer on the lofty trapeze flies from perch to perch, while his audience stand in open mouthed wonder a hundred feet below. At others he kicks open the trap-doors of our Social cesspools, on which it is our habit to sit contentedly, in order to hide them and prevent the sewer gas from escaping. "There is no conservatism in Nature;" he tells us, "all must move or die. And this movement runs in a circle: we have to quicken and follow it, rather than oppose it and run backwards. Will anybody ask children or plants to stop growing? Will you say to a rough that he must cease drinking if he wants to reach Nirvana? He will laugh at you and drink more. Show him that there are other springs of enthusiasm, initiate him into artistic enjoyment, supply opportunities to his admiration, tempt his power of reasoning by himself; make him feel first, then make him think: you will have awakened a soul, and this soul will spontaneously begin to struggle against the animal. But in presence of vice, disease, and misery, do not drop your hands in despair and ask what is to be done. Fellow Nature, who spends vices in order to gain virtues, who boils matter to distil forces: believe Fourier, who said that passions ought not it to be stifled, but canalized and utilized."

Of Religion, as we know it now, Amaravella does not seem to think very highly, he says:—

"While physical science is studying every fibre of our frames in order to secure health for all, while the newly-born social science is striving to establish equal rights and impartial laws, religion, which ought to console us for animal necessities by preaching spiritual liberation, has been, and is yet, the prostituted slave of might *versus* right; ready to quote scripture in favour of slavery, to sing anthems after international slaughter, to sell its pews, in church or heaven, to the highest bidder; always prepared to proclaim the fatality of human curses, to attribute them to original sin, and to preach resignation to those who have nothing to resign: but ever impotent to direct men out of the mire and to prepare the reign of God upon earth."

"Man has not yet understood that he has no business to meddle with destiny and to poison it for himself by making it worse for others. He is always ready to submit to *Kismet*, and aggravate fatality, because he ignores the laws of Karma and doubts justice. Indeed, the only devil is ignorance, which makes man despair of his own nature. Evil doers are exceptions, but wrong doers are legion. We have a thousand good reasons to avoid condemning others beyond remission: for it is easy to see the acts of men, but very difficult to know their motives; we can see plainly the undesirable results of the work of missionaries for instance, yet their vocation was an impulse of devotion to humanity, corrupted by exclusive devotion to one God. . . . From distorted souls in emaciated bodies we can expect very little morality. Virtue is a luxury, and those possessed of so great a wealth ought to show it by a great charity."

There is much in the article worthy of quotation did space allow.

Under the heading *Theosophical Activities*, *Lucifer* prints a long private letter from Madame Camille Lematre, a friend of the late Louis Dramard, who was one of the pillars of Theosophy in France. The letter throughout breathes a beautiful spirit of devotion, and of love of

humanity, and an earnest desire for the spread of Theosophy. The means proposed, however, are open to question, but it is beautifully feminine to propose that if people wont eat bread we should give them cake. Madame Lematre says:—

"Let us write Theosophical novels for the masses; *i. e.*, novels in which, leaving aside the transcendental part of occultism, we seek only to express and render intelligible by the action of the heroes, the lofty meaning of its saving morality, thus inculcating into men's hearts its all-embracing principles. Let us write Theosophical novels, and if we know how, as Moleschott says, always to respect the law of causes and effect in the actions, the words, even the thoughts of the people we introduce, those novels will be interesting as well as instructive. They will be read with pleasure by the men, whom they please by their independent and manly tone: they will charm and move the women by the sentiments they express and by their healthy psychism; they will appeal to the children—by their simplicity, their straightforwardness and their truth."

But Oh, dear sister, will they appeal to the publisher? And who among us all could write such novels as you describe without making them the wishy-washiest of goody-goody tract society's productions, only with a few stock phrases and names changed?

THE PATH.—*How the Christ-child was Born*, is a real little gem by Mrs. J. C. Yer Planck. It is the story of a child of six, whose active little mind is puzzled by what he is taught of God and Christ. Lying one day on the rug before a Christmas Tree, he addresses the little waxen "Christ-child" that ornamented it. The figure answers him and explains to him that the Christ-spirit is in his heart, ever prompting him to good. There is far more echo of the Bhagavad Gita than of the Gospels in the story, and Christ therein is another name for Krishna. Every mother should read it to her children.

Letters that have helped me, would help most readers. This is how "Z" speaks of the T. S.

"As to the Theosophical Society, all should be admitted, for we can refuse *no one*. If this is a Universal Brotherhood, we can make no distinctions; but we can put ourselves right in the beginning by seeing that people do not enter with mistaken notions of what we have. And yet, with all our precautions, how often we find persons who are not really sincere themselves, judging us by their standard, unbelieving in our sincerity. They enter, they find that each must study for himself, and that no guides are told off to reach one; then they are disgusted. . . . So many people like Theosophy, and yet they at once wish to make it select and of high tone. It is for all men."

In *Be it done unto thee according to thy desire*, Harij shows that we can be happy if we will. For those who have discovered the cheat of life, and who are desponding, Theosophy, he says, has a message: "It will again show you yourself, and more, it will show you the meaning of life, and place you face to face with your priceless opportunities, and just in proportion to your present hopelessness and discouragement will it inspire you with zeal and with courage."

The Serpent's Blood is an allegorical tale in which an inhabitant of the Island of Destiny (an ancient name for Ireland) slew a magical serpent and got killed by the people, because the diamond on the top of a hill thereupon ceased to shine and disappeared. Bryan Kinnavan should remember the stupidity of readers, especially critics, and take a few folds of mystery off his stories.

The Test of Theosophic interest, is a sound, practical article, by Harris P., showing how people can help the cause and the Theosophical Society.

Theo-Sophia is a reply to an article in opposition to Theosophy. It is a miracle of patient reasoning, and reminds one of the method by which the philanthropic Dr. Gugenbuhl in his celebrated establishment on the Abendberg used to educate his Cretins.

"THE VEDANTIN" is the latest addition to the periodicals whose object is to reawaken the world to the importance of Indian Philosophy. It is "a Journal of Advaita Doctrine," published monthly at Saidapet, Madras, containing 16 pages. The *Vedantin* claims to be "the first journal ever published in any language on Advaita Philosophy." As the name implies, it is "intended to embody brief expositions, essays and discussions on Vedantic subjects, besides articles, &c., on Platonism and other systems in so far as they agree with, or in any way bear upon, Vedanta." Of all the six systems of Indian philosophy, the Vedanta has most affinity with the "Secret Doctrine" of the Tibetan Brotherhood, and therefore it ought to have a special interest for Fellows of the Theosophical Society. We are delighted to welcome the "little stranger," and hope that he will soon have some little companions in the shape of journals devoted to the other five great systems, and that he may grow up quickly into an "old established and respected" periodical. No. 1 contains: The Two Ways of Contemplation; Mumukshutva; The Rationale of Prayer; The Opponents of Vedanta; The Province of Philosophy; and Questions on Bhagavad Gita. The subscription rates are: Yearly Rs. 2-6-0. (or 6s. 6d) Monthly Rs. 4. (or 9 pence.) Address S. K. Charlu, proprietor, care of S. Rungaswami, Saidapet, Madras.

[Notices of *Le Lotus*, *L'Initiation*, *L'Aurore*; &c., unavoidably omitted for want of space.—*Ed.*]

THE VAJRASUCHI UPANISHAD.

We have been requested by the Translator of the "Vajrasuchi Upanishad," which appeared in the January *Theosophist*, to insert the following "corrections and additions."

Page 216, line 5. Between the words "upwards" and "since," insert "since old age and death, Dharma and Adharma, are common to them all."

Do. do. 18 for "7," read "8;" and for "Is Gnanam Brahmin," read "Is Karma Brahmin?"

Between lines 17 and 18, insert "7. Is Gnanam Brahmin? No: Since there are many Kshatryas and others who are well versed in the knowledge of divine truth. Then Gnanam is not Brahmin."

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

HIRANYAGHARBA.

WHAT is Hiranyagarba? Every Theosophist knows that it is the "golden egg" from which the universe proceeded. It is, however, of the little Golden Egg in the hearts of men that this article will treat, for as above so below, and each human being has in himself his own Hiranyagarba—a little Golden Egg of love and hope, which, if it were sought for and found by all and brought to the light and warmth of day, would soon give us a universe very different to that in which we spend our subjective lives,—a subjective universe of peaceful ideas and lovely forms that would quickly react on the objective world about us, and change the weeds and rocks among which we live into a garden of flowers really worthy of that misapplied name "civilization." In some people Hiranyagarba is already spontaneously peeping out above the surface of the surrounding moral and intellectual rubbish. In others it is covered by layers of prejudice, ignorance and selfishness, which have to be cleared away somehow before the little Golden Egg is found. Now these layers of rubbish are not pleasant things to touch, and people, as a rule, are very much disinclined to disturb them; and if any one exhorts or incites them to look for their Golden Eggs, or tries to do them the favour of shovelling away a little of their superincumbent dirt, they are anything but pleased and grateful. "Who told you," they angrily ask, "that there is any Golden Egg underneath my rubbish? Leave my dirt alone, sir, if you please, and mind your own business." Tell these people that if they had not each a little Golden Egg at the bottom of their hearts they would not be human beings, but monsters,—tell them