

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 Demiurges. 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.

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सत्यात् नस्ति 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 Rodde Buchanan, even if he had never done any other

remarkable thing in his busy professional life, which is far from being the case. Psychometry is, largely owing to the neglect of its discoverer and the untimely death of Professor Denton, its most eminent exponent—as yet in its infancy as a science. We are not yet at the point where we can place perfect reliance upon the psychometer's visions: we have no test by which to discriminate between what he thinks he sees, and what he actually does see independently of extraneous influences. The researches of our times into Thought-transference and mental perversion by suggestion warn us not to take the psychometer's outgivings as 'law and gospel.' For example: Prof. Denton wanting to learn something about the geological history of a certain island or sea-shore or mountain range, lays the map on the table, points to the object he has in view, and bids the psychometer tell him what he sees occurring there 5,000 or 20,000 years ago. Straightway the subject obeys and reels off a narrative of natural cataclysms, perhaps exceedingly vivid and interesting. Possibly the visions that pass before his inner eye may be accurate pictures of what did occur; perhaps they are but thought-photos impressed upon his brain by the questioner. To make such an experiment at all satisfactory, the experimenter should place the psychometer's finger upon any chance spot in the map in total darkness and have the psychometrical description given in the dark, and without either of them knowing what place was marked under the finger until after the seance was over. Under such circumstances there could be no question of thought-transference from brain to brain, and the vision, if it depicted geological cataclysms which present vestiges proved correct, would be a fact of scientific interest. The prophecies recorded in the *Arena* by Dr. Buchanan embrace two classes: (a) as to future social events; (b) as to impending geological cataclysms. Under the first category he foretells fearful conflicts between labor and capital—a forecast that requires no great seer to make; bloody wars between nations, the extinction of monarchies (the fixed dream of every ultra-republican, of course), and the death of sovereigns now living. With these gruesome forebodings we need not occupy the reader's time: many of the things must happen, and so much the worse for those who may get pinched between the mill-stones of Karma. Our present interest lies in what the new Jeremiah foretells about the physical disasters that are to happen in various parts of the world where some thousands of our Society's members reside. The following passages compiled from his article will give its gist:

"If the moon has a definite relation to the female constitution and the progress of diseases, may there not be an infinite number of periodical relations from a multitude of causes, which investigation would reveal?"

"The science of periodicity as explored by myself indicates three periods of calamity for the United States. The first was well verified in the terrific earthquake of New Madrid, the greatest yet known in our history, and the immediately following war with England, and the prolonged financial depression and other calamities which followed.

"As the second period approached, I had sufficient confidence in 1859, to publish in the *Louisville Journal* (edited by the brilliant George D. Prentice) my con-

viction that we were soon to enter a period of six years of national calamity, which was terribly verified in the war of secession or rebellion.

"Now we are approaching a third and still more calamitous period, which I have long anticipated, and its near approach as I foresee it (though still remote and doubtful in the popular mind) prompts me to place on record the date of the coming cataclysm which in its magnitude and horror will surpass anything of which authentic history has preserved a record!

"Do not ask me, kind reader, how I have reached so positive a conviction. A brief magazine essay does not afford room or occasion to explain or to vindicate a peculiar philosophy unfamiliar to the reading public. I have already said that my conviction is based on a positive, scientific law of periodicity, tested for over thirty years, but not published or taught, though I expect to place it on record for posterity."

"Our convulsory period is approaching. The next presidential election will develop enough of the riotous element North and South, but especially in the North, to give us warning."

"The twentieth century will be ushered in with increasing agitation and discontent, not because the reasons therefor are increasing, but because men are becoming inflamed by brooding over the social condition, the contrast of princely wealth and abject poverty. Poverty is never wise to prevent evil, but it can vote and it can fight, and it will do both."

"How high the agitation will rise in the next eighteen years it would not be wise to predict, but during that time it will be increased by the war in Europe, which will come on near the beginning of the twentieth century and end in the destruction of monarchy. Nineteen years hence war or quasi war will appear in this country and the convulsion will not be arrested until about 1916. The six years prior to that date will be by far the most calamitous that America has ever known."

"It will be a labor and capital war intermingled with a religious element of discord and with a mixture of the race question from the presence of a powerful negro element confronting the Caucasian negro-phobia. It will be a dreary triumph of the destructive elements, compelling a new departure for the future and a more thorough democracy. The Church as a power will be thoroughly shattered, for the power in this revolution has outgrown the old Bible. The fetters of the past will be shaken off—the marriage relation approximated to freedom, for the drift of the future is that way and beyond. The cycle of woman is approaching, and that will be full compensation for the horrors through which we have to pass. But Biblical Christianity is nearing its end. The twentieth century will witness its expiring struggles, and the twenty-first will witness the existence of a religion in which all that was good in the past will survive. 'Time's noblest offspring is the last.' It will not ignore the dawn of Christianity, nor the principles of Jesus."

"Nature, too, is preparing many calamities for us. As the destruction of forests goes on, our floods increase in power, and large regions are threatened with barrenness, as in the old world for the same reason desolation has come upon Syria, once like a vast garden of Eden, and upon the northern provinces of Africa, and is now invading Greece, Sicily, Southern France and Spain."

"And formidable, too, will be the power in the air, the terrible cyclones and the strange seasons that are coming among our calamities, when the warmth of summer shall fail, and the bounties of agriculture be denied us."

"The cold seasons coming twelve or fourteen years hence, and crushing agriculture, will add greatly to our social calamities, and the fierce discontent that prepares men for war."

"Very few have a just conception of our earthquake liabilities. The crust of the earth, floating upon a fiery sea of molten matter, might be compared to a microscopic pellicle on the surface of an egg without a shell."

"A change of one inch in the barometer represents a variation of seventy-two pounds to every foot of the surface of the earth beneath it, making a weight of over 1,843 millions of pounds to the square mile. Three feet of ocean tide represents an additional weight of more than 1,380,000 tons to the square mile. This is a very trivial amount compared to the attractions of the sun and moon over the entire surface of the globe."

"It is safe to say that our Atlantic coast is doomed!! Whenever I am on the Atlantic border a strong foreboding comes over me that our countrymen living there only a few feet above the ocean level are in a perilous position. A tidal wave might destroy the entire population of our coast, and a slight sinking of the shore would be still more fatal. For ten years I have been looking to such possibilities, and their imminence has compelled me to study the question profoundly."

"Every seaboard city south of New England that is not more than fifty feet above the sea level of the Atlantic coast, is destined to a destructive convulsion. Galveston, New Orleans, Mobile, St. Augustine, Savannah, and Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City, and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction at New York and Jersey City will be the grandest horror."

"The convulsion will probably begin on the Pacific coast, and perhaps extend in the Pacific toward the Sandwich Islands. The shock will be terrible, with great loss of life, extending from British Columbia down along the coast of Mexico, but the conformation of the Pacific coast will make its grand tidal wave far less destructive than on the Atlantic shore. Nevertheless it will be calamitous. Lower California will suffer severely along the coast. San Diego and Coronado will suffer severely, especially the latter."

"The destruction of cities which I anticipate, seems to be twenty-four years ahead—it may be twenty-three. It will be sudden and brief—all within an hour and not far from noon. Starting from the Pacific coast, as already described, it will strike southward—a mighty tidal wave and earthquake shock will develop in the Gulf of Mexico and Caribbean Sea. It will strike the western coast of Cuba and severely injure Havana. Our sister republic, Venezuela, bound to us in destiny by the law of periodicity, will be assailed by the encroaching waves and terribly shaken by the earthquake. The destruction of her chief city, Caraccas, will be greater than in 1812, when twelve thousand were said to be destroyed. The coming shock will be very near total destruction."

"From South America back to the United States, all Central America and Mexico are severely shaken; Vera Cruz suffers with great severity, but the City of Mexico realizes only a severe shock. Tampico and Matamoras suffer severely; Galveston is overwhelmed; New Orleans is in a dangerous condition—the question arises between total and partial destruction. I will only say it will be an awful calamity. If the tidal wave runs southward, New Orleans may have only its rebound. The shock and flood pass up the Mississippi from 100 to 150 miles, and strike Baton Rouge with destructive force."

"What shall we see after the crash and the war? The divers and wreckers will be busy in saving some of the submerged wealth. Politicians after the war will look for the crushed fragments of their demolished parties, but the people, the common people, will be a democratic power that the world has never seen. The measures which Nationalism hopes to introduce by clubs will be introduced by war. The rebellion against the old order of society will be in conflict with government,

and conservative government will seem to put it down, but as it crushes it spreads, and finally triumphs in demolishing every form of monopoly. The people by their government will hold the railroads, the mines, the transportation, the money, the great manufactures and the great products, grain, cotton, tobacco, etc., and supply consumers at cost. But at what a terrible cost of human life will these results be attained, and how terrific the destruction in our great cities."

"Europe, too, has its great calamity, but secondary in importance to that of America. The beginning of the tragedy will approach with the beginning of the century and the war develop in about fifteen years. Two years of sanguinary revolution will be her volcanic outburst from the pent-up fires that are smouldering now in human bosoms (and in the fiery sea that supplies Vesuvius), for Europe has not the statesmanship that could meet its crisis, neither has America. The result will be the utter destruction of monarchy, an effete absurdity which the enlightened have outgrown. Every throne will be destroyed except that of the 'sick man in Europe.' The Sultan will remain, and the German Emperor will yield slowly to the progress of constitutional government. England will be more fortunate than the continent, on which the situation will be grandly melodramatic, for after torrents of blood had demolished thrones have roused the world, the limitless power of the globe introduces the grand climax in a terrific convulsion of the entire Mediterranean region, the coasts of Africa, Spain, France, Italy, Egypt, Palestine, Asia Minor, and the Archipelago. Exhausted nature and exhausted humanity will then end their struggles."

"Italy will suffer severely in the shock and the inroads of the sea along her coasts. Rome will not escape, and Naples will suffer. Egypt will be more unfortunate, Cairo and Alexandria half destroyed, and the Suez Canal demolished—its bed washed out. The maritime cities of the Levant will be nearly destroyed, Palestine and Asia Minor suffer, and even Constantinople be badly shaken, though Greece, the favorite of the gods, will seem to be shielded. Here we drop the curtain, as the tragedy is over in Europe."

"To those who have faith in my judgment, especially the readers of my works, I would say do not remain more than fifteen years on the lowlands of the Atlantic coast, south of New England. Keep fully five years between yourself and the great calamity, to be absolutely safe."

We must keep in mind the Professor's admission that he has "profoundly studied" this cataclysmic problem for more than thirty years. I know him well personally, and know him to be a man of very powerful mind and determined will. Bring his will-current to bear upon a sensitive psychometer, and the probabilities are as a thousand to one that he or she (the psychometer) will be compelled to see whatever picture has been framed in the Professor's mind. Now, he makes it evident in his quotations from Milne, the seismologist of Japan, and Falb, of Vienna, and Perey, of Dijon, that he has studied them, been impressed with their ideas, and conned their seismological tables and charts. His mind is, therefore, full of astragraph pictures of earthquakes, and tidal-waves, volcanic eruptions and other geographical cataclysms. If he were his own psychometer, scarcely any one would venture to believe that he could, however much he might wish it, get true unadulterated psychometrical visions of coming catastrophes. But I believe the fact to be that his revelations come to him second-hand, through the exquisitely sensitive soul-faculty of his estimable wife. Is

it a forced inference, then,—remembering his positive mentality and her exceptional psychometric sensitiveness—that Mrs. Buchanan, or whatsoever other percipient he may have employed, has seen what Prof. Buchanan unconsciously forced her to see? Grant that he has made a number of verified prophecies, the case is still left *sub judice*: the Science of Psychometry has not as yet won its place in the category of “exact” sciences, and every fresh prophecy must be examined as though new ground were being broken in this department of psychical research.

Astrological and astronomical forecasts have undoubtedly been made as to the occurrence of earthquakes, and it may perhaps be admitted that they are governed by a law of periodicity: very likely they are since all things else seem to be. But it must not be forgotten that no physical scientist has until now proved the truth of the melted-centre theory of our globe. Speculations there are and clever inferences, yet the final word has not yet been spoken. The thermometricians—Sausure, Daniell, Marcet, De la Rive and Reich “announced the general conclusion that the temperature of the earth increases as we descend, at the rate of about one degree in every fifty feet—so rapidly indeed that at the centre the hardest rocks and metals would be melted in an instant.” (*Sci. Am.*, October 1890). It was Humboldt who originally asserted that the crust of the earth is, comparatively with the fiery mass within, no thicker than an egg-shell; and I have read in another work that the cooled crust is as to the earth’s diameter as the down on a peach to the whole diameter of that fruit. But the difficulty has been urged, on the other hand, that if such were the case there could be no water in the ocean, for it would be evaporated instantaneously even if the moisture in our atmosphere could by any now inconceivable perversion of physical law be condensed into the form of a fluid. For the same reason there could be no mountain rill, nor river, nor pond, nor lake. And it must be noted that the result of ocean-soundings proves that the temperature in the sea decreases rapidly as the sounding-thermometer sinks towards the bottom.

There is the other theory that the globe is hollow. The great Halley’s paper in the *Philosophical Transactions*, entitled “The Structure of the Internal Parts of the Earth and the Concave Habited Arch of the Shell,” sustained this hypothesis, and the noted Captain Symmes invited Sir Humphrey Davy and Baron Humboldt to accompany him upon an exploring expedition to the centre through the alleged opening near the North Pole, so often and so mercilessly satirized as “Symmes’ Hole.” Readers of *Isis Unveiled* will recall the solemn averment of the mystical philosopher Eugenius Philolethes that the real Earth is contained within this “fæculent shell” upon which we live and which we ignorantly regard as the Earth. When doctors disagree, then, what can we outsiders do but stand at attention and wait for the final discovery of the truth, and pray that we may be lucky enough to finish our reincarnations before

the *Dies Irae*, the woeful epoch, when the terrestrial ball shall pass through one of her alleged periodical convulsions and “chaos come again.” It is undoubtedly a good thing for Dr. Buchanan to record his geological prophecies, and an equally good thing for us to wait with placid minds to see what the future may have in store for us. It is some consolation to know that earthquakes and tidal-waves are nearly always confined to localities, *i. e.*, they do not occur simultaneously in all parts of the globe. And as Adyar is not included in the horrid scheme of Buchanan’s expected cataclysms, we have the chance of living to record in this magazine twenty-three years hence the fulfilment or the contrary of these direful prognostics. Before leaving our reader to digest the problem, I beg him to turn to “Five Years of Theosophy” (p. 388), and see that it stands written there that:

“We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, ‘new’ land appear and ‘old’ subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected past will be uncovered to the dismay of Western science. We are not emulous of the prophet’s honours: but still, let this stand as a prophecy.”

The above is a reprint from the *Theosophist* (Vol. V, 43) for November 1883, and, therefore, antedates by seven years Dr. Buchanan’s *Arena* article. Is it possible that it was this which set him to studying the earthquake maps, and proximately caused the transfer of certain mind-pictures of coming terrestrial disturbances to a psychometer’s brain? It may or may not be; in either case it matters little for, as above stated, Psychometry has not yet displayed all its magnificent potentialities.

H. S. OLCOTT.

#### THE RITES OF CREMATION AMONG THE HINDUS.

INDIA is nothing if not spiritual. In her daily practices you will find her so even in these days of her spiritual and religious, moral and intellectual degeneracy. In the morning she will mutter her prayer, and remember with veneration the sacred names of the saints before she rises from bed. While bathing she will go through the prescribed forms of prayer adapted to the occasion and offer *til* and handfuls of water to the souls of the departed kith and kin, not to say ancestors. This is called the *turpan* which has just been celebrated all over the great peninsula. After ablution she engages herself in worshipping her gods and goddesses with appurtenances that contribute none the less to her physical well-being. In going to take her meal she will take the name of Janardhan, which is but another name for Narayan, one of the Hindu Triad, as you know full well. In every day routine business she will never cease praying to Almighty. In the evening and in night before going to bed she will not be found wanting in what characterizes a devotional heart. In sick-bed

she ministers to both the physical and spiritual wants of the patient. And lastly, though not the least, in matter of the disposal of the dead, she is not less prayerful; having to recite certain necessary *mantras* or incantations befitting the solemn occasion, and to undergo some rites and observances prescribed by the *Shastrakars* or the framers of the *Shastras*. I shall try to deal succinctly with the facts that are intimately connected with the subject, and make mention of those who alone are entitled to burn the mortal remains of their relations—distant or near. In Europe and America cremation, I am happy to say, is every day gaining ground. But I know not whether or not any rule is observed as to the way in which the corpses are disposed of, and by whom they are disposed of. I am afraid that nothing of the kind is persistently followed in either of them. The dead bodies are burnt there, I think, by any one; the funerals being simply attended by the relatives and friends and acquaintances of the departed, but performed by the professional undertakers. With a view to educate English and American public opinion on the matter, I have taken it up in right earnest.

1. In the absence, or in the event of the illness, or on the failure of the eldest legal heir, the one next to him should apply fire to the head of the departed.

2. A Brahmin's corpse might be cremated by his pupils by the *Acharya* (spiritual guide) who made him twice-born, whispering certain *mantras* at his ears, called *gayatris*, from which the *Sudras* have been excluded with jealous care.

3. The corpse of a child, male or female, which has not at the time of its death completed two calendar years ( $365 \times 2$  days) should not be burnt but buried, placing the head southward.

4. One who suffered from leprosy, piles, fistula, stone, strangury, gonorrhœa, chronic bowel complaints, pulmonary diseases, carbuncle, paralysis, mumps, and the diseases of the eye, should perform *Prayas-chittam* before his death. If not, the cremator should do the same before the cremation takes place.

5. The dead body of a woman, while yet in lying-in-room and menstruating, should first be consecrated with *til* (sesamum seed) and the five products of a cow (dung, urine, milk, *ghee* and curd made of the milk of a cow).

6. The child should be extracted from the womb of the mother dying in an *enceinte* state and buried. Then the body of the mother is to be washed and burnt.

7. Should a married woman have occasion to do one's funeral, she shall make use of grass and barley.

On the death of a person, the son or other lawful cremator shall bathe and put on new clothes and boil rice. He shall bathe the corpse, and place it on the ground overspread with *kusha*, having well covered it with new cloth and placed the head towards the south. Afterwards

it is to be besmeared with *ghee*. Having washed the hands he shall put a *kusha* ring on the ring-finger and recite the *mantras*, whose purport is as follows:—

I bathe thee with the sacred water of Gya, Kurukshetra, Pindarak and other places of pilgrimage; of the sea; of the Ganges, the Jumna, the Koushikee, the Suraya, the Chandrabhaga and other rivers that rise from the mountains.

After the recitation the lifeless body is to be washed a second time. New clothes and a new sacred thread in case of the three superior castes is to be put on, if the remains were those of a Brahmin, a Kshetriya or a Vaishya. It is to be besmeared with powdered sandalwood, and the orifices of the ears, the nostrils, the eyes and the mouth should be each made a receptacle of seven different pieces of gold or, for want of it, seven pieces of bell metal. All this being done, it is to be placed on the funeral pile with the head to the south. Some portion of the burning ground ought to be made sacred with a wash of cow-dung. Hands washed, and seated on the ground overspread with *kusha*, he has to go through the preparatory rite of *achaman* with the face turned towards the east. Subsequently, turning towards the south and bending the right knee and putting the *uttariya* on the right shoulder and, should the poor cremator happen to be a twice-born, disposing it in the same way as the sacred thread has been disposed in, he will have to draw a four-sided figure, beginning and ending with prescribed directions. After having gone through a series of *mantras*, one and all of which are replete with significations and are to be given expression to at every stage of this rather tedious process, according as the body happens to be that of a Brahmin male, of a Brahmin female, of a Kshetriya male, of a Kshetriya female, of a Vaishya male, of a Vaishya female, of a Sudra male, of a Sudra female, he must walk thrice round it with a blazing fire in his hand, which is at last to be placed at the head of the departed.

When the cremation is almost done, he should take up seven small pieces of wood, of the measure of the space between the thumb and the forefinger, and throw each of them in succession on the funeral pyre on the completion of each circumgyration. When it is done, the fire is to be put out with water. The next thing to be done is to place a large earthen vessel (*kalsi*) full of water and surmounted with an earthen plate (*sara*) containing seven shells (*kowries*) on the extinguished pyre. The cremator has then to recite the *mantras*, which, when rendered in English, would amount to this:—

O Thou flesh-consuming Fire!

I pay respect to thee.

Striking the remaining unburnt pieces of the wood of the funeral pile with an axe and not eyeing it any longer, the party accompanying the cremator-in-chief shall make for a river, wherein every one of them shall take a dip. Prior to this they must ask of a relation of the deceased's

permission to perform the *turpan*. He will instantly give it to them. Precedence of birth is to be strictly observed in the question of ablution. To make myself clearer, I must say that the eldest person shall bathe first, then come forward the younger. They continue in this way till the youngest of them all has done. Having performed the ceremony of the *turpan*, they shall solemnize the ceremony of disposing the bones by burying them in the bed of the Ganges or other river held sacred by the Hindus. The *mantras* necessary for the occasion vary according to the sex and caste of the deceased.

I will make bold enough to say that now-a-days all over India nobody abides by the rules laid down by Raghunandan and the puissant *Shastrakars* following in his wake. Rules, such as these, have a direct bearing on the subject treated of in the foregoing few lines.

In conclusion I beg leave to say that a learned Pandit has collected them in a *brochure* form. It is a Bengali publication, the price being set very low—one anna a copy. It is entitled the *Shaba Daha Paddhati*. The name of the compiler is Pandit Adya Nath Bidyabhusam, an inhabitant of Shibpore in the district of Howrah, Bengal.

NAKUR CHANDRA BISVAS.

#### "MENTAL EVOLUTION IN ANIMALS."\*

READERS of this magazine have, of late, been so bounteously regaled with mysticism and metaphysics that a glance at historical psychology may not prove unseasonable. With this view in mind it has seemed to me highly desirable that some of the leading works of great Western thinkers on this head should receive notice in these columns. And, indeed, so invaluable is the bracing air of this region, so admirable a tonic does it afford to the mind wearied with transcendentalist gambols, that it is proposed in the following paper to give a brief survey of one of the most effective works in modern science, the title of which constitutes our text. The importance of this contribution to modern thought lies, of course, in its development of the thesis so ably pioneered by Herbert Spencer, to wit, the resting of historical psychology on the sound foundation afforded by the doctrine of organic evolution. Needless, also, to say it is free from all suspicion of an obscurantist mysticism and confronts its subject furnished with all the munition of war rendered available by the magnificent strides of modern science. It is not too much to say that this departure in historical psychology, led by our leading evolutionist thinkers, has placed almost half of the old problems which exercised a Plato, a Kant, or a Hegel, on quite a new footing.

The complications necessarily present in works which profess to deal at all exhaustively with the details of historical psychology are considerable, and perhaps rather suitable to the columns of a specially technical journal, such, for instance, as "*Mind*." I do not, accordingly,

\* By G. J. ROMANES, M.A., LL.D., F. R. S., Kegan Paul, Trench and Co.

propose to do more than introduce particular works to the attention of the reader, leaving those who list to follow up the intricacies of these charming pursuits for themselves. With this proviso to business.

Dr. Romanes' special work as an evolutionist has lain in the direction of elucidating the evolution of intellect emotion and will along the line of ascending organisms. A biologist of profound depth and a most versatile scientific thinker to boot, he is admirably equipped for his task. He is, of course, a liberal thinker of the moderate agnostic school, regarding any special theological creed as outside his domain and appertaining *par excellence* to the sphere of comparative religion. Up to the present his labours have resulted in the production of three works—"Animal Intelligence" (Intern. Scientific Series), "Mental Evolution in Animals," and "Mental Evolution in Man"—the latter dealing more particularly with the origin of the conceptual order of ideation which, with the possession of the moral sense and religious bias, marks off the human mind from that of brutes. We are, however, promised a supplementary volume dealing with the evolution of these latter two faculties ere long.

In opening the treatise now before us, Dr. Romanes takes care to refer the reader to the basis of fact embodied in his "Animal Intelligence"—mainly consisting of a rich and varied assortment of data bearing on the observed indications of intelligence met with in animals. No one indeed can venture to generalize on this difficult subject from the mere abstract standpoint. We have to look to the verdict of no self-centred ascetic meditating in solitude on his nose or navel. He at least is sure to go wrong. No, we have to listen to the results of those numerous and patient observers—the Büchners, the Darwins, the Wallaces, *et hoc genus omne*—who go out boldly into Nature and bring back to us the outcome of their patient researches. The man of the study or arm-chair metaphysician has perforce to abide by these. If he will not, his work is thereby declared out of court. Now "Animal Intelligence" is just one of those works which furnishes the required mass of facts in their bounteous plenty and variety. From mammalia down to the protozoa—through Birds, Reptiles, Batrachia articulata and the rest—the fair expanse of nature has been ransacked for the quest in view.

The author is of course not concerned to discuss organic evolution itself—the theory of the origin of organisms by way of slow differentiation though geologic æons out of the primal protoplasm of the early tepid oceans. He justly looks on that question as no longer a matter of dispute among competent naturalists. "I take it for granted," he says, "that all my readers accept the doctrine of Organic Evolution, or the belief that all species of plants and animals have had a derivative mode of origin by way of natural descent; and, moreover, that one great law or method of the process has been natural selection or survival of the fittest. If any one grants this much, I further assume that he must concede me the *fact*, as distinguished from the *manner* and *history* of



Mental Evolution, throughout the whole range of the animal kingdom with the exception of man.....the doctrine of Organic Evolution..... carries with it, as a necessary corollary, the doctrine of Mental Evolution, at all events as far as the brute creation is concerned" (p. 8). Consistency, indeed, renders the abandonment of the corollary out of the question, nor would any evolutionist dispute the point. Incompetent objectors or mere popular writers are of course not worth a hearing.

With regard to the philosophic question suggested by the inquiry, Dr. Romanes properly guards himself against misapprehension. He is discussing historical psychology and that alone. Metaphysicians, consequently, with their nice analyses of "subject and object," are not troubled. But the author makes it very clear what his view of the relation of body and mind—considered as empirically connected events and states—actually is. He holds consciousness to be in this sense the obverse of physical changes in the higher cerebral nerve centres. He is an uncompromising Monist. But dealing as he does with historical psychology, the majority of modern metaphysicians need have no ground of quarrel with his standpoint.

Now the question which first arises is: What is the objective criterion of mind, that is to say, what from physical indications are we justified in inferring the existence of conscious Subjectivity in other organisms? Dr. Romanes is anxious to seize upon a sure test not amenable to inclusion in the list of mere non-mental reflex action, and answers accordingly: All activities suggesting Choice which are not specially provided for by the inherited nervous mechanisms of the particular organisms. Where we cannot predict the adaptive response to stimuli, but where the individual has to negotiate novel co-ordinations of actions to his surroundings—there is the level at which we can certainly assert the presence of a mental element.

This point being disposed of, Dr. Romanes proceeds to consider the physiological functions of nerve tissue—the units of which, nerve cells and nerve fibres, are the same for the *Medusæ* (jelly-fish) where they first put in an appearance and for man—giving a lucid abstract of the results of anatomy and cerebral physiology. He shows that the action, *i. e.*, muscular movement resulting from a stimulus, cannot be other than it is owing to the arrangement of the nerve conduits and centres. A *résumé* of Spencer's theory of the origin of nerves is given, and a further suggestion of how ganglia come to exist is advanced. Passing on to consider the physical basis of mind, he brings out the exceedingly intimate and thorough-going relation obtaining between mental processes and the currents in the nerve mechanism, concluding that the former are but the obverse of the latter. The "Root principle of Mind" is next discussed—the germ of the physical process ultimately attended in advancing organisms with feeling, will and thought being shown to consist in the capacity of any structure to distinguish between stimuli, irrespec-

tive of their degree of relative mechanical intensity, coupled with the power of performing adaptive movements. These are the lowly basis of all subsequent Choice and Purpose. Curious instances are cited, drawn from observations of insectivorous plants and the structureless deep sea foraminifera examined by the late Mr. B. Carpenter, F. R. S. Discrimination *plus* capacity to respond by a movement are adduced as the basic ground of that which in its enormously developed form is known by us as mind. The highest mental processes spring from these functions. Nervous Discrimination and Adjustment of organism, which, subjectively regarded, are Feeling and Choice, have then as intermediate links indicating the interplay of cerebral cross connexions the phenomena of thought and the thought-correlated emotions. Thus the simple adjustments of *amœba* *quâ* enfolding nutritious and innutritious food foreshadow our most complex dealings with inorganic Nature, our fellowmen, and animals. I need not here do more than allude to the fact that Discrimination is, psychologically speaking, the essential condition of consciousness. Here this condition is pursued down to its most nascent manifestation. Romanes argues further that discrimination and selective adjustment run in couples, *necessarily interwoven* until the dawn of that period when adjustive actions become relatively independent of the muscular appliances of the organism. The concomitance of high intelligence with the possession of organs of wide variety of use (Parrot, Elephant, Monkey) is incidentally cited. A monkey using a stone to crack a nut, or a spider a little stone to balance its web, is foreshadowing this state now so wonderfully developed in the industrial progress of man. Sensation, Thought, Emotion and Volition are, in his view, even in their highest aspects, only the subjective face of nervous processes concerned with this circle of *receptive discrimination* and external adjustment. In Spencerian language the circuit of response of inner to outer relations covers the whole ground. "In a general way we can understand that hereditary usage combined with natural selection may have been alone sufficient to construct the numberless reflex mechanisms which occur in the animal kingdom" (p. 60). And touching cerebral action—the action of the higher centres proper so largely allied with consciousness—much the same conclusion is formulated. In their mode of operation and structure the resemblance between the hemispherical and lower ganglia is most close.

An instructive diagram of the rise of the degrees of mind is prefixed to the work. Out of Excitability, the property of living protoplasm, are made to spring two stems, Discrimination and Conductility, whose confluence constitutes Neurility. From these again arise (1) Sensation, branching off into perception, imagination, abstraction, reflection and self-conscious thought, (2) Reflex action, culminating in nervous action accompanied by deliberate volition, and (3) Emotions, comprising successively the instinct of self-preservation of species, social instincts, and sentiments,—partly human, human, savage and civilized. Ascending

levels mark off the grade of development—emotional, volitional and intellectual—reached by the various animal species. Consciousness as of slow unfolding is apportioned as the safe stestimate to the levels between the Coelenterata and Mollusca. It seems, however, incredible that any consciousness can obtain at a level where Association by Similarity does not show up, if we are to understand by 'consciousness' mental activity accompanied with the feeling of self. Surely "I am" means I the *hearer*, &c., of this moment am the same as the *hearer*, &c., of a previous moment. And this recall of a *prior* state is obviously a case of association of the above order. But to proceed. The most careful observation conclusively gives the subjoined results as to the mental evolution, emotional and intellectual, of the animal groups. The lowest level of origin of each "faculty" is indicated—

	Products of Emotional Development.	Products of Intellectual Development.
Anthropoid Apes and Dog.	Shame, Remorse, Deceitfulness, Ludicrous.	Indefinite morality.
Monkeys, Cat and Elephant	Revenge, Rage.	Use of tools.
Carnivora Rodents and Ruminants.	Grief, Hate, Cruelty, Benevolence.	Understanding of Mechanisms.
Birds.	Emulation, Pride, Resentment, Aesthetic love of ornament, Terror.	Recognition of pictures, Understanding of words, Dreaming.
Hymenoptera.	Sympathy.	Communication of ideas.
Reptiles and Cephalopods	...	Recognition of persons.
Higher Crustacea.	Affection.	Reason.
Fish and Batrachia.	Jealousy, Anger, Play.	Association by similarity.
Insects and Spiders.	Parental affection, Social feelings, Sexual selection, Pugnacity, Industry, Curiosity.	Recognition of offspring, Secondary instincts.
Mollusca.	Sexual emotions without Sexual selection.	Association by contiguity.
Larvæ of Insects, Annelida	Surprise, Fear.	Primary instincts.
Echinodermata.	...	Memory.

and so on continuing down to lower organisms, with "partly nervous

adjustments," unicellular organisms with "non-nervous\* adjustments," and protoplasmic bodies with what the author is driven to term merely "protoplasmic movements."

E. DOUGLAS FAWCETT.

(To be continued.)

### MADAME BLAVATSKY'S WORK IN THE WEST.

IT is with some surprise that an F. T. S. arriving in India from England or America finds that the larger portion of the public outside the Society either believe Madame Blavatsky to be dead, or, at the very least, to have been crushed under the weight of falsehood hurled against her by enemies and calumniators. Even within the Society there are not a few who imagine she has lost her love for India, or that, owing to increasing years and constant ill-health, her energy has declined, and that she is no longer working for the noble cause to which her life is devoted with the same fire, the same enthusiasm, the same untiring devotion, as in the days when her presence gave new life and vigour to the decaying reverence of the Hindus for the priceless gems of truth contained in their ancient literature. Naturally the more earnest and active members of the Society know and otherwise; but even they do not seem to appreciate the amount and value of the work she has accomplished during the last four years, nor do they grasp its significance for, and important bearing upon, India.

Thus, although readers of the *Theosophist* have always had the materials before them for realising these facts, yet it may not be ultimately if I attempt to sketch, however inadequately and briefly, the work which H. P. Blavatsky has accomplished in Europe and America since she was ordered away from Madras by Dr. Scharlieb.

To begin with Europe. In May 1883, there existed one fairly active Branch of the Society in Paris, one in Greece, and a dead-alive one in Holland. In London, there was a Branch numerically strong, but which, however, was practically almost dormant. Besides these there were inanimate Branches in Cambridge and Edinburgh, and

\* The differentia of structure specialized as nerve fibre and cell structure is to transmit molecular or invisible disturbance without call for a contraction wave such as is seen in undifferentiated protoplasm on excitation. The animals in which nerves took their rise have yet to be found, the jelly-fish standing out well. But wherever nerve originates, of this we may be sure—All appropriate Adaptive response is its outcome. Yet "both Conductility and Discrimination first appear as manifested by the cellular tissues of plants; if not seen in some forms of apparently undifferentiated protoplasm. It is, however, only when these two principles are united within the limits of the same structural elements that we first obtain optical evidence of that differentiation of tissue which the histologist recognizes as nervous, therefore I have represented the function of nerve tissue in its widest sense Neurility, as formed by a confluence of these two root-principles" (p. 64). Continuity holds everywhere.



a somewhat less sleepy one in Dublin, Ireland. There was also a useful centre at Odessa. These represented Theosophy in Europe, and an impartial observer would have declared that the prevailing tendency of the movement there was towards gradual euthanasia and final decay. That this picture is not drawn in too gloomy colours will, I think, be borne out by the opinion of most persons acquainted with the Society in Europe at the time referred to. In May 1887 Madame Blavatsky came to London from Ostend, and an immediate revival of activity became perceptible. The magazine, *Lucifer*, was started, the "Blavatsky Lodge" formed, and work went on apace. New enthusiasm was infused into the members by her presence, and the present state of the movement may now be described as follows:—

On the Continent things are slightly improved, as witness the formation of centres of Theosophical activity in Spain, Vienna and Italy. In Sweden a new and most energetic Branch, now numbering over 100 active working members, has sprung up, while the dormant Branch in Holland has begun to work in earnest. But it is in England, around her from whom this new life has really sprung, that its effects are most visible. Instead of 1 moderately active and 3 inanimate Branches in the United Kingdom, the Society now counts 13 active, working, energetic Branches, among which the "Blavatsky Lodge" numbers some 100 active members and more than that number of associates. So large has become the attendance at its weekly meetings, that we have been driven to construct a hall for this purpose, capable of seating 300 persons, as well as for use as a general lecture hall on Theosophical subjects.

In 1887, the existing Theosophical literature was comparatively meagre. Now, besides the older books, we have the first two volumes of the "Secret Doctrine," the "Key to Theosophy" and "Voice of the Silence" from H. P. B.'s pen, besides a mass of pamphlets, leaflets and tracts. In addition, several sterling works on Theosophical topics by other able writers have appeared; and when one adds to this the existence and success of the magazine, *Lucifer*, and the establishment and maintenance of a regular publishing and printing office, conducted solely in the interests of the Theosophical movement, where all works, tracts, &c., on these subjects may be published at a minimum of expense and for the sole benefit of the T. S., one is able to form some measure of the growth in activity and strength of the movement since 1885. This, however, is not all; for besides the above, the Theosophists in Europe have erected a Head-Quarters for the Society in London at a cost of over £1,200. And most striking of all is the strength and loyalty of the *Esoteric Section*, now barely two years old, but already numbering many hundreds of members.

So much regarding Theosophy in Europe; let us turn now to America. When Mr. Judge went back to that country from India, at the end of 1884, he found the movement almost dying, and in spite of his earnest efforts and constant exertions, the revival of its life and

activity was at first very slow. Throughout all these years, Mr. Judge has unswervingly followed H. P. B.'s advice and guidance, he has striven to inspire himself with the same spirit that fires her efforts, and to carry on the movement upon the lines she has marked out. The consequence of this policy has been the steady, and—during the last two years—the extraordinarily rapid growth and spread of the movement throughout the United States. The number of active, working Branches has doubled in each of the last two years, the Society having spread quite across the Union, from the Atlantic to the Pacific Oceans. Moreover, the increase in numbers of the Society has been even larger in proportion than its growth as measured by the number of new Branches formed; while the hold which Theosophical ideas are taking upon the public mind, as shown both in the Press and in general literature, cannot escape even the most superficial observer, and is more striking and of greater ultimate importance than the spread of the Society itself.

Almost as much, too, has been done in the production of Theosophical literature in America as in Europe, and the back numbers of the *Path*, Mr. Judge's edition of Patanjali's Yoga Philosophy, his Theosophical Glossary and Echoes from the Orient, Dr. Buck's Study of Man, Mrs. Ver Planck's new book, and the numerous leaflets, pamphlets and papers circulated to the American Branches, as well as the *Theosophical Forum* under Mr. Fullerton's editorship, form together a body of work done, done well and thoroughly, of which any Society might justly be proud.

And to what is this due? Like the workers in Europe, Mr. Judge and his devoted colleagues in America ascribe all to the example, the guidance, the help, the counsel, the inspiration of—H. P. B.

Now it is not my intention to write a panygeric of that noble woman in a magazine she once edited. I make these statements simply because they are facts, and because, though familiar to every one of us in Europe and America, I have reason to think that the greatness of the work she has accomplished and is still performing, as also the extent to which Theosophy has spread and the Theosophical Society has grown and prospered in the West under her leadership, are neither realised nor appreciated—even by her devoted friends—in India, though the facts have been recorded in this magazine.

Again, it seems to me that the Hindus, both within and without the Theosophical Society, have failed to perceive the enormous importance which the spread of Theosophy in the West and the growth of the Theosophical Society possess in regard to the spiritual reawakening and regeneration of India. Neither do they realise the direct bearing of this on the present, and its great possibilities for the future—regarding the question, that is, whether the India of to-day shall awake from her slumber of centuries, and through the revival of spirituality in her peoples, through the Unity and Brotherhood which are the essence of true Theosophy, as they are likewise the direct and inevitable

outcome of *true* spirituality—shall escape the deadly morass of materialism, its consequent degradation, disintegration and decay, and so regain once more her lofty place in the van of Humanity; or whether, falling into the opposite extreme, she shall perish and disappear for ever as have the mighty nations of Egypt, Babylon, Assyria, Greece and Rome.

On this subject, then, a few words may be in place.

One of the most potent factors in the moulding of India's present and future is the influence of Western thought, education and habits upon its more intelligent and better educated classes. Now the first effect of these forces has been to turn the minds of those who were subjected to them, away from their ancient spirituality and the time-honoured learning and modes of thought of their ancestors. Not altogether has this effect been evil. On the contrary, it was a necessary and unavoidable stage in the new birth of India; but its danger lay in the tendency thus created towards a selfish, sensual materialism and a mind prejudiced against, and so closed to, all stirrings of that latent spirituality, which alone can really regenerate India. This tendency grew unchecked, year by year taking deeper, firmer root in the mind of Indian youths, till the advent of the Theosophical Society. Then a reaction set in, and the ablest men in India are no longer ashamed to avow their respect for their great forefathers. One great force in bringing about this reaction was undoubtedly the fact that the Theosophical Society was created and led by two people from the West, and throughout the history of the Theosophical Society in India, it is the Western element in it which has played the most prominent part, and exercised most influence in reviving and stimulating interest in spiritual matters among the English-educated Hindus. Thus, to speak generally, it is India which has supplied the material, while the West has contributed the energy and force required to make it available and bring the latent power of the spiritual thought and science of India's glorious past into active, living contact with men's minds to-day. It seems, further, as if this process was destined also to characterise the future relations of the West and East, especially in all that concerns the spiritual life and activity of the latter. If the spiritual life of India is to be revived, it must be through the quickening into growth and activity of the dormant, but still vital germs of spirituality in its peoples, through the active energy of the West bringing to bear upon them the vivifying influence of the spiritual knowledge and wisdom which the West is now beginning to draw from the treasure house of Sanskrit and Vernacular literature and tradition.

But the mere revival of reverence for, and belief in, the Shastras, will do but little for the future of India. To substitute merely a blind belief in certain sacred books for an equally blind belief in materialistic science is of little value. It is not sufficient for the Hindus to reverence and study their sacred literature, they must learn

to *understand it*. This understanding, too, must be a vital re-assimilation of the ancient thought, not a mere world knowledge, it must be a re-reading of these old teachings, not in the light of empty verbal abstractions of the logic chopping of a period of decay—it must be a new, vivid apprehension of the old truths, with a fresh and ample content of concrete truth and fact; otherwise it can bring no worthy fruit to ripeness. Here again, too, the importance of Western Theosophical thought to India is apparent, for it is precisely Western students who, guided by H. P. B., are beginning to learn how to render living and full of meaning these old time-honoured but abstract forms. Nowhere in India, however, except in the Theosophical Society and allied organisations, can people be found capable of infusing this new spirit into its ancient religious thought. Hence those who hold that the Society has done its work, take, it seems to me, a very superficial view of India's needs, and of the forces which are needed to bring about that national re-birth to which all look forward.

But some, perhaps, may think that this revival of India's spiritual life is of but minimal importance to the future progress and development of their native land. They may think that it is rather through material progress, through political and social organisation and development, through copying Western habits of life and thought, through eating meat and drinking spirits, through parliamentary institutions and local self-government, that their goal—the re-birth of India as a united and mighty nation—is to be achieved. Such ideas are woefully erroneous. Let them learn the lesson of history as exemplified in the decay of Aryavarta herself, not less than in the decline and fall of Egypt, Babylon, Assyria, Persia, Greece and Rome. In each and every case, it was the growth of materialism with its inseparable attendant—selfishness—which led to the breaking up of these mighty empires, and the destruction of their civilisations. For is it not obvious that the inevitable outcome of the spread of materialistic thought, and the accompanying decline of spirituality, must be that all man's interest, thought and aspiration becomes centred in physical life, in the enjoyments of the senses, in the gratification of the personal desires and passions, ambition, vanity, lust, love of power, and so forth? In other words, under the influence of such thought men begin to live more and more each for himself alone, without regard to their fellow citizens, and in proportion as this spirit gains sway in a community, so must the social organism break up and disintegrate through the ever-intensifying struggle between the individuals composing it.

If more evidence of this truth be needed, it can be found in abundance in the present struggle between Labour and Capital throughout the West, in the growth in number and acrimony of the strikes, in the ever-increasing misery, suffering and degradation of large portions of the population. So bitter, indeed, has the struggle for existence become, that its very intensity is forcing home to men's hearts the deeper

*spiritual* truth of human solidarity and unity, as opposed to the prevailing doctrine of the unchecked "struggle for existence" and its logical outcome—unrestrained selfishness. Thus the hard logic of bitter experience comes in to confirm the essential truths of all spirituality, viz.,—that the Law of Life is unity and solidarity, that the purport of human existence is the realisation of this oneness, and that the only road to true happiness lies in the steadily growing conscious realisation and practical carrying out of this law in our daily and hourly lives.

Every mighty nation of the past was built up because its individual citizens realised their own unity with the nation, forgetting themselves, their selfishness and personality, in the consciousness of this higher unity. And it is by the growth of this same spirit of self-sacrificing devotion that India must be reborn as a nation, if she is ever to live again as she has lived in the past. As it has been the strength of the innate spirituality in her people which has till now preserved even a semblance of national existence amid the crash of falling empires and the inroads of foreign invaders; so it must be the revival, the re-awakening of this inner spiritual life, the thought of the greatness of the past, and the lofty ideal of its spiritual teachings, which must nerve the efforts and fire the enthusiasm of her sons if Aryavarta is once more to be counted among the foremost of nations.

It is because the Theosophical movement is one of the strongest agencies working in this direction, and because the progress of the movement in the West must, as has been shown, react with multiplied power upon India, that Madame Blavatsky's work in Europe and America is of such vital import to every Hindu. Therefore they should aid the Theosophical Society in its work, therefore they should seek in every way to strengthen its influence, therefore, finally, that they should not forget or cease to honor the one about whom I am now writing, to whom in the present they owe so much, and to whose labours they will be ever more and more indebted as the years of the future roll by and the influence of her life and work begins to be appreciated at its true value.

BERTRAM KEIGHTLEY, F. T. S.

### THE SPIRITUALISTS IN CONGRESS.

THE Report of the late Paris Congress of Spiritualists, Spiritists, Theosophists, Kabbalists, Swedenborgians, and others of similar proclivities, deserves special attention on account of its value as an historical document. To give its 450 royal octavo, closely printed pages, a careful examination may, however, be too heavy a task for many even of those among us who read French; but the Report contains much valuable matter, which will have a value for the future historian.

Before proceeding to give our readers some slight idea of the nature and work of the Congress, it is necessary to congratulate those who took

part in it upon the manner in which the Report has been executed. The immense mass of documentary matter submitted to the Congress, and the procès-verbaux of the sessions of the Congress itself and of different sections have been reduced to order and clearness. This is the work of the General Secretary of the Congress, M. Encausse, ably assisted by MM. Auzanneau, Laurent de Faget, P. G. Leymarie, and (unofficially) Camille Chaigneau.

This Congress, as our readers are probably aware, was the second of the annual international gatherings of the various bodies which believe in soul survival on the ground of evidence, as distinguished from revelation. The previous meeting was held at Barcelona (Spain), but that Congress did not, and in all probability, the annual gatherings for many years to come will not, approach in importance the Paris Congress of 1889, which drew its superior weight from the fact that it was almost an integral part of the great Paris International Exhibition of that year, when all the world, Spiritualists, &c., included, made great and unwonted efforts to "rise to the occasion."

Now, it may be necessary, owing to mutual misconceptions between Theosophists and Spiritualists, to explain at once that the Theosophical Society is alleged to have had a quasi-proprietary interest in this Congress and in its proceedings; although the President-Founder, who was passing through France at about that time, abstained from participation, either personally or by proxy. On page 55 we find a *résumé* of "the different schools officially represented at the Congress." These schools are broadly classified in two great divisions, each of which contains two sub-divisions. The first school is composed of (a) Spiritualists, (b) Spiritists; the second school consists of (a) Kabbalists, (b) Theosophists. We find also (p. 57) that the two Parisian Branches of the Theosophical Society, the *Hermes* and the *Orient and Occident*, were officially represented at the Congress; also that the *Revue Theosophique*, edited by Madame Blavatsky, was among the journals that "took part in the organization of the Congress." Moreover the Duchesse de Pomar (Lady Caithness), who is President of the *Orient and Occident* Branch, was one of the Honorary Presidents of the Congress.

Our Indian readers may, perhaps, wonder on what the distinction made, in this classification between Spiritualist and Spiritists, is based. The fact is that the terminological distinction exists chiefly in our language the French not having adopted the word "Spiritualist" and using it, as it were, under protest. In English, "Spiritualist" means a believer in the phenomena and theories of Spiritualism *without the doctrine of reincarnation*; while by "Spiritists" we understand those whose belief is similar, *plus* the doctrine in question. The French place both classes under the head of Spiritists, calling the believers in reincarnation *Kardecists*, or followers of Allen Kardec, who, for them, formulated the doctrine of reincarnation, and by his earnest propaganda thereof virtually made it, or at least his version of it, his own. But, as regards the material

of the Congress, no better bird's eye view thereof could be given than that contained in the following Analytico-synthetical table (from p. 56).

Unanimity as regards the reality of the phenomena.	Spiritists (explanation by spirits)	Reincarnationists	(Represented in France by		Unanimity in the fight against Nihilistic Materialism.
			Kardecists.	<i>Revue Spirits</i> . (Paris.)	
	Non-reincarnationists.	Majority of American Spiritualists.	Futurists.	{ <i>La Vie Posthume</i> (Marseilles).	
			Positivists.	{ No organ in France)	
	Occultists (explanation by spirits, and also by influences other than spirits).	Kabbalists (occidental doctrines)	Swedenborgians and most of the Dutch Spiritualists.	{ <i>Revue Trimestrielle des etudiants Swedenborgiens libre</i> (Paris.)	
			Independents.	{ <i>L'Initiation</i> (Paris).	
		Theosophists (Oriental doctrines.)	Christian.	{ <i>L'Etoile</i> (Avignon).	
			Christian.	{ <i>L'Aurore</i> (Paris, edited by Lady Caithness).	
			Bouddhists.	{ <i>La Revue Theosophique</i> * (Paris, edited by H. P. Blavatsky.)	

As to the Report itself, its first 75 pages are taken up by an Introduction, which includes of four admirably written Essays upon (i) the History of Spiritualism, "Spiritism;" (ii) The work of Spiritualists and Spiritists; (iii) The different Schools represented at the Congress; (iv) The Preliminaries of the Congress. The next 132 pages (Part I) are devoted to the addresses delivered in the various sessions of the Congress and its sections; foreign countries being represented by speakers from Spain, Holland, Germany, Italy, America and Belgium;—England being conspicuous by its non-representation. Then follow (Part II) 156 pages of "Memoirs," consisting of reports, letters, essays, addresses, etc., from all parts of the world, sent by societies, groups and individuals, in which England takes part, also Sweden and Norway, South America and Mexico. The next 32 pages are (Part III) devoted to the reports (*procès-verbaux*) of the sessions of the Congress and of its sections. The last 156 pages (Part IV) are devoted to the Press; the preliminary meetings (from April to September, and at which all the preparations for the Congress were completed); the financial statement; lists of societies, organs, groups, &c. And lastly a short appendix. There were three Sections, whose departments were respectively: Reincarnation, Mediumship, and Propaganda.

The first thing that occurs to the reader of this Report is:—"How wonderfully fraternal they all were!" The fact is that, by a condition of its existence, no one could introduce controversy into the Congress; when any one did so he was mercilessly shut up by the presiding officer. In the second place, the one name which leads most to disagreement it was forbidden to pronounce,—"God" was not to be mentioned. When a speaker transgressed this rule it was with an apology,—a kind of "saving your presence," which sometimes is used, when the "party

\* Now defunct.

of the other part" is mentioned by name in polite society. Moreover, the standpoint of the Congress was the most catholic possible, if any kind of discrimination were to be maintained between the sheep and the goats; for the platform of the Congress consisted of only two planks: The survival after death of the conscious principle in man; and The possibility of communication between the living and the so-called dead.

Another thing which contributed largely to the toleration and good feeling displayed by all, was the choice of M. Jules Lermina as President. There is no name more respected in France than that of this typical "Freethinker," whose absolute impartiality and dispassion caused him to be joyfully accepted by every shade of opinion as the ideal of a presiding officer. In an opening speech M. Lermina explained that he belonged to no party except that of candid seekers after knowledge; that his only opponents were those who oppressed conscience, pretending to be alone the possessors of truth, and anathematizing those who opposed their assertions. "If our conclusions are different," he said, "our goodwill is the same, just as our respect for each other ought to be identical. That is why I am here."

Therefore, as might have been expected, and as the table of contents of the Report indicates, the proceedings of the Congress took the form of expressions of opinion more than that of justification for the opinions expressed; and where this latter was attempted, it became more congratulatory and exhortative, or else more explanatory, than argumentative. Nothing very new or striking occurs in any of the numerous addresses, and no evidence was given or taken as to the reality of the phenomena on which the beliefs of the Congress are based; very little mention of phenomena, in fact, occurring at all. The only original contribution to the philosophy of the occult (using that word in its widest sense) was the able essay of M. Encausse on "The localization of the Perispirit,"—or, as we should say, of the astral body.

Still, if the speakers and memorialists indulged chiefly in generalities, it by no means follows that they indulged in platitudes; and as everything is new to those who have not heard it before, and as it is by no means certain that the bulk of our readers are acquainted with the present ideas of the Spiritualists and Spiritists, and very certain that as faithful pursuers of knowledge they ought to know what these ideas are, we propose to cull here and there from the pages of this voluminous Report such short passages from addresses and essays as will throw some light upon the current doctrines of Spiritualism as represented at the Congress.

In the first place, there are many different varieties of Spiritualists, varieties arising not only from actual difference of ideas, but also from modes of envisaging those ideas. Thus we have the emotional spiritualist, the rationalistic spiritualist, the *gobe-mouche*, or phenomena-hunting spiritualist, the religious, the philosophical, the transcendental, and many other varieties, all of which are represented in the Report. Let

us take the veteran spiritualist M. P. G. Leymarie, and quote a passage indicative of his ideas, from his "History of Spiritualism" in the Introduction.

As to the reason why the Pope excommunicated Allen Kardec and his followers, and anathematized Spiritism, M. Leymarie says:

"Spiritism, emanating from the world of the disincarnated, declares that it does not recognize a personal God, jealous and vindictive, the father of miracle; and that in order to form any real idea of God one must think that in the infinite universe there exists, infinitely, a universal intelligent fluid, with which the minutest particles of creation are saturated; that as each atom of this fluid possesses the intelligence and other attributes of divinity, and penetrates everywhere, all things are governed by its intelligent action, by its prevoyance, by its solicitude, and no being, however insignificant, but is saturated therewith in some way. Moreover Spiritism affirms that the soul possesses freewill, and incarnates upon an earth like ours in order to gain intelligence; that souls can freely do either good or evil when incarnated, and that inevitably the evil they do becomes a source of suffering for them, while the good they do satisfies all their aspirations. That the good attracts them, logically and irresistibly, as it only is in harmony with the reason and justice immanent in the heart of man . . . . Spiritism affirms that the beings on this earth and the earth itself could only be the outcome of an enormous series of centuries; that man is the crown of animal life, by his specialized organs, admirably fitted to serve the soul which thinks, wills, and manifests itself by the aid of the perfected vehicle at its disposal. . . . Consequently, Spiritism, repudiating the fantastical God of grace and miracle, with his Hell peopled with demons, declares that Christ was a soul similar to other souls, responsible for his actions, who, during his necessary lives, had been able better than others to reach a conception of the true, the beautiful, the good and the just; that such advanced souls, grown wise through long continued effort, teach that which is absolutely true, that is to say, they teach the free search for truth, the necessity for solidarity, the responsibility for actions, and that man possesses a real value when all his acts converge towards this noble end: The progress of humanity, and harmony and fraternity in the family, in the nation, and in the commonwealth of peoples."

M. Leon Denis, another prominent French Spiritist, says (p. 107):—

"In the study of the facts and of the philosophy of Spiritualism, we find the confirmation of that great law of the evolution of beings through successive lives. The individual from day to day, and step by step, slowly builds up its destinies, by the development of all the powers that are in it in the condition of germs; and by its gradual perfectionings, by its efforts, by its trials, at last evolving the eternal principles of solidarity, order, justice and progress;—those principles which govern all the world, just as they rule all souls, according to a profoundly wise law."

A few pages further on he says:—

"To regenerate society we must begin by regenerating the soul of man; and for that it is necessary to enlighten it, to make it understand that it possesses in itself the means of its elevation and of its happiness; it is necessary to give it the assurance that none of its sufferings, of its efforts, will be lost; but that beyond the grave it will find itself such as it shall have made itself by its works and by its good deeds here on earth . . . . Oh Humanity! all thy efforts, thy investigations, thy struggles with matter, had only one aim: to prolong life, to make it more vivid, more intense; and, nevertheless, that life seemed to be escaping you, to be slipping from your hands, so greedily to hold it. And lo! suddenly an immense horizon discloses itself; lo! the limits of life, which seemed to thee so near, retreat, grow distant; disappear; lo! a new field comes into view, so vast that our astonishment

touches on stupor. In this field of vision the lives of each of us succeed one the other like the links in a chain which extends across the infinity of time and space. And death, which seemed like an uncrossable chasm, death, whose spectro none invoked without terror, is but an appearance, a veil which descended across our route and hid our future destiny; a veil which the new science tears away, casting its remnants to the winds."

Want of space forbids our quoting more from M. Leon Denis' eloquent address, whose matter forcibly reminds one of the "Three Truths" in the "Idyll of the White Lotus."

M. Charles Fauvety also delivered an admirable speech. Among other things he said:

"Faiths and beliefs belong properly to the infancy of society. They had their reason for existence in past times. They have it still for a large part of humanity. Transmitted from parents to children religions served to bind the generations of men together and direct the human herd. . . . But now, let me tell you, we must renounce the reign of opinions, of faiths and confused beliefs, and enter resolutely into the luminous path of reason and science. Creeds and faiths, as I said, had their *raison d'être*. The discussions they evoke may be fruitful. They have a right to exist and enjoy full liberty, but it is not upon the ground they occupy that we must look for conciliation and certainty. Spiritualism is as old as the world, but its reappearance in recent times is none the less a great event. For my part, I see in it a point of departure for a new order of things, for universal reconciliation, and the beginning of the reign of humanity. I say "humanity," for up to now there have only been individuals, human mobs and a few leaders, shepherds, dogs and butchers of the human sheep . . . . all the revelations of the past have been presented to the populace as coming from miraculous sources. The priests of all religions, as well as the other exploiters of human credulity, busied themselves to keep up this belief. The greatest evil that could befall spiritism is that it should be founded on the belief in a new revelation, whatever might be its source and however high its recommendation."

M. Fauvety believes that a scientifically founded and demonstrated religion is possible. He said of this new science of religion:

"Let me tell you that such a science may be built up from to-day, and that the Spiritists are better placed than any others to undertake it, especially if they remain united with the Theosophists. But, for that, we must rise to a conception of life completely different from the materialistic and mechanical one which science puts forward to-day. We must go back to the belief of antiquity, which was also that of the early Christians, the belief in the Holy Spirit, that is to say, in the Universal and divine Soul, of which each human soul is an atom, though capable in its turn of becoming a great centre radiating its influence over every one."

M. Marius Georges, of the *Revue de la vie Posthume* expressed himself somewhat similarly about religions. He said:

"I will not go into the question whether religions were useful or harmful to humanity. It is possible, notwithstanding their tendency to stationariness, they may have served the cause of progress; they may perhaps have protected, while compressing them, the germs of independence and free research, to-day full blown and vigorous, as the bud protects the new born flower, until the latter bursts it open as it develops. In any case it is evident that authority, that the influence of religions, everywhere tends to decline and disappear. Religions are fading out, because they have always, in some manner, misunderstood and denied the necessity for terrestrial existence. And by reason of the opposite tendency, by denying the

future existence of the individual, and deeming its study unworthy, nihilistic science, to-day triumphant, is destined to the same sterile end."

The denunciation of creed and sectarianism, whether religious or scientific, was a very prominent feature of the Congress, and seems always to have been received with "applause." For instance, M. Laurent de Faget, so to say, "brought down the house," when he said: "The spiritualistic groups, whatever the philosophical opinions they may hold, represent one common idea here: they repel all sacerdotal fanaticism, and the intolerance of materialism erected into a dogma."

In the course of his speech M. Laurent de Faget said:

"Spiritualists of all denominations, your beliefs are worthy of respect, because they raise man above himself. Do not oppose Buddhism to Christianity, science to revelation, the brute fact to the mystical theory. As I said, all things interlink and are intimately related; the shadow enables us to perceive the light, evil discloses to us good; through the darkness of primæval ages, through the struggles of humanity, through the tears and blood that have been spilt, we are climbing the sublime steps of progress . . . . . Progress! Is it not eternal? Is it not infinite? We must have, then, an eternal ideal, without which mankind, having no guide, would wander from dream to dream, from chimera to chimera. That ideal, how shall we name it? *The Conscious Reason of the Universe? The Living Law of Nature?* Ah, whatever name you may give it, whatever form you clothe it in, know that you but designate that which the Churches have desecrated, but which finds its brilliant tabernacle in the human conscience, you but disclose more and more the infinite perfections of the Being of Beings."

A. K.

(To be continued.)

### THE MAGHS OF CHITTAGONG.

**A**MONG the late visitors to Head-quarters was Babu Krishna Chunder Chowdry of Chittagong, whom Colonel Olcott met lately in Ceylon, and invited to stay for a few days at Adyar, and whose labours on behalf of the little isolated community of Buddhists to which he belongs are probably known to the readers of the *Theosophist*, as well as the fact that this small community is the only representative of the Southern Buddhist Church in India. There is something pathetic and romantic in the cause which the Babu represents,—that of a people, once the rulers of the country, and now dwindled to an insignificant number, and sunk in poverty and ignorance by reason of the vicissitudes of time and conquest. Krishna Babu's chief object in addressing himself to Colonel Olcott now, was to get some European gentlemen to take up his people's cause, and go with him to Chittagong, and help him to arouse interest on behalf of the Maghs there and elsewhere. But, unfortunately, Colonel Olcott was quite unable to give him this help just at present, as Europeans are very much wanted for Theosophical work itself. The Chittagong district, including Hill tracts, lies east of the mouths of the Ganges near the border of Burmah, and its total population is about 1,300,000, the bulk of which consists of Hindus and Maho-

medans, for the Magh community which Krishna Babu represents numbers only about 180,000.\* Of these some 100,000 dwell in the hills, and the balance, some 80,000, in the low country. Of this number 30,000 speak Burmese and 50,000 Bengali. It is more particularly in the interest of the latter 50,000, known as Barna Maghs, that Krishna Babu is and has for the last 12 years been working. The Hill tribes come under the fostering care of Government, whose excellent policy, it is to endeavour to help the more neglected and backward of the inhabitants of India, who, indeed, are very often little better than savages, and receive no sympathy or assistance from their more fortunate brethren of the civilized districts. Isolated socially from the bulk of the population, and in constant intercourse with the Hill dwellers, the Maghs of the plains are in reality more upon the intellectual and moral level of their relations of the Hills than on that of the surrounding Hindu and Mahomedan population. Therefore, although nothing could be fairer at first sight than to tell the Maghs of the plains, as the Government now does, "You are not Hill tribes, isolated from the regular means of education, that you can expect especial favors; you are at liberty to take advantage of all educational facilities on equal terms with your Mahomedan and Hindu neighbours;" still, a little closer examination shows that under the apparent similarity of circumstances, there lurks a great inequality of condition, for the Maghs are far poorer and more ignorant than the other citizens, and the home training, so great a preparation for, and assistance to schooling, is wanting in their case, just as it is in that of their wilder brethren of the Hills. The present Maghs are a mixed race, a combination of former Arakanese conquerors and Bengalee women. They are described as a lively, enterprising, good-tempered, and intelligent people, and (be it said without offence) if the Babu may be taken as representing the characteristics of his people this certainly must be the case.

One excellent sign of this little community is their desire for education, and it is in furtherance more immediately of this object that Krishna Babu is now directing his energies. Eighteen months ago he suspended the publication of his paper the *Baudda Bandu*, "Friend of Buddhists."† Obtained two years leave of absence from the Government, since then renewed, and set out on a journey through Burmah and Siam for the purpose of raising voluntary subscriptions towards his very laudable object of raising his people through education. In this project he has not been successful, for although he was everywhere received with honorable attention, he found that money, the object of his tour, was the one thing that people would not give him. Sympathy he received in abundance, but shekels he could not get, even for the love of the Lord Buddha. From Siam he went to Ceylon, where he had heard that

\*The Government census makes the number somewhat less as it does not include those absent in employment, out of Chittagong.

† He intends to recommence its issue on his return home.



a new life had entered the people; but there, too, he found that every reformer had his work cut out for him at home; and he is now on the way to Calcutta to try to interest the Government in the cause of his people; and having so manfully, and yet so vainly, endeavoured to effect his purpose by self-help, we certainly think that he deserves encouragement and at least a patient hearing and a candid consideration of requests. Even now, the aid he asks is not a nursing such as the Hill tribes and the newly conquered Burmese receive, but of the nature of self-help, for he and his people intend to petition for the passing of certain measures, which, though dependent upon the authority of the Government, lay almost the whole burden of their improvement upon the people themselves; who, however, according to Krishna Babu (who is the leading man of the community) are perfectly willing to bear it. Krishna Babu informs us that Sir A. W. Croft has been a kind friend to his people all along, and that it has been chiefly through his influence and patronage that the Maghs have obtained the advantages they have in regard to education.

With regard to Krishna Babu himself, his large-hearted and courageous and persistent championship of his little community during the last twelve years is well known to Indians, and has gained him general respect and good-will, for it is understood in this country that all the advancement and progress his community has made of late years have been due to his exertions. It was he who urged Col. Olcott to visit his people, and who, in 1887, when the Colonel was in Chittagong, took him up the river in an open canoe to Pahantali to lecture on Buddhism. The Maghs came swarming in from the whole adjacent country to hear and enthusiastically welcome him. He now implores Col. Olcott to come and make the tour of the district.

### PINGALA-UPANISHAD OF SUKLA-YAJUR-VEDA.

(Translated by Kumbakonam, T. S.)

**O**M: Pingala having served under Yagnyavalkya for 12 years, asked him to initiate him into the mysteries of Kaivalya (lit., isolation, or hence salvation). To which Yagnyavalkya replied thus: Oh disciple, at first this universe was Sat (Be-ness) only. It (Sat) is spoken of as Brahma, which is always free from the trammels of matter, which is changeless, which is Truth, Wisdom and Bliss, and which is full, permanent and one only without a second. In it existed a Mulaprakriti as (delusionary as the conception of) water in a desert, silver in the mother-of-pearl, a person in a pillar, or color, &c., in crystals having in equal proportions the gunas of red,<sup>1</sup> white and black, and being beyond Vak (the power of speech). That which is reflected in it is Sakshi Chaitanya (lit., the witness consciousness). It (Mulaprakriti) undergoing evolu-

(1) Rajas, Satwa and Thamas.

tion became with the preponderance of Satwa (in it), Avarana<sup>1</sup> Sakti named Avyakta. That which is reflected in it (Avyakta) is Iswara Chaitanya (Iswara-consciousness). He (Iswara) has Maya under his control, is omniscient, the original cause of creation, preservation and dissolution and the seed of this universe. He causes the whole universe which was latent in him, to manifest itself through the bonds of Karma of all creatures just as the folds of a painted canvass are unfurled. Again, through the extinction of their Karma, he wraps it up. In him alone is latent all the universe wrapped up like a painted cloth. Then from Avarana Sakti, dependent on (appertaining to) Iswara, arose through the preponderance of Raja-Guna, Vikshepa<sup>2</sup> Sakti called Mahat. That which is reflected in it is Hiranyagarbha Chaitanya (consciousness). Presiding (as he does) over Mahat he (Hiranyagarbha) has a body both manifested and not manifested. From Vikshepa Sakti of Hiranyagarbha arose through the preponderance of Tamas the gross Sakti called Ahankāra (I-am-ness). That which is reflected in it is Virāt-Chaitaniya. He (Virāt) presiding over it (Ahankāra) and possessing a manifested body becomes Vishnu (lit., pervader), the chief purusha and protector of all gross bodies. From that Atma arose Akas, from Akas arose Vayu, from Vayu Agni, from Agni Ap (water), and from Ap Prithivi (earth). The five Tanmantras (rudimentary properties) are the gunas. That agent of the universe (Iswara) wishing to create and having assumed Thamo-guna, wanted to convert the elements which were subtle Tanmantras into gross ones. In order to create the universe he divided into two parts each of these divisible elements; and having divided each moiety into four parts, made a five-fold mixture, each element having a moiety of its own original element and one-fourth of a moiety of each of the other elements, and thus evolved the five-fold classified gross elements, the many myriads of Brahmandas (Brahma's egg or macrocosm), the fourteen worlds pertaining to each sphere and the spherical gross bodies fit for the (respective) worlds. Having divided the Raja's-essence of the five elements into four parts, he out of three such parts created Pranas (vital airs) having five-fold function. Again out of the (remaining) fourth part he created the Karmendriyas (organs of action). Having divided their Satwa-essence into four parts, he out of three such parts created Antahkaranas (internal organs) having five-fold functions. Out of the (remaining) fourth part of Satwa-essence he created the Gnanendriyas (the organs of sense). Out of the collective totality of Satwa-essence he created the Devatas (gods) that preside over Indriyas (organs of sense and action). These (Devatas) he created, locating them in the spheres pertaining to them. They, through his orders, began to pervade the macrocosm. Through his orders Virat working through Ahankāra created all the gross things. Through his orders Hiranyagarbha protected the subtle

(1) Avarana Sakti literally means screening power. This is it that produces egoism. It may be called the involuting power or centripetal force.

(2) Vikshepa Sakti (lit.) is the distending power. It may be called the evolving power or centrifugal force.

things. Without him they that were located in their spheres were unable to move or to do anything. Then he wished to infuse Chethana (intelligence) into them. Having broken open Brahmanda (Brahma's egg or microcosm) and the Brahmarandra (head-fontanelle) in all the microcosmic heads, he entered within. Though they were (at first) inert, they were then able to perform karmas like beings of intelligence. The omniscient Iswara entered the microcosmic bodies with a particle of Maya, and being deluded by that Maya acquired the state of Jiva. Identifying the three bodies as himself, he acquired the state of the actor and enjoyer. Having the states of Jāgrata (waking), Swapna (dreaming), Sushupti (dreamless sleep), trance and death and being immersed in sorrow like water-lifts, he is whirled about like a potter's wheel being subject to birth and death.

## ADHYAYA II.

Pingala again addressed Yagnyavalkya thus: How did Iswara, who is the creator, preserver, and destroyer of all the worlds and the lord of all, acquire the state of Jiva? To which Yāgyavalkya replied: I shall give out the distinguishing characteristics of Jiva and Esvara, together with a description of the origin of the gross, subtle and karana (causal) bodies. Hear attentively with one mind.

Iswara having taken a small particle of the five-fold Maha-bhutas (elements) made in regular order the gross bodies, both collective and segregate. The skull, skin, the intestines, bone, flesh and nails are of the essence of Prithivi (earth). Blood, urine, saliva, sweat and others are of the essence of Ap (water). Hunger, thirst, heat, delusion and copulation are of the essence of Agni. Walking, lifting, breathing and others are of the essence of Vayu. Passion, anger, &c., are of the essence of Akas. The collection of these having touch and others is this gross body that is brought about by Karma, that is the seat of egoism during youth and other states and that is the abode of many sins. Then he created Prāna (vital airs) from out the collective three parts of Rajas-essence of the five-fold divided elements. The modifications of Prāna are Prāna, Apāna, Vyāna, Udāna and Samānai, Nāga, Kruna, Krikara, Devadatta and Dhananjaya are the auxiliary pranas. (To the first five) heart, the anus, navel, throat and the whole body are respectively the seats. Then he created the Karmendriyas from out the fourth part of the Rajas-guna of Akas and others. The mouth, legs, hands, organs of secretion and the genital organs are their modifications. Talking, walking, lifting, excreting and enjoying are their functions. Likewise out of the collective three parts of Satwa-essence he created Antahkaranas (internal organs). Antahkarana, Manas, Buddhi, Chitta and Ahankara are its modifications. Thought, certainty, memory, egoism and contemplation are their functions. Neck, face, navel, heart and the middle of the brow are their seats. Out of the (remaining) fourth part of Satwa elements he created the Gyanendriyas (organs of sense). Ear,

skin, eyes, tongue and nose are their modifications. Sound, touch, form, taste and odour are their functions. The Dik (quarters), Vayu, Surya (sun), Varuna, Aswini Gods, Agni, Indra, Upendra, Mrithyu (god of death), Prajapathi, Moon, Vishnu, the four-faced Brahma and Sambu (Siva) are the presiding deities of the organs. There are five Kosas (sheaths), viz., Annamaya, Prānamaya, Manomaya, Vignānamaya and Anandamaya. Annamaya Sheath is that which is created and developed out of the essence of food and is absorbed in earth which is of the form of food. It is the gross body. The five Pranas with Karmendriyas (organs of actions) is Pranamaya sheath. Manas with the Gyanendriyas (organs of sense) is Manomaya sheath. Buddhi with Gyanendriyas is Vignanamaya sheath. These three sheaths constitute the Linga sarira (or subtle body). (That which tends to) the non-realization of the reality (of oneself) is Anandamaya sheath. This is the Karana body. Moreover the five organs of sense, the five organs of action, the five Pranas, the five akas and other elements, the four internal organs, Avidya (non-science), Passion, Karma and Tamas—all these constitute this town of (body) Virāt, under the orders of Iswara having entered this microcosmic body and having buddhi as his vehicle, reaches the state of Viswa. Then he goes by the several names of Vignānātma, Chithābhāsa, Viswa, Vyāhārika, one presiding over the waking gross body and one generated by Karma. Sutrātma, under the orders of Iswara, having entered the microcosmic subtle body and having manas as his vehicle, reaches the Taijasa state. Then he goes by the names of Taijasa, Parthibhāsika and the one bred out of dream. Then under the orders of Iswara he who is coupled with Avyakta the vehicle of Maya having entered the microcosmic Karana body, reaches the state of Prāgya. He goes then by the names of Prāgya, Avichinna, and Paramārthika and the presider in Sushupti.

Sacred sentences, such as Tatwamasi (That art thou) and others, speak of the identity with Brahm of Paramarthika—Jiva enveloped by Agnana, which is but a small particle of Avyakta. But no such identity is predicated of Vyavaharika and Prāthibhasika (Jivas). It is only that Chaitanya (intelligence) which is reflected in Antahkarana that comes to have the three states. When it assumes the three states of Jāgrata, Swapna and Sushupti, it becomes depressed in sorrow, and though born alive is like one dead. There are five Avasthas (lit. hypostases)—Jāgrata, Swapna, Sushupti, Trance and Death. Jāgrata Avastha is that in which one perceives objects of sound, &c., through the organs of sense, ear, &c., by the grace of the Devatas (gods) presiding over each of them. In it Jiva being in the middle of the eyebrows and pervading from head to foot, becomes the agent of all actions, such as doing, hearing and others. He becomes also the enjoyer of the fruits thereof; and should he be a person doing Karma for the fruits thereof, he enjoys the fruits of his actions in other worlds. Like an Emperor tired of worldly acts (in the waking state), he strives to find the path to retire into his abode (within). The

Swapna Avastha is that in which when the senses are at rest there is the manifestation of the enjoyer and the enjoyed, which are (merely) the affinities of things enjoyed in the waking state. In this state Viswa, its actions in the waking state having ceased, reaches the state of Taijasa, who moves in the middle of the Nadis (nerves), illuminates by his lustre the heterogeneity of this universe, which is (also) the result of affinities, and himself enjoys according to his will (shaped by his previous Karma). The Sushupti Avastha is that in which chitta is the sole organ (at play). Just as a bird tired of roaming flies to its nest with its stomach filled, so Jiva being tired of the actions of the world in the waking and dreaming states, enters Agnana and enjoys bliss. Trance is that state which resembles death, and in which one with his collection of organs quails through fear and Agnana (non-wisdom) like one beaten unexpectedly by a wooden hammer, clubs or others. Then Death Avastha is that which is other than the Avasthas of Jagrata, Swapna, Sushupti and Trance, which produces fear in all Jivas, from Brahm down to small insects and which dissolves the gross bodies. The Jiva that is (now) surrounded by Avidya (ne-science) and subtle elements, takes with it the fruits of Karmas together, with the organs of sense and action, then affinities and Pranas, and goes to another world assuming another body. Through the fruits of actions of previous Karmas the Jiva has no rest like an insect in a whirlpool. The desire of Moksha (emancipation) arises in men (only) after many births through excess of good Karma. Then having found out a good guru and served under him for a long time, one in many attain Moksha free from bondage. One attains bondage through non-investigation and Moksha through investigation. Therefore he should always be engaged in investigating (such matters). The reality should be ascertained through Adhyaropa (illusory attribution) and Abhavad (withdrawal or recession). Therefore he should always be engaged in enquiring about Jiva, universe and Paramatma. Were the true nature of Jiva and the universe known then what remains is Brahm, which is no other than Prathigi (Atma or Paramatma).

### ADHYAYA III.

Then Pingala asked Yagnyavalkya to offer an exposition on the Mahavakyas (the sacred sentences of the Vedas). To which Yagnyavalkya replied:—One should realize (the sacred sentences) Thathwamasi (That art thou), Thwamthadasi (Thou art that), Thwambrahmasmi (Thou art Brahm), and Ahambrahmasmi (I am Brahm). The word "Thath" denotes that cause of the universe which is latent beyond perception, has the characteristics of omniscience, has Maya as his vehicle and has the attributes of Sachithananda (Be-ness, consciousness and bliss). It is he that is the basis of the notion "I," which has the differentiated knowledge produced by Antahkarana (the internal organ), and it is he that denotes the word "Thwam (thou). That is the undifferentiated Brahm which remains as the aim (or meaning) of the words Thath and Twam after freeing itself from Maya and Avidya, which are

respectively the upadhis of Paramatma and Jivatma. The enquiry into the (real) significance of the sentences Thathwamasi and Ahambrahmasmi forms what is called Sravana (hearing—the first stage of enquiry). To reflect in solitude on the significance of Sravana is Manana. The concentration of the mind with one fixedness upon that which should be sought after by Sravana and Manana is Nidhidhyasana. Samadhi is that state in which the Chitta (fitting thought) having given up (the conception of the difference of) the meditator and meditation, becomes of the form of the meditated like a lamp in a place without wind. Then arise the modifications pertaining to Atma. Such (modifications) cannot be known; but they can only be inferred through memory (of Samadhi state). The myriads of Karmas committed in this beginningless cycle of re-births are annihilated only through them. Through skill in practice, the current of nectar<sup>1</sup> always rains down in diverse ways. Therefore those who know Yoga call this Samadhi as Dharma clouds. When through these (modifications of Atma) the collection of affinities are absorbed without any balance whatever, and when the good and bad Karmas are wholly destroyed, these sentences (Thathwamasi and Ahambrahmasmi) like the fruit of *Euphorbia pilulifera* in the palm of the hand bring him face to face with the ultimate (reality) though before invisible. Then he becomes a Jivanmukhta (an emancipated person). Iswara wished to produce involution in the five-fold differentiated elements. Having drawn into their cause Brahma's egg and its effects of worlds, he mixed together the subtle organs of sense and action and the four internal organs, dissolves all things composed of the elements into their cause the five elements, and then causes Prithvi (earth) to merge into water, water into Agni, Agni into Vayu, and Vayu into Akas, Akas into Ahankara, Ahankara into Mahat, Mahat into Avyakta, and Avyakta into Purusha in regular order. Virat, Hiranyagarbha and Iswara being freed from the vehicle of Maya, are absorbed into Paramatma. This gross body composed of the five differentiated elements and obtained through Karma, is merged into its subtle state through the extinction of bad Karma and the increase of good Karma, then attains its Karma (causal) state, and (finally) is absorbed into its (Karma's) cause, (viz.,) Pratyagatma or Kutastha. Viswa, Taijasa and Pragnya then Upadhi (Avidya) having become extinct are absorbed in Pratyagatma. This sphere (of universe) being burnt up by the fire of Gyana (wisdom), are absorbed along with their causes into Paramatma. Therefore a Brahman should be careful and should always meditate upon the identity of Thath and Thwam. Then Atma shines like the sun freed from the (obscuration of the) clouds. One should meditate upon Atma like a lamp in the midst of a hollow vessel. He should meditate upon Atma the Kutastha as being of the size of a thumb, as being of the

(1) In Samadhi (astral) nectar flows from the head down, which the Yogis drink during that state and which gives them infinite bliss.

(2) Viz., like clouds pouring their contents always.

nature of Jyotis (light) without smoke, as illuminating all within and as being indestructible. That Muni (sage) who meditates (upon Atma always) until sleep or death comes upon him passes the state of (Jivanmukti) emancipation, when this body is surrendered to time and attains disembodied emancipation like the immoveable state attained by wind. Then there remains that one (Brahm) without sound, touch, form, destruction, taste or odor which is unconditioned, which is without beginning or end, which is beyond the Tatwa of Mahat, &c., and which is permanent and without stain or disease.

#### ADHYAYA IV.

Then Yagnyavalkya was addressed by Pingala thus:—To the wise what is Karma? And how is their state? To which Yagnyavalkya replied:—A lover of Moksha having humility<sup>1</sup> and other possessions (or virtues), is able to confer spiritual good on (or emancipate) 21 generations. One through his being a Brahmanth<sup>2</sup> alone is able to confer spiritual good on 101 generations. Know Atma to be the person sitting in the chariot and this body as the chariot. Know (also) Buddhi as the chariot driver and Manas as the reins. The wise say the sensual organs are the horses, the sensual objects are the paths (through which the horses travel) and the heart is the moving throne. Maharshis say that Atma when coupled with the sensual organs and manas is the enjoyer. Therefore it is Narayana alone that certainly is in the heart. Till his Prarabdha Karma<sup>3</sup> is worn out he exists (in this body), as in the cast off slough of a serpent (without any desire for the body). An emancipated person having such a body roves about like a moon (without injuring anyone) with no settled place of abode. He gives up his (ghost of a) body either in a sacred place or in a Chandala's (outcaste's) house (without any discrimination whatever) and attains salvation. Such a body (when seen by persons) should be offered as a sacrifice to Dik (the quarters) or should be buried (underground). It is only to the wise that Sanyasa (renunciation) is ordained and not to others. In case of the death of a Sanyasi (ascetic) who is of the form (or has attained the nature) of Brahm, there is no pollution (to be observed). To him no ceremonies of fire (as burning the body, Homa, &c.) are required. Nor pinda (balls of rice), nor ceremonies of water, nor the periodical ceremonies (monthly and yearly). Just as a substance once burnt is not again exposed to fire, so it is not necessary that (a body) which was burnt (by the fire of wisdom) should be exposed to fire again. To one whose body was burnt by the fire of wisdom there is neither Sraddha<sup>4</sup> (required to be per-

(1) Humility and other virtues. Twenty in number, are described in Bhagavadgita, Chapter XIII.

(2) There are four classes of Brahmgyances, of which this is one.

(3) That portion of past Karma which is being enjoyed in this life.

(4) Lit. that which is done with faith. Now applied to yearly ceremonies performed in honor of the departed. Monthly ceremonies, balls of rice, &c., are the ceremonies usually performed by the Hindus to the departed.

formed), nor (funeral) ceremonies. So long as there is the Upadhi (of non-wisdom in) one, so long should one serve the Guru. He should conduct himself towards his Guru's wife and children as he does to his Guru. If he, being of a pure mind, of the nature of immaculate Chith (consciousness) and patient, and having the discrimination arising from the attainment of wisdom "I am He," should concentrate his heart on Paramatma and obtain firm peace in his body, then he becomes of the nature of Jyotis (light) devoid of Manas and Buddhi. Of what avail is milk to one who (always drinks and) is content with nectar? Of what avail are the Vedas to him who has known his Atma thus? To a Yogi who is content with the nectar of wisdom, there is nothing (more) to be done. If he has to do anything, then he is not a knower of Tatwa. Pratyagâtma, though far (difficult of attainment), is not far (to seek). Though in the body not body; (since) he is omnipresent. After having purified the heart and contemplated on the one without disease (Brahm), the cognizing of "I" as the Supreme and the many is the highest bliss. Like water mixed with water, milk with milk and ghee with ghee, Jivatma and Paramatma are identical. When his body is rendered bright through wisdom and his Buddhi becomes of the nature of the Indivisible one, then the wise man burns the bondage of Karma through Brahmagnana. Then he becomes purified, of the nature of the Non-dual one, having the name of Parameswara and the light like the stainless Akas. Just as water mixes with water, so Jiva (Atma) becomes upadhiless (or freed from the bonds of matter). Atma is like Akas of an invisible size. (Therefore) Paramatma is invisible like Akas. Though he is within and without, he is the immoveable Atma. Through the light of wisdom the Antar (internal) Atma is known.

A wise man, in whatever place or manner he dies, is absorbed in that place like the all-pervading Akas. It should be known that Atma is absorbed as truly as the Akas in the pot (when broken). Then he attains the all-pervading light of wisdom that is without support. Though men should perform Tapas standing on one leg for a period of 1,000 years, it will not, in the least, be equal to one-tenth part of this Dhyana Yoga. One desirous of knowing what Gnana (wisdom) and Gnaya (the object to be known) are, will not be able to attain his desired end even though he may study the Shastras for 1,000 years. Atma should be known as the indestructible Akshara (Brahm). The existence (in this world) is only impermanent. (Therefore) after having given up (the study of the many Shastras, one should worship that which is Satya (Truth). The many karmas, purity (of mind and heart), japa (mutterings of mantras), sacrifice and pilgrimages—all these should be observed so long as Tatwa is known. To Mahatmas (noble souls) to be always in (the conception of) "I am Brahm" conduces to their salvation. There are two causes (that lead) to bondage and emancipation. They are "mine and not mine." Through "mine"

(egoism), creatures are bound, whereas through "not mine" they are released from bondage. When the mind attains the state of Unmani (when *Mana* is destroyed), then there is no conception of duality. When the Unmani state occurs, then is the supreme seat (attained). (After which) wherever the mind goes, there is the supreme seat (to it, viz., mind gets salvation wherever it is). That which is equal in all is Brahm. One may attain the power to strike the Akas with his fist. He may attain the power to appease his hunger by taking in husks (of grains), but never shall he attain emancipation who has not the self-cognition "I am Brahm."

Whoever recites this Upanishad becomes as immaculate as Agni. He becomes as pure as Brahma. He becomes as pure as Vishnu. He becomes like one who has bathed in all the holy waters. He becomes like one who has mastered all the Vedas. He becomes like one that has undergone all Vedic observances. He gets the fruits of the recitation of Itihasas,<sup>1</sup> Puranas and Rudra-Mantras a lakh of times. He becomes like one that has pronounced Pranava (Om) ten thousand times. He purifies his ancestors ten degrees removed and his descendants ten degrees removed. He becomes one who purifies all those among whom he moves. He becomes a great personage. He becomes purified from the sins of the murder of a Brahman, the drinking of alcohol, theft of gold and sexual cohabitation with Guru's wife and from the sins of associating with those who commit such sins. Like the eye pervading the Akas (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. The Brahmans who have always their spiritual eyes wide open praise and illuminate in diverse ways the supreme seat of Vishnu. Om: this Upanishad is Truth.

*End of the Fourth Adhyaya.*

OM—TATHSAT.

### THE TWO SOURCES OF VENERATION.

THE sentiment of veneration and reverence for an unknown power, at whose mercy we feel ourselves, and whom we can by no means make accountable for the evil that befalls us, is said to be inherent in the heart of man. There appear to be occasional individuals who are devoid of that sentiment, or in whom it has never been developed; but with these exceptions it seems to be true that man in his present stage of development is a venerating animal. The objects of his veneration, however, differ considerably. Leaving out of consideration the cases in which the religious sentiment is diverted from the invisible and spiritual to the palpable and worldly,—when man makes a veritable

(1) Itihasas are books like the Ramayana and the Mahabharata.

"god" of Wealth or Pleasure, and in practice, if not in formal ritual, "bows down and worships" it—the differences in the manifestation of the religious or venerating spirit are extremely striking. There is no need to go up the stream of history, or to dive into the muddy depths of erudition to find these differences; for we have but to open our eyes to what is passing around us every day to perceive them in the sharpest contrast. Instances thereof are to be found in the columns of every newspaper, and any one who ventures to draw the obvious moral from these instances, runs the risk of being thought a person who preaches on threadbare texts. Even at that risk we would like to say a word or two upon that time-worn subject,—to preach a very simple little sermon, which is so far from being transcendental, that it is suggested by, and refers to, a couple of two contiguous paragraphs in one of our "exchanges."

But first let us consider for a moment the nature of this reverential feeling. What is it that prompts mankind to prostrate themselves when the chords of their veneration are struck? "Fear and hope," answers the unbeliever,—"fear and hope for *self* alone." And believers, if they do not confess the same in so many words, declare it in unmistakable tones by their rituals and by their practises. Still there are numbers of persons who glory in being called religious, and who, when this matter is put straightforwardly before them, deny that they are actuated religiously by these motives. They declare that Love is the essence of religion, and Good the substance of God; and they seem to feel for those whose religion is based on selfish hopes, and fears a contempt little short of that which fills the heart of the Agnostic. Such people are to be found as at least nominal professors in all religions, and it is their chief occupation, when their elbows are jogged, to read into the old religion they nominally profess their own more developed ideas of the Universe and its government, under the pretence that the meaning they thus read in, is the esoteric or real meaning which those who formulated the ancient religion had in their minds; which meaning out of respect for the average stupidity of men they chose to conceal, and which has been kept concealed during all these millenniums of bloody rites and childish doctrines by those who knew it. This process of "extracting sunbeams from cucumbers," is an incident in our present religions, or perhaps it ought rather to be said, *intellectual* development. It has gone already nearly as far as it can go without becoming too ridiculous to be continued even by the most fervid admirers of ancient symbolism. When this stage has been passed through, it will probably be perceived that the two above named sources of the religious sentiment are as opposite as the poles; and that it would have been as impossible to men 5,000 years ago as it would be to them to-day to clothe religious ideas of lofty kind in the allegories and in the language of the grovelling. Even supposing that the founders of religions had not the capacity to foresee the terrible consequences of

hiding their real meaning from the world under the form and appearance of its direct opposite, it is not in human nature intentionally and solemnly to mislead poor suffering humanity on such important matters.

When this present phase of religious revival passes away and the facts are honestly faced, it will be seen that to attempt to find an esoteric and lofty meaning in the absurdities and horrors of exoteric faiths is as thankless and as fruitless as to try to find the substance of Kant's "Kritik" esoterically hidden in a collection of nursery rhymes. It will also be seen that true religion is at one, with common sense in condemning this exercise of the ingenuity; for not only is it useless, but it is also dangerously misleading. So long as the pure and holy sentiment of adoration for the Infinite is in any way associated with the blood-thirsty and utterly selfish creeds of undeveloped peoples, so long will the spiritual vision of man be dimmed, and so long will the images of holy things perceived be distorted and deformed in the mind. Now, be it not supposed that we deny the loftiness and spiritual purity of the ideas to be found, not allegorized, but *imbedded* in the ancient sacred writings of various nations. They are truly "hidden" in these sacred writings, but they are hidden not by being expressed in the equivocal and misty language that modern esotericism itself affects and attributes to the ancient writers, but by being covered up by tons of theological rubbish. It cannot be denied, of course, that teachers in all times taught in fables and parables. That, indeed, is the favourite way of giving and receiving knowledge, among uncivilized peoples even to-day, but the fact which makes it a favourite method is that uncivilized peoples are able to, and actually do, understand the lessons which these allegories convey. The ignorant monk, whoever he was, who interpolated the passage in the Bible to the effect that Jesus preached in parables *in order* that the people who heard him should not understand his meaning, not only evinced a far too contemptuous opinion for the average intelligence of even semi-savages, but he attributed to that Teacher, a perversity of mind and a malevolence of intention quite incompatible with what we gather of his character from the too meagre account of him contained in the Gospels.

Those advanced men of various races and epochs who are called the Ancient Sages, have given evidence of the possession of the highest spirituality, and there can hardly be any doubt that they were as different in their religious ideas and as distinct in their religious practices from the multitudes, as are at the present day the few whose religion is truly founded on the impersonal sentiment of pious adoration, from those whose ideas of God and of a future life are the outcome of selfish fear and self-centred hope.

The "prophets" and the "priests" have ever been in conflict in all religions, and will be so to the end of time; for they represent respectively the impersonal and personal in religion, the selfless and the selfish, the divine and the purely human. It was the looking into Nature,

—using the term "Nature" in its largest sense,—that the philosophers whom we call sages and prophets arrived at their conclusions. Those conclusions they gave forth in words as plain as the subject-matter thereof would allow. It was another set of men, the priests, who worked those conclusions up into the form of popular religion. They misunderstood the philosophers and distorted and perverted their meaning, and the result to-day is that no one who is not possessed of a vivid imagination can trace resemblances between the popular theology and so-called religious practises, and the spiritual philosophy that is imbedded here in those in Bibles and Shastras like scattered crystals in a mass of rock. Those who fancy that they are purifying and reviving religion, and thereby benefiting mankind, by reading esoteric or "spiritual" or philosophical meanings into popular forms and ceremonies, make a very great mistake. What they are doing is giving to these forms and ceremonies, too often most bloody and most irrational, a dignity they never before possessed and would not otherwise enjoy, and to which they have no claim; and thus their well-meaning efforts end in the rehabilitation and preservation of the very things which the experience of all ages has proved to be the most stubborn foes and insurmountable obstacles to all religious progress. They furnish the discredited and now shame-faced priest with an excuse for his bloody sacrifices and for his endless and tyrannical rites and ceremonies, which, but for these symbologists, would have been utterly without meaning. If, indeed, the Ancient Sages clothed noble truths in ignoble forms so that the ignorant should not understand them, if the old philosophers disguised their grand ideas under cruel and childish practises and incomprehensible dogmas, because the mass of mankind was not worthy to know the truth, surely it would be little short of sacrilege to abolish those forms and ceremonies, and discard those dogmas and doctrines, when the majority of men are not able now, any more than the rabble of old (or are postulated as not being able) to understand the meaning concealed therein! Obviously, if it be supposed that exoteric religions are really symbolical of esoteric truths, and if 999 out of every thousand are able to understand the exoteric meaning of the symbol only, not the truth symbolized, and if, moreover, these exoteric religions owe their origin to the wisdom of the sages, it is the duty of every pious man or woman, whatever his own opinions may be, to maintain the priests and temples, the bloody sacrifices and tyrannical ceremonies; if, indeed, they do not presume to consider themselves wiser than the sages, prophets and philosophers, of old, whose esoteric tendencies, on this supposition, gave rise to priests, temples and religious rites. Such a conclusion is absurd on the face of it; but where the fallacy comes in, can only be seen by abandoning the idea there is any real or necessary connection between the views of religion and Nature that are now respectively called esoteric and exoteric by some, and philosophical and superstitious by others,—the two classes of religious ideas, in fact, which have their roots respectively in disin-



terested and impersonal adoration, and selfish fear and hope. Even if we were to adopt the simile of the kernel and the shell, it surely must be seen that the shell should be thrown away when the kernel is reached, and that the moment it becomes evident that shells are not nutritious diet, but, on the contrary, highly provocative of indigestion, the time-honored process of feeding the common people with these shells in the name of God or gods should be abandoned. We can never see the stars so long as we keep our eyes fixed on the ground, and those who might teach us to see the reflection of the stars on the surface of the mud, would certainly not thereby increase the chances of our directing our glances upwards to the heavenly bodies themselves.

Those who are filled with concern for themselves, whose minds are occupied by religious hopes and fears, as the term religious is understood by those who hope and fear about their own salvation, those people, we say, can never reach the mental state of contemplation of Nature herself and of meditation on the divine in Nature, which are the only possible foundations for the sentiment of religious adoration. And that sentiment, once really and truly experienced, makes the religion of selfish hope and fear utterly abhorrent, and causes the forms and ceremonies of that religion, its rites and dogmas, even its apparently harmless symbolism, to become objects of loathing and of scorn.

We have preached our sermon before arriving at our text, but perhaps the significance of our text will thereby be all the more perceptible. That text consists of the two above mentioned paragraphs in one of our exchanges, and to them we append an extract bearing on the subject of this article from an Editorial in one of the best of our Hindu organs—the *Indian Mirror*. The first extract gives to the reader subject-matter for that kind of contemplation of Nature which, through meditation, inevitably leads to the adoration of the Divine,—in those, at least, in whom the powers of contemplation and meditation are in some small degree developed. It is such thoughts as those which these facts concerning the Cosmos are calculated to call forth that *must* have moved the minds and hearts of the sages of all times, for there can be no other basis for true adoration. The second extract shows the inevitable result of allowing the multitude to be fed on shells. It gives, in the unconcerned and dispassionate language of a newspaper report, a little peep into the doings of the worshippers of the Goddess Durga, one of the most feared of all the Hindu deities. The third extract is an honest Hindu's strong expression of disgust at the bloody rites of modern Hinduism.

"UNSEEN WORLDS.—One of the latest achievements of astronomy is the discovery that Mizar, the central star of the three forming the handle of the great Dipper is not only a double—as has long been known—but that the principal component has a second companion which the telescope has never revealed. Several photographs of the spectrum of the principal star have been taken at the Harvard Observatory since 1887, and a study of these has disclosed the curious fact that the most distinct one of the photographed dark lines undergoes a process of doubling

at regular intervals of 52 days. This is explained by Professor Pickering by the supposition that the chief star Mizar is itself a double, having components revolving around their common centre of gravity in 104 days, the lines in the spectrum of the two stars being displaced in opposite directions when one star is moving toward and the other away from the earth, and coinciding when the stars are in conjunction. The rate of motion is estimated to be 100 miles a second, and the two bodies are separated by a distance of 130,000,000 miles, though in the most powerful telescope they appear as one star. If the calculations are correct, the second magnitude Mizar has 40 times the mass of our sun. A similar investigation at the Potsdam Observatory has confirmed the belief that the variable brightness of the star Algol, in the head of Medusa, is due to its passage behind a dark body. The star shines steadily for 2½ days, then with reduced brilliancy for 4½ hours the changes taking place with great regularity. Photographs of the spectrum now show that the lines are displaced in one direction when the star is at its weakest and in the opposite direction after that moment, as would occur were the star alternately approaching and receding from the earth in revolutions in an orbit around some unknown object. Calculations show that the bright star and its dark companion must be of nearly equal size, with total mass about two-thirds that of our sun, and separated by less than 3,000,000 miles. It is a unique and not easily conceived fact that a hot sun should have so near a cooled moon of nearly its own size."

"THE PUJAH AT THE KALIGHAT TEMPLE.—This great Hindu temple was *en fete* during the past four days of the Pujahs. As usual, Hindu devotees from all parts of Bengal assembled in large numbers to perform the necessary religious ceremonies at the temple, where the goddess Kali was worshipped in honour of the goddess Durga, both, as is known, being essentially one and the same deity, under two distinct representations. Last Tuesday being the second day, otherwise called *Astomi*, or the eighth day of the moon, and being regarded as most auspicious by the Hindus of Lower Bengal, the gathering at the temple mustered about 25,000. The scene within the temple was a unique one. The priests were busy in slaughtering goats and buffaloes at the instance of worshippers; the former cattle numbered about 1,700, and the latter about half a dozen. From a business point of view, the priests had a good time of it. Their collections that day exceeded Rs. 2,000, to say nothing of presents of jewellery. On the day following, the vegetarian sect of the Hindus, chiefly Marwaris, mustered about 1,500, and performed the ceremony of burnt offerings, consisting of *ghee*, variold assortments of corn and sweetmeats as also gold and silver coins, all of which were thrown into a small vessel of fire, and offered up before the goddess Kali. On Thursday following, which is held in great reverence by Hindu married women, some 5,000 of them assembled at the temple, and had their foreheads painted with vermillion powder, besides conforming to other rites of worship. The occasion was taken advantage of by some young men of Kalighat in getting up a circus performance, in which a tame tiger, buffaloes, horses and monkeys were exhibited. In addition to this, an enterprising European gentleman provided a novel entertainment, called "The Round About," with an organ combined, and the whole worked with the aid of steam. It was much appreciated, judging from the liberal patronage it received."

"SLAUGHTER OF GOATS AND BUFFALOES DURING THE DURGA PUJAH.—In order to form an exact idea of the state of Hinduism of the present day, one has only to visit the temple at Kalighat, Calcutta, during the three days of the Durga Pujah. Thousands upon thousands of Hindus flock there—men, women, and children,—for worship and for sacrifice. What must be the atmosphere of that temple, what must be the magnetic aura which the worshippers of Kali must accustom themselves to,

when the image of Kali, in the name of the sacred Hindu religion, is made to claim the lives of hundreds of goats and buffaloes? The temple then becomes a huge slaughterhouse, its walls besmeared with gore, and its floor streaming with the warm blood of the sacrifice. The temple is changed into shambles, and the tender-hearted Hindu, who professes to take care of God's creatures, both great and small, because the Good God, in the simple words of Coleridge, loveth them all,—this tender-hearted Hindu becomes the murderer of innocent animals in the name of his religion! What must be the effect of this terrible sight upon his womankind, and upon his children? And, then, think of the temple at Kalighat during those three days of ruthless slaughter, and, then, think also of the *Pinjrapole*, not many miles distant. Think of these two together, and judge if both institutions are supported by one and the same nation, calling itself Hindu. In the one, the dumb creatures of God are tended with the care of a mother, and God's blessing lights on those who tend them. But in the other and the holier place, the cries of trembling goats and buffaloes appeal in vain to man for mercy! And we are Hindus, and we can endure the sight, and hear the inarticulate cries, of death-agony, with a sense of pleasure! Is any other proof required of our utter degradation? And not only the Kalighat temple, but private houses, which become shambles too, and pile up their hecatombs of slaughtered animals. It may not be so very bad now, as it was some years ago, but even now these so-called sacrifices of goats are horrid-enough things in private Hindu residences. It is no wonder that the sight and smell of blood should raise animal appetites, and that those who slaughter the goats as sacrifices during the three days of the Pujah either at Kalighat or in their own houses, should proceed to gorge themselves on goat-flesh, and sometimes wash it down with spirituous liquors. It is thus men do many things, which they ought not to do, in the name of their religion, a religion which they do not or will not understand. In some instances, the slaughter of goats is a matter of the purest hypocrisy. The man, who lusts for flesh, will not go to the New Market to purchase it, for that would mean excommunication. He must, therefore, ask a priest to have a goat killed for him as a sacrifice to Kali—and with this transparent device, he secures a feast after his heart. If this be not hypocrisy, it is something worse. The religion of the Hindus has never demanded sacrifices of animals. It is our own ignorance that gives us the authority to think, and say so. Our religion truly enough demands a sacrifice, but it is not the sacrifice of animals, it is the sacrifice of our animal passions, the slaughter of the beast in our physical selves. Instead of fulfilling the dictates of Hinduism, we abuse them, and instead of sacrificing our animalism, we stimulate it, and gorge it with meat and drink. The Marwaris, in this matter, are certainly more truly religious than the Bengali Hindus. They, too, worship Kali at Kalighat, and bring their offerings, but they are strict vegetarians, and they perform the *Homa* ceremony in the temple, offering to the sacred fire *ghee* and other articles of food.

ALPHA."

### THE DIVINE WORSHIP OF THE HINDUS.

WHILE the Divine worship of most nations of the earth consists in the adoration of and thanksgiving to the Deity, that of the Hindus is pre-eminently a systematic and, I may add, a sort of scientific attempt on their part to establish a temporary spiritual connexion with the Deity undisturbed by self and surroundings. What then is the form of worship for which the Hindus claim the pre-eminence? It consists (i) in the isolation on the part of the worshipper by *Ashan* and *Pranyam*: (ii) in the purification of the self and sur-

roundings: (iii) in the shutting out of evil influences: (iv) in the burning of the sinful and the creation of a spiritual body to make it worthy of the occasion: and (v) in the self mesmerism to loose himself in meditation, thanksgiving and adoration. We shall now take up each of these recognized processes to shew that the form of Hindu worship is not only both happy and unique, but logically the best possible that shall appear to any impartial mind unbiased by sectarian views. Picture to yourselves a man sitting in a meek and devout spirit on a silk cloth spread over a tiger or a deer skin. Picture also, spread before him, on a bright copper plate some full-blown and sweet scented flowers of different hues with water drawn fresh from streams and incense burning hard by. The first thing the worshipper does is to isolate himself by the virtue of his silk dress and skin-laid seat. His next step is to isolate his inner self from the influences of worldly thoughts by *Pranayam*; but his sinful soul is yet unworthy as an offering to the Holy Spirit, much less of any attempt of approaching Him. He, therefore, thinks of his past sins, and in a spirit of penance and in utter sincerity, burns the hideous sinful body both on the right and the left sides by the fire of penance and breath. His next step is to create a spiritual body composed of the silvery beams of the Crescent Moon which he conceives in the frontal region, and then, after kicking out evil spirits by the heel of his left foot, he sits composedly to mesmerise himself by passes to be drawn by his own hands from head to foot, either 5 or 7 or 12 times according to individual necessity. He next conceives another light that far outshines the light of the crescent moon on his frontal region—the light of several suns on the seat of veneration, where he has laid a flower for the light to rest and illumine the newly created body and all its chambers. He now meditates in ecstasy, veneration and love. Experience has shewn to the Rishis that it is only by means of *Pranayam* or *Kum-bhak* that a man can isolate himself from worldly connexions; yet, beneficial as the process is in spiritual worship, and conduces as it does to prolongation of life as a fact, it should be burnt *separately* and *gradually*. Our personal experience has shewn to us that this should be done, otherwise, the attention of the worshipper would only be directed to his breath instead of to the object of his worship. It is only when some control has been gained over breath that the worshipper should adapt *Kum-bhak* for the purpose of spiritual communion—a communion that distinguishes itself at once from ordinary worship. The process of stretching out one's own magnetic power with a will to eliminate evil influences, requires also some remarks. The Hindus have a belief in his own spirit, as well as in existence of spirit spheres. They believe that the evil spirits can frustrate the efforts of a pious individual, and hence by prayer and by the help of stretching one's magnetism that he drives out evil influences, and in supreme contempt he kicks the evil spirits by the heel of his left foot three times. The devotee then conceives the gradual resolution of his body to the five

elements—air, earth, light, water and *Akash*, each element taking its own share and leaving the soul alone uncontaminated. The soul, however, requires a body,—a body that shall be worthy of the occasion of worship. He therefore composes a celestial body such as has been mentioned above. The self mesmerism is another feature that commends itself to our thinking. Centuries and centuries before Mesmer was born, the Tantriks knew the uses of passes; but they used them for *Samadhi*, i. e., for meditation deep and profound: and while the other processes contributed to self-purification, this tended to produce abstraction and develop the clairvoyant power of the soul.

I have described above simply the principle of worship of the Hindus, and I doubt not it will strike every one what interest was taken by our ancestors for establishing a philosophic form of spiritual worship and what thoughts were bestowed by them on the subject.

K. CHAKRAVARTI.

For a detailed description, our readers are requested to refer to *Maha Nirvana Tantra*.

### “ THE REFORM OF THEOSOPHY.”

[A Lecture delivered by MR. E. D. FAWCETT before the Triplicane Literary Society.]

IN response to an invitation from the members of the Triplicane Literary Society, Mr. Fawcett recently delivered an address on the above subject at Triplicane, Dewan Bahadur R. Raghunath Row presiding. The purport of the lecture was, firstly, to indicate in brief the nature of the general intellectual environment in which the Theosophical Society exists; and, secondly, the paramount necessity of re-affirming its old policy of “no-creed—free criticism.” Recent events, said the speaker, had shown them that hypothetical views were being gradually elevated by some enthusiasts into dogmas, asserted with almost ecclesiastical rigour. Those present there knew well that past events had rendered this species of propaganda, for Madras at least, an anachronism.

In coming before his audience to speak on a topic such as the reform of Theosophy, he was fully prepared to expect a fair quantum of bewilderment. Some of those present had, at all events, heard of the notions sympathised in by certain members of the Theosophical Society, but were probably extremely hard put to comprehend what the umbrella-like term Theosophy could or could not be supposed to cover. It was not always easy to define the meaning of the term in the various significations it had borne through history, and in the present case an additional element of confusion was introduced by the fact that “Theosophy” was deftly utilised both as representing an unsectarian method of metaphysical and occult research, and latterly a new quasi-revela-

tion,\* inculcated on all who cared to receive it. To avoid unnecessary confusion he would therefore seek to portray the leading features of the intellectual environment in which this Theosophical Society desires to have its say and subsequently pass on to review some of its phases more especially calling for revision.

The advance of Science had, as they all knew, achieved unparalleled conquests within the last half century or so in Europe. One reason for this onset was not far to seek. It was mainly due to the magic of inductive research now taking the place of former *à priori* speculation. What went as Eastern scientific thought has been to a dominant degree, cribbed, cabined and confined by the restrictions of a pre-Baconian stage of development. Modern euhemerism is impotent to gloss over many of the unfortunate results traceable to this drawback. All knowledge having its root in experience, it was absurd to expect illumination on such points by the “inner light of the mind,” never competent to dispense with but merely to reproduce, work up or reflect the objective real. Well, passing on to their special topic, they had to confront four great results of modern scientific inquiry, results which stood out against a veritable galaxy of intellectual riches. These were respectively the developed Atomic theory, the Conservation of Energy, the combined Doctrine of inorganic and organic evolution, and, lastly, the celebrated structure of evolutionist psychology as erected by Romanes, Herbert Spencer and others. So far as concerned the Atomic and physical evolution doctrines, it might, of course, be contended that the ancients had more or less clear opinions of a like kind. No doubt they had foreshadowings of them in India, as also, and yet more distinctly, in archaic Greece. Thus the evolution hypothesis was indicated, albeit crudely, in the writings of Manu. It was also taught by Kapila on their soil, and by old Anaximander in Greece. Similarly the atomic theory is broached by some of the pre-Socratics in Greece and, by the Nyaya, Vaisheshika and agnostic Sankhyas (Nirishwara Sankhya) philosophies. But between the first lisps of thought and its vigorous maturity there is an abyss. Anaximander, for instance, is a guesser by the side of Darwin, at whose back lie the corroborative results of a clear explanation resting on the modern sciences of biology, geology, botany, &c., &c., &c., all founded on the sacrifice of years of patient questioning of nature on the part of unnumbered observers. The mere statement of an opinion in the shape of word-formulae is nearly worthless. Touching atoms, again, Leucippus resuscitated could not without a long course of study discuss the modern atomic view with Wurtz, while Kanada's atoms “so small (!) as to require the presence of three to be perceptible as a mote in a sunbeam” are not quite the atoms of Sir W. Thomson. In dealing with the ancients we must

\* The “Dzyan” stanzas must be considered to court the onus of this responsibility. They profess to embody a doctrine ascertained by supernaturally endowed writers. Metaphysic interpreted on the Alexandrian lines—i. e., as mysticism supplanting rational inductively proven propositions is necessarily dogmatic and of only subjective validity.

always take care to remember that they worked to a great extent in the dark. Just as that able man, Dr. Mohendralal Sircar, finds much of the Upanishads to be "transcendental nonsense," so does the European philosophic thinker find huge deficiencies in the results and knowledge of Plato and Aristotle. But it is at the same time necessary to remember that these old writers did such wonders, taking into consideration their supplies of raw material, that their intellectual prowess is a subject for very great respect. Perhaps the greatest thinker who ever wove a system was to be seen in the person of Aristotle. But much that he wrote is of course now obsolete.

Dealing first with the Atomic doctrine, the speaker traced its course downward from the revival of the Democritan atom by Gassendi in the 17th century to the modern views guardedly advanced by Huxley, Crookes and others. It is needless to repeat here the details of this history, which are familiar to every amateur in chemistry. The splendid discoveries of Priestley, Lavoisier, Dalton, and their successors, whose historical mission was to *re-enunciate the Greek theory in a vastly more elaborate and brilliant form*, have left the modern chemist with some 70 elements of determinate combining weights and inferribly different sizes. But are these ultimate? And here the question turns in part on the inquiry as to whether the Democritan or the Aristotelian view of matter is the correct one. Democritus assumed discontinuous atoms in a void, Aristotle atoms floating, as it were, in a *plenum* of continuous stuff,—what we should now call ether, an existence so sure as only to be denied in the same connection as the metaphysician may deny ordinary physical objectivity. Now it was to the basic Aristotelian view that modern science was obviously looking, and, indeed, in such wise as to express a guarded opinion to the effect that atoms might represent differentiations of the matrix ether, just as organisms constitute differentiations rising out of a basis of original protoplasmic lumps of jelly.

The Russian chemist, Mendelejéff, had some years back made a most pregnant discovery in the way of showing that the elements, ranged according to their atomic weights, from 1 (hydrogen) to 240 (uranium), constitute grouped sections, the terms of which evidence transverse affinities towards the terms of other sections. Now comparing this with the so analogous phenomenon of parallel type developments in biology, the conception of an evolution of these elements is forcibly suggested. The hypothesis is most interestingly argued out in Prof. Crookes' *Genesis of the Elements* and constitutes in Huxley's words "the burning question of physico-chemical science."

And now, said the speaker, turning to review the cosmology of Spencer, consider what all this means. Does it not tend to advance in most forcible fashion the Spencerian conception of things as suggested in "First Principles":—viz., the sufficiency of mechanical explanations to cover the ground of planetary and organic evolution? Mind, this was a question of cosmology not of metaphysic, and from the standpoint of

empirical science it was, as they might know from the neo-Hegelians, possible to accept the most (empirically) materialistic explanations of events consistently with a transcendental idealism.

The Conservation doctrine was next dealt with; its most important aspects being carefully entered into. Dr. Joule's celebrated discovery of the mechanical equivalent of heat was adduced as perhaps the crowning victory of the great series here recorded. The molar and molecular aspects of this question having been treated of, the Cosmology of Spencer was again referred to. Particular stress was laid on his derivation of the subordinate agencies of evolution from the Persistence of Force which left no room for volitional or other interference. It had been suggested by von Hartmann that while Force remained invariable in quantity during the world process, a *direction* might be given it by "the unconscious." But to direct in this sense, is to change a state of rest or given line of movement, and this means a creation of new energy.

The doctrine of planetary evolution was easy to follow. But the Nebular Theory required patching, and he would refer them to Proctor's very able criticisms on the point. In essentials it seemed invincible. Passing on to the subject of organic evolution, the speaker stated that the notion of such a development from one or more simple primeval forms—in their turn traceable to carbon-combinations of inorganic matter—had been frequently stated in history. Even in Europe prior to Darwin, he could cite de Maillet, Erasmus Darwin, Lamarck, Chambers and others. The distinctive part of Darwin's work was not therefore his mere evolutionism—for to assert is very easy—but his particular assignments of factors, among which Natural Selection bore the brunt of the day. Having illustrated the relations of the multiplication of species and natural selection, and surveyed the various arguments for Evolution, so ably codified in Spencer's "Principles of Biology," Mr. Fawcett dealt at some length with objections. Touching on the "missing link" crux, once so confidently advanced in the matter of human evolution, he pointed out that the geological record was very faulty. Percolation of water dissolved no end of bones which would otherwise have been stored away as legacies for us in the bowels of the earth. A good instance which might be referred to was Huxley's account of the Connecticut Valley in America. Though thousands of footprints of very many species of huge animals had left their impress on the stand-stone—an old sea-shore—very many millions of years ago—only one skeleton of one of the smallest forms has been found. Yet these animals of the larger sort had nearly a seven foot stride! Hence if bones of these enormous dinosaurs—if such they were—were dissolved, what chance was there of meeting the primeval "Homo pithecanthropus" or Ape-Man whose traces are so plainly left in our inherited vicious (*i. e.*, unsocial) tendencies. He then cited a distinguished Evolutionist, Dr. Romanes, F. R. S., who expressed the view of modern geologists that the "missing link" objection was worthless. With the exception of Quatrefages, all

naturalists of eminence in Europe have now recognised the truth of the anthropogenesis propounded by Darwin, Spencer, Wallace, Haeckel, Huxley, Romanes and the other great lights of science. The speaker here remarked that he had once been attracted by the mystical alternative doctrine now taught as a dogma of Theosophy in London. Further research and maturer views had convinced him of its unsatisfactory nature. It reads like a modernised version of Puranic mythology.

Evolutionist psychology was next touched upon as propounded in the "Principles of Psychology" of Spencer, and Romanes' "Mental Evolution in Man" and "in Animals." These magnificent structures were of course written from the standpoint of historical psychology, but they set the subject-matter of half the divisions of philosophy on a new footing.

The intellectual environment of to-day was one of a very mixed character. Christianity in Europe was decaying, Buddhism in the East seemed like a stagnant and not altogether fragrant pool, while even the hoary fabric of Hindu systems seemed to have received a shock—at least so far as their adherents in the centres of education were concerned. But confining his attention to the seething currents of thought agitating the West, he considered that the formation of the Theosophical Society in New York—in the year 1875—responded to a very real need. They must, of course, discount at their worth the occasional remarks anent the "materialism" of the West, for the implication was not accurate. The idealists and pantheists in Western philosophy were legion, mystics cheap, and interest in the destiny of man never more acute. Even Science, though agnostic in name,—for materialists there are none now among leaders of European thought—is in reality intensely spiritual, seeing that its magnificent results indicate a *pursuit and love of knowledge for its own sake*, the only "spirituality" conceivable outside theological emotionalism. But its spirituality, as displayed in the evolution of thought regarding cosmology and kindred issues, left a blank still in many minds. To gather together *inquirers* to search for a more comprehensive interpretation of the cosmos than that yielded by current agnosticism, was the inner kernel of the import of this Society. Its mission, then, was to supplement by co-operative research the work of empirical science, and to fill if possible the void left by current negation. Its declared objects seemed to crystallize round this nucleus. We were then a body of *inquirers* as the late Mr. Subba Row affirmed, when criticising a nascent theosophic orthodoxy. But is that position maintained? To a great extent it is not. Those who are present here probably care very little about disputes touching the Theosophic camp. Probably you are far more interested in what we individual members have to say on general topics than on this mere side-issue. But I will nevertheless take this opportunity of reaffirming in your presence that old rule of our Constitution which enjoined the freest and fullest discussion. The lecturer concluded his address with a fine peroration, and resumed his seat amid great applause.

### KAMALOKA, DEVACHAN AND NIRVANA.

[DR. JEROME A. ANDERSON is one of the ablest and most active Theosophists in America, and anything from his pen is certain to be excellent. Our readers will therefore, we have no doubt, thank us for reprinting the following recent article from "*The Golden Era of California*." In this article Dr. Anderson has given a remarkably clear and, we believe, correct statement of the doctrine of a future life as enunciated by Madame Blavatsky.—*Ed.*]

"Kamaloka is an Astral locality,—the Hades of the ancients, and a locality only in a relative sense."—*Key to Theosophy*.

"The soul lives on three planes, besides the fourth, the terrestrial sphere; and it exists eternally on the highest of the three. These dwellings are: Earth for the physical man, or the animal soul; Kamaloka for the disembodied man, or his shell; Devachan for the higher Triad."—*Secret Doctrine*.

"Devachan—an absolute oblivion of all that gave pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all."—*Key to Theosophy*. "The threshold of life; the abode of bliss."—*Secret Doctrine*.

"Nirvana—destruction of personality. An Arhat sees Nirvana during his life."—*Voice of the Silence*. "The extinguishment of desire; annihilation of the illusions of matter; CONSCIOUS rest in Omniscience."—*Glossary*.

THE KEY to the proper conception of these states of consciousness is found in the quotation from "*The Voice of the Silence*," "An Arhat sees Nirvana during his life."

This means that they are that which we have designated them—states of consciousness, unconnected with any place or locality. If an Arhat "sees Nirvana" while yet in the physical body, it is because he has, through the efforts of his trained will, penetrated beyond the limitations of physical consciousness. If an ordinary man "sees Devachan" on earth—and the day-dreamer, building "castles in the air," very closely approximates this condition—it is because his mind has cast off for a time its material fetters, and functions on an inner and more spiritual plane; understanding by "mind" the sum of the conscious states grouped under thought, will and feeling. If the sensual and passionate man finds himself in Kamaloka when yielding to the angry impulses of his lower nature, it is for the reason that his consciousness is limited to the purely physical.

They are in their very nature and essence subjective states of being, as indeed all being seems to be, if submitted to crucial analysis. Since physical consciousness is manifested on the physical plane of matter, which latter to our senses is certainly a place, in like manner Kamaloka consciousness is limited to the Astral plane of substance, and in this way may be understood as connected with locality. But these associations are not essential. As we have shown, the place where consciousness is experienced is nothing; the state itself, everything.

Nor are we to consider the analogous states of day-dreaming, anger, or passion, as accurately identical with Devachan, or Kamaloka. They are not, for the reason that with the former there is always the modification of the thinking principle through its connection with the body, while in the latter this union is severed by death, and the impeding action of our physical senses withdrawn. Still, we shall be best able to understand the nature of the real Kamaloka and Devachan by a close study of their physical analogies, for as we have said, they are the actual states excepting for this modification by the physical body and lower principles. It is the same consciousness modified

by its vehicle for expressing its dominating condition. While in the body, if in a passion, the animal soul, or centre for the expression of this form of mental energy is of necessity used; as a mechanic is compelled to take up a different tool when he wishes to cut, than that he uses for polishing only, on the other hand this passion centre could not be employed as the vehicle for devachanic day-dreams.

The consciousness vibrates from one to another of these vehicles, or principles, as Theosophy terms them, under the impelling influence of the will. Will, again, is the offspring of desire, and desire the underlying motive which directs our whole being or conscious existence. "As a man thinks, so he is." If we continuously find ourselves getting into rages, it is not, as most of us delude ourselves into thinking, the result of an unhappy combination of enviroing circumstances; but because we live habitually upon this level. If our desires really ran in the direction of purity and spirituality, the same set of circumstances would arouse no corresponding vibrations within us, we would be non-receptive to them as completely as we now are to the ultra-violet rays of the spectrum.

But, it may be asked, what have these Kamaloka and Devachanic analogies to do with the real Devachan and Kamaloka after death? Everything. The man who lives in the physical analogy of Kamaloka in life will find himself in the astral Kamaloka after death; and he who desires happy Devachanic dreams must cultivate spiritual tendencies on earth.

Perhaps a resort to object teaching may help to elucidate this. Let us suppose man to be living within a hollow sphere or globe, modelled after the fashion of that he now lives upon. This globe, then, would have a north and a south pole; that is, a spiritual and material extreme. An equator would divide its upper spiritual from its lower material hemisphere. Below this equator would be the physical and Kamaloka consciousness; above the devachanic and nirvanic. At the upper pole would be the ethereal, spiritual attraction of his higher ego; at the lower, that of his grossly physical body, and each constantly exerting its utmost power to draw his human soul or his thinking principle, to its own pole. Now animal consciousness, and even human consciousness, incarnated within a material body, has no choice but to sink with it to the very bottom, or material pole, of this globe we have taken as an illustration, except for the element of the human will, impelled by the ruling desires, alluded to above. Under the influence of the will, however, the consciousness may be likened to a smaller globe, ever oscillating within the greater one. Now it floats, under the impulse of some altruistic, spiritual thought or desire, far above the dividing equator into the devachanic regions. In an instant it descends to Kamaloka, as some earthly desire or fit of passion affects it through the physical senses. Thus it ever vibrates to the impulses given it by the will; crossing the dividing line between the spiritual, permanent life, and the fleeting, physical one perhaps a thousand times a day. With some exceptionally spiritual natures, the oscillation may be within the devachanic zone of consciousness for days or weeks, without ever touching the fatal equatorial line of animal appetites or selfish interests. On the other hand, a gross sensualist or materialist might keep his consciousness oscillating entirely below the line of spirituality for months, or even a lifetime.

Carrying our illustration a step further, let us suppose this larger, or enviroing globe, to have the power of responding to, and of being influenced

by and even of recording, each visit made by the smaller globe, representing the human consciousness, to any of its planes, or zones, either Devachanic, or those of Kamaloka or Nirvana. Let us suppose, also, that this influence takes the form of a kind of mental or thought deposit within the greater globe, and which, under the accretion of numberless visits, grows into a thought fund, so to speak; a memory deposit, upon which the personality can draw in order to maintain a conscious connection with, or memory of, its last life on earth, during the interval which must elapse in Devachan before it can again descend into the world of causes by reincarnating. This accretion may be likened to a sum of money, upon which a traveller must subsist while abroad, and which he has placed to his credit before starting out upon his journey. Or a closer simile, perhaps, would be the *cachés* of provisions which an Arctic exploring party secretes upon their upward march and without which they must perish during their return. These comparisons, crude and imperfect as they of necessity are, enable us to catch a glimpse, a shadowy conception, at any rate, of the mutual interrelation and interdependence of our life upon earth and that which awaits us after death. In other words, we are daily and hourly creating the conditions which, without the arbitrary interference of any personal god, will determine our state in the next or subjective phase of our existence, as well as influencing largely even our future physical lives.

Let us endeavour to make this plain. After death, when the physical vehicle of consciousness is destroyed, the soul is compelled to continue its existence in a subjective state. A blind man cannot see, nor a deaf one hear; they lack the physical organs. Therefore, when all of man's physical senses are removed by death, either his consciousness is annihilated, as the materialists claim, or it must become subjective—must function on an inner plane of being, as Theosophy teaches. Then this is what happens after death—returning to our globe illustration. The grossly physical attraction at the lower pole being thus removed, the soul rises to that point in the globe where its mental deposits during life have been of sufficient amount to sustain it; it being now bereft of the impulses of the will by reason of that will having become paralysed by the withdrawal of the lower Principles, through which it had been accustomed to function, and through its not yet having learned to function on spiritual planes and in spiritual vehicles. If, now, the devachanic accretions preponderate, it floats to this zone, and remains until it has received its reward for, or, rather, exhausted the effects of, the altruistic and elevating thoughts and aspirations of its last life. If the kamaloka deposits are in excess, there the consciousness remains until, having succeeded in separating itself from these, it floats up to its devachanic stores, or having none there, it either returns to earth and reincarnates again, or slowly fades out upon this plane. But this preponderance of deposits does not mean simply an accurate physical or mental balancing of accounts; a casting up of a debtor and a creditor column. If this were so, few, perhaps, would reach Devachan. But, just as the material attraction was greatly in excess during life, through the physical or bodily connection, so now the spiritual forces at the upper pole exercise a correspondingly increased influence when no longer counterbalanced by the body; so much so that Devachan is the almost universal state of the human soul after death. For the personal consciousness, of the "I am I," not to be drawn into the safety of Devachan means, as we hinted above, the most terrible fate for it—



its utter and entire extinction. Remember, the poles of our globe have more attributes than being merely higher and lower, or outer and inner. The great, the all important, difference consists in that the one is eternal and everlasting, and the other mortal and impermanent. Therefore we see but too plainly how that soul which has cultivated none but grossly material affinities during life, will find itself overpoweringly drawn down into the abyss of matter and destruction at death. This is the true and esoteric meaning of the scriptural injunction to "lay up treasures in heaven." For "where a man's treasure is, there will his heart be also," has a real and awful significance when read by the light of theosophic teachings. Herein is found the explanation and meaning of that mysterious tenet running through all religions—the possibility of the eternal loss of the soul. But if this possibility is also pointed out and explained by Theosophy, so too, is the way by means of which we may avoid it indicated so plainly that "even a fool need not err therein."

It might be supposed that, since all souls must of necessity live to a greater or lesser degree upon the Kamaloca plane, thereby laying up treasures of a highly undesirable nature, yet as they almost without exception pass into the devachanic state after death, the effects or karma of these evil acts were thus avoided. Not so. This is just the mistake that Christianity makes, when it translates its repentant murderer from the gallows to eternal bliss, by means of its unphilosophical and unjust vicarious atonement. Theosophy commits no such blunder. As the soul, having experienced the spiritual effects of the spiritual causes set in motion while in the body, or, in other words, having received its devachanic reward, on the upper planes of our globe, descends to reincarnate in another body, it meets in Kamaloca the effects of these evil acts and thoughts, just as it encountered the effects of its spiritual deeds in Devachan. But it does not exhaust these effects in Kamaloca, as it did the good in Devachan. Evil acts belong to the material plane, which is Kamaloca in one sense, and they therefore follow the reincarnating soul into its new body, largely determining the selection of the body, through the play of magnetic affinity. As Madame Blavatsky, in the Key to Theosophy, explains; "They are destroyed as the working stock in hand of the personality; they remain as karmic effects or germs, hanging in the air of the terrestrial plane, ready to come to life as so many avenging fiends, to attach themselves to the new personality of the ego when it reincarnates." Thus we see the perfect justice and reasonableness of the Theosophic conception of these *post mortem* states, as well as why we are daily and hourly influencing and determining our future states, both in and out of our future bodies, as asserted above. The man who finds himself in a diseased or deformed body, or a member of a depraved family, cannot, under the teachings of Theosophy, charge it to accident, nor injustice, nor to carelessness or indifference on the part of some god, but must recognize it as the result of these karmic "fiends," those unexhausted kamaloca causes, created during his past incarnation, which have followed him into the only plane where they could be satisfied—that of physical life.

(To be continued.)

### KARMA versus BACILLUS.

IT is now acknowledged even by Materialistic Science that mind acts powerfully upon body; and most people believe that various obscure forces, very little recognized as causes, but whose effects are unmistakeable, act upon mind. For instance, an uneasy mind, especially in the form of a guilty conscience, is quite incompatible with strong vitality. Any physician will allow this, we fancy. The "Mind-Cure" doctors carry this principle to extreme, and apply it not only to the emotions, but to "error,"—an intellectual or quasi-intellectual element, and in so doing they complete the connection between disease and Karma, already half established by the introduction of emotion as a determining cause of ill health.

Karma, as our readers know, is a factor in the Eastern Science of Medicine, and moral causes for physical diseases are postulated in ancient Oriental books. It was once universally supposed, and still is believed by many in the East, that those diseases which have a Karmic origin resist the remedies that are effective in ordinary cases. Of course a mocking Western physician would laughingly declare that this theory was invented to cover the ignorance and mistakes of the practitioner. Let not the modern physician laugh; rather let him ponder a little and see whether, if such be the origin of the theory, it would not be more judicious for him to hold his tongue, and quietly adopt the Karmic theory himself. He might find it useful.

Now if it be once allowed that the spiritual acts upon the physical, —as is the growing theory in the West,—who is going to set a limit to the possible extent of this action? When you get them in a corner there is no more humble set of men than the doctors. Medical works bristle with confessions of ignorance on the part even of those who are accepted as teachers, *de faut de mieux*. If there be any Medical authority audacious enough to assert that he can set the limit to the possible action of mind in the production of disease, we have yet to learn his name; and until some one not only assumes to set these limits, but justifies his assumption by valid proof, the less the M. R. C. S. and the M. Ds. smile at Eastern simplicity in introducing Karma into their theories of disease, the better for their reputation for honesty. The germ theory of disease, no doubt, appears at first sight utterly at variance with the Karmic theory. Nothing could be more materialistic than a bacillus. To name the names in one breath of "Germ theory of disease" and "Karmic theory of disease" creates a contrast that is provocative, somehow or other, of a smile. Still Karma works by material instruments, and why should not the bacillus be an instrument—a humble but, withall, tyrannical instrument—of Karma in this case? It is a well known and, for science, utterly puzzling circumstance, but although the atmosphere swarms with all kinds of destructive germs, hardly any of us are affected by them. There is most decidedly an "a," an unknown factor, in the germ theory of disease, or

humanity would have long ago disappeared from the earth. It is probable that any day, before breakfast, every one takes into and expels from his lungs disease germs sufficient a hundred times over to give him half the ills that flesh is heir to, did these germs only stay in his lungs and pass into his blood. They do not do so, except in the rarest instances; and, too, in epidemics the marvel is that any one escapes, when all are continually breathing the germ-laden air. That anyone should escape during an epidemic is quite as wonderful, when one comes to think of it, as it would be for a man to be out all day in the rain and not to be touched by a single drop.

It would seem that in finding the cause of disease, the germ theorists have found more than they bargained for. They have most decidedly raised the question: How do we escape from this constant danger of death? They may have satisfied the sick man about the cause of his illness, but they have now to account to the healthy man for the fact that he survives at all. Of course we are told that the human vitality, when strong, prevents the germ from germinating, or perhaps even from entering the system; but this is merely stating the facts in other words, and, at best, no more an unproved hypothesis. Again, even if it be true, it is quite in harmony with the Karmic theory; for there is in that case a continuous chain of causes and effects from Karma to germ-immunity: evil deeds create compunction, contrition, sorrow, self-abasement, and so forth; these are all of them productive of a lowering of vitality, a lowered vitality is the condition for the germination of the bacillus; whereas a high vitality, the consequence of absence of these lowering causes, presents the opposite set of conditions and effects.

Now, if the reader will kindly bear the above considerations in mind when he reads the following clipping from the *Statesman*, he may be more interested in its subject-matter than he otherwise might have been.

"HINDOO SYSTEM OF MEDICINE.—Few men probably have done more for the revival and popularising of the medical science of the ancient Hindoos than Pundit Abinash Chunder Kabirutna. The Pundit is already favorably known to the public both as an Ayurvedic medical practitioner and as the author of Bengali translations of two standard Sanskrit medical works, namely, the *Charak Sanhita* and the *Susruta Sanhita*. He is now engaged in bringing out English versions of these two works, and, we learn, has applied to the Government for its patronage thereto. The terms he asks for are the same as those on which private subscribers are to be supplied with the translations; and the only concession he desires is that the Government should take a sufficient number of copies of the books, which are to be issued in serial numbers, so that he may be guaranteed in some measure from the risk of publication. The application is sufficiently reasonable, and the Government, we think, might gracefully comply therewith."

Q. E. D.

### THE PRESIDENT'S VISIT TO CEYLON.

ON the 8th of October Colonel Olcott left Adyar by rail for Colombo via Tuticorin. Detained at the latter port two days by non-arrival of the B. I. Steamer, he finally embarked in the "Ellora" on the 12th and reached Colombo at daybreak on the 13th. As usual he was met and warmly greeted by our Buddhist brothers, and quartered in "Tichbourne Hall," a grand bungalow that has been rented for the Girls' High School by the excellent ladies of the Women's Education Society. Dr. Daly had come in from the Mofussil to meet him, and his time was quite taken up with visitors and visiting. Among others, he called on the venerable High Priest Sumangala and the Hon. P. Ramanathan, and H. E. the Governor (Sir. A. E. Havelock) and the Director of Public Instruction, (Mr. Green), were good enough to receive him. His talks with both these gentlemen were interesting and important. He lectured at Lanawa on the 17th, at a temple of Waskaduwe Subhuti's, and on the 18th presided at the meeting to organize the Sunghamitta Buddhist Girls' High School, for which great function his trip to Ceylon was chiefly undertaken. The event in question will ever occupy a place in modern Sinhalese history, because of its unique character. Everybody who has lived in the East and seen the deplorable ignorance to which Asiatic women have been doomed under existing social custom, their helplessness to better themselves, and in many countries their absolute imprisonment behind the purdah, will realise the immense credit that is due to this group of respectable Sinhalese Buddhist matrons, for their step upward in organising and successfully maintaining the Education Society. It would be a credit to the sex even in any Western country, while here it crowns every one of them with honor and fame. No less does it redound to the honor of their husbands that they have permitted and encouraged them. H. E. the Governor, voicing the public opinion of our race, said to Col. Olcott that when the fact came to be made known at home, the Sinhalese ladies would have not only public sympathy but admiration—apart, of course, from all question of religion involved in the movement. So modestly and quietly, however, had the work been done that not even the Director of Public Instruction had had his attention called to it. The ceremony of the opening of the High School was a splendid success: there was a great assemblage, both as to numbers and social consequence; the several speakers—Col. O., High Priest Sumangala, Hon. Mr. Ramanathan, Mrs. Weerakoon (Pres. W. E. Socy.), Pandit Batuwantadave, Dr. Daly, Wejesinha Mudaliyar, Mr. Buultjens, Babu K. C. Chowdri and others—were warmed up and eloquent; the floral decorations and arches were exquisitely beautiful; the building was gaily bedecked with flags; the weather most propitious; and, to crown all, more than a thousand rupees were subscribed on the spot. One incident recalls the history of early Missionary meetings at home: in the collection basket a pretty sapphire ring had been placed by a lady

who had no money in her pocket. Most unfortunately, none of our lazy friends have troubled themselves to send us a report of the meeting, so we must omit details. The temper of the meeting was most excellent, and a surprise awaited every body in the fervidly eloquent address of Mrs. Weerakoon—first of her sex in Ceylon to mount the platform. Mr. Ramanathan said that it

"Was not an exaggeration to say that he could well have afforded to travel hundreds of miles or the chance of hearing so beautiful an address as that of Mrs. Weerakoon, and of seeing the most respectable ladies of Ceylon banding themselves together for the elevation of their sex. Neither in his time nor that of his father or grandfather had Ceylon seen such a sight. It was full of promise for the future of the Sinhalese people. Only that morning the Hon. Abdul Raheman (Mussalman Member of Council) had told him that before a Girls' School could be started in his community, Government had to be persuaded to bring two lady teachers from Bombay, and bind itself to pay the school expenses for two years. What had these Buddhist ladies asked or received of Government? Not one rupee. In fact they had worked so quietly that no officer of Government seemed to have even heard of this most important movement...The speaker concluded his address with a very strong expression of his admiration and friendship for Col. Olcott, who had been laboring in Ceylon and India and endeared himself to all hearts." (*Buddhist's report*).

This "Sanghamitta" School is the *fifth* opened by the Sinhalese ladies within the past twelve months, and already between 600 and 700 Buddhist girls have become pupils.

On the 19th October Col. Olcott opened a Boys' School near Kotta, and on the 21st addressed a meeting at Wakada and raised Rs. 1,400 towards starting another. The 22nd was a busy day. In the morning the inevitable group-photographs (copies promised, but not yet sent to Adyar); afternoon, Prize Distribution at our Boys' High School—the one begun by Mr. Leadbeater and now conducted so admirably by Mr. Buntjens that there were NINETY PER CENT. of passes in the examination last month; evening, Anniversary Dinner and meeting of the Colombo Theosophical Society. A very important feature of the last-named event was the submission by Mr. W. F. Wijesekera, the Secretary, of the Society's Financial Report for ten years—1880 to date. The following officers were elected for the coming year: *President*—Mr. D. A. Batuwantudave. *Vice-Presidents*—Messrs. A. E. Buntjens and W. de Abrew. *Secretary and Treasurer*—Mr. William F. Wijayasekera. *Assistant Secretary*—Mr. R. Batuwantudawe. *Auditor*—Mr. Sedris de Silva. *Councillors*—Mr. H. Silva, Mr. J. R. de Silva, Mr. G. Wimala-suriya. *Press-Manager*—Mr. G. P. Weerasekera.

There were two special meetings of the Colombo Theosophical Society to attend; several weighty conferences to hold with Mr. Ramanathan about Sinhalese and Tamil public interests; a form of Trust Deed to draft, with the aid of Mr. Ohlmüs, the Notary, for the management of the new Buddhist Fund which Dr. Daly is now collecting in Col. Olcott's name; and many other details to attend to before leaving the Island. All being finally disposed of, the President Founder sailed

on the 27th for Tuticorin, on the "Chindwara," landed the next day, and on the 29th, in company with Krishna Babu and his nephew, who had crossed with him, took train for Tinnevely, met Mr. Bertram Keightley by appointment, and rode on all night by bullock-coach to Ambasamudram, the scene of poor Powell's sudden death and the station of one of the most active and useful among our Indian Branches.

The following leading article from the *Buddhist* throws a light upon the revival of Buddhism in Ceylon, and claims the attention and sympathy of all good people for the intellectual awakening now taking place in that Island.

"CURRENT EVENTS.—These are bright days for Buddhism in Ceylon: brighter we have not had since the revival began in 1880. The people are at last becoming thoroughly aroused: they begin to see the danger they have been running in leaving the education of their children in hostile hands. Schools are springing up everywhere, books are called for, and the circulation of our two Journals is increasing. Some of our bitterest opponents have passed away, others, silenced by the rising tide of public opinion, are changing standards. The influence of our Society augments daily and our tried and true workers are encouraged.

Student priests from Japan, Burmah, Cambodia, Siam and Chittagong are receiving instructions. Valuable Pali books like the *Visuddhi Marga* are being published, and the prospect looks favorable all round. But perhaps the most gratifying fact of all is the success of the movement for Female Education under the lead of a committee of respectable Buddhist matrons. The Women's Educational Society has already acquired a membership of one thousand eight hundred; four country schools for girls contain about five hundred pupils, and on the 18th instant a High School for girls was opened at Colombo, under the brightest auspices, as our readers already know.

"Prize Day at our Boys' English School, the report of which appeared last week, was also a grand event. So rapidly have Buddhist schools multiplied that already we have been obliged to take forty-two under our management. Dr. J. Bowles Daly has been appointed General Manager, and Colonel Olcott has been devising a scheme for organizing a bureau of Buddhist Instruction. Grave public questions press upon our colleagues for adjustment, among them the Temporalities Ordinance for the proper management of Temple endowments. The Sinhalese nation has not as yet evolved its needed leaders, so meanwhile the Theosophical Society is collectively, with the aid of its Vernacular paper and its book-publishing concern, helping to lift the nation upon its legs. The reason why Colonel Olcott and other experienced friends expect so much from the women's movement is because of the potential power of the mother and wife to influence us, men, for good."

## Reviews.

### THE TEMPLE VESTIBULE.

IN his new book "In the Pronaos of the Temple," Dr. Franz Hartmann comments on portions of the old Hermetic writings and mediæval Rosicrucians. The general aim of the work, which is of a somewhat rambling character, seems to be that of emphasizing reliance on the spiritual soul-life of man as the key to true knowledge. Despite a formidable leaven of loose thinking and repetition, Dr. Hartmann's researches will no doubt prove useful to the more emotional class of mystics.

### PATANJALI'S YOGA PHILOSOPHY.\*

OUR indefatigable Brother, Mr. Tukaram Tatya of Bombay, presents us this time with a new translation of this well known work of Patanjali. This is meant, we believe, to be an entirely different work from the one entitled "The Yoga Philosophy," being the Text of Patanjali with Bhoja Deva's commentary, translated by Drs. Ballantyne and Govinda Shastri, and published some time ago by the same gentleman. In fact, we are told in the Preface that it is meant to replace it. It was a pleasant task to compare the one before us with those of Drs. Rajendralala Mitra and Ballantyne, and we are glad to pronounce this superior to either of the two, in that the translator had, we believe, the advantages of consultation with practical Yogis, while the two others had not. The translation may, therefore, be relied upon as conveying the spirit of the author much better than any preceding work. Another advantage is that, while those of the doctors are literal translations of Bhoja Deva's commentary, the present one is "a clear explanation of the Sutras as suited to the wants of the general reader, *without omitting whatever is critical in the several commentaries.*" The italics are ours. A third advantage may be mentioned, *viz.*, that the price is only Rs. 1-8-0, being only a fifth of Rajah Dr. Rajendralala Mitra's. The Introduction and Appendix are valuable, more especially the latter, to those who may wish to study the science practically. In short, Prof. M. N. Dvivedi's connection with the work as translator is a sufficient guarantee for its literary value, and we strongly recommend it to our brethren as the cheapest translation they can have, and the most useful. We, however, regret that Mr. Tukaram has from this edition omitted the valuable Introductions and interesting Appendices which formed so important a feature of the "Yoga Philosophy," and hope they may find a place in the next edition.

S. E. G.

\* *The Yoga Sutras of Patanjali* (Translation, with Introduction, Appendix and Notes based on several authentic commentaries). By Manilal Nabhubhai, Dvivedi, some time Professor of Sanscrit in Samaldas College. Published by Tukaram Tatya for the Bombay Theosophical Publication Fund. Price Rs. 1-8-0.

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, October, 1890.

OUR "activities" continue to flourish with ever-increasing energy. Every one seems just now to be possessed by a fever for hard work, which is really quite phenomenal. Perhaps the setting up of the "H. P. B." printing press—as it is to be called—may have something to do with it. Certain it is that within the last few weeks two admirable schemes of helpful work have been organized, and bid fair to be shortly carried into execution. The first is a proposed half-yearly Conference for the Theosophical *Working-members*: in the words of the little leaflet which is in due course to be sent round to all our Fellows:—

"It is proposed to hold a half-yearly Conference of the working members of the Theosophical Society. Three days will be devoted to this purpose in the winter holidays, during the second week in January; and three days in the summer holidays, during the last week in June. Those members who are unable to meet their own expenses will have free board at Head-quarters during those days. Inexpensive rooms in this neighbourhood can easily be procured."

"At these Conferences, plans will be discussed for the furtherance of all practical work during the following six months; and working members are freely invited to take part in the discussions, and to put forward their own views as to the best methods of serving the cause of Theosophy both within and outside of the Society. The main object of the Conference is that all the working members should have an opportunity of writing and co-operating as fully as possible." This, with a few additional words respecting the notice to be given beforehand by members desirous of attending these Conferences, is the plan proposed: the leaflet bears the signature of our General Secretary for the British Section Theosophical Society, *viz.*, W. R. Old; and the copy which lies before me is one of the first issues from our "H. P. B." press. I may add, that the generous offer of providing free board for poorer members during the Conferences emanates from the Countess Wachtmeister, who will subscribe the necessary sum on each occasion.

It is furthermore intended that a little Theosophical paper be issued from the "H. P. B." press every fortnight, to be called *The Vahan*: the first number will appear on the 1st December; indeed, by the time this information is in the hands of your readers, the first copies will be speeding their way out to you! *The Vahan* is intended,

primarily, to meet the needs of Theosophists; more particularly those scattered and "unattached" members who are rarely able to put themselves in touch with Head-quarters, or even with local Lodges. The paper will consist of eight pages, given for the moderate sum of two pence each number! and will be on sale at 7, Duke Street. The subject-matter will, I believe, be principally "Theosophical activities;" only enlarged and amplified far more than it has hitherto been possible for them to be, in the already crowded pages of *Lucifer*.

The class held weekly—before the meetings of the Blavatsky Lodge on Thursdays—for the study of the "Secret Doctrine," is very well attended; and as our revered teacher is present occasionally to help puzzled students towards the solving of knotty points, we trust we may really make some progress in the understanding of this most wonderful successor to "Isis Unveiled."

I see that M. Eugene Simon concludes his "French City" in the current number of the *Nouvelle Revue*. You may remember that I noticed the commencement of the same some months ago. M. Simon's hero, Fan-ta-gen, started at a Chinaman to compare the Eastern and the Western ideal of happiness; and I gave you one or two notable passages from the opening number,—passages in which M. Simon approaches very closely to the spirit of Theosophic teaching, as to the impossibility of a man's standing or falling *alone* that mankind is a Unity, there being diversity only *in* that Unity. We shall certainly agree with M. Simon when he puts into the mouth of Fan-ta-gen—in this concluding number—a wholesale condemnation of the doctrine of original sin: "For Christians," he says, "man is born bad—the child is cursed in his mother's womb. This idea, put forward for the first time fifteen or eighteen hundred years ago, has become rooted in the general mind, and is taught as political economy. It is the mortal disease of family life...." Men are bad if they are made so, he thinks; and that the private education of Christian countries is almost as pernicious as the public pessimism. Again, he says, "In China morality..... reposes upon principles as ancient as humanity itself. Founded upon universal solidarity and humanity, it endeavours to develop the knowledge and application of these two principles: all that confirms and draws together the unity of the individual with the whole is moral, all that opposes it is immoral. That is our criterion." And, indeed, we may add, it is the Theosophic criterion also.

"Soul Shapes" is the title borne by a recently issued and very curious little book, dedicated by the anonymous author to "The Blue Soul!" Its contents form one of the valuable side-lights occasionally thrown upon the realm of the occult; and the book is evidently from the pen of a natural clairvoyant. I say "occasionally thrown," but truly these side-lights appear in ever increasing numbers now-a-days: their special peculiarity consisting in the fact that each of these

natural clairvoyants write as though their abnormal faculty of sight constituted a *true* vision of the inner world of which they treat.

A capital little article, by F. W. Haine, appeared in the *Westminster Review* for last month, the title being "Common Sense." It contains an unusual amount of that much-talked, but exceedingly rare, commodity; inasmuch as Mr. Haine deprecates its "common" possession, at all! To give the statement in his own words: "Indeed, it may almost be said, that civilised man stands alone in being devoid of a common sense;" . . . Many topics are touched upon in this bright, well-written paper, and the *want* of common sense demonstrated in the methods of procedure adopted by man, in many fields of action: especially in that of religion.

Articles on Hypnotism still continue to abound in the current numbers of periodicals and magazines: and it is refreshing to note, in the *Universal Review*, one by C. N. Barham, prefaced by a quotation from Van Helmont, who says: "Magnetism is active everywhere, and has *nothing new but the name*; it is a paradox only to those who ridicule everything, and who attribute to the power of Satan whatever they are unable to explain." The whole of the article bears out the truth of the apt quotation which prefates it, and Mr. Barham does not hesitate to express his belief in the immense antiquity of the science into which we moderns are but inserting the thin end of the wedge: he declares that no so-called discoverer is able to justify his claims to priority: "As there were dabblers in steam before Stevenson, so there were adepts in occult arts before the time of the Viennese physician," and adds, that Mesmer "only stumbled upon a half-forgotten art." Mr. Barham then quotes D'Eslon, and the Marquis de Puységur who, after Mesmer, did what they could; until "the floods of the French Revolution came and swept them all away." But these had not been the beginnings of things. In Egypt and in Greece, with Isis and Orpheus, the art had taken root. Among Gallic tribes and British Druids it had been practised. In far Scandinavia and among the Brahmins of Madura this great nature secret had been partially (?) understood. . . Thus quietly, and without acknowledgment, is the Western world coming to accept the teachings contained in the "Secret Doctrine" on this, and many another, subject.

The *Pall Mall Gazette* gave, in a recent issue, an exceedingly interesting account, illustrated with sketches, of some recently discovered ruins in "the land of Ophir." Situated on the edge of the great Mashonaland plateau, these ruins—of "Zimbabye, Zimubaa,!!" or Mazimbææ, as it may be variously spelt—are scattered to an immense distance. "The main ruins on the slope below," continues the *Pall Mall*, "consist of massive circular walls, sometimes arranged in concentric rings; and a main building of the same form, but of no less than eighty yards diameter, in which walls loftier and more

massive enclose the most interesting feature of all—a large solid conical tower. The whole is built without mortar, in regular and neatly-dressed courses, of uniform pieces of granite about twice the size of a modern brick—very hard, greenish-black in colour, and giving a metallic ring when struck. Rough crucibles and mortars have been found in the neighbourhood, and other signs that the smelting of gold was the business which brought into the barbarous heart of the Dark Continent the *highly civilized and well-equipped people* which castelated itself in these once mighty fortresses.” The true significance of the last few sentences I quote can scarcely be overlooked by any attentive student of the “Secret Doctrine.” Much that has been noted as to the size and shape of certain portions of this mysterious architectural group reminded the discoverers of the round towers of Ireland, the “brochs” of Scotland, and the towers of refuge in Persia: and it is stated that there are, here and there, a number of large stones inserted in the wall or on the ground, which recall Druidical remains. “Can we ever read the riddle of these stony sphinxes of Mashonaland?” says the *Pall Mall*!—We should say the “Secret Doctrine” solves it with no uncertain note.

Space forbids me to go into any very lengthy or detailed account of Mrs. Besant's recent successful lecturing tour in Ireland; suffice it to say that the public were inclined to listen favourably to all that she had to tell them; and that the Press, with but one notable exception, gave very fair and impartial resumé of her lectures.

A. L. C.

### THE SANSKRIT REVIVAL.

[*Ed. Note.*—The harvest of our sowing in the fallow field of Oriental Literature is rapidly ripening. While we write the third Convention of the Bharat Dharma Mahamundala, or Sanskrit Revival Society, is sitting in Delhi, and has attracted large crowds of visitors and sympathizers. Some of the most distinguished Pandits of India are taking part in the proceedings. The *Indian Mirror* of Nov. 15 says, “the love of Sanskrit Literature is making such rapid strides that it is being found well-nigh impossible to keep pace with it. This will be understood when one recalls to mind the state of things ten years ago, and compares it with what is seen to-day.” Ten years ago means the time when our first public vindication of the claims of Aryan Literature to the respect and reverence of the Hindus was made. The *Mirror* says, “we are really struck with the number of these Sanskrit publications and their translations . . . it is a matter for congratulation, etc.”

Our readers are perfectly aware of the very important help that has been given towards this revival of Sanskrit Literature by Mr. Tookaram Tatyá's “Bombay Theosophical Publication Fund,” and of the series of high-class works it has brought out. The latest and most courageous

venture, the publication of the Rig Veda and its Commentaries in full, is described in the following circular letter of Mr. Tookaram. To it we ask the attention of every reader and bespeak all the help each can give:—

### AN APPEAL.

SIR,

*The Rig-Veda-Samhita with Bháshya.* A new edition of the Rig-Veda Samhita, with the well-known Bháshya or Commentary of Sáyanáchárya is ready for sale, and I beg to solicit for it the patronage of the learned and the rich.

It is needless to dwell in this place upon the importance of the Rig-Veda as a national work of the Aryans of India. Not only is it their most ancient book, more ancient, perhaps, than the Bible and the Zendavesta, but it is the fountain from which the stream of later Sanskrit literature has flowed in ever increasing currents. It enabled philologists to trace the origin of languages and the history of nations and races. It has an interest for the world apart from the special interest it has for the Indian student. It fills a vacuum in the history of the world which no other work does. It places before us a picture of the ideas, religious and moral, the feelings and customs, of the early Aryan Seers, thinkers and philosophers of India. The Hindus of the present day cannot have before them any other work which better reveals to them how great was the yearning of their ancestors after the one, true God. I beg, therefore, to confine myself only to explain here what has been done to render the present edition convenient for use, helpful towards study, and easily accessible to all.

- (a) The work has been divided into eight volumes, each comprising an Ashtaka, so that the size of each is handy; it has been printed on superior paper with type specially cast for it; and withal, the price has been fixed at the very low figure of Rs. 50 per copy, i. e., only Rs. 6½ per volume, exclusive of postage.
- (b) *The Samhita and Pada* texts of the Veda as well as the text of the Bháshya have been carefully collated with manuscripts obtained from the Pandits of Benares, Poona and Ratnagiri, and also from the Libraries of the Bombay Branch Royal Asiatic Society, and the Deccan College, Poona.
- (c) Copious Notes have been given to illustrate the meaning of the Bháshya, from the Aitereya and Taiteriyá Bráhmaṇas, Nirukta, Mimáṇsá and other works, as also to point out the *varyae lectiones*.
- (d) To the main work are added Sutras of Páṇini, Unádi and Phit Sutráś, Brihadrigvidhána and the Parishisṭhá, which are essential for a clear comprehension of the Bháshya in many places, and are, therefore, appended for convenience and reference.

A list of errata, which is being carefully prepared, will be supplied with the work; for even with all possible care the printer's devil has not failed to play a few tricks.

The duty of editing the entire work has been performed by Rájáram Shástri Bodas, who has been honoured by Government with the title of Mahámahopádhya, who bears a high reputation for learning, having made



the Vedas his special study, and whose name is a guarantee for scrupulously correct editing to all the Pandits of Northern and Western India.

It is therefore hoped that this edition of the Rig-Veda will meet the wants of all classes of people. With a view to place it within the reach of all, the price, as already observed, has been fixed at only Rs. 50 including supplements. This is the lowest charge at which the work has, as yet, been offered to the public, and it is hardly possible to make it cheaper.

This price, if compared with that charged for Dr. Max Müller's edition published in England (which was valued at £12, and which cannot be now secured even for Rs. 300) will be found six times cheaper. It is therefore hoped and expected that all men of learning, all Princes, Rajas, Zemindars, and others, will extend their generous support to this work and purchase copies, this sacred relic of Aryan greatness now within their reach. Our great men, nay, all men, have the greatest regard for this epitome of ancient thought, and the latest example of this regard for the Vedas on the part of kings and nobles of India is afforded by the Maharaja of Vijayanagram bestowing Rs. 20,000 on Dr. Max Müller for issuing a second edition of the work before the present publication was undertaken by us.

The work, it may be admitted, is not of a popular nature and cannot command a large sale; a limited number of copies has therefore been printed; and no fresh edition of it can be expected within reasonable time as the undertaking is far from paying. Those, therefore, who wish to purchase copies of the present cheap edition should lose no time in applying for them. I draw special attention of all public Libraries in India, and request them not to miss this opportunity of securing copies of this work. In conclusion I may be permitted to add that the profits realized from the sale of this work will, as in the case of similar other series, be devoted to The Bombay Theosophical Society's Fund for the publication of original Sanskrit texts and their translations, together with those of other popular Marathi and Hindi works of eminent Sādhus.

TOOKARAM TATYA,  
17, Tamarind Lane, Fort, Bombay.

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सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## THE NEW RELIGIOUS CYCLE IN INDIA.

THE appearance of certain very recent articles upon the religious state of India provokes comment upon the entire subject. The attention of the readers of this magazine has been called, from time to time, to the social forces which are working beneath the surface and which escape the notice alike of the globe-trotting and the Anglo-Indian compiler. Sir Richard Temple, Sir Wm. Hunter, Sir Grant Duff and other Indian ex-officials have been as reprehensible in their concealments, as the cold-weather M. P.'s, and the globe-circling tourists have been unfortunate in their ignorance. In a recent critique upon the otherwise admirable work of Mr. James Samuelson ("India, Past and Present"; *vide May Theosophist*, p. 470), I had to expose the fact that, while noticing the Brahmo Samaj, the Arya Samaj, the Missionaries, the Salvation Army, and even the Kashmiri Club, a small society of Northern India, as centres of moral evolution, not a single word was written by the author about the influence of the Theosophical Society in moulding and directing contemporary Indian thought and aspiration. And if the reader will turn to Sir Wm. Hunter's latest published bibliography of Oriental works (in that same work), in the section of Buddhistic literature, he will find no mention whatever of the "Buddhist Catechism," a compilation which has wielded an influence that entitled it to at least an humble place in a catalogue so extensive that it includes the titles of books which have made no lasting impression upon the Buddhistic world. These little evidences of personal feeling, sometimes of ignorance, help to mislead for the moment only: the truth becomes known in the fullness of time.

To say that English education is effecting the religious evolution of India is to mistake the ultimate for the proximate cause. It opened

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