

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

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

A. L. C.

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THE THEOSOPHIST.

VOL. XII. NO. 2.—NOVEMBER 1890.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE FIRST LEAF OF T. S. HISTORY.

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

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

investigate this subject, even though they should be compelled to face a myriad demons angry at those who might invade their mysterious domain. As for myself, I had acquired a full conviction of their existence and of the power of man to subjugate them, from seeing many phenomena produced by Madame Blavatsky under non-(rather, I should say, anti-)mediumistic conditions. I had also come to know of the existence of initiated magical adepts in Egypt, India and certain other parts of the world. The chance, therefore, of being able, with Mr. Felt's help and without dragging in the names of either of my Teachers, to throw such a flood of light upon the problem of psychical phenomena, at once suggested itself to my mind; so I wrote on a slip of paper a line or two asking H. P. B. if she thought it a good idea to propose the formation of such a Society, got Mr. Judge to pass it over to her to the opposite side of the room, and, upon her nodding assent, rose and, after making some remarks about the lecture and lecturer, asked if the company present would join me in organizing a society of research in the department covered by Mr. Felt's alleged discovery. I dwelt upon the materialistic tendencies of the age and the desire of mankind to get absolute proof of immortality; pointing to the enormous spread of the spiritualistic movement as the best evidence of the fact, and hinting at the possibility of our being helped in our philanthropic work by the Teachers, from whom H. P. B. had learnt what she knew, if we seriously and unselfishly set ourselves to study. Among the friends present was a Unitarian clergyman, who had an editorial connection with a religious paper, and his not very full report of that meeting—which lies before me as I write—brings back the scene vividly to my memory. The suggestion was taken up at once, Mr. Felt promised to show us his elementals, and to direct our studies; the formation of the Society was unanimously voted, I was elected President *pro. tem.*, and a committee was appointed to draft the necessary code of rules and declaration of principles. I have given these facts more briefly before. The meeting occurred late in August (1875), the By-Laws Committee had several sessions; on the 16th October a meeting of the members was called to discuss, and one on the 30th to adopt, the draft finally agreed upon. On the latter occasion an adjourned meeting was appointed for the formal inauguration of the officers and the opening address of the President. Thus the executive life of the Society dates from the evening last specified. The officers chosen were the following:

President: Henry S. Olcott.

Vice-Presidents: S. Pancoast, M. D., and George Henry Felt.

Corresponding Secretary: H. P. Blavatsky.

Recording Secretary: John Storer Cobb, LL. D.

Treasurer: Henry J. Newton.

Librarian: Charles Sotheran.

Councillors: Rev. J. H. Wiggan, Emma Hardinge Britten, R. B. Westbrook, D. D., LL. D., C. E. Simmons, M. D., Herbert D. Monachesi.

Counsel to the Society: Wm. Q. Judge.

Mr. Charles Carleton Massey, Barrister-at-Law, of London, was present at the meeting of October 30, joined the Society, and thus became one of its co-founders. Later, the famous and honored Mr. William Stainton Moses, M. A. (Oxon), already an active correspondent of mine—and ever since a dear friend—joined us, as did also Miss Kislingbury, the then General Secretary of the British Spiritualists' Association, and other excellent persons. They ultimately organized in the year 1878, with the help of Dr. Storer Cobb as my official Delegate, the first of our Branches, the British T. S., now known as the London Lodge T. S., under a charter issued by me in 1876.

The originally declared objects of the Theosophical Society were the study of occult science and esoteric philosophy, in theory and practice, and the popularisation of the facts throughout the world. The original Preamble says: "In other words they (the Founders) hope that by going deeper than modern science has hitherto done into the Esoteric philosophies of ancient times, they may be enabled to attain for themselves and other investigators, proof of the existence of an 'Unseen Universe,' the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind." In a word, our hope was to acquire this occult knowledge with the aid of Mr. Felt and H. P. B. That our ideas were eclectic and non-sectarian is clearly shown in the second paragraph of our Preamble:

"Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, color, country nor creed."

I drafted this document myself, and this is the platform upon which we took our stand, and have been standing ever since. There is no distinct formulation as yet of the now-known "Three Objects," but the Universal Brotherhood clause is mirrored in the eclecticism above expressed, and the study of Oriental Literature in the eleventh paragraph of the Preamble, where it is said that "The Founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy." The modesty of our pretensions may be gauged by this concluding paragraph of the document in question:

"The Theosophical Society, disclaiming all pretension to the possession of unusual advantages, all selfish motives, all disposition to wilfully and causelessly

injure any established organization, invites the fraternal co-operation of such as can realise the importance of its field of labor, and are in sympathy with the objects for which it has been organized."

Our first bitter disappointment was the failure of Mr. Felt to fulfil his promises. With difficulty I got him to give one or two more lectures, but he never showed us so much as the wag of the tail of a vanishing elemental. H. P. B., then working night and day upon her first book, "Isis Unveiled," soon refused to even attend our meetings, let alone do so much at them as make the smallest phenomenon—though she was continually astounding her visitors with them at her own house—and so, naturally enough, the leading Spiritualists in the Society became dissatisfied and dropped out. Forced, contrary to all my expectations, to keep up the interest at the meetings and carry the whole load myself, while at the same time attending to my professional business and helping H. P. B. on "Isis," I did what I could in the way of getting psychometers, clairvoyants, mesmerisers, and spiritual mediums to show us sundry phases of psychical science. Gradually a correspondence grew up with home and foreign fellow students, and so the year wore away, and the evening arrived when my first annual address was delivered. Unfortunately the second half of the MS. is missing, so that I cannot give a complete survey of the year's work. The chief topics I find in the portion before me are these: (a) the completion of the first draft of "Isis Unveiled"—which was re-written twice and finally published by J. W. Bouton, of New York, on the 29th September 1877; (b) the public celebration of the funeral rites of one of our members, Baron de Palm, a Bavarian nobleman, whose body I publicly cremated in the month of December following, this being the beginning of the now popular cremation movement in America; (c) the rescue from starvation and return to their own country in charge of one of our members, Mr. Edward Spaulding, of a party of destitute Tunisian Arabs who had found their way to New York; (d) the testing of the mediumship of Dr. Slade, by request of the professors of the St. Petersburg University, and the sending of him there under a contract executed by me with him on their behalf; (e) the successful attempts of four of our members to project their astral bodies and visit distant friends. One case in point I may cite here, since I had the gentleman's permission at the time to make it known:—

"One of our Fellows who resides in Europe, and who has been more successful in his experiments than any other of us, has been in the habit of lying upon his settee for an hour, after dressing himself in the morning, and trying to go out of his body. One night as I was at work at my table intently engaged upon the matter in hand, I heard a low, indescribable sound, and turning my head quickly I saw, as though he were a phantom, our European friend. Before I could speak to him, he was gone. Upon the table lay a small diary, in which were given the differences in time between the principal cities of the world. Turning to it I noted the hour it then was in the place where the sleeper must be lying at that time, and at once wrote to him the particulars. Ten days later I received a letter by post from him, telling me that at an hour which corresponded exactly with the one I had noted, he had succeeded in getting across the water, and seeing me. Our letters had

crossed each other on the way—mine reaching him at about the same time that I received his. The name of this gentleman, I am allowed to say, is W. Stainton-Moses, a Professor in University College, London."

The Address touches upon the interesting facts of the revival of the word "Theosophy" after it had been so long under the ban, and of the possibility of forming a Theosophical Society in the clean air of progressive American thought; and note is taken of the instant notoriety given to our undertaking by the press of the whole world: the bitter assaults of the Spiritualistic Papers upon us, and a recent one by the most noted medium-lecturer of the day, pretending to speak under the control of disembodied human spirits. There were words of reproach and admonition in the Address to such members as had joined us merely to come and see miracles. It says:

"The Theosophical Society was the last place of all to visit, if miracle-seeing were the only object in view. Its Founders made no contract to develop mediums or magicians, but, on the contrary, expressly declared that what we did must mainly be done at home, by ourselves individually. The semi-monthly meetings, it was remarked in the President's Inaugural, would be devoted to a comparison of personal experiences, the reading of correspondence, and the making of such experiments as would succeed in a mixed assemblage."

Observe how exactly the developments of character among our members of the first year tally with those of every other one down to the present: a majority come to gape and be astonished, to get psychical powers for selfish ends without personal effort, a minority are prompted by the yearning after knowledge, the wish to purge away false ideas, and the strong desire to help mankind to see through error extinguish ignorance, prejudice and selfishness, and to knit themselves together in a common friendship of races and creeds.

The above is a plain, unvarnished narrative of the beginnings of the Theosophical Society as it appears from the outside. No fact has been suppressed or distorted, and no coloring given of magic or mystery. No phenomenal dropping of MSS. out of space occurred, no fairy bells rang out joy-peals, no Eastern magician suddenly appeared among us. I got no "order" to make the Society, nor was any such thing assumed by anybody in the room. The evolution of the Society was—as events now clearly prove—an inevitable incident in our contemporary social progress. The provocation of the suggestion lay in my long-felt and practical interest in psychical science, now fanned into a hot flame by H. P. B.'s phenomena, my fresh contact with Eastern adepts, and the apparently easy means of contributing enormously, with Mr. Felt's help and H. P. B.'s participation, to the current knowledge of the astral world and its races. The idea sprang up in my mind as naturally and spontaneously as possible, as such ideas do usually occur in one's every-day experience. But a deeper problem lies back of this mental fact. Did the thought of forming, first a group of students, to be known as the "Miracle Club," which I broached publicly shortly before, but which

had to be abandoned because our intended experimental medium, one David Dana—brother of the present Editor of the *N. Y. Sun*—failed us utterly, and afterwards the Theosophical Society, really spring from my own brain, or was it put there *ab extra*, by some master of thought transference? That is a question that cannot be judicially settled in the absence of Mahatma judges and advanced Chela jurymen. What my belief may be is not legal evidence, nor can the case be ever determined, *on this plane of consciousness*. But here is one analogous fact, of the nature of valid proof to me, not heretofore published, to the best of my recollection,—though it may have been. The *Spiritual Scientist* (Boston, U. S. A.) of that time contains as leading article a circular headed “Important to Spiritualists,” and signed “For the Committee of Seven, Brotherhood of Luxor*.*.” I wrote it myself, alone in my room, away from H. P. B.—in another city, in fact—and, so far as I know, from every other hypnotising agent. The document comprises six paragraphs as finally printed, my first draft having been corrected and the matter re-arranged in what seemed to me a better order. My mental state was an active one, my thoughts were clear, my judgment cool and calm; certainly, therefore, it was the opposite to the mental condition of mediumship, *viz.*, passivity. This made the sequel all the more striking. I had the document separately printed as a circular, and, as a matter of taste, ordered the printer to do the initial of each paragraph in red ink, the rest being in black. The next time I saw H. P. B. I handed her a copy of the printed document, which she took to read, and presently began laughing. Then she asked me to read the word that the red initials composed, reading from the top downward. Imagine my stupefaction to find that they spelt the name of the very adept—an Egyptian—from whom, through H. P. B., I had been for some time receiving my esoteric teaching! If anything was ever calculated to make a beginner in psychical study hesitate before dogmatising about independent mental phenomena, this was. It struck like a thunderbolt;—it meant so much.

H. S. OLCOTT.

MAITRAYO-UPANISHAD OF SAMA VEDA.

Translated by Kumbakonam T. S.

ADHYAYA I.

A KING named Brihathratha having become convinced of the impermanency of this body, and having acquired indifference to material objects, retired to the forests, leaving his eldest son to rule over (his) kingdom. With hands uplifted and eyes fixed on the Sun he performed a severe Tapas (religious austerity). At the end of a thousand days the revered Sákátayana Muni, who was a knower of Atma like fire without smoke, and who was scorching (others) with his Téjas (spiritual lustre)

approached (him) and said: Rise, rise and choose a boon. The king prostrated before him and said; Oh Lord, I am not an Atmavit (knower of Atma). Thou art a Tatvagyánee,¹ we hear. Please enlighten me about Satwa (the state of Sat or Brahm). (To which) the Muni replied thus: Oh, thou that art born of the race of Ikshwáku,² do not question (me about this). This is difficult of explanation at first. Ask for any other thing you desire. Thereupon the king touched Sákátayana on his feet and recited the (following) verse:

2. What is the use of these or other (boons) to me? Oceans dry up. Mountains sink (or fall) down. The position of Dhruva (polar star) and the positions of trees change. Earth is drowned (in water). The Devatas (gods) run away, leaving their (respective) places. (While such is the case) I am That (in reality). Therefore of what avail to me is the gratification of desires, since one who clings to the gratification of desires is found to return again and again in this Samsára (mundane existence); so please help me out of this Samsára. Me who am like a frog that is (drowned) in a deep well. Thou art (my only) saviour.

3. Oh Lord! this body was only the result of sexual intercourse. It is without wisdom. It is hell (itself). It came out through the womb. It is linked together by bones. It is coated over with flesh. It is bound by skin. It is replete with fæces, urine, váyu (air), bile, phlegm (Sléshma), fat, marrow, serum and many other impurities. Oh Lord! to me who is in such a foul body (as this), thou only art the saviour.

4. Thereupon, Lord Sákátayana was pleased, and addressed the king thus: Oh Maharajah Brihathratha, who art the top of the flag of Ikshwáku race, thou art an Atmagyánee (knower of Atma). Thou art one that has done his duty. Thou art celebrated by the name of Maruth (Váyu). (At which the rajah asked), Oh Lord! in what way can you describe Atma? To which he replied thus: Sound, touch and others which seem to be realities are in fact unreal. The Bhútátma (lower self) clings to these and never thinks of the supreme seat. Through Tapas, Satwa quality is acquired; through Satwa, a (pure) mind is acquired; and through mind (Param) Atma (higher self) is reached. Through reaching Atma one gets liberation. Just as fire without fuel is absorbed into its original source, so chitta (thought) through the decrease of its modifications is absorbed into its primeval fount. To a mind that has mastery over Indriyas (sensual organs) and Truth, and that which is not conscious of the objects of desire, the events that occur through the bondage of Karma are merely false. It is chitta

(1) Madame Blavatsky explains thus in “The Voice of Silence:” The Tatvagyánee is the “knower” or discriminator of the principles in nature and in man; and Atmagyánee is the knower of Atman or the universal oneself.

(2) Ikshaku is the son of the present Manu (Vaivasvata) who again is the son of Sun. From him is traced the Solar Dynasty, the sole remnant of which—*viz.*, Maru—is said to resuscitate it in the next Krita-Yuga. King Brihathratha seems to be a descendant of six degrees remote, or he may be another member of the same race.

that is (the source of) Samsára (mundane existence). It should be cleansed with effort. Then whatever his chitta thinks, of that nature he becomes. This is an archaic mystery. With the purifying of chitta, good and bad Karmas perish. One whose mind is thus cleansed attains the indestructible bliss through his own self. Just as chitta clings to an object that comes across it, so will one be released from bondage when his mind clings to Brahm. Then one should contemplate, in the middle of the lotus of the heart, Paramésvara (the highest Lord) who is the witness to the play of buddhi, who is the object of Supreme Love, who is beyond the reach of Manas (mind) and Vák (speech), who has no beginning or end, who is solely of the nature of light and Sat (be-ness—merely), who is beyond conception, who can neither be given up nor be reached by the mind, who is without equal and has no superior, who is the permanent, who is of unshaken depth, who is neither Téjas (light) nor darkness, who is all pervading, changeless and vehicleless, and who is wisdom of the nature of Moksha (salvation). I am indeed that Paramátma who is the eternal, the pure, the liberated one, of the nature of wisdom, the true, the subtle, the all pervading, the secondless, the ocean of bliss, and the one who is superior to Pratyagatma (the separate or lower self). There is no doubt about it. How will bondage affect me who am depending upon my own bliss in my heart, who have put to shame the ghost of desires, who look upon this universe as simply a jugglery and who am not associated with anything. The ignorant with their observance of the castes and orders of life obtain their fruits in proportion to their Karmas. Men who have given up all duties of caste, &c., are satisfied with the bliss of their own self. The distinctions of caste and orders of life have divisions among them, have beginning and end, and are very toilsome. Therefore having given up all, affection for sons, body, &c., he should be in that endless and most supreme bliss.

ADHYAYA II.

Then Lord Maitréya went to the Lord of Kailas¹ and asked him:—Oh, Lord, please initiate me into the mysteries of the highest Tatwa. To which Mahadeva replied:—The body is said to be a temple. The jiva in it is Siva. Having given up all the impurities of Agyána (non-wisdom), one should adore with Sóham (I am He). The cognition of every thing as not different from one-self is wisdom. Abstracting the mind from sensual objects is Dhyána (meditation). Purifying the mind of its impurities is Snána (bathing). The subjugation of the Indriyas (sensual organs) is Saucha (purification). One should drink the nectar of Brahm and should beg his food to maintain his body. Having freed himself, he should live in a solitary place without a second. The intelligent man who observes this gets absolution.

2. This body is subject to birth and death. It is of the form of the excrement* of the father and mother. It is impure, being the seat of

(1) *Viz.*, Siva or, as termed subsequently, Mahadeva.

happiness and misery. (Therefore) bathing is prescribed for one who touches it. It is bound by the Dhátus (vayu, bile and phlegm), is liable to severe diseases, is the seat of sins, is impermanent and is of changing appearance and size. (Therefore) bathing is prescribed for one who touches it. Foul matter is naturally oozing out always from the nine holes. It (body) contains bad odor and foul excrement. (Therefore) bathing is prescribed for one who touches it. It is connected with the menstrual discharges of the mother, is born out of them and is created out of them. (Therefore) bathing is prescribed in the case of one who touches it. The conception of "I and mine" is the odor arising from the coating of dung and urine. The cleansing one-self of it is spoken of as perfect purity. The (external) purification by means of water and earth is only the custom of the world. The destruction of the threefold affinities (of Shastras or spiritual science, world and body) generates the purity that goes towards cleansing chitta. That is called the real purification which is done by means of the earth and water of wisdom and indifference (to wordly objects).

3. The conception of Advaita (non-dualism) is the Biksha¹ (alms-food) that should be taken in by Sanyasis, (but) the conception of Dwaita (dualism) is not fit to be taken in. To a Sanyasi (ascetic) Biksha is ordained as dictated by the Shastras and the guru. Having entered the order of a Sanyási, a learned man should abandon his native place and live in a distant place, like a thief released from prison. When a person gives up Ahankára (I-am-ness), son, wealth, brother, delusion, the house and desire, the wife, there is no doubt that he is an emancipated person. Delusion the mother is dead. Wisdom the son is born. In this manner while two kinds of pollution have occurred, how shall we (ascetics) observe the Sandhyas² (conjunction time). The Chith (consciousness), viz., Sun, is ever shining in the resplendent ákas of the heart. He neither sets nor rises; while so how shall we perform the Sandhyas? Ekántha (solitude) is that state of one without a second as determined by the words of a guru. Monasteries or forests are not solitudes. Emancipation is only for those who do not doubt. To those who doubt, there is no salvation. Therefore one should have faith. (Mere) abandoning of the karmas or the (pronunciation of) mantras (incantations) uttered at the initiation of a sanyási (ascetic) will not constitute sanyása (renunciation). The union of Jivátma (lower self) and Paramátma (higher self)³ at the two Sandhis (morning and evening) is termed Sanyása. Whoever has a nausea for all Eeshanas (desires) and others

(1) Just as ascetics who are non-dualists take in, or live on, alms-food alone, so all should take in only non-dual conception.

(2) This refers to the Hindu custom of performing Sandhyá Vandana prayers only at the sandhis (morning, evening and noon) every day and of discontinuing their performance during the time of pollution; the two kinds of pollution herein referred to are the birth or death of a near relative.

(3) The higher personages who have developed the higher siddhis or psychical powers.

as for a vomited food, and is devoid of all affection for body, is fit for Sanyása. It is only when indifference towards objects arises in the mind of a learned person that he is fit to be a Sanyási (ascetic). Otherwise he is a fallen person (by becoming a Sanyási). Whoever becomes a Sanyási on account of wealth, food, clothes and fame, loses both the status (of a Sanyási and an householder), (then) he is not worthy of salvation.

4. The contemplation of tatwas is the transcendental method, that of the Shastras the middling, and that of Martras the lowest. The contemplation upon pilgrimages is the lowest of the lowest. Like one who having seen in water the reflection of fruits in the branches of trees, tastes the shadows and enjoys it, the ignorant without self-cognition are in vain overjoyed (as if they got) at Brahm. He is an emancipated person who does not give up Virágya (indifference to wordly objects), generated by the contemplation of the non-dual one, faith the wife and wisdom the son. Those men (termed) great through wealth, age and knowledge, are only servants to those that are great through their wisdom and to their disciples. Those whose minds are deluded by my Máya, however learned they may be, do not attain me, the all-pervading Atma, and roam about like crows, simply for the purpose of filling up their belly, burnt up (by hunger, &c). For one that longs after salvation, the worship of idols made of stone, metals, gems and earth, leads to rebirths and enjoyment. Therefore the ascetic should perform his own heart-worship and relinquish external worship in order that he may not be born again. Like a vessel full to its brim in the midst of an ocean, he is full within, and full without. Like a vessel empty in the akas he is empty within, and empty without. Do not become (or differentiate between) the knower and the known. Do become of the form of that which remains, after having given up all false appearance. Relinquishing all thoughts of (the difference between) the seer, the seen and the visual worship, Atma the resplendent Supreme Brahm. That is the real supreme state wherein all Sankalpas (thoughts) are at rest, which resembles the state of a stone and which is neither jágrat (waking state) nor sleep.

ADHYAYA III.

I am "I" (the self). I am the non-self. I am Brahm. I am the source (of all things). I am the guru of all worlds. I am all the worlds. I am He. I am my self only. I am the Siddha. I am the Suddha (pure). I am the Supreme. I am. I am always He. I am the Nitya (the one conditioned by time). I am stainless. I am the knowledge of objects. I am the Vishesha (attributes). I am Soma.¹ I am the all. I am without fame or disgrace. I am without gunas (qualities). I am Siva (eternal happiness). I am neither dual nor non-dual. I am without

(1) This may mean moon, Soma juice, or the one (Siva) coupled with Umá or Párvati.

the opposites (of heat and cold, &c). I am neither existence nor non-existence. I am without speech. I am the shining. I am the glory of Void and non-Void. I am lustre and non-lustre. I am happiness. I am without grief. I am Chaitanya (Consciousness in all forms). I am equal (in the eyes of all). I am the like and the non-like. I am the unconditioned, the pure and the ever felicitous. I am without the all and without the non-all. I am made of Satwa. I am always existing. I am without the limit of (the number) one. I am without the limit of a second. I am without the difference of Sat (Be-ness) and Asat (non-be-ness). I am without Sankalpa (thought). I am without the difference of several. I am of the form of undiminished bliss. I am one that is not. I am the one depended upon. I am without depending (on others). I am not a stranger. I am without body, &c. I am without support. I am without bondage or emancipation. I am the pure Brahm. He is I. I am without chitta (thought), &c. I am the all-highest, and higher than the highest. I am always of the form of cares, and yet am without cares. He is I. I am of the nature of Akára¹ and Ukára as also of Makára. I am the earliest. The contemplator and contemplation, I am without. I am one that cannot be contemplated upon. He is I. I have the full form in all. I have the characteristics of Sachithananda (Be-ness, Consciousness and bliss). I am of the form of all sacred places. I am Paramátma (higher self) and Siva. I am neither definite nor indefinite. I am the indestructible Brahm. I am not the measurer, the measure or the measured. I am the Siva. I am not the Universe. I am one that looks at all. I am without eyes, &c. I am the evolving. I am the waking. I am the quiescent. I am the destroyer. I am without Indriyas (sensual organ). I am the doer of all actions. I am one that is pleased with all the Vedantas (either books or Atmic wisdom). I am the easily (attainable). I have the name of one that is glad, and that is not. I am the fruits of all silence. I am always of the form of Chin-matra (absolute consciousness). I am always Sat (Be-ness) and Chith (consciousness). I am one that has not anything. I am not one that has not anything. I am without the heart ghranthi (knot). I am without the six² changes. I am without the six sheaths³ (Kosa) without the six enemies⁴. I am within the eternal. I am without place and time. I am of the form of happiness having the Dik (directions) as my dress. I am an emancipated one, without bondage. I am without "no." I am the form of all space. I am all expanding. I am chitta released from the universe. I am without the universe. I am of the form of all light. I am the jyotis (light) in chin-matra (absolute consciousness). I am without the three periods (of time past, present and future). I am

(1) This is A, U and M, of Om.

(2) The six changes are—birth, existence, growth, transformation, decay and death.

(3) The six sheaths are—skin, blood, flesh, fat, bone, and marrow.

(4) The six enemies are—lust, anger, greed, delusion, pride, and malice.

without desires, &c. I am without body. I am freed from the embodied, I am gunaless. I am one. I am without absolution. I am an emancipated one. I am always without emancipation. I am without truth or untruth. I am always one that is not different from Sat (be-ness). I have no place to travel. I have no going, &c. I am always of the same form. I am the quiescent. I am the Purushothama (the Lord of all souls). There is no doubt that he who has realised practically thus, is myself. Whoever hears (this) once becomes himself Brahm, yea he becomes himself Brahm. Thus is the Upanishad.

TAMIL PROVERBS.

TAMIL is one of the oldest languages of India, if not of the world. Its birth and infancy are enveloped in mythology. As in the case of Sanscrit, we cannot say when Tamil became a literary language. The oldest Tamil works extant belong to a time, about 2,000 years ago, of high and cultured refinement in Tamil Poetical literature. All the religious and philosophical poetry of Sanscrit has become fused into Tamil, which language contains a larger number of popular treatises in Occultism, Alchemy, &c., than even Sanscrit; and it is now the only spoken language of India that abounds in occult treatises on various subjects. The popular belief is that there were eighteen Brotherhoods of adepts scattered here and there, in the mountains and forests of the Tamil country, and presided over by 18 Sadhoos; and that there was a grand secret brotherhood, composed of the 18 Sadhoos, holding its meetings in the hills of the Agasthya Kútam in the Tinnevely District. Since the advent of the English and their mountaineering and de-forestation, these occultists have retired far into the interior of the thick jungles on the mountains; and a large number have, it is believed, altogether left these parts for more congenial places in the Himalayan ranges. It is owing to their influence that the Tamil language has been inundated, as it were, with a vast number of works on esoteric philosophy. The works of Agasthya Muni alone would fill a whole library. The chief and only object of these Brotherhoods has been to popularize esoteric truths and bring them home to the masses. So great and so extensive is their influence that the Tamil literature is permeated with esoteric truths in all its ramifications; so that, even in these degenerate days, esoteric philosophy is ringing in the bazaars and streets of the Tamil country; to those that can raise the symbolic veil and can understand the grand truths "wisdom crieth in the streets." In no country in the world has occult philosophy become so much diffused among the masses as in Tamil India. The very lullabys sung by old matrons to soothe and lull to sleep crying children, the seemingly unmeaning songs sung by boys in play, and even the words of abuse uttered by angry people, have a deeper and inner meaning for those who care to learn and know. The begging class in Southern India is a peculiar one, quite dissimilar to the corresponding classes in

other countries. A man can learn the whole philosophy of the Hindoos by hearing any of the innumerable *Pandarams* that idly stroll about the streets, reciting songs and ballads as they go from door to door. (See *the Theosophist*, Vol. VI, page 344.) Tamil is the only language which has got occult proverbs as reservoirs of metaphysical truths; and this is due no doubt to its being the language of the occult sages as well as of the populace. A proverb freed from its surface impurities, and interpreted aright, is a better teacher than the obscure statements of ancient writers in a cartload of books of *Yogá* philosophy. I have taken some model proverbs and shall now examine their meaning.

Proverb No 1.

"Áru áru thalailé áttakkutti méynkurathu
Kandapér kéttapèr sholláthayangól."

This literally rendered into English means: "Over six, six, lamb is grazing, and he who hears and sees it must not and cannot tell it to others." This is uttered by young Brahmin children when they play together. Now six, six, is thirty-six, *i. e.*, 36 Thathwams (Vide "The Twelve Signs of the Zodiac;"), and lamb in Sanscrit means "Ajam," and which "Ajam" means "Para-Brahm," being derived from the root "A + ja"—not born—and this word is used to denote Para-Brahm in all the Upanishads. The whole means that Para-Brahm is brooding over 36 Thathwams, and he who realises that knowledge cannot indiscriminately impart it to others, as it is intended for "the elect" and not for "the profane." Another occult law is involved here, which is that the powers of seeing and hearing are the same; for in the Vedas "Akshavantham" and "Karnavantham" are spoken as synonymous, and it is aptly said that the yogis hear through the eyes and see through the ears (as this is spontaneously evolved in snakes, which see and hear through the eyes*).

Proverb No. 2.

"Okkalayilé pinnaivaiththu ularellám théduvathén."

This literally means: "Why should you search all over the country after the child, when you have it upon your hip." The esoteric explanation is that when you have the true goal and the necessary requisites for its attainment within yourself, why do you unnecessarily run after strange gods and practices such as are observed by orthodox communities. There is another pregnant idea embedded in this. The Tamil word "Okkal" also means "conjunction" or "union," and the proverb asserts the grand truth, that it is no use in having any amount of knowledge in Sastras and Darśanas, and in expecting to bring forth the child of "Moksham," while that is possible only by the conjunction of the individual soul with the universal one. The word "Yoga" is derived from "yug," to join, and hence the proverb under discussion clearly conveys the idea that the *true child* is

* This is natural history of an extremely occult type.—Ed.

born only when Jiva merges in Paramathma by (Raja) yogam, and not by any amount of other observances and practices.

Proverb No. 3.

"Idaichchi yai sénthal kedaiththa lāpam."

This literally means: "If anybody can call a thing a 'gain' or 'profit,' it is in joining with a shepherdess." Krishna is described as a shepherd tending the flock, and so also Jesus calls himself "the Good Shepherd." Sheep in Sanscrit is "Pasu," but this "Pasu" is applied to all the individual souls which are enwrapped in Pasu-thwam, Jadathwam, ignorance or animalism; and hence "Logos" is known as "Pasupathi," i. e., lord of Pasus or jivathmas; and hence when Krishna is spoken of as tending a flock, it means that he was the Logos that overshadowed and guided all the individual souls through its divine effulgence. Now who is the shepherdess? She is "Sophia" the goddess of "Sophis," or wisdom, the indivisible effulgence of the "Logos," and hence the esoteric explanation of the proverb is, that it is only by uniting ourselves entirely with the "divine effulgence," the Gnostic Sophia, that we get "the true gain of Moksha" and not by other practices and observances. Orthodox people not knowing the philosophical import of the story of Krishna, his tending the flock, and his union with so many Gopikas, have spun most shameful theories and stories out of their fancies, and have dragged the symbol to a most horrible practice of even celebrating the literal nuptials of Krishna with his paramours—the Gopikas, the Shepherdesses. The Bible speaks of the "solemn nuptial compact with ten thousand damsels," and the meaning is precisely the same. Arjuna is said to have married the sister of Krishna, after he became an ascetic, and this is ridiculous, unless it has a deep symbolical meaning to convey. Arjuna, the neophyte, after leaving every worldly concern, united with Subadra, the sister of the Shepherd Krishna, the "Sophia," and then only became a fit chela for the reception of the higher mysteries of nature, from Krishna, the Logos. The marriage is spoken as the union of the fifth principle with the sixth, i. e., the absorption of human Manas by spiritual Buddhi. Hence the "Shepherd" and the "Shepherdess" mean respectively "the Logos" and its light.

Proverb No. 4.

"Kalaham piranthāl nyāyam pirakkum."

This literally means: "Justice will be born only when battles and quarrels take place."

This is the pivot upon which the true progress of a neophyte turns. If reference will be made to "The Discourses on the Bagava Gīta," by T. Subba Row, the meaning of this proverb will become clear. When Arjuna shed tears at the thought of killing his kith and kin, Krishna plainly tells him that their destruction was necessary for the possession of Hastinapura. It was only after Arjuna became determined for the battle, to kill Kouravas and their adherents—the wocs and pangs to

which humanity is subject*—that Krishna began to preach the true doctrine, and it was after the thorough extirpation of Kouravas, that Arjuna had the undivided supremacy of the spiritual realm. This proverb, therefore, means, that unless we turn our higher nature to war against the lower, real progress and the consequent attainment of the divine possession becomes impossible.

Proverb No. 5.

"Vannān vittaku vayiyundó innam kidakkarāthu pátālam."

This means literally: "Which is the way to the washerman's house?" "It is far, far, in the deep."

The term "washerman" is used for Para-Brahm by Agasthya and others in all the Tamil Occult works; for this reason, that Para-Brahm takes away the agnamic dirt of the individual souls, just as a washerman removes dirt from clothes, and hence "the washerman's house" is the seat of Para-Brahm, and this seat is Sahasram, the 7th spiritual centre in man. Though Para-Brahm has its undivided seat in all the centres, yet a true recognition and real absorption takes place only when consciousness merges itself in this centre through Sushumna, and this is not an easy task. The proverb is in the shape of question and answer thus:

Q. "Where is that centre, where the 'causeless cause' resides, and by centering our consciousness in which we can enter the house of Para-Brahm,—Moksha?"

A. "It is far away, it is not an easy thing, it is secret and very difficult to attain."

Proverb No. 6.

O'm mudierthppóvāyi.

This means: "You will become the end of 'Aum.'"

This is an abusive phrase uttered by mothers towards their children, but this abuse is really no abuse, but a blessing. The end of "Aum" is the universal cause itself, and to become one with it ought to be the effort and wishes of everyone; and the mother, even when threatening her children with abuses, really blesses them; and the saying that even the abuses of matrons are philosophy is verified by this proverb.

Proverb No. 7.

Séththuppóna theruvaiththán mottuppóla molaththánám.

This literally means: "The man in the sacred deep who died sprouted again as the bud."

The "sacred deep" is the occult nature, and the "man" in that domain is the 'Atma.' Materialists are of the opinion that

* The Kouravas have sprung from blind Drithurashttra, and the Pandavas from the white Pandoo, and this shows that the former are the offsprings of blind Prakriti—the passions and vrithis,—and the latter of the pure, white, higher nature, and that the destruction of the lower nature is necessary for the development of the higher powers. After all his sons were killed, the blind father attained salvation, i. e., when all the lower nature were transmuted into higher golden powers, even manas where reside all mýávic illusions lost its individuality and became incorporated with the higher nature.

nothing survives the dissolution of this physical body, and that there is no responsible entity. This proverb cuts away that erroneous conception and teaches that the individual entity survives the dissolution of the Sthula Sarira and re-incarnates in a fresh body after its Devachanic period, thus establishing the theory of re-incarnation.

It has thus been proved by these proverbs—(1) That there is one "Atma" in man. (2) That man by Rajayoga effects moksha by merging the individual soul in the universal, and that all other rites and observances are illusive. (3) That to so attain moksha by "yogam," man must unite himself with "Gnānam." (4) That the destruction of the baser principles must be rooted out if any spiritual advancement is to be accomplished. (5) That the seat of the highest spiritual consciousness is "Sahasrāram," and it is a very difficult thing to attain to it. (6) That the end of man's existence is to become the end of "Aum," i. e., part and parcel of the divine essence. 7 That if he will not attempt to become so, he is subject to re-incarnation.

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

THE SERPENT:

Serpent Symbols in Religion.

By PROF. ALEXANDER WILDER.

(Continued from page 20.)

MANY-HEADED serpents were traditionary creatures of remote antiquity. In an Akkadian hymn "the huge serpent of seven heads" is noted, and in Egypt the snake Rahak is tricephalic. The Indian serpent Vasouki, has also seven heads; and many of the Naga-sculptures of Buddhistic India exhibit the same endowment. Even one form of Bacchus was that of a "many-headed dragon." The unknown author of the Apocalypse evidently got his seven-headed, ten-rayed Diavolos from the Assyrian country. Even Saturn, the ancient Italian divinity, was probably named from Set or Satan; and one writer calls him a serpent.

That the ancient Israelites worshipped the serpent-divinity is affirmed in their own Scriptures. "They worshipped serpents void of reason," says the writer of the book denominated *Wisdom of Solomon*. It is also recorded that when Hezekiah became king in Jerusalem, he removed the high places, broke the *stelas* or phallic pillars, cut down the groves or Venus-symbols, and "broke in pieces the brazen serpent that Moses had made." "Till those days," we are told, "the children of Israel burned incense to it."—(*Kings II., xviii.*)

The prophet Isaiah when endeavouring to declare his divine commission, relates the account of a vision which he had had of the Supreme Being sitting, as he is represented in the Assyrian Sculptures, upon a throne high above. Around him were the seraphs, each with six wings. In the Hebrew text of the Book of *Numbers*, the Brazen Serpent, is called a seraph, or fiery serpent.

When the Christian sects began in the second century, to emerge distinctly from the various religions of that period, we find the serpent-symbol employed by them. In Egypt gems were worn as amulets, often engraved with human-headed serpent-figures, called sometimes Abaxas, and sometimes Iao or Jehovah. Tertullian, writing at that period, declared that the serpent was worshipped as equal or equivalent to the Christ—in other terms, as God or the Word made flesh. The Holy Supper appears to have been a rite adopted from the worship of Mithra; though a similar observance existed in other religions. Epiphanius, a competent, though hardly a trustworthy writer, describes it as observed in the sect to which he had belonged. A tame serpent was kept in an ark or coffer. When the supper was celebrated, a loaf of bread was placed on the table, and a prayer or hymn chanted. The snake then came out of his receptacle, glided to the table, coiled round the bread, and then retired. The consecration being thus completed, the communicants partook with great rejoicing.

Similar, in many respects, is the account of the filial sacrifice of *Aeneas* at his father's tomb (*Virgil's Aeneid*). Bowls of wine, milk, and blood had been poured on the ground, when a huge snake came from the shrine of Anchises, moving in seven coils, glided to the altar, tasted the libation and returned. The serpent in the coffer or basket, however, was common in Greece.

The doctrine of the Gnostic Christians appears to have been based upon the Babylonian Theosophy. It represented the serpent as the genius of the divine wisdom, sent from heaven to persuade man to eat of the tree of knowledge and so become able to know the true wisdom. The more common and popular notion, however, represented the serpent as the spirit of an ancestor, and to be propitiated as such. In this character, the reptile has been worshipped everywhere. In the different tribes of America the rattle-snake is venerated by the name of Great Father. Quetzalcoatl, the "Fair God of Cholula," was symbolized by a winged or feathered rattlesnake. I think, however, that this was a hieroglyph or occult symbol, to express the name of the divinity by the two forms. The great temple of Montezuma at Mexico was called the House of Serpents, and innumerable rattlesnakes, it is affirmed, were fed there with human blood. The Mound-Builders of the West, judging from their remains, were a serpent-worshipping race. The wandering tribes are such yet.

Africa seems to maintain the same cultus in its grossest forms, which existed in very ancient times. At Whydah, the Serpent-god Dangbe is revered as "the chief bliss of mortals." He has a thousand

wives or women set apart to him by religious consecration. Some of these have been "touched by the serpent," but most of them are girls vowed to him before birth, or soon after. They are marked by a peculiar tattoo; and fulfil specific offices, like the nautch-girls of India, and the magdalens, or temple-women, of ancient Syria. Similar customs exist in other parts of the Dark Continent. "From Liberia to Benguela," says Sir John Lubbock, "the serpent is the chief divinity." Bruce affirms that the Shan-Gallas of Abyssinia were serpent-worshippers.

The term *obeah* which many people apply to the priests of this worship, we find also given to such persons in the Hebrew text of the Bible. This may be an evidence that they were of common race and origin. Saul, the Israelitish king, is represented as visiting an Ob-woman at En-Dor. The name signifies, a well and enclosed circle, and, of course, denotes also a shrine of the aboriginal worship.

The *voodoo*-rites which are kept up among the coloured population of South America and the West Indies, may have been learned from the earlier Indian population, but were more probably brought from Africa. It will be remembered that Tituba, the slave-woman in the family of Mr. Parris of Salem village, in Massachusetts in 1692, who began the performances known as "witchcraft," was brought from the West Indies. The Haitians still maintain the peculiar rites, and become infuriated while engaged in the orgies. It is then dangerous for a spectator to be near; his life would pay the forfeit.

In modern India, the cobra or hooded snake is still the favorite divinity; every hamlet has one. The Mahratta women go every year at stated periods to the snake's hole, join hands and dance round it in a circle somewhat after the fashion of the "Witches' Dance" of European story. They chant songs and finally prostrate themselves, praying to the Divine Creator for whatever they may desire. There are pictures of serpents in every house, which are honored by offerings. The living snake is revered everywhere; but they have only his sculptured form in the Temples. It is twining round the *lingham* or *lingham-yoni*, the symbol of the Maha Deva (Siva) or the Devi-Devi (two in one); or it may be seen significantly in the form known as the Esculapian Rod.

There was anciently a fierce combat between the Dravidic Serpent-worshippers of India, and the Aryan conquerors. But in time the Buddhists became devotees of the Naga; and the other Hindus acceded to the Serpent-myths. Hence Vishnu, the Brahman god, is represented as lying on a couch in a boat consisting of the folds of the world-serpent Ananta; while from his navel springs up the mystic lotus (*Nympha nelumbo*) from whose cup Brahma, the Creator, is born. Krishna, too, who is only Vishnu incarnated to redeem the world, is pictured sometimes as being enveloped in the coils of the serpent Kalaya, upon whose head he is treading; while other cuts show the serpent biting his foot. All this is figurative.

Siva, or Maha Deva, is the god of the Æthiopic aboriginal peoples, and really has no place in the Brahman system. He has a serpent round

his arms; and is worshipped as the Creator, Destroyer, Regenerator, Saviour, Father of Life, and Upholder of all things. I suppose that this is the chief god under other names in the various other countries. Doubtless such gods as Bacchus, Sabazios, Seth, Sev, Kronos, were such personifications; and both the phallic symbolisms and serpent-rites of the world, centre in Siva-worship or the *Sakeya*.

The Buddhist religion of Northern India began with a Naga, or serpent-worshipping race. Trees, however,—especially the *Pepal*, which branches out into a grove; were first esteemed by them; but, as has almost always been the case, the new faith amalgamated with the old. Some centuries before our era, all India was ruled by Buddhist kings; and the rites were illustrated with the symbols of the tree and serpent. Plainly the Great Reformer had discarded the *ophidian* worship; but later on it regained its foothold.

China has its Holy Dragon and imperial Dragon-Throne; and the Tartars, like the ancient Assyrians and Egyptians, carry the effigy of the red serpent on their military standards. Indeed, if we accept the opinions of Quatrefages and other savants, the Serpent-worship of the world was disseminated from this region.

Herodotos relates that Herakles (Hercules) coming into Scythia, above the river Borysthenes, was entertained by a maiden in a cave, whose body in the upper part resembled a woman, and below was that of a snake. Her progeny became the kings of the Skyths from the country of the Baltic and Middle Europe, into the heart of Northern Asia. However we may interpret this myth, it is certain that the worship which the Serpent-mother represented, has been maintained in that region clear down into modern times. It has even interblended with Christianity. In Poland serpents and trees were worshipped together; but the Samogitians venerated the serpent alone as their divinity. Every landholder kept a snake in the corner of his house, feeding it and yielding it homage. When misfortune came to hand, he imputed it to some negligence in serving the snake.

The worship was kept up in Lithuania as late as the fifteenth century. Prague offered sacrifices to numerous serpents, and in Livonia, the most beautiful captives, clear down to the Middle Ages, were offered to the Serpent gods. The same cultus existed in Norway in 1555, and in Finland and Esthonia down to the limits of the present century. The cradles of our "Caucasian race," whether in Europe or Asia, were in regions hallowed by this peculiar worship.

The old crosses of Ireland had serpent-figures coiled about them. Probably no people ever took more cordially to idolatry than the Irish. Similar symbols existed in Scotland; and in France religious processions were common for many centuries, in which the effigy of a serpent or crocodile was carried in procession. Of course there was a legend with it, of a serpent killed by a missionary saint, as in the case of the mythic Patrick of Ireland. This last story may be true; but the three essentials are evidently fictitious. There were

no snakes in Ireland, except the images of them on the posts and crosses; and these remained till recent times; besides St. Patrick himself was a fictitious personage. The name is Latin, and signifies *father*. It belonged to Liber, the Romanized Bacchus, whose festival occurred on the seventeenth day of March. (OVID: *Fasti*, lines 713, etc.) The ancient gods very generally were transformed into Saints in the Christian Calendar; the former religion merging into the new form without much friction.

Grecian mythology had similar tales of hero-gods overcoming Serpent-divinities and succeeding to their worship, and even to their ophidian forms. Kadmos, the foretime oriental-god, was said to have slain a dragon at Thebes, and afterward to have become himself a serpent. Apollo killed the Python at Delphi, and succeeded to his oracle. Esculapius, the god of the Art of healing, was both fire-god and serpent. Every temple consecrated to his worship obtained a serpent from Epidavros to be its divinity; and the knowledge of medicine over which he presided was regarded as the wisdom of the serpent.

Even to this day, whether in our modern civilized society aping Old-World fashions, or with Brazilian Indians, the snake is the symbol of the medical art. The inventors of Christian legends, as if to furnish a parallel of Michael the archangel contending with the dragon, not only gave us the legend of St. George overcoming one, but also coined the story that St. Hilarius had slain the Æsculapian or Kadmean serpent at Epidavros.

In the Samothrakian Mysteries, which were Æthiopic originally, the worshippers paid homage to the serpent. In the Sabazian orgies of Greece and Asia Minor, a snake was placed in the bosom of the neophyte, and emerged at his feet. Myrtale or Olympias was one of the Mainads officiating at these frantic rites and went in the mystic search of the slain god on Mount Hæmos, raving and singing, her arms girt about with living snakes. She used to say that her famous son was the offspring, not of Philip, but of the Bacchic Serpent. The mother of Octavius Cæsar affirmed the same thing of her son, and actually exhibited in corroboration, a mark upon her body similar to the one upon the bodies of the women in Dahomi that have been "touched by the snake." One legend represents the philosopher Pythagoras as having been begotten by the Python, and another makes Plato the son of the Pythian Apollo. The father of King David, or rather of his sister, was called Nahash, or serpent (Samuel II. xvii. 25).

Mani, the Gnostic teacher, declared that Christ was the incarnation of the Great Serpent that glided over the cradle of the infant Mary. The Rev. Mr. Deane affirms that the worship of the serpent did not, either in Egypt or Phœnicia, fly before the faith of advancing Christianity.

In Egypt every god of note was represented with a snake-form. Seb or Sev, the Egyptian Siva, was a Serpent-divinity; and the Royal

Asp or Ouraios, was symbol alike on the crown of the king and the head-band of the priest.

The famous Kleopatra was not done to death by an asp, as has been the traditional story; but she had caused the *pshent* or Serpent-crown of Egypt to be placed upon her head at the supreme moment, as if to testify to the haughty Roman conqueror that she had not been dethroned. Even in death she was a queen.

The symbol of the serpent, not to say his trail, is still to be found in Christian usages. The tonsure of the priest belongs to pagan rites. The cup at the Eucharistic supper is an imitation of the cup of the "Good Dæmon" that concluded the sacred repasts. The cities of Asia Minor, including those of the Apocalyptic "Seven Churches," were notorious for their serpent-rites; and Mr. James Ferguson, remarking upon this fact in his great work (*Tree and Serpent-Worship*, p. 21), considers it by no means an accidental coincidence. "The presence of such a form of faith," he declares, "may have influenced the spread of Christianity in these cities to an extent not hitherto suspected." This supposition is probably based upon the fact that the Serpent-worship was characterized by pilgrimages, protracted religious services, chanting of prayers, enthusiastic frenzy and other emotional excitements, hypnotic visions, mantic divination, and other features of a modern "revival." (Rev. S. Baring Gould.) It may be injudicious to dilate further on this matter, but the statement is hard to controvert.

The Sabbath, or seventh-day of the week, was consecrated by the various archaic serpent-faiths. The priests of Apollo at Delphi in Greece, celebrated every seventh day with the offering of prayer and the chanting of sacred hymns. Bastian relates concerning the Raja-Naga, or Serpent-King of Kambodia, that he devoted every seventh day to prayer. Colonel Low confirms the statement: "Every seventh day," says he, "the mighty Raja-Naga issues forth from his palace, and having ascended a high mountain, pours out his soul in ardent prayer."

Ancient Assyria had the strictest regulations for the observance of this day. The week was marked out by the seven planets—the sun and the moon—Nebo or Mercury leading the other five, and Saturn's day completing the circle. The orbit of this planet inclosed all the others, and was regarded as the boundary between the world or cosmos and the upper heavens. Probably, therefore, a day being set apart to each divinity, the seventh as comprising all, was considered the most sacred of all. So the Akkadians and the Assyrians, and other Semitic tribes, seem to have considered it. Each week in the month had its own divinities. We learn from a cuneiform inscription that the seventh day was the festival of Merodak and Zir-baniet (Succoth Benoth); the fourteenth that of Nergal and Belta; the twenty-first of Sin (the moon), and (Samas the sun); the twenty-eighth that of Hea and Nergal.

On the eve of the Sabbath the king was required to erect an altar, make a sacrifice, and lifting up his hand, worship in the high places of his God.

The mode of keeping the Akkad or Assyrian Sabbath would satisfy the strictest Sabbatarian. It was prescribed as a "holy day, a Sabbath for the ruler of great nations; sodden flesh and cooked food he may not eat; his clothes he may not change; new garments he may not put on; sacrifices he may not offer; the king his chariot may not drive." Nor was he permitted to sit in or establish a place of justice; "take medicine for the ailments of his body," or "a measured square."

So, the serpent, the sabbath, the Holy Repast, are common alike in the shrine of Meradoth, the wilderness of Sinai, the grove of Epidavros, the hut of the Sarmatian, and among the Naga-tribes of the farther East. It was an evangelic comparison: "As Moses lifted up the serpent in the wilderness, so the Son of Man too must be lifted up, that all might have everlasting life;" and an injunction to be as "wise as serpents."

The meaning of this symbol addresses itself to the profoundest sentiments of our nature. All knowledge relating to life and human benefit, was associated with it. Sanchuniathon depicts the animal as being most spiritual in its nature, and the similitude of fire. In the philosophic language, fire was understood to mean that occult principle which imparts life and existence to all things. We employ such names for it as spirit, electricity, magnetism. It is all this, and more. It is that occult something that passing from Divinity, sets the universe into action; passing from the father to the mother begins the existence of the offspring. This mysterious principle, being always manifested by animal warmth, was denominated *fire*; and so fire became its symbol. Again, too, very generally, the innumerable emblems that characterize sex, both male and female, from rude stones and trees to the high steeple conjoined to the dark cavernous nave of the church, and the dot or letter inside the radiated triangle, were adopted to symbolize that polar principle in its twofold manifestation, by the agency of which the universe exists and all creatures are placed within it.

The serpent-form appears to be the most beautiful, and at least among the most primitive in the Animal Kingdom. It is foremost among vertebrated creatures. All other vertebrates seem to be its outcome. The lizard-races are but serpents with visible organs. The feline tribes, which we admire for their litheness and grace, owe this charm to their serpent-resemblances. In our own divine-human form the serpent-likeness is everywhere. No wonder is it that the ancestral man has been regarded as a serpent. The African races, several of them, call the alimentary canal a snake. The head and spinal cord have the like analogy. The Gnostic form of Abraxas with radiated head and serpentine body was in keeping with it. Disguise it as we may; blink over it too; the tendency of all perfect motion is to the spiral form, and indicates the serpent-nature.

So true is it that life, love, sex, knowledge, everything indicative of elevation to a better or happier condition, we find typified by this animal that without visible organs moves rapidly as it pleases in spiral coils.

"Serpents are revered in India as embodied souls of the dead," says Professor Gubernatis. "In Scandinavian Mythology, Odin also assumes the form of a serpent in the same way that Zeus [the Grecian Jupiter], becomes a serpent when he wishes to create Zagreus. In Rockholtz and Simrock we find indications of the same worship which is given to the serpent in India, where it is regarded as a good domestic genie. Milk is given to certain domestic little snakes to drink; they are put to watch over little children in their cradles. . . . It is fabled moreover that a serpent, . . . procures for good and beautiful maidens husbands worthy of them. According to a popular legend, two serpents are found in every house (a male and a female), which only appear when they announce the death of the master and mistress of the house; when they die the snakes also cease to live. To kill one of these serpents is to kill the head of the family. Under this aspect, as a protector of the children, as a giver of husbands to girls, and identified with the head or progenitor of the family, the serpent is again a phallic form."

I do not quite accept this last statement. It is a matter, however, which every individual regards with his own eyes and after his own mode of comprehending. Yet I have not the common notion of phallicism and sexuality which considers them as base and vile in their essential quality. There are pure souls as well as prurient ones, and what Divinity establishes in its own likeness they behold as pure. Nevertheless I consider the serpent-symbolism as transcending the current notion, and while on a lower plane perhaps representing the corporeal nature, yet in its true and higher sense, denoting life as a unit and undivided.

Thus to avail myself of the summaries of my excellent friend, Mr. C. Staniland Wake, the serpent has been viewed with awe and veneration from primeval times, and almost universally as a re-embodiment of a deceased human being; and as such there were ascribed to it the attributes of life and wisdom, and the power of healing. From this arose the notion that all mankind sprang from a serpent; and finally, that the Intelligence that presides over the sun, was the Serpent-Father. Most emphatically is this symbolized in the Caduceus or Esculapian rod. As by a common instinct, therefore, the serpent has been venerated as the parental type of all things; and so, as symbols are necessary for the voicing of all ideas, this one symbol has been universally adopted to denote every faculty, function and essential attribute of our existence, whether physical, psychic or spiritual.—(From *the Progressive Thinker*.)

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

(Continued from Vol. XII, page 52.)

TO economize space I will proceed to tabulate the five Tatwas showing their corresponding attributes, properties, &c., in man and universe. Each of them is sub-divided into five sub-principles, making twenty-five on the whole, each of which has its own peculiar properties. It is these twenty-five forces that are the material causes of the astral* and physical worlds, corresponding to the Sūkshma (subtle) and Sthūla (gross) planes of matter. The following is the table:—

The Table of Tatwas showing their Sounds, Forms and Colors.

Tatwa.	Range of Swara from the Nose.	Figure or Form.*	Colour.	Sound.	Syllable.	Taste.	Force.
Akāsa (Ether).	None.	Ear.	Dark.	Absolute sound	Ya.	Bitter.	Pervasion.
Vāyu (Air).	8 fingers†	Sphere.	Green.	Jalajala.	Va.	Acid.	Motion.
Tējas (Light and Heat).	4 do.	Triangle.	Red.	Bajabaja.	Si.	Hot.	Expansion.
Āpas (Water).	16 do.	Semicircle.	White.	Budabuda.	Ma.	Astringent.	Contraction.
Prithvi (Earth).	12 do.	Quadrilateral.	Yellow.	Katakata.	Na.	Sweet.	Solidity.
Tatwa.	Tendency of Motion.	Property.	Power.	Action.	Cosmic Principle.	Quality.	
Akasa.	Transverse.	Sound.	Supreme.	Reconstruction	Sadāsiva.	Perfect Tranquillity.	
Vāyu.	Oblique.	Tangibility.	Primordial.	Envelopment.	Mahésvara.	Peace.	
Tējas.	Upwards.	Form (Rūpa.)	Active.	Destruction.	Ruthra.	Enlightenment.	
Āpas.	Downwards.	Taste.	Knowing.	Preservation.	Vishnu.	Compassion.	
Prithvi.	Steadiness.	Smell.	Creative.	Formation.	Brahma.	Desire.	

(Compiled from "The Science of Breath," by Pandit Ramprasad Kasayapa, and "Kivalyanavanitham," by Pandit C. Venkatrama Sastrulu.)

* Three figures hold good on the plane of human existence alone.—(Vide note to "Nature's Finer Forces," by Pandit Rama Prasad, Vol. IX, p. 275.)

† Measured horizontally.

* Only nineteen of the twenty-five Tatwas operate on the Sūkshma plane.

When in the course of evolution atoms first appeared on the scene, they were called Sūkshmati Sūkshma Pancha Bhūtas (the subtlest of the subtle five elements). Then they enlarged according to the three degrees of Prakriti (matter), firstly, as Satwa (finest) atoms of the five simple elements; secondly, as Raja (of the size of a particle of dust) atoms of the said elements; thirdly, as Thama (gross) atoms of the same elements of the size of a grain of sand; and fourthly, as Mahabhūtas (compound gross atoms of the five Tatwas). These graded elements have become the subtle or gross bodies or vehicles of the Egos, Logoi and all the Devas (gods).*

"All the elements of chemistry are given form to by Prana (breath or life). An atom is a group of the five classes of tatwic minima. A minimum is the least possible quantity of a Māhabhūta that can exist in composition. Prāna is the result of the composition of the five Tatwas held in check by and round the sun."†

It is sufficient here to say that the twenty-five Tatwas are the members of the body of Gnātha (Anima Mundi or Universal Soul), who is the Architect of the Universe. This Builder is the Pranava or Om, whose origin from "Soham" has already been explained. This Pranava composed of a, u, m, and Arthamāthrika, is a power in the organization of the Cosmos. Each of the said component parts is sub-divided into four powers, giving a total of sixteen. At the head of these sixteen is Parabrahm or Paramasiva. If the function of these sixteen powers or forces are understood, the theory of the whole cosmos may be said to be mastered. Man being a miniature of the great Architect referred to, the whole cosmos is said to be focussed in him. It is logical, therefore, to infer that man by development may attain to the position of the Logos. What is required for the accomplishment of this end is the perfect study of, and control over, the principles referred to. When he does so he becomes Iswara (Supreme Power). Psychic powers could, therefore, be acquired only by assimilating with the Logos, i. e., by the exercise of Universal Love, Compassion or Brotherhood.

The Logos is reflected not only in man as said above, but in every thing, from an atom to a solar system, as conveyed in the sayings "Pipeelikādbrahmapariantam" (from an ant unto Brahma) and "Anurōrāneean mahathōmahēyān nikhilasya janthō," meaning that Brahma is in all beings, like an atom in an atom and the greatest of the great.

It will be seen in the table given above that each Tatwa has its corresponding form, colour, sound, syllable, motion, force, action, cosmic principle, &c. These are the phenomena of that Tatwa by which it could be distinguished from the other principles. The action of each Tatwa produces its own peculiar phenomena of the kind noted in the table above.

* "Kivalyanavanitham," by Pandit C. Venkatrama Sastrulu, p. 131.

† "Nature's Finer Forces," by Rama Prasad, *Theosophist*, Vol. IX, p. 478.

This table gives us a general idea of the causation of phenomena.

It has already been told that the twenty-five sub-Tatwas referred to above form the Universe by their combination, variation and permutation. This manifested Universe is vedantically designated the Sthula sarira (gross body) of Virát Vaisvānara on the cosmic plane, and of Visva Jiva on the human plane. This is the Jāgrat or the wakeful state of both of them. Analogous to nineteen of the said twenty-five gross forces, there are nineteen subtle forces, which constitute the Sūkshma (subtle) world or body of Hiraniagarbha (golden matrix) and Taijasa (transparent), which are the dreamy states of consciousness of the Logos and Man respectively. There is the Kāraṇa (causal) body of Avyākṛta (the formless being) on the universal plane and Prāgna (the enlightened soul) on the human plane in the Sushupti or pralaya state.

There is the Mahākāraṇa Déha (ultimate causal plane of matter) of Paramatma (supreme spirit) on the universal plane and of Kutastha (common soul) on the human plane in the state of Tureeya (undifferentiated Sat). Thus there are four separate states of matter corresponding to the four states of consciousness of the Logos or Man. These four planes correspond to the four sounds synthesized in Pranava or Om, which are a, u, m, and Arthamāthrika (half sound). Each of these planes or states are sub-divided into four planes, making sixteen altogether. There are thus sixteen states of matter and consciousness, the highest being the Mahākāraṇa of Mahākāraṇa and Tureeya of Tureeya respectively, both being the aspects of the Kēvala (absolute) state of Parabrahm.*

Thus we see that the whole universe is identical with the sound (Om). The said sound and Hamsa are closely allied to each other, the former being the essence of the latter, as has already been shown philologically. They are so to say the spiritual and material aspects of Parabrahm (the one reality). Pranava (by which word Om is called) is derived from Prana (air, vibration, breath, spirit or life), just as the term spirit is derived from spiro, to breathe. Hence Pranava is spirit. The plane of life emanates from the plane of consciousness, the former being incapable of existence in the absence of the latter. The former is latent in the latter. Hence Pranava or Spirit is consciousness from which Prana (breath or life) emanates. So Pranava is regarded as Brahma (principle of formation), Hari (principle of preservation) and Siva (principle of destruction or reconstruction), as is meant in the Sanscrit sloka stating the above proposition, which I need not quote here. Though Prāna is the secondary cause of the three powers referred to, Pranava is the primary one, the former being latent in the latter as stated above. The four sounds of composing Pranava are geometrically char-

* Telugu "Kyvalyanavanitham," by Pandit Venkatrama Sastrulu, Brahma-pranava Chakra.

acterized in the forms or figures of a star, a pole, a semi-circle and a point; corresponding to the four planes of matter during the four states of consciousness. It has already been shown in the table given above that the five Tatwas have their five syllables or notes. These are the five forces or vibrations that produce the figures or forms noted in the said table, which the syllables composing Hamsa correspond to the universal triune forces. It is evident therefore that the theory of forms, figures or pictures produced by vibration of sound pervades through the whole system of Hindu philosophy. I have just given the fundamental forces evolving the Visible Universe from the Invisible Logos, which is the Word or the Idea latent in the Absolute or Parabrahm. It could be shown from Mantara Sastra or Hindu magic that Sabdabrahma (the power of sound) which in Sagunabrahma (material universe) is the source or cause of the world of phenomena or forms, the neutral Brahma being soundless or formless according to the aphorism: Nissabdó Brahmaécha (Brahma is called the soundless). The visible universe is Nāma, Rūpa, Kriya, Prāpanchika (world of forms, sounds, and emotions or vibrations), *i. e.*, these three are the correlative forces of the manifested universe or the phenomenal Trimurti (trinity). That none of them could exist without the other is an axiom of Hindu philosophy. Hence the axiom itself is taken as the designations of the objective universe.

C. KOTAYYA, F. T. S.

ADYAR, 7th October 1890.

(To be continued.)

THE RELIGIOUS ASPECTS OF THE EARLY TANTRAS OF THE HINDUS.

(Continued from page 29.)

LET us here pause awhile to examine the arguments of the Atheists. The arguments of the Deists (say the Atheists) in favour of soul, rests principally on the supposed difference between mind and matter—the mind which, according to them, carries with it the idea of animation and intelligence at one and the same time. They think that the body of a living creature being composed both of matter and something immaterial, some of its actions (the mechanical action for instance) partake of the virtues of matter, and some of the virtues of the spirit or the immaterial something. This is fallacious. The truth is, we find in the universe, a subtle, infinite, and almighty force in the atoms from which the earth and ultimately man *gradually evolved* (*Karmá bikash*). The material world, the vegetable world, the animated world, although different in aspects, yet have within them all a very wonderful, and ever progressing law (*Kramannati niyamá*), which alone works the difference, as the inevitable sequence of the law of

progress. The affinity in material objects, the life in plants, the life and senses in lower animals, the life, senses and reason in men, are but the gradual steps of the law of progress. What may be the ultimate aim of the primary force and of those forces acting in unison with it, we can never be able to say. All we can say is that the universe is fulfilling its destiny: It is this unseen force which is the cause of the life, the preservation, and the so-called destruction of objects. By its illimitable power the objects thrive, animation takes place, and intelligence unfolds itself. There is something new to be seen in Nature every day. There is destruction to be found on all sides every day. After the birth comes the infancy: after infancy youth: after youth old age: after old age death. There is no absolute destruction anywhere—only changes. That which existed before comes again and again by rotation. There was nothing like Nil before. Nothing like Nil shall be hereafter. The earth, air, ocean, mountain, insect, plant, animal and man, are all variations of atomic compounds brought about by fixed law. The intelligence of man on which the Deists place so much force, is so uncertain a standard, that we do not know how to designate it in a savage. We see its difference in different stages of civilization, which rather strengthens our position than that of the Deists, for it shews the law of progress of matter which we are advocating. We do not hold their theory of intuition. According to us all ideas are derived. When we cannot have the least possible perception of anything except through the aid of our senses, how can we venture to say that some ideas are natural and inherent in us, and are not acquired and established after a process of reason and comparison? How are we justified in accepting the soul as truth when it has not been seen by any one since the birth of humanity? God, after-life and soul, are all imaginary, conceived by men for the regulation of society, and are notions which are getting more and more complicated—becoming very superstitious, as times are rolling on.

We see that from the birth of humanity up to this time the idea of the imaginary God has been subject to frequent modifications. In the history of the earliest times, we find men engaging themselves to the enquiries of things, to have been led by the feeling of wonder, as they saw the divers aspects of nature, to ascribe the creative principles to rivers, mountains, land, water, fire, trees, thunder, lightning, moon and sun, and to worship them. Then the Aryans introduced a sort of Season Worship for the mass, no doubt struck as they were with the varying wealth and loveliness of nature as seasons changed. After the rains, as the autumn harvest came in grandeur and glory, they set up the worship of the ten-handed image of the bountiful Lady—Mahamya—with the images of the fair goddess of learning and heroism on one side, and those of wealth and wisdom on the other, herself standing as an emblem of Power on

a lion biting an Ashura. After wealth came the season of sweetness, and we accordingly see the image of the hero of *Brindabeen* dressed in the most fascinating style with his magic flute in hand, acting the part of an enchanter to the love-lost maiden. Then with the first advent of spring comes the image of the fair Goddess of learning, standing on a white lily—the emblem of purity—and with a lyre in hand singing words of wisdom to her worshippers. The fact is the Aryans all along mistook nature for her cause, and worshipped her with devotion; and when they came to the notion of a First Cause, they decked the First Cause with all the wealth of their own imagination. The Universe is eternal. When one says a thing is eternal, one cannot ascribe to it a cause. Were we to divide the number one *ad infinitum*, we would never get a zero. If we put together infinite zeros, we would never get at the number one. We cannot likewise get a cause out of things eternal. Again, they say God is *Ichamayá, i. e.*, he has an independent Will. The term Will presupposes an object, for we never have found a wish or a will without an object. If they ascribe object to Him, they take off a portion of Almightyness out of Him. If we try to bring in harmony our independent Will with our limited faculties, then how can we call Him good, all-knowing, and all powerful God? The creation is imperfect, and for all our imperfections the Deists cannot logically expect us to love Him. If, as they say, God is *Nirbikará*, without any object or wish of his own, how can He be pleased with our worship? If from consideration of utility, we be compelled to acknowledge an after life, we leap from one fault to another. When again the notion of God varies in different kinds of men, we cannot but come to one reasonable conclusion that there is no God. Man's limited faculties, his imperfections, his aspirations, cannot be arguments quite logical to lead us to the conclusion of an after-life. The fact is the ever-progressive Universe is ceaselessly marching to the goal of perfection, and when man becomes perfect and when he gets all his wishes, his imperfections will vanish simultaneously with the imperfections of the Universe.

K. CHAKRAVARTI.

"BUDDHISM, POSITIVISM, AND MODERN PHILOSOPHY."

BUDDHISM and Positivism! Strangely diverse systems to interweave in thought are they not? What point of contact can be traced between the Comtean relegation of all inquiry to phenomena and Buddha's transcendental doctrines of Nirvana, the Karma, &c.? At first sight the inclination will be to discard the notion of any likely parallelisms. Nevertheless, it has fallen to the lot of Dr. Saltzer to indicate the erroneousness of such a view. Accordingly, in the course of his very interesting pamphlet reprinted from the "National Magazine," he first places Buddha and Comte in juxta-position, and subsequently compares

some of the leading dicta of the "Blessed One" with the more recent generalizations of science. Whether he succeeds in demonstrating him to be in such respects abreast of modern culture may be deemed a moot point. But in any case the ability of the paper is such as to repay very careful perusal. Despite an occasionally inadequate survey of his points, Dr. Saltzer has drawn up his case in a remarkably interesting and suggestive fashion.

"Like Buddha," says the author, "Auguste Comte has taught a system of philosophy—the Positive Philosophy—and a system of religion—the Positive Religion, also called the Religion of Humanity, or the Universal Religion. The present comparison shall, however, be restricted to the philosophy of the two teachers, reserving the study of the religious side of both systems for some future occasion." Having enumerated Comte's celebrated three stages of human thought—the theological, where natural effects are attributed to the design of supernatural beings, the metaphysical, where abstract qualities are substituted for such beings, and the positive, where ontology is tabooed and generalisation of the relations of phenomena alone pursued—Dr. Saltzer throws down the gauntlet. According to Comte "the ultimate perfection of the Positive system would be.....to represent all phenomena as particular aspect a single general fact; such as gravitation, for instance. Dr. Saltzer holds that this great generalisation has been reached in Buddha's doctrine of the Universe as a plexus of changes, where what is called "permanent" is only so in relation to more transient phenomena and always itself varying in detail. "Everything changes" is the law of which any given fact whatever must constitute an illustration. But he adds very justly:—

"Not that this explanation is so satisfactory in each and every case as to make any further explanation unnecessary. It is not to be expected that an explanation so wide in its range as to embrace all possible phenomena, can at the same time account for the particular mode in which each phenomenon, or each class of phenomena, supersedes another and makes its appearance instead. From a practical point of view, it may readily be conceded, that questions referring to particulars are often of more importance to us than questions dealing with general laws; for citizens of the world though we are, we are before all citizens of a certain corner of the world, and have, as such, to adapt ourselves, mentally and bodily, to the peculiarities of our close surroundings. But as we are for the present chiefly concerned with a positive *Philosophy*, or, as Comte defines it above, with a system of conceptions on the *aggregate of phenomena*—a general explanation is just what is wanted before all. Such a general explanation contains moreover within itself half of the explanation of each particular phenomenon and of each class of phenomena. Take gravitation. What strikes the mind on reflecting on the tendency of matter to move towards matter is, first of all, the problem: Where does the tendency to move come from? matter in itself being supposed to be an inert mass. Secondly, how is it that matter has the tendency to move in the direction of matter, in preference to any other direction?—Now the first, and most perplexing of the above questions, is simply answered by the fact, that matter was never, nor ever will be, an inert mass. Whether it moves or not, the tendency to move is always with it, and within it. What remains to be explained is the mere mode of this

particular motion—a problem of secondary importance, as compared with the first; a problem moreover, the solution of which must, by the very nature of its comparatively limited range, first be referred to the province of Science, whose task it is to establish subordinate generalisations of groups of phenomena, before it can ever become an integral part of a system that deals with the aggregate of phenomena—with Philosophy."

This identification of philosophy with the unification of our knowledge of the aggregate of phenomena is, however, in its decadence. Even in the case of Spencer, whose indebtedness to Comte is more than superficial, the "unification of knowledge" is effected against the background of the Unknowable—an Absolute which Comte would have simply ignored as a concession to metaphysicians. Neo-Hegelianism also is slowly sapping its recognition, while the most original thinkers of to-day, such as von Hartmann, regard it as little less than nonsense. In truth the Comtean positivism with its three stages is an utterly misleading attempt to depict the march of human thought. The so-called "metaphysical" stages is absurdly incompetent to cover what is now known as metaphysic. Its fiercely denounced "abstract qualities" may hold good of the Middle Ages, when the word-weaving of the Scholiasts was in force. But in respect of modern idealist metaphysic, neo-Hegelianism, for instance, for which no noumena of objects exist, it is worthless. Nor again is it true that the Positive stage is gaining ground, as on the Comtean theory it ought to be. The grand and, indeed, incomparably majestic advance of XIXth Century Science is already breeding metaphysicians, mystics, &c., in crowds, all inspired by the one aim of attempting to rethink the data which a positive science has heaped together.

The inadequacy of Gravitation to stand as a universal law cannot, as Dr. Saltzer says, be for a moment admitted. But who asserts the opposite? It is a truism that "Gravitation" does not resemble all cases of attraction, such as cohesion and chemical affinity. Much more is it incompetent to spread its umbrella over the phenomena of "repulsion." However we have, according to Dr. Saltzer, the generalisation of universal change—universal motion as he makes it—to content us. But universal motion only applies to so-called physical phenomena in space—motion meaning change of place of a body in relation to other bodies, whether atoms or atom aggregates. It does not possess the faintest ray of significance when affirmed of mental facts, *e. g.*, a train of diverse emotions. It is only by a metaphorical use of language that Dr. Saltzer can assert that "images are moving within our mind"—mind not being an existence in space but *in time*. Universal change cannot, therefore, be identified with universal motion. But a further consideration awaits us. Is it true that change is an attribute which all agree in possessing? It is not. Physical phenomena in space go through protean transformations, but what of space itself regarded not from the metaphysical from the realist standpoint of Science. Again, mental states, properly so-called, constitute a changing series in time, but the I remains ever the same. I do not refer, of course, to the phenomenal self or aggregate of

emotions, feelings and thoughts to which psychologists give the general name "mind," but to the I or Ego of which those emotions, &c., are but the filling or content.

It would be erroneous to ascribe the sole origin of this doctrine of universal change to Gautama Buddha. It was independently elaborated by the famous Heraclitus of Ephesus, born 532, B. C. He too asseverated that "all things flow," the universe being to him a contradictory succession of changes. He too affirmed, like Buddha, that being is becoming. His influence on the thought of Plato is well known. Touching German idealism, which, strange to say, Dr. Saltzer does not notice, a very curious parallel to Buddha's theory may be noted. I refer, of course, to the Hegelian Dialectic. "Everything is" this is the one extreme—"Everything is not" this is the other extreme".....The perfect one "remaining far from both these extremes, proclaims the truth in the middle." (Buddha) is exactly the doctrine of Hegel. Hegel, however, radically improved the form of the doctrine which he inherited proximately from Fichte. Its pedigree in the West dates back, however, not to Buddha, but to the Grecian Heraclitus. The omission of this important historical truth, detracts largely from the value of Dr. Saltzer's *brochure*. In advocating the cognition of Buddha's doctrine on this head, he forgets to remark that Germany has for long enjoyed its recognition, and that too in a form so marvellously elaborated and thorough as conveyed in the 'Logic' and 'Phenomenology' of Hegel. He has thus ignored the requirements of the title of his Essay.

On p. 10 is to be noted a misapprehension of the positivist and scientific position which it is important to dispel. Dr. Saltzer tilts against the now growing view that there is nothing in causation except invariable and unconditional succession. "If you are not to assume any kind of bond or union between contiguous facts in Nature, what ground can there be, in the name of all that is positive, to assume that the aggregate of events are united with each other by one single general law?" The central positivist aim is to generalise the causal relations of phenomena. But to generalise is simply to classify, and when we say "all things change," we simply register in shorthand the individual facts (known or inferred) of change, *i. e.*, of succession. The "law" is a purely subjective creation expressing agreement between facts. When Dr. Saltzer writes:—"We are told that 'the ultimate perfection of the positive system would be to represent all phenomena as particular aspects of a single general fact,' we are given to understand that such a fact does exist in Nature"—he quite misunderstands the empirical contention here veiled in metaphysical language. A "law" does not govern phenomena, but is the verbal expression of *our* perception of their *points of agreement*, as co-existing or successive. The hypothesis of an abstract "Nature" and causes tethered by a mysterious nexus to effects as held by Dr. Saltzer are in direct contradiction to the positivist refusal to transcend phenomena. If he holds that Bud-

dha believed in causal nexuses* and an abstract "Nature," then he cannot saddle him with the propagation of a positivist philosophy. Such objections apart, the "Teacher of Nirvana and the Law" could not possibly be termed a positivist philosopher, inasmuch as he sought to peer behind the veil of the *Mâyâ* of perception.

Dr. Saltzer's assertion that for Comte causes were "abstract forces; veritable entities," (p. 14) on the top of his previous objection to Comte's refusal to interpolate any bond of union between contiguous events; exhibits a serious confusion of ideas. Comte held the exact contrary. The "abstract force" would be Dr. Saltzer's perfectly unnecessary "bond of union," a purely imaginative conception. Comte averred that when a ball striking another ball *causes* it to move, all we were justified in asserting was that there occurred a *succession of events*. Dr. Saltzer's "bond of union" is an interpolation he would have at once repudiated.

To the inquiry—Does the modern generalisation of the conservation of energy interpose any "bond of union" between cause and effect, the answer is obvious. The problem remains the same. All we know is that there exist or appear to exist unvarying quantitative and qualitative relations between modes of energy. *E. g.* Given certain conditions—themselves part and parcel of the causal series—a certain amount of carbon combining with oxygen will always yield the same quantity and quality of effects, light, heat, &c. &c. But in all this series we have nothing but successions—successions between changing modes of energy. Professor Bain and Herbert Spencer regard causation as resolvable into quantitative and qualitative equivalencies obtaining between modes of energy. But why should they go out of their way to hunt for "bonds of union" between antecedent forms of energy and their equivalencies when transformed. Of course they do nothing of the kind. The forms of energy are but names for phenomena. The fact of their succession is all we know.

The observations of Dr. Saltzer on Mill's criticism of the identification of the Conservation Doctrine with the Conservation of *Motion* are most interesting and suggestive. Having exhibited the meaningless character of the current term "potential energy," so severely commented on by Mill, he presents us with a theory which is certainly well worth consideration. So far from potential energy involving the temporary annihilation of motion, he holds that the motion of translation is transformed into rotatory atomic motion. I am not sure that this view is original. I rather think not. But Dr. Saltzer's enunciation of it is extremely lucid and stimulating. The possibility, however, that so-called

* A "bond of union" between contiguous events leaves Dr. Saltzer in Comte's metaphysical stage. Is there any proof, however, that Buddha held causality to involve more than invariable and unconditional succession. I trow not, so far as I recall a former conversation with Sumangala. Obviously he held that there is a "duality in causation" (p. 13)—cause being a relative term involving some effect—but he had no ground for assuming a mysterious "power" in the cause to produce the effect.

"potential energy" is simply resolvable into a space relation has to be met. And, putting aside scientific hypothesis, it might be added that, so long as men cling to the belief in an external world somehow independent of perception, so long will the endless contradiction centring round the discussion of "atoms," "force," "energy," "matter," and other abstractions continue. It was Kant who showed that the finite and infinite divisibility of matter were alike demonstrable by reason; that a finite and infinite space were equally impossible. Human Reason based on the assumption of a real external world must end in contradictions.

Space, however, now forbids us to continue farther. Enough has, it is hoped, been said to indicate the interesting character of Dr. Saltzer's *brochure*. Although the author's attempt to bring Buddha into line with positivism is naturally unsuccessful, he had done well in bringing up the problems correlated therewith for discussion.

E. DOUGLAS FAWCETT.

WOMEN IN ANCIENT INDIA.

(Continued from page 13.)

IN speaking of the Scholastic or Acharya period, we must bear in mind that it is a period of very elaborate laws about anything and everything, and women were, of course, not outside their operations. The halcyon days of the Vedas and the Epics were gone; and people became less and less mindful of the sacred duties prescribed by the Vedas.

Doubts began everywhere to rise in the minds of men. Exhaustive and polemical treatises had to be written for the instruction and guidance of mankind. Ethical principles no longer practised; and men growing more and more selfish subordinating everything to their own pleasure; such were some of the chief characteristics of this period.

Woman, therefore, could occupy only an inferior place in the social circle. She was subordinate to man in every respect. And the most severe laws were written narrowing the sphere of her activity; and the exact position of women is thus given by Manu:—*Pitá rakshati Korumáre bhartárakshati yauné, Rakshanti sthaviré putrá nāstri swátantriya.* "A woman should remain subject in her infancy to her father; in her youth to her husband; and in her old age to her sons. Under any circumstance she has no independence."

I quote Manu, not because that I consider his work as the greatest authority for this period, but because he represents that class of law-givers who frame their laws with the object of making people follow what they think as the highest ideal. I divide my authorities for this period into two classes: (1) the law-givers, and (2) other writers who speak of the general condition of the country, such as Patanjali and others,

the former including, of course, such writers as Gautama, Baudháyana, Vasishtha, Apastamba, Manu, Yágnavalkya, &c.

For the purpose of tracing the history of women in India, we have to divide the laws of this period into old and new. The Sutras first came into existence. These Sutras are called Dharma Sutras, also called Sámayácharika Sutras, and are different from the other kinds of Sutras, as the Shrouta Sutras, which treat of the performance of sacrifices, and the Grihya Sutras. These latter are distinguished from the Dharma Sutras, in confining themselves to the points of difference of the various schools or charanas, while the Dharma Sutras, give out in a brief way, for mnemonical purposes, the precepts and obligations to all. It is further a point recently brought to light that the same Rishi, who is the author of Shrouta Sutras, is also the author of Grihya Sutras, and of a Dharma Sutra. The order seems to be this, according to Haradatta the Commentator on the Apastamba Dharma Sutra. (1st Sutra):—

"The words 'Adhátó' (=therefore) implies a reason, viz., that as the Sruta (sacrificial) and Gárhya (domestic) ceremonies have been explained, and as these ceremonies presuppose other observances, these other observances also must now be explained."

Again, the Grihya Sutras are chiefly concerned with the domestic ceremonies from the birth to the marriage of a man; and as these ceremonies form part of the subjects treated in the Dharma Sutras, we might consider that, in the light of the explanation of Haradatta's above quoted, the Grihya Sutras were their original sources. If we remember that the Sutras are only mnemonical aids to the observance of the ceremonies, and that they are mostly written in prose, we might safely conclude that the Smrities, such as that of Manu, are only later writings. Yágnavalkya, Daksha, Parásara and other Smrities being only subsequent to Manu's—whether in the present composition, or in its original unabridged form—both by tradition, and under the authority of Jaimini. He says in the 1st adhyáya of his Mimámsa Sutras that when the law-givers are at variance on a certain point, Manu's precepts should be held supreme and followed, and that Manu is a far greater authority than the other Smrities; it follows that, chronologically speaking, the laws are in this order: Grihya Sutras, Dharma Sutras, and poetical Smrities. The poetical Smrities may, therefore, be considered as more exhaustive treatises than the former.

Having thus established the priority of the Dharma Sutras, it is now easy for us to trace the condition of women from the Epic Period. Of the Dharma Sutras extant, we have them in the following chronological order: (1) Goutama, (2) Bódháyana, (3 and 4) Apastamba and Vasishtha.*

Polygamy continued as before, but only restricted to the upper classes. The number of forms of marriage was now eight, according to

* The translations which appear further on from these works, are those of the several western Orientalists, who have rendered them into English for the "Sacred Books of the East."

Goutama and Bódháyana, but six according to Apastamba and Vasishta. I subjoin them thus :—

(1). Bráhma wedding : the father gives the girl dressed in garments and decked with jewels to a person possessing sacred learning, &c. (Goutama, Bódháyana, Apastamba and Vasishta.)

2. Prájápatya wedding : the marriage formula is : "fulfil ye the law conjointly." (Goutama and Bódháyana.)

3. Arsha wedding ; the bridegroom exchanges a cow for a girl. (Do. do. Apastamba and Vasishta.)

4. Daiva wedding : if the bride is given decked with ornaments to a priest at the sacrifice. (Do. do. do. do.)

5. Gándharva wedding : the spontaneous union with a willing maiden. (Do. do. do. do.)

6. Asura wedding : if those who have authority over a female are propitiated with money. (Apastamba, Goutama, Bódháyana; and Vasishta calls it Mánusha.)

7. Rákshasa wedding : if the bride is taken away by force. (Do. All others call it Kshétra.)

8. Paisácha wedding : when a man embraces a female deprived of consciousness. (Goutama and Bódháyana.)

Thus all the four law-givers recognize six forms ; and Goutama and Bódháyana add two more, *viz.*, Prájápatya and Paisácha. The necessary inference, therefore, is that Goutama and Bódháyana being older, the Prájápatya and Paisácha forms which they recognized, were not in after times found good, and hence the subsequent law-givers Apastamba and Vasishta speak only of six.

Some of the forms of marriage which these Rishis consider praiseworthy,* severally or jointly, necessarily imply that the bride should be fit for the consummation of marriage ; for Apastamba says that the first three days of marriage the bridegroom and the bride should sleep together, but that on the fourth day the consummation takes place.

Now as regards her duties. If her husband has disappeared she should wait for him for six years. If she is the wife of a Brahmin, and if he has gone to a foreign country for purposes of study, she should wait for him for twelve years. She is thus made more subordinate to her husband than was the case in the Vedic or the Epic period ; nor can a girl remain without marriage, as we saw was the cause in the preceding ages. This latter restriction was made in the early days of the Scholastic period, for we find Goutama saying that a girl not given in marriage shall allow three monthly periods to pass and afterwards unite herself

* I particularly speak of those that were considered praiseworthy and omit the others, as the former alone will do for my purpose.

† This is, however, a point that is liable to be disputed. Goutama holds that a maiden should be given in marriage before she attains her age. Apastamba's views were already given out. Vasishta says (Chap. VIII, 1) "A student who desires to become a householder shall bathe and take for a wife a young female of his own caste, who does neither belong to the same gotra nor has the same Prayara who has not had intercourse (with another man)."

of her own will to a blameless man giving up the ornaments received from her father. The duty which a wife should discharge to her husband, is assisting at the kindling of the sacrificial fires. Besides, she could learn music, dancing and other branches of the Artha Sastra. She was, however, considered pure throughout the body, and her purification, when necessary, consisted in simply touching water with her lips. Even unchastity was not in the eyes of these law-givers a grave sin, for says Vasishta :—

"A wife, though tainted by sin, whether she be quarrelsome or have left the house, or have suffered criminal force or have fallen into the hands of thieves, must not be abandoned ; to forsake her is not prescribed by the sacred law. Let him wait for the time of her courses ; by her temporary uncleanliness she becomes pure." The only three acts which make them outcastes are, to quote this Rishi again, "Murder of the husband, slaying a learned Brahmin, and wilful destruction of the foetus." Women who were purchased for money were considered more as slaves than lawful wives and were not fit for assisting their husbands in the sacrificial rite.

A husband may allow his wife to raise an issue from any one else for him, and such a son was considered a legal one.

If the husband dies she was allowed to remarry, but more especially to a brother-in-law.

Suttee does not seem to have been prevalent in the times that the Dharmá Sutras were written. Unchastity was more frequent than in the preceding periods, and we have special names for the offspring of mixed castes (*Vide* below) :—

Children born in the inverted order (of the wives of higher castes) become Sútas, Mágadhas, Ayogavas, Kshatris, Vaidehakas or Chandalas.

Some declare that a woman of the Brahman caste has borne, successively to husbands of the four castes, sons who are Brahmins, Sútas, Mágadhas or Chandálas : and that a woman of the Kshatriya caste has borne to the same, Múrdhavasiktas, Kshatriyas, Paulkasas, &c. (*Gautama*, IV. 17—19.)

Now come the metrical Smritis, such as those of Manu, Yágnavalkya, Parásara. From these we find that the above-named eight forms of marriage were recognized, the Paisácha being considered the lowest. The marriage should be performed for a girl between eight and twelve, although from Médháthithi's Commentary on Manu, IX. 88, it appears that twelve was the more proper age.

They could no longer perform sacrifice separately. All she could do was conjointly with her husband.* Nor could she recite the Vedas. They had the tonsure rite, but without the Vedic Mantras, as in the case of men.

* The passage I rely upon is Manu IX, 18. "No religious ceremony for women should be (accompanied) by Mantras—with these rules the right of women is fixed; for women being weak creatures, and having no share in the Mantras, are falsehood itself."

Their real sacrament was marriage, which involved four duties on her, *viz.*, (1) assisting the husband at the sacrifice, (2) obedience to the guru, (3) attendance to household duties, and (4) attendance to their husbands. She had no property of her own whatever. Property she acquired belongs to the one to whom she belongs. While Bódháyana, Apastamba and Vasishtha allow her ornaments; Manu allows her, "that which is given over the marriage fire, during the bridal procession, that which is given from act of love, and that which is received from her brother, mother, or father. Anything she acquires after her marriage, becomes the property of her children, if she should die while her husband is alive. Whatever valuables she receives at the marriage, other than those of Asura, Paisácha and Rakshasa marriages, belong to her husband alone if she should die without children, but if she should acquire any property at these marriages, such property goes to her father and mother if she dies without children." He further lays stress on the fact that a woman cannot expend *any* money without the consent of her husband. Public dancers and prostitutes make their appearance in these times, and are recognized by Manu as institutions. The king, he says, should not punish them in the performance of their callings.

Turning now to Patanjali, we find from his Mahábháshya that the Vedas and the Sutras had not the same hold on the minds of the people as it had in the preceding ages. Women addicted themselves to drink; and there is a passage in his 'Magnum Opus,' that 'Gods do not take that Brahmin woman who drinks, to the loka her husband would go (after his death).' They were neither divorced, nor excommunicated, nor persecuted. The laxity of morals on the part of women was great. Concubines and lewd women were now more and more increasing in number. A pupil was not allowed to see a woman, and much less to speak to her. The sons of widows acquired social position and influence. The offspring of illicit intercourse between the sexes had multiplied, and to put a stop to this shameful state of things, Buddha, by attempting to introduce intermarriages between different classes of society, succeeded at last in doing away with caste itself. Buddhism seems to have restored to woman her former position in society: at least it is clear that she was allowed the same rights in religious matters as those of the opposite sex. This restoration of her rights seem to have been enjoyed by her for several centuries, and continued to the first days of the Mohammedan conquest. Somewhere about this time we find the cruel practice of suttee in India. The ancient authorities, such as the Rigveda, Asvaláyana's and Parásara's works, which some suppose to have laid down this practice, are denied by many, while others construe the passages in different way altogether. Diodorus Siculus, who lived about three centuries before the Christian Era, states it to have occurred in the Camp of Eumenes. It was perhaps about that time that the custom was becoming more and more extended.

On the other hand, they do not seem to have been uneducated

as they are now generally found to be. They had their own arts and sciences to cultivate; and coming to the times of Vátsyáyana, the author of the Kama Sutras, whom Sir Richard Burton thinks flourished between the first and the sixth centuries after Christ, we find him mentioning in his book sixty-four arts and sciences which he recommends for women. These include all the arts and sciences known to the Indians, except the higher mathematics, the arts connected with governing a state, the meanest arts, and those that are exclusively reserved for mankind in all ages and in all countries.

They were acquainted with the fine arts, spice making, cooking, weaving and others less important, covering a wide field of intellectual culture.

Now to speak of those that were Buddhists. Although Buddha was very severe to women as a class, and even mendicants and novices were not permitted to look at a woman, and priests were not allowed to visit widows, grown-up virgins, or women whose husbands were abroad,—yet it was Buddhism, as I said before, that restored to her some of her lost rights. As a Buddhist she became prominent. She not only began to frequent places of public worship, but came forward to join the clerical body and was even admitted a nun.

The Buddhist females had their own robes, and the monuments in the Bhilsa topes show that it consisted of a "long flowing vest" resembling that which we see in Grecian sculpture. The Ajunta caves also show us a like form of dress among the Buddhist women.

Her subsequent history is not difficult to trace. Varáhamihira praises her; Houn Tsang admires her intellect and speaks of a female kingdom; and we have ample material to collect from the Sanskrit Dramas.

From these we find that a total degradation had befallen her. The Hindu female was subordinate to the male to an extent unknown to her; while the lot of her Buddhist sister was in nowise better, except that she could now become a nun as before. A new class of women arose; they were styled Devádasis, and the Agamas so style them, as they devoted themselves entirely to the 'service of God.' She was quite different from the prostitute of the time of Patanjali or the subsequent times, and the difference consisted in her doing some of the services in a temple, and in maintaining her virginity. She was different from slaves who were mere objects of pleasure, bought for an equivalent in money; and sometimes even foreign slaves are mentioned in the dramas. The prohibition of a man of a higher caste marrying girls of the lower castes continued the same as before; widows were now strictly prohibited from marrying. She would no longer be found as a teacher except in very rare cases. In short, she was not allowed to take part in any public rejoicings except the festivals and marriages. She was, as regards the higher knowledge, classed with a Sudra. Tyranny of the male over the female became more and more perceptible. Brahminism now began to slowly

revive; Buddhism was almost crushed out of existence, and with it the status of women recognized by it.

The laxity of morals was now very great; every thing was in utter confusion, and in the great struggle for existence, the Brahmanical as well as Buddhistic institutions became more and more degraded; the Devadasi was no longer a virgin devoted to the service of God, but to man; and although the extreme south was not much affected, and writers and moralists like Avvay made their appearance now and then, a larger portion of India was simply in the final struggle for existence.

Such was the condition of India and the Indian women during the 8th, 9th and the 10th centuries. Brahminism now triumphed over Buddhism, but before she had time to look to the inherent defects in her institutions and mend them, a more powerful enemy made his presence felt, and compelled her to unwillingly unite her forces for another struggle—to stand or to fall. India soon fell, and as I said in the beginning, she lost all claim to boast of a national glory and feel a national pride.

S. E. GOPALA CHARLU, F. T. S.

SUBHASITA: A SINHALESE BOOK OF BUDDHIST MAXIMS.

(Continued from page 44.)

58. Who can abate the anger of a nobleman of great virtue; so, who can stop the course of pure cold water flowing down a slope.

59. Foolish men neglect to do meritorious acts which procure them the divine bliss, but they do evil deeds which lead them to hell; they, therefore, are like those who drink poison, refusing to take milk.

60. One man in the world excels in one thing, and another in another thing; as, however, powerfully the wind may blow, ships will not travel on land and carriages on water.

61. Though it has been said by poets that the minds of the righteous, and ghee, which is soft and easily melted, are alike; yet it is not so, for the minds of the righteous are melted in the troubles of their fellow-beings, while ghee is not melted (by heat not applied to itself).

62. Brahma had deposited fragrant musk in the navel of the chiefs of the deer by mistake; but should I ever get the post of Mahabrahmaship, I will place musk at the root of the liar's tongue.

63. Even if a man becomes the king of the whole world, yet he will be despised by the people if he wears his crest gem on his foot; therefore if any of your servants are not fit for the works in which you have employed them, you will not succeed in your undertakings.

64. Foolish men who try to hurt men of great power and ability by showing anger against them, are like those who kick against a great elephant that is strong enough to uproot huge rocks.

65. To a man of great firmness and virtue the whole ocean is a cup of water, Maha Meru is an anthill, and the famous continent of Jambudevipa is the compound of his house; hence, what wealth is there which is not his own.

66. Men who act against law are numberless as the stars in space, and they cannot be destroyed because they are so numberless; if you destroy the hatred which is in your heart, they all will be destroyed as fire is extinguishable by water.

67. When prosperity comes to a man, it comes very slowly like the growth of water and kernel in the coconut; but, when it goes, it goes all of a sudden, as the kernel of wood-apples vanishes when swallowed by elephants.

68. Though there are very many rich men, a wise king employs only the good in his service; and though we have abundance of riches, we use only a glass to see our face.

69. People can hold the proboscis of the elephant, and wear venomous serpents round their necks; though they could do such wonderful things, yet not being satisfied with all these, they serve under kings to earn their livelihood.

70. As the moon, which is surrounded by a host of wide-spread stars and which enlightens the world with its mild rays, gets dim at sun-rise; so, every man has his own defect in uttering the words of a foreign language.

71. There may be many who wield swords in the midst of women and in company, but very few in the field of battle, where sparks flash by the clashing of sword with sword.

72. Ignorant people, who live according to the ways of the world, without knowing what will be the consequences of their deeds both in this and in the future world, are, owing to their sin of the past births, like worms produced in flowers—though they might be born of a high caste, as pure as milk from both (the paternal and maternal) sides.

73. It is the nature of the beggar to be not satisfied even if he gets an immense quantity of wealth; as Iswara, who has a (third) eye on his forehead, and who is endowed with glory and great might, rides on an old bull.

74. The noble and the good, when too intimate with others, are disrespected by them, as the sweet sandalwood is used for fire-wood by the wives of veddhas who live in the Himalayas.

75. A youth, who attempts to win the heart of a woman by the donation of garments, food, betel and all other kinds of wealth, or by sexual intercourse and cheerful words, is like him who thinks to catch wind with a net.

76. Crows that dwell always in parks and gardens, by feeding on sweet mangoes become like cuckoos in appearance, but they can be discerned at once by their cry.

77. As the throat-gem of a venomous serpent, when set on the crest of a king's crown becomes a costly jewel; so, great kings reward the righteous with great honours and wealth, though they may live in the midst of the wicked.

78. If a good man refuses to give to the poor, it is not his fault, but it is theirs for having sinned in their previous births; so, it is not the fault of thy looking-glass that thy face appears ugly, but it is the fault of thy deformity.

79. Herds of goats and bulls butt against each other, and minn birds warble sweet songs (it is their nature, but not an extraordinary thing); if any one can satisfy the wants of the poor by munificent donations, he will be considered to be a clever and powerful being.

80. If a serpent bite a man, it is only he who dies, and not the rest of the people; if a wicked man be made a chief or be taken into society, a whole nation may be destroyed, and at last that wicked man also may be destroyed.

81. One's own features are not seen by the eye that sees every thing (else) in the world; in the same manner the wicked see only the faults of others, but not their own.

82. There are spots in the moon, there is snow on the Himalayas, the water of the ocean is saline, and poets are poor; so every good thing in the world has a defect except Nirvana, which is entirely pure.

83. The wealth of the liberal-hearted man, though small, is gratefully accepted by the poor and used as the water of a well; but the wealth of the wicked, though considerable, is not used by the poor, like the salt water of the ocean.

84. The moon that enlightens the quarters of the world by its mild rays, holds its spots till the end of the world; so good men do not care so much about their own businesses as about the difficulties of others.

85. The waters of the various rivers, streams, brooks and hills flow into the ocean, but it does not break its bounds; so good men will live in accordance with customs without being proud even if they gain the whole continent of Jambudwipa.

86. Ignorant people live always in friendship with the wicked and not with the good, as veddahs adorn their necks with liquorice seeds but not with shiny pearls which they could pick up when dropped from the trunks of mighty elephants.

87. A level path devoid of thorns and pebbles, becomes fearful and impassable when these are combined with darkness; so good men associating with the wicked often become despicable.

88. If liberal-hearted persons have no freedom to do good to others, even were it be in heaven, they will not live there, considering it to be a hell; but if they have that freedom even in hell, then they will live there considering it to be a heaven.

89. Good men of renown live happily proclaiming the good qualities of others in the world, as the light of a lamp is not diminished, though hundreds of other lamps be lighted with it.

90. The lion that lives solely on the brains of elephants will not eat grass, howsoever great may be its hunger; so a nobleman will never do an unfair thing, even if he dies.

91. As a huge elephant never tramples its own trunk, though it runs about when excited with carnal lust; so a wise man will never do a mean act, though he may get all the riches of the world.

92. If a man, who does not profess the noble faith of Lord Buddha, can enter into Nirwan by accepting a heathen faith, then a blind man can see the footprint of a bird in the sky.

93. Rows of trees with their branches and leaves become a shelter for the travellers, so the good and the wise do favours to others without any remuneration whatever.

94. Though there is a great host of cobras that feed on frogs, yet, only Ananga stands ahead of all with its open hood; though there are very many people who may be equal in their prosperity and form, yet there is only one kind person who protects the world.

95. Why do you amass wealth, seeing what hath happened to the bees that had stored up honey in their hives; (therefore) eat, drink and give alms to the poor with kindness; and do not bury your wealth here and there.

96. Though good men may happen to live constantly with the wicked, yet their minds will be disposed to do good to the world; as though a cuckoo is hatched and brought up in the nest of a crow, yet its voice is pleasing to the hearers.

97. Though a man of great renown be born of a low caste, yet he will be respected by wise men of the world; as, the lilies produced from mud are worn on the head.

98. Though crows feed with delight on sweet mangoes, dwell on the tops of trees in parks and gardens, and do these and other things like the cuckoos, yet they are discerned in spring time by their voice.

99. Having been brought up under the shadow of King Sri Rajasingha's foot, who excels by hundredfold the chief of devas (Indras) in glory, who is a lion that defeated elephant-like enemies, and who is like a golden flag that shines waving on the top of the Solar Race-like roof.

100. And having been a son (disciple) of the chief pundit of Hiswella (lit: the owner of), who is like unto Kumbyon Rishi, who drank the ocean, for he has grasped with his hands of wisdom the ocean of metaphysics whose shores are Nirwana.

101. I, the poet who is known by the name of Alagiawanna Mukewette, in whose lotus mouth the goddess of beauty always resides, and

who is a lion that defeated the elephant-like poets, composed this sweet poem in accordance with the sayings of the ancient pundits.

H. J. MENDIS.

NOTES.

19. *Rahu* is the ascending node. Some astrologers consider it to be a planet, and others say that it is only the shadow of the earth.

23. *The Kalpavriksha* is a divine tree which confers on the owner whatever he wishes.

24. *Throat-gem*. It is believed by many that some serpents have a kind of gems in their throats.

40. *The gurulu* is a fabulous bird of great size and strength, that feed chiefly on *nagas* (serpents).

41. *The naari-lata* is considered to be a kind of flower whose shape is somewhat similar to a woman.

48. *The four parts of speech*. In the Singalese grammar there are only four parts of speech.

79. *The sella lihini* or mina bird is a bird somewhat like an English magpie. It could be taught to speak like a parrot, or to whistle.

100. Kumbyon Rishi, otherwise called Agasti Rishi, is considered to have drunk the whole ocean.

101. Alagiawanna Mukewette or Alagiawanna Mohottala is the name of the author of this poem, as well as of several others. He was secretary, or as we say, *lekama*, to Sri Rajasingha.

H. J. M.

MAN'S CONQUEST OVER NATURE.

By DR. J. D. BUCK.

Some few there be
By meditation find the Soul in Self
Self-schooled; and some by long philosophy
And holy life reach thither; some by works.
Some, never so attaining, hear of light
From other lips, and seize, and cleave to it.
Worshipping; yea! and those—to teaching true—
Overpass death!

— *Song Celestial.*

Life and death are the two poles of visible nature. Decay and rejuvenescence are the wheels of time that keep the panorama of creation in motion. The whole visible universe exists only by virtue of ceaseless change. Nowhere can stability and permanence be found. Civilization in its onward march continually encroaches upon the wilderness and makes the waste places to blossom for the benefit of man; and again the desert hangs upon the heels of decrepid civilization waiting for its sun to set and for the night of time. It is thus that man wages eternal combat with the forces of nature. Civilization advances and recedes; unconquered nature recedes and again advances. No matter how high the in-coming tide of time may bear the civilization of any age, the out-going tide is sure to bear it back to oblivion. Phoenix-like, the new civilization rises from the ashes of the past. Nothing is lost. Humanity is continually being reborn, and as the ashes of lost empires

are blown by the wind of fate or fortune from the alembic of time, the true gold of progress is found in the bottom.

The conquests of man have indeed been great. Sphinx and pyramid crumbled at last, but the power to conquer and rebuild not only remains but forever increases. Beaten back at one point by determined nature, he assails her again and again, and to her relentless force opposes his unconquerable will. At last man discovers the secret of nature's power; he harnesses her subtle forces and arrays them against herself. He studies her methods, conforms to her laws, and while he thus stoops to conquer she smiles a willing servant at his feet. So runs the tide of time. From the lamp of obedience, man gains the light of knowledge, and the feet that walk by this certain light are led on to power and to conquest.

In thus subduing physical nature and cultivating his intellectual faculties man has made great material progress. The advancing tide of civilization pertains to material things and the luxury of living is the reward of the more advanced individuals of the present human race. But no stream can rise higher than its source, and the source of all individual life is the life wave of the present human race. Over against the luxury of the favored few stands the misery of the unfortunate many, so that it may fairly be questioned whether the well-being and happiness of humanity as a whole are really advanced with all our boasted progress. The idol of society is the golden calf. Character is thus continually at a discount and a premium is thus placed upon any rascality that succeeds in accumulating wealth and avoiding the penitentiary. It may thus be seen that with all our boasted progress, with all our conquests over physical nature and in intellectual life, society is rotten to the core. Not only is man's conquest over nature incomplete, but his apparent conquest is altogether delusive.

Coming now to individual life on whatsoever plane it may be viewed, and it will be found to be in the end no more satisfactory. The objects of man's ambition prove in the end a delusion and a snare, and fail entirely to satisfy the soul.

If our view of life be thus unsatisfactory, most persons contemplate death with undisguised dismay, or with assumed indifference which is speedily dissipated at the near approach of the great destroyer.

Man's conquests over physical nature and in the intellectual realm have but little benefitted the social status of humanity as a whole, and in the face of all his boasted discoveries his own spiritual nature is still a *terra incognita* filled only with forebodings and with fear. Savagery rules in the life of the race at large, and in all that concerns man's spiritual kingdom he is yet an ignorant barbarian. The conditions of conquest and the terms of nature's capitulation have already been stated, viz.: the discovery of and conformity to nature's laws. Even civilized and intellectual man views most spiritual problems to-day as the rude savage views the phenomena of nature, with fear and trembling, with

awe and with bated breath, while for the rude savage the spiritual problems have hardly reached his plane of apprehension. He is stolid and indifferent in the presence of death, and when the time comes for him to relinquish the present life, the traditions of his tribe continue the episodes of the present existence into the happy hunting-ground beyond. The life of the rude savage is thus more rounded and complete, less distorted and one-sided than that of civilized man.

It has hardly yet dawned on the average intelligence of the present humanity, that man has a spiritual nature that transcends his intellectual life as that transcends mere physical existence; and the drift of the race toward materialism is fast crushing out that instinct that is prophetic of the higher life of the soul. The most earnest and thoughtful individuals are often oppressed and bewildered; feeling most keenly the miseries of their race and discovering no adequate means of relief, hedged about by many difficulties, and beset by many trials and many sorrows, life full of trouble and the future altogether unknown—these earnest souls often stand with shaded eyes and bated breath asking of fate and of futurity: *what does it all mean?* And no satisfactory answer comes. Many who are thus beaten back and bewildered settle down into outward conformity to the forms of a religion to which their highest reason gives no real assent. Others again repudiate all religions as a delusion and a snare, designed by and for the sole benefit of cunning priests; and these become rank materialists, and scoffers at everything beyond the present hour and its material advantages. For ages it has been the practical, if not the formulated maxim of the church, that intellectual pursuits lead to irreligion and finally to destruction, and unable to suppress the wave of intellectual advancement the Catholic church even to-day seeks to mould it to its creeds, and to subdue to its authority the restless intellect of man, instead of converting the world to Christianity, they have secularized religion. Religion is supposed to exist for the benefit of man, as the source of all inspiration, the friend of the poor and the outcast. But it has come to pass that man exists for the benefit of religion and the people are taxed for the support of the churches till only the rich and the favored few can conform to their requirements. The face that sacerdotalism presents to the world to-day shows no marks of the crown of thorns, but on the contrary is well housed and well fed, and the highest dignitaries of the church can boast of princely revenues. If these establishments were classed with others of a purely secular character they might appear as neither better nor worse than many others, but to call them in any sense Christian is not only a misuse of words, but it tends to blot out and render null and void the real spirit of Christ. The churches are involved in that intellectual progress of the race which has entirely lost sight of the spiritual nature and destiny of man. Theology bears the same relation to humanity at large that intellectual attainment bears to individual life, and these have little to do with the spiritual faculties and highest interests of man.

For centuries the history of the church was written in blood, a history of conflict waged for temporal power and personal aggrandizement. For other centuries the history of the church consists of an equally bitter record of intellectual conflict, a war of words. In later times the old lines of conflict are merged into mammon worship and proselytism. Magnificent edifices, the gathering of tithes from rich and poor, and missionary enterprises wherein the religious duty of imposing our intellectual beliefs upon all people in every land is enforced. These are the monuments of christendom to-day. In the meantime, destitution, prostitution, insanity and crime are on the increase in our own land, and the great, hungry, desolate and hopeless masses of humanity in Christian lands never enter the palaces called Christian churches, and they scout and scorn the very name of religion!

It may thus be seen that intellectual acquirements and material progress alone fail entirely in securing the best interests of man, and that the conquests of man in these directions are inadequate to meet the needs of humanity. It is also evident that religion in its present secular and degenerate form is powerless to solve the problem and help the world. Man must push his conquests in other directions if he is to solve the riddle of existence, and learn the meaning of life.

Is then religion necessarily a failure? By the highest hopes and the best interests of humanity a thousand times, no. Our interpretations of religious truths are, however, false, and our religion is therefore powerless to uplift and inspire humanity. The world is not being converted to religion. The spiritual nature of man is often either ignored or denied, and even where the existence of the higher nature is recognized, such recognition gives rise to no lasting and adequate results. Our failure, therefore, in this direction is not without a remedy.

In the bloom of intellectual life and at high tide of his conquests over nature, man's career is cut short by death. Nature thus lays a heavy hand on the conquests of man. It is the hand of death with which she forecloses her mortgage and reclaims her own. Back into her all-enfolding bosom she draws the elements of man's visible being. What does it all mean? It means, first, that nothing in the way of physical well-being or intellectual attainment can solve the problem of human existence, or rescue either individual man or humanity at large from the final conquest of nature. All efforts to force the gates of death and to pry into the future beyond the veil have practically proved failures.

This is the problem that presents itself for solution, and which no amount of physical progress or intellectual acquirement will ever be able to solve. Neither mind nor matter, neither sensuous life nor physical endowment can touch the problem. The recognition of this fact is the very beginning of wisdom, but by no means the end thereof. To close our investigations of this point is to solace our souls with the des-

pair of materialism. There is no escape from this conclusion, ignore or deny it as we may. Neither the solace of faith or the consolations of religion are powerful enough to materially alter this condition of things, or to save their votaries from life-long despair, insanity, or suicide.

Can the problem of life be solved? Can man's conquest over nature in the spiritual realm equal his conquest in the physical and intellectual departments of his being, and so round up his knowledge and his life? I answer unhesitatingly, the problem is solved already, and a knowledge of the solution awaits every earnest soul who has energy enough to get rid of his own apathy, or faith enough in his own soul to throw off his nihilism.

I am perfectly well aware that the statement that this important problem is already solved, will be met in many quarters with a good-natured shrug of the shoulders, and be viewed as a sort of mild and harmless lanacy, and its author who dares to make such a statement will be recommended to charity and treatment with ice-bags and anodynes.

There is, however, in every community another class of individuals in whom the higher intuitions of the soul still live, and upon whom the mildew of Materialism does not rest as a blighting incubus. These are agnostics in the truest sense, but they believe a solution possible if only they could get upon the right track, and thousands of these are coming into light and knowledge. They question fate and demand a knowledge of their own destiny. But when man stands upon the shores of time and looks to the beyond, nature puts out his eyes and cuts off his tongue. He is blind and silent. He cannot see beyond the veil; no voice comes back from that echoless shore; and why? I answer because man is ignorant of his spiritual nature here and now, and because he fails entirely to apprehend the meaning of the present life. He must conquer this realm as he conquers elsewhere, by knowledge and obedience. In the physical and intellectual realm where real progress is made man does not invent, he discovers and applies. In the spiritual realm man has invented fables and then represented these as final truths, and he is seldom able after the lapse of time to distinguish between these foolish fables of his own invention, and the parables and allegories in which the true seer has veiled the most sublime spiritual truths. The first step in the pursuit of real knowledge consists in getting rid of false knowledge and this is often the most difficult part of the whole process. If one is in pursuit of truth which he feels satisfied exists, but which he is sure he does not possess, it is necessary that he should be able to view the truth sought without passion or prejudice whenever it is presented to him. It generally happens, however, that the mind of man is not only preoccupied with fables and traditions, but that it is prejudiced against the very truth sought. He therefore not only fails to recognize it when presented, but at once proceeds to oppose it, and to argue it

away. The only solution that under such conditions would be accepted would be one that was found impossible to get rid of. In other words, the individual is to be convinced against his will, and yield only his assent to truth when he can oppose it no longer. Strange as it may seem, many persons are in just this condition of mind without knowing it. Their motto is, "Convince me if you can, but will you have a hard time to do it," and none who possess real and valuable knowledge will attempt it. The proselytising spirit in religion has, however, for centuries run amuck with this contentious spirit of Nihilism, and the result is that form of intellectual gymnastics known as theology.

The real truth-seeker has, therefore, first to face about, and from this spirit of hostility or nihilism become a seeker indeed. It is thus, and thus only, that any great conquests over nature have been achieved in the physical or the intellectual realm, and conquests in the spiritual realm are not to be more easily won.

To those who are thus either indifferent or unconsciously hostile to truth, it will at once be suggested that the spirit of child-like simplicity here recommended is peculiarly gullible, and liable to be imposed upon; but to this objection there is a ready and sufficient answer. With the removal of the contentious spirit there comes a great calm, and with the removal of nihilism and apathy there comes great clearness of vision.

Such an one may listen without denial, but silence by no means gives assent, and with such an one, hostility to error is manifest rather in avoiding than in fighting it. Strife and self-interest darken the higher faculties of the soul, while the child-like simplicity of soul not only removes obscuring clouds, but opens the higher consciousness of man.

It may thus be seen that in approaching the higher problems in the life of man, traditional authority, prejudice and indifference bar the way, and that only as these are removed can real progress be made.

If now we examine the elements involved and the condition concerned in all intellectual progress, a knowledge of these will greatly assist us in our investigations of the spiritual nature of man. The science of mathematics is perhaps more directly involved and more definitely related to man's intellectual progress than any other. Here three factors are always involved, viz., the conscious ego, the intellectual powers, and the principles discerned or to be discovered. It is not generally apprehended that a very definite relation exists between the last two terms named. As a matter of fact, man's intellectual kingdom at any stage of progress is thus a reflection or duplication of the powers of nature. Intellectual acquisition is thus a repetition of creation. The basis of intellectual knowledge is intellectual experience.

Intellectual progress—in the strictest and highest sense an education—consists in a gradual conformity of the brain and its functions to the harmonious laws of nature and to the underlying principles of

creation. The brain that is able to present to the conscious ego, the real self, a mathematical equation or a cosmic law, does so by embodying that principle and expressing that law in its own structure and function. This is the basis of experience. If this principle be underestimated or denied, its force and truthfulness may become apparent by assuming the opposite proposition. The brain is the instrument of thought, through the agency of which the laws of nature are presented to the consciousness of man. The so-called inventions of man are but bungling caricatures of nature's cosmic display. In the alembic of nature, her magical displays continually elude us; compared to these, the witches' cauldron of man's inventions simmers while it sings—"Bubble, bubble, toil and trouble." The moving winds propel our ships, the falling waters turn our wheels, the rising tides demand our conformity and obedience, while the conquests of steam and the possibilities of electricity reveal only yet the fact that nature yields her priceless secrets to man only as he yields obedience to her laws and conforms to her commands.

Whatever man may have accomplished in these two directions, viz., in physical and intellectual progress, certain it is that he possesses scarcely the germ of spiritual knowledge, and it is for this reason that the social life of humanity as a whole is barbarous, that the conquests of man end at the grave, where the conquests and final triumphs of nature are complete. Man may believe or deny, hope or despair, 'tis all one to conquering nature, no answering voice comes back. The challenge of nature is defiant and perpetual. She gathers them in, generation after generation, as she reaps down the civilizations and silently walks through the centuries. And yet man may wrest this secret from nature if he will, yea, *if he wills!* and upon precisely the same terms prescribed in other departments, viz., obedience to law.

In the upward march of humanity in the present age there has been an increased development of nervous structure, and in the more advanced individuals of the race, the cerebral lobes have been largely increased in size, and so rendered capable of a very high degree of functional activity. Coincident with this higher development there has been an increase in nervous and mental diseases, as more highly organized structures are subject to greater strain and more liable to disorder. A brain of small size and low development is incapable of reproducing the cosmic form, or of representing to the conscious ego the principles of nature. Intellectual advancement and development of brain structure, therefore, may be seen to accompany each other in the individual and in the race. Intellectual advancement, however, is no sign of spiritual knowledge. It is by no means uncommon for great intellectual power to accompany great spiritual depravity and personal degradation. The spiritual nature of man is as distinct from his intellectual life as that is from his physical existence. After many centuries of spiritual darkness there has come in later years glimpses of spiritual power, presaging an awakening of man's higher nature. The unfolding of man's higher

nature depends on the correct interpretation and normal exercise of these powers. If the brain and intellect of man reproduce cosmic law and order to man's intelligence, thus securing his intellectual conquest over nature, so must man's spiritual faculties reproduce the spiritual world to consciousness, for spiritual things are to be spiritually discerned. In other words, man's spiritual nature must unfold, in order that he may discover spiritual laws and discern spiritual things.

It may thus be seen that man's conquests over nature everywhere proceed on a uniform law, and that whether in physics, metaphysics, or spiritual life and knowledge, the process is the same. Man must discover and apply, and at every step and in all directions he must reproduce nature in himself. The meaning of man as the microcosm related to the macrocosm is thus made apparent.

I trust that I have made it clear that a certain mental condition or attitude of mind toward spiritual truths is necessary, before any advancement can be made in the way of comprehending spiritual things. I have also endeavored to show that in all departments of knowledge, experience is the only method of knowing, and that therefore man must become that which he seeks to know. The faith of the average individual presupposes just this miraculous change as occurring beyond the grave, though he seldom realizes the absurdity of his conception. All that really concerns man is the present time and the passing opportunity. Let him employ these wisely and well, day by day, hour by hour, and the future need concern him no more than the past. Let him but realize that the past is dead, and that the future is not, and so learn to appreciate the everlasting *now*. Whenever the need of this higher knowledge takes possession of the soul it carries all before it. All other things sink into insignificance beside this hunger of the soul for more certain knowledge and diviner life. This desire seizes us in hours of disappointment, when the world seems slipping from our grasp, and we realize how hollow and unsatisfying are all earthly ambitions. This hunger comes when we stand with streaming eyes and bursting hearts looking into open graves, or when hedged about and beaten back, our idols are shattered in our grasp, and we find ourselves clutching empty space, as a foretaste of the boundless, the fathomless. With the great majority of mankind this experience is disregarded and soon forgotten. While we are drunk with life, as with the fumes of wine, we disregard the demon of the threshold, but the great awakening comes at last, and at the lucid interval that precedes death the weary soul realizes what it all means. But these have in all times been those who in the midst of life realized its meaning and prized its opportunities. These have endeavoured to formulate truths drawn from deep spiritual experience.

These formulated experiences have often given rise to intellectual belief, and the effort to reconcile them with the things of sense and time has resulted in creed and dogma, in ritual, litany and genuflection, till the truth once formalized has become secularized, and at last lost.

The truth regarding the nature and the destiny of man exists for those who really desire it, and who are ready and willing to serve it.

This truth is not the property of the chosen few, though the masses of mankind may be ignorant even that it exists. It is open to all, and upon equal terms. Man cannot buy it with the mines of Golconda, or secure its favor with hetacombs of oxen. He must give *himself*, soul and body, to its service, and having surrendered his last stronghold, diviner nature lays her sceptre at his feet and acknowledges his conquest.

Neither intellectual knowledge nor empirical knowledge in any form can solve this all-important problem for man. It must be with every one a *matter of individual experience*.

It is the purpose of Theosophy to teach this knowledge; first, ethically; second, philosophically; third, scientifically; to aid every one in attaining it experimentally and practically. All the ridicule, abuse and misrepresentation that has been or can be heaped upon the heads of individuals, does not and cannot change this purpose *one iota*. The purpose is changeless and resistless when once it has been intelligently and loyally conceived. It is not born of enthusiasm or blind zeal. It is the child of knowledge sired by love of truth.

(Abridged from the "Progressive Thinker.")

The Adyar Lectures.

MR. FAWCETT ON THE EVOLUTION OF DEITY.

IN continuance of his course of Lectures, it fell to Mr. Fawcett to enter on a prefatory handling of the many moot issues bound up with the alleged existence of a theistic, agnostic, pantheistic or other alleged Absolute. The interest of the address, which was delivered to a large and appreciative audience, centred round and uncompromising defence of the Hegelian doctrine of the Absolute as essentially *result*, a mode of speculation hostile to all theories which assert the reality of any supposed substratum prior to the completed unity in difference of subject and object. In consonance with this view, it is in a sense arguable that the universe emerged from Nothing, necessary as it was to hem round this position with a line of cautious reservations. Nihilism, such as is held by the Madhyamika sect of Buddhists, does not, however, stand its ground. For though the Absolute is possibly demonstrable as *result*, yet this result is from the speculative standpoint equally *beginning*—Time having no significance except within the limits of some mode or other of conscious experience.

The lecturer having briefly surveyed the result of his preceding investigations, stated that it was not his intention at the present juncture of anticipating the publication of his future system, and he should, therefore, in this as in former and subsequent lectures,

draw their attention rather to the various aspects of the great problem, and to the handling which it had received by modern thought.

Now what they were asked to do was to take over religion as a static fact and glance into the question of its ontological basis. Into the history of religious origins it was not therefore necessary to enter. Probably all such beginnings had their roots in gross selfishness and superstition; a more elevated culture gradually lifting worship from this domain of rude propitiatory self-seeking on to the levels of sublimated creeds, worthier conceptions of things and finally on to the hill where shone the "dry light" of philosophy. Hegel had well defined the more advanced forms of religious aspiration as 'philosophy speaking naively.' Eliminating the lower growths constituting the stages of this advance, they were thus confronted with three or four types of the great world-religions. For purposes of convenience he would, as an exponent of Modern Thought in Europe, take Christianity as a prominent "naively speaking" creed suitable to contrast with current rationalism. The Theistic basis of that religion was useful, also, for the purpose of throwing the fabric of a matured metaphysic into relief.

Now (ignoring the implications of religion as to the soul-question), there were two principal ways of treating this problem of the Absolute. The religionist might choose to rely on the alleged existence of a personal god as proved by "Natural Revelation." Probably in that case he would tend to bigotry or some narrow form of emotionalism. Into that aspect of the controversy he declined to enter. Now-a-days, historic criticism, and an enlightened science had given this type of assertion its death-blow. But it had at the same time left the position of the rational theologian largely intact, seeing that Theism had no necessary connection with a specific creed. True, according to Schopenhauer it is to the semi-barbarous Jew that the world owes its bare conception of Monotheism with the often appended riders of "creation" and "providence." But no one could assert that Theism was bound to succumb with Christianity, Mahomedanism, or any other of the evanescent stages of human religious fervour. It might have, and indeed does lay claim to, a rational vindication.

The *philosophical theologian* is the product of an incipient scepticism. Iconoclastic views become mooted, perhaps the theologian is not over comfortable, and a work based on rational, as opposed to emotional, principles is the result. Maimonides and Bishop Butler are cases in point. Obviously, however, the writer who relies on reason, must not object to any deliverances of reason which may present themselves to his opponents. He stands on the same platform as the philosopher, crippled however by the fact that he usually appears in the guise of a barrister bound to advocate the cause of his client.

In traversing the Ground of Theism, we, of course, come across the footsteps of Kant, and it is interesting, therefore, to refer to his contributions to his ever interesting theme. Now Kant, whose

name was a byword for execration among contemporary priests, had dealt rational theology—that is a theology which professes to *prove* its positions—a fatal blow. Classifying the familiar pleas under the head of the Ontological, the Cosmological and the Teleological or Physico-theological arguments, he shattered each in turn. The ontological, as mooted by Anselm and Descartes, attempted to prove the existence of God by the fact of our *conceiving* him as existent. This proof on all fours with the absurd Cartesian doctrine of the “clear conception” which, if present to consciousness must exist somewhere, was now obsolete. Conceiving you have £ 100 does not make your pocket the heavier. The Cosmological argument from caused facts to their unconditioned first cause or from the world as it is to the world as created by a God is also invalid. Empirically speaking, no ground can be alleged why the world should not constitute a phase in an endless chain of causation, such indeed as Herbert Spencer depicts it. Experience gives us no completed successions. Every phenomenon is caused. Hence the child’s objection “who made God?” is perfectly valid. But apart from this, the argument from perceived phenomena to a cause which is *ex hypothesi* not a phenomenon, but in Kantian parlance an “Idea,” breaks altogether with accurate thinking. It involves the ontological fallacy over again. It assumes also as spatially real ‘outside’ perception that objective world which analysis reveals to be nothing more than the *objective consciousness* of individuals. As for the “Design” Argument it has all the weakness of the two former arguments, added to those of its own. It is impossible to say in the first place that apparent “design” is not the outcome of the balancing of forces in conflict, or—as a modern agnostic might urge—natural selection, working in the spheres of organic and inorganic* Nature alike. For instance, it may now be held as established that by far the larger part of the alleged “organic adjustments of means to ends” constitute only the accumulated interest and capital of non-purposive variations stereotyped by Natural Selection. The seeming element of design must, however, be taken along with the darker and repulsive side of things. What then? Moreover, justly observes Kant, no design could in any case prove a designer. It might prove *many designers* or Impersonal Spirit; certainly it could not sanction the hypothesis of a Personal Deity. Such are some stray positions gleaned from the harvest field of Kant’s writings.

The lecturer then stated the attitude of the more modern thinkers towards Theism, laying special stress on the admissions of those philosophic Christians, Sir W. Hamilton and Dean Mansel. But these eminent thinkers declare that there is no rational mode of proving the existence of their Deity, but resort nevertheless to the view that belief overlaps knowledge, and a personal Deity, though inconceivable to us,

* The application of Natural Selection by Du Prel to the evolution of solar systems is here a feeler in the right direction.

does indubitably exist. They appeal forcibly to the moral and emotional nature of man much as did Kant in the “Practical” sphere of his writings. But obviously had either Hamilton or Mansel been born into a family of German Pantheists or Hindu Adwaites, instead of rolling as babies on an English blanket, they would have cited a similar proof in defence of an Impersonal Spirit. The moral and emotional bias is at best a fragile reed. What it proves is a matter of geographic area.

Modern Agnosticism is divisible into two schools, that of the Comtists and positive scientists and that of Spencer. Positivism proper and kindred scientific stand-points ignores the whole question as to what may lie behind Noumena. They deal with the world as it is presented to sense, and while fully conceding the possibility of any amount of other “planes of consciousness,” hold it is our best plan to attend to what is immediately before us. There is much to be said in defence of this view, when one comes to consider the nascent infatuation to ignore this wondrous world in pursuit of others. Mystics often err thus, forgetting that the magnificent sweep of physical phenomena is itself a “standing miracle,” and quite sufficient a study to exhaust a few crores of re-births. Still the necessity of a metaphysical leavening of science, whether in its splendidly developed spheres of psychology, biology, astronomy, physics or what not, seems part and parcel of the round of human aspirations. Recognising, therefore, to the full that the maze of physical glories amid which we move is as spiritual as any possible other, we cannot but smile at the Comtist injunction to forego metaphysic—supposing it, of course, susceptible of research. With reference to the modified agnosticism of Spencer, the lecturer remembered that an “Unknowable,” such as indicated in *First Principles*, is a mere surd for philosophy. You cannot thus appease the clamorous religious instinct, and if such is your desire, it were best to give over the attempt. No, the only Absolute for which the religion of the future—should such another creed ever emerge—would care a rush was an Absolute such as lay behind German idealism and the *Vedanta*. The Absolute in Hegelian language must be not “substance,” *i. e.*, an unknowable surd but subject, *i. e.*, spirit.

Such an Absolute, however, could only exist as *result* of evolution, and when defined as an abstract *prius* of things lost all significance and meaning. As a possible object of consciousness it is a ghost, its reality being simply its consciousness in individual surrogates, or any mode of subjectivity wherein it awakes to self-realisation. As to personality, the fundamental condition of consciousness was *limitation* of self by a not-self, and it mattered not a cypher whether such not-self was interpreted on realist or idealist lines. The limitation remained and the Absolute as by definition exhaustive of being could not be conceived as limited either by an entity outside itself or a Fichtean “not-self” arising in some incomprehensible manner within its own bosom. The doctrine of a Personal God is an attempt

to assume consciousness without its conditions. Assuming, however, the correctness of Hegelian philosophy of spirit—an assumption which is thoroughly compatible with a modification of some of the more objectional Hegelian positions—it is possible to drop the Theistic heritage without losing its essential advantages. By so doing we may ultimately chance upon some clue to the colossal problems of human and animal suffering which may one day be seen to admit of an optimist interpretation. A God apart from the world cannot in any significant sense of the term be called moral—his universe confounds him. But a spiritual Absolute, whose life is the world itself, may well be itself “groaning and travelling” through necessary stages. How from such a view the solution of the world-enigma is deducible will be elsewhere treated of.

The lecturer then proceeded to give the history of the doctrine of “unconscious intelligence,” which is at the root of most forms of pantheism. Having traced it through Leibnitz to von Hartmann, whose great work—the “Philosophy of the Unconscious”—may be termed the bible of the belief, he proceeded to offer cases which seemed to admit of no other possible rendering. It was instructive to note how many hard-headed psychologists, such as Wundt, and evolutionists in biology, such as Romanes, had embraced views more or less coloured with the doctrine.

An interesting discussion fitly brought the afternoon to a close; the central mark of controversy being the query as to whether the “unconscious purpose” argued for by von Hartmann could stand fire. The point to be observed in these moot subjects is not to confound the phrase “unconscious intelligence” with the mere contradiction in terms “unconscious consciousness.” All we know is that to account for certain effects, psychological and other, we seem forced to assume some mode of subjectivity not accompanied with the feeling of self. We are apt to put undue insistence in this latter factor, and to ignore the content of the thought along which it is experienced. In concluding his remarks, Mr. Fawcett stated that unfortunately the exigencies of future publication prevented him from dealing with this and other foregoing questions with the fulness necessary to their treatment. But he could assure his hearers that there would be no point of prime importance which would be left unventilated when the growing volume was completed.

The other lectures during the past month were by Mr. Harte, on “The Religion of the Future;” and by Mr. Keightley, on “The Philosophy of Mysticism.”

This brings the first Session of these Lectures to a close. The next series will begin after a few weeks, due notice being given in the papers.

Reviews.

THE WONDER-LIGHT AND OTHER TALES.

True Philosophy for Children. By MRS. J. CAMPBELL VER-PLANK, F. T. S.*

THIS most charming series of stories is dedicated by the authoress, whose writings in the *Path* have won her the sympathies and gratitude of all Theosophists, to “the Lion Heart, now known as Helena Petrovna Blavatsky.” This dedication may seem to some inappropriate, seeing that “H. P. B.’s” writings can scarcely be considered “milk to babes;” but any one who will take the trouble to analyse these tales, with their wonderful combination of pathos, personal interest in little Carlo and his Uncle John, and the profound ethical and philosophical teachings they convey, will find therein the same basic thoughts and ideas concerning nature and man as those which run through out all H. P. B.’s writings. This is natural, seeing that Mrs. Ver-Plank is a devoted disciple of the writer of the *Secret Doctrine*; but considering how often Theosophy is called unintelligible, and its teachings obscure or unsuited for the simple and uncultured, one may be surprised at finding these same doctrines presented under forms at once so beautiful and so simple.

It would be wrong to spoil the readers’ pleasure—and this little book will have many readers among “grown up” children, as well as young ones—by giving details about its contents. Suffice it to say that all the main points of Theosophical teachings are contained in its eighty pages, conveyed in a style entirely free from hard words or abstract terms, rendered in images and pictures such as appeal to all alike, and often convey a more real insight into the meaning intended than chapters of abstract, or scientific exposition. Not, be it noted, that these stories are didactic after the manner of *Æsop* or *La Fontaine*. No, they are “real stories,” as a small boy of my acquaintance calls them, when protesting against being taught texts in disguise. Considered merely as tales—fairy tales, if you so choose—they can claim a place alongside our old favourites of childhood’s days, while possessing in addition a strange pathos peculiarly their own, which children will not fail to appreciate.

One thing, at least, this little book proves, namely, that Theosophy can be brought home and made intelligible to *all*, young and old, cultured and simple, alike. And this needed to be proved, and the way to accomplish it had to be shown, for too many of our members are apt to loose themselves in the mazes of abstractions and words, through neglecting the arduous but indispensable work of translating the abstract formulæ and technical language of accurate exposition into the living images of true, mental and intuitional realisation.

As to the get up of the book, both paper and type are admirable, while the binding, though simple, is not unpleasing.

*New York, *The Path*, 132, Nassau Street, New York.

We believe that Mrs. Ver-Plank has another series of similar stories in preparation, the publication of which will depend upon the reception that the present series meets with, as the expenses of bringing out the new series are to be defrayed from the proceeds of the present one. We hope, therefore, that all members of the Society will aid in this most valuable work, and encourage the authoress to give us many more such charming hours of pure enjoyment as we have received from the perusal of this little work.

B. K.

ECHOES FROM THE ORIENT.

A Broad Outline of Theosophical Doctrines. By WILLIAM Q. JUDGE,*
(OCCULTUS.)

IN noticing this able little book, the stand-point from which it is written must be borne in mind. Originally published as a series of 21 articles in *Kate Fields Washington*, a paper which, started some twelve months ago, has proved one of the greatest journalistic successes of the day, they are supposed to be written from an outside point of view, though the very intimate acquaintance of their author with the ins and outs of his subject is palpable from the outset. Thus though professedly elementary and general in their scope, there is not a single member of the Society who will not learn something from their perusal, for instance the curious account of the "Theosophical map" given on page 4 and the hint as to the part played by "suggestion" due to the pictures imprinted on the astral light, in the evolutionary history of nations and individuals.

Of course in articles intended for a popular newspaper it is and must remain impossible to discuss any of the occult theories of life and nature with thoroughness, nor does Mr. Judge attempt this. He contents himself with conveying a general idea of some of the most important and basic principles of Theosophy, and most ably avails himself of points of special interest, and scraps of occult physics and theory, which by sticking in the reader's mind may fix there by association the profounder and more vital views which our philosophy inculcates. Owing to this manner of treating the subject, it is somewhat difficult to give the readers of the *Theosophist* a correct idea of his book. To say that he treats of *Universal Brotherhood, The Astral Light, Evolution, The Adepts, Karma and Reincarnation, Cyclic Law, The Intelligences of Nature, The Races of Man, Mahatmas and Nirmanahayas, and The Adept Fraternity*, may give some idea of its matter, but one must read the book for oneself in order to appreciate how cleverly, lucidly and ably these and many other topics are handled, in such a manner as to interest the general public, and yet giving information even to old students of these subjects. And yet the whole book covers only some 70 pages of good clear print, on excellent paper by the bye. Although, perhaps, the

*New York. *The Path*. 132, Nassau Street, New York.

casual reader will not gain any very detailed or accurate conception of Theosophy from the perusal of these articles, yet he will most certainly be interested and find himself thereby stimulated to study the subject further. Moreover he will—if he reads carefully and attentively—rise from his perusal with a general, but yet clear and correct conception of one or two of its fundamental tenets. And this is all, more even, than the book aims at. Only the advanced student can appreciate how much study, how thorough a grasp of the subject, how careful a choice of words and metaphors must have gone to its composition. It is an old saying that it takes a very deep knowledge of a subject to write an elementary book upon it, and this dictum is amply verified in the present case. But although it must be called "elementary," seeing the articles composing it were intended for the eye of the general public, yet it must be repeated that every student of these subjects will find it very profitable reading and full of suggestions and hints which he will not find so readily elsewhere. We congratulate Mr. Judge on his work and the American Section upon the activity and earnestness which the appearance of this book bespeaks.

One feature of Mr. Judge's book deserves special mention, for it is one that every true *Theosophist* should adopt in any publication bearing on these subjects. It concludes with a brief account of *The Theosophical Society and How to join it*; clear, terse and complete.* The addresses of the great centres of the Society's work in England, America and India are given in full, the names of its three magazines and their price is also stated, and a single page of advertisement gives a few of the principal recent works on the subject of Theosophy. It is to be hoped that in future no book or pamphlet on Theosophy or Occultism may be published without at least a *brief* of this kind at the close.

B. K.

RAJ YOGA.

WE have to welcome the appearance of the second edition of Professor Manilal N. Dvivedi's "Raj Yoga," an "attempt," says the talented author, "to present in one connected form what little I had occasion to collect in the form of stray notes on the philosophy and practice of the Vedanta." Anything that emanates from Professor Dvivedi's pen is sure of a warm reception at the hands of our readers.

The aim of the work is, of course, the vindication of the Vedantic ontology, a subject which has for the last half century attracted the interest of Orientalists and German philosophers. So far as its fundamental principles are concerned, the Vedanta resembles certain forms of the German idealism after a remarkably interesting fashion; Schelling's Spiritual Neutrum (Brahma) manifesting as subject and object, as ground of the illusory "self" and the world of Maya, is its twin-sister.

* Mr. Judge omits to mention that, according to the Rules of the Theosophical Society now in force, "Applications may be forwarded to the President." This has always been a Rule of the Society and necessarily remains so until abrogated or amended in the manner provided by the Rules of the Theosophical Society.—R. H.

With the more advanced types of spiritual monism, such as Hegelianism, the analogy is less marked, but still interestingly close. Having gone carefully through Prof. Dvivedi's championship of Vedantism, we can cordially endorse it as in every way deserving of the attention of the scholar. It is excellent. But there are just two points on which we would have liked for more detailed processes of elucidation. They are those so frequently adduced by European idealists against Hindu philosophy:

1. The difficulty of grasping what is the relation of the objective principle of Maya, or substrate of "matter," to Brahma.

2. The oscillation between acceptance of the illusion doctrine and subsequent explanation of cosmic evolution as an *objective differentiation* of Mulaprakriti; the *oscillation, in short, between Realism and Idealism*. We have been forcibly struck with this discrepancy on several occasions.

The reduction of the universe to sat, chit, ananda, nama and rupa does not seem to cover the ground.* If nama and rupa are phenomenal illusions of perception, what becomes of the supposed objective Maya principle? Is Brahma itself the immediate substrate of perceived objects? If so, two questions arise: (a) Why postulate a Maya principle external to 'self'; (b) How is the element of *space* to be dealt with, as a subjective form with Kant, or as what?

The Western critic of Vedanta—entirely in accord, as he often is, with its fundamental principles—finds a great difficulty in deducing the hard facts of conscious every-day experience from it. Fichte, Schelling, and Hegel not only taught "all is self"—the Vedantic idea—but they also showed how the whole evolution of the completed conscious individual is effected. Mr. Dvivedi is conversant, no doubt, with their deductions of the *stages* of evolving consciousness—from rudimentary sensation to abstract reflection out of the primal Spirit. Now, what we want is a detailed analysis of the Vedantic exposition of how from Brahm conscious, separate egohood, with a world over against it, comes to be a fact. Until this is given an air of vagueness and abstractedness must pervade the whole edifice.

We are afraid the passage regarding a separate "fiery state" of matter—"the state in which matter exists while undergoing chemical combination, presents properties peculiar to itself, viz., vibration, heat and, when the rate of combination is rapid, light"—will not pass muster as science. Neither vibration, heat nor light, necessarily involve chemical combination. There is no chemical change in a vibrating tuning-fork or a white-hot piece of platinum in a vacuum.

Waiving, however, points like these, on which we should be glad to receive, for the *Theosophist* comments from Prof. Dvivedi, we recommend every student of Hindu philosophy to find a place for this handy little volume in his bookshelves.

E. D. F.

* Nama 'or name' is conventional and no attribute of the object as such. Rupa or "form" only covers extension in space; it does not touch the really fundamental attribute of the object, to wit, *Resistance*.

"A PROTEST AGAINST AGNOSTICISM."*

SUCH is the title of Mrs. P. F. Fitzgerald's new book, sent to us for review. In our capacity of critic we should incline to make a protest of our own—against the style and terminology of the writer—but for the, in many ways, excellent character of the matter. Touching agnosticism, it is not quite reassuring to hear its opponent alluding to sensation as that which is, but molecular motion (p. 7). Curiously enough, the writer draws an absolute distinction between such elementary sensation and true perception, whereas we contend with all other psychologists that, whatever the ego *may be* proved to add in perception, sensation is as much a subjective fact as any other modification of consciousness. The whole anti-materialist psychology stands or falls with the correct explanation of sensation. Sensation and thought are related as raw material to a finished product.

With impress of the author's first pages on our mind, we were prepared to find her declaring for Pantheism in some idealistic guise. Such, however, is not her standpoint. "Surely a God devoid of self-consciousness of personality," she writes, "such as we have in Pantheism, would put the human instinct of prayer logically out of court." Doubtless; but what of that? Is not prayer a remnant of the favour-seeking policy by which the old savage appealed to his wind gods, his cloud-demons, and other such nondescript entities?

She thinks if Pantheism were true "there would indeed exist a rational ground or standpoint for Agnosticism and despair." How Pantheism comes under the category of agnosticism is best known to the author. Why it should breed despair is equally mysterious (p. 155). We do not, however, note that the author produces any new proof of her Personal Deity, and as the old arguments have tumbled into decay, it would have been well if she had done so. The defect which a sceptic will probably find in the work is its attempt to deal with Agnosticism on too abstract lines. It does not at all make it clear why the present lot of man is so dubiously desirable a boon. The world has been satiated with Gods and "First Cause;" what it wants to know besides all this is the 'whence' and the 'how' and the whither of the individual soul, or ego. This crux solved, prayer-worship and the other appanages of religion lose their interest; the point of practical importance being, after all, not the existence or non-existence of a Deity, but the origin and destiny of our own souls. The rest is mere provender for intellectual speculation, important as such speculation must be for every developing mind.

E. D. F.

* Kegan Paul, Trench, Trübner and Co., London.

A NEW PHILOSOPHY!

UNDER the name of "New Philosophy, a radical's idea of Health, Happiness and Longevity,"* Mr. McCarty has issued a book full of useful hints towards securing the three great boons included in its title. We find a great deal of valuable sanitary information in these pages, but nothing about new philosophy. Having had a deluge of literature on the "philosophy" of cookery, manufactures, and so forth, we are becoming accustomed to the abuse of the term, just as we are to that of "metaphysician" by ignorant faithhealers in America. Long ago, the Germans raised a laugh, and a very telling one, against the tendency in the British and American mind to find philosophy in kitchen utensils. The term should not be degraded. Those who are acquainted with the definition of it given by Pythagoras to the tyrant of Phloëus have ample reason to protest.

PLATONISM IN AMERICA.

A CAPITAL number of the 3rd (bi-monthly) issue of the "Bibliotheca Platonica" lies before us. Mr. Thos. M. Johnson, its able editor, certainly deserves all the support he can obtain in carrying out his spirited treatment of Platonic doctrine and allied topics. The best article in the number is that by Dr. Jones "On Ideas," where Plato's strange theory of cogitable "Universals" is discussed in a highly sympathetic spirit. Of course, the objection which has practically killed the Platonic Realism is that the latter rests on mere abstractions.† Modern votaries of the idealist type of thought have little to say to such a Realism in view of the more complete analysis of Perception which is now available. Still they would probably all admit the importance of the notion as a stage in the line of inquiry culminating in Hegel.

REVISED ALCHEMICAL LITERATURE.

ALCHEMICAL literature is just now somewhat rife. M. A. Poisson has just issued a French translation of five Latin essays of Paracelsus, Albertus Magnus, Roger Bacon, &c., on alchemy. The title of the work is "Five Treatises on Alchemy." Like the usual run of such essays, the five here selected are about as enigmatic as possible. You may read a "spiritual interpretation" into them if you like, but you will certainly not emerge as a physical alchemist after perusal of their cloudy contents.

* San Francisco, Carson and Co., 210, Post Street.

† To take Biology alone—it is now recognized that "species" are arbitrary classifications and, considered in relation to time, do not exist.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, September, 1890.

NOTWITHSTANDING the off season, and the consequent absence of so many of our members from town, the meetings of the Blavatsky Lodge every Thursday evening have been attended by ever-increasing numbers, both of visitors and of new members; it really almost looks as if the new lecture hall, which was so recently erected, will soon be too small for the accommodation of the Lodge. The course of papers on the relation of Theosophy to the problems of modern life will be brought to a close this month; among the subjects discussed have been:—Education; The Position of Woman; Capital and Labour; Materialism; Culture; Philanthropy; Treatment of Criminals and Lunatics; Treatment of Animals (vivisection); Ecclesiasticism, etc. A wide field has been travelled over, as you see; and much interest has been shewn (as evidenced by the questions put) in the various subjects under discussion, by the visitors: always a desirable result. The new course of papers, however, which begins next month, opens out a still wider area for enquiry and investigation; comprising, as it does, Theosophy "from the root up!" I saw a rough draft of the *Syllabus* the other day, which gives the subjects in rotation, as follows:

Introductory—Theosophy and its Evidences.

The Unity of the Universe.

The Septenary in Nature.

The Solar System and the Planetary Chains.

Rounds on a Planetary Chain.

The Earth and its Races (*4th* Round).

History and Development of the Five Races on Earth.

Each of these will, of course, extend over one or two meetings: in fact, the *Syllabus*, as here proposed, brings us to the close of December.

The printing press is at last to be set up at our new European Head-Quarters here; funds have been supplied, and books and papers will now be issued, similar to those published by the Aryan printing press at New York.

The community at Avenue Road has just received a recruit in the person of Mr. James M. Pryse—an American F. T. S.—who has come over to join the Head-quarter staff, and has taken up his residence there, permanently, as a worker.

Mrs. Besant has a lecture tour in prospect for next month, embracing Manchester, Liverpool, Newcastle, Dublin, etc.: this is much wanted just now, as "the time is ripe" for all great efforts; and new Lodges seem to be in course of formation in every direction; only rendering the special and final impetus which a lecture from Mrs. Besant cannot

but fail to give. The good Cause prospers well in Birmingham which, as you will see from *Lucifer's* "Theosophical Activities" this month, now boasts a Lodge of its own; the result and reward of earnest and untiring effort on the part of a few Fellows resident there. Signs are not wanting, moreover, to shew that Manchester will be the next to follow suit in this direction. The Press, both here and in America, has been unusually full of notices, letters of enquiry, and answers to the same, etc., on Theosophy—during the past month. In fact the *Review of Reviews* contains a photograph of Madame Blavatsky. In addition to nearly two pages of letter press, under the heading "Leading Articles in the *Reviews*," wherein her leader in last month's *Lucifer* is well noticed; as also her very able article entitled "the Progress of Theosophy" which appears in the *North American Review* for August: the latter notice contains a somewhat amusing sentence, worth quoting; Says the reviewer, "The Theosophical Society hatched the Psychical Research Society, but it has much more vitality than its chicken!" The leader in *Lucifer*, being, briefly, a protest against English hypocrisy, has stirred up some of the papers to a considerable extent, as might have been expected, all things considered! *The Scottish Leader* devoting two columns to it, of surprisingly temperate nature, by the way. Mr. C. S. Walker, in the *Andover Review*, contributes a most interesting account of the new organization of American farmers; the chief points in his article of value to us, as Theosophists, being contained in the declaration of the purposes of the Alliance, which are quoted in full; and which might almost be said to be the first officially declared object of the Theosophical Society elaborated, for working purposes. I give you, therefore, the declaration of principles adopted by the Alliance:—

1. "To labour for the education of the agricultural classes in the science of economical government, in a strictly non-partisan spirit, and to bring about a more perfect union of social classes."
2. "That we demand equal rights to all and special favours to none."
3. "To endorse the motto, 'In things essential, unity: and in all things, charity.'"
4. "To develop a better state—mentally, morally, socially, and financially."
5. "To constantly strive to secure entire harmony and goodwill to all mankind and brotherly love among ourselves."
6. "To suppress personal, local, sectional and national prejudices; all unhealthy rivalry, and all selfish ambition."
7. "The brightest jewels which it garners are the tears of the widows and orphans, and its imperative commands are to visit the homes where lacerated hearts are bleeding; to assuage the sufferings of a brother or sister, bury the dead, care for the widows, and educate the orphans; to exercise charity towards offenders; to construe words and deeds in their most favourable light, granting honesty of purpose and good intentions to others, and to protect the principles of the Farmer's Alliance and Industrial Union until death."

A grand programme, and may it be as grandly carried out in practice! The *Forum* for this month contains an article by Dr. Lyman Abbott, in which he defines the first steps towards the realisation of industrial democracy. He says that "it means," among other things, "not the conduct of the industries of the community by the State, but the regulation by the State of all industries on which the life of the

State depends:" which is a somewhat modified form of the State contro proposed in "Looking Backward." Following this same line of thought, i. e., social reform—I find an article in the *English Illustrated Magazine* by the well-known Hon. Maude Stanley, who writes on behalf of the better treatment of domestic servants. "How," she asks, "are servants and mistresses to get well suited?" It seems to her that the characters of each should be gone into: enquiries made on both sides. This is only just, for the engagement is most certainly a *contract*, to which there must, necessarily, be two parties; "and it is as important to the one as to the other that the representations made on each side should be correct"—a much needed reform.

Hypnotism is, of course, still well to the fore: and is making rapid strides, more especially on the Continent, the direction which it is taking suggesting the most horrible possibilities: for, should it become a weapon—a legalised weapon—in the hands of that utterly remorseless and materialised class from which vivisectors are drawn, well may we tremble, not only for our actual physical safety, but for our sanity. From men who adopt as their maxim that it is the *duty* of a scientific investigator to kill out all sentiments of sympathy and compassion, in order to preserve a clear head for experiments; men who study such subjects as the effect of pain upon the respiration, and use all the appliances of science to produce as much pain as possible: from such men as these, I ask what mercy can we hope for, or expect? Dr. Ewart, writing in the *Nineteenth Century* on "The Power of Suggestion," notices Mrs. Besant's article on Hypnotism, which appeared in the *Universal Review* for February last, quoting at length the beautiful passage beginning: "This luminous Eidolon, which shines out the more brightly as the bodily frame is unconscious, is the Inner Self, the true individuality, the higher Ego," etc. etc. etc., presumably with approval: which scores a distinct "point" for the teachings of Occultism, I think! Dr. Ewart takes, also, several cases given by Mrs. Besant in illustrating her arguments, and quotes another and longer passage from her article. That science is at last beginning to recognise the creative or image-making power of the mind to be inherent in the so-called imaginative faculty is certain; for Dr. Ewart adds: "Diseases caused by the *imagination* are real diseases, for as soon as a patient believes that he is affected by any functional disorder, some disturbance of the system is certain to ensue." Strange it is that *so much* should be admitted, and yet the logical inference of it all, completely overlooked—a curious fact has been recently discovered by Dr. Luys—*re* Hypnotism—who gives it, as "a newly discovered fact," that influence can be exercised by the hypnotic state of one subject on another in a state of hypnotism; influence which by no other possible means can be brought to bear upon the patient! This he illustrates by an example. Dr. Emily Kempin, writing in the *Arena* for August, maintains (and rightly) that the doctrine of free-will is entirely destroyed by hypnotism, and proves that, "an individual can be compelled, when in a certain condition, to obey the will of another

person, as much as if he were passive clay in the hands of the potter." Quite so, but this is no *new* discovery for the laws controlling all such states of mind and body have been well known, and *acted upon*, for hundreds—nay, for thousands—of years in the East: *vide* the curious report the *Chicago Tribune*, which *Lucifer* notes this month.

Count Tolstoi's latest and most powerful work, "The Krenzer Sonata," together with Kemler's execution by electricity, furnishes Mr. Robert Buchanan with the text from which, in the columns of the *Daily Telegraph*, he most certainly "points a moral," if he may be said not to exactly "adorn a tale"! His words are weighty, and strongly indicative of the complete dissatisfaction felt by all thoughtful minds with the direction at present taken by our modern civilisation and cultivation. He says:—

"Amid the storm of popular indignation over the horrors of the recent execution by electricity, one curious....circumstance appears to have been overlooked. Simultaneously with the news of Kemler's judicial torture in the interests of science, we have received from America the news that Count Tolstoi's Krenzer Sonata'.....has been suppressed in the interests of morality. It has not, possibly, occurred to you, that there is any other than an accidental connection between those two recent events, but to my mind they are only two aspects of the same social question, two strange results of the same political force which I have.....called 'Providence made Easy'.....The reverence for human life, for the human body, has departed with the reverence for the soul, for freedom, for individual hope and aspiration; and, under the same cloak of empirical knowledge, morality and science shake hands. Was I not justified, then, in asserting that our modern 'Trade's Union' of scientists and materialists was merely a survival of the old Calvinism—that Calvinism which, ever since honest John triumphed in the burning of Servetus, has been 'cruel as the grave?' How much further will the appetite for carnal knowledge, the best for verification, lead the creature who loudly vaunts his descent from the catarrhine ape, and who looks forward to the dawning æon of the new god, Humanity? Everywhere the beneficent demagogue, who would regulate the growth of individual evolution, who would experimentalise on the living subject, from the beast that crawls to the beast that stands upright, is busily at work, and the voice of the Legislature says, 'Well done.' While the cynic in the market-place loudly proclaims the death of all human hope and aspiration, while even the Judge on the bench accepts the destruction of religion, but utters a pharisaic 'if we can't be pious, let us at least be moral,' the scientific jerry-builder constructs his lordly pleasure-house out of the bones of dead creeds. The ethics of the dissecting room and the torture chamber replace the instincts of the human conscience, which conscience, if *forced* evolution continues to prevail, will soon become a new register of average human prejudices. Meantime, having disintegrated all laws in succession, we remain at the mercy of the empirical laws of Demirgus. To talk through the telephone or to talk into the phonograph is to penetrate the mysteries of nature, and, heedless of the bolts of Zeus and kindred gods, we exult over Mr Edison's bottled thunder."

I have quoted at considerable length, because from Mr. Buchanan's letter there seems to breathe so significant a spirit of condemnation of the present social state of the Western world; and because, however widely he may differ from Theosophists upon other points, upon this one, at least, we can heartily shake hands with him!

A. L. C.

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THE THEOSOPHIST.

VOL. XII. NO. 3.—DECEMBER 1890.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

A PROPHECY OF CATAclysms.

MY old and learned American friend, Dr. J. R. Buchanan, has recently employed the resources of his own science of Psychometry to forecast a series of direst cataclysms. Until now, the Hebrew prophet Jeremiah and the Trojan Princess Cassandra, daughter of Priam and Hecuba, have distanced all competitors as prophets of woe. Let us hope that fate may have in store for him neither the martyrdom of the former nor the tragical end which befell the latter after her thousand true prophecies had been sneeringly disbelieved. It is an old adage that it is never safe to prophesy unless you know, and one rarely finds a true seer who has the courage to put his warnings into print at the time of their utterance as a challenge to a sceptical world. But Dr. Buchanan is one of the better sort, and twenty-odd years before the time which he fixes for the fulfilment of his prophecies, puts himself on record in the pages of the *Arena*, an American magazine.

A large number of our readers have learnt the meaning of the word Psychometry. The subject has been extensively discussed in these pages, and in the little pamphlet "Psychometry and Thought-transference," issued from this office in several editions, circulated in all parts of the globe, and republished in America. It will, therefore, suffice to say in a word that it is a soul-sight by which its possessor can look into the astral-light and see the pictures of events of past ages, and even foresee the evolutionary results of present active causes. The psychometrical visionary does not need to fall into the trance of mesmeric sleep, but can see with the inner eye while physically awake and conscious of what goes on in the room. It was one of the most splendid discoveries of our marvellous age, and it will no doubt immortalize the name of Joseph Rodés Buchanan, even if he had never done any other