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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE THEOSOPHICAL SOCIETY.*

ONE of the most interesting, if not one of the most unexpected, phenomena of our days, is the attempt now being made to establish and constitute in the world a new Society based on the same foundations as Buddhism. Although only in its beginnings, its growth is so rapid that our readers will be glad to have their attention called to this matter.

It is still in some sort in the missionary stage, and its propagation is being accomplished without noise and without violence. It has not even a definite name; its members are grouped under the Oriental names placed at the head of their publications: Isis, Lotus, Sphinx, Lucifer. The common name which prevails among them for the moment is that of the Theosophical Society.

This Society is very young; yet it already has a history. It was founded in 1875 at New York by a very small group of persons disquieted by the rapid decadence of moral ideas in the present age.

* Translated from the *Revue des Deux Mondes*, (Paris) July 1888. This is the concluding part of a long article on "The Influence of Buddhism in the West." The writer, M. E. Burnouf, is a scholar of great erudition and influence, and Honorary Director of the *Ecole d'Athènes*. He has compiled a Sanskrit Dictionary, translated the *Bhagavad Gita*, and written many important works, among which may be mentioned *The History of Greek Literature*, *The Science of Religions*, and *Life and Thought*. He is the son of the great M. Burnouf, who may be said to have introduced the study of Sanskrit to the Western world. The *Revue des Deux Mondes*, from which we extract this criticism, is perhaps the most influential of the European reviews, and is said to have a larger circulation than any other publication of its kind in the world. Our readers will no doubt notice some minor mistakes in the criticism, showing that the author's acquaintance with the details of the Society's work and teaching is imperfect; but the appearance of such an article by such a man and in such a magazine undoubtedly shows that the Theosophical Society has already attained a position in the world of Western thought which its most ardent supporters could hardly yet have expected, considering the tremendous forces against which it has to struggle.

This group took the name of "The Aryan Theosophical Society of New York." The epithet Aryan sufficiently indicated that the Society separated itself from the Semitic world, especially from the Jewish dogmas; the Jewish part of Christianity was to be reformed, either by simple amputation, or, as has actually happened, by way of interpretation. In any case one of the principles of the Society was neutrality in sectarian matters, and liberty of personal effort towards science and virtue.

The first germ developed and formed a trunk, to which several branches were to be attached, just as each individual was to belong to a particular branch. At the present day, the centre of the Society is in India, at Madras, in the suburb of Adyar. There the Society has erected a fine building finished in 1886. We there find a special library for studies relating to Theosophy and religions, a vast portico for meetings, and an annexe for the portraits of sages and benefactors of humanity.

At the opening of the establishment congratulations arrived from all parts, even in Sanskrit, in Pali, in Zend, from priests and pandits. The library is increased only by the presents of friends. Soon the Society will publish in different languages popular manuals of art, science, philosophy, religion, after the manner of Protestant societies. At the end of 1885 it had already issued twenty-one publications. We will mention among others the Buddhist Catechism, compiled by the President, Mr. Olcott, and the ancient Sanskrit metaphysical drama, *The Rise of the Moon of Intelligence*, with a translation in German.

The Society has neither money nor patrons; it works with its own resources. It flatters no interest. It has adopted a very elevated moral ideal, and combats vice and egotism. It tends to the unification of religions, which it considers as identical in their philosophical origin; but it recognizes the supremacy of truth. *The Lotus*, the monthly review it publishes in Paris, has taken as its motto the Sanskrit device of the Maharajahs of Benares; *Sattiyât nâsti parô dharmah*, "There is no religion higher than truth."

With these principles and in the time in which we live, the Society could scarcely have chosen for itself worse conditions of existence. Yet it has progressed with an astonishing rapidity. In 1876 it had only one Branch or secondary centre; it had two up to 1879, and eleven the following year. In 1881 it took its flight and counted twenty-seven centres, fifty-one the year after, a hundred and four in 1884, a hundred and twenty-one in 1885, and a hundred and thirty-four in 1886; to-day it has a hundred and fifty-eight.¹ The Parisian Branch dates only from last year. Of the hundred and thirty-four centres of 1886, ninety-six are in India. The others are spread over all the surface of the globe, in Ceylon, among the Burmans, in Australia, in Africa, in the United States, in England, in Scotland, in Ireland, in Greece, in Germany and in France. Although very recently founded, the French Society, *Isis*, already numbers distinguished names which it is needless to mention here. Among the most active centres are those of Bombay and Berhampore (Bengal).

1. Now one hundred and sixty-five.

This unexpected expansion of the Theosophical Society over all the earth has necessitated reforms in its organization. Just as Christian society took a republican form in Greece and an imperial form among the Latins, this has taken a parliamentary and, so to speak, representative form, in the manner of governments and financial companies. Each Branch is governed by an elective council, and the Presidents of these councils form a general council, which renders its account to the annual assembly of the electors. As the result of this unity of organization, there has arisen at the centre a head-quarters, a budget, movable and immovable property, a book-shop. In America, the Society has extended very greatly in these latter times; its Branches have multiplied, and have in a manner become federalised around one of them, the Cincinnati Branch.

Such is in brief the history and the material organization of the Theosophical Society. What is the spirit that animates it? To explain this to our readers we cannot do better than reproduce the terms it uses itself. Its founders believed that the best interests of religion and science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research after truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit.

Its object then is to "form the nucleus of an Universal Brotherhood of humanity, without distinction of race, creed, sex or colour." No adherent is asked what his religious opinions are, but he is asked to promise his brothers the toleration he claims for himself. The Society is foreign to politics, as to all subjects that do not enter the declared sphere of its work. It formally forbids its members to compromise its strict neutrality in these matters.

As the second object proposed by the Association is the study of Aryan and other Eastern literatures, religions and sciences, and, thirdly, as a portion of its members pursue the interpretation of the ancient mystical dogmas and the unexplained laws of nature we might see in it a sort of Hermetic academy, foreign enough to the things of this life. We are quickly brought back to the reality by the nature of the publications it issues and recommends, and by the declaration contained in *Lucifer*, published in London, and reproduced in *Le Lotus* of January last: "He is no Theosophist who does not practise altruism (the opposite of egotism), who is not ready to share his last piece of bread with one weaker or poorer than himself; who neglects to help his brother man, whatever may be his race, his nation or his creed, at whatever time or place he sees him suffering; who turns a deaf ear to the cry of human misery; who hears an innocent person calumniated, whether a Theosophist or not, without taking up his defence as he would his own." This declaration is not Christian, because it takes no account of beliefs, and does not proselytise for any communion;

and, indeed, Christians have generally employed calumny against their adversaries, as for instance against the Manicheans, the Protestants, and the Jews¹. Still less is it Mussulman or Brahmanical. It is purely Buddhist, and the practical publications of the Society are either translations of Buddhist books² or original works inspired by the teaching of Buddha. The Society has thus a Buddhist character³.

It somewhat protests against this, for fear of taking a sectarian and exclusive colour. It is mistaken: the true and original Buddhism is not a sect; it is scarcely even a religion. It is rather a moral and intellectual reform, which excludes no belief, but adopts none. This is what the Theosophical Society does. From the point of view of doctrine, Buddhism has no mysteries; Buddha preached in parables; but a parable is a developed comparison, and has in itself nothing symbolical. The Theosophists have clearly seen that in religions there have always been two teachings, the one apparently very simple, and full of figures or fables which were presented as realities; that is the public teaching, called exoteric: the other, esoteric or interior, reserved for the more instructed and more discreet adepts, the initiates of the second degree. Lastly, there is a sort of science which was formerly cultivated in the secrecy of the sanctuaries, a science called Hermetism, which gives the final explanation of the symbols. When it is applied to various religions, we perceive that their symbolisms, different in appearance, repose on a common foundation of ideas and lead up to a single manner of interpreting nature.

What characterizes Buddhism is precisely that it has no Hermetism and but little symbolism, and that it presents to men, in their common language, truth without a veil. This is what the Manichean doctors wanted. This is what the Theosophical Society repeats. When it encourages the study of religious symbols and hermetic theories, it can only be to help men of different cults to draw nearer to one another by showing them that they are in agreement, or to satisfy an intellectual need. It is certainly not in order to draw out a new symbolism, a new Hermetism, which our time would not accept. It thus places itself precisely in the conditions in which Sakya Muni placed himself before the Brahmanical symbols, and, later, the missionaries of Asoka before the Chinese superstitions and Iranian symbolism. If from this position taken up by the Theosophical Society we approach its Buddhist publications or publications inspired by Buddhism, we assuredly have the right to conclude that it has all the characteristics of a modernised Buddhism.

Many will say: it is a chimerical enterprise; it has no more future than the 'New Jerusalem' of the *Rue Thouin*, nor more reasonableness than the Salvation Army. It is possible; but it may be observed that these two groups of persons are Biblical Societies which maintain all the points of expiring religions. The Theosophical Society is quite the contrary. It suppresses figures, or neglects them and

1. And notably against the Theosophists also.

2. Only a very small proportion of them: *vide* the Book List of the *Theosophist Office*.

3. On this point see the note at the end of the article.

relegates them to the second place: in the first it puts science as we understand it at the present day, and moral reformation, of which our old world stands in great need. What then, in our days, are the social elements that may work against or for it? I will speak in all sincerity.

The first obstacle it will meet is indifference. Indifference is born of weariness: we are weary of the inaptitude of religion to ameliorate social life, and of the continual spectacle of symbols and ceremonies which the layman does not understand and which the priest never explains to him. In a period of science such as that in which we are, what people demand are scientific formulæ enunciating the laws of nature, whether physical or moral; we no longer want sacred figures or symbolical ceremonies, intelligible only to the initiates of the last degree. That is why the people who formerly assisted at these things with a sentiment of compunction and salutary terror, pass by in indifference and seek a rule of life elsewhere. The Theosophical reform will strike against this first obstacle. Its very name will increase the difficulty and magnify the obstruction: for the word *Theosophy* has no sense for the people, even for the modern Greeks, and it has a very vague sense for the learned. If it is taken according to its etymological value, it seems to prejudge the question of the principle of things and to place a personal God at the origin. Who says personal God says creation and miracle, and thence falls into the ancient religions or their modern derivatives. It seems then that it must either be frankly Buddhist or not.

In either case this new Society will have against it the convinced Christians, those who believe they are such, and those whose interest it is to appear such. The strife may become bitter, and there will happen, excepting for the difference of time and customs, what happened formerly in India between Buddhists and Brahmins. The Society will then be obliged to take a part, to formulate its dogmas, to consolidate its bonds and look for alliances. Will it find any?

Our contemporary morals are not severe; they tend to relax from year to year, but also to become softer. The moral stamina of the people of to-day is very weak; the idea of good and evil is not perhaps obscured, but the will to do good lacks energy. What men seek above all is pleasure, and that somnolent state of existence called well-being. Go then and preach the sacrifice of possessions and of self to men engaged in this way of egotism! You will hardly convert them from it. Do we not see the application to all the functions of human life of the doctrine of "the struggle for existence?" This formula has become for our contemporaries a sort of revelation, whose pontiffs they blindly follow and glorify. They will be told, but in vain, that they must share their last morsel of bread with the famished; they will smile and reply by the formula of the struggle for existence. They will go further: they will say that by advancing a contrary theory you yourself struggle for your existence and are not disinterested. How are we to escape from this sophism, by which all are inspired to-day? Universal charity will appear superannuated; the rich will keep

their riches and will continue to enrich themselves ; the poor will become so much poorer, until the day when, pressed by hunger, they will demand bread—not from Theosophy but from the revolution. Theosophy will be carried away by the hurricane.

Its greatest adversary is certainly this doctrine, which has suddenly become so popular ; for it is the most perfect formula of egotism. It seems to be founded on the observations of science, and it gives a synthetic expression of the moral tendencies of our day. The primacy accorded to might over right is one of its variants. Those who admit it, and invoke justice, are in contradiction with themselves ; those who practise it, and yet place God on their side, are blasphemers. But those who disregard it and preach charity are looked upon as the weak in mind, whose good heart leads them to folly. If the Theosophical Society can refute the pretended law of the struggle for existence, and can extirpate it from men's minds, it will effect in our days a miracle superior to those of Sakyamuni and of Jesus.

The Society will have allies, if it knows how to take up a position in the civilised world of our time. Since it will have against it all the positive cults, except perhaps some dissentient or bold priest, it only remains for it to come to an agreement with the men of science. If its dogma of charity is a complement which it brings to science, it must needs establish it on scientific data under penalty of remaining in the region of sentiment. The oft-repeated formula of the struggle for life is true, but not universal ; it is true for plants ; it is less and less so for animals in proportion as the steps of the ladder are ascended, for then one sees the law of sacrifice appear and grow stronger ; in man, these two laws compensate one another, and the law of sacrifice, which is that of charity, tends to take the upper hand, thanks to the empire of reason. It is reason which, in our societies, is the origin of right, of justice and of charity ; it is by it that we escape from the fatality of the struggle for existence—from moral slavery, egotism and barbarism—in a word, from what Sakyamuni poetically called the power and the army of Māra.

If the Theosophical Society enters this order of ideas and knows how to make of it its point of vantage, it will come out of limbo and will find its place in the modern world ; it will none the less remain faithful to its Indian origin and to its principles. Alliances will then be able to come to it ; for if our people are wearied of symbolical cults, unintelligible to their own teachers, the men of heart (and they are many) are wearied also and afraid of egotism and corruption, which tend to swallow up our civilisation and to replace it by a scientific barbarism. Pure Buddhism has all the breadth that can be demanded from a doctrine at once religious and scientific. Its tolerance is such that it can offend nobody. At the bottom, it is only the proclamation of the supremacy of reason and its empire over animal instincts, of which it is the regulator and the bridle. Lastly, it has synthesized itself in two words which excellently enunciate the law of humanity : Science and virtue.

EM. BURNOUF.

[*Note.*—M. Burnouf regards Theosophy as identical with Buddhism ; and in one sense he may be said to be right. With *esoteric* Buddhism it is identical, but then so it is also with *esoteric* Hinduism, *esoteric* Mohammedanism, *esoteric* Zoroastrianism, *esoteric* Christianity. As may be seen from another passage in his article, M. Burnouf understands that perfectly, and for such as he no explanation is necessary. But there have been some here in India who have made the same statement in a very different sense, and, because the Founders of the Society and some of its more prominent officials are Buddhists, have hinted that the whole work of the Society is nothing but the propagation of Buddhism ; and this rumour has occasionally caused hesitation on the part of those who were about to join the ranks of its adherents. In Ceylon and other Buddhist countries the misunderstanding has taken exactly the opposite direction, and some Buddhists, whose zeal outran their discretion and their knowledge, accused it of unduly favouring the faith of our Hindu brothers. The very fact that such contradictory reports are afloat ought to show where the truth lies to those who have eyes to see—whose minds are large enough and their heads steady enough to stand upon the real Theosophical platform.

As M. Burnouf remarks, the motto of the Society is, "There is no religion higher than truth," and as a corporate body it holds no particular faith or dogma. No one on joining it, as he points out, is required to change his faith, or even asked what his faith is ; it has members among Hindus, Buddhists, Parsees, Mahomedans, Jews, and Christians, and each is entirely at liberty to seek to attain the highest truth along the lines of thought to the use of which he is most accustomed—the only stipulation made being that he shall show to his brothers of other religions the same enlightened tolerance and kindly courtesy that he himself would wish to receive at their hands. This is the true Theosophical standpoint ; but it is a high one, and its air is too rarefied for the respiration of the sectarian or the bigot : he finds himself unable to exist at this unaccustomed altitude, and he must either sink back again into his own dismal swamp of self-complacency, or cast off for ever his shell of spiritual pride and evolve into a higher and nobler creature. No wonder then that those who can see no light but that which shines from their own tiny lamp should be unable to grasp so great and generous an idea, and should consequently misunderstand those leaders of thought whose minds are cast in a nobler mould than their own. Truth is one, but its aspects are many ; and on the lower levels its pursuit often *seems* to lead men in different directions, just as to travellers who approach a mountain from opposite sides the upward road seems to lie in one case to the north, in the other to the south, so that each might well suppose the other to be entirely wrong : yet ever as they reach the higher levels and the purer air the searchers—however unconsciously—are drawing nearer and nearer to each other, till that supreme moment arrives when they stand side by side upon the loftiest peak, and recognize at last the difference between the real and the unreal.—*Ed.*]

THE ADWAITA PHILOSOPHY OF SANKARA.*

IT is more important to understand what Sankara taught, than to determine when he lived. Leaving, therefore, the question of his date to abler hands, I content myself with the simple attempt of explaining, so far as I can, his philosophy and doctrines. Some of our principal guides for a thorough elucidation of the subject are the Panchadasi, the Upadesasahasri, the Adwaita, Svarajya, and Naishkarmya-siddhis, the Vedantasara, the Vedanta-Paribhasha, the Chitsukhi and the many minor poems of Sankara and of his followers. But some of these are highly overburdened with the growth of later technicalities, and do not afford us full scope for studying Sankara in his original simple light. These, and all works bearing on the Vedānta, are based upon what are called the Prasthanatraya—the Brahmasutras, the Bhagavad Gita, the Upanishads. Every philosopher, to be called an *āchārya*, the founder of a religion, has to comment upon these three, and to explain them in conformity with his philosophy, and without contradicting one

* Our contributor informs us that this article has also been sent for publication to the Vienna Oriental Journal.

another. Sankara, Vallabha, Ramanuja, Madhva, and almost all founders of religions have done so. As Sanskrita began to be displaced by the Prakritas, several religious interpreters interposed themselves between these masters and the public, and taught the old religion under a new name. Among these may be mentioned the names of Kabira, Dadu, Nanaka, Chaitanya, Sahajananda, and many others in succession. It is, therefore, possible to classify the apparently interminable sects of the Indian religion under three or four principal heads, the Jainas and the Bauddhas completing the list.

It is plain, then, that we shall be able to understand Sankara best through his commentaries on the Prasthanatraya, and chiefly through those on the Brahmasutras. It is impossible to proceed in our inquiry without trying at the outset to comprehend the relation in which the Sûtras stand to the general mass of religious literature. The Vedas are, indeed, the fountain-head of all that underlies Indian society in its widest sense. The nature-worship of the Veda was, however, not sufficient to satisfy the wants of inquiring minds; and even in the Vedic period itself, hymns like the Purushasukta point to those early glimmerings which proclaim the approaching dawn of Truth. The thought thus awakened crystallizes itself in the Upanishads, the end of the Veda (Vedanta), both historically and spiritually; as the spirit of seeking after God beyond His works becomes formulated into a system of ceremonial worship in the intermediate Brahmanas. Then follows a period when, for ready reference and easy application, we find the Brahmanas reduced to short Sutras or mnemonic rules; and the Upanishads also must have obtained similar help at the same time. But by this time the great problem of life had engaged various intellects, and the Darsanas were gradually forming; chief among them the Mimamsa or inquiry into the explanation and force of Vedic texts. As the Mimamsa of the ceremonial came to be called the prior or Purva-Mimamsa, so the Mimamsa of the final aim of all knowledge obtained the epithet Uttara-Mimamsa, or the final inquiry into the nature of the Godhead—thus tacitly admitting between the two the relation of subordinate and principal. Clearly, the teaching of the Upanishads had begun to influence the whole range of Indian thought; and religion, which in India means not theology pure and simple, but philosophy, politics, morals and the like, was moulded in accordance therewith. It became difficult for the rays of light to penetrate to the deep recesses of the popular mind; and the Smritis and the Puranas served as proper lenses for the purpose. It is remarkable that these rays, though partaking of the colour and form of the medium through which they pass, do not fail to convince any observer of their unmistakable identity in the darkest chaos, or in the most pleasant and soothing scenery. Thus were the Smritis an intermediate help to the understanding of the Vedic religion, as the Puranas were to the Smritis; but neither were free from the control of the Upanishads. For example the most popular of the Puranas, the Bhagavata, teaches in every word of it the Aupanishada doctrine of Brahma, but unfolds it in the manner best suited to the capacity of hearers in "this iron or kali age." This is not the place for it, or I would fain go into an

analysis of this masterpiece of popular religious exposition, explaining how the whole life of Krishna is but another way of representing the various phases of Brahnavidya. And such explanation would be no abnormal stretch of the imagination, when we already have similar explanations of whole Puranas and poems, by commentators of no mean importance. If, again, the ceremonial governed by the spiritual has in this manner found various Puranas to explain the principal doctrines to the multitude, the Upanishads also have a whole Purana, the Atma-Purana, devoted entirely to them, giving a popular explanation of the higher philosophy. Thus all branches of Indian religious literature unmistakably point to the Upanishads as their guide, and we can now understand what place the Brahmasutras, which put forth a consistent explanation of the philosophy of the Upanishads, hold in the religious literature of India.

In India there are so many works assigned to a Vyasa that it becomes difficult, nay almost impossible, to determine which Vyasa is meant to be the author of the Brahmasutras. If it is the Vyasa known as Vedavyasa in the Bhagavata, he is undoubtedly the same as Badarayana, son of Parasara. The Puranas declare that he lived in the beginning of the Dvaparayuga, which we must in this place leave to represent what period of time it may.

In the Sutras themselves we find the name Badarayana mentioned at least seven times:¹ and the Bhashyakara puts in several opinions in the name of a Vyasa or Vedavyasa² frequently in his Bhashya. The name Krishna Dvaipayana³ also occurs many times, but the Bhashyakara always refers to the author as Acharya.⁴ All these references prove that Vyasa, the author of the Sutras, is none other than the Badarayana of the Bhagavata. The fact that he has mentioned his own name in his Sutras need not puzzle us, after our knowledge of the practice of old writers, in such works as the Apastamba-Grihya-Sutras, of putting in their favourite, but comparatively new opinions in their own name, at places where similar popular opinions form the subject of dispute. Even Sankara's distinguishing the author as Acharya is not sufficient to disprove this fact after the positive manner in which he declares this Acharya to be none other than Badarayana, in at least two places.⁵ We are thus able to say with confidence that the Sutras belong to none other than Badarayana Vyasa, and that, therefore, the arguments advanced in some quarters against this view are not sufficiently conclusive.

Before trying to analyse what Sankara teaches, we must understand his position as a religious teacher. The Vedic religion was essentially a religion of ceremonial—Karmakanda, confining itself to the philosophy of rewards and punishments commensurate to one's Karman, which if good would lead to Heaven. But several philosophers had already begun to meditate upon the nature of the

1. i. 3. 26; i. 3. 33; iii. 2. 41; iii. 4. 1; iii. 4. 8; iii. 4. 9; iv. 3. 15, etc.
 2. xi. 3. 29; i. 3. 33; ii. 1. 12; ii. 3. 47. iii. 1. 14, etc.
 3. xii. 3. 29; iii. 3. 32.
 4. xi. 4. 12; ii. 4. 20; iii. 3. 1; iii. 3. 24, etc.
 5. Comm. iv. 4. 7; iv. 4. 21.

summum bonum, and the way of attaining to it. To this spirit of inquiry may be traced the origin of the celebrated Darsanas. We, however, do not find any clear denunciation of the Vedic ritual in any one of them,¹ but in the Upanishads, which plainly declare all happiness—even the ultimate and highest happiness—to rest in Jnana and not in Karman. Still the revolt against the religion of Karman was not complete. It was reserved for Buddha to proclaim in unmistakable language the illusoriness of worldly possessions, including even that heaven which the Karmakanda promised to its devotees, and to establish instead Nirvana or the total absence of all worldly illusions as the state of perfect bliss. His was a code of high morality and universal brotherhood, not only of men but of the whole creation, from the tiny straw to the proud human lord treading heedlessly upon it. The Gospel of Buddha found its adherents, but it was a breaking away from the religion of the Karmakanda, far too abrupt and perhaps too unpractical to reconcile all grades of intellect to its truthfulness. Kumarila tried to restore the dying Karmakanda to its former position, but it was Sankara who suppressed with a sure hand the rising revolt. He brought the Upanishads to the front and, indirectly accepting the sublime philosophy of Buddha, effected a reconciliation between Karman and Jnana, by showing that the former is a fit preparation for the latter. While effecting this, he was not indifferent to the disaffection in his own ranks. There were the various Darsanas, which though setting up an ideal slightly different from the Vedic one were yet allies, neither of Buddha nor of Sankara. Sankara paid the best attention possible to these, and his philosophy would appear in the sequel to be mainly evolved from them. Thus the hand of the Master restored peace throughout the region of philosophy, by reconciling the cravings for a higher and truer ideal with the ritual of the Veda, and thus significantly showing that the Vedanta was really the Uttara-mimamsa sequel (Jnana) to the Purva-Mimamsa or preliminary (Karmakanda). In the extreme south, where Buddha's voice had perhaps never reached, and Sankara's teachings had not had any firm footing, the Karmakanda still continues in all its various forms, and several sects continue to abuse Sankara as a *Prachchhanna Buddha*, a Buddha in a Brahmanic garb. No clearer commentary is necessary on the work of Sankara.

We are now in a position to understand the philosophy of the Upanishads as explained by Sankara. Inasmuch as Sankara's philosophy is an outcome of previous speculations, we shall have to go, though cursorily, over the whole field of Indian religious thought. We have seen how the Vedic ceremonial was gradually yielding under its own weight, and speculations about the nature of life and happiness were moulding themselves into fresh theories of worship and conduct. The problem then was the same as it is now; and the fact no doubt bears ample testimony to the hopelessness of our ever succeeding in an universally acknowledged solution of its character. And yet who will not agree with Lessing when he says: "If the all-powerful Being, holding in one hand

1. This is only a general statement, for the Vedanta—one of the Darsanas—plainly advocates the doctrine here attributed to the Upanishads.

truth, and in the other the search for truth, said to me, 'choose,' I would answer him, 'O all-powerful, keep for thyself the truth, but leave to me the search for it, which is the better for me.'" The search for the truth is thus perpetually pleasant; and we are never nearer the truth than when we *know* that the truth which he keeps to himself is not independent of him. The problem roughly stated is an explanation of the phenomena of the objects of Nature, in their relation to or as contradistinguished from the almost inexplicable idea of life, and an enunciation of those principles of conduct which should lead to happiness true and real; in other words, the question of the much vexed inquiry into the nature of subject and object, spirit¹ and matter, and the subsequent bearing of the results on the question of morals. I shall confine myself in this paper only to the first part of the subject.

The followers of the Nyâya system of philosophy hoped, by cultivating the instruments of knowledge—Perception, Inference, Analogy, Testimony—to reach final beatitude by right inquiry. They generalized from the phenomena of life to an extra-cosmic deity of superhuman powers commanding our homage and worship. The inanimate universe, including the soul and mind of man, they left to itself, and believed it to be the result of an act of divine creation. The Vaiseshikas accepted the generalizations of Gautama, but went a step further in analysing the nature of material existence. They acknowledged the existence of an extra-cosmic deity, but, like Gassendi, nearly dropped the idea and busied themselves with the atoms and their nature. With them the universe began with atoms—infinite and eternal, moved by the will of the divine power. Thus as Gautama built up the metaphysics, Kanada supplied the physics of a philosophy which generally goes under the name of Nyaya. It is enough for our purpose to state only these fundamental principles, for they enable us to understand what explanation the Nyaya puts forth regarding the relation of matter and spirit. A philosophy built upon mere abstractions and generalizations from phenomena, which can in reality never be individually generalized from, must result either in pure Atheism, or anthropomorphic Deism. Generalization, so far from apprehending reality, is a process which takes us away from it, and the further it advances, the more abstract our thought becomes, the further do we recede from the real objective truth of things. If the Nyaya Vaiseshikas thus represent the positive side of the method of abstract generalization, the Charvakas (and the Jainas) represent the negative aspect. They were not far from the modern materialists when they maintained life, thought, or energy to be the result of material organisation, but their philosophy made few disciples and converted none. All experience is in favour of declaring that *dead* matter as such is never capable of producing life, and even the best representatives of modern physical science stand confessed of their ignorance of the real nature of matter and energy *per se*, at the altar of eternal Truth. Observation has proved it beyond doubt that every atom of matter is full of energy in one form or another; and it is

1. This is a very misleading word, but I have used it throughout as synonymous with that phenomenon of life which we distinguish from matter.

evident that the very fundamental conception of matter must imply that of mind. So that instead of postponing the appearance of mind to the last stage of material organisation, it is more consistent with reason to regard it as the very beginning. The Nyaya had done this, but the intermeddling of a God isolated from his creation did not satisfy subsequent reasoners: such philosophy being subversive of that real knowledge which must by the very conditions of knowledge or thought look upon thought and being as inseparable. It is in some such train of reasoning that we find an explanation of the *Purusha* and *Prakriti* of Kapila's Sankhya. The Sankhya had advanced further (if advance it may be called) than the Vaisesikas in their analysis of matter, and had demonstrated a theory of evolution, anything more entirely novel than which even the Vedanta has not to teach. They postulated *Prakriti* or undifferentiated cosmic matter as the eternal basis of cosmic evolution; and they definitely enumerated the various evolving stages of this matter with its properties, being hereupon called the Sankhyas. They were, however, conscious of the impossibility of postulating matter without mind, and they therefore laid down an eternal union between *Purusha*, or the Eternal Mind, and *Prakriti* in all its stages of evolution. They attributed no functions to *Purusha*, thus avoiding the mistake committed by the Naiyayikas; and regarded the evolutions of *Prakriti* for this *Purusha* who was ever in it but never of it, trying in this manner to satisfy the necessity of philosophic thought. The Sankhyas will thus appear to be nearer the truth—nearer because they were, by postulating two entities in the form of *Prakriti* and *Purusha*, both *interdependent* so to speak, indirectly precluding the possibility of *Moksha*, and initiating a principle which would lead to false results in practical ethics. *Sattvaguna* or purity is after all a kind of material purity, inasmuch as that *guna* is inseparable from *Prakriti*, and to set this up as the standard which man should ever try to reach is only to point a way to re-incarnation or fresh evolution (of the individual self), and misery. Contemplation of *Prakriti* can raise the contemplator no higher than *Prakriti*, the source of all mundane existence and pain. Patanjali, not satisfied with the practical side of the Sankhya, set up a kind of training, generally known as *Yoga*, for attaining the state of eternal bliss, and postulated a kind of *Iswara* for purposes of contemplation. His *Yoga* led to marvellous physical results, but nothing beyond. It again landed the student in *Prakriti*, only on a higher stage of it. This difficulty is satisfactorily solved in the Vedanta, or the Upanishads, as explained by Sankara.¹ As already stated, we shall confine ourselves chiefly to the Brahmasutras and the commentary of Sankara in deriving our explanations.²

It is easy to understand the position of Sankara and the basis of his philosophy after this introduction. Sankara was truly the evo-

1 From this examination of philosophical systems I have purposely omitted the Mimamsa, as reference has already been made to its contents, which speak for themselves. The services of this Darsana lie more in the direction of pure dialectics than philosophy proper.

2. It should not be understood that the Vedanta philosophy began with Sankara or that he was its founder. It is only through Sankara that we receive a clear explanation of the Adwaita doctrine, and hence the importance of his work.

lution of his own age; and yet one cannot detect wherein his philosophy fails to satisfy the requirements of the advanced thinking of the present century. He grasped the problem in all its clearness and understood the failures of his predecessors and contemporaries. He perceived that the conception of life and matter hitherto advanced by various thinkers was not endorsed by the Upanishads and was in no way logical or in accordance with the facts of the question. Professor Tyndall was not aware that he was expressing, only in other words, a difficulty felt by a powerful thinker more than two thousand years before him, when he said in his address to the British Association "Two courses and two only are possible. Either let us open our doors freely to the conception of creative acts, or abandoning them, *let us radically change our notions of matter.*" The italics are mine. When even now "the origination of life is a point lightly touched upon, if at all, by Mr. Darwin and Mr. Spencer",¹ Sankara tried to put forth a solution, higher than which it is I suppose impossible for human intelligence to attempt to go. It must remain an open question whether Sankara taught any practical method for an analytical view of life-organisation, but we are concerned only with the metaphysical aspect of the question. Sankara was certain² of the futility of having recourse to acts of special creation for an explanation of the phenomena of life, for he looked upon such a theory as nothing short of an imbecile confession of the impossibility of that *something* inherent in the very nature of man, which compels him to inquire and search for God in his works. He was early conscious of the impossibility, demonstrated in recent times by Mill and other thinkers, of reconciling the existence of evil with the existence of an extra-cosmic God, all-powerful, all-knowing, all-merciful, and all-good.³ Nor did he lend countenance to that theory of the relativity of human knowledge, which in the hands of Hamilton, and more decidedly in those of his theological interpreter Mansel, resulted in pushing aside reason from the domain of religion, and in those of H. Spencer led to the setting up of a negative "Unknown" as the source of all creation and the origin of a religion based simply on the awe of a stupendous and impenetrable idea. The materialistic theory which derives all life from matter is, indeed, the main point of his attack in his commentary on the Sutras.⁴ Even the *monads* of Leibnitz were not sufficient for the practical ends Sankara had in view. To the mind of Sankara the very idea of relation implied something beyond relation, the very idea of a centre implied a circumference, the very word outward implied an inward, the very thought of the mirage implied a substratum-ground saturated with salt, the conception of matter implied mind, thought implied being. To think of the Infinite, something other than finite, something beyond conditions, is to think the unthinkable, inasmuch as thinking means nothing but conditioning. Such a conception of the Infinite as that with which several eminent European scholars have tried to explain the idea of

1. Professor Tyndall.

2. *Brahma-Sūtras*, ii. 2, 37 and *et seq.*

3. *Idem.*

4. i. 1; i. 4; ii. 1 and 2.

Brahma is simply an impossibility, a contradiction in terms. Thought (*Jñana*) can never transcend itself, and it is in thought that we find that something which is at once related and not related, conditioned and not conditioned; and in which everything is held together. That method of false abstraction which can result either in anthropomorphic deism or pure atheism, Sankara completely renounced, and postulated a something, which I am afraid to call an entity, and yet which is an entity in all entities, in which all relations melt away, all conditions become annulled, the notions of matter and mind are held in one compact unity. This something is nothing and everything, beyond thought and yet within it. It is indeed the very basis of individual consciousness, or individual consciousness is rather its manifestation in organised matter. It is the permanent substratum of material manifestations, with whose variety of changes it has, however, nothing to do. Thus though always in matter, mundane existence can effect no change either for weal or for woe in it. He accepted material evolution in the widest sense of the term, accompanied even by psychical evolution, but all this had nothing to do with the unchangeable witness of them all—Atma or Brahman. In fact so indescribable is this ultimate factor that it may be noted even Sankara never describes it but by the impersonal *It*. Even the Upanishads, at their best, declare it to be not this, nor that, nor that; and say that speech and mind are alike unable to lay hold of it. Sankara directed the attention of man to his own consciousness, and taught that it is nothing but the universal consciousness speaking through him, and that it has no share in the changes to which its material coil is subject, and of which it is conscious. The universe is Brahma—something very great, combining all thought and being, and this Brahma is ever free, ever happy, ever existent, ever enlightened. Thus to speak, even at the risk of being misunderstood, in clear language, Sankara recognises matter as full of life—a life on which all phenomena of matter are hung as upon a string;¹ life ever love and blessedness, never affected by the properties of matter, which is its co-ordinate and not its cause. Of all ignorance and its consequences, he leaves Prakriti—matter—to take care by its inherent properties; but the eternal, unchangeable Purusha, Brahma, life, has nothing whatever to do with it. Yet both never exist apart: but pure unalloyed happiness arises not from contemplating the changeful counterpart of Brahma, but its permanent and unique light which illumines all. We have now seen that Brahma is the *Highest Existence*, of and through which is all knowledge—the essence of *knowing*. As all existence is, as it were, suspended from it, there can be nothing in the universe which can be a stranger to anything, and which cannot be held fast to it in a union above all worldly relations: hence Brahma is all love, which is the highest *bliss*. It is therefore described, not defined, as *sat* (existence), *chit* (knowledge), and *ananda* (bliss). To define the real nature of Prakriti and Purusha, in the words of Sankara, they are both *anadi*, (without beginning), and

1. सूत्रे मरिगया इव, Bhagarad Gîtâ.

*anirvachanîya*¹—indescribable. No research can ever reveal to us the ultimate character of either. Brahma is the real Ens, and its inseparable co-ordinate Prakriti is ever changeful, never known in its full form, dependent for its manifestation on Brahma; therefore, all ignorance—*ajñana*—and darkness. Hence in their pure technical language the Vedantins always argue, vainly as it may appear to some, against the Naiyayikas that *a-jñana* is a positive substance, and not a mere negation of *jñana*. Separating the word from the thought we can easily understand that the *ajñana* of the Vedantins means *matter*, which cannot be the negation of anything inasmuch as its possible counter-entity Brahma (*jñana*) is not apart from it. So also *adhyasa* or false impression is but the influence of the two factors of the totality on each other—the one presenting the other as part and parcel of itself. The relation of Prakriti and Brahma is explained in yet another manner, highly illustrative of the capacity of the Aryan mind for condensing a whole argument in one word, by what is called the *vivartavada* or what may roughly be described as the theory of assumption. The Upanishads declare that everything proceeds from Brahma, which Sankara interprets by this theory to mean that the universe is of Brahma just as when a rope is believed to be a snake, the snake is of that rope. It is no more a result of it, but it exists by it. The *Adhyasa* or false impression just explained, born of ignorance, which is a synonym of Prakriti and is therefore eternal, is the cause of such false assumption. Right knowledge dispels this illusion, as sufficient light explains the nature of the snake; and all is Brahma—eternal love and joy.

The word illusion puts us in mind of the theory of *Maya*, often laid at the door of Sankara in its illogical, not to say absurd, aspect. Because Sankara uses, though rarely, the word *Maya* or illusion, and advocates as strongly as he can the *vivartavada*, some have thought that he regards the whole phenomena of matter as an illusion, a phantasm, not existing *per se*. They carry this kind of reasoning to its consequences and reduce even the substratum of such illusions or dreams to an illusion again; and confront the Vedantins with the impossibility of reconciling the two contraries *Jñana* (Brahma) and *Ajñana* (*Mâyâ*), waking and dreaming, as existing in one place at the same time. Sankara teaches the doctrine of *Mâyâ* no doubt; it is in fact the very corollary of his *vivartavada*, but he never teaches it with a vengeance. He says that *Nama* and *Rûpa*, name and form, are *Maya*, and we should have no faith in them. One of the best interpreters of the latter Vedanta, Bharatitirtha, says the same thing:

‘Intercourse implies five attributes and no more: existence, knowledge, bliss, form, and name; the first three are Brahma, the last two Jagat (*Mâyâ*)².’ Even the Chhandogya says nothing different:

1. This word in its highly technical sense means when applied to changeful Prakriti a *something* which is neither eternally existent, nor non-existent, but of which we are conscious only in the present, viz., matter (*Prakriti*).

2. Drigdrisyaivêka,

"As, oh good one! by knowing one lump of clay all that is made of it is also known, *all names being but the play of words*, the truth being clay and clay alone", even so, etc.

So also the Bhagavad Gita:

"Know Prakriti and Purusha to be without beginning, and the various forms and properties know to be from the former. He who in every way perceives all Karman¹ as proceeding from Prakriti, realises the Purusha as beyond all Karman."

The Bhagavata, too, has:

"She, oh happy one, is of this great Seer the power in the form of eternity and non-eternity,² called Maya, wherewith He—the Lord—created this."

But let us allow Sankara to speak for himself. In his Bhashya on Brahmasutras II. 1. 14, he says:

"By the previous Sutra³ is explained the possibility of the distinction between subject and object necessary for all intercourse, notwithstanding the hypothesis (of the unity of subject and object); but such distinction is not meant to be real, for the effect and its cause are known to be inseparable. The effect is the whole changeful universe beginning with Akasa, and the cause Para Brahma. From this cause the effect is really inseparable, *never existing without it*, apart from it. Here Sankara appears to put forth a doctrine much in accordance with the exoteric *mayāvāda*, and his illustrations of the snake in a rope and the mirage on ground saturated with salt will appear to lend support to such conclusion. But the words व्यतिरेकैवाभावः

as an explanation of अनन्यत्वम् should be borne in mind, together with the words⁴ of Vachaspatimisra explaining *ananyatva* as न खल्वनन्यत्वमित्यभेदं ब्रूमः किंतु भेदं व्यासेधामस्ततश्च नाभेदाश्रयदोषप्रसङ्गः (we do not by *ananyatva* mean to demonstrate any unity, but we simply deprecate all idea of conceiving them apart from each other; thus will our theory not be open to the objections consequent upon a belief in the unity of cause and effect). There is no identity between subject and object, nor any other relation, but each can never be conceived as apart from the other—Thought and Being being inseparable. This is the real meaning of the *vivartavāda*, which we must regard Sankara, on the authority of another of his commentators Govindananda,⁵ as enunciating in the passage quoted above. With this explanation of *ananyatva* in our hands, we must grant that Maya or illusion has its province really restricted to name and form and nothing else. But we hope to make the point still

1. The commentator Madhusudana as well as Sankara explain कर्माणि by वाङ्मनःकायारम्याणि which is equal to our idea of Maya.

2. i. e. अनिर्वचनीया name and form again.

3. भोक्तापत्तेरविभागोऽस्त्याल्लोकवत् II. 1. 13.

4. In the *Bhamati*.

5. पूर्वास्मिन्नेव पूर्वपक्षे विवर्तवादेन मुख्यं समाधानमाहः

more clear. He plainly repudiates¹ the opposite conception to which the above words would seem to lend some colour, that the universe is a *development* from Brahma and is *ananya* in that sense. This is called the *Parinamavāda*. The theory of *parinama* or development is scarcely tenable without the help of that inverted logic which would evolve matter from mind. This attempt is the opposite extreme of materialism; and Vallabha in order to escape from the apparent inconsistency of explaining the universe as in and of Brahma, and maintaining at the same time the self-contradictory and suicidal theory of *maya* which we have been trying to set aside, subscribed to the more easy but equally absurd theory of development or evolution, and preached his religion accordingly. There are some like Ramanuja and others who separate *maya* (Prakriti, Matter) and Brahma as subordinate and principal, and not being by the very hypothesis able to explain the phenomena of individual life (soul)² in any other manner than as a part—an ever existent part—of Brahma, maintain in fact three realities as the basis of the Cosmos. But a truer explanation of the *maya* or *vivartavāda*, which all these try to avoid by theories not quite consistent with the necessities of philosophic thought, can be easily found between the terms of the problem, Brahma and Prakriti—which are inseparable, not one. We must, however, refer to yet another passage in order to make our ground more firm, for though it is clear that by *ananyatva* Sankara does not mean anything but inseparableness, still it is not quite clear whether he has belief in the existence of a substantial basis of the universe. This fact, if ascertained, will show us a way to the position which must baffle all attempt at interpreting *maya* into illusion out and out, and thus, in a sense, turning the weapons of the *vivartavāda* against itself. In reading out a reply to the *kshankhavijnanavāda*,³ a theory nearly resembling the Idealism of Berkeley, he says: "It is impossible to demonstrate the non-existence of all objectivity, for we cannot surely get rid of it. In all acts of consciousness some objective substratum is present in the form of a post, a wall, a jar, a piece of cloth and so on; and it is impossible to ignore our direct perceptions. It may be argued that it is not meant to ignore the existence of objectivity, but it is only meant that it is not apart from its correlative mental impression. This may all be very well, for one who argues in this manner is free to make any assertion he likes, but there is hardly any logic in what is thus said. The existence of objects apart from their corresponding *presentation* must be acknowledged; and for obvious reasons based on our perceptions. No one indeed cognises his mental idea

1. In his commentary on Brahma-Sutras II. 1. 27, is introduced a discussion on the meaning of the Sruti just quoted from the Chhandogya; and Sankara remarks in conclusion:—"The theory of Brahma having no parts, though with distinctions of name and form induced in it by *avidya* (ignorance), is not contradictory, inasmuch as these latter are a mere play of words. This Sruti setting forth a kind of evolution cannot mean any relation of *development* (between the effect and the cause.) For then we should have to bid farewell to all idea of Moksha."

2. In the theory of Sankara individual life as such is a chimera, and yet the differences in the consciousness of different beings are explainable as due to the difference in the *Upādhi* or accident—*manas*, *buddhi*, etc.—whose evolution cannot without considerable digression be the subject of the present paper.

3. *Brahma-Sutras* II. 2. 28.

of a post or a wall to be the actual post or the wall, but all observers regard the post and the wall to be objects cognised by the mind. Nor, because the impression takes the form of the objects, does the latter deserve to become *nil*; for if it were so there would have been no impression; and objects do as a matter of fact exist without the mind (and give impressions). Hence even the concomitance of the mental image and the objective existence does in no way prove their unity, but only their relation as subject and object." Now let us revise our explanation of *ananyatva* by the light of this passage. Sankara evidently recognises some objectivity which it is impossible to ignore, which cannot be an illusion, and says that it is Brahma, in so far as it is not separate from it. Thus *maya* is again definitely reduced to *nama* and *rûpa*, and the consistency of the *vivartavâda* clearly demonstrated. Even the comparison of *maya* to *svapna*, dream, need not mislead us, after recognising some substratum of the dream. As the things (*nama* and *rûpa*) seen in a dream to be real are shown to be false on waking, so is *maya* shown to be false after full knowledge—the residuum, so to speak, being Brahma, as *jnana* common to dreaming and waking.¹ Thus *maya* or ignorance, or *avidya* or illusion is now clearly explained. It is the cause of the universe. The nature of *adhyasa* explained before will show where cosmic evolution begins. Let us conclude this discussion by one last passage from Vidyaranya. While explaining this *Muladhyasa* he says:

"From Brahma—ever existing, all blessedness, and eternal—arise Akasa, Vayu, Agni, Jala, Prithivi, vegetables, grain, animal bodies, in succession. In this *Sruti*, Brahma would appear to be the cause (of the cosmos); and the (cosmos) would appear real; this is called mutual *adhyasa*". Even here Brahma becomes the cause of material manifestations which also appear real; but both conceptions are *adhyasa*—false impressions. Brahma is beyond all conception, and matter is not apart from it. It is ignorance or *mâyâ* that works in the middle, being a part of or synonymous with material manifestation. Sankara's philosophy is thus a consistent and unique demonstration of the inseparable correlation of Thought and Being.

This is the chief essence of the *Adwaita* philosophy, and it is full of many important results in all departments of life, especially that of practical ethics. But this I must postpone to some other occasion. Meanwhile it is enough if I have succeeded in laying even a hazy sketch of the *Adwaitavada* before my readers. I must say, in deference to the great minds who teach and speak *Vedanta* all the hours of their life, that it will be no fault of the theory itself if I have not succeeded in putting it in its clear unassailable form.

MANILAL N. DVIVEDI, *Professor*.

1. For this explanation of the comparison of this universe to a dream see end of the comm. *Brahma Sutras*, ii. 2. 29.

TWO CURIOUS EXPERIENCES.*

I.

THE following events occurred towards the autumn of the year 188—, and bear such a strange contrast to all my previous experiences of the supernatural that I am tempted herewith to narrate them.

The Hot Wells of C——— are I believe well known both to the natives of India and Ceylon, both for their sacred character and for the medicinal properties of their waters. They are situated in the midst of dense jungle, and consist of seven springs, the temperatures of which vary from something just under boiling-point to comparatively tepid water; there being a difference of some degrees between each well. Bands of natives and pilgrims and single individuals visit them for all purposes; and like all old relics of their class, their antiquity has been the means of weaving round them a thick web of legend and superstition. From time to time these wells are visited by Hindu ascetics, holy men and fakirs of all classes—instructed, they say, by their masters to pay their devotions at the grave of some great saint buried on the summit of a small hill close by. It is in connection with these wells that the events I am about to narrate took place.

I was and had been for some time an enthusiastic student of all branches of the occult world, not merely as a phenomenon-hunter, but also as a keen enquirer into the Philosophy, sufficiently interested in practical occultism to appreciate any experience which chance might bring in my way. It was about the end of July that I casually learnt the Hot Wells were in common parlance "haunted." I immediately determined to investigate the legend, which asserted that every Friday night a band of fair ladies assembled with weird music and tinkling bells to bathe in the Hot Wells. Two natives living within a hundred yards of the wells distinctly upheld the story, and even went so far as to say that it was death to any human being who was unlucky enough to catch sight of the phantom minstrels.

Accordingly one moonlight night I drove out, duly armed in case of bears or other animals, and took up my post in a fine position close to the wells and awaited events. Till midnight I waited patiently, and neither saw nor heard anything but the distant trumpet of an elephant and the ceaseless hum of insects. I then gave up and returned home disgusted.

Learning afterwards that the appearance of the spirits varied from eight o'clock in the evening to two next morning, I decided to try once more. Accordingly next moon I again took up my position at the wells and settled myself safely and comfortably for the night's vigil, solacing myself meanwhile with that truest and most unfailling of comforts, a pipe. How long I waited I know not, but by the position of the moon I imagine it to have been about 11 p. m. when I was startled out of a reverie by the tinkling

* By a curious coincidence, these two accounts of remarkable experiences—somewhat similar in character, though ending so differently—which occurred to brothers of our Society distant from one another many hundreds of miles, reached us almost together.

of a bell. Where the sound was I could not tell ; sometimes it seemed close by ; sometimes far off. What my feelings were at that moment I can hardly describe. My heart beat wildly and so loudly that I could distinctly hear it thumping against my ribs ; whilst without actually experiencing any sensation of fear, a feeling of the most horrible dread and suspense seemed to overcome me. Still the tinkling of the bell continued : others joined it, accompanied now by what seemed to my excited senses the strumming of some stringed instrument, and what appeared every now and then to be a slight flash of light between the trees. Quite suddenly the most awful drowsiness seemed to come over me, my limbs became paralyzed, the lights seemed to increase—and I knew no more. The next thing I remember was that I was sitting up, stiff in every limb and with a sensation as if a thousand needles were being driven remorselessly into my tender flesh. I could see, by the faint glimmer of the moon through the trees, that I was covered with thousands of red ants, and besieged by a cloud of jungle mosquitoes and other insects. However I got rid of the majority at last, and, aching in every joint, returned home to sleep off about as tantalising an end to an interesting adventure as I can well conceive. I have never spent another night there, but the enticement is too great to resist altogether, and I think I must try once more before long. What to make of it I do not know : I dislike both to infer too much or accept too little.

Some days after this I happened to visit the scene again by daylight, and there found installed in an old ruined bungalow, chanting away the same line over and over again, an old fakir and his companion. Being unable to make him understand anything, I returned some days afterwards with an interpreter, and learnt that he had come on a pilgrimage for a few days to worship at the shrine of the departed saint. More it was impossible to draw from him : he was as reticent as to his religion and private affairs as it was possible to be, and we had to leave him with the hope of renewing his acquaintance a few days later. He was a most extraordinary looking man, possessed of only one serviceable eye, the other evidently destroyed either by accident or disease ; but that one eye appeared to have the power and penetration of a dozen, and his steady glance seemed to read us through and through. He wore long matted hair, beard, whiskers and moustaches, and was possessed of a tall powerful figure ; and, dirty though he was, impressed us with an idea of considerable dignity.

On the second evening of our acquaintance he was more communicative, and in answer to our questions gave us to understand that he had been a Chela of some great Guru in Cashmere for fifty years, and that he was possessed of considerable occult powers, of which however he refused to give us a proof. To cut a long story short, he took eventually a great fancy to me, and talked freely on questions of religion, but apparently preferred to dilate on morals and asceticism rather than any other subject. On deeper questions he continued his reticence to the end. After several visits, accompanied by reiterated requests to favour us

with some occult manifestation, he finally offered to give me a powder on my next visit, which I should take before sleeping at night, on condition that I should tell him the effect next morning. This was a poser. I scarcely liked to offend him by refusing, and yet I had rather a natural suspicion as to taking powders from such a source on so short an acquaintance. However, the interests of experience, coupled no doubt with a percentage of curiosity, prompted me to accept, and finally I did so. I received the powder, to all appearance a mixture of fine sand and tobacco ash, and before going to bed next night I swallowed it, and notwithstanding the excitement went to sleep. I can only remember what followed as a very vivid dream.

Without any warning I seemed to be standing on what appeared to be the summit of a high mountain overlooking a scene which I can find no words to describe. Ridge after ridge, peak after peak of rock, valley after valley seemed to stretch away into eternity, the valleys and bases of the mountains covered alternately with luxurious foliage and cool velvety grass ; occasionally a peak higher than the rest would lose itself in the sky or stand out in white and bold relief, its snowy cap glistening in the bright rays of sunlight, whilst lower down a heavy belt of dazzling cloud stationary as the rock itself would increase the magnificence of the scene. I must leave it all to imagination, for though it is deeply impressed in my memory words fail me to describe its beauty and grandeur. Suddenly my eye alighted on a building which stood on the summit of a peak rather lower than the rest, with luxuriant forest growing almost to its very top : the masonry so built into the rock as to be at first sight almost indistinguishable from it. No sooner had I caught sight of this than some irresistible attraction drew me to it. I seemed to float through the air to it, the motion imparting a feeling of delight and security which no dream has ever realised before. On, on I floated without any fear, but with a great expectation as to what was going to happen. To my surprise I passed over the court-yard of the building, and for the first time I felt some suspense in seeing my progress blocked by a bare windowless wall directly in front. I put out my hands to save a collision, but to my horror my hands passed through the wall as though nothing were there. I shut my eyes and clenched my teeth, expecting a shock ; but none came.

The next thing I recall is lying on a couch in a richly furnished room, my forehead being bathed with some fluid possessed of a most deliciously intoxicating perfume. I looked up and suddenly realised that I was lying with my head in the lap of a young girl whose face was the most beautiful, the most exquisitely lovely that imagination can conceive.

I shut my eyes to hide the dazzling sight, and again and again opened them to feast once more. My senses were bewildered, I was bewitched, intoxicated, and I lay there helpless in a simple whirl of delirious enjoyment. I was brought to my senses again by hearing her speak in soft, low, sweet and exquisitely modulated tones. I dared not look up.

"P ——" she said, mentioning my name, "are you the man to renounce the world, to renounce love, to renounce *me*—and for a future as uncertain as the past itself?"

Then for the first time came back with a rush all my philosophical ideas of life and death, all my hopes of the future, all my old feelings of indifference to earthly enjoyment, to the pleasures attaching to personality. It was but for a moment. I had looked up once more, once more my eyes met hers, once more that sensation of delirious happiness seized me, once more I was utterly fascinated.

"No," I cried, "never!" I sprang up, I seized her in my arms and covered her with kisses. A rippling laugh—and I remember no more.

I woke to find myself in bed, trembling and bathed in perspiration from head to foot, my head splitting, my heart beating as if it would burst. It was some moments before I could collect myself. I then got up, bathed my aching head in cold water, tied a wet towel round it and lay down again. It was useless; I was in a fever—I could not sleep. I got up once more, lit a lamp, and committed all this to paper. By the time I had finished it was day-break. A day or two afterwards I went to visit the fakir. He was gone, no one knew where, and I have never seen him since.

Alas, I have never forgotten that vivid dream. My weakness was exposed, and I have never regained strength enough since to live the life again. I still love mysticism, I am still a student of Philosophy, but I am again one of the world. It would be too much to assert both these experiences to be undoubtedly manifestations of occult powers, for they may have been merely the effects of a highly excited imagination. In any light however they are curious coincidences, and coincidences after all are strange enough sometimes.

P. H. F., F. T. S.

II.

How long I had slept I cannot say; but in a moment—with the suddenness of a flash of lightning—I passed from unconsciousness to complete and vivid consciousness. I gave a quick glance round my chamber; everything was visible clearly enough in the subdued light of my lamp, turned low for the night; all seemed as usual—nothing out of place, nothing to account in any way for that sudden awakening. But the next moment there thrilled through my soul the well-known voice of that GURU whom I revere and love above all else in the world. That voice uttered but one word—"Come!"; but ere I could spring from my couch in glad obedience I was seized with a feeling which it would be hopeless to attempt to describe so as to give any one else an adequate conception of it. Every nerve in my body seemed strained to the breaking-point by some hitherto-unsuspected force within; after a moment of excruciating pain this sensation focussed itself in the upper part of the head, something there seemed to burst, and—I found myself floating in the air! One glance I cast behind me, and saw myself—or my body rather—lying as if soundly asleep upon the bed; and then I soared out into the open air.

It was a dark tempestuous night, and lowering clouds were driving rapidly across the sky; and it seemed to me as if the whole air were full of living creatures, shadowy and indistinctly seen through the darkness—creatures like wreaths of mist or smoke, and yet somehow living and powerful—creatures which seemed perpetually rushing towards me and yet retired before me; but I swept on unheeding.

Not far from my house flows a small river, and towards this my flight tended. At the point where I approached it there is in the centre of the stream a small islet—little more than a sandbank, half-covered when the water is high; and on this islet I alighted. Suddenly I found standing beside me the form of a dearly-loved female relative who passed from this life some six years ago.

"What is this?" I cried in amazement.

"Hush," said she, "*look there!*" and she pointed to the river whose waves washed almost to our feet. I looked, and saw a sight that might well have made the boldest tremble. Approaching us along the river was a vast army of enormous creatures such as man's wildest imagination could never conceive. I quite despair of giving any idea of the appearance of this huge mass of advancing horrors; perhaps the prevailing types might be described as resembling the pictures we see of the gigantic monsters of the so-called antediluvian era, and yet were far more fearful than they. Dark as the night was, I could see the hellish host clearly enough, for they had a light of their own; a strange unearthly luminosity seemed to emanate from each of them.

"Do you know what those are?" asked my companion in a voice of terror.

"Elementals, are they not?" said I.

"Yes," she replied, "terrible elementals of deadly power! Let us fly!"

But even in this crisis of horror I did not forget my Theosophical teachings, so I answered "No; I will never fly from an elemental: besides, it would be quite useless."

"Come with me," she cried; "better die a thousand deaths than fall into their power!"

"I will not fly," I repeated; and she rose hurriedly into the air and vanished.

To say that I was not abjectly frightened would be an untruth, but I certainly had not the courage to turn my back on that appalling army, and moreover I felt that flight from such power would be hopeless; my one chance was to endeavour to stand firm. By this time the advancing host was close at hand; but the first rank, instead of springing upon me as I expected, writhed slowly along in front of me in hideous procession. No such sight, assuredly, has ever been seen by man's physical eye; delirium itself could never give birth to horrors so unutterable as these. Ichthyosauri, plesiosauri, prodigious batrachians, gigantic cuttlefish, sea-spiders twenty feet high, cobras of the size of the mythical sea-serpent, monsters shaped almost like some huge bird, yet obviously reptilian in character, ghastly bloodless creatures like enormously magnified animalcules—all these and many more name-

less variants defiled before my eyes; and yet no two of the obscene host were alike, and none seemed perfect; each had some peculiar and awful deformity of its own. But through all these diversities of form, each more inconceivably loathsome than the last, there ran a still more frightful likeness; and I soon realized that this likeness was in their *eyes*. No matter what unclean shape each hateful monstrosity might bear, all alike had fiery, malignant eyes; and in every case in these baleful orbs there dwelt an awful demoniac power of fascination—an expression of bitter unrelenting hostility to the human race. Each noisome abomination, as it writhed slowly past, fixed its fearful eyes on mine, and seemed to be exerting some formidable power against me. How my reason retained its throne under these terrible conditions I shall never know; I felt somehow certain that if I once gave way to my fears I should instantly fall a victim to this demon host, and I concentrated all my being in the one faculty of stubborn resistance.

How long that terrific procession took to pass me I know not, but last of the loathly legion came a *something* which wore partly the semblance of a three-headed snake, though immeasurably greater than any earthly ophidian, and yet—oh horror! its heads and eyes seemed somehow human, or rather diabolical. And this dreadful mis-shapen THING, instead of gliding slowly past as the others had done, turned aside, and with raised crests and open mouths made straight at me! On it came, its blazing eyes fixed on mine, and blood-red slime or foam dropping from its enormous wide-open jaws, while I summoned up all my will-power for one last stupendous effort. But that I clenched my hands and set my teeth hard I moved no muscle, although the pestilent effluvia of its burning breath came full in my face—although in its onward rush it splashed the water over my feet, and even dropped its loathsome slime upon them; for I felt that life, and more than life, depended upon the strength of my will. How long that tremendous strain lasted I cannot say; but just as it seemed that I could hold out no longer I felt the resistance weaken; the fire died out of the fiendish eyes that were held so close to mine, and with a horrible roar of baffled rage the unclean monster fell back into the water! The whole troop had vanished, and I was alone in the dark night as at first.

But before the revulsion of feeling had time to set in, clear and sweet above my head rang the well-known astral bell, and I felt myself rising and moving swiftly through the air. In a moment I was back again in my own room, saw my body still lying in the same position, and with a sort of shock found myself one with it once more. But as I raised myself on my couch, I saw laid upon my bosom a lovely white lotus-blossom freshly plucked, with the dew still on the petals! With heart throbbing with delight I turned towards the light to examine it more closely, when a puff of cold air drew my attention to the fact that my feet were wet, and looking down at them, I was horror-stricken to see that they were covered with splashes of some viscous red liquid! Instantly I rushed out to the well and washed them again and again, finding it very difficult to get rid of the filthy treacly

fluid, and when at last I was satisfied I went back to my room and sat down to admire my lotus-blossom, marvelling greatly.

Now, before lying down again to sleep, I have thus written this account of what happened to me, lest to-morrow I should fail to recollect any of the points clearly, though indeed there seems little fear of that, for they are burnt into my brain.

Later. My wonderful story is not yet quite finished. After writing the above I lay down and slept, and was so weary that, contrary to my custom, I did not wake until after sunrise. The first object on which my eye fell was my lotus-blossom in the cup of water in which I had placed it before writing; and by the clearer light of day I discerned some reddish stains at the foot of the sheet on which I had lain. Rising, I determined to walk down to the river and bathe there, so as to view by the morning light the scene of this strange nocturnal adventure. There lay the islet—there were the low level banks, just as I had seen them then; and yet by the clear morning sunshine it was difficult to put upon this stage the ghastly *dramatis personæ* that occupied it last night. I swam out to the sandbank, for it seemed to me that I could identify the very spot where I stood during that terrible trial. Yes, here surely it must be, and—powers above us! what is this? Here are *footprints* in the sand—two deep footprints, side by side, made evidently by one who stood long and firmly in one position; no others leading up to them either from the water or from the other side of the islet; only just those two footprints—*my* footprints undoubtedly, for I try them and they fit exactly. And once more—what is this? Here on the sand, close by the footprints, I find traces still left of the horrible viscous liquid—the foul red slime that fell from the jaws of that elemental dragon!

I have thought over every possible hypothesis, and I cannot escape the conclusion that my experience was a real one. I did not walk in my sleep to make those footprints, for to reach the islet I must have swum some distance, and then not my feet only, but my whole body and clothes, must have been wet: and besides, that theory would hardly account for the slime and the lotus. But what of the female figure which I saw? I can only suppose it also to have been an elemental, who had either seized upon the shell of, or for some reason assumed the appearance of, my departed relative.

Now, immediately on my return from bathing, I have made this addition to my narrative; I shall at once seal up the packet, and in the course of the morning shall despatch it for publication in *The Theosophist*.

L. C., F. T. S.

[*Note.*—There is no reason why both these experiences may not have been real; in the case of the second at any rate there seems to be a fair amount of evidence of reality, and as to the first it is well known that either a condition of peculiarly vivid dreaming or a condition in which the astral body is readily liberated can be produced by certain drugs: In both cases something of the nature of a test of endurance seems to have been applied, which in the subtler temptation of the first instance resulted in showing our brother a weak point in his armour. We would however counsel him not to be disheartened thereby—to resume "the Life" and to live it with such vigilance that next time he is put to the test by some uncanny old Fakir he may come through the trial more successfully.—*Ed.*]

NATURE'S FINER FORCES.

The Cosmic Picture-gallery.

WE are directed by our Guru in the philosophy of *tatwas* to look into vacant space towards the sky, when the horizon is perfectly clear, and fix our attention there with the greatest possible strength.

We are told that after sufficient practice we shall see there a variety of pictures—the most beautiful landscapes, the most gorgeous palaces of the world, and men, women and children in all the varying aspects of life. How is such a thing possible? What do we learn by this practical lesson in the science of attention?

I think I have described with sufficient explicitness in my last articles the ocean of life (*prana*) with the sun for its centre, and have given a hint sufficiently suggestive of the nature of the macrocosmic mental and spiritual atmospheres. It is of the essential nature of these atmospheres that every point therein forms a centre of action and reaction for the whole ocean. From what has been said already, it will be plain that each of these atmospheres has a limit of its own. The terrestrial atmosphere extends only to a few miles, and the external boundary line of this sphere must, it will be readily understood, give it the appearance of an orange, just like that of the earth. The case is the same with the solar *prana*, and the higher atmospheres. To begin with the terrestrial *prana*, which has the measured limits of our atmosphere. Every little atom of our earth, and the most perfect organism as well as the most imperfect, makes a centre of action and reaction for the *tatwic* currents of terrestrial *prana*. The *prana* has the capability of being thrown into the shape of every organism. Or, to use a different language, the rays of the *prana* as they fall upon every organism are returned from that organism according to the now well-known laws of reflection. These rays, as is again well known, carry within themselves our pictures. Bearing these within them, they go up to the limit of the terrestrial *prana* noted above. It will be easy to conceive that within the imaginary sphere which surrounds our terrestrial *prana* we have now a magnified picture of our central organism. Not one organism only, but all the smallest points, the most imperfect beginnings of organized life as well as the most perfect organisms,—all are pictured in this imaginary sphere. It is a magnificent picture gallery. All that is seen or heard, touched, tasted, or smelt on the face of this earth has a glorious and magnified picture there. At the limit of this terrestrial *prana*, the picture-forming *tatwic* rays exercise a double function.

Firstly, they throw the sympathetic *tatwic* chords of the solar *prana* into similar motion. That is to say, these pictures are now consigned to the solar *prana*, from whence in due course they reach step by step to the universal intelligence itself.

Secondly, these rays react upon themselves, and, turning from the limiting sphere, are again reflected to the centre.

It is these pictures which the attentive mind sees in its noonday gaze into vacancy, and it is these pictures seen in this mysterious

way which give us the finest food for our imagination and intellect, and supply us with a far-reaching clue to the nature and working of the laws which govern the life of the macrocosm and the microcosm. For these pictures tell us that the smallest of our actions, on whatever plane of existence, an action which may be so insignificant as to pass unnoticed even by ourselves, is destined to receive an everlasting record, as the effect of the past and the cause of the future. These pictures again tell us of the existence of the five universal *tatwas*, which play so important a part in the universe. It is these pictures which lead us to the discovery of the manifold constitution of man and the universe, and of those powers of the mind which have not yet received recognition at the hands of the official science of the day.

I must now notice these pictures a little more in detail. The science of photography tells us that under certain conditions the visual pictures can be caught on the plane of the sensitive paper. But how can we account for the reading of letters at a distance of forty miles or more? Such phenomena are to me a matter of personal experience. Very lately while sitting abstracted, or it may be in a kind of dream, about four o'clock in the morning, I read a post-card written by a friend to a friend about me the very same night, at a distance of about thirty miles. One thing more must, I think, be noticed here; almost half the card spoke about me, the rest referred to other matters, which might have a slight passing interest for me, but could have no very engrossing one. Now this rest of the card did not come before my mind's eye very clearly, and I felt that with all my effort I could not even keep my eye upon those lines for a sufficiently long time to understand them, but was irresistibly drawn towards the paragraph which spoke of me, which I could read very clearly. Four days after this the addressee of the card showed it to me; it was exactly the same sentence by sentence (so far as I could remember), as I had seen it before. I mention this case in particular, as in it the various requisites for the production of these phenomena are clearly defined. We learn from an analysis of this incident the following facts:—

1. The writer of the card meant when he was writing that I should read the card, and especially the paragraph which concerned me.

2. I was very anxious to know the news about me which that card contained.

3. In the frame of mind mentioned above, my friend wrote the card.

What happened? The picture of his thoughts on the card, both on the physical and mental plane, flew in every direction along the *tatwic* rays of the macrocosmic *prana* and mind. A picture was immediately made on the macrocosmic spheres, and from thence it bent its rays towards the destination of the post-card. No doubt all minds in the whole earth received a shock of this current of thought at the same time. But my mind alone was sensitive to the card and the news it contained. It was therefore on my mind only that any impression was made.

The rays were as it were refracted into my mind, and the result described above followed.

It follows from this illustration that in order to receive the pictorial rays of the *prana* we must have a mind in a state of sympathy, not of antipathy. That is to say, a mind free from all action or intense feeling for the time being, is the fittest receptacle for the pictorial representations of the cosmos, and so for a correct knowledge of the past and the future. And if we have an intense desire to know the thing so much the better for us. It is in this way that the divine occultist reads the records of the past in the books of nature, and it is on this road that the beginner of this science must walk, according to the direction of our Guru.

To return to our explanations. It must be understood that everything in every aspect that has been or is in being on our planet has a legible record in the book of nature, and that the tatwic rays of the *prana* and the mind are constantly bringing the outlines of these pictures back to us. It is to a great extent due to this that the past never leaves us, but always lives within us, although many of its most magnificent monuments have been for ever effaced from the face of our planet for the ordinary gaze. These returning rays are always inclined towards the centre which originally gave them birth. In the case of the mineral surroundings of terrestrial phenomena these centres are preserved intact for ages upon ages, and it is quite possible for any sensitive mind at any time to turn these rays towards itself by coming into contact with any mineral remains of historic phenomena. A stone unearthed at Pompeii is pictured as part of the terrible phenomena which swept the city off the face of the earth, and the rays of that picture are naturally inclined towards that piece of stone. If Mrs. Denton puts that stone to her forehead, a sympathetic and receptive condition is the only pre-requisite for the transference of the whole picture to her mind. This sympathetic state of mind may be natural to a person or it may be acquired. It may be mentioned that what we are in the habit of calling natural powers are really acquired; but they have been acquired in previous incarnations.

Says Siva :—

“There are some to whom the *tatwas* become known, when the mind is purified by habituation, either by the acquired velocity of other births or by the kindness of the Guru.”

It seems that two pieces of granite, the same to all intents and purposes externally, may have entirely different tatwic colours; for the colour of a thing depends to a very great extent upon its tatwic surroundings. It is this occult colour which constitutes the real ‘soul of things,’ although the reader must by this time know that the Sanskrit word *prana* is more appropriate.

It is no myth to say that the practised yogi might with a single effort of his will bring the picture of any part of the world, past or present, before his mind’s eye. And not only visual pictures, as our illustration might lead the reader to think. The preservation and formation of visual pictures is only the work of the luminiferous ether—the *tejas tatwa*. The other *tatwas* perform their functions as well. The *akasa* or soniferous ether preserves the record of

all the sounds that have ever been heard or are being heard on earth, and similarly do the remaining three ethers preserve the records of the remaining sensations. We see therefore that, combining all these pictures, a yogi in contemplation might have before his mind’s eye any man at any distance whatsoever, and might hear his voice *also*. Glyndon in Italy, seeing and hearing the conversation of Viola and Zanoni in their distant island home, is therefore not merely a dream of the poet; it is a scientific reality. The only thing necessary is to have a sympathetic mind. The phenomena of mental telegraphy, psychometry, clairvoyance, clair-audience, are all phases of this tatwic action. Once understood it is all a very simple affair. It may be useful in this place to offer some reflections as to how these pictorial representations of a man’s present go to shape his future. I shall first attempt to show how complete the record is. I may at the outset remind the reader of what I have said about the tatwic colour of everything. It is this which gives *individuality* even to a piece of stone.

This pictorial whole is only the cosmic counterpart of the individual *pranamaya kosha* (the coil of life) of which I have spoken in my previous articles. It is possible that any who may not have thoroughly understood the manner of the storing up of the tatwic energy in the individual *prana* may more easily comprehend the phenomenon in its cosmic counterpart. In fact, the macrocosmic and the microcosmic phenomena are both links of the same chain, and both will conduce to the thorough understanding of the whole. Suppose a man stands on a mountain, with the finest prospect of nature stretched out before his eyes. As he stands there contemplating this wealth of beauty, his picture in this posture is at once made in the ecliptic. Not only is his external appearance pictured, but the hue of his life receives the fullest representation. If the *agni tatwa* prevails in him at that moment, if there is the light of satisfaction in his face, if the look in his eyes is calm, collected and pleasant, if he is so much absorbed in the gaze as to forget every thing else, the five *tatwas* separate or in composition will do their duty, and all the satisfaction, calmness, pleasure, attention or inattention will, to the finest possible shade, be represented in the sphere of the ecliptic. If he walks or runs, comes down or goes up, jumps upward or forward, the tatwic rays of *prana* with the utmost faithfulness picture the generating and the generated colours in the same retentive sphere.

A man stands with a weapon in his hand, with the look of cruelty in his eyes, with the glow of inhumanity in his veins, his victim, man or animal, lying helpless or struggling before him; the whole phenomenon is instantaneously recorded. There stand the murderer and the victim in their truest possible colours, there is the solitary room or jungle, the dirty shed or the filthy slaughter-house—all are there as surely and certainly as they are in the eye of the murderer or the victim himself.

Let us again change the scene. We have a liar before us. He tells a lie and thereby injures some brother man. No sooner is the word uttered, then the *akasa* sets to work with all possible activity. There we have the most faithful representation. The

liar is there, and from the reflection which the thought of the injured person throws into the individual *prana*, there is the injured man also. The words are there with all the energy of the contemplated wrong. And if that contemplated wrong is completed, there is also the change for the worse which his mendacity has produced in the victim. There is nothing in fact of the surroundings, the antecedent and consequent postures—the causes and the effects—which is not there represented.

The scene changes, and we come to a thief. Let the night be as dark as it may, let the thief be as circumspect and wary as he can be, our picture is there with all its colours well-defined, though not perhaps so prominent. The time, the house, the wall with a hole,¹ the sleeping and injured inmates, the stolen property, the subsequent day, the sorrowful householders, with all the antecedent and consequent postures, are pictured. And this is so not only for the murderer, the thief, the liar; but for the adulterer, the forger, the villain who thinks his crime hidden from every human eye; their deeds, like all deeds that have ever been done, are vividly, clearly, exactly recorded in Nature's picture-gallery. Instances might be multiplied, for the phenomena of our social life are various and complicated. But it is unnecessary. What has been said is sufficient to explain the principle, and application is useful and not very difficult. But we must now bring our pictures back from our gallery.

We have seen that time and space and all the possible factors of a phenomenon receive there an accurate representation; and, as I have said before, these tatwic rays are united to the time that saw them leaving their record on the plane of our pictorial region. When in the course of ages the same Time throws its shade again upon the earth, the pictorial rays stored up long since energize man-producing matter and shape it according to their own potential energy, which now begins to become active. It will be readily conceded that the sun gives life to the earth—to men as well as to vegetables and minerals. Solar life takes human shape in the womb of a mother; and this is only an infusion of some one set of our pictorial rays into sympathetic life which already shows itself on our planet. These rays thus produce for themselves a human gross body in the womb of the mother, and then leaving the now somewhat different and differing maternal body, start on their terrestrial journey. As time advances the pictorial representation changes its tatwic postures, and with it the gross body does the same. In the case of the rebirth of the man we saw gazing on the mountain, the calm, watchful, contented attitude of mind which he cultivated then has its influence upon the organism now; once more the man enjoys the beauty of nature, and so is pleased and happy. But now take the case of the filthy butcher, the cruel murderer. He is by nature

1. This expression may require some explanation for Western readers. The most ordinary method of committing a burglary in the East is not by forcing open a door or a window, but by making a hole in the wall, which is usually of dried mud, or at best of ill-cemented brick. There is a similar allusion in the Christian Bible at Matt. iv. 19—*καὶ θρονὸν κλέπτει διαρῶσσομαι καὶ κλέπτουσι*—which should be translated "and where thieves dig through and steal."

cruel, he still yearns to murder and destroy, and he could not be restrained from his horrible practices, but that the picture of the ebbing life of the victim is now part and parcel of his constitution; the pain, the terror, and the feeling of despair and helplessness are there in all their strength. Occasionally he feels as if the blood of life were leaving his very veins. There is no apparent cause, and yet he suffers pain; he is subject to unaccountable fits of terror, despair, and helplessness. His life is miserable. Slowly but surely it wanes away.

Let the curtain fall on this scene; the reincarnated thief now comes on the stage. His friends leave him one by one or he is driven away from them. The picture of the lonely house must assert its power over him. He is doomed to a lonely house. The picture of somebody coming into the house through some unfrequented part, stealing some of his property, perhaps strangling him, makes its appearance with the fullest strength. The man is doomed to eternal cowardice. He draws towards himself irresistibly men who will cause him the same grief and heart-rending he long ago caused to others. This posture of heart-rending grief has its influence upon him in the ordinary way, and it creates its surroundings under the same influence.

Take, too, the case of the adulterer. As he walks upon the earth, he is attracted towards as many of the other sex as he has guiltily loved before. He loves one, and the love might meet with a favourable response, but very soon a second, a third, a fourth picture make their appearance, which are, as, a matter of course, antagonistic to the former, and repel it. The pledges of love are quite unaccountably broken, and the heart-rending pain that is caused may well be imagined. All the jealousy and all the complicated quarrels of lovers might with ease be traced to causes such as these.

And those who have sinned by selling their love for gold long ago, will now love and will be looked upon in return with contempt for their poverty. What can be more miserable than to be denied even the luxury of love for the sake of poverty?

These illustrations are, I believe, sufficient to explain the law according to which these cosmic pictures govern our future lives. Whatever other sins may be committed under the innumerable varying circumstances of life, their tatwic effects can easily be traced through the pictorial representations of the cosmos.

It is not difficult to understand that the picture of each individual organism in *prana*, although ever-changing with the varying postures of the object, remains the same in substance. Every object exists in its form of *prana*, until in the course of evolution *prana* itself merges into the higher atmosphere of *manas*.

Every genus and every species of living organism upon the face of the earth is pictured in *prana*, and it is these pictures which on the highest plane of existence correspond in my opinion to the *ideas* of Plato. A very interesting question arises at this point. Are these pictures of eternal existence, or do they only come into existence after formations have taken place on the terrestrial plane? *Ex nihilo nihil fit* is a well known doctrine of philosophy;

and I hold with Vayasa that the representations (what we now call pictures) of all objects, in their generic, specific and individual capacities, have ever been existing in the universal mind. *Swara*, or what may be called the Breath of God, the Breath of Life, is nothing more nor less, as has already been explained, than abstract Intelligence, or if such an expression be better understood *intelligent motion*. Our book says:—"In the *Swara* are (pictured or represented) the Vedas and the Sastras; in the *Swara* the highest *gandharvas*; and in the *Swara*, all the three worlds; the *Swara* is *atma* itself." It is not necessary to enter more thoroughly into a discussion of this problem; the suggestion is sufficient. It might however be said that all formation going on on the face of our planet is the assuming by everything under the influence of solar *ideas* of the shape of these *ideas*. The process is quite similar to the process of wet earth taking impressions of anything that is pressed upon it. The idea of anything is its soul.

Human souls exist in this sphere just like the *souls* of other things, and are affected in that home of theirs by terrestrial experience, in the manner above mentioned.

In the course of ages, these ideas make their appearance in the physical plane again and again, according to laws previously hinted at.

I have also said that these pictures have their counterparts in the mental and the higher atmospheres. Now it might be said that just as these solar pictures recur again and again, there are times at which these mental pictures also recur. The ordinary deaths known to us are terrestrial deaths. This means to say that the influence of the solar pictures is withdrawn for some time from the earth. After some time, the duration depending upon the colours of the picture, they throw their influence again upon the earth, and we have terrestrial rebirth. We may die any number of terrestrial deaths, yet our solar life is not extinct.

But men of the present *manwantara* might die solar deaths under certain circumstances. Then they pass out of the influence of the sun, and are born again only in the reign of the second. Men who now die solar deaths will remain in a state of bliss all through the present *manwantara*. Their rebirth might also be delayed for more than one *manwantara*. All these pictures remain in the bosom of Manu during the *manwantric pralaya*. In the same way might men undergo higher deaths and pass their time in a state of even higher and more enduring bliss. The mental coil may be broken too, just as the gross, the terrestrial, and the solar may be, and then does the blessed soul remain in bliss and unborn until the dawn of the second day of Brahma. Higher still, and longer still, is the state which follows Brahmic death. Then the spirit is at rest for the remaining Kalpa, and the *Mahapralaya* that follows. After this it will be easy to understand the meaning of the Hindu doctrine that during the night of Brahma, as indeed during all the minor nights, the human soul, and in fact the whole of the universe, is hidden in the bosom of Brahma, like the tree in the seed.

RAMA PRASAD.

SOCIAL RELATIONS AMONGST BRAHMANS.

ALL Brahmans claim descent from the seven primeval Rishis—Bhrigu, Angiras, Visvamisra, Kasyapa, Atri, Vasishtha and Agastya—and their descendants are grouped under forty-nine Gotras¹—the terms Gotra, Vamsa, Varga, Paksha, and Gana being used in the same sense to indicate their respective families. Lists of these Gotras are found in the Kalpa Sūtras, especially in the Pravaradhya, (*vide* Asvalayana xii, Apastamba xvi, Katyayana i, &c.)

2. The importance of the Gotra is recognized in marriages and sacrifices. For instance, a Brahman may not marry a girl descended from the same set of ancestral Rishis. (Manu iii, 5. Yajnyavalkya i, 52. Asvalayana xii, 15.) These general prohibitions are of course subject to certain definite exceptions.

3. Intermarriage amongst the various divisions of the Brahmans is not prohibited in the Vedas or Smritis, save as mentioned above.

4. There is no rule against Brahmans eating in each other's company with the exception of those defiled or out-casted.

5. The special rules of Manu iii, 150 to 186, for the selection of priests, etc., for sacrifices, Sraddhas,² etc., do not apply to ordinary social relations of eating and drinking among Brahmans.

6. A Brahman's family and Gotra should not be enquired into, nor should he mention them for purposes of ordinary inter-eating, on pain of his being considered impure. Manu iii, 109—149.

7. Nor do the Vedas and Smritis sanction the sub-division of Brahmans into the five Gaudas³ and the five Dravidas.⁴

8. In the course of time, however, the descendants of the ancient Aryans emigrated from their original settlements. The off-shoots from each family, at a time when the means of communication were extremely difficult and limited, necessarily crystallized into groups or clans more or less extensive. Artificial restrictions therefore became a matter of necessity in order to maintain the purity of the Brahman race. These reasons, however, no longer exist.

9. As the Dravidas or Southerners were by distance too far removed from their northern or Gauda kinsmen, intermarriage and inter-eating between them ceased from desuetude and lapse of time. But amongst the Dravidas themselves, who were following the same rituals, habits and customs, free intermarriage alone did not take place from various causes, except within comparatively narrow circles formed into clanships.

1. Divisions or tribes—properly used only for the seven tribes descended from the pupils of the seven Adepts mentioned above, but now applied to various minute sub-divisions.

2. Votive offerings—generally used to signify the yearly ceremony in commemoration of the ancestors.

3. Originally, the inhabitants of the district of Gaur, the central part of Bengal, extending from Vanga to the borders of Orissa: now used to signify a Brahman from the north of India.

4. Originally, the inhabitants of the eastern part of the Deccan; now used generally for Southern Brahmans, who adhere more closely to the orthodox rules than those of the northern part of India.

10. Religious differences do not necessarily involve difference in rituals (*áchará.*) Nothing is more common than to find followers of different religious creeds governed by the same codes of rituals (such as the Grihya Sutras, &c.)

11. The existing restrictive rules relating to inter-eating amongst Brahmans are mere conventionalities, made on grounds of expediency by the ancient leaders of the various communities; but it would not be right to consider them of Shastric origin. It is admitted on all hands that they have long outlived their necessity. From their very nature they must be changed with the changes in the times and in our circumstances, according to the well-known principle that the law ceases with the reason therefor. The famous Vedic reformer, Bhatta Kumarila Swámi, and the great Vedic commentator Madhavacharya have placed this truth beyond all doubt.

12. The terms so commonly used of Vaidikas¹ and Laukikas² are misnomers; their respective popularly distinctive attributes being freely and fully interchangeable. There is no mention of them in the Shastras, and the division holds good no longer.

13. Amongst the the Sri Vaishnavas or followers of Sri Ramajacharya the restrictions upon intermarriage and inter-eating have been unduly exaggerated more than amongst any other Brahmanic community. That large class is split up into innumerable groups and clans, and the orthodox from one do not eat—not only with the members of other clans, but often even—with those of their own particular sub-division. Enquiry has failed to elicit any satisfactory authority for this unique custom. A text from the Rig Veda Brahmana is sometimes quoted in support of it; but its authenticity and applicability are very doubtful.

14. One great want for the regeneration and elevation of our country is the establishment of social unity, whereby a national spirit may be developed amongst the various sections of our community. It may not be possible or expedient at present to efface all at once ethnological or race and caste diversities, or to bridge the gulfs between the four Vedic castes. But the artificial and conventional differences and gradations among the Brahmans and others, which are not sanctioned by the sacred laws, only serve to keep them asunder and to render them weak and unfit to combine usefully for social and moral advancement.

The condition of the Brahmans is at present very deplorable, and their rapid pauperization is causing well-founded apprehension in the minds of all patriotic Hindus. It behoves us therefore to minimize as far as possible the evils arising from non-scriptural sub-divisions amongst us. On the solidarity of the principal communities being thus ensured, it will be only a question of time for the other classes to follow their example and combine for their own advancement.

N. BHASHYACHARYA, *Pandit.*

1. Those who (nominally) follow the rules laid down for Brahmans in the Vedas, and consequently engage in no worldly business.

2. Those Brahmans who adopt some worldly occupation.

THE JAINA RAMAYANA.

NOTE.

THE Indians and Anglo-Indians, as well as others who take an active interest in the culture of Oriental literature, are no doubt familiar with Rishi Valmiki's immortal poem *The Ramayana*,—the sacred history of RAMA, an incarnation of the God Vishnu according to the Hindu notion. But many may not be aware of the fact that there is a Jaina version of the *Ramayana*, widely differing from the work of Valmiki in numerous essential particulars, and forming part (ten chapters) of the VIIth book of the great work entitled the *Tri-shashthi-selaka Purusha Charitra*, composed by Hemachandra Acharya, a famous priest of the Jaina religion, and printed as one of the Jaina series, under the auspices of Dhanapati Sing Bahadur, a follower of the Wusabala Sravaka sect in Aziunganz.

As a succinct notice of this Jaina Ramayana must, under the circumstances, be very interesting to many of our readers, it is proposed to give in the pages of this magazine a free translation of the *summary* of the said work prepared by Pandit Adyabhagavata Samacharya of Combaconum in the Madras Presidency; and to supplement this summary with copious notes explaining the various points of divergence between the Hindu and Jaina versions of the Ramayana, one of the great Epic poems of the Indians.

CHAPTER I.

Of the origin of the Rakshasa race and the Vanara race; and of the birth of Ravana.

WE are about to relate the history of the dark-complexioned Jinendra, the lord of the righteous, and the moon of the solar race; who, incarnating in a holy place, bore the name of BALADEVA or PADMA; and also the history of Vishnu and Narayan, and of Ravana, the enemy of Vishnu.

In the famous city of Vinita, in the Bharata-Khanda, in the southern regions of Jambudwipa, there lived a king named Sagara of the race of Ikshwaku. Now of all diversions this king loved riding the best, and on one special occasion he rode so far and so fast that his fiery steed became unmanageable, rushed recklessly into the remotest part of the wilderness, and dropped down dead. The king, who was much fatigued, wandered about in quest of some resting-place, and came by chance to the bank of a lake which stood in the midst of some thick jungle; and there he beheld a beautiful female, quite young, and apparently a lady of high rank. They looked at each other with much interest; a peculiar feeling sprang up simultaneously in their hearts, and they stood motionless, each feasting upon the beauty and basking in the sunshine of the unconscious but bewitching smile of the other. Suddenly a call was heard, and the lady ran into a cluster of trees, where apparently her temporary lodging was situated. King Sagara was left alone, deep in a pleasant reverie; and when he roused himself he found standing before him an elderly man dressed in a servant's livery.

"My Lord," said he, addressing King Sagara, "I have a message to communicate to you; deign to listen to it. In the city of Gaganavallabha, in the outskirts of the mountain Vaitadya, there was a king named Sulochana, belonging to the race of Vidyadhara. He had a son Sahasranetra and a daughter Sukesha. The king of Rathanapura, named Purnamegha, also of the Vidyadhara race, desired to marry Sukesha; but his application was refused, so he waged war against Sulochana, killed him; and took possession of his kingdom. In the meantime Sahasranetra, the son of this unfortunate king, managed to escape from the tyranny of the usurper, together with his sister Sukesha; they left their country, and have since been living *incognito* in a secluded place in this desert. It seems that Sukesha, who met you just now at the lake, cherished a deep love for you, and has expressed a desire to unite herself to you in the bonds of matrimony. Her brother approves of her choice, and commands me to invite you to his temporary abode, where he and his sister are residing under the guardianship of the holy *Chekri* (the wielder of the divine discus)."

Such was the message which King Sagara received; and it was so honourable and so pleasing to him that he did not for a moment hesitate to accept the invitation; and within a very short time the marriage between King Sagara and Princess Sukesha was accomplished under the auspices of Sahasranetra and *Chekri*. Subsequent to this happy event Sagara, being naturally desirous of showing in a substantial manner his sense of gratitude towards his brother-in-law Sahasranetra, summoned a large retinue from his own capital, attacked and defeated Purnamegha, and placed Sahasranetra, the lawful heir, upon the throne of Rathanapura.

Time passed, and everything was progressing so favourably in the two royal families of Sagara and Sahasranetra, that these two Rajahs met together once more by appointment, and undertook a pilgrimage to the shrine of Jineswara in a garden not far from Saketapura (Ayodhya or Oudh). While there Sahasranetra happened by chance to meet his father's murderer Purnamegha and his son Ghanavahana; and his rage was so great that he killed the former on the spot, and had raised his weapon against the latter, when Jineswara interfered, and no more bloodshed ensued.

Having witnessed this unfortunate scene, Sagara began to ponder over past events for a while, and at last requested Jineswara to solve certain mysteries which he could not himself unravel: "Sire!" said he, "what was the original cause of enmity between Purnamegha and Sulochana, and between Ghanavahana and Sahasranetra; and why has such a great friendship sprung up between Sahasranetra and myself?"

To this, Swami Jinendra replied as follows:

"In the city of Adityapura there lived a man named Bhavana and his son Haridas—persons of the Vaisya caste. Once upon a time Bhavana went abroad on some commercial enterprise; but after being absent a long time, he felt so great a desire to be at home again that by forced marches he left his companions behind and reached his house at midnight. He knocked at the door so violently

that his son Haridas, starting suddenly from his sleep, and in his confusion fancying that the intruder was a robber, opened the door hurriedly and struck him dead on the spot. A few years after this melancholy event Haridas also departed this life, and then the father and son were born as Purnamegha and Sulochana. Hence it is that these two persons entertained hostile feelings towards each other.

"In your former birth, you, who are now renowned as King Sagara, were a Sannyasi (ascetic). You had two disciples named Sasi and Avali. These two had a quarrel, and the former killed the latter, and in due course himself died a natural death. They are now born as Ghanavahana and Sahasranetra, and have become enemies.

"And you, Sagara, then the Sannyasi, specially loved one of those your disciples, and that one was the aforesaid Avali; therefore are you friends now in his present birth as Sahasranetra."

Such was the interesting account which Jinendra gave of the prior births of the persons, and all the parties concerned listened to it with deep attention, as also did the numerous door-keepers standing around. One especially of these door-keepers, named Bhhima of the Rakshasa race, lent a more attentive ear than all the rest to the foregoing narrative; and when it was finished he rose suddenly from his seat, rushed up to Ghanavahana, and hugged him and said, "In one of my births I was the ruler of Kanchanapura; my name was Vedyudaneshttra; and you were my son, bearing the name of Rativallabha. Now I feel a strong presentiment that I shall soon pass from this life, so I present to you my necklace of nine gems; I impart to you the Maya-vidya (the science of mysteries); and I place you on my throne as the Ruler of Lankapatna, in the Rakshasadwipa, and of Patala-lankapatna, which lies six yojanas deep underground. May you enjoy peace, and be the perpetuator of the Rakshasa race." Ghanavahana accordingly began to rule over the Rakshasadwipa, making Lanka (Ceylon) his capital and the seat of his government.

His son was Maharakshasa, father of Devarakshasa; and the son of this Devarakshasa was Kirtidhavala, who married Devi, (the daughter of Srikanta, the son of Atindra, of Vidyadhara race in the city of Vaitadya), and begat numerous sons, one of whom (who succeeded him on the throne of the Rakshasadwipa) was Tatitkesa.

Now let us see how the dynasty of Vanaradwipa was established. One Pushpottara of the Vidyadhara race, and the ruler of Ratnapura, had expressed a desire to obtain the aforesaid Devi as a wife for his son Padmottara; and, having been disappointed, bore hatred to the girl's father Srikanta, and was waiting for an opportunity to satisfy his revenge. In the meantime Srikanta, having reason to suppose that he was loved by Padma, the daughter of Pushpottara, bore her away from her father's house in an aerial car. This still further enraged the already annoyed Pushpottara, and he pursued Srikanta to kill him. Then Kirtidhavala, of the Rakshasa race as aforesaid, interfered

and brought about such a thorough reconciliation between them, that Pushpottara not only became Srikanta's intimate friend, but eventually placed him on the throne as the ruler of the Vanaradwipa. Srikanta founded the city of Kishkurdha and made it the seat of his kingdom. His son was Vajrakanta, the father of Dadhiratha.

Thus Dadhiratha became the ruler of the Vanaradwipa, and Tatitkesa the ruler of the Rakshasadwipa.

This Tatitkesa had a wife Srichandra, and once in an unlucky hour she asked him to take a pleasure trip; he agreed, and they proceeded to a most charming place in the Vanaradwipa. Here the queen Srichandra happened to come into contact with a Vanara (monkey), and the monkey attacking her scratched her mercilessly. Tatitkesa saw this, and killed the animal on the spot, but directly afterwards felt very sorry for his rash conduct in taking life, and sought an explanation of the same from an ascetic, who was wandering about the place. The ascetic's explanation and discourses made such a strong impression upon the mind of Tatitkesa that he at once renounced his kingdom in the Rakshasadwipa in favour of his son Sukesha, and became a Sannyasi (ascetic).

Somewhat similar circumstances induced Dadhiratha to abandon his kingdom in the Vanaradwipa, and to become an ascetic also, after placing his son Kishkinda on the throne.

While Sukesha was the ruler in the Rakshasadwipa and Kishkinda in the Vanaradwipa, a most unfortunate event happened. In the city of Adityapura, a *Swayam-vara* (i. e., the ceremony in which the virgin chooses her own husband from among the assembled royal guests) took place in the mansion of Raja Mandiramali, and his daughter Srimala's choice fell upon Kishkinda, the ruler of Vanaradwipa, and she placed a garland of flowers round his neck. This enraged Asanivega, the king of Rathanapura, who was one of the guests; a fierce battle ensued, and Asanivega routed Kishkinda, took possession of his kingdom in the Vanaradwipa, and threatened to attack the neighbouring country of Rakshasadwipa, which was then in the hands of Sukesha, who was but a weak ruler.

Thus both Kishkinda and Sukesha fled from their respective countries, and sought refuge in the Patalalanka, together with their families. There Sukesha by his wife Indrani had three sons, Mali, Sumali, and Malyavanta, and Kishkinda by his wife Srimali had two sons, named Adityarajassu and Ruksharajassu.

Let us now reserve the narration of the further history of the Vanara race for the following chapter, and continue here the history of the Rakshasa race.

Mali, who was the eldest son of Sukesha, was so valiant, that having been informed of the fact that Upper Lanka had been usurped by the ruler of Rathanapura, he at once proceeded thither, and after great bloodshed succeeded in taking possession of his ancestor's throne, and so became the Raksha king in Ceylon. But not contented with this, Mali resolved upon conquering Rathanapura, to satisfy his revenge more fully. At this time the Raja of Rathanapura was one Indra, and of him the following anecdote is told.

His mother Chitra Soondari, owing to the influence of a *devata* (an elemental) conceived a desire for carnal intercourse with the divine Deva-Indra; and her husband knowing this assumed the form of Deva-Indra, and satisfied his wife's amorous inclination. A son was born, and he was named Indra. This prince, not being satisfied with having the bare name of Deva-Indra, gave to his weapons, conveyances, and officers, names similar to those given by Deva-Indra to his own weapons, &c., and continued to rule the country with that fame which characterized the rule of Deva-Indra himself. It was at this juncture that Mali, the then ruler of Ceylon, waged war against Indra; and, as was expected by all far-seeing people, was completely baffled. King Indra killed him and bestowed the kingdom of Lanka (Ceylon) upon his friend Vaisravana, the son of Visravas by his wife Canseka.

Thereupon the deceased Mali's two brothers Sumali and Malyavanta fled back to Lower Lanka as before, and became ascetics. One of them, named Sumali, resolved upon perpetuating the Rakshasa dynasty in Ceylon now or hereafter, and therefore married Kekasi, the daughter of Vyomabindu, during his exile in Lower Lanka. By her he had a daughter and three sons. Now Sumali had in his storehouse a necklace of nine precious gems, so heavy that no one could lift it, and it was guarded by a thousand serpents; yet Ratnasravas, his eldest son, while yet a child, was so brave and strong that he took it up and placed it on his neck, as easily as one could handle a garland of flowers. His father Sumali saw this great feat achieved by his infant son, and beheld at the same time the beautiful face of the lad reflected in the nine gems, thus exhibiting ten faces at one view, and so he gave to his son the name of Dasamukha (ten-faced person). His second son was named Bhanukarna, or Kumbhakarna, and his third son Vibhishana, while his daughter was named Chandranakha or Surpanakha.

All these four children of Sumali of the Rakshasa race were strong and valiant persons, and as tall as sixteen and a half Dhanus (poles of some length).

Now this Dasamukha is the personage generally known as Ravana. How he got this name, and what daring acts he performed, will form the subject of the second chapter.

CHAPTER II.

Of the Conquests of Ravana.

Now Dasamukha learned from his mother the circumstances under which his father became an exile, and eventually an ascetic in Lower Lanka, and how the kingdom of Upper Lanka in the Rakshasadwipa was wrenched from his ancestors. Hearing this, he was inspired with a strong desire to reconquer the lost country; so he proceeded to the forest of Bhima-aranya, and began to make *tapass* (austere prayer performed in order to gain some desired object). A deva (an elemental) attempted to dissuade him from the pursuit of his *tapass*; but he overcame all obstacles, and succeeded in his object,—i. e., he obtained a boon which made him the master of one

thousand *vidyas* (*i. e.*, arts and sciences, both occult and ordinary), and by his influence his two brothers, Kumbhakarna and Vibhishana, became likewise the possessors of some high branches of occult knowledge.

Then Dasamukha married Mandodari, the daughter of Maya of the Vidyadhara race, and they had a son named Indrajit. He also married six thousand females, *i. e.*, *apsara stris* of the Gandharwa race. And eventually Dasamukha defeated Vaisravana, and regained possession of his ancestor's kingdom, and was gloriously proclaimed the king of Lanka, in the Rakshasadwipa.

Furthermore, Dasamukha having been informed by one Pavanavega that Adityarajassu and Ruksharajassu, the sons of Kishkinda, the friends of his ancestors, were thrown into Naraka (Hell) by Yama, the descendant of King Indra above spoken of, proceeded thither, released them from their confinement, banished Yama from the country, and restored to Adityarajassu the kingdom of his father Kishkinda, and made Ruksharajassu the king of Rushyapura in the Vanaradwipa. Hereupon Adityarajassu married Indumati, and by her had two sons, named Vali and Sugriva. And Ruksharajassu married Harikanta, and by her had two sons Nala and Nila. These are the principal personages of the Vanara race.

Time passed on. Dasamukha continued to rule over the kingdom of Lanka in the Rakshasadwipa, and Vali ruled over the kingdoms of Kishkinda in the Vanaradwipa.

Once upon a time Dasamukha heard of the great exploits of Vali, and out of sheer jealousy proceeded to Vanaradwipa and attacked Vali most gratuitously. But Vali was too powerful for Dasamukha. He bound him with cords and put him in a place of confinement. Then Dasamukha repented of his folly, and put forth such fervent prayers for his release that Vali gave him a free pardon, and eventually retired to the mountain Meru for *tapass*, after placing his brother Sugriva on his throne. Sugriva gave his daughter Sriprabha in marriage to Dasamukha, and sent him back to Lanka.

But Dasamukha was destined to suffer again at the hands of Vali. He took a liking for a certain famous beauty named Ratnavali, and, mounted on his aerial car, set out for the city of Nityaloka, in which the fairy was said to reside. When he had proceeded half the way his car ceased to move, and looking down to find out the cause, he beheld Vali engaged in *tapass* on one of the peaks of the Meru mountain. Dasamukha fancied that it was Vali who had stopped the aerial car; so he placed his hand at the bottom of the peak, with the intention of pulling it up and overthrowing Vali from the top of it. Then Vali smiled at Dasamukha's presumption, and pressed the peak of the mountain with a toe so closely that Dasamukha was not able to remove his hand from the bottom of the peak. For a number of years he felt severe pain, and made *rodana* (crying), and hence he got the nick-name of Ravana. Then Dasamukha or Ravana prayed for and obtained his release from Vali, and having worshipped Jinaswami the Arhat, and having by his grace obtained from a ser-

pent named Dharna an occult vidya (power) called Sakti, turned back, joined Sugriva, and in his company set out on a tour of conquest, to display his great powers to the numerous kings in different parts of the globe, and humble them to the level of his servants.

On his way he alighted on the bank of the River Reva (Nurbudda), and there began to worship Jinaswami with flowers and other things on the beautiful sandy bed of the river; when Sahasramsas, the King of Mahishmati, broke the bund which stood across the river so suddenly that volumes of water rushed through to the other side of the bund, and washed away all the articles which Ravana had collected for Jina-deva's worship. This irritated Ravana, and by his orders Sahasramsas was pinioned and confined, and was only released upon the interference of his father Muni Satabahu. But he was so much touched by the disgrace to which he had been subjected that he abdicated his throne in favour of his friend Aranyaraya, and became an ascetic. The latter, too, followed the example of his predecessor, after conferring the kingdom upon his son Dasaratharaya.

The next visit which Ravana paid during his tour was more important. It was a visit to the *Yajnasala* (place where sacrifice is performed) of King Marutaraya. It pained Ravana to behold that it was an animal sacrifice, and he therefore destroyed it, declaring that non-injury to any living creature is one of the most important and essential principles in morals and religion. This act of Ravana received the approbation of Narada, at whose instance he had undertaken the trip; and to support Ravana's conduct to the satisfaction of all that were present in the sacrificial hall, Narada narrated the following incident.

"One Kshirakadamba," said Narada, "was a great preceptor. His son Parvatika, and Vasuraya, the son of Abhichandra, the ruler of Suktimati, and myself, were all three the disciples of this preceptor. This Guru of ours gave each of us an artificial fowl made of flour, and asked us to kill the same 'in a place where no one was present.' Accordingly, we went in three different directions, and on our return I gave back the fowl to the Guru, saying that I could find no place where there was no one present; and that moreover I considered non-injury to any living being to be the greatest of virtues; while the other two disciples reported that they took the fowls to such and such secluded places and destroyed them. The Guru, who had acted in this manner simply to try us, was mightily pleased with my conduct, and condemned his other two disciples to Naraka (Hell). This decision of the Guru was a great puzzle to his son Parvata, and he challenged me to discuss the question in the most serious manner. He held that Sruti (scripture) sanctioned the sacrifice of Aja, and that Aja in Sanscrit meant a goat. I, on the other hand, declared that the Aja mentioned in the scripture was not a goat, but paddy three years old. I argued that Aja in Sanscrit meant that which was *unborn* or which was *incapable of being born*; that no paddy-seed germinates which is more than three years old; that therefore no injury is done by sacrificing any thing made of

such old grains; and that under these circumstances the word Aja, mentioned in the scripture, whose policy is to propound the doctrine of non-injury, must mean no other than the grain which has lost its power of germination. My friend Parvataka of course did not yield to my argument, and we resolved upon appealing to Vasuraya, whom we desired to arbitrate between us. But he was partial to my Guru's son, and supported his view. The gods resented this unjust act of Vasuraya and condemned him to Naraka.

"Thus," concluded Narada, emphatically, "it has been established that animal sacrifice is not a meritorious act, but one which has been universally condemned." Thereupon the whole assembly praised Narada for his clear elucidation of the scripture on this point, and Marutaraya,—so far from being displeased with Ravana for having destroyed his sacrifice, declared his assent, and gave his daughter Kanaka-prabha in marriage to Ravana.

Then Ravana went to Madhurapatna to see Prince Madhu, who it was said had been favoured by the sage Chamarendra with a great weapon called Sulayudha; and there he was so much delighted to see the prince and his weapon that he gave him his daughter Manorama in marriage.

After this Ravana proceeded to put down the arrogance of a certain king named Nalacubara, who was said to be a plague to his country; but the king's wife Wuparambha having strongly pleaded for her husband, and undertaken to reform him, Ravana gave him a free pardon, and repaired to the city of Rathanapura.

There the ruler Indra fought a battle with Ravana, but was soon defeated. He, who was hitherto reputed to be an invincible sovereign, took this defeat much to heart and was deeply distressed; but his preceptor, a sage named Nirvanasangama, explained to him that the misery which had happened was the result of a great insult which he had offered in bygone days to Ahalya's husband, a great Muni named Anandamali.

After effecting these and other conquests Ravana was returning home, full of joy and pride, when a Rishi named Anantaverya met him and thus addressed him: "Listen, O Dasamukha! you are tainted with the sin of carnal intercourse with other people's wives, and a great calamity shall befall you by the fiat of Vasudeva (an incarnation of Vishnu). You will soon yield to a temptation and try to seduce the god's consort, and will in consequence be killed by the God himself."

Ravana was much grieved at this prophecy, and made a firm vow to the effect that he would have nothing to do with any woman who did not seek him by her own choice, and then returned to his capital.

P. S.

(To be continued.)

ATMAGNYAN.

THE object of this paper is to give a summary of the lectures on Atmagnyan recently delivered in Bombay by Pandit Nirbhyanand, for the benefit of those who had not the privilege of hearing the original lectures. This is not to be regarded as in any way a translation of the lectures, for they were not reported; it is simply a summary of my recollection of them, and I request my readers to blame me and not the lecturer if there be any want of clearness in the explanations given.

Atmagnyan means knowledge of the Atma. By the word Atma is meant the highest principle in man—his spirit. Philosophy teaches us that the highest principle in man is one with the highest principle in nature—in other words, that man's spirit is identical with the universal spirit. Knowledge of one's own spirit would therefore be knowledge of the universal spirit, and so we may translate Atmagnyan as *Knowledge of the Spirit*. "Inspiration" might be a possible rendering, but that superstition has attached a false meaning to that word; "self-knowledge" would also not be incorrect.

The first question that suggests itself to us is—can man acquire this Atmagnyan? Yes; but only on certain conditions. It is attainable, provided that the aspirant be fit to attain it; but no man can acquire it unless he be pure in heart. It may appear at first sight that knowledge is to be gained by the intellect, and that the heart has nothing to do with it; but this is a mistake. Intellect alone may give a clue to the knowledge of the spirit, but it can never give the knowledge itself. By intellect we may know the Atma indirectly, or infer its existence from its manifestation; we cannot know it as it is in itself. To obtain direct knowledge of the spirit a man must lift the veil that hides that spirit from him, and he can never do that unless he be pure in heart. This veil is due to *Agnyan ká nashá*, which may be translated *the stupor of ignorance*. But we must remember that here the word "ignorance" means ignorance of absolute or unconditional truth. That being the *only* truth, what we usually term relative truths are strictly speaking not truths at all, but merely appearances; and are recognized as such by all advanced schools of philosophy, Western as well as Eastern. Carrying out this idea to its logical conclusion, we see that knowledge of Brahm or the Absolute Truth is the only real knowledge, and that therefore an acquaintance with relative truths only is not strictly knowledge at all, but ignorance. During this ignorance man labours under an illusion, taking these appearances for truths; and that illusion, which prevents him from acquiring Atmagnyan, is described as the veil of the stupor of ignorance, or the veil of Maya. However well a person may be described to us, we do not really know him until we have seen him face to face; just so attempts may be made to give us some idea of what Atma is, but until the veil of Maya is removed and we see it face to face, we cannot really *know* it—we cannot acquire the true Atmagnyan.

We must bear in mind that, notwithstanding the identity between the spirit in man and the Universal Spirit, there is a certain difference between man's individuality or *jiva* and the great individuality, the *Logos* or *Ishwara*. The same man may be at different times a king and a beggar; but nevertheless the king is not a beggar, nor is the beggar a king, though the *man* is the same in both cases. *Ishwara* is the king; man is the beggar. Man's *jiva* is not *Ishwara*, just as the beggar is not the king; and yet there is the same truth in the background in both cases.

We have said that purity of heart is a necessary condition for the attainment of Atmagnyan; so our next question is—how must we purify our hearts? The principal means to this end are two. First, drive away persistently every bad thought; secondly, preserve an even mind under all conditions—never be agitated or irritated at anything. It will be found that these two means of purification are best promoted by devotion and charity. But neither devotion nor charity will ever purify the heart unless they proceed from the heart—unless they are real and not merely pretended. Many devotees offer prayers as though it were a compulsory task imposed upon them; and even adopt ingenious methods of shortening them. We have heard of a man who, when ordered to repeat a prayer a thousand times, offered it once and then muttered "ditto, ditto, ditto" for the remaining nine hundred and ninety-nine; and when rebuked he defended himself by saying that as that mark of repetition was accepted by courts of law for bargains amounting to lakhs of rupees, he thought it ought to be accepted in religious matters also! In a similar manner charity is often evaded. The essence of charity is sacrifice; yet often a man ordered to give a thousand lotas in charity will buy unusually small lotas, so as to give the required number without undergoing the intended sacrifice. Again, many give charity as a matter of trade, expecting to get it repaid with compound interest in another world. There again sacrifice, the essence of charity, is wanting, and so the effort is inefficacious.

Such half-heartedness as this is useless; he who wishes to acquire Atmagnyan must work for it in earnest, and he may be well assured that the reward is worth the toil. In store for him is the only true and permanent happiness—that which springs from entire tranquillity of the mind. Indiscriminate activity of the mind—the craving for evanescent pleasures—is the cause of pain; and this being removed, the Atmagnyani knows no pain. But this great spring of blessedness is suited only for the pure in heart. It is indeed well that unworthy aspirants are incapable of acquiring Atmagnyan, for if they could reach it, it would be to them a curse instead of a blessing.

But from this remark it is not to be inferred that we must not crave for or work for Atmagnyan until we feel ourselves perfect; that would indeed be the height of folly. To sit idle and make no attempt to advance because we do not yet feel ourselves pure enough would be exactly like a man's saying that he will never enter the water until he is perfect in the art of swimming. By

all means let every one aspire, and let them work in right earnest, but they must work in the right way; and the first step of that way is to purify the heart.

As an aspirant acquires Atmagnyan he ceases to crave for earthly gains—he cares no more for earthly pleasures, knowing that they are all insignificant and illusive. He knows that nothing is true but Atma or Brahma, therefore no pleasure can be true that is not inherent in him, and what is not true is not worth having. This is the only true renunciation—that which proceeds from the perfect knowledge of the valuelessness of the things renounced. Renunciation sometimes proceeds from other causes, but then its efficacy is doubtful. Suppose I have a copper plate, which one of my servants supposes to be gold; the man may still have no desire to possess it, because he already has sufficient for all his needs: another servant, knowing it to be copper, will of course have no desire for it either. So far both seem equal; but suppose I discharge these men, and they become poor: the first one may then very probably feel a desire for the plate he thinks so valuable—may even go so far as to steal it, since the cause of his previous renunciation is removed; but the second will desire it no more now than before, because *his* renunciation proceeds from his knowledge of the worthlessness of the article. Some men very readily renounce what they cannot procure—the grapes are sour. When a man loses his only child he is apt to speak of renunciation and the delusion of *maya*; but as soon as he has another child he is absorbed in the illusion of *maya* as before.

An objection has sometimes been raised against the doctrine that Atma or Brahm is the only truth. It is affirmed that matter is proved to have an independent existence by the fact that it is constantly perceived by the Atma whenever he looks at it. This is a mistake. Regularity in perception is no proof of independent existence. A child might argue that his face is in the mirror because he always perceives it there whenever he looks for it from a certain point; but as he grows wiser he learns that this is not so, even though it is true that he always perceives it just as though it had an independent existence in the mirror.

And now supposing that the aspirant has complied with the necessary condition of purity of heart, what is the power within him by the agency of which he may acquire Atmagnyan? We answer, that power is LOVE—intense love, earnest craving, for the knowledge itself. Byron says:—

Yes, love indeed is light from heaven,
A spark from that immortal fire
With angels shared, by Allah given,
To lift from earth our low desire.

Love for Atmagnyan is natural to man; but in most people there is love for earthly pleasure too. Where two loves clash, it is the stronger that prevails, that directs the attention, that taxes the memory; the weaker love is thrown into the background, becomes dormant, and seems as if it does not exist. In most men love of spirit is thus latent, because love of matter prevails; while in the aspirant to Atmagnyan the love of the spirit is awakened and

triumphs over the love of matter. It is this love of the spirit which leads to the spirit; and that which rouses it is discrimination. When a man begins to discriminate between reality and appearance, and learns that spirit is the truth and matter a mere shadow of it, he naturally fixes his attention on spirit in preference to matter.

But there are two grades of discrimination; and it is important for us to notice this, because it is the higher kind that is necessary to stir up the love that leads to Atmagnyan. We may know that spirit is true and matter a delusion, without being always able mentally to separate one from the other. A merchant may know perfectly well that certain articles in his possession are made of an alloy, without being able to separate the gold from the baser metal, or to tell exactly how much there is of each. A chemist or metallurgist on the other hand knows exactly the proportion, knows how to separate them, and so can retain the gold for use, and cast aside the baser metal. The latter is the kind of discrimination necessary to stir up the true love of spirit.

For such discrimination a proper study of nature is necessary; but his study must be well applied—he must not waste his time on irrelevant questions. His curiosity must be intelligent, not childish. When a man goes to a doctor, his object is to be cured, and to this end he should at once take the medicine given to him; he has no need to waste his time in minute enquiries as to the herbs of which it is composed, where they were gathered, and so on: if he does so, he simply delays his cure. On the other hand, while it is unadvisable to waste time, it is also necessary to take time enough to perform the preparatory stages thoroughly. If we would do a thing well, we must do it in the right way. If a patient who receives medicines from his doctor with instructions that they are to be taken in a certain order, disobeys those instructions and takes the most powerful medicine first, before taking the others which should have prepared the way for it, he will probably not receive the expected benefit.

Many people say they desire Atmagnyan, and yet remain as deeply absorbed as ever in material pleasures; but such desire is assumed, not real, or at least not deep enough to be practical. And true desire must be not only deep, but unselfish. Sometimes a mean or selfish motive may create a craving strong enough even to acquire phenomenal powers, but in such a case the selfish motive leaves an impress upon the mind which revives it as soon as the desire is fulfilled. It is related that a king once promised a valuable horse as reward to any person who could remain in the condition of *samadhi* as long as he wished. A boy for this purpose became the pupil of a yogi, and when ready offered to submit to the test; he was secured in a cellar which was carefully sealed up. After a time the king died, and the boy was forgotten for a century, but at the end of that time the ruling king heard of him, and had the room opened. The boy was found in a state of *samadhi* and was revived by a yogi; but the moment he awoke he cried out joyfully that he had won the horse. "Fool," said the king, "is it for such a trifle that you acquired this wonderful power?"

This story shows that the original motive survives the acquisition of psychic faculties. Hence the greatest care must be taken to work from the beginning with an unselfish motive. We must not suppose that by offering a few years of unselfish devotion as a bribe we can make a permanent acquisition of higher knowledge for selfish uses. Unconditional unselfishness is necessary for the aspirant to Atmagnyan.

It does not follow from this that the aspirant must of necessity lead a secluded life. He may live in the world without being of the world. He may continue his avocation, taking care to be truthful, honest, and well-meaning in all his dealings, and may at the same time devote a particular day in the week or a particular hour in the day to silent contemplation—thus leading a double life. But in that case he must resolve never to think of his worldly life during the time set apart for higher things. Such a man must also see that his attachment to the higher life is stronger than that to the lower, so that when the two clash it shall be the latter that gives way, not the former. Consciously or unconsciously, people often deceive themselves in these matters. The popular observance of all religions is full of such deceits. A votary of the sun, for example, will go through his prayers as a matter of formality, and yet is not ashamed to commit all sorts of crimes in the presence of his God. If he really felt the awe and reverence which his words profess, he would certainly refrain from crime in the presence of his God. But most people are so firmly attached to earthly desires that they disregard even the religion they profess whenever it interferes with their earthly delights. Many profess to feel disgust for sensual pleasure, and yet remain as deeply absorbed in it as ever, the reason being that they do not really *feel* this disgust at all, but only repeat what they consider that they ought to say.

Those who lead a sensual life are incapable alike of seeing the horror of sensuality and the delight of spiritual pleasure, because these things can only be seen by the light of the spirit, and they as yet are without that light, for it cannot illuminate the soul until man begins to listen to the voice of conscience. We cannot see and clear away the dirt from a room unless we admit light to that room; and the same is the case with the soul; therefore those who are without the light of the spirit are without discrimination, and prefer sensual pleasure to real, the false to the true.

We now come to the question of the day—What is Atma or the spirit in man? Before we can answer this we must be capable of answering another question—What is spirit itself? What is Brahm, or the Universal Spirit?

Brahm is absolute and eternal; infinite, omnipotent, omniscient; formless and indescribable. He is the Light, and all things, including himself, are seen by His light only, just as the sun, by whose light we see everything on the physical plane, is himself seen only by his own light.

Let us now observe carefully and see whether there is anything known to us that can be recognized as Brahm, by virtue of its possessing the qualities of Brahm. One thing there is, and one only; it is KNOWLEDGE.

Knowledge is absolute and eternal. It is infinite, omnipotent and omniscient. It is formless and indescribable; it is the light which shows all things and is itself seen through its own agency. These truths are to be learnt by the inner or spiritual sense. It is not easy to grasp them intellectually without the aid of the psychic faculty of higher intelligence; but still, judging even from the ordinary intellectual standpoint, one is forced to accept them on account of the inconceivability of negation. One is forced to admit that knowledge is absolute, because there is nothing *real* besides that; everything is traceable to knowledge, while the latter is not traceable to anything else; knowledge embraces or involves everything within itself. One is forced to admit that it is eternal, because any existence prior to knowledge is inconceivable, since conception itself implies knowledge: there can be no conception of that of which there is no knowledge, and there can be no knowledge of that which precedes it. Knowledge of existence prior to knowledge being impossible, any assumption of such existence is quite unreasonable. One is forced to admit that knowledge is Infinite, because limitation itself is an illusion, as philosophy has clearly proved. Limits are applicable to relative truths, but cannot be applied to Absolute Truth. One is forced to admit that knowledge is formless, because form without limit is inconceivable; that it is indescribable, because a proper description without limit or form is inconceivable; that it is omniscient, because *knowledge* itself not knowing a thing is a self-contradiction; that it is omnipotent, because knowledge is power, and power without knowledge is inconceivable.

The Yogi *knows* that knowledge is the Creator, Preserver and Destroyer. He can imagine a thing, fix the image within his mind by concentrating the *will* upon it, make it assume an objective reality, sustain that object as long as he likes, and then make it disappear. This is experimental demonstration of knowledge being the creator, preserver and destroyer of forms or external objects. For instance, if the object imagined be an elephant, the Yogi's knowledge creates, sustains, and destroys that elephant.

Knowledge is Brahm or universal spirit: so to the question What is Atma? We reply: Atma is one with Brahma, and Brahma is *knowledge*.

Why is it, we may be asked, that all men do not enjoy the happiness that results from the proximity of Brahm? If Brahm is everywhere, he is with all men, and in that case all must be blessed with his presence. The reply to this query is that for His presence to be enjoyed it must be recognised. Most people fail to recognise Him, and hence it is that they toil on in search after Him, while He is always with them.

There is a story of a man named Akdat, who sought his friend Bakar in vain for years together. He would now and then exclaim how anxious he was about him and how happy he would be to see him. At last one who knew Bakar pointed out to him that he was all the time in his company under a disguise. "No," said Akdat, "this cannot be Bakar; that man has always been in my company, while I have been searching for Bakar for

years." But the informant convinced him that the man was Bakar by pointing out various marks upon his body, and the moment he was thus convinced, he was intensely delighted to see his friend, and from that time he began to feel happy in his company.

Brahm is with man just as Bakar was with Akdat, but his presence does not make man happy until he is properly recognised, just as the presence of Bakar did not make Akdat happy until he knew him.

The student may here begin to wonder why it is that philosophers struggle and dispute for centuries together about Him, when He is all the time so near, and His presence so clear. The cause of this prolonged struggle is this. The human mind is incapable of grasping the highest truth without proper training, and it receives this training in the course of its prolonged effort to grasp it. This great truth is not likely to be understood if given out at once, and the moral to be drawn from that is that the master must give it to the pupil gradually. He has to train up his pupil to the conception of this great secret; he has to raise him up to it step by step, and to set him to think for himself. Let him first suggest to his pupil that *dev* is Brahm, and advise him to think upon this suggestion for himself. The pupil will in time find out for himself that *dev* cannot be Brahm, since the latter is eternal, while the former is not; and he will express his doubt to the master. Let him then inform the pupil that he is right in that respect. He may now inquire whether food is Brahm, since that sustains life, whereupon that pupil will in time raise the objection that food cannot be Brahm, since it is constantly being ground and eaten and is transformed, while Brahm is unchangeable. He may then inquire whether the senses are Brahm; whereupon the pupil will in time remark that the senses are destructible, while Brahm is indestructible. After this he may inquire whether breath is Brahm, since that is indestructible; but in time the pupil will remark that breath is not fixed and unchangeable, it being taken into the body in one form and given out in another form. Let him now tell his pupil that he has carried him up to the last step but one, and that the chela has to ascend the last step by his own effort. In the course of time the chela thus set to think in the right way will find out for himself that knowledge is Brahm; and then the Guru may drop the suggestion to ascertain for himself if he is Brahm.

J. C. DAJI, F. T. S.

THE EXPERIENCES OF A STUDENT OF OCCULTISM.

IT is but a few years ago that I met an individual whom I shall call Julian. He told me that he was much interested in Spiritualism, and confided to me many of his experiences and his opinions thereon; and since then (some ten years ago) he has made me the repository of his feelings, thoughts and aspirations, which I now proceed to detail, as the particulars of a struggle to rise to a higher plane may be of use to others similarly situated.

Julian was first attracted to Spiritualism through domestic bereavement. Up to that period he had gone through life without troubling himself much as to the various doctrines promulgated regarding salvation. His creed was a simple one, "as you sow, so shall you reap"—a very comprehensive one truly; and if only acted up to in a sincere spirit by mankind, it would tend to solve many a doubt and relieve one of many a difficulty. Unfortunately mankind is so constituted that it shuts its eyes to the consequences entailed upon sowing evil, and is totally oblivious of the crop it is to reap.

Well, Julian, having made acquaintance with Spiritualism, was at first inclined to place too much trust in the revelations made to him. Some of the facts disclosed, such as the handwriting of different characters, their peculiarities of expression, and the nature of their communications, struck Julian as being very remarkable, and something quite beyond anything he could have conceived or expected. But he soon found there was but little real advancement in knowledge to be derived from these communications, and it began to strike him that the power of the communicants was very limited, and that they were not deserving of that trust which at first he was inclined to repose in them. In fact he found them frequently unreliable and even tricky. This was a great disappointment, and the blow was severely felt by Julian, who had really thought he had found a short cut to Paradise, as so many spiritualists still ardently believe; but our friend was yet to learn that the way to Heaven was beset with many trials and dangers, and that before he could place his foot on the lowest rung of the ladder he aspired to ascend, it would be necessary for him to discard many an idea erroneously conceived, and many a habit not perhaps apparently pernicious of itself, but which nevertheless if indulged in would prove a complete bar to his advancement on the path of Wisdom.

It was not without a severe pang that he abandoned Spiritualism; it had conferred upon him a species of spurious peace, and that at a time when his domestic misfortunes and a black cloud over his worldly affairs had threatened to wreck his earthly happiness for ever. Yes, he was grateful to Spiritualism, for it had taught him many things, some right, others wrong; but on the whole he could not help confessing that his spiritualistic experiences had done him good. They had taught him that those supposed to be dead, and cut off from all communication with the living according to generally accepted theories, were by no means dead, but alive and able to communicate with those living on this earth—that suicides had by no means improved their position by violently separating

their souls from their bodies when on earth in order to escape from their troubles,—that those who had left their bodies on this planet had not altered their dispositions by going to another sphere, the only difference being that the evil-disposed ones were perhaps rather worse than better for the loss of their bodies, whilst those of a spiritual nature had become more refined.

Julian was not then aware of the wrong he was committing by recalling pure ones into the material surroundings of this earth—how he retarded their spiritual advancement, and thereby did them a serious injury; nor was he aware of the dangerous elementals and elementaries which he was encouraging by inviting their presence at the séances at which he assisted; all this he was to learn later on. Being of a positive character he did not, fortunately for himself, suffer; had it been otherwise—that is, had his temperament been of a negative kind—he would most assuredly have carried away with him from these séances lasting proofs of the dangers he had invited to the detriment of his own soul. Many a weak man and woman has suffered from obsession contracted in séance rooms; indeed it is a well-known fact that weak women mediumistically inclined are especially liable to be obsessed by elementaries assisted by evil elementals: numerous cases might be cited, especially amongst native women. Here is a specimen. A young girl was married to a servant of Julian's; she was well conducted and bore a good character, until, unfortunately for her, she one day in going to the bazaar encountered a drunken man. From that day she was obsessed, took to drink, neglected her duties and became quite unmanageable. It was in vain her husband and family remonstrated with her, and, finding this of no use, even beat her to rid her of the devil as they called it. The more violently they used her, the less effect it had, until finally what with drink and unmerciful beating the young girl died. The scoffer will say "All nonsense: the girl was fond of drink and that accounts for everything"; but that these cases frequently occur amongst natives no one who is conversant with native life will deny. There are many minor cases of obsession that are frequently cured by the native sorcerer, such as the case mentioned in the *Theosophist* for July 1885, (page 227) as occurring at Ootocamund. Do we not see in every day life certain people who act in an unaccountable manner, whose conduct is erratic—such people as are said in common parlance to have a bee in their bonnets?

If obsession by evil elementals is a fact, the converse must be equally true, or how is it that great poets, painters, philosophers, and others possessing genius give expression to divine ideas? Is it not reasonable to suppose that they are to a certain extent guided by good Devas? It is not necessary to carry the idea to an extreme, and insist that if an evil elemental can destroy, so also can a Deva; all that is intended to be argued is that the evil elemental incites to evil acts which destroy, and the good Deva to noble works which elevate the soul. But our friend did not learn all this till some years after he had abandoned Spiritualism.

With regard to obsession and the offering of food and even arrack and tobacco to elementals and elementaries, Julian mentioned many curious facts: for instance, a man would be told at a séance—for some natives hold séances—through the medium, that he would suffer unless he offered grog and cheroots, which were to be placed under a certain tree. Again, if it were curry and rice, the food, though apparently untouched, would be found the next day to be totally devoid of all taste or flavour. Again, he told me that in certain parts of India natives were much persecuted by departed souls, just as in Styria the fact of vampirism is well established. It may be that one vampire makes many—indeed it is asserted that the victims of the vampire become vampires themselves.

Vampirism was proved in the séance room in the following manner. The astral body of the medium being materialised as a person, was offered a cup of milk, which it drank; shortly after the person disappeared the medium was taken ill and vomited up the milk. It is supposed that the milk is disintegrated and passes by the communicating cord into the medium's stomach. In the same way the astral body of the vampire takes in the blood from the living victim, and by means of the cord of communication the blood is passed into the body lying in the grave.

Hence it is that not only the belief in ghosts or evil powers is very prevalent in India, especially amongst the degraded classes, but this very fact no doubt tends to produce visits from these very classes when they pass over to the other side—and they are thus enabled to gratify in a secondary or vicarious manner their brutal tastes.

To show that this kind of visit is not altogether confined to natives in India, Julian mentioned a very curious instance. A ruffian was condemned to death for a brutal murder; he appealed to the then Governor, who dismissed the appeal and allowed justice to take its course. On the night of the day on which he was hanged, the daughter of the Governor, who was a strong medium, was violently struck in her bed-room—by a black man, she said. There was a great commotion, and search was made to ascertain if a native servant could possibly have gone upstairs and gained access to the ladies' room. It was proved to have been impossible, as all the doors below were closed, and no native manservant was ever allowed to remain in the house at night. The matter was never explained, because it was not generally known that the lady was a strong medium; and even had it been known, it is a question whether the above explanation would have been accepted. Julian firmly believed that the man struck her out of revenge, and had there not been others close at hand, he might have proceeded to further violence.

The sceptic will of course call it a coincidence and nothing more. And yet such incidents are occurring every day, and if people but possessed the clue, what a new world would be opened out to them! Of course superstition attributes every occurrence that is not understood to the supernatural; but there is a medium in these matters, and between gross superstition and equally gross scepticism there is a middle path, and those who follow it can

explain many occurrences not otherwise to be accounted for. Thus it has been considered an extraordinary contradiction that one person should see a ghost when others present could not. The explanation is simple: the person who saw the ghost was a medium, the others were not. It may happen sometimes that the ghost is so far materialised that all see it—but this is the exception.

Julian for some years attended séances and read spiritualistic literature; but unfortunately for him he met with no publications to enlighten him except the above, or those containing a flat denial. With the latter he could by no means agree, his numerous experiences assuring him that if the spiritualists were not altogether right, they were certainly not all wrong, as the materialists and bigoted Christians asserted. Indeed he found sufficient warranty for many of the phenomena both in the old and new Testaments.

At first, as shown above, Julian's attitude to the communications received through mediums was reverential, but in time it became philosophical; and whilst in this stage he was so fortunate as to meet with a Theosophist and certain Theosophical works, especially the *Theosophist* magazine. At first the new vista opened up confounded him. Karma and reincarnation were a terrible blow after the spiritualist's summer-land, and poor Julian, notwithstanding his philosophy, found to his dismay that not only had he many things to learn, but a good deal of rubbish to unlearn; this latter is always the hardest part, and very difficult he found it.

JOSEPHUS, F. T. S.

(To be continued.)

HINDU MARRIAGE.

THE present paper owes its existence to a few reflections suggested by the case of Rukhmabai—the Hindu lady who has acquired no mean amount of notoriety by refusing to go and live with her husband. Widely as opinions may differ as to the propriety of her conduct, we have always sympathised with the unfortunate lot of the Bâi in having been paired off with a person so much against her tastes and to whom wisely or unwisely she took so extreme a dislike. We have, nevertheless, no hesitation in confessing that we have been quite taken aback on reading the letter her namesake, apparently in a similar position, has addressed to a Madras paper in condemnation of the system of marriage by allotment as opposed to marriage by attachment. While vigorously condemning the Hindu system and complaining bitterly of the injustice of her parents, she breaks forth into a philippic against her relatives—parents, brothers and husband. Citing her own instance as a case in point, she speaks of her having been sold by her “grossly stupid parents and ill-educated brothers” to a miserable wretch (her lord!) whose complaint makes him a loathsome object. “I shrink,” she says, “from his very touch, and his presence is irksome to me.” *O tempora! O mores!* Here we have a Hindu lady—an individual of a class admittedly the paragon of contentment and obedience—reviling in the strongest

terms all those whom religion and society alike enjoin her to respect. Nowhere is obedience and reverence to parents considered more imperative than among the Hindus. Nowhere is devotion to the husband a greater virtue, and disloyalty a greater crime, than in India. The highest goal of the Hindus is *Moksha*, and the Shastras teach that a female can attain to it by serving her lord alone—whether good, bad, or indifferent. And yet we see to-day a woman in whose veins perhaps still runs the blood of the great Rishis, speaking of one to whom she has been as a matter of fact united by bonds most sacred and irrefragable as a “loathsome object,” whose very touch is pollution! Verily we are in the midst of the pitch darkness of the *Kali Yuga*! We do not at all mean to be unduly harsh to the Rukhmabais in particular. We have merely mentioned the name as a straw indicating the current of irreligion and materiality that is about to flood and submerge this land sacred with the traditions of numberless ideals of self-sacrifice and martyrdom, unless it receives a final check ere long. Alas! long past are the golden days of India, when a bubbling fount of religion and love was deep set in the heart of hearts of the Hindus, and when the supreme end of life was the service of God and the performance of duties set by Him—sweet or bitter. A genuine Hindu lady under circumstances similar to those of our nineteenth century Rukhmabais would have taken her lot easily, and would have found contentment and peace in the thought of suffering out her own misdeeds of a previous life, the results of which could not be avoided. Performance of selfless duty would have been her life-object—thus to make the best of the roughness of a few ephemeral years, by storing up wealth and vigour for the eternal life that must come to every one, sooner or later. But in the present century self is the monarch that rules supreme and sensual happiness is the be-all and end-all of existence! None strives for a higher life and belief in an immortal state is scouted. The doctrines of the Shastras are laughed at and treated with contempt, although some of the greatest *savants* of Europe and America—the *foci* of the present day science and learning—have pronounced that, in absence of strictly scientific evidence on points metaphysical, the theory of Karma and rebirth is the most reasonable and the best working hypothesis as to the nature of human evolution. These poor Rukhmabais are but the necessary offspring of the dark influences around us. In what a wonderful contrast to the sordid selfishness swaying the minds of our *civilized* women stands the holy picture of devotion presented by the life of Hindu ladies of ancient times! When the loving queen of King Uttanapada was turned out of her royal palace by her husband owing to the jealousies of his other wife, did she grumble at or curse her lot, did she utter one word of reproach against her lord for making a helpless beggar of his beloved queen? No, she cheerfully embraced the life of an exile, friendless, helpless, and benighted—walking in the midst of thick jungles which were the haunts of wild animals and beasts of prey. Her inimitable love for and loyalty to her husband hardly allowed his cruelty and injustice to assume any distinct colours in her eyes, and her only regret when

she left the palace was at the thought that the fates did not decree that she should be of any service to her lord. If the heartlessness of her husband was even slightly hinted at, tears welled up into her eyes at the idea that he should be blamed at all, and particularly for her sake. It was this unselfish devotion and love, this disregard for extreme personal pain that destined this lady to give birth to the child-philosopher, before whose juvenile sanctity bowed down emperors of unequalled splendour! Nor were such instances of devotion very rare in the good old days, and the aroma of such virtuous actions braced and comforted even the ordinary folk. Conversely when selfishness becomes the motive force of social life, it is a Herculean task to override the huge impediment of prevailing notions and to attain to anything like a life of devotion. Quite intuitively thought the poet when he said “The ill deeds of other men make often *our* life dark.”

The real explanation of the fact that the system of marriage as prevailing among the Hindus is decried in this age as a relic of barbarism, and that marriage by attachment is considered to be the only happy form of union, lies in the entirely different ideas of that sacrament entertained by the Hindus and the present day pioneers of enlightenment. Setting aside all belief in any life other than physical as fit only for the nursery, the *summum bonum* aimed at by modern science and civilization is to render the cup of sensual happiness as sweet as possible, although it is quite an open question whether mankind is any the happier for all the novel appliances for the gratification of desire. The ancient civilization of the Hindus and other great nations of antiquity, however, worked on entirely different lines. With them it went without saying that the comparative value of one physical life was inconsiderable when put side by side with the life of eternity. Hence, in framing all social institutions, great regard was paid to the ways and means that were likely to favour the current of evolution which runs through all the physical lives in which the ego manifests itself, and the advancement of which is the function performed by the trials and tribulations of life in the economy of nature. Marriage among the Hindus is pre-eminently a holy sacrament imparting spiritual grace to the parties concerned; and in the eyes of a *true* Hindu, who has an inkling of the sacred mysteries of his religion, marriage by attachment is as vulgar as the other system is in the eyes of the so-called civilized.

The Hindus distinguish between two sorts of actions. First, *Kamáchár*, including all actions that are done through attachment and a love of self-gratification. Second, *Dharmáchár*, which comprises acts done through a mere sense of duty without expectation of fruits and without regard to the pleasure and pain that may come in their train. The former is invariably condemned, on the ground that slavery to any sense-desire casts a thick mist over “pure reason” and so beclouds it that, destitute of all sense of right and wrong, the victim grasps ardently at a thorn, all the while mistaking it for a rose. We are inclined to class marriage by attachment in the category of *Kamáchár*, and that our view is not without its justification is evidenced by the fact that myriads of marriages

that have ripened out of a most passionate and burning affection often end soon after the romantic stage is passed in a scandalous divorce suit, or at best, if the extreme *odium* is prevented, the draught of happiness soon turns into a poisonous drug.

According to current opinion, marriage has degenerated into a contract for the physical happiness of the contracting parties, and as soon as the heat and fever of "making up to the dearest" is over, the consideration which created the contract vanishes, and then no end of misery may result from the so-called love-match. With the Hindus, however, marriage is one of the most sacred and mystic ties; it unites two souls for their joint evolution and spiritual progress. Among the Dwija (twice-born) it is a religious ceremony as sacred as the Upanayana; and the system of marriages obtaining among the Hindus will be found not only comprehensible but natural, if we bear in mind that gratification of desires and pleasures is the least important element that determines conjugal bonds between any two persons. In looking about for a suitable partner for his son, the parent has not so much to consult the personal attractions of the bride as to find out whether the party is of a kindred nature and likely to chime in with the spiritual harmonies of the soul of the would-be husband. Hence it is that the horoscopes of both the parties to a proposed alliance are collated, and if the two natures are found to be discordant, the proposal is immediately dropped, without any further consideration, in spite of the existence of strong recommendations of a material nature. We do not presume to comprehend—much less to explain—the full significance of the sanctity attached to the union of souls that is aimed at in a Hindu marriage. We, however, humbly beg leave to throw out a few suggestions that may help to a certain extent in thinning the mist that has gathered in thick clouds about all the rites and ceremonies of the once spiritual nation. In the first place, it is to be borne in mind that the ideal Hindu wife is not what she seems to have become in the nineteenth century—an excellent substitute for a musical box, or at best a lovely companion helping to relieve the tedium of many a weary hour, a keen-edged weapon wherewith to resist the attacks of the monster *ennui*. A Hindu wife is a human entity whose welfare—not only material but spiritual—is entrusted to the hands of the husband, and the latter has to bear the tremendous responsibility of moulding her life in the way that will most favour the evolution of her soul, and bring her nearest to the goal, lest she suffer all the pangs of an incarnation in vain. This is, of course, possible in proportion to the advancement made by the stronger party, and to the susceptibility of the weaker to his good influence. If in the vicinity of a sounding musical instrument a *similarly tuned* instrument is placed, the sound of the first evokes similar notes in the second and the two notes are in harmony. Hence to establish a perfect harmony between the souls of a man and his wife, great discretion must be exercised in the selection of congenial natures, and all considerations of wealth and beauty must be thrown aside if a dire discord is to be avoided. All the rites performed in the marriage ceremony of the Hindus are intended more

or less to bring about the intimate union of souls that forms the essence of the marriage. Without attempting to dilate upon the immense power exercised by the officiating priest—who is supposed to be an initiate heirophant with spiritual possessions of a high order—and of the sacred mantras he recites, in establishing a sort of subtle electric current between the two souls, we may *en passant* refer to some of the many minor accessories ordained to be performed to help the happy union. Both the parties are required to fast on the marriage day—instead of being served with delicious viands, as would be the case in a purely physical marriage—so as to raise the soul-potential of each. The woman naturally gains in negative or passive potential, whereas the man develops positive potential. The two parties are prevented from even looking at each other until a certain auspicious moment, so as to secure a complete separation of the two different sorts of energy. Every student of vital electricity is aware that the eyes in a human body are surfaces of the greatest electrical tension, and the power of the eyes is the same as the "power of points" in a conductor; and then, who is not familiar with the effect of first sight? At the time of marriage a piece of cloth is thrown over the heads of the parties so as to shut out all external gaze-influence, and they are made to look at each other for some time. The great electro-motive force already existing at once starts a powerful current, thus bringing about an inner communion. A set of virtuous married ladies—widows being religiously excluded—form into a magnetic circle round the pair so as to create a fair atmosphere around them and prevent its being vitiated. Passing over other rites to exercise the intuition of our readers, we may here point out that, according to this ideal of marriage, the statement of the Sastras that Rishis like Yajnavalkya had several wives becomes intelligible. Thus the Hindu husband was the guardian, the protector, and the spiritual guide (guru) of the wife, and although in ordinary marriages the sensual element was not altogether eliminated, yet the main idea was never lost sight of—all attractions of a material nature being thrown into the back-ground. That such has been the ideal husband which the yearning of spiritual women has sought after even in centres of materiality may be gleaned from the remark of George Eliot, "The really delightful marriage must be that when your husband is a sort of father." In another place she speaks of the married life of a woman as that of "a neophyte about to enter into the higher grades of initiation."

Thus far we have dealt only with the protection and care that the husband extends to the wife. It must not however be too hastily inferred that, because man is positive and woman negative, the spiritual benefit is only one-sided, and that the woman alone gains by the partnership. To call electrical phenomena once more to our help to supply us with an analogy, we may mention that in Epinus' condenser, when a plate positively electrified by being connected with a machine is brought in front of another plate, the former evokes negative electricity in the latter, but that is not all that happens. The positive plate itself gains in quantity

and its electrical capacity is multiplied to a very great extent in presence of the negative plate. Similarly man has or should have peculiarly developed certain virtues which we have called positive, whereas women have in a marked degree others which have been termed negative. In a perfect union of two souls the virtues act and re-act, and thus intensify each other, and in such a union the wife has in a sense merged her soul in that of her husband. Hence it is said that if she only remains loyal to her lord, and does not deliberately cause a rupture, the salvation of the husband necessarily involves her own. A little thought on the lines we have indicated will throw some light on the *rationale* of the prohibition of widow-marriage and the legitimacy of polygamy—not in its present degenerate form. A passive entity cannot be controlled and influenced by two different egos without marring all harmony, but it does not require one rising from the dead to tell us that a positive person may influence more than one negative ego. This is not however the occasion to enter upon side issues; if we have succeeded in pointing out that the marriage of the Hindus is really something higher than a mere contract for physical happiness, our task of explaining the absence of marriage by attachment among the Hindus has been accomplished.

We are nevertheless perfectly prepared to admit that the modern Hindu is so immersed in matter that he does not in the very least comprehend the sublime ideal of marriage as laid down in his Shastras. In fact, one of the objects in writing this paper is to remind the modern Hindu husbands of their grave responsibilities and the loving duties they have to perform. And we feel convinced that the full comprehension of true marriage will benefit not only those who have begun to think of it as a means of glutting their appetite for pleasure, but also those who, misunderstanding spiritual evolution, hanker after self-progress at the sacrifice of their conjugal duties, and by striving to make a short cut very often lengthen the way tremendously after all.

For the complete vindication of Hindu rites and ceremonies we have yet to wait patiently for the day when the sun of spirituality will once more bathe the world in its serene rays, and then that light will make the world stand in amazement and awe before many an invaluable gem now lying unobserved and trampled down in the dark corners of the grand edifice of Hinduism—which is perhaps the most transcendental and the least comprehensible of all exoteric religions. That that sun may dawn in no distant future is ever our most earnest prayer!

GYANENDRA N. CHAKRAVARTI.

THE INFLUENCE OF THE MOON UPON VEGETATION.

IN several articles published at different times in the *Theosophist* allusion has been made to the influence of the moon upon vegetation; but since the subject is just now attracting considerable attention at the other side of the world, I have thought that it would not be an altogether unprofitable labour to bring together and lay before your readers such evidence on this point as is available in various books—some of them not now easily obtainable.

This idea of the influence of the moon upon vegetation, though laughed to scorn as a baseless superstition by modern scientists, is an opinion hoary with age. In the sacred pages of the *Zend-Avesta*, enshrining the wisdom of thousands of years ago, we read: "And when the light of the moon waxes warmer, golden-hued plants grow on from the earth during the spring¹."

Plutarch tells us in *The Philosophie*,² according to Holland's translation:—"The moone showeth her power most evidently even in those bodies which have neither sense nor lively breath; for carpenters reject the timber of trees fallen in the ful-moone, as being soft and tender, subject also to the worme and putrefaction, and that quickly, by reason of excessive moisture; husbandmen, likewise, make haste to gather up their wheat and other grain from the threshing-floore in the wane of the moone and toward the end of the month, that being hardened thus with drinesse, the heape in the garner may keepe the better from being fustie, and continue the longer; whereas corne which is inned and laied up at the full of the moone, by reason of the softnesse and over-much moisture, of all other doth most crack and burst. It is commonly said also that if a leaven be laied in the ful-moone, the paste will rise and take leaven better."

In Timbs's *Popular Errors Explained and Illustrated*³ we read that "Columella, Cato, Vitruvius and Pliny all had their notions of the advantages of cutting timber at certain ages of the moon; a piece of mummery which is still preserved in the royal *ordonnances* of France to the conservators of the forests, who are directed to fell oaks only "in the wane of the moon, and when the wind is at north." Of course the modern writer must speak of the precaution as "a piece of mummery"; never reflecting that perhaps the great men whose names he mentions were as well able as himself to judge of facts which came under their own notice. There is a calm assumption in the manner of the nineteenth-century scientist which would really be amusing if it were not so sad. In both these cases the theory of the ancients evidently is that at the time of the full moon the sap in trees and plants flows more freely, and that there is less sap (and the tree or plant is consequently drier) when the moon is waning. We shall recur to this point later on.

1. *The Zend-Avesta*, translated by James Darmestetter, Oxford, 1883—ii, 90.

2. P. 697 of the edition published in 1602.

3. P. 131.

And, to come to more modern times, in quaint old Thomas Tusser's *Five Hundred Pointes of good Husbandrie*, published in London in 1580, we find this advice given:—

Sowe peason and beanes in the wane of the moone ;
Who soweth them sooner, he soweth too soone :
That they with the planet may rest and arise
And flourish, with bearing most plentiful wise.

The last line is somewhat obscure, but again the idea seems to be that if the seed were sown just before the full moon, it would be drawn up too rapidly and prematurely developed; therefore we are advised to "sow in the wane and let the seed rest awhile."

In Brinton's *Myths of the New World*¹ we find it stated that "A description of the New Netherlands, written about 1650, remarks that the savages of that land ascribe to the moon great influence over crops. This venerable superstition, common to all races, still lingers among our own farmers, many of whom continue to observe 'the signs of the moon' in sowing grain, setting out trees, cutting timber, and other rural avocations." The author is speaking of America; but his remark holds good of England also, for Harley tells us in *Moon Lore*² that in Cornwall the people still gather all their medicinal plants when the moon is of a certain age, "which practice," he continues, "is probably a relic of Druidical superstition", or, as we should say, of Druidical occult knowledge. There is a current expression among the peasants of Huntingdonshire to the effect that "a dark Christmas sends a fine harvest"—dark of course meaning moonless.

William Henderson, in his *Notes on the Folk Lore of the Northern Counties of England*,³ says:—"I may perhaps mention here that in Devonshire apples are said to shrump up (dry up or shrivel) if picked when the moon is waning;" and in Thistleton Dyer's *English Folk Lore*⁴ we are told that "in some parts it is a prevalent belief that the growth of mushrooms is influenced by the changes of the moon, and in Essex the subjoined rule is often scrupulously adhered to:—

When the moon is at the full
Mushrooms you may freely pull;
But when the moon is on the wane,
Wait ere you think to pluck again.

In all these instances we may trace the theory that the respective plants or trees are full of sap at the time of the full moon, and comparatively dry during its wane; and I am told that the very same idea is prevalent among all the Southern Indian hill-tribes at the present day.

Other quotations confirming the general influence of our satellite on the vegetable kingdom may easily be drawn from various works. For example, in *Isis Unveiled* (i. 273) we read:—"Gardeners, farmers, and woodmen cling tenaciously to the idea that vegetation is affected by lunar influences. Several of the mimosæ alternately open and close their petals as the full moon emerges from, or is obscured by, clouds." And a confirmation of this latter statement is found in another book by Timbs, *Knowledge for the Time*⁵—where we read:—"It has been demon-

1. P. 132. 2. Pp. 179, 181. 3. P. 86. 4. P. 42. 5. P. 227.

strated that moonlight has the power *per se* of awakening the sensitive plant, and consequently that it possesses an influence of some kind on vegetation. It is true that the influence is very feeble compared with that of the sun; but the action is established, and the question remains, what is the practical value of the fact? 'It will immediately occur to the reader,' says Professor Lindley, 'that possibly the screens which are drawn down over hot-houses at night, to prevent loss of heat by radiation, may produce some unappreciated injury by cutting off the rays of the moon, which nature intended to fall upon plants as much as the rays of the sun.'

Our erudite brother M. Camille Flammarion, in his *Marvels of the Heavens*¹, gives us another fragment of folk lore, presumably French this time:—"Cucumbers, radishes, turnips, leeks, lilies, horse-radish, saffron, and other plants are said to increase during the fulness of the moon; but onions, on the contrary, are much larger and are better nourished during the decline." And in Raphael's *Manual of Astrology*² occurs this curious remark:—"Of trees, astrologers affirm that the moon rules the palm-tree (which the ancients say sends forth a twig every time the moon rises) and all plants, trees, and herbs that are *juicy and full of sap*."

In one of the manuals of astrology, incantations, and black magic,³ we again find the moon closely connected with the vegetable kingdom. Of her "twenty-eight mansions," eight are said to have special influence over the domain of Ceres; the sixth, *Athanna* or *Alchaya*, destroys harvests and fruits; the ninth, *Archaam* or *Arcaph* and the sixteenth, *Azubene* or *Ahubene*, both hinder harvest; but on the other hand the twelfth, *Alzarpha* or *Azarpha*, brings prosperity to harvests and plantations; the thirteenth, *Alhaire*, is prevalent for harvests; the twenty-first, *Abeda* or *Albedach*, is good for harvest; and the twenty-seventh, *Alchara Alyhalgalmoad*, and the twenty-eighth, *Albotham* or *Alchaley*, both increase harvests. And the same author tells us⁴ that in their incantations "The Egyptians, Indians, and Chaldeans made an image of the moon for the increase of the fruits of the earth."

And what is the nett result of all this? It shows that against the view of the modern scientists, who declare lunar influence upon terrestrial vegetation a mere myth, there is a strong consensus of opinion extending over many countries and through many centuries; a consensus of opinion which surely must have some foundation in fact. It is with deep interest therefore that I notice that Sir William Robinson, the Governor of Trinidad, has undertaken the investigation of this subject, and has appointed a committee of scientific men to conduct a series of experiments. The Government of Trinidad has published a pamphlet⁵ under

1. P. 214.

2. P. 90 of the edition of 1828.

3. Barrett's *Magus*, Part II, chap. xxxiii.

4. Part II, chap. xlii.

5. "The Alleged Influence of the Moon upon Vegetation; Proceedings of a Committee appointed by His Excellency Sir William Robinson, K. C. M. G., Governor of Trinidad." Government Printing Office, Port-of-Spain, 1888.

the title of "Proceedings of the Committee," but it contains little more than a report of the chairman's opening address and an account of two experiments—all that there had been time to make when the pamphlet was issued.

The chairman puts before the committee four queries, on the answers to which he considers that the entire question depends. These are:—

1. What is the moon's influence on the temperature?
2. What is the action of the moon's light on vegetation?
3. Has the moon any influence on the diurnal variation of electricity?
4. What influence has the moon on gravitation in the process of vegetation?

A fifth question, much more important than all the others, would be, "What influence has the moon upon the astral currents?" But this the learned chairman of the committee does *not* ask: though perhaps science may find itself forced to move in that direction presently. But for the present the chairman knows nothing of all that, so he proceeds to answer his own questions from the data hitherto accumulated. To the first one (as to the moon's influence on temperature) a fairly accurate scientific answer—on the physical plane—can be given. The experiments of Melloni and Professor Forbes, and the later and much more elaborate ones of Piazzi Smith, Lord Rosse, and M. Marie Davy, may be considered to have all but settled the question of the amount of purely physical heat that we receive from our satellite. Although it is computed that the actual temperature of that part of the surface of the moon which is opposite to us exceeds 500° Fahrenheit when the orb is full, yet its rays under the most favourable conditions cannot raise the temperature on the surface of the earth by more than one five-thousandth part of a degree. So that any influence that the moon may exercise over vegetation can hardly be attributed to the amount of physical heat derived from it.

To the second question, as to the action of the moon's light, a satisfactory answer is not so readily obtained. Scientific men vary as to the exact proportion in strength of the light of the full moon to that of the sun; Dr. Wolastan puts it at one in eighty thousand, and Zöllner at one in six hundred and ten thousand: but at any rate all agree in considering the former to be but an infinitesimal fraction of the latter, so it is evidently not the *amount* of light received from the moon that causes the difference said to be observable in its action at its various phases. It is an axiom of physiological botany that the entire life of the plant depends on the action of light on the cells that contain chlorophyll, this being the essential condition under which new organic compounds are formed out of the elements of carbon, dioxide and water; but I am not aware that the exact amount of light necessary to induce this action has ever been ascertained. The coloration, however, is said to begin when the light is barely sufficient to read by, and as here in the tropics at least it is quite possible to read ordinary type by the light of the full moon, there

is evidently a possibility of some action here. But even then it is extremely difficult to estimate it, as most plants have the property of storing up chlorophyll energy, and therefore continue to grow and produce green leaves for more than twenty-four hours after being put into absolute darkness. This of course shows that moonlight is not necessary for the life of plants, but when our chairman asserts that it can therefore be of no benefit to them and produce no effect upon them, I think he is going further than is strictly warranted by logic. Numerous well-attested facts tend to show that moonlight sometimes produces very decided effects upon men and animals who are exposed to it,¹ and why may it not therefore affect plants also? But because scientific men cannot explain its exact mode of action, they are too often disposed to ignore or even deny the facts.

To the question whether the moon has any influence on the diurnal variation of electricity, science can only reply that no connection has yet been traced between the two; but the subject of vital electricity is so imperfectly understood as yet that it is unsafe to dogmatize. The life-processes going on in a vegetable—the movements of fluids of different chemical properties in adjoining cells, the diffusion of salts from cell to cell, their decomposition, the evolution of oxygen from cells containing chlorophyll, the formation of carbon dioxide in growing organs, and the process of transformation—must all produce electric currents, but to get at these and estimate their variations is at present practically impossible: so no action can be proved here.

The fourth question "What influence has the moon on gravitation in the process of vegetation?" might better have been preceded by another enquiry "Has gravitation any influence upon the processes of vegetation?" The reader will recollect the recent experiment of Schultz and Molat, who by an ingenious arrangement of mirrors reflected solar rays directly from *below* on to damp moss on which seeds were sown in a room from which all other light was carefully excluded. The result seemed to show that the action of plants is governed entirely by light, and not at all by gravitation, for the roots grew upwards into the dark, while the stems grew downwards towards the light. To those who have studied occult physics, and therefore know how utterly the laws of what is generally called gravitation have been misunderstood, this result will not appear surprising.

The chairman of the Trinidad Committee sums up his answers to his own questions by remarking that "although he has found nothing in favour of the moon's influence on vegetation, yet there is reason to believe that it may eventually be proved that she *has* such influence." This is extremely probable, though it is more than doubtful whether on their lines of investigation they will ever ascertain how the influence acts. However, it will be something to get even the fact of the influence officially recognized, so I hope those readers of the *Theosophist* who are able to do so will respond to Sir William Robinson's request, and institute

1. See *Theosophist*, vol. VIII, p. 512.

original experiments, carefully carried out under their own personal observation, forwarding a detailed account of such experiments and their results to his committee.

The experiments made by the committee itself up to the date of the publication of the report were only two. First, a fustic tree (*Broussonetia tinctoria*) was tapped for sap at each quarter of the moon, great care being taken that the size and depth of the hole, the time of day, and all other conditions were as far as possible exactly the same on each occasion. The popular tradition there seems to be that the proper time for cutting timber is four days after the new moon, which does not quite agree with the usual opinion. However, it seems to be borne out by the experiment. The yield of sap on the stated days was as follows:—

Full Moon	30th December	35	minims.
Last Quarter... ..	6th January	65	do.
New Moon	13th do.	16½	do.
	2 days after	10½	do.
	4 days after	8½	do.
First Quarter... ..	20th January	17	do.
Full Moon	28th do.	22	do.
Last Quarter	4th February	7½	do.
New Moon	11th do.	2½	do.
	2 days after	2	do.
First Quarter	19th February	7	do.

Here we note that the yield of sap was larger on the full moon days than on any others with the exception of January 6th, and the abnormal flow on that day may be accounted for by the fact that a large amount of rain fell on the 5th and 6th of that month. The decided increase between the 17th and 20th January, and between the 13th and 19th of February is specially worthy of notice, as there was no rain at all to account for it in either case. The figures two and four days after the new moon would seem to indicate that the stronger flow of sap does not commence immediately after the new moon, but takes a few days to get up its impetus, as it were. But many more experiments of various kinds must be made in different countries and at different seasons of the year before we shall really be in a position to generalise on the subject.

The second experiment was made to ascertain how soon the borer (*Anobium striatum*) attacks bamboos when placed in a house immediately on being cut. Twelve bamboos were cut on various days, and the average result was that those cut at the new moon were attacked 8½ days afterwards, those cut at the full moon 7 days afterwards, those cut at the first quarter 4½ days afterwards, and those cut at the last quarter 3½ days afterwards; while others cut at the same times and placed outside in the open air do not appear to have been attacked at all so far. This experiment would appear to show that the last quarter of the moon is the worst time to cut bamboos instead of the best, as it is usually supposed to be; but I am disposed to think that a prolonged series of experiments would give a different result, for the entire tradition of the world points in the opposite direction. Meantime we shall all watch with interest the further proceedings of the

committee, and heartily wish them a satisfactory termination to their labours. I expect to hear that they have established the *fact* of lunar influence on vegetation, but that the *method* still eludes them --as indeed it is likely to do until they approach the study of "Nature's finer forces," and investigate the laws which govern the magnetism of the earth and the moon, and their action upon one another.

W. CHANDRASEKARA.

A STUDY OF TORNADOES.

IN this chosen land of the hurricane and cyclone, there should be many observers who would be ready to aid in a commendable work which the Director of the famed Astronomical Observatory at Ann Arbor, Michigan, U. S. A., has undertaken. The particulars are given in the following circular, which has been addressed to us with a request for help:

The Editors of the *American Meteorological Journal* believe that a large increase in our knowledge of TORNADOES is highly important, and that it can be obtained by directing the public more strongly to their study. To this end they have decided to offer prizes for the best discussion of them, and desire your aid that a knowledge of such prizes may be broadly disseminated as possible. They think that the importance of the end in view will justify you in publishing a note on this plan, and to aid you in making such a note, a form is appended.

AMERICAN METEOROLOGICAL JOURNAL CO.,
Ann Arbor, Mich.

PRIZE STUDIES OF TORNADOES.

The *American Meteorological Journal*, desiring to direct the attention of students to Tornadoes, in hopes that valuable results may be obtained, offers the following prizes:

For the best original essay on Tornadoes, or description of a Tornado, \$200 will be given.

For the second best, \$50.

And among those worthy of special mention \$50 will be divided.

The essays must be sent to either of the Editors, Professor Harrington, Astronomical Observatory, Ann Arbor, Michigan, or A. Lawrence Rotch, Blue Hill Meteorological Observatory, Readville, Mass., U. S. A., before the first day of July 1889. They must be signed by a *nom de plume*, and be accompanied by a sealed envelope addressed with the same *nom de plume* and enclosing the real name and address of the author. Three independent and capable judges will be selected to award the prizes; and the papers receiving them will be property of the journal offering the prizes. A circular giving fuller details can be obtained by application to Professor Harrington.

Correspondence.

A CORRECTION.

SIR,—In the account of the proceedings of the American Section at Chicago, given in your July issue, is a slight error in my name. It is given as William Quarles Judge. This is incorrect. My middle name is not Quarles: the Q. stands for quite a different name.

WILLIAM Q. JUDGE.

NEW YORK, August 1888.

Reviews.

THE MAGAZINES.

LUCIFER. The issue of the 15th August is the twelfth of this most ably conducted Magazine, and the September number will be the first of its second year. We rejoice to note that it is intended to increase the size of the magazine, for we are certain that all its readers will agree with us in thinking that it is impossible to have too much of such fare as its esteemed Editor puts before us. Although undoubtedly intended primarily for Western readers, it cannot but be of the deepest interest to our Indian brothers also, and we should feel safe in predicting that its circulation in this country will increase rapidly as it becomes more widely known.

By a curious coincidence the number under review commences, as does our own Magazine of this month, with a translation of part of M. Burnouf's courteous and sympathetic article on the Theosophical Society. Had not the earlier portion of our issue been in type before the arrival of *Lucifer*, we should have added some of Madame Blavatsky's comments in the form of foot-notes for the benefit of our readers; but that being now impossible, we append a few of the more important remarks in this place.

The Editor emphasizes, as we ourselves have done, the fact that "the Theosophical Society was founded to become the Brotherhood of Humanity—a centre, philosophical and religious, common to all—not as a propaganda for Buddhism merely." It will be remembered that M. Burnouf states that "Buddhism has no mysteries," and upon this point the following note is given:—

It is true that no mysteries or esotericism exist in the two chief Buddhist Churches, the Northern and the Southern. Buddhists may well be content with the dead letter of Gautama BUDDHA's teachings, since no higher or nobler ones, in their effect upon the ethics of the masses, exist to this day. But herein lies the great mistake of all the Orientalists. There is an esoteric doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *post-mortem* condition of man. This secret system was taught to the *Arhats* alone, generally in the Saptaparna (the Mahawansa's *Sattapani*) cave, known to Fa-Hian as the *Chetu* cave, near the Mount Baibhar (in Pali Webhara) in Rajagriha, the ancient capital of Magadha; taught by LORD BUDDHA Himself, between the hours of *Dhyana* or mystic contemplation. It is from this cave—called Saraswati or "Bamboo cave" in the days of Sakyamuni—that the *Arhats* initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon "heaped into piles as high as the tops of the cocoanut trees" the *ollas* of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the Initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact.

M. Burnouf remarks that if the Society refutes the doctrine of the struggle for existence it will have worked a miracle. *Lucifer* adds:—

And this miracle the Theosophical Society will perform—not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature, and by showing that it is but a pretended law as far as the human family is concerned, and a fiction of the most dangerous kind. "Self-preservation" on these lines is indeed and in truth a sure if slow suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves merge more and more by a retrograde reinvolution into the animal kingdom. This is what "the struggle for life" is in reality even on the purely materialistic lines of political

economy. Once that this axiomatic truth is proved to all men, the same instinct of self-preservation directed into its true channel will make them turn to altruism as their surest policy of salvation. It is not the policy of self-preservation that can screen the Society from the effects of the social hurricane to come; but only the weakening of the feeling of separateness in the units which compose it. And such weakening can only be achieved by a process of inner enlightenment. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and food for all, to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's *inner selves*, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established and called the "Universal Brotherhood of man," without distinction of race, colour or creed. When men begin to realize that it is precisely that ferocious personal selfishness, the chief motor in "the struggle for life," that lies at the very bottom of and is the one sole cause of human starvation.... then they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society.

The interesting article on the *Sraddha* is continued, and certainly seems conclusively to prove the universality of that ceremony. Indeed Mr. Sibbald produces ample facts to justify the words with which he concludes: "The eldest of religious practices remains as firmly seated to-day as the oldest of human monuments; and as the Pyramids stand amongst structures, so amongst ceremonies does the *Sraddha*." Mabel Collins's story *The Blossom and the Fruit* ends—as it should end, and *Waves of Sympathy* and *My Uncle's Strange Story* put on record remarkable instances of the action of powers commonly called supernatural in the affairs of ordinary life. Plato's account of the lost continent Atlantis, some notes on the Japanese Vampire Tree, and several graceful little poems, make up the remainder of what cannot but be termed an unusually good number even for this ever-interesting journal.

THE PATH for July opens with an article on *Chelaship*, which contains some not unnecessary cautions, and there is a first paper on *The Culture of Concentration* which promises well. The *Conversation on Occultism* this month refers to the elemental kingdoms and their relation to hidden treasures, &c., and is, as usual, extremely interesting.

In the August number the *Conversation* is on mantrams, and the word is taken in a much wider sense than usual, being made to include all those phrases which, at various times and places, have had power to sway the minds of men. These are called natural unconscious mantrams in contradistinction to those scientific mantrams which influence the elemental world. The *Tea Table Talk* is on the necessity for discrimination in Occultism, and an account is given of a vision experienced by one of the circle, which portrayed this necessity most vividly. An article *Respecting Reincarnation* answers some of the emotional objections to that doctrine, though perhaps not taking quite the highest ground while doing so; B. N. Acle contributes some incisive, manly words on *Escape or Achievement*, which we thoroughly endorse and earnestly commend to the consideration of all half-hearted members; while papers on *The Bhagavad Gita* and *The Three Planes of Human Life*, an interesting instalment of *Some Teachings of a German Mystic*, and a long letter from Mr. Jasper Niemand expressing his gratitude and fidelity to our beloved Founder, Madame Blavatsky, complete the magazine.

LE LOTUS commences with a personal defence by the editor answering some accusations which have apparently been brought against him with reference to the unfortunate disturbance which has recently clouded the sky of our French brothers. Then follow some very important notes on *Ancient Egyptian Psychology* by Madame H. P. Blavatsky; Amaraavella's

essay on *Parabrahm* and the biographical notice of our late brother Louis Dramard are concluded; translations of the President-Founder's address at the last Convention and of part of Dr. Carl du Prel's *Scientific View of the Life after Death* are given; and there is also an interesting account of the case of a Mr. Hendrickson, who, although quite blind from the age of six months, has developed such perfect clairvoyance that he not only suffers no inconvenience from the deprivation of the most important of the senses, but is absolutely considerably better off than those who can see in the ordinary way.

THE BUDDHIST RAY for July opens with an article *Swedenborg on Pre-Existence*, in which it is shown that the Swedish seer taught the doctrine of reincarnation, and also that his definition of the seven principles in man (taught to him by the ADEPTS of Central Asia) agrees precisely with that of Mr. Sinnett in *Esoteric Buddhism*. An extract from the *Tevijja Sutta* is published under the title of *Blind Guides*; a further instalment (principally consisting of a long quotation from *Isis Unveiled*) of Philangi Dasa's *Swedenborg in the Lamasery* follows, and the respective results of Buddhism and Christianity are compared in an incisive article called *Dry Facts*, to which we invite the attention of the missionary societies and their supporters. We recommend this little paper to the special notice of Theosophists who wish to help in a very good work which is being done under great difficulties.

L'AURORE. In the numbers for July and August we find a second article by Lady Caithness on *Semitic Theosophy*. This time she treats of the Mahomedan Theosophy of the Sufis, and certainly puts before her readers a very interesting and instructive essay. The esoteric side of the faith of Islam is so carefully concealed and so universally overlooked that its very existence is frequently denied; but Lady Caithness conclusively shows that, however little it may show itself on the surface, however imperfectly it may be apprehended by the average Moslem devotee—the lamp of truth is there, and burns with no uncertain light. Whether the esotericism was latent in the original system of Mohammed or whether it was introduced by the conquered Persian mystics, is a point perhaps open to discussion. We were once told by a learned Mahomedan that the well-known formula of the faith *Illah Allah il Allah, e Mahommed russool Allah*, which is usually translated "There is no god but God (*i. e.*, there is but one God) and Mahommed is his Prophet" bears really the inner signification "There is nothing but God," *i. e.*, all that is, is in and of Him. Although Lady Caithness does not mention this rendering she shows that the Sufi doctrine is pantheistic, and tells us that their books abound with citations from Plato, that they look upon Pythagoras as one of their greatest saints and that, as she sums up her conclusions, "In one word, Sufism is gnosticism." She quotes Sir William Jones's opinion that the Sufi system is identical with that of the Vedantic philosophers and the lyric poets of India, and derives the word Sufi from the Greek *sophia*, wisdom. This very interesting article is to be continued in the following number; and for those of our Eastern brothers who do not read French we may mention that additional information on the subject is to be found in the Countess's English book *The Mystery of the Ages*.

As to the rest of the Magazine, *Immortal Love*, the psychological romance of the time of Christ, is still going on, and there are also papers on *The Trinity in Man*, *The Soul during Life and after Death*, *The Zoroastrian Religion*, an account of a recent ghostly experience of the celebrated Mary Anderson at Knebsworth, and a translation of Mrs. E. L. Watson's speech on *Psychism and Religion* at Chicago.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

A CHAPTER FROM "THE SECRET DOCTRINE."

[To give the Indian readers of this magazine an idea of the contents of *The Secret Doctrine*, the following extracts are copied from advanced sheets of the first volume, kindly supplied for the purpose at our request. When the book is published—as it will be almost immediately—the members of our Society will find that Madame Blavatsky has collected for bequest to posterity an unequalled treasure of occult wisdom. When she has passed from amongst us, all the idle dreams of those who have opposed or misunderstood her will be blown away like the dust from a temple dome, and her works will remain as majestic monuments of her occult mission to our age.—Ed.]

PROEM.

Pages from a Pre-Historic Period.

AN Archaic Manuscript—a collection of palm-leaves made impermeable to water, fire, and air, by some specific unknown process—is before the writer's eye. On the first page is an immaculate white disc within a dull black ground. On the following page the same disc, but with a central point. The first the student knows to represent Kosmos in Eternity, before the re-awakening of still slumbering Energy—the emanation of the Word in later systems. The point in the hitherto immaculate Disc, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg (see Part II., "The Mundane Egg"), the germ within the latter which will become the Universe, the ALL, the boundless, periodical Kosmos—this germ being latent and active periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. Only the face of the disc being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy

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